

TERMS NOTICES.

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Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, JULY 3rd, 1895.

Martin Luther said: "Peace if possible, but truth at any rate." A good thing to remember.

If the public schools of Manitoba were Protestant schools, the Roman Catholics might have some reason to complain. But they are not Protestant schools any more than are the public schools of this Province.

Genuine interest in Christian work in one place makes interest in Christian work in every place. Earnest support of foreign missions is usually accompanied by increased support of the home work.

The International Christian Endeavor Convention will begin in Boston on Wednesday of next week and continue six days. It will, of course, be a great meeting. Pray for it, that only good, and great good, may result.

One Sunday in June two Roman Catholic priests—Father Martin, recently a missionary to Africa, and Senor Manuel Ferrando, recently a missionary in Central America—renounced the church of Rome. They had for years had a growing feeling of dissatisfaction, and at last were able to throw off the bonds which bound them. They are now at Christ's mission, in New York, and will soon enter upon Christian work in new fields.

In his address to the Methodist Conference, at Marysville, last week, Dr. Carman, the General Superintendent of Canadian Methodism, particularly charged the ministers to be wise and careful in presenting the doctrine of holiness. The Montreal Conference has had trouble caused by some holiness specialist, and has had to withdraw fellowship from one minister, and the Superintendent desires to avoid like troubles in other Conferences.

The Roman Catholic authorities are not well pleased with the bishop who, in his anxiety to show how zealous he and others had been in the Manitoba schools case, revealed some of the methods adopted to secure a judgment favorable to the Roman Catholic contention. It is rumored that they will call him to account—not that he did not state the truth, but for making public what the church desired kept secret. The publication of the correspondence has damaged their cause; therefore they are not pleased. To do the wrong thing was perfectly right, in their judgment; but to make known what they did was very wrong. The end justifies the means; but the means will not always bear the light of day.

Writing of the proposal already referred to in these columns, of arranging to connect two auditoriums in a Philadelphia church by telephone, so that two audiences may hear the sermon simultaneously, the N. Y. Advocate expresses doubt about the results being very good in a religious way. It adds, what all observant hearers must have learned "much of the power of any good speaker is in his eye, his attitude, the lights and shades of his countenance, and his gestures. The similarity between the telephone voice and the natural voice as it is carried from the lips of the

speaker by the air is restricted to inflection, pitch, and rhythm. The effect is similar to that of the phonograph; neither can carry that subtle quality which seems to come from the soul. It is easy to recognize a voice through either of these instruments, but not to feel its power.

"The Labourers Are Few."

The record of the labours of the Apostles is instructive. They sought the lost wherever they were, in their homes and their places of work. From "house to house" they went, and, "ceased not to warn every one, night and day with tears." They were eager to save men, they were burdened with desire to win them to the faith of Jesus.

The early Christians, immediately they were converted, became witnesses and were active in their endeavours to persuade others to "come and see" Jesus. Every Christian, young and old, was concerned for the salvation of others. Even when they were scattered abroad by persecution, instead of being frightened into silence concerning Jesus and salvation they went everywhere preaching the gospel. It is no wonder that converts were greatly multiplied. Faithful Christian living and testimony always have effect.

The question, How shall we reach the people? so often asked in these days, has its answer in the lines of the apostles and early Christians. They reached the people—they went where they were. In the same way it can be done by the Christians of today. The Salvation Army is doing it in a good degree, and is setting an example of zealous Christian work which the churches might do well to follow.

There are many, very many, people who, either indifferent or opposed to the gospel, will never come to the churches; Christians must go to them. "Go ye" &c. is the command, and it must be obeyed if the mission of the church is not to be in a large degree a failure. Present methods, good so far as they go, are too formal and exclusive. Churches are built, regular services are held, a certain number attend and are benefitted. But that is not enough. Many never go inside a church; and nobody in the name of Christ and the church ever goes near them. No wonder unbelief abides, and even strengthens. No wonder conversions are fewer than they ought to be. A return to the primitive method of preaching "from house to house," preaching by the members of the churches as well as by the ministers, would bring about a most desirable and blessed change.

The average number of conversions to each missionary to the heathen is larger than the number to each minister in Christian lands. Why? The fact that missionaries go to the people, in their homes, in the fields, in the places of trade, on the road side, wherever they are, goes far to explain the difference in results. In Christian lands there is too much the disposition to say, "Let them come to us, we have churches and meetings, and they know they are welcome, if they do not come it is their own fault." But it should not be forgotten that our Lord sends us to seek and rescue the lost, to go out and compel them to come to the feast; and it is our business to obey his command.

Pastors could with great advantage to the people, and with a new blessing to themselves, not only make house to house visitations, but frequently hold meetings in the houses of the people. But this work should not be done exclusively by ministers. There are brethren and sisters in the churches who can do it as well, and, in some cases at least, better even than the ministers. There are few, if any, churches in which there are not members qualified for such work. The chief qualifications are the love of God, humbleness of spirit, a desire to do good and Christian good sense.

If more such work were done, there would not only be a great increase in the number of conversions, but there would be fewer weak, halting and complaining Christians. Pastors should set the example of house to house work, and encourage their members to engage in it. It will accomplish more than a visit from an evangelist; it will cause a steady ingathering of converts, and will increase the spiritual joy and power of those engaged in it.

"The harvest is great, and the labourers are few." Are some praying the Lord to send forth more labourers? That is right. But are all labouring whom He has called, and calls? All who bear His name are called. What are they doing? What are you doing?

JOINED THE ARMY.—Miss Jessie B. Hooper has joined the Salvation Army, and intends, it is said, to go to India under the auspices of the Army.

Voices and Echoes.

We admire that unknown Presbyterian who kept his seat during a largely attended and representative public dinner in London, recently given for the benefit of a charitable object, when as a mark of deference and salutation, an English bishop, princes and all others present rose as the Romish dignitary, the Cardinal Archbishop, rose to speak. Some may look upon the man who refused to join in this adulation as uncouth, impolite, boorish or what not, but it was really a protest against Romish exclusiveness and against the subservience of Protestantism to Romanism.—*Phil. Presbyterian*

No man who has convictions, and is true to them, will play the Sycophant. While he will recognize the respect which is due from man to man, he will not under the guise of politeness, or for any reason, toady to hierarchal pretensions.

The Chinese government levies a regular tax on beggars, and gives them in return the privilege of begging in a certain district.—*Exchange*

Which is much more sensible and Christian than licensing men to sell rum.

The reason why there are so many poor Christians in the churches is that there is so much poor material to make them of.—*Am. M.*

The church gets its share of poor material, of course, because there is so much of it in the church's field—the world. But grace can do great things with even poor material. If all the members of churches were as good as they might be, by permitting God's work in them, there would be no need of apologies on the ground of poor material; the only reference to it would be to magnify the grace of God.

The McDougall Distillery Company at Halifax is in financial trouble and the Eastern Trusts Company has been appointed liquidators.—*Globe*

It is a very rare thing, for a whiskey-making concern to have financial difficulty—its patrons and those dependent on them usually have that. That the only distillery in the Maritime Provinces is in distress may indicate that this part of the country is not so good a field for that kind of business as it used to be, which is a very gratifying fact, even if the men who seek to profit by the woes of their fellows do have a hard time. There turn has not come too soon.

London *Truth* declares the Cunard Steamship Company ought not to be allowed to carry the British mails any longer if it be true, as alleged that Bishop Fraser (Methodist) was refused a first-class ticket by the New York office of that company on account of his color.

It will be noticed that it was a United States ticket office which refused the ticket, a thing which would not likely occur in England. The London paper is right; a steamship Co. heavily subsidized by the British government should not be permitted to discriminate against anyone simply because of his colour. The same ticket office would probably not hesitate to sell tickets to drunkards, gamblers, swindlers, and vile white people of every kind.

The Outlook in India.

Rev. J. E. Scott, a missionary of the Methodist Episcopal church, at Muttra, India, writes, in the *Independent*, most encouragingly of the Christian outlook in India.

There never was a time in the history of missions in India when the outlook was so favorable as at the present moment. There are tokens for good on every hand. The watchman, as in olden time, cries across these densely peopled plains that "the morning cometh."

1. Caste is breaking down. There are a thousand evidences of that on every hand. It is seen in the way people eat and drink, dress and work, and "go out and come in." It is seen in the way people travel; it is seen in the schools, on the crowded trains, on steamships, in the mills. Schools, railroads, mills, water works, competitive missionaries, and a hundred and another influence are doing it, slowly, gradually, but surely.

2. The poor are coming up—up out of the degradation in which they have lived for ages; up out of the dark into the light of the Gospel of Jesus Christ, and into that cast by the hands of men of Christianity. The coming man in India is the converted sweeper. Already there is the sound of a going in the mulberry trees.

3. The people are broadening out. Even the National Congress, the Social Congress, the newspaper's the patronage of Western science, the study of law, medicine and engineering, indicate that. As the people travel more, and read more, and think more they see farther and concede more, and are more liberal and less prejudiced and bigoted.

4. Christ is honored more. That is a sure sign. There are many now

among all classes who look upon him with favor. Brahmos, Brahmans, Mohammedans often speak well of the Founder of Christianity. As Buddha was incorporated into the Pantheon as the ninth incarnation of Vishnu, so Christ may be received as the eleventh.

5. Christian missions are succeeding. It is folly to say they are not. And there never was a time in the history of India—or, for that matter, of any country—when they were succeeding so well and so rapidly as now. The workers were never so numerous, the schools never so spiritual, the methods never so good, the fraternity and unity never so strong, the converts never so numerous, the Church never so spiritual as now.

6. The native Church is taking hold. In many places it is rapidly becoming self-supporting in spite of the poverty of the people. The people are beginning to appreciate their own pastors. Strong men are being raised up. Soon the mind of India will be in the native Church. There is a devout, praying, thinking, serious people, which is destined to lead the world in religion.

7. All feel it is worth the effort. Just think of it! Here are 282,000,000 of people, and the finest people of the world. All they need is the Gospel of Jesus Christ; and it is being given to them on every side. Has it ever failed anywhere? Can it, then, fail here? I have not met the missionary yet who acts as tho he thought it would. Will you not join your help to ours?

Presbyterian and Methodist.

The Presbyterian General Assembly adopted the following resolution on the Manitoba schools matter:

The General Assembly having had its attention called to the difficulties which have arisen in the Province of Manitoba in connection with the matter of public education, resolves:

1. That it belongs to the state to see that the people receive such a measure of education as shall qualify them for the ordinary duties of citizenship.

2. While the duty of giving definite and detailed religious teaching must rest, above all, upon the parent and the church, yet the system of public instruction should be based upon and pervaded by the principles of Christianity, and should give a distinct place to the reading of the scriptures and prayer.

3. The General Assembly does not regard with favor the system of separate schools, and is strongly opposed to the extension of this system in Canada. The Assembly would, therefore, deplore any attempt to interfere with the freedom of Manitoba in determining and regulating its own educational affairs. Such a course, in the judgment of the assembly could result only in evil, and is not, we believe, demanded by any supposed compact between the province and the Dominion, or between different classes of people and the province itself.

4. The General Assembly hopes that this view will prevail with the authorities of the Dominion, and would rejoice should a conference between the province and the Dominion lead to a proper and harmonious adjustment in accordance with the views above expressed.

The Methodist Conference of N. B. and P. E. I. passed the following:

Resolved, That in the opinion of this conference it is not in the interests of the whole people of this dominion that the parliament of Canada should enact remedial legislation restoring separate schools in the province of Manitoba, because (1) it is not in the interests of the dominion that separate schools should be established in the province of Manitoba; (2) because it is not in the interests of the dominion that the autonomy of any of the provinces in regard to education should be interfered with.

General Religious News.

—The Disciples of Christ have membership of 641,951, and have 7,246 church edifices, valued at \$12,206,038.

—Rt. Rev. Bishop Phelan, of Pittsburgh, has issued an order to all Catholic societies forbidding their parading with brass bands on Sunday.

—Rev. Russell H. Conwell, D. D., pastor of Grace Baptist Church (The Temple), Philadelphia, has baptized 3,021 persons during his eleven years' pastorate there. Such a record is probably without a parallel in any American church.

—Archbishop Kenrick has been removed from the head of the Roman Catholic diocese of St. Louis, a decree of deposition from Rome having been read in the Cathedral at St. Louis on Sunday. The prelate is mentally unfit to conduct the affairs of the diocese.

—A modern writer furnishes an instructive example of the advantage of systematic beneficence. There was a group of twenty-five churches in which the total benevolent giving last year fell off some \$12,000 because of the unprosperous times. Yet one of

them, which felt the pecuniary stricture as much as any, and still put forth no special effort, increased its gifts about \$500. What made this extraordinary difference? The only answer is that it had "a simple, prayerful, wise and constant working plan," by which nothing was left to hap-hazard, but every portion of the church and congregation was reached, every pocket was tapped, and all givers, whether great or small, were reminded of their duty and privilege.

—From reliable correspondence in Eastern Russia it is learned that the evangelical movement which in the southern provinces goes under the name of Stundism, is making steady and continued progress, and notably in the Province of Orenburg, a district contiguous to Siberia. It was to Orenburg that many Stundists from the Province of Kief removed during the dark years between 1885 and 1894. They took with them an earnest missionary spirit, with the result that we now hear of the light spreading into the most remote parts of the Empire. The persecution of the Stundists and their disposals to the Caucasus, Siberia and elsewhere, may yet be the means of inaugurating a missionary movement the like of which Russia has not yet seen. On the other hand, bad news comes from the Volga Provinces, where the Protestants have been suffering under severe police restrictions. Several meetings have been broken up and altogether prohibited and the names of those present taken by the police. Several orthodox missionary societies have just sprung up in this region, and they are using every means in their power to incite the civil authorities against the Baptists and other Protestant bodies whose success is a thorn in their flesh.

Home Religious News.

—The Southern Baptist Association is to meet in St. Martins on Saturday, 13th, inst.

—The Reformed Baptist Alliance convened at Brown's Flat, K. Co. on Wednesday last.

—Rev. C. P. Hainington (Episcopal) has resigned his charge at English Settlement K. Co., on account of poor health.

—Rev. Lewis Jack, Presbyterian, recently celebrated the fiftieth anniversary of his entering the ministry. He came from Scotland to New Brunswick nearly fifty years ago. He was soon afterwards inducted into the Presbyterian congregation of St. James, Charlotte county. After a five years' pastorate he was translated to the congregation of Springfield, where he labored with success for upwards of 30 years, beloved by all who knew him. Mr. Jack was one of the pioneers of the Presbyterian church in New Brunswick. He is now 84 years of age and still strong. He retired from the ministry a few years ago.

—The Church of England synod meets in Moncton this week. One of the questions which will receive attention is the proposal to unite the Church Society and the Synod, which has been agitated for several years.

—Rev. Mr. Champion has accepted a call to the pastorate of the Sussex Baptist church made vacant by the resignation of Rev. E. J. Grant. He is expected to enter upon his duties at once.

Denominational News.

CORRECTION.—In the letter from Rev. J. N. Barne in the issue of June 19th the words "Six Baptist" should be omitted. He has charge of two F. C. Baptist and two F. W. Baptist churches, four in all.

FROM REV. G. SWIM.—The religious interest in the churches of my pastorate is very good. The preaching services and prayer meetings are quite well attended, and the people are hopeful, for we know that "our labour is not in vain in the Lord." The churches have given me a month's vacation, and I am intending (D. V.) to go to Nova Scotia about the 10th of July. Mrs. Swim and children will accompany me.

Having been in this part of our field for five years, I am thinking of making a change at the end of the Conference Year. I am looking to the Lord for guidance.

GIDEON SWIM.

NORTON STATION, K. Co.—Rev. David Long, who has been holding special services in the F. C. B. church for the past two weeks, baptized eight converts on Sabbath last. They were received into the church at the evening service. The meetings were well attended, and a good interest is manifested. The meetings are to be continued throughout this week. Rev. J. Erb preached in the evening, his subject being Baptism.—*Telegraph*.

FROM REV. S. J. PERRY.—By request I spent three weeks at Gagetown. There was once a F. C. Baptist church there, but it had lost its visibility. I found a few faithful ones who were hoping for better days and ready for work. We held meetings in the school house, about two miles from the village. Although it was a very busy season, large numbers gathered to hear the word. The meetings resulted in strengthening the Christians, reclaiming backsliders, and the conversion of a number, of whom four were baptized. I think there will be others baptized in the near future. They then wanted a home; and it being too far to Upper Gagetown or to Upper Hampstead for them to go, on the 22nd I organized a church with eleven members; others will come in when opportunity serves. This church starts out under favorable circumstances, as it has tried men of God in the head of the way. The deacons are brethren Charles Brooks and Thos. W. Readstone; deacons help, James Barnett, James Barnett is clerk of the church, and his P. O. address is Bethany, Gagetown Q. Co. We had Rev. G. W. Foster with us on three occasions, and he rendered valuable assistance.

S. J. PERRY.

June 26th.

BEAVER RIVER, N. S.—Licentiate J. Stanley Durkee is to spend his vacation with the Beaver River church. He will begin his labours next Sabbath, July 7th.

PRESBYTERIAN.—The report on the state of religion in the Presbyterian churches of Canada, presented to the General Assembly, showed in spite of imperfect reports, that progress had been made. Great aid had been received in church work from the various women's and young people's societies in the congregations. Great encouragement had been felt in the work on the whole. The religious aspect of the church life had been growing and strengthened.

The report on Sabbath Schools showed that there are nearly 2,000 schools, with an attendance of scholars of 153,000. The schools had raised about \$82,000. The same advance had been made in the department of the higher religious instruction.

ACKNOWLEDGEMENT.—In behalf of Mrs. Perry I wish to express our heart felt thanks to our friends in this place and to Mrs. C. P. True and daughters of Lincoln, who held a tea party at our home on the 20th inst., and presented her with twelve dollars and sixty two cents in cash, and goods amounting to five dollars and thirty eight cents, making in all \$18.00. This was the result, I think, of lending our paper, containing Thaddeus' letter on Ministers' Wives, to a good sister. We have on our circuit a very kind and thoughtful people. May God bless them all, is our prayer.

S. J. PERRY.

Oromocto, June 21st.

DR. WELDON'S VIEW.—Prof. Weldon M. P., in an interview on the Manitoba Schools question, expresses the following view of the constitutional aspect of the question:

"He is strongly of the opinion that the government acted as a court and not as a political body in making the remedial order. That order was absolutely necessary to give effect to the privy council decision, for in no other way could the door of parliament be opened to the appellants from Manitoba. To have refused access would have been an outrage. Having performed this judicial function the government has not as a ministry any further obligation in the matter. Not only is it not necessary to introduce remedial legislation as a government measure, but it is decidedly undesirable that this should be done. It is well understood that the ministers are not of one mind in this matter, and if all were forced to vote together it would place some of them in an unfair position. Dr. Weldon says that if he had been a member of the ministry which issued the remedial order he would now feel perfectly free to vote against remedial legislation in parliament.

Replying to a suggestion that the government should take the responsibility of initiating important legislation Dr. Weldon says that some of the most important laws on the British and Canadian statute books have been put through by private members. He mentions as examples of legislation introduced by private members in Canada the late insolvency bill, the McCarthy liquor act and the extradition act of 1889. The last mentioned bill was introduced by the member for Albert himself.

C. T. ACT.—Scott Act Inspector Gates, of Annapolis, N. S., found a box of waste, thoroughly oiled, a candle, and the following message in a box at the corner of his house: "The first Scott Act paper you serve in town will cost you more than your salary. Remember your property—we are your friends—don't make us your enemies."