

TERMS AND NOTICES

The RELIGIOUS INTELLIGENCER is issued every Wednesday from the office of publication York St., Fredericton, N. B.

Terms \$1.50 a year, in advance.
If not paid in advance the price is \$2.00 per year.

New subscriptions may begin at any time of the year.

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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, FEB. 19TH 1894.

"God give us men!
A time like this demands
Clear minds, pure hearts, true faith
And ready hands.
Men who possess opinions and a will:
Men whom desire for office cannot kill:
Men whom the spoils of office cannot buy:
Men who have honour: men who will
Not lie.
Tall men, sun-crowned, who live above
The fog
In public duty, and in private thinking.
Men who can stand before a demagogue
And damn his treacherous flatteries
Without winking.
For while political tricksters with their
Worn-out creeds,
Their large professions, and their little
Deeds,
Wrangle in strife, lo! Freedom weeps;
Wrong rules the land, and waiting
Justice sleeps!"

A revival that won't stand a collection, a missionary meeting and the soliciting of subscriptions for a religious paper lacks the spirit essential to a true and abiding work of grace.

The Archbishop of Canterbury, has, it is said, speaking for the bishops of England, asked Lord Salisbury to appoint a Parliamentary committee to look into the whole question of the liquor licensing reform.

Bishop Cameron is now denying that he issued a pastoral in which those opposed to remedial legislation were called "hell-inspired, hypocrites." He says he only wrote it as a private letter. But somehow the letter was not kept private; it was used where it would "do the most good for the cause the bishop desired to promote."

The "Converted Catholic," is a monthly published by Rev. Jas. O'Connor, a converted Catholic priest, who is the founder and leader of Christ's Mission, New York. We always read it with interest. It tells what is being done to help Roman Catholics into the Gospel light. The work carried on by Mr. O'Connor is evidently important and successful.

A donation of one thousand dollars was recently promised to a Missouri College by a brewer. The students, hearing of it, held a meeting and passed a resolution asking the President of the College to decline to receive the gift. Whether the President will be governed by the wish of the students has not yet been stated. He ought to be. The action of the students indicates who general and how strong the feeling against the iniquitous traffic has become.

It is told that at the funeral of the late Dr. Gordon, of Boston, a Christian Chinaman sent a sum of money, accompanied by a note in which he said: "Goon Moy gives the incense for missions instead of flowers, as he thinks Dr. Gordon would have desired."

The Chinaman's example is worthy of imitation. The flowers on the coffin of many a Christian cost more than either he or the giver of the flowers ever gave for the spread of the Gospel in the dark parts of the earth.

These are wise words—and needed, by Bishop Foster: "The church needs to keep close to the people—close in sympathy, close in contact—close to the poor, the neglected; needs to keep in memory the saying of its Lord, that he came not to call the righteous, but sinners to repentance—not to the whole, but to the

sick—to hunt up "the lost sheep of the house of Israel." The church that will abide and flourish is that church, by whatever name called, that shall keep closest to humanity; that shall recognize men as men: that at the altars of its God shall know no distinction; that keeps itself in warm and loving sympathy with the humble and the lowly, and seeks to raise up the poor and oppressed; that despises not the fallen and the outcast; that opens wide its doors of welcome to the stranger, and makes its altars a refuge to the friendless and forsaken."

The Denominational paper is a necessity. This is the testimony of all leaders in Christian work. The history of all denominations proves it. United effort is impossible without the church paper. And such paper must have the support of all the people of its denomination. A Methodist paper put the case strongly thus: "Efficient members of political parties take their party papers and endeavor to extend their circulation. Can a church member do less for his church paper? Church members can be of little value to a church if they are ignorant of the principles, polity, and needs of that church. Fidelity and efficient work must follow a knowledge of the church's needs. If one would be free from error and superstition, he must know the truth, and the truth shall make him free. The church paper enlightens and helps to make free, and there is no substitute for it."

We have received from the editors of *The Interior* a copy of a call issued to the press and people of the United States, signed by the leading men of Chicago, requesting that on the 22nd inst., which is the day on which Washington's birthday is celebrated, or on the Sunday following, or at such meetings as may be held nearest the time mentioned, the churches, societies and other organizations embody their views on the following questions:

1. Do we wish the governments of the United States and Great Britain, by formal treaty, to establish arbitration as the method of concluding all differences, which may fail of settlement by diplomacy, between the two powers?

2. What is your opinion of war as a mode of deciding controversies between the United States and Great Britain?

It is gratifying to note amongst our neighbors the feeling which prompts this movement. A similar feeling is finding expression in Great Britain. It will be strange—aye, wicked, if the great Christian nations should ever settle their differences and difficulties in any other way than by peaceful methods.

The Remedial Bill.

The long-expected and much-talked about Remedial Bill has been introduced by the Minister of Justice. A brief synopsis of his preliminary explanation of its provisions will be found in the Parliamentary report in another part of this paper.

A copy of the bill has not, yet come to hand, indeed has not at this writing, been distributed to members of Parliament. But an examination of the outline which has been sent out from Ottawa to the press, gives a fair idea of the bill.

It seems to have been prepared with much care and skill, and on its face appears as harmless as a measure of its character could be. But examination shows that it contains about all the things objected to by even the most moderate opponents of remedial legislation. The form of the bill, however, is of no consequence; the really serious thing is that there is a bill of its character at all.

It establishes separate schools; declares the right of the Roman Catholics to receive for their own special use a share of the educational grant of the Province; provides for a Separate Board of Education, composed of Roman Catholics; empowers such Separate Board of Education to select the text-books, give teachers' certificates and appoint teachers, determine the course of study in, and, generally, have control of the Separate schools; provides for separate inspection, for the relief of Roman Catholics from taxation for the support of the public schools, indeed practically forbids them supporting other than the Catholic schools; and does, substantially, everything which the bishops have demanded.

Those who favour the bill, or who, whatever their real feelings on the matter, are, for any reason, willing to have it become law, are evidently anxious to make it appear that the bill is not a coercive measure; and the party papers are endeavouring to impress this upon their readers. It is worthy of note, however, that the bill provides that whatever the Provincial government falls to do the Federal government will do, or arrange to have done. If the Provincial government

does not appoint a Separate Roman Catholic Board of Education, the Federal government proposes to do it; if a municipal council fails to collect taxes for the Separate schools the Roman Catholic Board is empowered to raise them; if a municipality refuses or neglects to organize a separate school district the power to do so is given the Catholic Board; and so through the whole list. Whatever the Provincial authorities fail to do, the bill provides for having done in some other way. If it is not a coercive measure, it is only because Manitoba cannot be coerced; but it proposes to do everything, educationally, that that Province does not want done, and in spite of the most emphatic protest of its people.

What will be the fate of the bill in Parliament no one knows. The government, presumably, expect it to become law, and they may have reasons for such confidence. There are various conjectures, among them these,—that a large number of Conservatives will oppose the bill, and a considerable number of Liberals support it; that, at most, only eight or ten Conservatives will oppose it, and that no Liberals will support it; that it will pass without any difficulty; that it will not pass at all, that McCarthy, Wallace and others will fight every clause and talk it out of Parliament. It is not worth while attaching importance to any of these.

We do hope, though, that by some means it may be prevented from becoming law. And everybody who can use any influence with members of Parliament ought to use it to the utmost to prevent what we believe to be not only a great blunder but a grave injustice.

We wish to repeat, what we have said again and again since this matter began to be discussed, that we would strongly condemn and oppose any injustice to the Roman Catholics of Manitoba, or any other class of citizens. We believe in equal rights. If we believed that the public schools system of Manitoba was not as fair to the Roman Catholics as to the Protestants, and equally in their interests, we could endorse their plea for redress of a grievance. But the public schools are not Protestant schools. The Quebec arrangement is often quoted, and we are told that the Catholic minority in Manitoba should receive some such consideration as does the Protestant minority in Quebec. The cases are not parallel.

The schools of Quebec are Catholic schools, controlled by the church. The public schools of Manitoba are not Protestant schools, and the Protestant clergy have no more control of them than have the Catholic priests. The highest judicial authority in the Empire has declared that the Manitoba Legislature was well within its constitutional rights when it passed the non-sectarian public schools law. And we cannot, from careful reading of the literature of the case, bring ourselves to believe that there are any facts which justify interference by the Federal Parliament with the admittedly constitutional acts of the Provincial Legislature, especially as the legislation complained of gives Protestants no rights or advantages which it does not as fully give Catholics.

The proposed remedial legislation is not a matter of interest to Manitoba alone. The fact that the Dominion Government and Parliament are dealing with it, makes it a question of Dominion interest. Every province is concerned. The passage of the bill will endanger the free schools system in many provinces where one exists. It will, it is to be feared, start an agitation which will surely cause such contentions as must militate against the best interests of the country and hinder the development of a true national spirit.

The Prohibition Resolution.

Mr. Flint moved his prohibition resolution in the House of Commons on Wednesday last. By some rule of the House the further consideration of it was deferred till Monday of this week. Whether another delay then occurred we do not know at this writing.

The resolution is the same as that moved last session by Mr. Flint, and which was side-tracked by a hypocritical amendment. We say "hypocritical" advisedly, because the amendment which prevailed stated as a reason for delay what even its movers and supporters must have known was no reason, viz.: the expected decision of the Privy Council on the question of the powers of Provincial Legislatures in dealing with the liquor traffic. Perhaps the same plea for delay may be again urged, for the decision on the question of Provincial rights has not yet been given. When the decision will be given, if ever, no one knows. But whether it is or not, and whatever the decision if given, the right of the Dominion Parliament to

enact a prohibitory law is not affected by it. Why, then, should Parliament be guilty of the hypocrisy of deferring consideration of a matter its right to deal with which is not questioned? The only apparent reason for resorting to an amendment to a prohibition resolution is the desire of members to avoid putting themselves on record on the main question.

The treatment given the resolution moved by Mr. Flint should be closely watched, not only by those who are interested in prohibition but by all who prefer open, above-board action to the petty tricks by which a straight vote on this question has so often been prevented.

A general election is near. Many members of the House are always anxious, especially in the session immediately preceding an appeal to the electorate, to talk and vote in the way they think will be most popular. Their attitude towards the prohibition resolution is likely to be according to their ideas of what will do them most good when they go to the people for votes. They will not vote directly against the resolution, as that would lose them the support of many prohibitionists; they will seek to avoid voting for it, for that would lose them the support of the rum men. By voting for any kind of an amendment they satisfy the anti-prohibitionists, and take their chances of persuading prohibitionists that there was nothing else that could be done this time, but that they can be counted on to support prohibition whenever the questions before the courts, etc., are removed. Up to this time this plan of dealing with the matter has been successful; the prohibitionists have been fooled, and the rum men have been satisfied. Whether prohibitionists will continue to be played with is a question. Doubtless, some of them will; but many, and we trust they are a larger majority, will not longer be persuaded that this most important of all the questions which come before parliament should be shelved year after year to suit the purposes of politicians or parties.

So far as the INTELLIGENCER is concerned it is for prohibition of the liquor traffic at whatever cost to parties or persons; and proposes, so far as it can, to endeavour to make public opinion against every representative who, on whatever pretext, attempts to strike a direct vote on the question now before Parliament.

The time has come when prohibitionists, if they would be regarded as such, in more than name, and save themselves and their cause from being laughed at by their enemies, must stand for their principle—demanding that their representatives truly represent them, and supporting only such as do.

Voices and Echoes.

It is a great deal better to live holy than to talk about it.—D. L. Moody.

Mr. Moody usually hits the nail on the head. He does it in the above sentence.

Compliments to the *Telegraph* are most highly appreciated by the editors and publishing agent when they are coined into new subscriptions. Send in as many such compliments as possible, brethren. They make our hearts glad. *Rel. Telegraph*.

Kind words are good. The INTELLIGENCER receives many, and is encouraged by them. But what our contemporary says are our sentiments too. Subscriptions, renewals and new, are the compliments the INTELLIGENCER wants just now. Send them along—a great many of them, and as quickly as possible.

Every saloon keeper is the friend of the man who goes around proving that there is no hell.—*Religious Telegraph*.

And all the time he is doing all he can to turn happy homes into "hells upon earth."

The Chicago Standard advises that where two or three Baptists live in a town where there is no Baptist church and no prospect of one, they shall not unite with a church of another denomination, but "live outside and do what they can for the master."—*Christian at Work*.

This is not good advice, whether given to Baptists or members of any other denomination. It is far better that Christians removed from a church of their own denomination co-operate earnestly with the church near which they live.

The Mennonites of Manitoba want separate schools too, and have asked that they be relieved of the public school tax in order to continue their own private schools. The Government of the Province has told them that their request can not be granted.—*Winnipeg Dispatch*.

Which is what the government told the Roman Catholics. Why should not the Dominion Parliament interfere in their behalf? Of course, it will be said that they have no such claims as

the Roman Catholics—no constitutional right. But if they were numerous enough and well enough up in political methods there would probably be an attempt to grant their desire.

One thing we have discovered is that the Canadians are through and through Britishers.—*The Interior*.

The little unpleasantness caused by President Cleveland's silly message has evidently shown some of our neighbors that they were far astray in their notion that Canada was anxious to become a part of the great republic. Canadians are not that kind of people. They know when they are well off.

Our India Letter.

A MISSIONARY'S EXPERIENCE.

(Concluded)

After breakfast Mr. Riley went to the place of torture to take the evidence there. The villagers pleaded with me to go, saying if I did not they never would have courage to speak before the *sahib*. So I went, and stayed till the last evidence was given. So great was the fear of those simple villagers that had I not gone the case would probably have fallen through.

The accused said, in defence, that it was a false case got up by me to persuade the villagers all to be Christians. Mr. Riley said the man was guilty, beyond doubt, and would be dismissed. All left that evening. A new man was left to investigate the theft, and the matter ended as we supposed. The thief has not been discovered to this day.

I stayed on a few days to settle Pantis case. How the villagers did overwhelm us with kindness. Uma and I were invited to their houses and they came to ours in crowds all day. The amount of cucumbers and plantains presented to us would have supplied a regiment.

A day or two before we left we were much dismayed to get a summons from Balasore requiring all the witnesses to be present and give evidence in court. Some had never been to Balasore, most of them had never been to court, and all were afraid. I encouraged them by telling them that they could all stop on my compound and that I, too, would be obliged to go to court with them. To court we all went. The men gave their evidence clearly and truthfully, in spite of their fear. I was examined and cross-examined by a native lawyer before a curious crowd of onlookers. It was a great trial. Mr. Riley took me in and showed me much kindness. The accused was found guilty, and the case was postponed for a second hearing and judgment until the high court met in November.

How the Ujunda people enjoyed looking at my house in Balasore. They had never been in a white person's house before, and it was like fairyland to them with its pictures, flowers and plants. The organ, furniture, and dishes were all sources of wonder. Their astonishment at seeing themselves in the large looking glass caused us all much amusement. Perhaps they enjoyed most of all looking at the photographs of the home friends and relatives.

Do not judge all Oriyas by these ignorant country people. Our luxuries compared with those of many natives are as a drop in the ocean. But these people, living as they do far from town and even from the road, had never seen houses fitted up in English style and knew nothing of our mode of living.

After Yearly Meeting the case was tried before the judge. The constable had three lawyers, and the cross examinations were most severe. Bribes were freely offered and many ways taken to frighten the men. Sri Heri gave a clear testimony which helped very much. He was offered a bribe of eighty rupees. He did not let me know till afterwards, lest I should feel badly about it. It was a very large sum to offer, and I should have felt anxious had I known it. Many false witnesses were summoned who declared there had been no beating. The lawyers tried their best to prove that it was a false case got up for the sake of making the people Christians.

Truth triumphed in the end. The man and his associates were fined and imprisoned. It came out afterwards, that he had habitually tortured country people. Such events are of daily occurrence among the police here. Mr. Riley told me that this case would do much to check such deeds in future.

The villagers did not suffer in vain. The Ujunda Hindus are more than friendly to us, and their love and kindness towards the "Mem sahib" is unbounded. All their children are allowed to attend school, and there is a night class opened for the young men who are obliged to work during the day. A new mud house is in process of construction for the missionary visitors. It is to have a brick floor and doors. The lost money was well in-

vested to bring about such a result as this. All things do work together for good to them that love God.

C. I. BOYER.

Mission News and Notes.

—Not content with doing remarkable evangelistic work among the heathen of their own town and neighborhood, the Endeavorers of Nellore, India, talk of adding a foreign missionary committee to their working force. They want to have a share in mission work outside of India.

—The income of all the missionary societies of the world is stated to be about fourteen million dollars a year. The United States government has recently resolved on an expenditure of something over that sum on three battleships and twelve torpedo boats. An English exchange compares these sums with football receipts, which in England alone amount to twenty millions dollars per year. There is a sermon in these figures.

—The heroism of the missionaries to Armenia is another evidence of the stuff of which the modern missionary is made. The conduct of the Christian missionaries of China and Japan, and now of their co-laborers in Armenia, is ample contradiction of the sneering assertions of superficial observers. Christian missions everywhere lead on to higher civilization, and Christian missionaries exemplify the character of their master, and go about doing good, caring for the down-trodden, bringing men up to higher plans of living, and helping the persecuted.—*The Standard*.

—The Church Missionary Society which represents the evangelical portion of the Church of England, has had a most remarkable history. In 1887 its committee adopted the solemn resolution that they would not on the ground of insufficiency of funds refuse any candidate for the missionary field whom they believed to be truly called of God and qualified for the work. They have acted on this resolution ever since. During the past 10 years they have doubled their staff of missionaries, yet their income has increased proportionally, and their last financial year ended with a surplus of £4000.

—India is now the best educated of non-Christian countries. There are sixteen millions who are fairly well educated. The Christian Literature Society for India is engaged in providing a literature for those readers. This is one of the accessories to the missionary work not often noticed, yet of very great value. The society also has a training school at Ahmednagar, and a large number of village vernacular schools, where 8,215 pupils are taught. Dr. John Murdoch, who wrote the splendid *Indian Missionary Manual*, a volume for intending Indian missionaries, directs the Literature Society's work.

—The mission to Deep Sea Fishermen conducts an important work on the coast of Labrador, where there is a growing population of Roman Catholics and protestants of all denominations, and where the needs are more than usually urgent on account of the commercial crisis in Newfoundland. Two hospitals—a southern one and a northern at India Harbor—have been completed, a steamer is employed, and a doctor is kept continuously on the coast summer and winter. Last winter this doctor traveled twelve hundred miles with his dog and komatik. At the northern hospital 31 in-patients and 543 out-patients were treated last year. The Newfoundland government, compelled to retrench, having withdrawn its doctor from the mail steamer, the whole medical care of 25,000 people has devolved upon the Mission, while before the Mission was opened no skilled aid in case of illness was accessible along eight hundred miles of coast. Material aid of various kinds has been made possible through the Mission, and the band of the few scattered preachers of the Gospel has been greatly strengthened.

Home Religious News.

—Eighty-six members were added to the Springhill, K. Co., Baptist church as the result of the recent revival. Rev. S. D. Ervine has become pastor of the church.

—By a decision of the Supreme Court Rev. Mr. Little has been restored to the position of rector of the Sussex Episcopal church.

—Messrs. Crossley and Hunter sailed from Halifax for Bermuda last Saturday. They will remain there, conducting meetings, till April. They expect to begin work in Yarmouth April 12th, and after that will visit several other places in New Brunswick and Nova Scotia.

—Evangelistic Gale is expected at Sussex about March 1st. The churches will unite in the meetings.