

TERMS AND NOTICES

The RELIGIOUS INTELLIGENCER is issued every week from the office of publication, York St., F. J. Erickson, N. B.

Terms \$1.50 a year, in advance.

If not paid in advance the price is \$2.00 per year.

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TERMS 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 letters 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, APRIL 8th, 1896.

Life is too short, says Philip Brooks, to nurse one's misery. Hurry across the low lands, that you may spend more time on the mountain tops.

Several missionaries of the Canadian Baptist mission society are returning from their work in India for needed rest. They are to start homeward this week.

Being asked the difference between a good and a bad preacher, Archbishop Whately replied that a good preacher preaches because he has something to say, and a bad preacher preaches because he has to say something.

Here is a statement of a good record made by editors. In St. Augustine, Florida, recently three hundred and fifty-six editors attended the editorial association of the United States. A banquet was held during the meeting, and Dr. Field, who was present, says that not one of the three hundred and fifty-six tasted any kind of intoxicating liquors.

The annual conferences of the Methodist Episcopal church in the United States are voting on the question of admitting women to membership in the General Conferences. So far the annual conferences have voted strongly in favour of their admission. There are several conferences yet to vote, among them a number in the eastern states where the feeling is more conservative. It is probable, however, that when all have voted the women will be found to have won a victory.

In a sermon on "The Young Man who is in Demand" Rev. Dr. Mackay, of Woodstock, Ont., says: "I look for a time when our young men will be all consecrated, our business purified, our politics Christianized, our poor made to feel that they dwell among brethren, righteousness in our streets, peace in our homes, and an altar at every fireside—I look for this because I believe in the power of the Holy Ghost."

God hasten the time.

Accompanying the India letter from Rev. M. J. Coldren, which appears on another part of this page, was a note in which he said: "We have arranged among us missionaries to send regular communications to the different papers of the denomination. My lot falls in February and September for the INTELLIGENCER."

We are glad to hear that such arrangement has been made, and we are sure our readers will welcome the letters, in addition to those from the New Brunswick and Nova Scotia missionaries which are so much enjoyed.

Bro. Coldren sends kind regards to the many brethren and sisters whom he met during his visit to N. B. a few years ago.

Dr. Hudson Taylor urges that there is great need of persons who will consecrate their lives to Foreign Mission service at home. It is for some to consecrate their lives, their thoughts, their prayers to just this service. Some of the best missionary work that is done to-day is done by invalids who never leave their bed-rooms, or by old people, or by those who are very poor and have not much to give, but they give the Lord what is most precious—a true yearning heart, a constant remembrance, a constant prayer.

The proposal by the United States Congress to enact a law authorizing the erection of an inebriate asylum in or near Washington, while the business of making drunkards is carried on in the very building in which Congress convenes, moves the *Christian Standard* to indignant protest against the attitude of the big political parties toward the liquor traffic.

With reference to no other subject, it says have legislators shown such political imbecility and such moral cowardice as they have here. They have shown themselves quack doctors treating superficial indications, but showing ignorance of, and indifference to, the causes which produce the awful ravages of intemperance. They seem determined to ignore the only logical and effectual treatment—the absolute prohibition of the sale and manufacture of intoxicating beverages in state and nation, and the election of men pledged by their party platform and their own convictions to the utter destruction of the rum power.

Dr. Parkhurst, in a recent sermon, urged that the churches nowadays do not lay upon the office of the Holy Spirit the emphasis that the Bible does. Speaking of his denomination, particularly, which he could do with freedom, he said "it is, comparatively speaking, in a condition of abject debility, absorbed in trivialities, relying upon pitiable and poverty-stricken devices for the reason that its belief is not an in-Spirit belief, its activity a divinely compelled activity, and for the reason that its manipulated dust and shapely members are not having breathed into them the breath of life. Because we love it, we ache for it—a communion which, for more than anything else, is distinguished, in this city at least, for its quarrels, for its small politics, for its debts, and for the ignominious way it sometimes takes to pay those debts."

The preacher, doubtless, knows whereof he speaks so plainly, and as he says, "not in passion, but in seriousness and in pain." The same truth is equally applicable to many churches of many denominations: they fail to fully realize the purpose of their existence.

One Revelation.

Of the Holy Spirit our Lord says,—"For he shall not speak of himself; but whatsoever he shall hear, that shall he speak. . . . He shall glorify me; for he shall take of mine, and shall show it unto you." The Spirit is not an independent teacher. He does not speak from himself; but what he hears that he speaks. He adds no new truth; he simply unfolds the old. Jesus Christ gives the seed; the Holy Spirit germinates it. And so the Holy Spirit glorifies Jesus; by unfolding Him to us; and us in Him.

And the Spirit's text book is always Christ's own truth; he brings to our remembrance, and gives gracious effect, to the things which Jesus has said. The Spirit does not give us another gospel. Our Lord's sayings are eternally germinal, and therefore potential of limitless growth. The Spirit's office is to brood over the germs and quicken them. And that office he fulfils.

The church of Christ, under his guidance and quickening power, is ever multiplying harvests; and all from the one seed, the word of God. Doctrines that are not found in the teachings of Jesus are not of the Holy Spirit. For he takes only of the things which are Christ's—not new things, and shows them unto us. There is no need of new revelations. The old is sufficient. "The word of the Lord is perfect." And it is the instrument of the Holy Spirit in awakening, renewing, sanctifying, cheering and strengthening the soul.

What Makes A Free Baptist?

The *Morning Star's* answer to this question is as follows:

1. The acceptance of Jesus Christ as Son of God and Saviour of men.
2. The acceptance of the Scriptures as the rule of faith and practice.
3. Belief in man's moral freedom and responsibility, in believers' baptism, and in the free communion of all Christians.
4. The acceptance of the democratic principle in ecclesiastical organizations.
5. Belief that differences of Scriptural interpretation on matters of less importance than the divinity of Christ need not prevent Christians from working together as the different divisions of an army may work together under one standard and to a great common end—that end being the winning of men to Christian discipleship rather than agreement on speculative opinions and doctrinal forms.
6. Loyalty to the particular organizations and practical undertakings that may be adopted as existing consistently with a federation of all Protestant denominations.
7. Less concern about majorities than about important truth and the exhibi-

tion of the true Christian spirit, in the belief, however, that those who stand for essential truth and the Christ spirit stand where all will ultimately stand.

A purpose too high and fixed, and a vision too clear, to be disturbed and weakened by the gleam and glitter of those things that belong to wealth and fashion.

Remedial Legislation Notes.

The negotiations for a settlement of the Manitoba schools matter have come to an end. The end is what the majority of people supposed it would be. The representatives of the two governments failed to agree. The Manitoba government offered to completely secularize the schools, permitting any denomination to give religious instruction at specified times under certain conditions. The Dominion government representatives were unwilling to accept the offer, holding out for the establishment of separate schools for the Catholics.

It is stated that the offer of Mr. Greenway was satisfactory to the commissioners and to some other members of the Dominion government, but Mr. Ewart, representing the hierarchy, would not consent to anything less than a separate schools system.

The proposals of the Manitoba government seem most generous; indeed it is not easy to understand how they could offer so much, especially in view of the recent emphatic mandate of the people of the Province to maintain the unsectarian character of the public schools. We think it was a mistake to propose to completely secularize the schools; it would have been a still greater mistake to consent to the establishment of a separate schools system.

Having made an effort to adjust the difficulty, and having received Manitoba's proposal to meet the wishes of the Catholics by permitting religious instruction in the schools at certain times, the government would be justified in now withdrawing the Remedial Bill because of the unreasonable demands of the bishops. To go on with the Bill now, after Manitoba's offer, will be understood as bowing to the will of the hierarchy. It can hardly be possible that all the members of the government believe that the demand for separate schools is right. The sooner they cut themselves clear of priestly control the better for themselves and the country.

Even if the attempt to pass the Bill is persisted in, it is doubtful that it can be put through before the 24th inst. The opposition to it is strong numerically, and very vigorous. The talk of Sir Charles Tupper about sacrificing health and even life in the attempt to pass the bill is nonsense.

The Ministerial Association of Montreal, at a recent meeting, considered carefully the remedial legislation question and unanimously condemned it. The finding of the Association sweeps away, says the *Witness*, all those fallacious arguments in favor of granting separate schools to the minority in Manitoba on the ground that the Protestant churches which form the minority of Quebec have the privilege of separate schools. The report points to the plain facts that in Quebec province, as elsewhere, the schools of the minority are in fact the public schools, which do not teach the peculiar tenets or beliefs of any church, while the schools of the majority are the separate schools, which teach the catechism and the practices of the Roman Catholic Church. Thus the money exacted by the state for secular education is being used in this province to teach Roman Catholicism. Not only the money collected from Roman Catholics but much of the money collected from taxes upon the property of Protestants is turned to that purpose, while the secular education of the children taught in those separate schools is neglected. Protestants in Quebec have no privilege whatever, unless it be the privilege of not being forced to send their children to schools where the bulk of the teaching is the Roman Catholic catechism, observances of the Roman Catholic Church and the duties of Roman Catholics toward their church. That is not a privilege; it is a right where, as in this province, the majority schools are denominational and of one denomination only, the Roman Catholic. Yet it is elevated into a privilege for which Protestants are to be obliged to the toleration of the Roman Catholic majority. As the Ministerial Association points out, it is the Roman Catholic Church which in Quebec Province, as well as in all others, is the privileged one.

The *Casket*, a Roman Catholic paper in Nova Scotia, is complaining of the schools law of that Province, declaring that under it the Catholics are unjustly treated. This may be understood to

mean that an attempt will be made to change the Nova Scotia schools system to better suit the wishes of the Roman church, if the crusade against Manitoba succeeds. New Brunswick, too, may have to fight for her own. Mr. Costigan, it will be remembered, said, in a recent speech, that the Catholics of this Province had been ruthlessly deprived of their rights.

Religion and the State.

At the request of the editor of the *Canadian Baptist*, Dr. T. H. Rand contributes to that paper the following article setting forth the historic position of Baptists on the above subject. Our fathers in the faith stood on the same platform:

1. Absolute freedom of religious opinion and worship is a vested right of every man's conscience, and is not derived through any grant of the civil power. It is a right not created by the State, but inheres in the personality of the individual conscience. The State, therefore, cannot rightly enact any law for the establishment of religion; compulsory support, by taxation or otherwise, of religious instruction; compulsory attendance on religious worship; or restraint upon the free exercise of religion according to the dictates of the conscience, or upon the expression of religious belief.

2. But religious freedom cannot be used as a shield for vice or treason. Though no form of religious belief or worship, simply as such, can justly be prescribed by the State, yet for reasons of public morality, or for the safety and order of society, it may forbid and punish acts done in the name of religion,—e. g., polygamy as practiced by the Mormons, the infanticide of the Chinese, or the self-immolation of Hindu devotees. Upon the same ground, though not as having any religious function, the State may enact laws for the welfare of society, which have also, in other relations, the sanction of religion. For example, the setting apart of Sunday as a day of rest as expedient, upon sanitary and moral grounds, as well as an acknowledgment of the right of the mass of citizens to the quiet and peaceable enjoyment of public worship in the exercise of their religious liberty. A fuller example is that of the family, the basis of the State, and the true norm of society. The people at large regard marriage as an institution of religion, and it is commonly celebrated with religious rites, each sect constituting the marriage relation according to its own usages. But whatever the mode, the State determines the conditions which give to marriage its validity, and designates the officers by whom marriage may be solemnized, and the forms to be observed in order to its legal consummation. No church officer can legally officiate at a marriage, unless he is authorized so to do by the law of the State, and then he must conform in every particular, equally with the civil magistrate, with the requirements of the law. This service is not a prerogative of his office, nor a function of church authority, but his function in this act is that of an officer of the State. A valid marriage can be consummated without any religious service. On the same ground of the well-being of society, the State permits only monogamy, regulates divorce, and treats bigamy and adultery as crimes. So, too, by the right of self-protection which inheres in society, as well as by that moral sense which justifies monogamy, the State can rightly legislate against polygamy and fornication, though practiced in the name of religion. The State is not divorced from morality when separated from the Church, nor is religious freedom the license of immorality. By its own nature the State is just and ethical. It is grounded in moral reasons, and exists for moral ends. Hence it has authority to suppress vice and whatever outrages morality and decency. The principle, that the State cannot rightly meddle in matters of religion, does not give any Church the pretext to set itself above the State or against the State in matters of civil administration. Religious liberty stands equally opposed to political bigotry and to social anarchy. A free Church in a free State does not mean an *imperium in imperio*. Nor does it mean the erection within a State, and under the character of its liberties, of the vice-royalty of a foreign power to work against the State.

3. The State cannot rightly have knowledge of any Church in matters of religious doctrines or usages, but only in matters of temporal concern. It has no authority whatever on questions of heresy or orthodoxy in matters of belief. Churches can rightly be known in law only as corporations, and civil tribunals can take cognizance of the doctrines, rules, usages, or actions of a religious society, only so far as these relate to collateral questions affecting the disposal of property,

or the civil rights of members of the body.

In civil affairs, the best guaranty for my liberty is that an equal liberty is accorded to every other man; and my freedom of conscience is made perfect when to every man is secured the liberty of believing, of worshipping or if not worshipping, as he will. I should be as jealous for my neighbor's rights as for my own. All sects are rightly equal before the civil law. The State does not support, or favor, any one, or two, or twenty of them,—should not know them as religious sects. As have been stated, religious liberty is an absolute, personal, God-given right. The state is a civil corporation. Religious toleration is simply a concession by the State to dissenters; but as the State has no authority over conscience, it cannot grant concessions within the proper domain of conscience. Toleration and intolerance are both despotisms. The one assumes the right of withholding liberty of of conscience; the other, of granting it. Freedom of thought and speech on religion, freedom of faith and worship and religious association, are rights which the State cannot give, and must not restrict. These rights are derived from God, and from the spiritual nature of man. The State must recognize them, and protect them, but not interfere with them.

Voices and Echoes.

Ottawa legislators decided not to outrage public opinion respecting God Friday. There was no session of parliament that day.—*The Record*.

But it did not seem to disturb anybody there to have workmen busy the whole of one Sunday preparing the Senate Chamber for a ball. At least, it does not appear that any member asked any question about it in Parliament.

The latest trouble in New York is liquor-candy that is sold to boys and girls at from 40 to 60 cents per lb. In each candy is about half a teaspoonful of brandy. The authorities are trying to stop the work.—*Fres. Witness*.

How like the rum traffic that is, there is nothing quite so fiendishly ingenious as it is. And yet there are some very good people so blind that they cannot discern its true character. We wonder sometimes whether their trouble is that they cannot see or do not want to see.

Rev. T. N. Williams, of Texas, tells of a colored pastor who demanded his salary, giving as his reason: "Brodern I can't preach heah and boad in heb'n."

It was Spurgeon, we think, who said there are some churches who would like to have a preacher possessed of a Jacob's ladder, that he might go to heaven and remain through the week and so save them the painful duty of supporting him.

There are too many temperance men who stop working at the trade on election day.—*Ram's Horn*.

And, the *Templar* adds, "on nomination day, too. On election day there is often only a choice between two antis. Temperance electors have something to do to make right conditions for elections."

An India Letter.

DEAR INTELLIGENCER:—You may think it strange that, after five years silence, I should speak again through your columns. But I see that I have signed the contract to write to you this month.

Possibly a brief account of this part of the India field might be of interest to your readers. I am about 80 miles south and a little west of Balasore. But my district extends to within 22 miles of Balasore. Just now there is prospect that a railway will connect our mission stations, running from Calcutta through Midnapore, Jellalpur, Balasore and Bhadruck. Bhadruck is our nearest place on the R. R.; we are thirty miles south east of Bhadruck. The President of the R. R. Company, says he intends running a branch road to this place. In that case we will be well provided with out-lets. At present we have six steamers a week, direct from Calcutta across the Bay of Bengal; we are also connected with Calcutta by a canal, passing through Balasore; two steamers a week pass through this. So much for the commercial relations of Chhandbali.

The Bhadruck sub-division has over 3,000 villages and over 400,000 population. Mrs. Coldren and I were the only missionaries in this vast territory until this year, brother and sister Ager are at Bhadruck. My work consists in preaching in the villages during the week, and then we have a Sabbath School of one hundred children, which takes our attention on Sabbath. As we have so few teachers the native preachers come in every Sabbath, and go out again on Monday. I can go out in my boat, the "Indians," early Monday and come in Saturday night, and

have a good week's work outside. As this district is cut up with a "net-work" of rivers and tidal creeks, I can reach nearly all the large villages by boat, or, at least, by walking three or four miles either side from the boat. We can always sleep in the boat at night. We have found great encouragement in the preaching this cold season. It does seem as though the time must soon come when a general outpouring of the spirit upon the heathen must take place. Are we expecting it? Waiting for it, as we should be? Are you, dear readers, expecting that mighty work of grace is soon to be witnessed in India? If not, why not? God has promised, and we are to accept his promises. Would that we could more fully believe that the night of heathenism is far spent and the day is now at hand. God help our unbelief. If all goes well you will hear from me again in October. Pray for us.

Yours Sincerely,
M. J. COLDREN.

General Religious News.

—The General Conference of the Methodist Episcopal Church will meet in Cleveland, O., May 1st, 1896.

—About 5000 Indians are members of the Presbyterian Church in the United States. There are nearly as many Baptist Indians. 20,000 Indian youth are attending schools.

—There are several cases in the United States where churches are served by a man and his wife as associate pastors. There are others in which the wife, though not sharing in the pastoral charge, assists her husband by occasional preaching. These churches are of various denominations, Congregational, Methodist and Unitarian.

—In four years the ordained women preachers in the United States have increased from 720 to 1,235. "Given a few good women preachers," says *The Humanitarian*, "and the problem might be solved. 'Why don't men go to church?' The average man does not take kindly to the callous curate. It would be interesting to learn how the women's sermons compare with men's—in regard to length.

The pastors of various denominations in Brooklyn, N. Y., have issued an appeal to the public to be more considerate in their requests for attendance at the cemeteries. They say that since the custom came into vogue of holding funeral services in the evening, a requirement to spend the next forenoon in going to the cemetery has the effect of devoting to the funeral two-thirds of the minister's day. This they regard as excessive, when all the other demands on his time are considered. They do not refuse cemetery duty, which they point out is often a very great exposure of health, but they ask that it be less generally exacted.

—According to Dr. C. C. McCabe, the Methodist Episcopal church has in the United States, gained in eleven years and a half 6388 churches, or one-fourth of the whole number owned by that denomination, these additional churches furnishing sittings for 1,800,000 people. In 1883 the Methodist Church had 18,741 churches, and in 1895, according to the reports of the spring conferences, 25,129. In this period of eleven years and a half the church has made a gain of nearly forty six million dollars. The total membership in 1883 was 1,760,533, and in the spring of 1895, 2,715,145. The Church has gained in twelve years over 100,000 converts on the foreign mission fields, and during that period its missionary income has been \$5,000,000.

Home Religious News.

—The Baptist, Methodist and Free Baptist churches of Woodstock are holding union meetings. Much spiritual interest is manifest.

—Hunter and Crossley are expected to hold meetings in Yarmouth some time this month.

—Revs. Messrs. Corbett and Fiske (Presbyterian) are holding evangelistic meetings at Bristol, C. Co.

—Union meetings are being held in Pettitodiac. Rev. Mr. Baker is leading, being assisted by the pastors.

—It is intimated that Rev. E. O. Steeves will soon resign the pastorate of the Keswick, Mactaquack and Kingsclear Baptist churches. He intends, it is said, to still further pursue his theological studies.

—Rev. Mr. Grubb, Episcopal church evangelist, is conducting a mission in St. Luke's church, St. John. He held meetings in Montreal which were much blessed.

—Rev. Dr. Brecken, pastor of the Methodist church in this city, has gone to Sackville to remain several weeks,

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