

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.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then the address to which he wishes it sent.

THE DATE following the subscriber's name on the address label shows the time to which the subscription is paid. It is changed generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

WHEN IT IS DESIRED to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any authorized agents as well as to the proprietor at Fredericton.

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.

THE END OF MARCH.

The last week in March should bring us hundreds of renewals.

Has yours been sent? If not, now is the time. Send it as soon as you read this.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, MARCH 25TH, 1896.

Don't tell your troubles in your prayer-meeting talks.

The name, "God's American Volunteers," chosen by Ballington Booth for his new organization does not strike us as a happy choice.

Our Free Baptist brethren in the United States are making an effort to raise a Home Mission Endowment fund of \$100,000. We hope they may succeed.

Joseph Cook is right when he says that if prohibitionists would stand together there is no party they could not bring to terms. And if that be true, and prohibitionists do not stand together they are responsible for the attitude of the parties and the legal existence of the rum traffic.

Roman Catholics have no country but their church—is the way Froude stated a truth which the people generally do not now understand as well as they may later. Love of country and loyalty to its institutions are never allowed to interfere with love of their church and unquestioning obedience to its commands, as spoken by the ecclesiastics.

Canon Wilberforce says he has a strong conviction that the direction in which the Holy Ghost is working in this day is against exclusiveness, and in the direction of the freest spiritual communion between those who differ as to methods, creeds, and definitions of the faith; and no English Churchman does credit to himself, or honor to his Church, by speaking superciliously of godly dissenters by calling them heretics and schismatics, and refusing to receive the Word of God from their lips when it is manifest they are doing, and doing well, nearly half the Christian work of this country.

The General Manager of the Royal Templars of Temperance, in his report to the Dominion Council held a few days ago in Hamilton, Ont., recommended that steps be taken to organize a national prohibition committee and to establish a national prohibition fund. He expressed the opinion that the Royal Templars should take the initiative and invite the other temperance societies of Canada to unite with them.

The suggestion is worthy of consideration.

The Massachusetts Legislature "law committee" is considering a bill which provides for the inspection of liquors. Of course it is contended that this is in the interest of temperance. But they will know, after they have spent a lot of money for inspection, what they ought to know now—that such inspection will not diminish the drunkenness nor any other of the evil effects of the rum traffic. The inspection of liquors will have about as much effect in changing the character and fruits of the liquor traffic as the inspection and classification of thieves would have upon larceny.

Writing of the inadequate

support of ministers, Dr. John Hall says one effect of it is the discouragement of young men, brought up in comfortable homes, when they think of the ministry as their life-work. It would be easy to establish and illustrate this statement, if necessary. It would be easy also to furnish statistics contrasting the salaries of men with little education, ordinary character and liberty to live as they list, with the fluctuating incomes of thousands of educated, high-toned, hard-working occupants of pulpits over our land. Christian readers! if you care for the strength of the Church of Christ, the greatest elevating and purifying power in our land, and for the glory of the Master, consider and demonstrate what is due to his servants cut off from other modes of raising means, and pledged to lay out all their strength for the abiding good of their fellow-men.

Our United States friends

have talked a good deal about the Armenian atrocities—talk is cheap. They have, very generally, been careful to rail against Great Britain, calling her all sorts of not very nice names. It is somewhat refreshing to find occasionally a speaker or writer over there who does not fall in with the regulation denunciation of Britain. One of the latest we have seen is Dr. Leonard Woolsey Bacon, a man of note. Writing in the Independent, he says:

I begin to find it a little tiresome to listen to eloquent reproaches against the Powers of Europe for their delinquencies. There is one great Christian Power whose responsibility in this matter has been strangely overlooked. It is a nation of ample resources of wealth and power; free from those trammels of diplomatic tradition and engagement which are so real a hindrance to all the rest; unimpeachable in its disinterestedness, and having a more immediate concern and justification for its interference than any other Power on the face of the earth. And what is that nation doing? Well, snaggling a good deal; bullying and threatening somewhat; but principally clamoring to the rest of the nations, Why don't you do something? Go in and fight and protect our citizens and their interests, and we promise you our moral support!

The question occurs to me sometimes whether if Mr. Belmont's supposed \$100,000 yacht on the Sea of Marmora or Mr. Vanderbilt's \$100,000 villa on the Bosphorus had been knocked to pieces with malicious intent by the cannon of the Turkish Government, we should not have heard a scream or two from the American eagle. The \$100,000 college built by the gifts of thousands of American citizens at Harpur is bombarded by the Turkish army, and Dr. Barnum and his family happily escape alive. And the eagle is keeping his temper very well indeed. But then these were only missionaries, you know. It makes a difference.

The italics are ours. The whole of it might well be italicized. The rebuke of both the scolding and the spread-eagleism of his own people is well deserved.

A Test of Discipleship.

God has tests which we cannot use, whereby "He knows them that are His." The heart is open before Him. He "knoweth what is in man." But it is a matter of great concern to us how we shall know what "manner of Spirit we are of." External circumstances hide the hearts of others from us, and we are almost equally blinded to ourselves by the deceitfulness of our hearts. But Christ has given a rule of judgment for both cases. It is this, "By their fruits ye shall know them." The question which every disciple may well put to himself frequently is, What am I doing for Him who has done all for me, and whom I profess to acknowledge as Master?

How many have felt, when overflowing with gratitude towards Jesus, that if they could but approach Him, could kiss His feet, or wash them with tears as Mary did; could minister to Him in some way, or bear His reproach; could but have shared His suffering and death—how gladly they would have done it in heartfelt recognition of His infinite love. But such privilege is denied us. We cannot go near to Him with the touch of our hands. But there is something of Him that we can touch, something that He loves better than He loves His own life—His "little ones." He is no longer hungry, or thirsty, or sick, or in prison; but He has left His "little ones" to be cared for through all generations. They hunger and thirst and are in need. Everywhere we see them and meet them. They are always with us. They appeal to our sympathies. Let us not refuse them. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? We go groping about for evidence of our condition and our relation to God; we ask "Am I His or am I not?" and we expend much religious sentimentalism on ourselves. But if we are deaf to the cry of the poor; if the yearning heart passes us

without sympathy; if from the wounded we withhold soothing; if we are not ready and glad to use our strength, our kindness, or whatever we have, we shut ourselves out from the promise, we show our lack of a clear appreciation of what is involved in true discipleship. "Inasmuch as ye did it not to the least of these, my brethren, ye did it not to me." If any man have not the Spirit of Christ he is none of His.

Backward Legislation.

New Brunswick has a new license law. The measure introduced by the Government a few days before the close of the Assembly's session was passed, with a few amendments. We wish we could say that the law is an improvement on the one it supersedes. That the new law has some good features, for a license law, is probably true. It would be impossible in the present temper of the people on the temperance question to enact a law which, on its face, was wholly in favour of the liquor traffic. There must in all such legislation be some feature which commands it to temperance people, else it would be thrown out. The pity is that so many quite sincere temperance people are so easily hood-winked. There is no doubt that members voted for the new law believing it more capable of promoting temperance than the old law. If they had examined it more closely in the light of the experience of places which have tried similar laws, they would have seen that it is far from being an advance temperance step. The law, as a whole, is unquestionably a backward step, as will be made clear to even those who hope most from it when it gets well into operation.

The principal object of the law evidently is to make the liquor traffic pay tribute to the Provincial treasury. In this it will succeed. But the very fact that the traffic is made a source of Provincial revenue elevates it to an importance it has not before had in this Province, entrenches it more strongly as an institution of the Province, and makes more difficult the attempts of temperance reformers to overthrow the traffic.

Under the law there will be the appointment of commissioners and inspectors, all of whom will, of course, be political partisans. Many of them will, doubtless, be disposed to insist on strict observance of the law; but they will find themselves seriously interfered with. There is abundant testimony that in Ontario, where a similar law exists, the licensing business is a part, and an important part of the political machine. Few, if any, but political partisans get licenses. Then commissioners are frequently restrained from enforcing the prohibitions of the law because of the effect it may have upon the party in power. And when an election campaign is on the licenses are expected to contribute liberally to campaign funds. It is easy to see how men who (1) pay license fees into the government treasury, and (2) who contribute liberally to election funds come to have a political importance and influence which the politicians do not care to antagonize by strict enforcement of the law.

The show of opposition by certain liquor dealers to the law need not be regarded seriously. Of course some of them object to paying larger fees; but the chief of them know full well that the law is in their favour.

High License has been shown in the experience of all places that have tried it, to have the effect of strengthening the traffic, and has come to be regarded with favour by the traffic's chief men. It never decreases the volume of the traffic, nor diminishes the miseries and crimes resulting from it. It does not lessen illicit traffic by unlicensed dealers; indeed the unlicensed fellows are generally supported by the licensees. Licensees, under high license are notoriously flagrant violators of all the restrictions of the law. Because they pay large license fees and are contributors to political parties, they demand and receive immunity from prosecutions.

In every county and city where it is not now in force, temperance men would do well to take steps immediately to bring the Scott Act into operation, and so save themselves from having fastened upon them more firmly than ever the legalized rum traffic.

SALVATION ARMY.—Herbert Booth, Commander of the Army in Canada, is to relinquish the command June 1st, going to another command. "God's American Volunteers" is said to be the name which will be given Ballington Booth's new organization in the United States.

BERMUDA REVIVAL.—News from Hamilton, Bermuda, of the meetings being held there by Messrs. Crossley and Hunter is that they are exciting much interest, and that much good is being done.

ST. JOHN.—There is talk of bringing on a vote for the adoption of the Scott Act in St. John. The new license law has caused much dissatisfaction.

Remedial Legislation Notes.

Another stage in the Remedial legislation business has been passed. The bill passed the second reading Friday morning. It had been agreed between the government and opposition leaders in the House that a vote should be taken during the Wednesday sitting. But many members who desired to speak did not intend to be denied the privilege; and so the talk went on all Wednesday night, all day Thursday and all Friday night. The sitting lasted from Wednesday afternoon till Friday morning, 39 hours. Mr. Laurier's amendment was lost, the majority against it being 24. The majority in favour of the second reading of the Bill was 18. Twenty-one Conservatives voted against the second reading, and seven Liberals voted for it. Of the New Brunswick members only Messrs. Weldon, Gilmour and Colter voted against the bill.

The government has announced that it is intended to go on at once with the consideration of the bill, that it would be pressed even to the exclusion of the estimates, that the government was pledged to this and would not recede an inch from their position. All this sounds strangely in view of the statement by Sir Donald Smith that he did not think members would ever be asked to vote on the third reading of the bill. He said, also, that voting for the second reading was merely establishing the principle of Parliament's right to pass such a bill, and did not necessitate voting for a third reading; and he expressed the hope that no Remedial Bill would be required.

Notwithstanding the expressed purpose of the government to press the Remedial Bill it is not likely to make very rapid progress. The discussion of a measure in committee of the whole House may be prolonged almost indefinitely, members speaking as often and as long as they like, and move as many amendments as they like. Not only the opposition members but many government supporters will obstruct the passage of the bill.

Mr. Costigan, in the course of his speech on the bill, said the Catholics of New Brunswick had been as ruthlessly robbed of their rights as had the Manitoba Catholics. This may be understood to suggest that if the Church of Rome succeeds in getting Parliament to override the Manitoba school law, like influence is likely, later, to be used to compel interference with the schools system of New Brunswick. He probably, did not intend to so plainly imply so much; but that such interference is one of the dangers of the present crusade against Manitoba there can be no doubt.

The Remedial question, stripped of all the talk about grievance, compact, constitution &c., is one as to whether the church of Rome shall dictate to the country. It may control Parliament as at present constituted but, unless we greatly mistake the temper of the country, it will be shown when the people come to have their say that they are not disposed to submit to such dictation.

Premier Greenway of Manitoba having been invited to a conference with the Dominion Government has consented. The Manitoba Legislature has been adjourned till April 18th. Messrs. Dickey and Desjardins, members of the Dominion Government, have been appointed to confer with the Manitoba Government, which will, probably, be represented by Messrs. Greenway and Sifton. The conference will take place in Winnipeg. Messrs. Dickey and Desjardins are now on their way there, accompanied by Sir Donald Smith. Father Lacombe has gone to Winnipeg to confer with the bishops of Manitoba and the Northwest on the school question. It is not stated that any representatives of the Protestant ministry or churches are to be consulted in this matter.

A Winnipeg despatch says the impression prevails there that at the approaching conference the Manitoba Government will be asked to concede certain hours in which religious instruction might be taught by any denomination in the schools, and that the authorized text books be so modified as to eliminate anything therefrom which would be objectionable to Catholics.

The Winnipeg Tribune which is regarded as Greenway's organ, says the conference on the schools question "is pre-destined to failure." The Winnipeg Free Press expresses fear that attempt at settlement will be obstructed by those who represent the Roman Catholics. It finds reason for this fear in the utterances of certain Quebec members of Parliament and of certain church authorities and newspapers.

The Tribune (Winnipeg) says the vote of Parliament on the Remedial Bill is a declaration that "the Pope is

supreme in Canadian politics. The hierarchy of Quebec have gained one point in the great school struggle. They have demonstrated that when it comes to a contest for supremacy with the people's representatives, they are paramount, all powerful omnipotent."

A gentleman whose opinion is worthy of consideration writes us thus: "Your view of the Remedial question is quite correct. There is no constitutional necessity for Parliament to do anything. . . . There is no doubt that whatever Parliament does will be constitutional, but if parliament refuses to do anything that is constitutional also. All the talk about the Constitution obliging them to do so and so is simply nonsense."

The Christian Guardian, chief paper of the Methodists of Canada, says: "What with the history of struggles for self-government before us, the war of Independence in the United States, the Canadian Rebellion of '37, with its battle for representative government in both Upper and Lower Canada, can we, in this day, be so blind as to misinterpret the teaching of history, by seeking to thrust the Remedial Bill on to Manitoba? Surely not. The spirit of our Constitution contemplates the greatest possible degree of provincial self-government."

Patriotic men, who have the power and the opportunity should see to it that Confederation is not endangered by the violation of one of its first principles, and that ecclesiastical dictation and intimidation cannot succeed in forcing offensive laws onto Canadian statute books. Those who do this, at the same time forgetting their party attachments, are those whose names are worthy of being perpetuated in the political history of the Dominion.

We are not yet willing to believe the Bill will become law, even if the negotiations for a compromise fail.

Young Men's Christian Association.

The Young Men's Christian Association in Fredericton has progressed so favorably since it was started anew, on New Year's day, that it is already felt that it must become a permanent institution of the city. The present quarters, in the Campbell building, Queen street, west, are made as comfortable and attractive as can be, and seemingly are used to the best possible advantage; but the real need of a permanent and commodious house is becoming daily more apparent to those men who are giving their time and thought to the work. The rooms are open daily from 9 a.m. to 10 p.m., and a large number of young men are regular attendants. The membership list is steadily growing, but many more young men would have joined had the Y. M. C. A. opened up its rooms and privileges earlier in the winter. Young men everywhere are fond of club life, and Fredericton probably has its full quota of clubs, good, bad and indifferent. The Y. M. C. A., in its modern developments, seeks to use this tendency, or need, of young men nature, and every provision is made for clubs and cliques of young men of similar tastes within the Association. Thus there are debating clubs, glee clubs, orchestras, literary classes, bicycle, foot-ball, base-ball and cricket clubs, and so on ad infinitum, all under Y. M. C. A. auspices, and Christian influence and management. When the Y. M. C. A. started here in the middle of the winter it found the ground occupied, doubly occupied, with young men's clubs, and many of these young fellows would have joined the Association instead had it been in the field earlier. The Board of Directors has decided to retain a General Secretary and carry on the Association work through the summer. The physical work has been difficult of supervision and is unsatisfactory in some respects, from the gymnasium being in a building apart from the other quarters, but that will be remedied, as a new gymnasium is to be constructed. The Christian men of the city are actively supporting the Y. M. C. A., as the membership roll shows that sixty-five per cent of the members are members of evangelical churches. The Association is also receiving the financial support of the business men. We believe the Y. M. C. A. has come to Fredericton to stay, but what is the most pressing need of the work is a Y. M. C. A. building; such a building as will be a credit to our city, a monument to the Christian philanthropy of our citizens, an effective counter-attraction to the baneful resorts which appeal with such disastrous results to our young manhood, and are earnest of permanency to this work "of young men, by young men, for young men."

COLCHESTER, N. S.—Rev. E. J. Grant is lecturing on prohibition in Colchester Co., and is organizing the electors to make the prohibition vote felt in the next election. The same thing should be done everywhere.

Voices and Echoes.

After an experience of more than forty years in the pastorate, the writer ventures to give as his opinion that the smallness of the contributions to missions is due, not so much to want of Christian liberality as to the lack of information; not so much to stinginess as to ignorance.—Rev. N. S. Burton.

What has been your observation, brother? Pastors should be at pains to keep their people informed about the work of God among the heathen—what is being done, and what is needed. One good way is to get them to read regularly a religious paper—their denominational paper, of course, having the first place.

There are three kinds of people in the world,—those who work, those who shirk, and those who say, "I told you so!"—The Look Out.

Which are you? The first, let us hope. The other two are poor things, at best. Another class might be added a poorer kind, if possible, than either of the others, the kind who never show where they are till it is clear which side has the majority. This kind is positively mean.

Dr. Chambers, of Philadelphia, tells us that in 1825 he went to a funeral of a prominent member of his church, and that he and the sexton were the only persons who were not in danger of falling into the grave through drunkenness. On the next Sunday he told his people that he would never again officiate at a funeral of a church member where liquor was freely distributed. As late as 1835, a deacon in a prominent church in Boston was at once a dissembler of whisky, and at the same time an agent for the Bible Society.—Independent.

Some people tell us that there has been no change for the better. How long would such things as are mentioned in the foregoing be tolerated now? Great gains have been made. There is plenty room for improvement, however.

The practical operation of the high-license laws has demonstrated that the many ills (to the traffic) predicted from a concentration of the traffic are largely visionary and have little foundation in fact. The total volume of liquor consumed has not materially diminished under the operation of high-license laws.—Wine and Spirits Gazette.

Temperance men who advocate high license as a regulator of the rum traffic and a reducer of the volume of the traffic and the evils resulting from it, should make a note of what the organ of the traffic says about it. Liquor men, generally, favour high license, not because it interferes with the traffic, but because it more firmly establishes it. Temperance men cannot afford to favour what the rum men approve.

India Letter from Miss Wile.

Dear Friends at Home:—I want to tell you something of our doings during the past few weeks.

To begin with, the first week of the New Year, according to custom here, was devoted to prayer services and to the bringing in of offerings. The people bring of their money and produce, as the Lord has blessed them. This is aside from the tithes. There were rice, fowls, vegetables, eggs and money this time, though they frequently have cattle. This year the price of the creatures was paid, and the calves retained by their owners.

I cannot tell you how it impressed me to see these poor people, for they are exceedingly poor, bringing of their scanty substance, to the house of the Lord. Was it because my eyes were all too unaccustomed to the sight of sacrifice for God's cause? They give willingly, and support their own pastor, besides assisting the branch-church at Chitrapur.

Dr. and Mrs. Burkholder particularly emphasize those meetings as the time when sins should be confessed, when reconciliations should be made, and when God's mercies to usward should be recounted. One of our men confessed about some crooked dealing to the extent of half an anna, about a cent in our currency, perhaps a little less as exchange now stands.

Do you not think there would be many confessions at home should each member of the church search his heart and proclaim such small offences? And are they small? I assure you I learned a lesson—several of them, during those meetings.

Then concerning our baptisms. From near Uda, our largest branch church, the "mondo" of a village came, and, confessing his faith in Christ, was baptized. A "mondo" is the chief man of the village. He is the landholder of all the rice fields about, and the villagers rent from him. This man, Peroo, was accompanied by another man named Baghu, from Chunesole, a man who had been a Catholic but who found nothing satisfying in his professed faith.

I wish you could have seen those two men. Tall, powerful Santals, their resolute character stamping their faces as above the ordinary people around them in intelligent firmness. Both are young men, not over 35 years of