

TERMS AND NOTICES

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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.

Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR

WEDNESDAY, APRIL 15TH, 1896.

The "Intelligencer" regularly visiting every home in its pastorate is the best helper any Free Baptist pastor can have.

Joseph Cook, whose health, it was feared, was shattered beyond hope of recovery, is now improving. Many will be glad for this, and will pray that he may soon be restored to his old vigor.

Speaking of political parties and party government, "Jan MacLaren" says,—"No party has ever existed in civil history without containing patriotic men, and no party has ever labored for the common wealth without doing it service. Any party that declares itself to have a monopoly of purity and a monopoly of honesty; any party that declares that the other cares only for its interests, but that they alone care for the well-being of the people, is condemned there and then. It ceases to be a party of patriotism; it becomes a party of Phariseism."

The late Bishop Haygood, of the Methodist Episcopal church, South in an address to a class of young ministers, just ordained, said:

"Preach in language the people understand. Don't use slang; a gentleman won't do that anywhere. A man must have slender resources who resorts to buffoonery to draw a crowd."

Don't speak disparagingly of your brethren of any rank or station.

Don't think that you are kept down and not appreciated.

Don't get jealous of anybody."

Good advice for all young ministers, and for some older ones too.

On Easter Sunday Rev. Dr. Cuyler celebrated the fifth anniversary of his ministry. He preached that day in his old church in Brooklyn, and it was a day of much rejoicing. The N. Y. Advocate truly says of him: No voice rings out more eloquently than that of this untiring soldier of the cross, this faithful servant of the Lord.

His industry is unparalleled, and in a single week, recently, current numbers of forty religious papers, reaching six hundred thousand subscribers, contained as many glowing articles from his consecrated pen.

May he be spared yet many years to proclaim, with voice and pen, the glorious gospel of the Son of God.

Failure to interfere, up to the measure of our ability and opportunity, to prevent wrong makes us sharers in responsibility for the wrong done. Dr. Thwing well says: To-day wickedness riots in consequence of our silence or our inaction. To-day are lives sad, because we fail to speak. To-day wrong and evil are powerful, because we fold the hand and close the lip. The tempted are yielding, because we stand by the tempter. The pure are tried, because we offer no sympathy. Lives tender are broken because we stay not the destroyer. Lives are lonely, because we show no friendship. "It's none of my business," we say; "he is his own man!" It is our business to keep others strong and noble.

Rev. E. B. Stiles reached Calcutta February 15th. He writes the Star of meeting several of the Free Baptist missionaries there, among them Miss Gaunce and Miss Wile. They were there to attend some conferences of missionaries of other India missions. He says: "Our missionaries have the

confidence and respect of the workers of all the societies. The Congregational church here (Calcutta) has asked one of our brethren to take charge of its work while its pastor is away on leave." He could not accept, for the work in his own field needed him.

Bro. Stiles points a moral, thus: "Workers that have thus won the confidence of comparative strangers are worthy of the confidence and support of their own brethren of the home churches. Bound hand and foot from lack of funds, is about the condition of things as I have heard it. 'This ought not so to be, brethren.'"

And what are our churches doing?

Dr. Lyman Abbott, in a recent sermon on "Marriage and Divorce" published in the Outlook, severely arraigns the loose divorce laws of many of the states. From instances of divorce quoted it appears that the marriage bond in California is not much more than a cobweb. Among the reasons for which the courts granted divorces, as quoted by Dr. Abbott are the following:

Defendant treats plaintiff with great and unmerited contempt, having said that he did not care whether she left him or not. The foregoing remark was adjudged to be cruel and inhuman treatment, as it caused mental anguish; a decree was accordingly granted.

My wife would not get up in the morning; nor would she call me in the morning; she would not do anything I requested her to do. All this has caused me mental suffering and anguish. Divorce granted.

The defendant does not come home until ten o'clock at night, and when he does return he keeps the plaintiff (wife) awake, talking sometimes until midnight. Divorce granted.

During our whole married life my husband has never offered to take me out riding. This has been a source of great mental suffering and injury. Divorce granted.

It is not possible to protest too strongly against a system which turns marriage into a farce.

The Life's Witness.

One of the duties and principles of discipleship, is witnessing for Christ. Only they who have personal knowledge of the truth and power of the gospel can be true and effective witnesses. Their knowledge must be that of experience of Christ's power to save.

The value of any testimony depends upon the character of the witness; any apparent insincerity in him weakens or wholly destroys the force of his statements. This is markedly true of Christian testimony; and the duty of the Christian to maintain a character which adorns the doctrine of God and magnifies the grace of Christ is of utmost importance. His reputation is not his own property; it belongs to Christ and His church; and he must not misrepresent them.

The value and power of a consistent Christian life, to give effect to our profession and our teaching, cannot be too carefully considered. The world is watchful and exacting, and sometimes its demands are unreasonable, but in the main it is not more exacting than it has a right to be. Christians have no right to complain that they are watched.

Their manner of life should bear watching. And when it does stand the test of honest scrutiny, however close, it tells to the honour of Christ, commending Him to the love and faith of others.

On the other hand every indulgence in questionable things, every manifestation of worldly spirit, every neglect of Christian duty, every compromise with any form of evil, every winking at wrong-doing on the part of professing Christians, not only works harm to themselves, but weakens and even falsifies their testimony for Christ, and confirms in unbelief those whom they should have led to the Saviour.

"Blessed are they that keep his commandments"—who live Christ-like lives; they have the fullness of blessing themselves: they are made of God a blessing to others. M.

Dean Farrar on Preaching.

"My severest critic," says Dean Farrar, "could hardly rank me lower as a preacher than I rank myself. My conception of what a preacher should be is so high, and my consciousness of the immensity by which I fall short of that ideal is so keen that I never had the faintest tendency to vanity on that subject. What should the preacher be? He should stand, as it were, upon a watch-tower, like the Hebrew prophets of old, and away the destinies of nations, breaking down and building up; he should be like a heavenly archer and hurl into the dark heart his arrows of lightning. He should be in his measure a statesman, and sometimes like Phocion, or like Hannibal after Zama, or like Thiers after Sedan, he should fire despairing nations with constancy and hope; sometimes like Chatham or Pitt, he should teach them to be of good cheer and hurl defiance at their foes. He should be the enemy of the oppressor, the champion of the

oppressed. Like Isaiah and Savonarola, he should make guilty cities tremble in the midst of their sensual festivities. Like the Lord and Master, he should be as dew to the scorched wilderness; he should undo the heavy burden and let the oppressed go free; he should always 'smite the hoary head' of inveterate abuse, but never break the bruised reed or quench the smoking flax. What largeness of sympathy, what tenderness of compassion, what keenness of insight, what dauntless courage does he require? How must he be prepared to sacrifice everything to conscience and to truth; to confront the clinched antagonism of immoral and exasperated interests; to face the banded conspiracies of the world, and to denounce the agreements with death and the covenants with hell when he sees the Church walking amicably arm-in-arm with the flesh and the devil."

Parliamentary Notes.

Parliament did not do itself any credit last week. Indeed, it is not very clear that anything done or attempted to be done this session has been creditable to that body. The sitting which began on Monday did not end till midnight Saturday. This long sitting of 129 hours—the longest on record—was devoted to an attempt to pass the Remedial Bill. Eleven sections were passed. Every step was opposed with much vigour, and in the use of all the methods allowable in Parliament, and they are many.

The conduct of some members—and we fear the number is not small, was not very dignified. A lot of overgrown boys would not have been guilty of more absurd things than they were indulged in by members of Parliament last week. Nor is that the worst. No lot of toughs would have been guilty of conduct more unbecoming representatives than were some of the members, if reports be true. Some of them were drunk; and the language used by them even that part of it which is reported, was most vile and disgusting. The bar of the House evidently had a harvest; and the country has been given an exhibition of the sort of men sent to make its laws and control its affairs. "Disgraceful orgies," is the language applied to the conduct of members by Sir Richard Cartwright, resulting, as he believed, in the death of one member. And he threatened to name the offenders if the disgraceful scenes were continued. Most disgraceful must have been the conduct which drew from Sir Richard so severe a rebuke, and so bold a threat.

Sir Donald Smith is a most hopeful man. He says he is not without hope that there will yet be an amicable settlement of the Manitoba schools difficulty. The bishops will have to be in a more reasonable frame of mind before it can be done. So far they have been most extreme in their demands; and, unhappily, their voice has been the voice of authority.

Mr. Ewart is the counsel of archbishop Langevin. He was at Winnipeg when the Commissioners were there, and seemed to be given the power to say what would and what would not be "satisfactory to the Roman Catholics." Since the return of the Commissioners, he has been at Ottawa, and evidently being consulted about the propriety of any changes proposed, to be made in the bill. It is, to say the least, most unwise that the representative of the archbishop should appear to have so much to say about the Bill, and that his suggestions are accepted while those of representatives of the people are ignored.

The Winnipeg Tribune, the organ of the Manitoba government, has this to say of the situation: "There are thousands of the most intelligent and liberal of our Catholic fellow subjects who would be deeply grateful for any adjustment of this question that will secure for their children the obvious advantages of a national system of education. There are many who believe that our legislature would act wisely were it immediately to enact amendments to the act of 1890 the changes proposed in the conference by our commissioners by making the concessions as to religious instruction purely permissive. The second proposition practically includes the first, while all its provisions can be formulated in strict harmony with the governing principle that there shall be no statutory privileges granted to any religious sect. This would prove to the world the sincerity of our government and make our provincial position unassailable, save by the blind bigot and hopeless partizan."

The Quebec branch of the Evangelical Alliance has presented a memorial to Parliament, earnestly protesting against the Remedial Bill.

BEREAVED.—We regret to hear of the death of the daughter of Rev. Wm. DeWare. We are sure the parents will have the tender sympathy of many Christian friends in their sore bereavement.

Religious Census of St. John.

TWENTY PER CENT OF PROTESTANTS DO NOT ATTEND CHURCH.

The executive Committee of the St. John Sunday School Association have had a religious census of the city taken. The report of those who had it in charge was presented at a meeting held last Thursday evening. The report states the objects in view thus:

1 To seek out those who were not church attendants, whether from carelessness, poverty, unbelief or other causes, that efforts might be made to turn them from their carelessness, relieve their poverty, or cure their unbelief—that they at least might be deprived of the right to say that no one took an interest in their spiritual welfare or endeavored to care for their souls.

That there was need for this part of the work seems made clear by the fact that of 25,000 Protestants visited, 5,527 do not attend either church or Sunday school.

2 The need of more thorough organization for the advancement of Sunday school work has been felt and the experience of other cities taught that the 'House to House Visitation' was the best method of obtaining the data necessary for aggressive and progressive development.

The fact that more than 3000 Protestant children between 4 and 21 years of age do not attend any Sunday school proves that this part of the work was necessary. The committee says: "We hope to see united and intelligent effort on the part of all the churches, to gather the children into the Sunday school. Surely this is not as it should be. More, we hope to induce many of those over 21 who have drifted out of the Sunday schools, to return, or if not, to form themselves into home classes for the study of God's word for a stated period each week—not merely to read, but to study. Out of 14,000 Protestant adults visited nearly 12,000 do not attend Sunday school. If even half of these 12,000 adults—mostly parents—can be induced to study the Sunday school lessons regularly, what an effect for good it will have, both on the Sunday schools and on themselves."

The taking of the Census did not cost much money—only about \$75.00; but it required a great deal of work by volunteers. The report shows that 288 visitors visited 7,703 families, comprising 34,203 persons.

Of these 9,196 were Roman Catholics and 25,007 Protestants. The division of the Protestants according to age was as follows:

21 and over.....14,205
Between 4 and 21.....8,593
Under 4.....2,208

3,051 persons reported themselves as communicants, 19,381 as church attendants and 5,626 as not attending church. 8,051 are reported as attending Sunday school, grouped according to age as follows:

21 and over.....2,346
Between 4 and 21.....5,553
Under 4.....173

Whilst 11,861 over 21 years of age and 3,060 between 4 and 21 are not in the Sunday schools.

5,227 did not attend either church or Sunday school; among them are included a number of small children.

The different Protestant denominations are represented among those visited as follows:

Baptists.....4,525
Congregational.....242
Free Christians Baptists.....1,670
Presbyterian.....3,651
Salvation Army.....258
Church of England.....7,533
Disciples of Christ.....498
Methodists.....5,038
Reformed Baptists.....215
Unitarian.....81

153 Jews were reported, and other denominations 381, whilst 762 had no preference.

The names of families to be visited, to the number of 942, have been handed to the ministers of the different denominations. The names of those not attending Sunday school will be given to the Superintendents, and it is hoped that many now outside religious influences will be induced to attend church and Sunday School.

Y. M. C. A. Matters.

HOW THE WORK GOES IN FREDERICTON.

We have just received a copy of a neatly gotten-up card folder, giving the names of the leaders of and the subjects chosen for the Y. M. C. A. men's Sunday meetings in this city, for the quarter beginning with April. We note that all the topics as such as are practically helpful to men in their every day life, and that good citizenship and social and personal purity are given prominence. The leaders, too, represent all vocations and classes: the professional man, merchant, mechanic, teacher, clerk, minister and banker being represented. Upon the back of the card a few of the many privileges which the Y. M. C. A. offers the young men are indicated.

The Y. M. C. A. directors met in regular monthly session on Friday night last, and the reports presented indicate growth and prosperity in every department of the Association work. As noted in the above paragraph the religious work is receiving careful supervision from the committee in charge. The reading room is largely patronized, and its privileges made more valuable by the recent addition of a table supplied with writing materials for the free use of members. The gymnasium has been a real benefit to large numbers of young men, and the gymnasium classes are to give an exhibition of their work in the city hall on next Monday evening.

Some alterations are to be made in the present rooms, making them more convenient for meeting purposes.

The finance committee was able to report all bills paid and a small balance in the treasury. The committee estimates that about seventy-five dollars additional to that in sight will be needed to bring the association up to the end of its fiscal year, April 30, free of debt. It seems to us that there ought to be no difficulty in the association securing this amount. There certainly must be seventy-five men who have given nothing to the association who are willing to give one dollar each. The directors are determined that all bills must be paid where due, and unless the citizens generally will come to the practical aid of the work the Y. M. C. A. will have to discontinue its work. We hope and trust that such a calamity can be averted.

Voices and Echoes.

Trickery is not talent.—*Telescope*.
But it often passes for that.

Spurgeon has said, "A man dies worth just what he has given away." If this be true—and it sounds very much like truth—what a lot of people die worth nothing! And the most of them were regarded rich or "well-to-do" while living. "And the rich man died" etc.

If prohibitionists wished the reform given more prominence in Parliament, they must give it more prominence at the primaries and at the county convention.—*Judge Jamieson*.

Judge Jamieson is a man who, when a member of Parliament, stood loyally by his prohibition principles even when his course threatened trouble for his party. His advice in the above sentence is sound, and until prohibitionists act according to it they may expect their cause to be a back number.

Lafayette, himself a Romanist, declared: If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy.—*N. Y. Observer*.

The liberties of the Canadian people are constantly threatened by the same clergy; and just now they seem to be making a particularly bold push. Let the people be on their guard.

In the British House of Lords the Archbishop of York has introduced a bill requiring the closing of public houses on Sunday, except during the noon hour, when they are to be opened only for the purpose of selling liquor for consumption off the premises. It was proposed by the Bishop of Manchester that they be open for an hour in the evening for the consumption of liquors on the premises.—*The Independent*.

What the bishops purposes advanced legislation for Great Britain. But how strange it sounds to us on this side the Atlantic.

It is a lamentable fact that some ministers have so little religion that they will use their influence to proselyte members and young converts of other churches, often by unfair means.—*Religious Telescope*.

Our contemporary is quite right in saying that such conduct indicates an absence of religion. We think there is, also, the absence of something else—simple manliness. No man with honourable instincts will be guilty of such a thing. The man in the ministry who does it is sadly out of place; he has mistaken his calling, or has fallen not only from grace but, also, from common honesty.

Dominion Christian Endeavor Convention.

At the Canadian Rally held in Philip's Church, South Boston, July 13th, 1895, it was resolved:—"That in the interests of Christian Endeavor work in Canada it is desirable that a Dominion Executive Committee be formed, consisting of representatives from each Provincial Union". It was also decided that a Dominion Convention be held in Ottawa during 1896, provided the different Provincial Executives and Convention should approve, it being understood that there be such a gathering quadrennially, and that, as far as possible, Provincial Conventions be withdrawn that year, the necessary Provincial business being conducted at Rallies held in connection with the Dominion Conventions.

In accordance with the above action,

a Provisional Dominion Executive Committee was appointed to carry out the recommendation for a Dominion Convention. The matter has been brought before all the Provincial Conventions since held, and approved by them—the Ontario, Quebec and Maritime Unions voting to unite in convention at Ottawa, 6th—9th October, 1896. The executives of these Unions are made principally responsible for the programme, but it is expected that all Provincial Executives will assist, and representatives from every Union will take part.

This will be, without doubt, the largest and most influential gathering of Canadian Christians ever held in the Dominion. We are expecting not less than one thousand delegates from points outside Ottawa. Every Provincial, County, City and town Union as well as Local Society is requested to use every effort to make this first Dominion Interdenominational Conference of young Christians an unqualified success.

The prayer and co-operation of all churches, of whatever name, are asked that the consecrated manhood and womanhood of the land may be represented from the Atlantic to the Pacific in such numbers and spirit that it will give a decided uplift and new impulse to the Kingdom of Heaven, in our whole Dominion.

Yours for Christ and the Church,
A. M. PHILLIPS
Chairman of
Provisional Executive,
39 St. Luke Street,
Montreal, P. Q.

Mission News and Notes.

—Some missionaries have planted themselves in Bhot in the Himalayas, at a height of 11,000 feet, in the hope that by winning the Bhutiyas for Christ they may also win the Tibetans.

—The Hindu is very religious, and his religion affects, as to externals, most of the acts of his life, even to the cleaning of his teeth. He must use a wig of a certain kind, of a certain length, in a certain way.

1 In India eleven million men can read: but only about half a million women can do so. One girl is being educated for every fifteen boys. The Women's F. M. Society of the Free Church has eleven thousand girls under instruction.

—Giving to promote the cause of Christ when so frequent as to be a habit, becomes easy to the giver. The way to acquire the habit is to practise the giving. Practice here, as well as elsewhere, makes perfect. The more one gives the more he will be inclined to give.

—Li Hung Chang, by Bishop Henderson this message to the American people. It runs, to send over more men for the schools and hospitals, and I hope to be in a position both to aid and protect them. When told that there were already six hundred American missionaries in China Li Hung said: More are needed, more are needed!

—A missionary, writing from Hiroshima, Japan, says that there is increased attendance at the churches and a considerable religious awakening. Another missionary, writing from Kobe, says that there seems to be a general looking up in evangelistic work. Many who have been keeping their membership letters in their pockets are bringing them out, and uniting with some church. Some lapsed Christians are coming back, and a few inquirers are reported from nearly every part of his field.

—It appears that something besides climate is concerned in making of West Africa a graveyard for missionaries. One who has suffered there writes, "It is said, 'So many die.' And why do they die? Simply because the niggardly giving of Christian people compels them to do and risk what no human being can endure in any climate. One man is left with work that at home would employ ten, and then, if the Lord doesn't work a miracle to keep him alive, it is attributed to 'the dreadful African climate.'"

—Not only in this country but in Canada the various missionary funds show a falling off. The receipts for home missions of the Presbyterian church in the Maritime Provinces for the first nine months of the current year show quite a falling off. The same thing is true with regard to home mission work in the West, and also French evangelization, this last showing a decrease of \$3,584, nearly one-half of the entire sum. Foreign missions in both sections show a decrease in the Maritime Provinces of \$2,280, and in the West a little less than that sum.

Home Religious News.

—Rev. R. G. Vans has been inducted as pastor of the Presbyterian Church at Buctouche, Kent Co.

—Rev. A. A. Shaw has been called to the pastorate of the Windsor, N. S. Baptist church. He is now at Rochester Theological Seminary.

—There is talk of a division of the Episcopal parish of Sussex. If the division takes place a new church will

be erected by

—Rev. W. the successor pastorate of church.

—Rev. J. in Milton, N.

was 70 years pastor in service. He ability, and many friends

Messrs arrived at H week. They the work the Yarmouth, N.

Denominational

WOODSTOCK baptized in V Rev. C. T. P.

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Canning, April 8

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