

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.

New subscriptions may begin at any time in the year.

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.

This notice follows, 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 what is due, and notify us by letter or post card. Returning the paper is neither courteous nor efficient.

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

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., Editor

WEDNESDAY, APRIL 22ND, 1896.

The British Parliament has appointed a Royal Commission on the Liqueur Traffic. It consists of twenty-five members, a portion of whom were allowed to be nominated by temperance bodies.

The Ohio Legislature has enacted an anti-trading law. It imposes a penalty on whoever is convicted of trading or offering to treat another person to an intoxicating drink in any place where intoxicating liquors are sold.

Very heartily we thank those who have so readily responded to the call for renewal subscriptions for 1896 and those, also, who have paid arrears due. We will be greatly obliged if those who have not yet done so will at the very earliest date possible send forward their payments. All that is due is needed—and needed now.

The movement looking to the federation of the three Presbyterian bodies in Scotland is making progress. There have for some time been conferences of representatives of the three bodies, and it is understood that agreements regarding certain things have been reached. Step by step they are getting together, and union will come some day.

Evangelist B. Fay Mills, accounts for the failure to overthrow the ram traffic, thus:

"I'll tell you what's the matter. It's corruption in the church. It is the professed Christian who gets down on his knees and prays the Lord will close up the bars and then deliberately goes to the polls and votes to perpetuate them—to throw them wide open."

Commenting on the dissolution of the church to which Dr. Talmage preached in Brooklyn, the "Canada Presbyterian" thinks it is "an expressive commentary on the work of men who can do nothing better than draw a crowd. It also shows how much reliance can be placed on people whose religion consists mainly in running after popular preachers. This congregation used to report three thousand members, but there was not strength enough in the three thousand to keep themselves in existence as a congregation. And yet there are people even in Canada who think that the only thing necessary in church work is to draw a crowd."

Frank Jones is an ex-governor of New Hampshire. He is a rich man. He made his money as a brewer. He is still the head of a great brewery. He was some time ago elected a member of the Board of Trustees of the Maine Wesleyan Seminary and Female College. A few days ago, the Maine Methodist Episcopal Conference passed a resolution censuring the Seminary and College people for appointing Mr. Jones a trustee. There were suggestions and amendments to defer action, but the Conference would not be prevented from declaring itself, and the censure resolution was adopted by a strong vote. The appointment was probably made because Mr. Jones has money. Religious organizations are sometimes guilty of folly and sin, for money's sake. The attempt to defer or prevent censure was probably because the man censured is rich. But, fortunately, the Conference had conscience enough to do right.

A note from Rev. E. B. Stiles of later date than the one printed last week, appears in the last Star. He had reached Midnapore, his old station, and writing Feb. 24th says:

It is good to be back here again and to see and feel the hearty welcome that has been given by the workers all. The day that I arrived one of the Santal brethren saw me going across the field. He dropped the things that he had in his hands and came running to greet me. Almost the first words that he uttered were these, "My father has become a Christian." This thing he was praying for when I went home. He said then that the father would come to Christ. When the young man was going to be baptized by Mr. Burkholder, a few years ago, the father took him by force and locked him up. Ever since that time the son has been praying and laboring for the conversion of his father. Such Christians as this we need everywhere if we are to see the world brought to Christ.

Roman Catholic work among

Protestants is being prosecuted with a good deal of skill and zeal, especially in the United States. A society having this special mission, has been organized. The society has a newspaper organ. Literature especially suited to the purpose of the mission among Protestants is freely circulated; and it is claimed that a considerable degree of success is attending the work. The organ of the society is quoted as saying: "The finger of God is pointing all devout souls toward our separated brethren. The noblest missionary aspirations are stirring the brightest minds among us. Especially the younger clergy and the seminarians are eager to learn how they may prepare for so glorious a vocation as that of winning back the sheep of Christ who are astray in the wilderness of error. Every Catholic periodical gladly prints what all eagerly desire to read—news of non-Catholic missions and stories of conversions."

Accounts are given of successful work in several states, though it is admitted that, as yet, the work proceeds slowly. Not many conversions are claimed yet, and they are not expected to come rapidly for the present. The first thing to be done, it is explained, is to teach the people to think better of the Roman Catholic Church, and convince them that 'Roman Catholics are not enemies.'

A pastor of forty years experience is quoted by the "Michigan Advocate" as saying that the meagreness of gifts to missions is owing not so much to want of liberality as to lack of information, not so much to stinginess as to ignorance. And this is due to the course of the pastors. Some ministers know little about missions themselves; others who know more urge the plea of poverty, holding that what is given to missions is just so much taken from their own stipend or from what is needed at home; others still are afraid to urge the duty of giving. On the other hand, there are those who overdo the matter, urging the duty without giving the requisite information, or succeeding by a machine-like pressure, in consequence of which the giving ceases when the importunity ceases. The true way is to furnish often and regularly the facts about missions, which it is easy to do, since the literature is so abundant and varied and cheap, if the minister will only give the time and pains requisite to make the service instructive and interesting. And he is to frame his public prayers on the principle that the Church is a missionary institution by its very nature, and therefore the great enterprise of winning the whole world for God is never to be omitted or slighted. A people thus treated will not need so jolting committees, but emulate those of old who prayed Paul with much entreaty that he would receive their gifts.

A Needed Work.

A few weeks ago mention was made in an editorial note in these columns of the change adopted by Rev. B. Fay Mills, the well-known and successful evangelist, in the aims and methods of his work. The incident upon which that note was founded was the unwillingness of the ministers' association of Hamilton, Ont. to have Mr. Mills conduct meetings in their city according to his new plan. He had been engaged to hold meetings there before his change of plan had been announced. We expressed then the feeling that the ministers had made a mistake, and the belief that, so far as we could judge from what had been made public of Mr. Mills' view, that the work he now purposes to do is, to say the least, not less important than that which he has been doing so well and so successfully.

Since then we have seen a statement, entitled "A Personal Explanation," from the pen of Mr. Mills, in which he sets forth his convictions and purposes. We are impressed that, in the main, he is undertaking a work which is pressing in every part of the Christian church, and which must be done and have effect, before the church will be what our Lord designs it to be—"the salt of the earth."

Mr. Mills does not mean to discredit his past work as an evangelist, nor that of other evangelists who are approved of God and the churches. Such service he has no doubt will be of value for many years. Nor does he believe that he is called to preach a new gospel. There is no new gospel, and never can be. That his message may have the ring of the glad tidings is his sincerest hope. He preaches the doctrine of repentance as faithfully as ever, and earnestly calls all to Jesus Christ as the only Saviour of men. But, he holds, that he who comes to Jesus should understand that he is to come with Jesus. The message of salvation is not simply a call to be saved, but a call also to be saviours.

Jesus said that a man who sought to save his soul would lose it, and he who seeks selfishly to be "saved" in some heaven of personal bliss is not fit for heaven, and has the spirit of Judas and not of Jesus, who left heaven that He might bring a lost world with him to God.

The mission of the church he regards as supplementary to the mission of Christ, sent into the world, as He was, not to condemn the world, but that the world might be saved. The church is not to save some out of the world, but is to manifest the spirit that shall cause the state and the farm and the factory and the store and the office and the home to be administered on the principles of the kingdom of heaven. This is a redeemed world, and it is the business of the church to make it a saved world. The principle of self-renunciation exemplified by the sacrifice of Jesus is practicable for all forms of human society; and it is the business of the church to exemplify it within, and to help to enforce it without. The theory of salvation which causes the church to sit singing, "We are saved," and failing to realize that like the Master she is "not to be ministered unto but to minister" is the demagogue of hell rather than the theology of heaven.

To help move the church to an appreciation of its privileges and obligations and to a faithful performance of its divine mission is the work to which Mr. Mills feels that God is calling him. Quoting Joseph Cook's saying that the great need is "the Christianizing of Christianity," he says the great aim of the ministry should be to ring out the question to professing Christians, "Why call ye me Lord, Lord, and do not the things which I say?" Christians should be real, in all things obeying the commands of Jesus.

Now this truth is preached from many pulpits. It is a good sign that at least one evangelist is moved to devote himself especially to it. There will not, as the immediate effect of his preaching, be the large additions to churches which usually result from the labours of evangelists; but if there are better church members it will be worth more, and more truly advance the kingdom of Christ. His work will be watched with much interest, and we trust God may greatly bless it.

Parliamentary Notes.

The Remedial Bill has been withdrawn. "Withdrawn" is not the word used by Sir Charles Tupper when he brought the consideration of the bill to a close, but that is what it amounted to. He moved that "the committee rise and report progress," intimating that there was a possibility that it might be further considered. But, of course, he knew as everybody else did that nothing of the kind would be done.

The bill should never have had an existence. It had a stormy time during its short life. It is dead. The country is to be congratulated on its death. Let us hope that it may never have a resurrection.

Archbishop Langevin became exceedingly anxious for the passage of the bill as the probability of its death increased. He telegraphed to Premier Bowell as follows:

In the name of the Catholic minority of Manitoba, that I represent officially, I ask the house of commons to pass the whole remedial act. As it is now amended it will be satisfactory to the said Catholic minority, who will consider it a substantial final and forcible solution of the Manitoba school question according to the constitution.

And the telegram was read in Parliament as a reason why the bill should be passed. There is a degree of "cheek" about this performance which is quite amazing. The official heads of the Protestant denominations have not been asked whether they are satisfied with the bill. If they had been, their answer would have been an emphatic negative. But they and the people they represent, have not been consulted, not even considered, in this matter. And yet they have quite as much at stake as Archbishop Langevin and those he represents.

Taking notice of what has been said in the press and what is reported to

have been said by some ministers in condemnation of the unseemly conduct of which some members of Parliament have, according to public report, been guilty, the speaker of the Commons, Sir Charles Tupper, Mr. Laurier and some other members have been denying that there has been anything particularly wrong; and they declare that the conduct of Parliament is greatly improved in recent years. The statement about improvement is probably correct; the attempt to cover up the wrong doing of some members is probably not so much in accord with the facts. The speaker, doubtless, thought he was doing a very clever and brave thing in censuring the ministers who condemned what Sir Richard Cartwright called "disgraceful orgies." He, perhaps, would have spoken more carefully had he been face to face with the ministers he was scolding. It is worthy of note, and decidedly suggestive that no notice was taken by Speaker or Parliament of the strong words used by Sir Richard Cartwright. He was there to defend and justify his language; they probably, knew he could do so, and, therefore, they were discreetly silent. But when certain ministers, accepting as correct the charges made on the floor of Parliament, ventured to condemn such unseemly conduct, Mr. Speaker and others affect to be very much outraged. It does not appear that they uttered any censure of offending members. It is true that reports of misconduct are often exaggerated, and perhaps there was exaggeration in this case; but any decree of drunkenness, profanity and obscenity in the halls of Parliament is disgraceful not only to those guilty of it, but also, to those permitting it. And apologies for such things are not creditable to the members who make them.

Of this matter the Montreal *Witness* says, we are not sure that it is mainly of members of parliament, properly anxious for the dignity of the body of which they are members, to abet each other in casting obloquy or even disparagement on religious teachers who have done nothing but comment in a just manner on the facts which have become known to them by legitimate means. . . . To the critics the events they denounce stand out in naked ugliness, and deserve everything that has been said against them. If Sir Richard Cartwright had spoken more strongly than the facts warranted with regard to the deplorable scenes which were concomitant with the early part of the first long sitting, it was fairly to be presumed that he would have been rebuked at the time. Seeing that he was not, and that scenes of drunken profanity and quarrelsomeness took place after he had spoken and warned the House and aroused the country, it is cowardly of members of parliament to cast a stigma or to allow any stigma to rest on the course of clergymen who have only expressed needful reprobation of those events. . . . It is mean to call ministers slanderers because they denounce publicly reported evils, even if in some detail the reports they have read prove unfounded.

Today or tomorrow Parliament will be prorogued. It is the only Parliament which has lived out the whole of the life allotted to it. It would have been better, perhaps, had its life been shortened by a year or more.

The election of a new Parliament will take place in a few weeks. At this writing the date of the general elections is not announced, but it seems to be understood that they will be in June, perhaps about the middle of the month.

The talk of reconstruction of the government has been revived, and it is not improbable that Sir McKenzie Bowell will retire, and Sir Charles Tupper become Premier very soon.

Voices and Echoes.

Churches are living churches in the exact ratio of their missionary activity. —*Christian Standard*.

How does that place your church, brother? Among the living ones?

History would relate that in the commercial metropolis of this nation the man who has on him the highest honors this world can give, and twice having received those honors from the American people, in this great mass-meeting for God and righteousness put down the grandeur of his office at the feet of Jesus. —*Talmage*.

A great missionary meeting of a Presbyterian church was being held in New York. President Cleveland was presiding. In the course of a speech at that meeting Dr. Talmage said as quoted above. Even Talmage, from whom all sorts of gush is expected should not have been guilty of that. It is the kind of thing which brings religion into contempt.

I don't know many Christians, a worldly woman once said, but I somehow can't help looking on the whole thing as a harmless sort of hypocrisy. But your sister-in-law, who lives in the same house with you—surely you must acknowledge that she is a Christian!

That's just it, was the laughing reply. She has a lovely disposition, and she just devotes her life to missions and Sunday-schools, but she has never said a word to me about becoming a Christian. It's only make-believe with her about souls being in danger. You needn't tell me! I know she is fond of me, and if she believed all that, do you think she wouldn't have been ready to fairly dragged me with her? —*The Lookout*.

Unhappily, the same kindly expressed yet severe condemnation may apply to many Christians.

When a man is suggested to us as a candidate for our pulpit, said a prominent church officer recently, I turn to the Year-book and see how much his last church gave to missions in proportion to his salary. If I find his salary was generous and the church gave little outside, I decide at once that he is not the man for us. —*The Standard*.

And it is not a bad way to judge the character of his work.

We would be farther on to-day if temperance electors had taught politicians the lesson that they, the electors, are always ready to sacrifice partisanship in earnest support of men who are true to the prohibition cause. —*The Camp Fire*.

Teach them the lesson now. The elections to be held in a few weeks will afford an excellent opportunity to make the politicians understand that prohibitionists will break with their parties unless their wishes are recognized and respected.

The Other Side Of The Story.

THE WRONG AND INJUSTICE INFLICTED UPON THE PROTESTANTS OF QUEBEC.

The "privileges" granted the Protestant minority in Quebec have been much talked about, and urged as a reason why the Catholic minority in Manitoba should be given what is demanded for them. We have in previous issues endeavored to show, and we think, have made it clear that there is nothing in the Quebec arrangement which can justify establishing Roman Catholic schools in Manitoba.

The following letter by a Montreal gentleman, published in the *Witness* of that city will help to an understanding of the situation in Quebec Province:

There is so much being said about the generous treatment given the Protestants of Quebec by men like Mr. Ives and others, and even threats of reprisals are made if the majority of Manitoba do not treat the minority of that province as well. It may perhaps do some good to state in a few short sentences just what our position is. It will at least show to our co-religionists in the other provinces how falsely and untruthfully we are represented by renegades in parliament, who are either ignorant of our real position or make statements, knowing them to be false, for the sake of bolstering up their position, and making sure of the votes of the hostile party.

I. We are compelled to pay for the schools of Roman Catholics. Wherever Protestants are too few in any one district to have a school of their own they are lumped in with the Catholic majority and made to pay their taxes for their schools, and our commercial corporations, nine-tenths of which are said to be conducted with Protestant capital, are given no option. Their taxes are divided pro rata. Thus the Protestant pays nine dollars of every ten of the taxes, and his schools receive back three dollars of every ten, while the Roman Catholics pay one dollar of every ten of the taxes, and his school receives back seven of every ten. This is one way of spoiling the Egyptians.

All we ask is that the members of these corporations shall be allowed liberty of conscience and be permitted to say how their taxes shall be applied. If the schools were decent and useful ones, the case would be somewhat improved and no doubt most of the Protestants of Quebec would be quite willing to go on as we are. But what makes the case more unjust and aggravating is, that as one of their bishops aptly expressed it, "They are the Children's Church. Romish dogma predominates there, and falsified history has prominent place, and they are totally inefficient, as is proved by the fact of so many having to attend night schools after they are grown up to gain the rudiments of an education to enable them to fill the most elementary place."

2. The second injustice and wrong we name is the parish system. To give the priest full power he must have a parish and to give him this, our towns, ships, and even our towns and cities, are gerrymandered. By this process, wherever a small section of Roman Catholics can be grouped so as to get children enough to form a school, it is set off for a parish and all the Protestants within the limits are roped in and made to pay their taxes to the majority, or dissent, and they cannot dissent if they have not enough children of their own to form a district. In that case there is no help for them. They must pay to the Roman Catholics. This system is worked in comparative secrecy. True they are required to give some publicity before the last act of consummation. But then it is too late, and as the publicity is required only in places Protestants never frequent, it is of no use to them, and if by any means they gain knowledge of what is going on, they have no voice in the

matter. Our law makers have abdicated their function and relegated this whole matter into the hands of the bishop. He is one of a party that transacts all its business in perfect secrecy, and, when his plans are ripe, all he has to do is to get the signature of the Lieutenant-Governor of the province, and the thing is done, and done so that neither the judges of our courts nor any one else can revoke it. When Mr. Ives or any other who would speak for the Protestants of Quebec, would tell the whole story it would have a better and more pleasing effect. I have not attempted to state the whole of our wrongs, but these may suffice for the present.

General Religious News.

—The Baptist is the strongest denomination in Alabama.

—A Chinese Young Men's Christian Association will soon be formed in Pittsburgh, through the labors of Amen Jung Kin Chun, an intelligent Christian Chinaman.

—Chicago now has seventy-three Congregational churches with prospect of having enough more within two or three weeks to make up the full three quarters of a hundred. One of our needs now is a suitable building which shall be a "national headquarters for Congregationalism."

—It is stated that the number of the Anglican clergy in England and Scotland now engaged in hearing confessions is between 1200 and 1500; while the number so engaged fifty years ago might safely be reckoned under a score. "Day by day the church of England is heading for Rome," says a Catholic exchange.

—The Northfield Training School, having for its object the fitting of Christian women for successful and effective work in all forms of Christian service, closed its sixth year on March 26th. Of the graduates 2 are ordained pastors of churches, 7 are at work in foreign fields, 6 are preparing for foreign mission work, 50 are at work in home mission fields, and 50 more are increasing their preparation in other institutions.

—A recent report of the National Bible Society of Scotland shows that the number of copies of Scriptures distributed during the preceding year has been larger than that of any other year. One of the most striking facts in the report was the ingenuity of the collectors in carrying out their labors. One French agent is said to have started out on his holiday trip with a tricycle and sold 3,300 copies. Other agents in Austria and in Spain incurred danger of imprisonment and even of loss of life.

—The Mission of the Orthodox Russians among the Buriat and Yakut tribes of Eastern Siberia has recently enjoyed unparalleled success in the conversion of these half-savage races to Christianity. The church papers report that the tribes are coming in hundreds to be baptized. It appears that the missionaries have just concluded the translation of the principal parts of the liturgy of the Greek church in Yakut. The language is so poverty-stricken that all words of higher religious or moral significance, as righteousness, reconciliation, grace, had to be borrowed from the Russian.

—According to the Philadelphia *Inquirer*, the popular belief that Quakerism is declining is entirely erroneous. So far from this being the case, it is said that those best informed on the subject inside and outside of the organization declare that the Society of Friends in the United States was never more vigorous or full of vitality than at present. There has been a general awakening in the Society during the past two years, and it is thought that this will be fully demonstrated in a great meeting of the Quakers of America which is to be held next summer.

—The McAll Mission now carries on its work in fifty halls in Paris, while its agents, many of whom give their whole time to it, are extending its service to different parts of France. Its medical mission includes three dispensaries, at which applicants are required to attend a short Gospel service before they are waited upon. The mission to the blind has been very useful, and mothers' meetings, young women's meetings, and special societies for young men are maintained. Each of these missions has a Sunday school, and Young People's Societies of Christian Endeavour are connected with several of them. A mission boat, the *Bon Messager*, spent the last summer on the Oise, moving from place to place and tarrying for awhile opposite some village, where efforts were made to sell New Testaments and hymn books and to arrange for holding meetings.

—Special in the Bay Harbour, Cl

—Rev. D. the Methodist the General dist. Episcopal States, which

Denominational

GRAND H After closing Seal Cove Grand H helped, and sion of their special meet

Apr. 13th

THANKS, Society of C the INTELL thanks to ters who ha our request our quilt.

We thank t kind and several in offerings, w as a strong our welfare that all w out our qui centre of e a minister which spac others are so, we sh them, as v our quilt Society.

FROM R so long sin almost for think it w was dedic February, see old M had the p brother P her as wel woman o with her went to se son, at G with them Prince W Damfries moving a 15th of M meeting port of w Since the Upper K Queensb was at ho in the mo who came in with u in Camp hampton in the fu I preachd 1 have after ou And so I my health expect (k a few da

Ex-Governors

Schultz, week, w affairs. River o of Cana Riel, w to have to escap way by on foot from the endured was not died—m ings at the who great v affairs o He was from M a memb fall was Manitob he was of his h improv

BECOME

day, E of many tion in the Ca have be The les version THE Gaylor women Haake istratio recent all