

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH McLEOD, D. D., Editor.

WEDNESDAY, JUNE 14TH, 1899.

The ministers of Amherst, N. S., have united in an attempt to prevent Sunday funerals. The undertakers of the town are co-operating with them.

The General Assembly of the Presbyterian church of Canada meets on Wednesday of this week, in Hamilton, Ont. It is the twenty fifth Assembly, and will be in session a week, perhaps longer.

At the last session of the Nova Scotia Conference the question of closer union with the Free Baptist Conference of the United States was considered. A committee was appointed to make a report on the effect of such union, the report to be printed in the INTELLIGENCER. The report is printed in this issue.

The editor of the Intelligencer expects to be at the Second District Meeting, which convenes at Hartland on Saturday of this week; and, also, at the First District Meeting, at Bath, next week. He hopes at both meetings to receive a good number of INTELLIGENCER subscriptions.

This word of warning by Dr. Straton, to the United States, is still more needed in Canada: "There is no group of men so worthy of watching, there is no organization so sure to exert a powerful influence in the affairs of this nation in the immediate future, as the church of Rome." Not in the future, merely, will Rome's influence here be great; in the present it is practically dominant.

Rev. B. F. Austin, to whose case, as charged with heresy, we mentioned two weeks ago, appeared before the London, Ont., Methodist Conference. One of the charges against him was that he had embraced spiritualism. He did not deny the charge, but in a lengthy speech attempted defence of a modern spiritualism. After careful deliberation, the Conference deposed him from the ministry of the Methodist church.

Church choirs are not always wisely chosen. Often the members are chosen wholly because they are singers, without the slightest reference to their character. There should always be carefulness to secure persons of good character, if not always professing Christians, to voice the devotion in God's house. Better far, says a contemporary, put up with poor singing or abolish the choir or quartet altogether than permit persons of profane lip to perform in the house of the Lord for the delectation of the congregation.

A leaflet on the regeneration of their country, issued by some prominent Roman Catholic in Spain, contains some remarkable admissions of the practical failure of Catholicism. Although it is the religion of the state it is practically ignored both by officials and people. Religiously Spain is below the level of unbelieving nations, and almost below that attained by ancient paganism. Almost all Spaniards are members of the church, but there the matter begins and ends. This is gist of the statement of those who know the situation. It is a sign of hope when such confession comes from Catholics.

Occasionally somebody, for lack of a better excuse, gives as a reason why he does not contribute to missions, that it costs so much to send the money to the heathen—"it takes a dollar to send a dollar." Rev. Dr. Worden is the superintendent of the mission and other benevolent work of the Presbyterian church in Canada.

Answering, recently, a question as to the expense of administering the benevolences of the Presbyterian body, he said that a careful estimate, just made, of the cost of administering all the missionary, benevolent and other funds for the past year, including salary of the Church Agent, salaries of all secretaries, clerks and office help, expenses of all committees, rent of all offices, cost of paper, printing, postage, and every other item chargeable to administration, was less than 3½ per cent. That is, it took less than three and a half cents to pay for all expenses of sending a dollar to the mission field or other destination, and for all other services rendered the denomination in connection with the work of missions by the officers and committees of the General Assembly.

Where is there a business, involving so large expenditure and so much work, that can make so good a showing as to the cost of managing it? In the case of the missions and other benevolences of our church the expense is much less, for no salaries are paid to those who administer them. The money which the people contribute for these branches of the work is used for the purposes designated. The chief trouble is the need of more of it. Keep the treasuries well supplied, brethren.

The Pastor as Teacher and Example.

II.
The pastor is responsible to the church as well as to God. He is called to be the spiritual guide of the members of the church, to tell them "the whole counsel of God." It is almost overwhelming to see how implicitly, in most cases, the pastor is trusted by the people to whom he ministers. He does, indeed, in a large sense, hold "the keys of the Kingdom of heaven" for many souls. The people follow him because they believe him to be a true follower of Jesus, and a true preacher of His gospel. How vastly important, then, that the pastor be able to say, with Paul, "I kept back nothing that was profitable." Partial teaching makes incomplete Christians. The pastor owes it to the people to give them such all-round teaching that they will be all round, well developed Christians.

Because it has been much neglected we must again mention and emphasize the importance of teaching the Christian duty of honouring the Lord with our substance. The grace of giving is surely one of the fundamental things. It helps all the other graces. It gives religion a fullness, and a definiteness and a reality not otherwise attainable; while, on the other hand, covetousness dwarfs and blights all the virtues the man may possess. Nothing weakens and robs of spirituality so many Christians as covetousness, nothing destroys the life of so many churches. And every such lifeless church is a witness against those who should have taught the commandments of Jesus as to the support and extension of His kingdom.

Only a few days since, an officer in a church remarked to us that he had often felt that he should do something for missions and such kinds of Christian work, but so little had been said about it in the church that he did not quite understand what was needed, nor feel his obligation as a Christian as he should. There are, probably, a good many church members who might say the same. Pastors may soon make impossible such excuses, and they certainly should do so. Let them teach the principles of benevolence as set forth in the scriptures; the obligation to pay as God hath prospered, the motives and the blessedness of liberality. Let them direct attention to the great facts about missions, the consecrated lives of missionaries and of converts from heathenism, and the splendid history of the achievements of the cross. Let them keep the people informed about the needs of the work, at home and abroad, and give opportunities regularly for prayer for the work and contributions for its support.

If these things were done, there would, surely, be a great increase of missionary interest, and the work of the Lord in all departments would take on new life.

The pastor is expected to be an example to his people in all matters of Christian life—including of course, Christian liberality. Paul was able to say,—"I have given you an example, how, that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" No man can raise money for Christian purposes so well as he who loves to do his part in giving. The man who solicits others to contribute, while he declines to do his own share, is not likely to have much success. To make a liberal church the pastor must lead the way. A good deacon, who had made a fine success in farming was asked the secret of his success. "Well," he said, "one great

thing was that I always led the men I had to work. Others would say to their men, 'Go and do so and so,' but I always went myself, saying, 'Come on, boys!' I saw to it that I was first over the fence into the field, and the last to leave the work. No hired man of mine could ever say he had done more work than I at the close of the day. They had to work hard to keep it up, and were ashamed to be lazy when they saw me working. Of course, I had to work hard to set them an example, but it paid me, and did them good, too." This is a fundamental secret in the leadership of men. "Go" has little power. "Come" moves the world. It encourages the doubting and shames the listless into earnest endeavour. It means work and sacrifice for the leader, but it is worth while. "Take heed, therefore, to yourselves and to all the flock of God over which the Holy Ghost hath made you overseers."

Notes On Current Events.

The two thousand Doukhobors who arrived at Quebec last week are detained in quarantine, on account of small-pox amongst them. There were, on their arrival, ten cases. There may be many more before they get away from Quebec.

Amongst those who were honoured by Her Majesty on her birthday was one Canadian, the Hon. Judge Boyd, of Ontario, who received Knighthood. He has been a judge for nearly twenty years. His home is in Toronto. He is a member of the Baptist church, and was for years active in Sunday-school work as teacher and Superintendent. He is one of the governors of McMaster University (Baptist).

Diplomatic relations between Spain and the United States have been resumed. It will, however, be a long time before there is anything like a cordial feeling between the two countries.

A new political party, with its headquarters in Toronto, is taking form. It is to be known as "The Independent Labour Party of Canada." Its chief object, as the name indicates, is to further the interests of the labouring classes. It is announced, however, that the membership will not be confined to any particular class, but "any worthy person regardless of position or rank provided he is independent in his political views will be admitted."

The population of Quebec increases rapidly enough. In 1890 the Legislature of that Province passed a law providing that a free grant of one hundred acres of land be given to every father of a family of twelve living children. Up to the present time two thousand three hundred and fifty free grants of one hundred acres each have been made to such fathers. The applications for grants are now about two hundred a year. One man furnished proof of having thirty six children, and thought he ought to have three hundred acres. The average number of children in the families applying for the bounty is about fifteen.

The question of the repeal of the Canada Temperance Act in Brome Co., Quebec, is to be voted on the 20th inst. The liquor traffic people outside the county are giving strong support to the repeal canvass. The Ontario rum men have sent an organizer into the county, and no means will be spared by them to win repeal.

The wide-spread agitation amongst the student classes in Russia is one of the most bodiless symptoms of the internal condition of that country. Many students have been expelled from the St. Petersburg University, and not a few have been imprisoned; and in all the University towns the same things are being done. Numbers of families are bewailing the loss of sons and brothers dragged off to prison. The cause of the disorder seems primarily to be the influx of Western ideas upon young and ardent minds, who find what they thus learn to be utterly incompatible with their present surroundings and political conditions. Russia is trying to do two things at the same time—to keep up, on the one hand, the old autocratic repression; and on the other, to meet the competition of foreign capital and skill by training its own sons in Western science. But the two things will not hang together. The present confusion and unrest is the first result.

The question of substituting some other punishment for banishment to Siberia, is engaging the attention of the Russian authorities. The change is not contemplated because Siberian exile is considered too severe, but because the development of Siberia is

hindered by the fact that it is the home of so many criminals.

The Methodists are after Mr. Tarte with a sharp stick for what he said about the members of their church on the island of Anticosti. Our readers will, perhaps, remember that he charged them with being wreckers. The Methodist's Conferences, in session last week, adopted resolutions characterizing the charges as "unjust and untrue," "a base slanderer," "a cowardly attack," the whole constituting an "impudent" and "gross insult to the Methodist church by the Minister of Public Works." The resolution calls upon Methodists throughout the Dominion to unite in "demanding an apology for the gross attack on our beloved Methodism." The Secretary of Conference was directed to forward a copy of the resolution to Premier Laurier.

Mr. Tarte did not wait to have the matter brought to his attention in a formal way, but having seen the resolution as published in the papers, proceeded in a newspaper interview to express his surprise that a Methodist Conference should object to anything he had said about the Anticosti people. He says he has no apology to make, and intimates that if the authorities of the Methodist church will look into the matter they will, probably, see things as he does. The whole trouble he thinks is because Mr. Menier, who owns Anticosti and seeks to drive the Fox Bay Protestants off the island, is a Frenchman. Perhaps the Methodist Conference will be satisfied with Mr. Tarte's statement. We shall see.

The strike of the Grand Trunk trackmen, which it was thought was about being settled early last week, is on again. The strikers' committee say they were deceived by the G. T. management, and now declare they will stick to the strike till an agreement is signed. There is evidently a stronger feeling now than when the strike was first declared.

The "Patrie," Montreal, organ of Mr. Tarte, resents very furiously the action of the Methodist Conferences as to the charge made by the Minister of Public Works against the poor Methodists at Fox Bay, Anticosti. It says: "The Methodist Conference takes under its protection highwaymen who rob wrecks; banditti, most of whom came from Newfoundland, and some of whom claim to be Methodists." This and more of the same kind, just because the Methodist leaders ask Mr. Tarte to state the facts upon which he based his charge that the poor Methodists in Anticosti are "wreckers."

The negotiations with the Filipinos have not yet accomplished much. There is, probably, a good deal of hard fighting yet to be done before the United States will have full control.

The Peace Conference is apparently making some progress toward an arbitration scheme. The Czar's proposal of disarmament is not at all likely to be adopted; but if something in the way of an international tribunal of arbitration is agreed upon, the conference will not have been in vain.

The conference between Sir Alfred Milner, representing the British interests, and President Kruger of the Transvaal, with a view to adjusting the difficulties of which the Uitlanders have complained utterly failed. Kruger stubbornly refused to make any concessions looking towards a settlement of the troubles. The situation is, therefore, now quite serious.

ACADIA—The closing services of Acadia University the Baptist educational institutions at Wolfville, N. S. which took place last week, were of much interest. There was a large attendance at all the exercises, among the visitors being Governor McLean of this province and Premier McEwen. The College, Seminary and Academy have had a good year, and the outlook for them is bright. No educational institutions in the Maritime Provinces are doing better work than these of our Baptist brethren.

Hon. W. E. Perley, died at Ormston on Tuesday of last week. He was 85 years of age and up to within a few months ago had enjoyed good health. He was for many years a representative of Sunbury Co. in the Provincial Legislature, having been first elected in 1856. He was for some time a member of the Provincial Government. He was widely known and had many friends.

SUNDAY SCHOOL STATISTICS—The reports presented at the International S. S. Convention, recently held in Atlanta, Ga., show that there are about twelve and a half millions of members in the S. Schools of the United States, and three-fourths of a million in Canada.

Report of Committee on Triennial Conference for Free Baptists of Nova Scotia.

What is the Triennial Conference? This question is quite fully answered by quoting the two first articles of its Constitution, viz., "Art. I. The General Conference of Free Baptists shall be composed of delegates from the several bodies now composing the General Conference of the Free Will Baptist Connection in North America, together with the delegates from such other bodies holding an evangelical faith, believing in the divinity of Christ, a general atonement, the necessity of regeneration the immersion of believers as the only scriptural baptism, and the communion of all Christians, as may be admitted to the conference by a two-thirds vote at any regular meeting."

Art. II. The object of this Conference shall be to devise and execute measures for the extension of the kingdom of Christ in connection with the various bodies herein represented. Rev. Dr. Howe stated at our last Yearly meeting that all F. B. Home Mission, Foreign Mission and Educational work in the U. States except that of the Women's F. M. Board was now in the hands of the Triennial Conference. It appears however that the Home Mission work is actually carried on chiefly by the various Yearly meetings.

The international character of the Conference is shown by the facts that the Bengal and Orissa and the Ontario F. B. Yearly meetings are in its membership.

The basis of representation is about one for a thousand members, which as the meeting is held only once in three years, would cost our Conference about the same as one delegate annually.

The scope of the Conference work is shown by Art. IV. of the By-laws, viz., "At each regular session, . . . the following standing committees shall be appointed: The Demonstration, Doctrine, Church Policy, Education, Sunday Schools, Temperance, The Country, The Ministry, Publications, Home Missions, The new West Foreign Missions, Requests, Correspondence, Young People's work, Bible Cause, Finance, Closing Resolutions. . . . Special committees may be appointed at the pleasure of the Conference."

It appears then that the Triennial or General Conference of Free Baptists, to which we are invited, is intended to promote mutual support, unity, and general efficiency amongst Free Baptists. In a word we may extend the friendly relations we have enjoyed with the Free Baptists of New Brunswick, Maine, and Massachusetts, to the whole Free Baptist fraternity everywhere, by a formal organization with them.

An interesting enquiry arises; to what extent, if at all, will such union serve our present needs, and is there any alternative of equal advantages. Now our relations have been most intimate with the N. Brunswick Free Baptists and closer union there would seem to be the only alternative.

We find that Foreign Missions, Home Missions, Educational Literature, Young People's Work and Aid to Aged Ministers furnish the hardest problems of our Conference, and mainly because of the fewness of our numbers.

Respecting Foreign Missions, we are now working with the General Conference officials and membership would give us a share of control in the India mission which we do not now have. We would probably be entitled to our own missionary if we had one to send from Nova Scotia, but our interests would broaden, for all would be ours; and, at a time like this, when we have none, there need be no falling off in interest or contributions for the cause is a common one and we should have the F. M. Board to stir us up to duty.

In Home Missions local counsels and effort must be the rule if experience has any lessons worth learning. Here the benefits to accrue would be from the exchange of ideas with workers from the whole Free Baptist field. One of the Conference Committees is on the New West; and, as F. B. churches are already organized in Quebec and Ontario, and as the U. S. F. B. interests reach northward to the great Canadian West it might easily follow that the best road for F. B. expansion on Canadian soil would be through the Conference organization. As to the flag and loyalty phase of the question, it is hard to see where danger can lurk. It ought certainly to be a preventive of war to cultivate Christian fellowship. The latter is assuredly always a duty, and opinions may differ about its effect upon national affairs.

Education is the crucial point in the whole scheme. At present the personal initiative of students for the ministry is the outstanding feature. Some seek school privileges, the most of these

giving a preference to the F. B. institutions in Maine. But if others licentiate attend a few yearly meetings, answer a few questions, and their gifts with acceptance meanly they find for the time as ready recognition and as prompt advancement those who go to the schools of the prophets. We must answer the questions. Does the system serve pulpits efficiently? And here we remember that the ministry is a life work, and even the service of Christ has a competition of denominations. The best Minister's Aid Society is the one which makes ministers better and worse by reason of service, and less likely to call on the church for support. A full view of the prospect for N. S. Free Baptists discloses very few encouragements to be obtained without a good education. Does the system of using the U. S. schools as far as followed do justice to our brethren there? "We are welcome to use them" yes, but we are free to occupy a part and place in the Conference which owns and controls the schools; a part, which means also, it understood, a putting of the schools to the burden of support. When remembered that the Conference offer us the privilege of the schools, the Lewiston, of the Correspondence School which is especially adapted to our needs and moreover that it would have to face the problem of a F. school in these provinces if such came a necessity, the advantages of co-operation must certainly be evident. The alternative offers of schools of only come to F. Baptists in the provinces from other denominations.

As to denominational Literature, our needs have not been so acute felt as they ought to be. We are blessed in that many of the most eminent theological writers take the Baptist positions, unconscious of pleasure of course. But with the abundance of good things, the position or knowledge of which is worth the effort for a liberal education, there is still a need of strictly denominational publications. To say nothing of the weekly paper, which is indispensable, and ours already as good as the best, we would have ready at hand a great deal in the shape of Canadian S. S. papers, reports &c. containing solid form the helps needed by churches.

Suppose for instance that we should accept the U. States treatise of faith and covenant as they stand but slightly different from our own. This would secure uniformity in ways provided by the wisest F. B. workers and save a great deal of expense. Our churches and conference buying that pamphlet for use. It may be taken as a representative illustration of the whole question. Even the closest co-operation with brethren in New Brunswick would give the constituency which is necessary for a strictly denominational literature. The jurisdiction of the Triennial Conference is more adequate for this need.

If the N. S. Conference should take a departure in this direction it would not be singular in its course. The congregationalists of Canada who have sustained a Theological School in affiliation with McGill for several years made closer union with their U. S. brethren the keynote of their union, and it would seem that the needs are really less than ours.

The case of needy ministers might not be much affected by any Triennial Conference relations, for observation proves that aside from some formal insurance, help in such cases is drawn from a small local circle. With regard to the active ministry there would probably be a freer interflow than at present, but with new safeguards against the settlement of unworthy men.

Uniformity in mode of transfer from one yearly meeting to another, an increased acquaintance would tend to secure suitable qualifications in pastors.

We have in the past been influenced in many ways by the U. S. Free Baptists. Their ministers were our pioneers, our ministers attended the schools, our members have gone to their city churches, and our identity in various respects, especially in common doctrine has been recognized by formal correspondence with the Yearly meetings and General Conference. But is not that enough? For we do not stand on an equal with the General Conference which made up of many yearly meetings. Our correspondence there is wanting in the sense of proportion, and fails to give us the advantages which membership would obtain, viz., direct influence of the conference proceedings and decisions on our churches for the conference is the chief council and standard of the F. B. polity.

We will be glad if the suggestion here presented shall receive discussion by our brethren.

Committee (EDWIN CROWELL, F. S. HARTLEY.)

mission New

There are no nations in Japan

About half of the population of Hawaii are of Hawaiian descent, and the rest are of American descent.

The Baptist membership in the U. S. is about 1,000,000. The Methodist membership is about 1,500,000. The Presbyterian membership is about 1,000,000.

In the U. S. there are at present about 1,000,000 of the various denominations, and the total population is about 75,000,000.

The Moravians in various parts of the world are helping the poor. The whole of the last year they gave \$100,000. The income of the Moravian Church is a heavy burden, and the Moravians intended to help the poor, but the Moravians are a mission church, and the Moravians are a mission church.

Home Re-

Rev. J. E. in the Episcopal A. C. Co., for move to Canada in July. My friends in

The Seventh meeting of the in St. John delegates claim to be in the F. B. probably include families of their

The Methodist in Nova Scotia this conference of St. St.

Denomin

FROM REV.

ough I have months regarding matter to report degree of interest from the was our plea

ligion at Lo some souls we whom six were follow. In the ordin eight days and regular service far as I know pastor and people

imate. Rev. Bill gave appreciation in the embrace, embracing arms &c., which seems from the wish to acknow

MONCTON.—The church was reorganizing 100. The red reached by Dr. St. Rev. J. B. took part in the meeting to a la

NARROWS, Q. were baptised May 28th May, 1899. Rev. J. B. Patterson May 30th at the people there have ship at Big

MINISTERS.—Post Office add Armouth Co., Rev. D. T. P. is quite ill due to filling his again. He men at River H. home of bro. W. Kings Co. treated with m. Rev. W. C. spend the St. John W. Hartley who have account of imp

Rev. J. B. W. Foster on St. Peter's at K. meetings at K.