

TERMS, NOTICES, ETC.

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All communications for the INTELLIGENCER should be addressed, REV. JOSEPH McLEOD, Fredericton, N. B.

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. Obscurity of this rule will prevent much copying and sometimes confusion and mistakes.

Exchanges, Books, Pamphlets, etc., should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, JANUARY 6, 1886.

—DR. PHILLIPS has arrived at home.

—THE SPECIAL OFFERS to subscribers have been extended to February 1st. See next page.

—THE WAY to make the editor's New Year a happy one is for each subscriber to promptly pay his subscription.

—GLADSTONE celebrated the seventy-sixth anniversary of his birth on the 29th ult. He was the recipient of hundreds of congratulatory letters and telegrams. His health is good, and there is apparent promise of much vigorous work yet.

—THE Independent thinks that a seminary for the training of evangelists is a necessity of the times. That some self-styled evangelists need training is quite certain, but whether a seminary would provide the kind needed is another question.

—HAVE YOU, brother pastor, given one day to work for the INTELLIGENCER? Just one day. Cannot you do it this week? Try, please. For the sake of the denomination, and for the sake of the people who do not but ought to read the INTELLIGENCER, try.

—MR. SPURGEON appreciates the importance of lay-preaching. In a recent address before a Baptist Conference he urged that every Baptist church should establish a lay preachers' association, and that members who are able to preach be encouraged to do so.

—THE PROTESTANT ORPHAN ASYLUM of this city is in need of funds. An appeal has been made for money with which to efficiently carry on the work of the Asylum. The work of the Institution certainly deserves the support of the benevolently disposed. Mr. John E. Irvine is treasurer.

—News of the ministers and churches is eagerly looked for by the readers of the INTELLIGENCER. We hope our brethren will keep us well supplied. We want word from every part of the field. Do not wait till the news has found its way into some other paper, but send it here promptly. Write often. Reading of what others are doing, by God's blessing, is a stimulus to work. Furnishing news of the Lord's work is one way of helping each other.

—WE NOTICED in one of the dailies a few days ago the statement of a correspondent to the effect that he was not aware that Hon. Geo. E. Foster is a member of any Christian denomination. We may say for his information and that of any others who may need it that Mr. Foster is a member of the Free Baptist Church, that he is now and has for several years been an officer of the N. B. Conference and is an interested and active participant in the work of the denomination.

—CHRISTIANS pray for their pastors and for all ministers, that they be blessed and their work prospered. They pray for missions and missionaries at home and abroad; for institutions of learning; for Sabbath-schools; and for all moral reform movements. Do they pray for religious journals and the men who have

the conduct of them? Perhaps many do. We hope so; for such prayers are much needed. We trust the praying readers of the INTELLIGENCER will not cease to pray that it may be increasingly a blessing.

—DR. MARK HOPKINS, in a speech at the great Missionary Meeting in Boston, dealing with the obstacles in the way of the progress of Christianity, hit the nail on the head when he said the greatest obstacle is the habit so general of substituting "something called religion" for downright holiness. "If," he said, "individuals are not brought to serve a holy God by being holy, and thus fitting for an eternal life of holiness, and joy and higher service, no distinctive and proper Missionary work is being done."

—MR. CORNELIUS VANDERBILT, who inherits the largest share of his father's millions, is said to be a very religious man, actively engaged in many Christian enterprises. It was he who instituted the Railway Christian Association for the purpose of converting the employees. He obtained from his father, who had no great personal sympathy with the movement, the free use of rooms in the stations in most of the cities along the routes, and underneath the Grand Central depot in New York he fitted up a large chapel and reading-room, where the prayer-meetings are sometimes conducted by him.

He was a leading promoter of the evangelistic services recently held in New York.

—IN ANOTHER column we publish a report—condensed from the *Telegraph's* report—of the education convention held in St. John on Tuesday, 29th ult. Our readers will get from it a very good idea of the condition of the Seminary and also of the spirit and purpose of the meeting as to its future. That the school has done good work there is no doubt. That it has had difficulties is equally true. All young institutions have, in the main, similar struggles. The object of the directors in calling the convention was to get an expression of opinion and to be instructed as to the course better to be pursued. Now that they understand the feeling, as expressed in the meeting, to be strongly in favor of pushing the work, they will, doubtless, take such steps as will carry out the wishes of the denominations as represented in the convention.

The school was never better equipped for work than now. Those parents in the two Baptist denominations who send their children to school away from home should give their own school—the Seminary—the preference, especially as it can do as good work for its pupils as any other school.

—THE Fredericton papers tell of a dinner given on New Year's day to one hundred poor children. The reader gets the impression that the person providing the dinner is a wonderfully generous person, and his act in this particular instance greatly to his credit and worthy of imitation. There is another side to the case. The giver of the dinner is a rumrunner. There is nothing very generous in a dinner to poor children given by a man whose business makes children poor.

And how cunningly such fellows go about their work. In this case representatives of the churches were asked to distribute the tickets to the children. We are glad that some would have nothing to do with the affair. And it is a pity that any permitted themselves to be used to make a reputation for generosity for a man whose business makes poverty and wretchedness. To undertake to deceive a community by such a cheap show is a piece of effrontery that no one but a rumrunner could be guilty of. That any good citizens were led into endorsing it by their presence and assistance is a matter for regret. Probably they won't be so easily deceived another time.

—THAT Rev. Mr. Anderson who undertook to do a share of the dirty work of the rum party in the recent C. T. A. election in Fredericton, is evidently not feeling very comfortable. He has written the following "explanation" to the *Messenger and Visitor*: In reference to an item in your issue of 25th ult., please allow me to say you have gone out of your course to make a thrust at myself. I was not in the service of the rum party, as you say. What I did say was, if the Scott Act has tended to suppress drinking in Fredericton every good citizen was bound to vote for it; if, however, it had not, it was equally their duty to vote for repeal. I misrepresented no person or principle. The editor of the RELIGIOUS INTELLIGENCER has grossly misrepresented me, and you have repeated the misrepresentation. I hope, as a matter of common fairness, you will have the great goodness to give this place in your paper.

WILLARD P. ANDERSON.
Newcastle Bridge, Q. C., Dec. 19.
That he gets but scant sympathy from the *M. and V.* is evident from the following comment on his "explanation":

We cheerfully insert the above. Our reference in *Messenger and Visitor* of Nov. 25th does not misrepresent Rev. Mr. A. It stated that he was a speaker for the rum party, led by law breaking liquor sellers, and that in this action he misrepresented his denomination and put himself in a false position. These are all the facts which cannot be challenged. We did not go out of our way to make a thrust at our brother. It was with pain that the paragraph was written. We felt called upon to disclaim all sympathy with his action on behalf of our denomination. We did not say he was "in the service of the rum party"; but that this party used him, and so it did. If he did tell the people to vote for the Scott Act if it tended to suppress drinking, and if not to vote for its repeal, he had before spoken as though it was a failure. Bro. A. has put himself in a false position, and has grieved his brethren. We much doubt whether he would repeat the action, and believe that, when the little irritation caused by the references to himself in the press has subsided, he will see that he made a mistake.

Mr. Anderson makes the statement that the editor of the INTELLIGENCER "grossly misrepresented" him, but he is careful to refrain from attempting to point out wherein. The fact is we treated him very gently, and understated rather than overstated the case against him. Repentance and manly confession are the things Mr. A.'s case needs.

A NEW VOLUME.

With this issue the INTELLIGENCER begins another volume. What it will aim to be and do has been outlined in former numbers. It is our purpose to make the paper increasingly useful.

For the goodness of God to the INTELLIGENCER in the thirty-three years of its life we are profoundly grateful. In the work of the new year His guidance will be sought, and we hope, by His blessing, to contribute something towards the furtherance of the truth and kingdom of Christ.

To those who have been readers of the INTELLIGENCER for many years—and we have a good number who have been subscribers from the first issue—the paper will look a little strange this week; having been so long used to the old form—for in the several enlargements, the four page form has been retained till now—they will scarcely recognize their old friend in the new shape and dress. We think, though, that they will find its spirit unchanged, and the character of its contents as instructive and helpful as ever. And, if not at first sight, in a very few weeks they will come to like the present form better than the old.

We wish again to ask the sympathy and earnest co-operation of the friends of Christian journalism in behalf of the INTELLIGENCER. To those who have interested themselves to extend its circulation we feel much indebted, and we respectfully solicit a continuance of their interest. We shall feel deeply grateful if the ministers and other friends of the paper will just now make an earnest effort to enlarge its circulation, and so enlarge the circle of its influence. These early days of the year are the best time for such work.

Free Baptists, especially, should read the INTELLIGENCER. It is their paper. Their Conferences adopt and endorse it, and commend it to them, urging them to become subscribers. No Free Baptist family can afford to be without it. We shall be glad if a general and systematic effort is made by pastors and churches to introduce it into all the homes which it does not now enter.

Renewals of subscriptions are expected now. We trust our subscribers will not delay. Prompt payments are a positive blessing to the paper. We are hoping our friends will give us the good cheer of quick renewals. And from those who have fallen into arrears we wish to hear at once. A considerable amount is due, all of which we need now. At the end of the work we will do as wisely and vigorously as possible our part; and we trust that at their end of it our subscribers will do their part in furnishing the wherewith to keep the machinery running.

With good heart, strong purpose and high hope we set ourselves to the work of this year. We pray that it may be better than any preceding year in the INTELLIGENCER's history, and to this end we shall labor diligently. Amen.

THE OLD AND THE NEW.

"It is greatly wise to talk with our past hours, And ask them what report they bore to heaven. And how they might have borne more welcome news."

To "talk with our past hours" may not always be pleasant, but it may, if rightly done, be greatly profitable. What time more fitting for such talk than when we are witnesses of the dying of one year and the birth of another? At such a time reflection is stimulated, and the importance of a wise use of time and opportunities is deeply felt. Thoughtful persons see all the way in which they have come,

they count over their experiences both of pain and pleasure, and from the review gather lessons for future improvement.

With all it brought to us of opportunity and of promise another year has gone. Like a swiftly flowing stream it has glided by. On its bosom were trials, conflicts and failures, the memory of which makes hearts ache again. They have written lines in faces, made eyes dim and downcast, and have made wounds in hearts and lives, the scars of which will remain till the close of life.

But on its bosom were also successes and victories that made hearts throb with joy and lips shout gladness. The memory of them makes hearts throb again and gives joy and courage. The whole forms part of the sum of human life and experience. And all, by the will of God, will work together for good if we love Him.

The year has been full of gracious teachings and influences, all designed to develop spiritual life and make us meet for heaven. Have we profited by them? Men are what their use of the years has made them. They are reaping in the present what they have sown in the past. This is the Divine law. Evasion of it is impossible. "Whoever a man soweth that shall he also reap; if he sow to the flesh he shall of the flesh reap corruption, and if he sow to the spirit he shall of the spirit reap life everlasting." Yet men are constantly attempting to evade this law, and evidently fancy they can do it. Their theory, apparently, is that future diligence will make amends for past and present negligence. What a mistaken and pernicious notion. As though any dint of application or even miracle of grace could restore lost opportunities and wasted energies. Bitter and unavailing regrets must be the experience of those who are guilty of such presumption. What a sacred inheritance is time! And what rich treasures are the abilities, the Divine teachings and the holy influences which are given us of God!

What does a review of the year tell us? How have we used and what have we gotten out of our use of God's rich gifts? We are not what we were a year ago. Are we better? Have we more knowledge of God? Have we brighter views of Christ? Is He more precious to our souls? Is our love stronger, deeper, broader? Are we better equipped to work for Jesus, and are we more eager to do His will? Have we the abiding of the Comforter, and have we grown in grace? We have been getting nearer to eternity; have we been getting nearer heaven? These questions and their like may, perhaps, to some hearts bring not all joy. But there may be joy if they lead to the purpose to leave the things they reveal of mistake and failure and wrong, and press forward to better.

What shall be the record of the New Year? Each would have it better than the last. It may be. When Columbus, after a long and perilous voyage, landed early one morning on the shore of America, his first act was to raise on the untrodden soil a banner marked with the cross, signifying that he took possession of the new land in the name of the Lord Jesus. We have landed on an unknown shore—the New Year. It lies before us in the sombre grey of the morning. What it has in store for us—whether prosperity or adversity, domestic gladness and peace, or trouble and sorrow, or perchance, for many of us only graves—we know not. The darkness is better. But if we do as did the pious Columbus, we need not fear. If we dedicate ourselves and our use of the year to the Lord, we may, under His guidance and protection, walk forward into the unknown with confidence, and bravely meet whatever of His will may be in our lot. Whether there be joy or sorrow, life or death, all will be well if Jesus be ours.

Ministers should resolve to be more faithful in the work to which God has called them. It is a great work. Their responsibilities are heavy. (Ezekiel xxxiii. 7-8). How fearfully they should condemn sin. How tenderly they should deal with the weak and erring. How zealously, in love, they should persuade men to come to Jesus for salvation. How deeply they should love their work. What a passion they should have for souls. How fully they should have the baptism of the Holy Ghost. The work to which they are appointed is infinitely important. The time is short. The night cometh. Be faithful, brethren, be faithful.

Church officers have large responsibilities. It is their duty to carefully look after the temporalities of the church, and also to guard and promote its spirituality. They are to be true helpers of the ministry, devising ways and means for the growth and efficiency of the church. They must be godly men, devout, held in respect by all who know them and patterns of godly sobriety and Christ-like zeal.

All the members of the church are called to be "labourers together" in the service of Christ. They must not leave the burden to a few. Of this many are verily guilty. In the beginning of this year let every one hear the voice of his Lord calling him to work. Cultivate sympathy for each other. Look after the weak, the straying, the anxious and the careless. To be equal to these blessed services for Christ seek the baptism of the spirit. If every one who is called by the name of Jesus were filled with His love with what amazing power the work of the Lord would go on. Seek that fullness of love.

What does he who is far from Christ think? He cannot be satisfied as he is. When he thinks what wretchedness of feeling he has. Brother, you cannot afford to stay where you are. Do not presume on the future. Death is in the way you go. "The wages of sin is death." Like the Prodigal arise and return. The Father waits to receive you. The spirit often grieved will depart. "Now is the accepted time, to-day is the day of salvation."

We wish every reader a good year throughout—good in the best and highest sense. But it cannot be that unless there is consecration to God. To be good the year must be begun and continued in the faith and love and service of the Lord Jesus Christ. Our prayer for our readers is that those of them who have already tasted the Saviour's love may in this year drink more fully of this river of God's pleasure; and that those who have not yet become Christians may at once give themselves to Him who gave Himself for them, and so know the peace that passeth understanding.

Correspondence.

Sabbath Work.

Mr. Editor:—I have it on very good authority, that for some months past, the machine shops of the N. B. Railroad, at McAdam, are open on Sunday. The men, if not compelled, are at least expected to work on Sabbath, not alone on an occasional work of apparent necessity, but on such pieces of work as the managers' private car, &c. And this they have to do if they would retain the good will of the mechanical superintendent.

I would like to inquire whether this is in accordance with the genius of our institutions, or with the letter of the law? Yours, etc.,

CITIZEN.

Dec. 31, 1885.
[We are very sorry if the statement of our correspondent is correct; and there is, we fear, no room to doubt that he has been correctly informed. Does the management of the railroad know that Sabbath work is regularly done, or is it a thing for which the mechanical superintendent is alone responsible? We ask the attention of the general manager to the matter. This is a Christian country, and violence is done the Christian feeling of the people when the Lord's day is violated. Besides, there is a law prohibiting Sabbath work. What have the magistrates at McAdam done? Winked at the regular violation of the law they are sworn to see observed? We shall probably have occasion to refer to this matter again.—Ed.]

The Late Wm. Lunn.

Mr. Editor:—I had expected ere this to have seen a notice in the INTELLIGENCER of the death of Wm. Lunn, of Luton, Bedfordshire, Eng., who on October 22nd last "fell asleep in Jesus," at the age of 68 years. Mr. Lunn, who was a native of England, was one of the engineers in charge of the present Intercolonial Railway, when building between St. John and Shediac. He married Miss Lewis, of St. John, and at the completion of the road returned with her to England. During my stay in England last winter I found his home always open to me, and his heart, as fresh as a child's, always ready with words of welcome. Tender in nature, faithful in duty, kind in his family, cultured in conversation, he was a most loving friend, even as he was a genial host. Never have I known another who found such communion with nature as he. The song of a bird, the perfume of a primrose, a fossil from the chalk measures, each and all were to him voices of the great Creator, and arguments of Divinity. His books were of the best, and were well understood, his collection of fossil ferns and fishes, etc., were choice, and he was never happier than when, glass in hand, he intently surveyed these traces of life in ages past. He was a liberal-minded Christian, loving his God and his brother. All who knew him will regret his death but feel assured that the change is for his betterment. The wife will miss him, his four daughters will mourn for him, and so will friends. Personally, I feel the loss of a kind friend, and on this side the Atlantic erect in a saddened heart my tribute to a good man.

W. G. GAUNCE.

[We join with our correspondent in expressing sympathy with the bereaved family.—Ed.]

EDUCATION CONVENTION.

Pursuant to a notice issued some time ago by the directors of the Union Baptist Seminary, calling upon all the Baptist churches in the province to send delegates to meet in convention in St. John there assembled yesterday (Tuesday) morning in Berryman's Hall, a body of gentlemen representative of the denominations. It appears that for some time past the receipts have not met the expenditures. The directors therefore issued the call to determine how the institution, which has been doing excellent work since it opened, could be helped.

Among those who were present were: Revs. Messrs. J. W. McDonald, Parsons, Alex. Taylor, Swaffield, Dykeman, Dr. Sawyer, Dewitt, Joseph McLeod, Hartley, Cosman, Camp, Halse, Dr. Goodspeed, Thompson, Dr. Hopper, Shaw, Robinson, Kinghorn, Stewart, Robertson, Gordon, Major Vince, and Messrs. S. L. T. Wiggins, C. A. Everitt, M. P., S. R. Camp, Jas. Green, G. W. Boyer, L. Mansbridge, Wm. Whittaker, E. McLeod, M. P. P., W. B. Wiggins, W. F. Woodman, L. E. Woodman, A. B. Boyer, S. J. Jenkins, D. W. Clark, J. F. Bostwick, and many others.

The meeting was opened with prayer by Rev. Mr. Hartley.

The chairman, Mr. E. McLeod, M. P., explained that the meeting was not a meeting of the directors, but of delegates of both denominations to consider the state of the school. They were prepared to lay before them a complete report of the state of the school, and they wished the advice of the delegates on the matter.

Rev. Dr. Goodspeed read a report on the state of the school, the substance of which was that the attendance had largely decreased, and the school was being run at a loss. The causes assigned were four in number; the money lost in the boarding house, the disgrace brought on them by the late principal, the selection of the location, and the forfeit which was necessary to pay to Mr. Cushing for refusing to take the Jewett property.

A general discussion ensued.

The Chairman said the sum total of the report was that they were losing money, and the directors wanted to know whether the denominations were willing to contribute and run the school.

Mr. William Peters said that something must be done. They must either carry on the school with credit to themselves or else abandon it altogether. They had had some drawbacks, one of them being the want of a suitable building. Much good had been undoubtedly done by the school, 24 students having studied in it with a view to entering the ministry. They must now consider whether they can raise funds enough to erect a building and continue the school. He concluded by moving that the seminary be closed on May 1st, and a call made on the various churches to contribute to liquidate their present indebtedness. Rev. Mr. Camp seconded the motion.

Mr. John March said he was opposed to the motion. He believed that, notwithstanding the apparent financial difficulty, the school was and had been a success.

Dr. Hopper said that the resolution was so out of harmony that he felt it his duty to offer an amendment, which read as follows:—

Resolved, That this convention having heard the report of the special meeting of the board of directors of the N. B. Educational Society, gratefully records its sense of obligation for the good work done by the institution, and while it regrets the mistakes made in relation to the financial conduct, we believe the continuance of the seminary to be a necessity to the well being of the denominations having it in charge.

In speaking on his amendment, Dr. Hopper said mistakes had been made first in regard to the choice of a building; secondly, the disgrace which fell upon them, and which nothing short of omniscience would have kept them out of. They had spent some \$8,000, but they had something to show for it. Twelve of their students had matriculated at college, and 29 students connected with the school were studying for the ministry. The institutions at Sackville and Memramcook canvassed for students and obtained them from all the different denominations—Baptists and Free Baptists attended it.

Rev. Jos. McLeod seconded the amendment in a few remarks, setting forth that it would be neither wise nor brave to think of closing the school. Rev. Dr. Sawyer, of Acadia college, said he presumed that he was in the same state of mind as many of them there—they were interested in the subject, but did not know what to say about it. He spoke of some struggles they had had in Nova Scotia. What would they gain by giving up the school? Other parties would educate their children. He would not take a narrow view of the question. Many students from the school had gone to Acadia college and he was free to say that his own denomination had gained from the operation of the seminary. It should be with great regret that he should see it closed.

Mr. Vince, by questioning the chairman and secretary, elicited the fact that about \$9,000 had been expended since the school had been in operation, about \$5,000 of which had been lost in the boarding school, and \$4,000 in running the school. The running expenses of the school each year was \$3,000.

Rev. Mr. Hartley thought the sentiment prevailed that the school had