

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.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, FEBRUARY 10, 1886.

— JOHN BUNYAN—the author of the immortal Pilgrim's Progress—was an open-communion Baptist.

— A DECISION of a French Court of Appeals, given a few days ago, says Catholic priests may marry if they choose.

— A JEWISH Theological Seminary is to be established in New York City. Money is now being raised for the purpose.

— DR. CUYLER advises every candidate for the ministry to diligently study Pilgrim's Progress. He says the young minister might well give his days and nights to it, until he has it in solution. It will help him in his sermons and his prayers, help him in theology, and, above all, in his heart-life.

— MANY readers will be glad to read the letter from Rev. J. H. Erb, and especially glad to hear that his health is better. We join with the many who pray that he may be fully restored. We hope he may write us often of himself, and of the things seen and the impressions received in Texas.

— THE LETTER of Mr. Gaunce presents some very suggestive facts and figures. The ability of the two Baptist bodies to support an educational institution of the highest class is beyond question. The opportunity is now theirs. We think they will show themselves as willing as they are able.

— STANLEY confesses that when he went to Africa he was "as prejudiced against missionaries as the biggest atheist in London." But a great change came over him. Livingstone's piety and zeal impressed and converted him. His close companionship with a Christian hero, away from a selfish, civilized world, led him to inquire, "How on earth does this old man stop here? Is he insane or what? What is his inspiration?" He discovered the secret ere long and became fired with a similar zeal to help open up the Dark Continent to Christ.

— A REVIVAL of domestic religion is earnestly urged by Mr. Spurgeon in a recent article. Referring to the regulations of social impurity in London and elsewhere he expresses the opinion that one cause of this lamentable state of things is the neglect of household religion among Christians, and the entire absence of common decency in many of the lodgings of the poor. The Christian family was the bulwark of godliness in the days of the Puritans; but in these evil times hundreds of families of so-called Christians have no family worship, no restraint upon growing sons, and no wholesome instruction or discipline. See how the families of many professors are as dreary, as gay, as godless as the children of the non-religious! How can we hope to see the kingdom of our Lord advance when his own disciples do not teach his Gospel to their own sons and daughters? Have we not need to repeat the lament of Jeremiah? "Even the sea monsters draw out the breast, they give suck to their young ones; the daughter of my people is become cruel, like the ostriches in the wilderness." How different this from the father of the faithful, of whom the Lord said: "I know Abraham, that he

will command his children and his household after him, and they shall keep the way of the Lord!" The surest way to promote godliness abroad is to labor for it at home. The shortest method for the overthrow of priestcraft is for every man to be the priest in his own house, and to warn his sons against deceitful men. May our dear children be so well taught from infancy that they may not only escape the common vices of the age, but grow up to become patterns of holiness!

— WRITING of John B. Gough, a correspondent of a Western paper says:

"It is marvellous how the little man enchains the Americans with his natural and dramatic eloquence. Why cannot preachers talk as naturally as he does, and retain their own individuality?"

Of Mr. Gough's earnestness and eloquence as a temperance speaker we have no word of disparagement to write. But to the last sentence quoted above we have to take exception. It is the nonsense very often spoken and written, and the unfairness of which many do not see. Mr. Gough has, perhaps, a half dozen lectures of one kind and another; these he has repeated hundreds of times (for a handsome consideration); the words and accompanying actions are so perfectly committed that he scarcely varies a sentence or a movement in a dozen deliveries. At the most he does not give more than three or four lectures in a place. His lectures seem fresh, and are fresh in the sense that they are full of life. But to institute a comparison between him and the preacher is nonsense. Put Gough in charge of a church with all that involves, including preaching two or three times a week year after year to the same people, and he would have to do such thinking and work as he has probably never dreamed of. The average preacher does more intellectual work and teaches his people more sound moral and religious truth in a month than Gough and his class of professional lecturers do in a year. The men—their work, the manner of it nor the worth of it—are not to be compared at all.

"OUR PEACE."

War seems to be the normal state of fallen humanity. It is a terrible and humbling fact that a prominent work of all nations has been war. The landmarks of empires are land-marks of human blood. Every nation known to history is a nation cradled in war. The history of the whole race is one of fighting and bloodshed. In this fact there is awful and overwhelming proof of the fall of man. That we all have departed from God is clearly written in the sad story of bickerings and strife and of mutual slaughter. Man could not fight with and destroy his fellows, if he had not first trampled on the law of God. Injustice to his fellow creature is the fruit of disloyalty to his Creator. When the world is restored to the government of its owner and rightful sovereign, nation will not any longer lift up sword against nation, neither will they learn war any more. "Be ye reconciled to God" is the earnest call that goes out unto all the earth; and when this reconciliation takes place the unity of nations and peoples will ensue. For such good time let all pray.

Meantime, there should be deep gratitude for the blessed fact that the great Peace-maker has been in our distracted and fighting world, and has left His undying lesson of love for an instruction, and his satisfying atonement by sacrifice as the ground of our reconciliation to God. What though wars among the nations are frequent; what though discord, pride, envy and hatred are rife in our communities; what though care, trouble and anxiety press upon our hearts and makes us sometimes sigh for release; let us greatly rejoice that He has come—come to the world and come to believing hearts—who is "our Peace," the blessed Lord Jesus. In that matter which is unconceivably more momentous than any other; in that business which is the very highest that can engage the thoughts of man; in that discord which has alienated us from God and made our hearts enmity against Him. He is our peace. How consoling, how satisfying to contemplate the Saviour in this light. How amiable, how attractive, how lovely He is as the Prince of Peace. To the distracted and wavering children of men He comes saying,—"Come unto me, and ye shall find rest to your souls." To His followers—all who humbly believe and in love serve Him—surrounded by every evil and disturbing influence, He says, "These things have I spoken unto you that ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Every reader understands, from personal experience, how the heart sometimes eagerly longs for some-

thing upon which it can entirely rest itself; something respecting which it has no misgiving, no distrust, no doubt; something, in a word, that will gratify its keen yearnings and satisfy all its wants. How the heart pants and throbs at times for such rest and peace. War around it, and war and uneasiness within it, it longs for peace; not a mere temporary cessation of hostilities, but a lasting and honourable peace. And what is this eager longing, this unutterable desire, but the inarticulate cry of the soul for the Saviour? It is the groaning of the spirit after the satisfying presence of the Prince of Peace. Form and ceremony, creed and catechism, signs and symbols cannot satisfy one in this condition. He must apprehend Christ as his living and loving Saviour, in whom he has full salvation. That Christ is such a Saviour, and that He keeps in perfect peace—that He is the peace of those whose hearts are stayed on Him is a precious truth. Paul said,—"I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." So may every true believer say. And in the confidence of this knowledge the believer may have peace amidst the tempest tossings incident to the life he lives here.

THE IRISH QUESTION.

The Home Rulers very clearly indicated in the vote that overthrew Salisbury's Government that they had more confidence in Gladstone's disposition and ability to do Ireland what they regard as justice. Now that Gladstone has re-assumed the reins of government there is much curiosity as to just what he will do. In his address to his Midlothian constituents he intimates that certain inquiries will be instituted. It would seem that about all there is to know of Ireland's condition and demands and needs is pretty well known now. That Gladstone or anybody else can fully satisfy the Irish demands is scarcely within the range of even possibility. But he may do right; he may give Ireland what it ought to have. And this he ought to endeavor to do, in spite, on the one hand, of the hostility of those who won't admit that Ireland has any just claims, and, on the other, of the crazy clamourings of that class of Irishmen whose demands are worse than unreasonable. The Canada Baptist of a recent date had an excellent article on the subject, which is so fair and Christian a putting of the case that we reproduce it here:

Every great question affecting the rights and the welfare of a race or a nation, has its religious as well as its political side. In the case of a professedly Christian nation these two aspects should be in reality the same. In other words, the only matter of deliberation by Christian statesmen, the representatives and law makers of Christian constituencies, should be in regard to what the law of righteousness demands. But when such a state of affairs is reached the millennium will have come. We fear it is yet a few centuries off.

A great struggle is now going on in the British Parliament and nation which is attracting the attention of the world. It is a struggle which involves the first principles of justice and of liberty. Described in a word, according to the declarations of those who alone can know, and have a right to say, the object aimed at is neither more nor less than local self-government for Ireland. The Irish people, or rather an overwhelming majority of them, are demanding simply the right of managing their own local affairs for themselves.

Canadians, who have long since fought for and obtained a similar boon, cannot be indifferent spectators of such a struggle. The religious press, in particular, should not be afraid to cast its sympathies and its influence in favor of justice and freedom. It must, if true to itself, look at such questions, not in the light of what may seem expedient, or what may seem likely to conduce most even to the unity and stability of the empire, but of what the great law of human brotherhood demands. And the more especially should the religious press not hesitate to speak boldly for the right, when some of the ablest political writers in the country, through the medium of such an organ as *The Week*, are doing all in their power to create a public opinion in Canada hostile to the natural rights of a people, who, whatever their faults and follies, have, even their enemies must admit, been shamefully down-trodden and ruled in past centuries.

The strong love of freedom, personal, political and religious, which pulses in the breasts of every people, in proportion to their integrity and force of character is not less a native instinct than an outcome of the spirit of the New Testament. Nor do the real merits of a question in such a case as that of the Irish, depend upon the view which their old rulers, or their prejudiced critics, may take of the probable results to themselves of the liberty they ask. The question is simply whether by the law of nature and of God they have a right to what they ask. Nor is it to be forgotten, that both sound philosophy and practical experience teach that the best way to develop self-ruling capacity in a people, as in an individual, is to throw upon them the burden and responsibility of self-rule. In other words, the best way to train a people for freedom

is to make them free. The United States wholly acted upon this principle in their dealings with the freedom of the South, after the civil war, and every year is bringing gratifying proof of the wisdom of this course.

These remarks are intended to show on which side we think the sympathies of the Christian people of Canada should be in the great constitutional struggle now going on in England. Let justice be done though the heavens fall. But it is not acts of justice, great or small, which rend the heavens or overturn the foundations of a great nation. Far from it. Righteousness exalteth any nation. Righteousness and peace kiss each other. "The mountains shall bring peace to the people, and the little hills, in righteousness."

Despite the almost fanatical outcries which are ringing the changes upon such words as "dissemination," "disintegration," "loyalty," "rebellion," "patriotism," "cowardice," and so forth, we believe the broadest minds amongst the Christian people of Canada, and of Great Britain too, will refuse to be swayed by unworthy prejudices or fears, and that the statesman of either party, who shall bring forward and carry a large, generous measure for giving the Irish people the control of their own local affairs, for which they have so long, so earnestly, alas! so violently struggled, and to which they have a right, by every fundamental law of human nature, will find the great heart of the nation with him. But the act will be one requiring a greater amount of moral courage than is to be found in more than one or two men in a generation. To do justice upon apparent compulsion is always doubly difficult. It would have been infinitely easier and better to have done it sooner, but it will be even braver to do it now.

What the probable effect of such a change would be upon the character and condition of unhappy Ireland it is hard to say. Clearly no measure will go far to atone for the great iniquities of the past, which does not provide some way for the recovery on just principles of the land for the Irish people. There is much, it must be confessed, in the history, the present state, and the religious system of Ireland to create scepticism in regard to its future prosperity. This, as we have said, has nothing to do with the right to the simple justice they demand. And, after all, may there not be some reason to hope that a change so radical, so stimulating, so well calculated to develop whatever is best and strongest in the national character, might work a deliverance from the tyranny of unthrifty habits, of unstable dispositions, and above all of priestcraft, which would be to thousands of the people as life from the dead.

Correspondence.

UNION BAPTIST SEMINARY.

Dear Editor—In support of the opinion which I am glad to find exists among a great majority of the Baptist people of this Province, relative to the opening for a good educational institution, to be maintained by the different Baptist bodies, allow me to make a few observations. I think the thoughtful one cannot but conclude the following:

(a) A need for such an institution exists.

(b) The denominations are both able and willing to support it financially.

(c) The constituency upon which such an institution would depend for pupils is amply sufficient.

(d) The results from the existence of such an institution would be largely and directly denominational, because as supported by our friends, filled with the children of our homes, and managed by responsible ones of the two denominations, the cementing and elevating tendencies would be marked.

The Methodist at Sackville, and the Baptists at Acadia have well-equipped and excellent institutions, and the benefits these colleges have been to the respective denominations have been plainly evident.

To show that the grounds of support for such a Seminary as the Baptists of New Brunswick, and the Free Baptists of New Brunswick and Nova Scotia propose to maintain, are sufficient, I would call attention to the following figures by way of comparison.

The Sackville Institutions, which are at once a credit to the Methodist brethren and the Maritime Provinces, and which have done so much to educate the ministry and laity of the Methodist denomination, are fully equipped and maintained by the Methodists of New Brunswick, Nova Scotia and P. E. Island. Now let us see what this constituency means. According to the official census of 1880 the Methodists of all shades—Church of Canada, Episcopal, Bible and Primitive in those Provinces numbered as follows:

New Brunswick 35,111
Nova Scotia 50,214
P. E. Island 13,485

Total 98,810

This is the total these excellent institutions at Sackville have to depend upon.

Now, by way of comparison, let us see what the Seminary at St. John in the interests of the Baptists of New Brunswick, and the Free Baptists of

New Brunswick and Nova Scotia has to look to for support:

Free Baptists of N. S. 10,612
" " " N. B. 31,603
Baptists of N. B. 49,489

Total 91,704

Now, if 98,810 in the former case can support Sackville, cannot 91,704 be depended upon to support a first-class Seminary in the latter case?

I take it that the Baptists of New Brunswick owe it to themselves to sustain and develop such a school.

By Baptists, of course, I mean the two denominations referred to. While denominationalism is not Christianity, I think the former is involved in the latter, and while neither strife nor vain-glorying should be indulged in, I think every denomination should take an interest in everything which tends to develop and strengthen itself.

I do not write to prove either the advantage or the necessity of such an institution, because all interested in the welfare of these Baptist bodies admit that, but rather to show what now and then one questions the grounds of faith for the easy support of the Seminary.

I trust that those interested in the good cause will talk the matter earnestly among the churches, and when the time comes, and it is drawing near, that individually and collectively we may be appealed to, for the means to place the institution on a firm and creditable basis, the people, like the returned Israelites in rebuilding the wall of Jerusalem, may have a mind to work, for verily this very institution will, if properly nourished and sustained, prove a wall round about the bodies having it in hand.

W. G. GAUNCE.

TEXAS LETTER.

Mr. Editor—As I am always glad to hear from the ministers and my friends, I thought some of them might like to hear from me even though I may have nothing very interesting to write. It is quite impossible for me to write all the brethren separately, as I would like to, and a few lines in the paper would reach all. I have received two copies of the paper, and it has done me a lot of good; it is like meeting an old friend. And then to hear good news from the brethren, of various kinds; some of revival in their churches, and some of tangible expressions of the love of their people by ways of presents; (and a fur coat in New Brunswick is very needful in winter). I hope the brethren who are so fortunate as to have those favours to report in the paper may long live to wear them, and that others may have similar blessings to report. The most wonderful thing I saw in the INTELLIGENCER was the dilemma in which Bro. G. A. Hartley was placed by having so much money that he did not know what to do with it. I suppose it is a hard place for a man to get, but it does not happen very often, in the case of a minister. I have received letters from a number of the ministers, and they have been very encouraging. We are having very fine weather; it is like summer. The farmers are busy ploughing and putting in seed; they do not plant the cotton before March. That is the crop they depend on for money, as that is about the only thing they raise for market. It is said that cotton is king in this State, but that is not true. Rum and tobacco are king here. About three-fourths of the business places in this town are saloons, and they are run seven days in the week; Sunday is their best day, the sale of beer being much greater than any other day. Monday is a real harvest day at the police court; there are generally about as many fines collected that day, and often more, than in all the other days of the week. Strange to say, some of the prominent members of the churches are regular customers at the saloons. The Sabbath, instead of being a day of rest and worship, is a day of reveling; all kinds of amusements are engaged in, such as horse races, cock-fights, base ball matches, and theatres of the most disreputable kind.

As I have observed the movements in social circles here, I have been impressed that there should be a little more difference between members of the Church of Christ and saloon men than is apparent. I believe there will never be any genuine reform in this State until the line is more sharply drawn. Messrs. Moody and Sankey are coming to this city the last of this month; I hope their coming may be the means of a mighty reform in the churches, and then I am sure there will be a change in society generally.

I will not write at greater length this time, as some of the brethren at home may have a little letter to be published in the INTELLIGENCER, and I do not like to be selfish; I am glad and thankful to be able to say that my health is improving, and that the soreness and pressure are gradually leaving my lungs. I like the air of Texas more than anything I have found here.

I should be glad to hear from any of the brethren who would write me; my address is 324 North Street, San Antonio, Texas. I hope to hear of more extended revivals in our churches before the winter is past; that this may be a year of great spiritual power in all our churches, and with all our ministers, is my earnest prayer. And I hope when the ministers pray for each other they will remember the least one, now so far from them.

Yours, etc.,

J. H. ERB.

San Antonio, Texas,
Feb. 3rd, 1886.

Denominational News.

NEW BRUNSWICK.

PORTLAND.—The good work of the Lord still goes on in the Portland F. C. B. Church. Sunday, Feb. 14th, the pastor baptized nine persons, and in the evening, in the presence of a crowded house, eleven persons were received into the fellowship of the church, ranging in age from 14 to 50. It is truly encouraging to see souls coming to Jesus. During the four weeks past twenty have been baptized, and twenty-three added to the church. We expect to baptize again next Sunday. Our prayer is that the work may continue until at least as many more may give themselves to Christ and His cause. There are quite a number who are almost persuaded to be Christians. Bro. Swim, a student at the Seminary, from Nova Scotia, is with us occasionally, and renders valuable aid. Brethren, pray for us.

REV. JOHN PERRY is not, he writes us, in very good health this winter. He gets to his appointments, but is not equal to any extra work. He has been preaching forty-four years, and thinks perhaps this is the last winter he will be able to travel about the country. Probably when the severity of the winter is past, he will feel better. Many will join in the wish and prayer that he may preach many more years.

DONATION, &c.—Bro. Jas. A. Porter writes that he has received the appropriation of the Waterloo St. Church, St. John; that he has made no engagements yet; that he has made a visit to Midland and Norton, K. Co., and had some good meetings; that he met with a warm reception, and that his friends of Midland made him a donation, in cash and goods, of about \$24.00. He intended to go to Westmorland County, and, perhaps, is there now.

BROOKVILLE, C. Co.—I write to say that during the last three weeks of January I held special meetings with the church at Brookville, C. Co., with quite satisfactory results. Five were baptized and united with the church; yet all was not accomplished that we desired, but we trust the Lord may soon work other and greater changes for the better establishing of this church. On the evening of Feb. 1st the members of the church and congregation held a pie-sociable, which was a very pleasant affair and in every way creditable to the company assembled who carried out their programme in a becoming manner, and apparently enjoyed their first entertainment of the kind. At the close the chairman presented the writer with an address and donation of \$21.50, for which I here again tender my sincere thanks, and express also my best wish for the prosperity of church and people.

J. GRAVINOR.

WOODSTOCK.—We hear that special meetings are being held in Woodstock by the pastor, and that there is prospect of a good revival.

CAMPBELL.—Since I last reported God has been good to us. Our lines have fallen in pleasant places. The Lord was exceedingly gracious to this part of His vineyard last season; He called many to His service. He is still good, "the same yesterday, to-day and forever." Those who put on Christ give every indication of spiritual growth. Some of them have grown very strong in Christ. Owing to the inclemency of the weather and the absence of many from our shores, the meetings are not so largely attended, but otherwise nothing has abated. The Lord visits us with rich blessings. I sometimes feel the duties of school and church quite heavy, but am willing to do for His sake, who did so much for me. I am anxiously looking forward to the time when I shall spend all my time in the service to which He has called me.

J. E. GOSLINE.

DEDICATION.—The F. C. B. meeting-house at Long Point, Bellisle, was dedicated according to appointment Sunday, Feb. 7th. The day was all that could be desired, the sun shone beautifully, and the weather was mild. It seemed as if the Creator was smiling upon all nature. . . . The house itself is one of the community need not be ashamed of, and they deserve great