

## TERMS, NOTICES, ETC.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, 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 consequent confusion and mistakes.

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

## Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, DEC. 21, 1887.

—SHOW IT. We find that from those communities where "OUR FAMILY PHYSICIAN" has gone orders come quickly for more.

Will our friends who have received it be kind enough to show it to their neighbours?

Orders are coming pretty fast now. Thank you. Faster, please. We can stand it. Send one or more new names with your renewal if possible. Help us get that thousand new subscribers.

—DECLINED. Rev. Mr. Berry, the English minister who was called to succeed Henry Ward Beecher in Plymouth Church, has declined the call. He assures the church of his appreciation of the honour of an invitation to so important a pulpit, but is compelled by his sense of duty to the work in which he is engaged and the general religious work in England, to remain there.

Plymouth church scarcely knows what to do now. It may not be easy to be so nearly unanimous in another call. Probably some U. S. minister will be sought.

—PROHIBITION. A new prohibition movement, one not expected and of large proportions is announced. The six powers—Great Britain, Germany, France, Belgium, Holland and Denmark—bordering on the North Sea have made an agreement that no fishermen on their vessels shall either sell or buy intoxicants. Vessels that cruise about amongst the fishing fleet selling supplies are forbidden to sell liquors. Good. But can anybody tell why the prohibition which is good for North Sea fishermen is not good for everybody on sea and land?

—ORTHODOX. It has been feared by some that a considerable number of the Congregational Churches of New England had adopted the future probation notion. Of course the friends of the idea have encouraged the belief that it is widespread. The New York Observer has been polling the churches as to their positions, and finds an overwhelming majority standing fast in the faith. Of 501 churches, 459 express emphatic opposition to the hypothesis of Future Probation. The Observer thinks it would be fair to say that twenty of the remaining forty-two belong with the majority, and its conclusion is that "not more than four to five per cent. of the churches of New England tolerate the hypothesis of Post mortem Probation."

—GOOD ADVICE. In the Boston Congregational Ministers' meeting the other day the question for consideration was, "How shall the idle, cold and indifferent members of our churches be reached?" Rev. Smith Baker made a very plain and practical speech, among other good suggestions, to preach about

a good man, but he has not said a word to me about my soul for years. Shepherdize your cold, indifferent members, and organize them for work. The people will love you just as much if you don't try to do all the work yourself. Seek souls; nothing so wakes up an idle Christian as seeing a soul converted."

—OUR CHOICE. If we might be permitted to suggest what would be acceptable to the INTELLIGENCER as a Christmas or New Year present, we would say a prompt renewal and one or more new names from each friend of the paper. What a Merry Christmas and Happy New Year such gifts would make in the INTELLIGENCER work-shop! May we expect them.

## ELLIGENCER.

DECEMBER 21, 1887

What it misnames faith really says, "As I will, not as Thou wilt." This heresy is working mischief in some quarters—for a heresy it is, in spite of the plausible show of extraordinary piety which it makes. We warn our readers against it. We ought to pray; and no prayer is acceptable which is not offered in faith. We ought to trust; for he is not a child of God who does not trust his Heavenly Father. But at the same time we must use all prudent means that are within our reach. Otherwise our prayers are empty and our faith mere fanaticism.

## Shall the Free Baptists of the Maritime Provinces have a Theological School?

No. I.

When we are advised to purchase some new article for the home, two considerations seem of prime importance to the purse-holder, viz.: Do we need it? and Can we afford it? On these lines let us consider the main question. I. The need.

It may be said that any considerable interest in this matter has arisen from a conviction of our needs; and although there may have been no recent expression of interest in this exact direction, yet the finger of our educational societies point in that way and the canvass for the Union Baptist Seminary recognized and gratified many hopes of a kindred character.

Aside, however, from the interest now in existence favorable to a Theol. School of our own, there are demonstrable advantages which ought on the mere enumeration to widen our concern on this point, and to intensify it into a purpose of acquisition.

(a) The intellectual qualification of the christian minister as a factor of success cannot be emphasized too much. I have urged some chief points recently in my Educational Report in the INTELLIGENCER. Our congregational polity is proud of dividing responsibilities and honors between clergy and laity; among other things in the matter of ordination, the whole body determines what are the pre-requisites, generally for individual cases. If sometimes or always, the door opens at too slight a push, the responsibility for laying hands suddenly on any man rests most heavily on those who fail to provide the means for equipment. If our young men have done their best and after sufficiently long probation suffer by comparison, let us adjust the load of blame fairly, or what is better, remove it in future.

We are providing advanced facilities for schooling our youth. This ought to be done, but not to leave the other undone, viz., to thoroughly equip ministerial candidates by special training; for to train a school of teachers is to teach a hundred schools.

History continuously testifies to the influence of religious leaders; but shallowness in the pulpit, is as impertinent as a coward at the head of an army; the occasion of defeat in the face of a mean foe.

Special training does not mean a dependence on human wisdom; but a God-fearing use of human faculties; that we obtain the ideas and methods of the wisest men by sitting in faithful discipleship at the feet of Gamaliel.

We recognize this principle in the teaching profession, where the Normal School graduate begins work with better methods than most individuals attain of themselves in a life time.

Our plans must be adapted to our expected work. A certain school official advised the boys to be diligent and good, and they would become the pioneers of the country. We honor pioneers, especially those through whom our privileges have come; Paul was the ideal pioneer; Bishop Taylor finds his work out of the beaten tracks.

In all pioneers, devotion and suitable training multiply each others' power for christian service.

We are not then to spend our day in marking time or looking behind with longing, even though we might be disciples at Jerusalem fresh from the exalted associations of Christ's ministry; but going into the world before us facing the future. And as each day and age brings a new kind of work so sufficing grace will reasonably take a new form.

What then is our mission? If the Romans are to take our place and nation, let us hasten, all of us, to be pioneers in the mountains of heathendom; but if not, let us garrison our homes, and make our churches watch-fires for a growing country. A small percentage of the ministry may be needed as scouts of evangelism, yet not guerrilla warfare but that of the regiment is most effective. The Dacots of the East heard in the British bugle call the cry of doom.

We have decided to hold our organic form as a christian body; by deeds, not words, we must hold our own. It will not do for our ship, carrying tidings the most cheering and true of all, to be found in the wake of the fleet. If we have rounded Cape Horn by the

aid of heavy canvass, let us be thankful, and not despise our aids; but if we have to cross less boisterous seas, our outfit should include the lighter aids as well. Not expediency however, but duty urges us. "Do it with thy might" is Divine injunction, anything less is unworthy of earnest christians. If the truth as it is in Jesus does not demand all effort, all skill, all loyalty and obedience, then let us measure our duty in this respect and assume the proper burden of responsibility towards the men who are to train our children in religious doctrines.

If we are liable for the whole doctrine of the Master we shall be criminal if we do not hold forth the word of life in purity and with utmost skill. Having thus rehearsed some of the claims for theological training, we will next advance a stage to the enquiry, do we need a theological school.

E. C.

From Rev. Jas. Boyd.

Dear Bro. :—I can hardly express the satisfaction your most excellent INTELLIGENCER affords me, as it comes week after week packed full of precious food for the soul, and the good news of the work and workers all over the field. I read it and pass it on to others.

The news from Halifax which Bro. Royal gives is inspiring. I most earnestly hope the effort of Bro. Baker will be supplemented by some earnest man who shall lead the good brethren on to a grand success. Halifax needs that interest, and it is too bad for the good people there who have tried so many years to plant our standard to the left at this late day to fail. That should never be. The memory of the young lady who cut off her beautiful hair for that church ought to inspire all. Once Halifax church changes its location it will gather number and strength and win a larger success.

I have spent several weeks in Amesbury, Mass., during which time Rev. G. F. Pentecost has held a four weeks meeting, in which between one and two hundred decided for Christ. On his leaving Rev. Jas. Earl came and the work took on spiritual power, and a deep felt conviction of sin was marked, and many have come into a fulness of blessing that promises much for the cause.

JAS. BOYD.

## DENOMINATIONAL NEWS.

CORRECTION.—In the last report of the Y. & S. Quarterly Meeting it was stated that Rev. W. M. Knollin was elected Moderator. It should have read Rev. S. K. West.

REV. JOHN A. ROBERTSON has moved his family to Beaver Harbour, Ch. Co., of which church he is pastor. His friends will please remember his new P. O. address.

CORNHILL, K. Co.—I have been holding a few meetings at Cornhill, and some good results have already been seen. I baptized five last Sunday (11th inst). Will not hold any more meetings till after the holidays.

A. C. THOMPSON.

MONCTON.—Bro. McDonald came up yesterday and spoke for us last night. He gave us an excellent discourse. He baptized two. Six were added to the church, two by baptism and four by letter.

W. B. W.

Dec. 16th.

ROCKINGHAM, N. S.—We are having interesting meetings here and at Kemptville. Bro. Sturgis is working well. There is promise of a good work.

FROM REV. A. H. McLEOD.—The cause of God in this part of Westmoreland Co., is prospering somewhat. Special meetings were held in Taylor Village, and the church was helped. I intend holding some more meetings after Christmas. Steadily the work moves in Dover. The outlook for the year is good. Lutz Mountain has given me a call which I have accepted. I hope we may have a good year here. Victoria Road church is preparing for more work. The last year of labour in this place was successful; six were baptised and many backsliders were reclaimed. The Lord has not left us to ourselves. There are indications of good. Pray for us.

A. H. McLEOD.

FROM REV. G. W. FOSTER.—Some time has elapsed since I last wrote you. I can say, thank God, that I am well and enjoying work for the Master. I have engaged to labour for the present year with the following churches, viz., Seventh Tier, Third Tier and Charleston, and I may also preach once every other Sabbath (if satisfactory arrangement is made) at Weston. There is no organized church there of any kind, but a number love the Saviour, and desire the prosperity of His cause. They, and others of the community have expressed a wish that I should labour with them a portion of the time. Though scattered, I enjoy the work on this

circuit very much. I laboured last year with Charleston and Seventh Tier. In all these churches there are many noble christian men and women, who have the cause of God and the interests of our beloved denomination at heart. In these communities I have found many friends who have given me a helping hand both spiritually and financially, not only of our own denomination but of others too. To God and these kind friends I wish to acknowledge my gratitude. A little time ago the friends at Seventh Tier held a "Basket Social" at the school house; a very pleasant evening was spent. The receipts of the evening (\$11.35) was kindly presented to me; I wish to thank them for the tangible token of kindness. In a similar way I have been remembered by the people of Charleston. On Thursday evening the 8th inst., they met at the home of Bro. George Delong. Though the travelling was unfavourable, quite a large number was present. The financial result was \$14.00, the receipt of which I wish to gratefully acknowledge.

G. W. FOSTER.

Brookville, C. Co., Dec. 12th.

HOME MISSION REPORT.—To the corresponding Sec. of the Home Mission Society: Dear Bro. Reude I should have written you before this in report of my labours for the past month, but have been waiting for something of greater interest to the members of the society before doing so. At the bidding of the Executive I made a short visit to the church at Lower Ridge, Kings Co., and held meetings for two weeks. The membership of this church is small, and there is not in the community material from which they may hope in the near future for very much of an increase; but small as they are, they have among them many strong, intelligent and gifted men, possessing that kind of talent which, if consecrated to God, makes successful workers in building up and sustaining the cause of Christ. They have a neat and commodious house of worship situated in a central locality, and the people gave your missionary a good hearing and treated him with the greatest christian kindness. I preached the word of life to them, endeavouring to give strength and encouragement to God's dear people, to induce the straying ones to come back and rededicate themselves to Christ and the poor sinner to accept offered salvation. Although there were not the manifest tokens of enlargement and strength for which we hoped and prayed, the church was encouraged and helped, and seed was sown that will bear fruit in other days. Bro. W. H. Perry, who was ordained at our last Conference, was present with me much of the time and rendered efficient service. I was also greatly helped by the earnest, intelligent labour of a younger brother of his, who feels the hand of God upon him to preach the gospel. He preached in one of our meetings an acceptable, intelligent sermon, and I have no doubt should he devote himself to the ministry he will make a good minister of Jesus Christ." Six were added to the church. I returned to my home in Moncton and spent Sabbath 6th of November there, and preached in the Free Baptist Church in the morning.

I came to this place, Perth Centre, on the 12th of November. I had written making an appointment for Sabbath 13th. The appointment did not get a very wide circulation and the attendance on Sabbath morning was small. In the evening a larger number came together; the services on both occasions were solemn and impressive.—I can give you but a faint idea of the low and discouraged state of things religiously in this place. Once there had been a flourishing and vigorous F. C. Baptist Church. Composed of earnest, influential workers for Christ, but constant depletion from removals, death, superannuation and other causes, and no additions from stated gospel labour or revivals, it has dwindled down, until the very few of its members who remained, weakened and disheartened gave up attempting holding religious worship. And for years except for funeral services, or an occasional sermon from some passing minister, there neat church building has remained unoccupied. It is not at all to be wondered at that a generation of young people growing up under such influences deprived of both religious instruction and example, should become careless and wild and in some cases reckless, nor should it be a matter of surprise that they should endeavour to satisfy the cravings of their souls with the trashy unsatisfying pleasures of sin. The only wonder is that more of them did not become total moral wrecks beyond the reach of hope. Sabbaths were spent as days of recreation and amusement, and the exciting dance, the gay party and the deceitful pleasures of sense were the principal topics of thought or subjects of conversation. The young men, and intelligent noble young men they are—were, too many of them, being drawn under the demoralizing, damning influences of intemperance. Lives were being blighted, robust health destroyed, cherished hopes crushed, happy homes broken up, and God's name everywhere dishonored and blasphemed. So low and discouraged has the moral element become, that sin, in its most revolting forms, seemed to reign rampant in the community. Notwithstanding this darker side of the picture there were a few of God's faithful "hidden ones" weeping between "the porch and the altar," crying "how long, oh Lord wilt thou give thine heritage to reproach." May God bless these faithful praying ones who stood up for the right amid the disheartening influences surrounding them. Passing through this beautiful neighborhood frequently during my residence in St. John, and becoming acquainted with the people, always receiving from them the most generous hospitality and a candid and respectful hearing when I preached

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