

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 confusion and mistakes.

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

Religious Intelligencer.

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

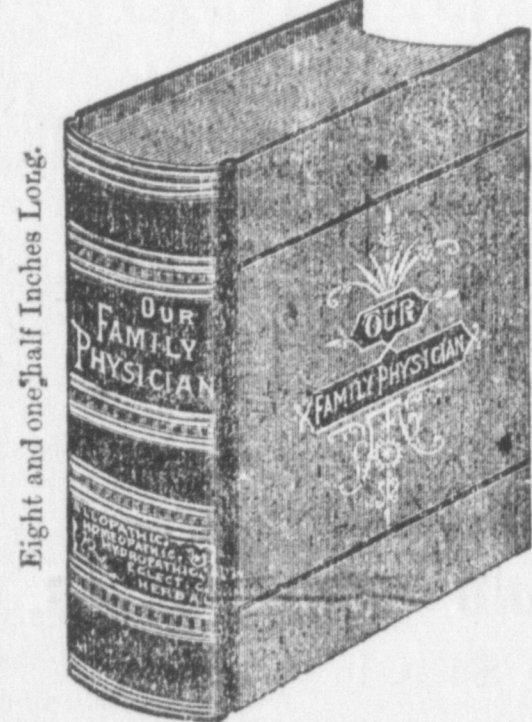
WEDNESDAY, DEC. 7, 1887.

The 'Intelligencer's'

GREAT PREMIUM.

THIS IS THE BOOK

Six Inches Wide.



Two Inches Thick.

Every family ought to have it!

See full announcement of terms on page eight.

—A USEFUL FUND. A friend of the INTELLIGENCER and the cause it represents has handed us \$10.00 to be used in sending the INTELLIGENCER to some who would enjoy and profit by its reading, but who are unable to pay for it. There are probably others who would like to contribute to this fund. It is one way in which much good may be done. Think it over, and see if you may not do a christian service in this way.

To every dollar contributed for this purpose, we will add fifty cents, and so make it reach the largest number possible.

—UNCARED FOR. Rev. Mark Guy Pearce says there are in London 2,600,000 people for whom no religious provision is made. What an opportunity for earnest christian work on a large scale. The duty of the christians of the great city is clear enough.

—TRY IT. There are hundreds of our readers who could, we think, with very little trouble get two new names each. Try it. You will be doing a double good—good for yourself in that you will get the book free, and for the INTELLIGENCER in that you will be increasing the number of its readers.

—A LORDLY CONVERT. One of the latest converts to temperance legislation is Lord Randolph Churchill. His new position shows the drift of public feeling. In a recent speech he said: "I frankly say that I am in favor of legislation in the direction of temperance. There can be no doubt whatever that an enormous amount of the crime in the United Kingdom springs from the sale of liquor. I was talking the other day to a magistrate of a police court in a very crowded and poor part of London, and he told me that at least three-fourths of all the crime that came before him arose from the sale of drink, and what I may call a vital recourse to the public house."

So we have to maintain a large criminal population in our prisons, and we have to maintain them while the community has not the benefit of their labour. Let the capital now spent in drink flow to other industries. All trades would be benefited, more food would be purchased, more clothing, more furniture, the children would be educated; and so in every way in which the money could be diverted from the liquor trade, so would the other trades be benefited."

—CHRISTIAN DUTY. It is the duty of christians "to be active, earnest, pressing on the work the Lord has entrusted to them. Every one who hears the name of Christ should make his influence felt for good, should, not only in words, but in his everyday life show the purity and power of the gospel. Are you doing it, brother?"

—AS GOD PROSPERS. A large and successful business firm in New York in accounting for the unvarying prosperity they have had, attribute it to a rule of long standing to pay each year for the support of christian work and moral reform "as God prospered them." Such cases are not, by any means, infrequent. There are many of which the world never hears. A divine law is involved in the matter. That law provides increase to him that scattereth. God will certainly bless those who recognize that they have nothing which he did not give them. This kind of giving is good for those who prosper, whether greatly or not. "All things come of thee, O Lord, and of thine own have we given thee."

—THE CURSE OF IDLENESS. Referring to the generally accepted notion that labour was imposed on Adam and Eve and their posterity as a curse, Talmage puts forth the view that the curse was owing, in part at least, to a neglect of labour. He says: "It was not safe for Adam, even in his unfallen state, to have nothing to do; and therefore God commanded him to be a farmer and horticulturist. He was to dress the garden and keep it; and, had he and his wife obeyed the divine injunction and been at work, they would not have been sundered under the trees and hungering after that fruit which destroyed them and their posterity. Proof positive for all ages to come that those who do not attend to their business are sure to get into mischief."

—A GOOD EXAMPLE. Churches sometimes give as a reason for not contributing to Foreign Missions or other branches of aggressive christian work that they have all they can do to support the cause in their own localities. They seem to think that every dollar contributed to an outside purpose is just so much withdrawn from the local support. In this they are certainly mistaken. If a church which last year gave, say, \$25.00 to the mission cause withholds it this year on the plea that the money is needed for local purposes, we venture the prediction that the home interests will not be better supported than they were last year, if so well. The home treasury is never fuller by withholding from other branches of the Lord's work.

A bishop of the Methodist Episcopal church tells that when he was a young man he had charge of a weak church greatly burdened with debt. Its financial condition was so bad that the property was to be sold by the Sheriff. To think of raising money for foreign work in such a place at such a time would seem absurd to most people. But the time for the mission meeting occurred, the young preacher preached and took a collection for missions while the Sheriff's flag was nailed to the front of the building. The people thought he was a fool or crazy. But he was neither. He was simply a brave man, true to his conviction of what christian people ought to do. That church is to day strong and flourishing, and is a large and systematic giver to the evangelization of the world. The church, as the individual, that honours the Lord will be blessed and prospered.

—AN IMPORTANT CASE. A case before the Westmoreland County Court last week seems to establish a point about which some citizens of Fredericton have been anxious to have information. Suman sued Scribner for rent of a building in Moncton. Scribner's defence was that Suman knew when he leased the premises that Scribner intended to use them as a rum shop, and that as such business is illegal in Westmoreland the lease is therefore, void and the rent not payable. Judge Botsford, in his charge to the jury, said that if they believed the plaintiff knew liquor was to be sold on the premises the lease was void. The jury did so believe, and gave a verdict for the defendant.

That both parties to the suit are rogues will scarcely be questioned. Both undertook to violate the C. T.

Act; and when, because the rum-selling became unprofitable or for some other reason, Scribner grew tired of paying rent he took advantage of the other fellow's illegal act to avoid payment. Of course this is just what might be expected from such men. They combined, in defiance of the law, to prey on the people, and then one of them planned to take advantage of the other.

The point of importance, though, is in the Judge's charge, that premises cannot be rented for an illegal purpose. The Barker House of this city has rented one of its rooms to a St. John man—so, at least, the proprietor said on oath in a recent trial. He expects thus to escape responsibility for what rum-selling is done on his premises. According to Judge Botsford the lease is void, if he knew the purpose for which the room rented was to be used. Who doubts that he knew? The amount of rent he receives is simply his share of the rum business. He ought to be prosecuted at once.

—BADLY TREATED. In Quebec city the Salvation Army has received rough treatment. During their parades they have been assailed by mobs, and their lives have been threatened. It is an outrage that they should be subjected to the indignities and dangers which they have had to endure. However much the wisdom of their methods may be questioned, or whatever doubt there may be about the ultimate effects of their work, they certainly deserve protection and christian treatment so long as they do not violate the laws as to religious worship and work.

Their friends have persuaded them to refrain from marching for the present, and to abide by the decision of the Court in a test case which has been submitted. If their right to march is established, they ought to be protected in it, and will be.

A Reformatory.

St. John is just now agitated concerning the need of a Reformatory. If the stories recently told in the daily papers about youthful criminals are true—and there is no reason to believe that the statements are at all exaggerated—there is certainly the need they urge. For years this matter has, at times, been urged upon public attention. Judges, Grand Juries, the Evangelical Alliance, pastors and others have called attention to the neglected condition of many children, and entreated that they be not allowed to grow up amidst their vicious surroundings and develop into dangerous criminals. But for some reason nothing definite has been done. The present discussion of the question may result differently from former ones. We hope so. We suppose the chief obstacle, indeed the only one, is the expense. But what is the cost of a Reformatory compared with the wreck and ruin of young lives that might be moulded for goodness, to say nothing of the loss and danger to society which result from their neglect?

It makes the heart sick to read of boys and girls, ranging in age from 8 to 15 given up to all badness, guilty of crimes of various degrees, and spending a considerable portion of their time in jail. In jail they herd with older and confirmed criminals, and on being released are prepared for other and more daring crimes than before. All their associations have been bad, and, instead of being rescued from them and placed where they may be taught the meaning and worth of life, they receive for their wrong doing a punishment which cannot but make them more cunning and daring wrong doers. The treatment given these children in sending them to jail is worse than cruel. And yet what are the authorities to do with them? There is no other place to send them—until they get ready to go to the Penitentiary. It is not a pleasing fact, nor one complimentary to the city, that St. John sends more young boys to the Penitentiary, in proportion to its population, than any other city in Canada. And this is not because St. John is worse than other cities, but because no provision has been made for saving those children whose natural tendencies are to crime, and whose home and other surroundings all encourage them in vice and lawlessness.

The community owes something to these unfortunate boys and girls. No good citizen can well be indifferent in so grave a matter. It was Horace Mann, we think, who, speaking of a Reformatory, all that was being done for the boys there, said, "All this expenditure and care are fully justified if one boy is saved." The gentleman to whom he was speaking suggested that he was perhaps putting it too strongly in saying that it would pay to go to so much expense and trouble to save one boy, when he quickly and earnestly replied, "Not if it was my boy." So say we all.

We hope that something may come of the present agitation for a Reformatory.

Christian Schools.

We have read with a good interest an article from the pen of the editor of the *Messenger & Visitor* on the Baptist Educational institutions at Wolfville. The attendance at the College is one hundred and twelve; in the Academy there are sixty-one, and in the Seminary sixty. Others are expected to enter the Seminary and Academy after Christmas; and the whole attendance then will be two hundred and fifty or more. This is a fine showing in the matter of attendance, certainly, and is indicative of the esteem in which the schools are held.

Fifty-years ago educational work at Wolfville of our Baptist brethren had its beginning. It was a "day of small things." A few believed it would succeed; many hoped the best, yet feared it would be for a little time only; the great body of onlookers regarded the denomination probably regarded it a foolish undertaking which would result in humiliating failure. A half century has passed, and now, out of the difficulties, trials, perplexities, labours, sacrifices and prayers of the years, there have grown the Institutions known the whole country over, and much beyond it, as second to none in it, either in the intellectual training given or in the moral and christian influences with which their pupils are surrounded. They are a credit to the Baptists of the Maritime Provinces—a monument to their faith, their liberality, and their intelligent appreciation of their own needs and their duty to do their part in providing education under christian auspices.

Just now there is a movement to raise \$50,000 as a Jubilee offering. The money is needed. On this point the article to which we refer says:

"Acadia has gone as far as she can on her present limited income. Even the present advantages afforded students cannot long be maintained unless help come to her. If she does not continue to give to students advantages equal to other institutions, the flood of students will cease and turn elsewhere. If that should be allowed once to happen it would be one of the greatest disasters which could happen. It would take one generation at least for her to regain her lost prestige. Such a thing is hard to gain; it is, perhaps, more difficult to regain."

This is put strongly, but perhaps not too strongly. It gets much of its emphasis from the fact that the response to the appeal for the Jubilee offering has not yet been as ready nor as large as might have been expected. This is quite surprising to us. We supposed when we first saw the proposition to raise \$50,000 that it would be quickly raised, and probably something over. It ought to be easily done. There are nearly fifty thousand Baptists in the Maritime Provinces; among them are not a few quite wealthy men; a large proportion are in good circumstances, and able to pay generously to the Lord's work; there are very few so poor that they cannot contribute something to the good cause. We hope the sum asked for, and much more, may soon be forthcoming.

But the point we intended especially to refer to when we began to write was the christian character of the Institutions at Wolfville. We quote:

The kind of aims and purposes which control the conduct and shape the plans of students, will remain with the most of them to govern their after lives, and determine whether the influence wielded by them in their leading positions shall be elevating or otherwise. The thermometer which is to register pretty accurately the cold or warmth of the church life of the future is on college hill. The spiritual pulse beat there is to throb through the denomination like that of the heart through the body. It is this thought which presses with great force upon the hearts of professors. It should also lead all our people to give their warmest sympathies to those who are in these positions of high trust, and to keep our institutions held up continually before the mercy-seat of the God of all grace and power. * * *

We spent one evening calling upon a few of the Christian students. We found that very many of these had been praying during the summer that this might be a year of great grace to the students generally, and they had gathered together with a good deal of yearning over their unconverted fellow students. The general prayer meetings on Wednesday evenings have been of more than ordinary interest. In Chipman Hall and in the new academy building the students have a half-hour prayer meeting each evening of the week, which are very sweet seasons. Many of the unconverted students attend. There are quite a number of the students who speak to the unsaved personally about their souls' welfare in their rooms and as opportunity offers. * * *

sympathy of the heart with life and for life should be maintained.

On the whole, from what we learned from many quiet enquiries, our heart was gladdened greatly by what we learned, and we felt to thank God anew for the many noble Christian workers, and for the strong, wide pervading and far-reaching influences having their source at Acadia.

The students do a good deal of christian work in the country about Wolfville. Every Sabbath finds a number of them away holding meetings; and their labours are not fruitless.

"Each Monday the Christian students meet to give reports of the labours of the preceding Sabbath, and to arrange for the work of the next. These are often seasons of great interest. In addition to the results of all this work on the communities where it is expended, its reflex influence on the students themselves, in keeping them in contact with the tremendous realities of the soul's welfare and in quickening their whole inner lives, must be very great."

The high standing of Acadia, won by the thoroughness of the education given, is certainly raised higher still by the christian influences that centre there, giving character to the work done and effecting and blessing the lives of students, and the lives of others by them, more than can be estimated. We are glad to have these facts concerning it, and regard it both a pleasure and a duty to place them before our readers. When christian parents send their children from home to pursue their studies, they will not, in their choice of a school, leave out of consideration the character of the school.

In this connection we must say a word for the Union Baptist Seminary. Many years ago our people should and might have had a school exclusively their own. They let their opportunity pass. Later, under what we must regard as providential leading, they united with the Baptist brethren for the conduct and support of the Union Seminary. We believe they did the best thing that could be done in the circumstances. The school, which in spite of serious difficulties and drawbacks, did good service for several years, is now closed awaiting the completion of the new building in course of erection at St. Martins. Sometime next year it is expected to be opened. It will, like the institution at Wolfville, be a christian school. Two things we wish our people to keep in mind concerning it. It needs your sons and daughters as pupils; it will be a good place to send them. It also needs financial help now. Those who have subscribed towards the building fund should promptly pay; and those who have not yet contributed anything should do so as soon as possible. The people who have undertaken to build and equip the Seminary are fully able to do it. The burden should not be left to a few. It is part of our work as a christian body, and an important part of it. We would suggest that prayer be offered for its success, as prayer is offered for the success of missions and other christian undertakings. When men pray in earnest they generally pay too. Both prayers and payments are needed by the Seminary.

A Great Need.

To the question, "What is the greatest need of the church to day?" *The Observer* answers, "A Consecrated Ministry." It goes on to say that "should so many of us as these lines may reach know from this hour but one aim, live wholly and only for God empty ourselves of every desire save to promote his glory, ask only the opportunity and privilege of spreading the good tidings and winning souls for Christ, no limits could be fixed to our possible usefulness, and the whole world would feel the power of our lives. If the Church is to be roused to a true evangelism, God's ambassadors must make a new and more complete self-surrender. Every choice that fixes the soul more entirely and securely on God is the signal for a new unfolding and unveiling of God to the soul; it opens a new door through which stream into us the light and bliss of God till our earthly experience is not one of transformation only, but of transfiguration. What is to hinder this mighty movement of the whole soul toward God, which, with his help and the full consent of our own will, shall carry us forward and upward into the very light and love and life of God? O, to abide in the very blaze and focus of God's glory till we burn with red heat and glow with white heat; till our coarse, gross elements are refined away, and we warm into intense ardor and fervor for God, and our very faces shine as the sun—till we live under that sense of the powers of the world to come, which is the sole secret of reviving saints and converting sinners. Let such self-surrender and self-dedication characterize God's ministers, and

a new era of spiritual life and power would begin for the whole Church of God. Every man who comes near us would feel the thrill of new light and warmth; we should burn our way through obstacles; mountains would be removed and sycamore trees plucked up at the command of our faith; our prayers would open the very floodgates of heaven; we should be like thunderbolts hurled from the hand of God to shiver and shatter the strongholds of Satan. Before men made mighty by yoking with God, nothing can stand. Oh! for a holy enthusiasm for God to melt through these icebergs which encase the Church! Oh! For one more great revival of religion to lift the whole race of man as on a great tidal wave!

Such a revival must begin with the ministers of Christ; and then these movements, now so common, for the evangelizing of our great cities, will spread in every direction, like fires on the prairie. One humble, holy resolve should be taken in favor of a new stand for God. Whatever be the cost to us personally, let us dare to live "out and out for God." Let us part company with the world, hate even the garment spotted with the leprosy of the flesh, cleanse even the outer courts of the temple of the Holy Ghost, and prove our God whether he is not with us in mighty power when once we are with him in the undivided choice of a consecrated life. As in the tabernacle of old, if we sanctify ourselves to his glory, he will sanctify us by his glory. There shall be once more a coming down of God to dwell with men. In our own souls the shekinah will shine till we are fired and filled and flooded with the glory of the Lord.

Sin and Salvation.

The salvation of the gospel is a great salvation, and that because great sinners are the subjects of it; a great price has been paid for it; and great power is put forth in effecting it, when the divinely required conditions of receiving this power are complied with, namely "repentance toward God and faith toward our Lord Jesus Christ." Look at the greatness of this salvation in the light of that, from which, as great sinners, we are saved, on believing on the Lord Jesus Christ. The salvation is, from sin and from the consequences of sin, so far as it is possible to be saved from those consequences. There are some of sin's consequences, from which even God himself cannot wisely save men. All sin results in more or less injury to those who commit it, and, in many cases, to others too. This injury comes, first, as a natural consequence, just as bodily injury would naturally come to a man if he shot himself, or was shot by another. He would be pretty badly injured, and perhaps fatally. He might die at once, or he might linger on in a suffering condition for weeks, and then die, as was the case, with President Garfield. Nothing but a miracle could save him from dying, or restore him to life afterward. So sin may be committed to such an extent that, not only spiritual diseases, but spiritual death will be the natural and certain consequence,—such a death that those who are the subjects of it become "past feeling," as we read in Eph iv: 18; in which condition it would seem that God cannot wisely interpose to restore them to life, any more than he can interpose to restore to bodily life, after death has taken place as the natural consequence of bodily injury received in some way. And if he did do this he would have to put forth greater power to restore the dead soul than he would the dead body. And yet God does work miracles of grace to save sinners from spiritual death, like as if he had wrought a miracle of bodily healing on behalf of President Garfield, after he was shot by the assassin Guitane, yes, and like as if he had done this, even supposing that Garfield had wilfully shot himself. Suppose that in that case the Lord had in some way told Garfield that if he repented and desired to be saved from dying as the result of his wicked act, and would look to, and trust in the Lord Jesus to save him instead of looking to earthly physicians, who could do nothing for him, then all he would have had to do, would be to take God at his word. Poor Garfield however had no such revelation from the Lord, he was not told to look to Jesus to save him from bodily death, even after he had been shot by an enemy; and in these days we do not expect the Lord to interpose in that way, though for special reasons, he sometimes did work miracles of bodily healing in the days of Judaism and in the early days of Christianity; but there is not the same need for such miracles now. In the gospel however, are not poor sinners, great sinners,—men far gone in spiritual disease as the result of sin—told to repent, and look to Jesus