

## TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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When it is desired to discontinue the INTELLIGENCER, it is necessary to pay what is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

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 save 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, OCT. 26, 1887.

—BECAME A CATHOLIC. Rev. Emile Brune, a Methodist minister, who was for some time a Professor in the Wesleyan College Montreal, was received into the Roman Catholic church in Ottawa a few days ago.

—“HEART BEAT.” It was Longfellow who said, “To me a sermon is no sermon in which I cannot hear the heart beat.”

All others fall flat. That which is from the heart reaches the heart. O, for more preaching in which is strong heart-beat.

—TWO TRUTHS. The doctors say that people who are always in high spirits soon wear themselves out. It is probably true. And it is also true that those who are always in low spirits wear other people out. Which is better?

—A GOOD INCREASE. The missionary contributions of the Methodist Church of Canada in the year just closed are \$12,000 in excess of those of the year preceding. Good. We congratulate our brethren. Enlarged contributions of God's cause are a good sign of a deepening spirituality.

—A GOOD PLAN. A gentleman, member of one of our churches, has handed us \$10.00, to be used in sending the INTELLIGENCER to a number of persons for the remainder of this year, that they may get acquainted with it. This is the way, and a very good and practical way it is, he has of showing his interest in the paper, and his desire for its wider circulation.

—SUNDAY CARS. The ministers of St. John presented a petition to the Street Railway Company asking that the cars be not run on the Lord's day, but the Manager told them it was the Company's intention to make regular, though not so frequent, trips on Sabbath as other days. There is no reason at all for Sunday cars in St. John, and they are to be run on that day simply for the money that can be made.

—CAPT. McGRAY. We regret to hear of the death of Capt. N. D. McGray, of Cape Island, N. S. He was a worthy Christian gentleman, whose presence, and counsels and influence will be greatly missed. We hope somebody will furnish us with a suitable notice of his life.

To his family we extend Christian sympathy.

—IN SESSION. The Inter-Provincial Conference, called by Hon. Mr. Mercer, leader of the Quebec Government opened at Quebec on Thursday. Ontario, Quebec, New Brunswick, Nova Scotia and Manitoba are represented. Hon. Mr. Mowatt was chosen Chairman. Nothing has yet been made public of what the gentlemen talked of, or the conclusions they reached. That they have been having a gay time in the ancient Capital is about the only thing that is known with certainty.

—WHAT THEY CANNOT AFFORD.

“We cannot afford to give,” is the plea with which many excuse themselves from contributing to the treasury of the cause of Christ. Mark Guy Pearse says truly that if they saw

things in a clearer light they would understand that they cannot afford not to give. “There is that giveth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty.” There are many made poor by withholding from God.

—KNAPP'S IDEAS. The late Elder Knapp, a widely known Baptist revivalist, much given to saying striking things in a way quite his own, expressed his opinion of hair-splitting theological contentions thus:

“It is not God, but the devil who sets men to tanning a mosquito's hide on shore, while a shipwrecked crew are perishing unhelped before them.”

There is a volume of sense in the homely sentence. How much better, and more christian, to labour earnestly and harmoniously to lead the unconvinced to the Saviour, than to quarrel about how it should be done.

—MISTAKEN ENTHUSIASM. — There can be no real success without enthusiasm. But, there is enthusiasm and enthusiasm. Much that goes by that name does not deserve to be so called. It is mere animal excitement, and short-lived. Genuine enthusiasm, that which endures and accomplishes something, must be intelligent. There are, in every community, people who can be moved to a white heat over almost anything, if only some novelty in statement or method is introduced. Their excitement soon abates, but the same people are ready to move to the same degree by the next new thing that is introduced. They have “zeal,” but, “not according to knowledge.” Much harm comes of these unintelligent ebullitions; and they are blameworthy who promote them instead of instructing the people in “righteousness and true holiness.”

—A WORD TO PARENTS. Some parents do their children more injury than they know, putting them beyond the reach of the religious teaching, and influences God has ordained for their good, by unthinking and often unwarranted and cruel criticisms of their ministers. Rev. Dr. Meredith, in his introductory sermon in the church of which he has just taken charge in Brooklyn, warned parents not to go between the pastor and the children; not to spend Sunday in criticizing the minister. Nothing can more readily destroy the minister's influence over children than such criticism.

—CHRISTIAN CO-OPERATION. It is a fact, and one of much importance, as pointed out by a recent writer, that whenever and wherever the professed Christians of a community, with any considerable degree of unanimity, take a stand upon any of the great moral questions of the day, such as temperance, Sabbath observance, etc., etc., they exert a very manifest if not a controlling influence. This should afford encouragement, and prompt to more individual and united effort in endeavor to stay the evils that extensively prevail. As in the local church the most efficient mode of reform is a right sentiment and corresponding conduct in each individual member, so when each local church is right, the whole Christian community will be right and be able unitedly to exert a very decided influence upon legislation, and upon all the great moral questions of the age.

—TAKE A FRONT SEAT. Somebody has said that people go early to a lecture or entertainment to get front seats, but that going early to church they secure the back seats. There is too much truth in the statement about the back seats in the churches. It is no uncommon thing to see some of the pews nearest the pulpit unoccupied. The people seem to studiously avoid them. They are occupied only when there are no others to be had. Why is it? The *Western Recorder* says:

“It chills a preacher to speak to empty benches, and his words are chilled in crossing these benches before they get to you. There is inspiration in persons crowded before you with looks intent on hearing and learning something, but none in empty benches. When you wish to get warmed you get near the fire. When you sit afar off in church you say to the preacher, ‘I don't want to get much warmth from God's altar, hence I take a back seat.’”

—MINISTER'S VISITS. There are many wrong notions about what the minister should do in the way of visiting his flock etc., and many unreasonable things are demanded. A writer in the *Guardian* says:

“It is unreasonable to expect the minister to visit all the time, or half the time either. No one but a minister himself knows the demands there are on his time from the multifarious duties he has to perform. Very little time is left for reading and but little time to prepare for the pulpit, and it is most unreasonable for people to expect the minister to be everlastingly running to see them. If he visits the sick regularly and the rest as circumstances permit that is all they should demand. Some of those

who complain of the minister not visiting them enough are not always where they should be on the Sabbath or they would see him oftener than they do.

It is also unreasonable to expect the minister to spend the whole day in making a visit, unless on rare occasions. Nor should he be expected to see everyone in the store, post-office, or on the street, and shake hands with everyone and nod and smile at those too far off to shake hands with. A minister has many things to think about, and if he does not see everybody and make a fuss over them, it is no proof that he is proud and that he is at all lacking in good will toward them.

Some people find fault with the minister for not visiting them when they have never had the courtesy to ask him. Ministers like to be treated courteously as well as anyone else, and if their visits are desired surely they should be asked for. Until they are no one has any right to complain.

It speaks of the Conference having adopted a “new Confession of faith,” a “new creed” etc. Now every member of Conference and every reader of Conference proceedings knows that nothing of the kind was done. The Conference merely stated its belief, not a new belief but what it has always held. The statement was made necessary because some were claiming that the belief of the denomination was different. The *Witness* probably understands this, but it suits it to tell its readers that a “new creed” was actually adopted by the Conference. And those who read only the *Witness* will believe the untrue statement. The comments of the *Witness* on what it calls “the new Confession” are, we presume, intended to be very convincing. They are simply absurd, but not surprisingly so, having in mind their source.

Then, as is the wont of the *Witness*, bad motives are attributed to the members of Conference. It says:

“They feel obliged to have a theory that will fit on to the idea of full salvation and indulgence in sin in one and the same person. It pleads for God and Baal all in one breath.”

All these things are said in the name of “holiness,” and are believed to contribute to its promotion. May the Lord save us all from the thing, misnamed “holiness,” which prompts and justifies untruth and slander.

## The Premium.

The announcement of the Premium to INTELLIGENCER subscribers is made in such a form that editorial reference to it seems scarcely necessary. And yet we wish to say a few words of it.

In making the offer of the “FAMILY PHYSICIAN” we have the satisfaction of knowing that we are putting within the reach of our present subscribers and all others who may become subscribers a really valuable book at a nominal cost. The book is all we have described it, and its worth will, we are sure, be readily appreciated by every family into which it goes.

The terms on which we offer it are more liberal than ever made by any paper in this country. To make this offer we have incurred a heavy expense, and taken some risk. But we have done it in the confidence that our subscribers will make such responses to our offer as will fully justify our undertaking.

We have three objects in view,—(1) to induce the immediate payment of all arrears, (2) to induce prompt advance renewals from all present subscribers, and (3) to largely increase the number of our subscribers.

We want every present subscriber to have the book. And our offer makes it easy for them to get it. All any one has to do is to pay his own subscription in advance (including arrears if any are due), and send the names of two new subscribers with two dollars for each of them. There is scarcely a subscriber who does not know at least two persons not now taking it who could be induced to take it if the matter were brought to their attention. The offer of the INTELLIGENCER a year and such a book as “THE FAMILY PHYSICIAN” for \$2.00 is one that not one person in fifty would be likely to refuse. We respectfully and earnestly urge every one of our subscribers to avail themselves of this offer at once. We want to triple our list for next year, and it can be done by the first of January if our present subscribers will help us by taking advantage of the offer we make them for new names. A few hours work by each one will accomplish what we have in view.

As an additional incentive, we would remind our readers that the INTELLIGENCER's power for good increases with the increase of its circulation. Help to give it this increase of power.

## OUR INDIA LETTER.

The special helps which we find in our work are easily summed up. Hindus have a religious nature. They build temples and gods, go on pilgrimages, perform sacrifices, fast, pray, bathe, eat, beg and do all manner of things in the name of religion. They have gods many and lords many. Trees, cows, snakes, tigers etc. all come in for a share of worship. A man in my employ told me, on enquiry, that his ancestor was the poisonous cobra and that wherever he met that snake he bowed and worshipped it. I think no people in the world are more religious than the Hindus, and sincerely so, too. A good Hindu, on being converted, usually becomes a good Christian.

Many of the beliefs of Hindus have something in common with those of Christians. They readily assent to the statement that there is one God, that He is almighty, omnipresent, and all-heart-searching. They say heaven is prepared for the righteous (which term as used by them means little else than the performance of ceremonies), and hell for the wicked. They say that all men are sinners and

that the soul is immortal. They have an idea of a sacrifice for sin, and at certain times they profusely spill the blood of doves, goats etc. to propitiate the anger of their gods. True, their ideas of God, of heaven, of the heart, of sin, of righteousness may not be just those that a theologian would have; but, however crude, they form a ground work, and a very good one too. Everybody knows that the Bible is an eastern book, and being such, it has a peculiar adaptation to the mind of an Indian. The plants it tells about are here, and so are the animals. Here men gird themselves rather than put on their clothes. Lepers and men with withered hands are here. Nearly every evening I sit on a well while the preacher talks to the people. Perhaps it would be difficult for an N. B. boy or girl to see how a candle could give light to all that are in the house, or understand David when he says “I am become like a bottle in the smoke;” but these things are all easy for Indian children. The fact that we are in the East makes the Book of the East more easily understood and better appreciated.

“Had I been a black man,” said Stanley, “I would long ago have been slain.” Perhaps our white faces do not save our lives, but they certainly help us in our work. There is something in a white face which inspires awe and reverence. Natives always admire it. When a white man speaks, they listen; when he walks, they give way. His presence draws a crowd and secures attention, while his opinion is sought, and his advice taken and his word believed by a native in preference to his own countryman.

It will be remembered that the English is India's royal language. Taught in the high schools and universities it forms a large part of a native's education. The quickest way for him to get a government office is to learn English. Whoever can speak it is regarded as having a fair education, no matter how little else he may know.

The native gentlemen—or in the language of this country, the *babus*—always prefer to be addressed in English. Indeed the English language carries with it weight and dignity, authority and wisdom, and he who speaks it is regarded in a certain degree as possessed of the same qualities. This certainly is a help to us.

Umar, one of Miss Hooper's Bible women, as I called at her house the other day, said to me, “*Sahib, nomoskar!*” (i. e. good-evening). “I have good news to tell you. A few days ago while I was teaching a Hindu woman that her idols could not save her, her husband came in. Said he, ‘I don't worship idols, haven't worshipped them ever since I heard of the new religion in the bazaar. I believe in the religion which those preachers tell about. I tell my wife not to worship idols but she is bound she will. I wish you would teach her about the new religion?’ So much for our bazaar work, heard from already. I cannot tell you how much it encouraged me. We are expecting more results and they are sure to come if we are all faithful.”

Some of my letters from N. B. have never reached me and some have come insufficiently paid. A letter that weighs less than a half ounce costs ten cents from Canada (five from U. S.), and ten more cents for each half ounce or fraction thereof in excess. A postcard costs two cents. The ordinary postal with an extra one cent stamp will not do. A special two-cent “universal post card” is issued for the purpose. Address Balasore, India, Via Brindisi.

Yesterday was a gala day among the children. The church was crowded with them to receive prizes for scholarship, good conduct, etc. given by Mrs. Smith and Mrs. Griffin, in the presence of the English citizens and native *babus*. One of Mrs. Smith's orphanage girls is now in Calcutta preparing for the entrance examination to the university of Calcutta: If she passes she will be the first woman of Orissa who has ever done so.

A. B. BOYER.

Balasore, Aug 31st 1887.

## Ministerial Education.

[The Report of the Secretary of the Nova Scotia Free Baptist Education Society, read at the annual meeting, Sep. 19, Clark's Harbor, N. S.]

The work of the Christian ministry demands a variety of noble gifts for its most successful issue. These may be considered according to the fields of operation, and fenced in as follows:

1st, General public work in preaching, prayer and conference meetings and such platform engagements as will stimulate men to moral reform and endeavour.

2nd, Pastoral work in which families and individuals are visited, where the conversational powers come into the

fullest play to produce conviction, conversion or enlightenment as the case may require.

3rd, Honest and thorough preparation, with Divine aid, for the whole range of services which call for special investigation, prudent action, fresh ideas, clear expression, and energetic exposition of sound doctrine. This preparation demands self-denial, prayer, reading, a wise choice of the best books, and, frequently the pen of a ready writer.

To carry out the plan of this ministry, natural talent and acquired power must both be consecrated to God; and on the human side, these are the factors of success in faithful work. The former of these shines to the best advantage in home visitation and the social meeting; since there the immediate contact of soul with soul permits the religious feeling to adjust itself to new surroundings like the electric fluid in uniting clouds. Nor is there wanting the shout of joy to arrest the flow of soul.

But for the work of instruction other considerations prevail. “Aptness to teach,” a fundamental qualification for the ministry, recognizes a natural fitness, while it implies and urges a broad duty. Skilled fingers are required to touch the key of experience when the music does not flow smoothly in Conference. In all preaching, teaching, pastoral work, a knowledge of the human heart and will, of human history of Divine revelation and current events is indispensable.

It is quite possible for the man of experience to have a working theory regarding the human will, or affections or motives; or to get on fairly well in life with none at all. So also it is possible for the Ship-master to coast unknown shores without chart or pilot as Columbus did; but it is not the best way. We are not called on to be explorers after a thorough survey has been made; better to accept the well explored principles of mental and moral science and avoid any unnecessary risk of shipwreck. The young man who enters the ministry with a knowledge of accepted philosophy and the whereabouts of its difficulties or failures will save much time which would otherwise be wasted in seeking some religious perpetual motion doctrine. A great work to do and a short life to do it in require that we concentrate our energies on possible schemes of usefulness.

Such preparation must be gained as will enable the worker to discriminate between valuable and worthless material, as a joiner would between the good and unsound timber. It is not uncommon to hear men arguing and acting upon a belief in so-called scientific ideas that are away in the wake of the world of to-day; or gaining their education from books whose chief value is in their having some ancestor's autograph upon the title-page. The best study is that of the best books; and who shall direct a man to make use of his short hours amid the long catalogues appealing to him, so well as the Professor whose life work is to know books, and whose position is the practical endorsement of many men zealous as himself.

Some students are better fitted by natural endowment and taste for pastoral work; these are they who may safely trust to their impulses for success in this direction, while they give their main strength to the formation of such habits of study as shall ensure progress in thought and capability, others are more easily studios than social; these should preserve the balance by pastoral exercises and friendly association; but as men are more frequently found in the pressures of society than at the discipline of the mind and soul. So now and always, the preponderating need for those who would preach and teach, is to be pressed hard upon the grindstone of persistent and systematic thinking.

Preparation to the point of a favorable reception by the public; perpetuation to the point where usefulness ceases, is not too high an ideal for any candidate for the ministry.

A word or two now to the Churches. Your relation to the young minister is not all included in your privilege to pass a criticism on his fitness. You demand much that you may obtain the maximum benefit from his service.

His preparation is at the cost of the time and work that give him a living. Are you prepared to supply his needs in order that he may be set apart to his holy work? His claim which I urge is this, that the Church share and bear the present sacrifice for the coming advantage; that the reservoir of the schools be tapped for the good of the churches, by drawing through your young men the knowledge and culture which are there to be found.

In my last year's Report, I called attention to the amount of annual expenses to be met by a theological student: nearly two hundred dollars.