

TERMS, NOTICES, ETC.

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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 avoid 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, NOV. 23, 1887.

—THEY ARE COMING. New names are coming. The last week has brought us an encouraging number. We find that wherever personal canvass is being done the results are satisfactory.

Renewals also are beginning to come. Good. Let them come. Some who have been in arrears are taking advantage of the present good opportunity to pay up and get the Premium. This does us good. More of it is what we need and are looking for. Let the good work go on all along the line of the INTELLIGENCER'S friends.

—WHY SHOULD THEY? The universalists think they might successfully establish a mission in Japan. It has never been part of their work to establish missions; and in this they have been consistent with their creed. Why they should want a mission anywhere is a mystery. But they haven't established it yet, and probably won't very soon.

—AT WORK. The Wesleyans of England are giving unusual attention to the hitherto much neglected population of London. They have organized a movement which has out-door meetings as well as meetings in halls. They have copied some of the methods of the salvation army. They seem determined to reach those who cannot be reached by the ordinary methods.

—THE CHILDREN'S LETTER. Mrs. Boyer's letter to the children will, we are sure, be enjoyed by them. Nor will the children alone enjoy it. Their parents and others of mature years cannot fail to be interested. We think all, old and young, will be likely to have more interest in the work in behalf of the children of India because of the information conveyed in the letter. We hope Mrs. B. will write more of the kind.

We shall expect to hear of her suggestion to send such things as the children there enjoy, being acted on. It can easily be done.

—THERE ARE NONE. Somebody has remarked that it is a mistake to say that there are people in the churches who deserve the name of "Do-Nothings." There are, unhappily, some of whom it has to be said that they do no good, but there are not any who are really "Do-Nothings." Those reputed to be such are always busy in one of several ways. They are practically undoing what others have done, hindering them from doing something, or finding fault with what has been done or is going to be done. This last is their favourite employment.

—THE BIBLE IN COLLEGES. The article in another column relating to the Bible as a college study calls attention to a very important movement which is gaining, as it deserves to, much strength just now. Dr. Harper, the eminent Hebrew scholar, makes the following points regarding it:

1. "That in every institution there shall be an opportunity offered, for men who so desire, to study the English Bible.

2. "That this course of study be placed in the hands of men who can teach, and that it be made to have equal dignity and rank with other courses of college study.

3. "That public opinion, exclusive of religious opinion, be brought to accept the fact that the study of the Bible merely as history and literature is as ennobling and disciplinary, and in short as valuable, as the study of any other history and literature.

4. "That the time may soon have passed when the young men shall leave our colleges shamefully ignorant of those characters, ideas and events which have not only greatly influenced, but, indeed, altogether controlled and moulded the world's history."

—CHILDREN CONVERTS. Here is an encouragement to labour for the conversion of children. A writer in the New York Observer testifies that after fifty-six years of observation in connection with Sabbath-schools, he has come to the conclusion that a smaller proportion of children who profess godliness dishonor their profession than of adults.

—A GREAT WASTE. That there is great extravagance in dress will scarcely be denied. A young minister, who had spent some time in mission work in the far west, being in the East, wrote that among the fashionable at Saratoga he saw one young lady whose costume was "worth a meeting house, twenty-three S. S. libraries and forty cottage organs." That was his way of estimating the misapplied money. And it was not a wrong way. The dress of many a woman would pay the salaries of several earnest christian missionaries. And too often professing christians are guilty of this worse than waste of the money that might be used in needed christian work. How the Lord must look upon those who clothe themselves or their families in costly apparel, while they appropriate in a grudging spirit, next to nothing to the cause of Him whom they say they love, and from whom they expect salvation.

—EQUAL TO ANYTHING. The desperate character of the men of the rum trade is more clearly seen in these days when their business is being crippled by the law. They plan burnings, dynamite explosions, and are not slow to plot the assassination of those who are obnoxious to them. In Ontario there have within the year been several fires and dynamite explosions for which the rum men are known to be responsible. The last one was in Orangeville the house of Inspector Anderson being blown up by dynamite. Mrs. Anderson was severely shocked, and much damage was done. A note was found tacked to the fence warning Anderson to desist from attempting to enforce the C. T. Act. Six such outrages have been perpetrated in the same town in the last two years.

A fine lot of murderous brutes these rum-sellers are.

—BIOGRAPHICAL SKETCHES. We publish on the first page this week the first of a series of Biographical Sketches of the early Free Baptist ministers of Nova Scotia. They were prepared by Rev. Edwin Crowell B. A., pastor of the Yarmouth Church, and were read at the jubilee meeting at Clark's Harbour in September last. Bro. Crowell had experienced some difficulty in getting all the facts he desired for some of the sketches, and has since been endeavouring to collect them. They were so interesting that we requested them for publication, and are glad to be able to give our readers the first one this week. The others will, we expect, follow in regular order.

These biographies will be of special interest to our Nova Scotia readers, but they will be scarcely less interesting to the members and friends of the denomination outside that Province. Indeed they furnish such facts concerning the difficulties of Christian work in earlier days as must be of interest to all readers. The lives of such men not only make us thankful to God for the great things He did by them, but move us to greater devotion to His service in our day and generation.

—BAPTIST YEAR BOOK. We are indebted to Rev. Prof. Keirstead, Secretary of the Baptist Convention, for the Baptist Year Book of the Maritime Provinces, 1887. It contains the records of the Convention held in August last, the reports of the committee presented to the Convention, Reports of Home and Foreign Mission work, Reports of Educational work, and the minutes of the several Associations in the Maritime Provinces. There is also a list of ordained ministers of the denomination, with

their residences, fields of labour, &c. Though immediately after the Convention we published some statistics of the denomination and some other facts concerning the work it is doing, we may repeat here that there are in New Brunswick, Nova Scotia and P. E. Island 375 Baptist churches with a total membership of 45,553. The additions to the churches by baptism in the last Convention year were 1768.

—A SERIOUS FAULT. The Baptist Weekly of New York, says that the children of Baptist families are less carefully trained in the doctrines of the denomination, less informed of its history, less instructed in the things that make its existence necessary, and less trained in reverence for the church, than those of any other denomination. We are somewhat surprised at this statement. Our contemporary ought to know all about its own people, and it is not given to saying things at random. We know that the very things it mentions are true in too large a degree of our own people. And the result in our case is very often what the Weekly says it is theirs, viz., "Lack of loyalty to their denomination when they grow up. They seem to have little to bind them to their denominational associations except taste, or personal friendships, or family ties. Hence, if they remove from their home, they are easily drawn into other communions. If they marry a person of another denomination, they are almost sure to go over to the church of the one they marry. And this is not because they change their religious views, but because the other party has firmer denominational loyalty—having been trained in early youth to reverence and esteem their church in a higher degree. Parents are largely responsible for this, and Sunday-school teachers and superintendents. If our principles, history and aims are as important as we claim, why are our youth left to grow up uninstructed and uninspired by them?"

The Greatest Fault.

Prof. Dunn of Hillsdale College (Free Baptist), in a recent article in the Morning Star points out what he believes to be the chief fault in ministerial labour in these days. Himself a fine preacher and a teacher of those who are to enter the ministry, he may be regarded as something of an authority on the subject he treats. He does not think the greatest lack is lack of pulpit ability nor carelessness in either the preparation or delivery of sermons. Indeed many who are never careless in preparation for the pulpit, and to whom it is a delight to listen, are often less successful than those who have small ability as preachers. Dr. Dunn contends that what is needed is more personal labour—"personal conversation, prayer, and effort for the improvement of the pious and the conversion of souls. Not always by personal questions, seldom by rebuke, but frequently, earnestly, lovingly, prayerfully, perseveringly keeping the claims and motives of the Gospel before the mind. Great sermons and sound arguments, addressed to the multitude, frequently lack the specific and persuasive force of personal appeal. After an experience of many years, and the knowledge of many hundreds of ministers, he does not recollect a single man who has been really successful in the increase of converts and the increase of the piety of the church, without such personal effort; nor one who has been unsuccessful, if faithful in this kind of labor. And the probability of success or failure of those entering the Christian ministry may be confidently anticipated upon this ground, as well as their ability for preaching sermons. Not upon their pleasure in this kind of work; for, strange as it may seem, many who are able and willing to preach to multitudes, shrink from the personal labor demanded, and complain of lack of the gift. It would seem certain that any one who could talk at all, could talk upon religion; and that any one who loved God, would love to speak of His praise; and that any one who loved his neighbor, would love to encourage him to the highest good. There is a difference between talking about religious truth in a religious oration or sermon, and talking to somebody respecting their personal duty and destiny.

Even successful sermons secure, a feeling of personal relation between the speaker and hearers; and this to a great extent is the secret of the success of the greatest preachers the world has ever seen. And most of them have been earnest and faithful in personal conversation. This was true, most emphatically, of our own best workers, Colby, Marks, Hutchins, and others. Many of our young preachers greatly disappoint us in the

accomplishment of greater success than expected. Without exception, this personal work is the explanation. Others, more able preachers, accomplish less than expected. Their sermons are good, but they have no gift (no disposition) for pastoral visiting and personal labor, and but little fruit is seen. Infidels and worldlings, convinced by the powerful sermons and argument, are infidels and worldlings still. "The letter killeth, but the spirit giveth life." And truth is never effectual until applied by the living spirit. Personal life and labor are as necessary to the church and ministry as the circulation of the blood is to the life of the body. "He that reapeth, receiveth wages."

"But to Minister."

It is a very common feeling that obligation is a burden. We say, "How long will these cares press? When will these cares cease? When will it be that I shall have my time to myself?" We do our duty as something which must be done. We listen to the calls of charity, hoping each one will be the last. "My cares never cease; my toils never end; my work is never done," you say. We are lifted by the burden we carry; we are refined by the cares we encounter. The heaviest life is that which has not a burden to lift. The most wearisome life is that which has not a care to trouble it. The most tired spirit is that which has not a toil to occupy it. The spirit which gives out the most will increase the most. We love to be ministered unto; we love to be served; we love to be honored. But the blessing is in the ministering; the honor is in the service. It is not that the blessing will come when the ministering is done, or the honor be conferred when the service is over. But ministering is itself blessed; service is itself the foundation of honor. The largest life is in the line of the largest service. Obligation is our natural element; duty is our native air. What we do strengthens us more than what is done for us. What we give enriches us more than what we receive. What we do, and not what we receive, will determine our place in the kingdom of God.

L. M.

The Bible as a College Study.

"The entrance of thy words giveth light."
"Search the Scriptures."
The question has often been raised, "shall the Bible be introduced as a subject of study in college," but never before has there been so great an interest in the subject, nor so strong a sentiment in its favor as at present. The question may be asked, why should not the Bible have a place in the curriculum of our higher institutions of learning? The importance of this wonderful book, and its claims on the attention of every person, are generally recognized. There is no book that can be compared with it, as to its wonderful contents. It is considered essential as a part of a liberal education to have a knowledge of Greek and Roman history, and the literature of these countries, are rightly so. But surely it is not less important that the history of God's chosen people should be known. Regarding the Bible merely as a classic does it not stand high? The beauties of language in the Psalms and prophecy can well be compared with the writings of the Greeks and Romans. But there is something vastly more important than this in it to be considered, that is its contents. The message the Bible brings to man is the all-important matter. Its eternal teaching, its high ideal of character, its revelation of God to man makes it the most precious volume, and the highest subject of study with which the mind of man can be occupied.

It may be said by some that the study of the Bible in College is not necessary, the study at the home and at Sunday School being sufficient. Certainly the value derived from the study in these ways is one of great importance. It lays a good foundation. But is it enough? Take the majority of young men and the fact has to be confessed that their ignorance of Bible history and Bible teaching is astonishing. This book has not been made a subject of study. It has not been fully realized that this book has a place as such that it presents a vast storehouse of knowledge, worthy the attention of the wisest man, as well as these in the more humble walks of life.

Again the fact has to be recognized, that a considerable proportion of college students are professing christians. These together with those who are favorably inclined to the christian religion, form a large part of every college community. Should there not be an opportunity given to such young men, for studying the Bible in a scientific manner?

The Amherst Literary Magazine

recently said, "We believe we voice the sentiment of the student body in directing attention to the need, the claim that every well educated man should be acquainted with the facts and proofs of christianity." Such a sentiment coming from a prominent New England college has a deep significance.

By the study of the Bible the agnostic and sceptical tendencies common among many college men can be met. The Bible itself rightly understood is the best answer to all these forms of error.

It is not the province of this paper to discuss the method of taking up this study. It certainly requires wise supervision. It will have to be determined by the particular circumstances and conditions in each college. It remains before this paper is closed to state briefly the progress of the movement among American colleges. At the conference of the New England college Y. M. C. A., held in Yale University, on Feb. last, Dr. Harper, the eminent professor of Semitic languages, read a paper before them, advocating the claim of the Bible as a college study. He presented so strong a case, that he was soon afterwards requested by some of the college Y. M. C. A. to prepare outline studies for the coming year. To this he agreed and accordingly this year is devoting a large part of one of his monthly magazines, "The Old Testament Student," to these outline Bible studies. Sample copies can be obtained by sending to the editor at New Haven, Conn. These studies have been adapted in more than forty of the higher institutions in the country, such as Yale, Harvard, Brown, Amherst, and have been endorsed by the leading college men. Surely this is a favorable beginning of a great and important movement.

Such then briefly is the condition of this movement at present. It is in its infancy. Much remains to be done. Let it then have the attention, sympathy, encouragement, and prayers of those, who love this sacred volume, and who are praying and working for the will of Him, who speaks to us through it, to be done on earth even as it is done in Heaven.

H. C.

Divinity School,
Yale University.

AN INDIA LETTER.

TO THE CHILDREN.

DEAR CHILDREN:—For a long time I have been intending to tell you about some young folks with whom I am acquainted in this country. They are very fond of hearing about you, and have often told me, when I write to you, to give you a greeting from them.

The children about whom I will write this time are orphan girls. There are about twenty five of them and they live near Mrs Smith who takes care of them. She has a native christian woman named Rutinee to live with them who is a real mother to them.

They have two houses, one of brick and the other of mud. There are trees near their mud house under which these children run and play just as you do in your country. They do not mind the heat but go bare-headed in the sun in the hottest part of the day.

They are of all ages and sizes from Helena a tall girl of seventeen down to the baby aged eight months. Helena was found under a tree where she was left to die at the time of the great famine here. For a long time she was a poor sickly little thing, but she has grown to be a strong useful woman and is soon to be married and go to a house of her own.

The poor girl limping across the yard is Annie. She is deaf as well as lame. Hers is a very pitiful story. The policeman found her, when a little baby, stuffed into a narrow-necked earthen cooking vessel where her parents had left her to die or be eaten by wild animals. This bad treatment had put her hip out of joint and injured her in other ways. She is not useless, however, for she can sew, knit and cook very well.

The cunning little black thing whom no one can help but notice is Camenie. She is singing, "There is a Happy Land," and making mud cakes at the same time.

The pet of the household is the baby. She was brought here by her mother when she was three months old. This wicked Hindoo mother did not bring her baby here to have it well brought up; she was trying to sell it. It was against the law to buy babies so Mrs. Smith could not take it. She went to other places but no one would buy it, so at last she brought it back. Here it will be taught to be good and useful, and we hope it will be christian in heart like many of these girls.

Many of these children had good parents who died and left them without home or money. They were taken in here to be educated and properly

cared for. They all go to school and besides are taught to sew, knit, cook, and other things. I think their sewing would shame many girls of their ages at home. They can stitch, fell, and hem very nicely indeed.

The day-school to which they go is also attended by the girls from the christian villages. Once a year there is a day set apart for giving presents and prizes to each child. If you could have stepped into Mrs. Smith's house a few weeks ago you would have seen her and the school teachers sitting among books, dolls, native cloths and boxes of cards, consulting about the good behaviour of this one and that one and the way others had improved in studies and needlework. Then came the filling of small boxes with thread, cards, gay coloured pin and needle books and many other things. In the girls' house each one was on the tiptoe of expectation. The wished for day came at last. A number of native gentlemen sat on one side of the house. The girls in their best clothes sat in the middle of the house—on the floor of course, for native women never sit on chairs and would be very uncomfortable if forced to do so. On the other side were the boys of Mr. Griffin's day school and orphanage. They also were to receive their prizes that day. There were such lots of boys, rows and rows of them, and not all christian boys either, for quite a number of Hindoos go to the christian day school.

The presents were arranged on large tables in front of the girls. First the old minister prayed, then Mr. Griffin talked a little while, after which the magistrategave the deserving boys certificates for scholarship and their prizes. How you boys would laugh to get such prizes, but they suited them very well. There were bright coloured sewing bags, scissors, cards, jack-knives, lead pencils etc. Perhaps you don't know that in this country the mendo the sewing, and these boys are taught to sew as well as the girls. I often see them in the cool early morning seated on Mrs. Griffin's verandah with their needles and thimbles sewing, darning and making button holes.

After a short talk by Mrs. Smith the girls were given their prizes. Each one got a pretty card and a box of useful articles, while many dolls, scrap-books, pretty cloths and other things were given as prizes. The prizes for good behaviour were two nicely framed Bible texts. One girl was given a silver medal for good scholarship.

Some prizes were offered by the native gentlemen for next year, and then, after a little reading and singing, the children went home. But before they went the magistrate offered to provide a lot of good things to eat for all the boys and girls. A few days after they all met on Mrs. Smith's wide verandah and there great baskets of different kinds of candy and sweetened parched rice were given to them. It was not much like the candy we get at home, but I think it must have been nice for I saw some little American children eating it as if they liked it.

The Hindoo children had their food in a separate basket and did not eat with the others but carried it all home. It would have broken their caste to eat with christians.

I think all the children were satisfied for I saw many of them taking a small bundle away just as children sometimes do from a picnic at home. If any children, large or small, who read this, would like to write to me and ask questions about this country I shall be glad to hear from them and will answer them all at once in the INTELLIGENCER.

Wouldn't it be well for you to organize a number of Children's Bands to dress dolls and make all sorts of things for these little people out here? If you make scrap books of advertisement cards or any kind of pictures, they will be just as pleased as if they were more expensive.

Miss Hooper has a number of children for whom she will need these things. I have a few English children and hope soon to have native ones to provide for.

With much love to you all.

CLARA BOYER.

Balalore Oct. 7th., 1887.

WHO IS TO BLAME?—More than a week ago W. H. White of Gibson was convicted of violation of the C. T. Act and sentenced to two months' jail. But he is not there yet. Whose fault is it? Against the same man a fine of \$100 stands, and against his son a fine of \$100, neither of which have been paid. Who is to blame for these neglects? A woman of the town was a good while ago sentenced to jail for breaking the law, but she has not yet been arrested. It is said that she is often on the streets, and that she carries on her business as before. Who is responsible for this failure to have the law respected?

Mr. E. the state is abroad given for first visit Hochelag years later paralyzed had been some craft on flour rampant.

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