

TERMS, NOTICES, ETC.

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

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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 send 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, JAN. 11, 1888.

—MAKE IT THE BEST. We have to thank our friends for their ready responses to the call for renewals. January has been well begun. We hope all who were readers of the paper in 1887, will want it for 1888. We are anxious to retain every one of them on our list. We cannot afford to part with a single one; and we trust that not one feels that he can do without the INTELLIGENCER.

The reduction of the price makes advance payments absolutely necessary.

Will every one, appreciating the importance to us of prompt payment, forward a renewal without delay? Send it along by the first mail after you read this.

If each one will in this way do his part the whole list will be paid in advance before this month be closed. Will you? Say, yes! and do it now.

We are looking to the INTELLIGENCER's friends to help make this month the best yet in its history in renewals and new subscribers!

—DR. PENNEY. In a private note from Rev. Dr. Penney who is now in Oakland, California, he says:

"I am, on the whole, much better than in Maine. We have winter only in name. Was just now on my walk; saw roses and all sorts of flowers blooming in the open air. Christmas was as warm and sunny as a bright May day in the East."

—DEFEAT. The temperance voters of Toronto suffered defeat in the Mayoralty election the other day. There was a majority of over 800 against their candidate. It was certainly a surprise to the country generally, and probably was, also, to the Toronto people themselves. Overconfidence was, perhaps, the cause.

Mayor Howland was elected on the temperance ticket by such a sweeping vote in his successive years that they fancied they could elect another just as well.

The majority of the Aldermen are temperance men. They may be able to do some good even with the Mayor against them.

—DR. GRAHAM'S LETTERS. Many of our older readers remember Rev. Dr. Graham. He used, in earlier years, to visit our Conference occasionally. He also, years ago, contributed frequently to the columns of the INTELLIGENCER. He is now living in Philadelphia, and, though getting on in years, is ready and glad to do all he can to forward the cause of Christ. We have published two or three communications from him lately. We have been glad to have them. The one in this issue is the first of a series which Dr. G. proposes to write if his time and strength will permit. We hope he may have many years yet of peaceful and useful life.

—UNION MEETINGS. The Union meetings of last week in this city were well attended. In the closing meeting it was resolved to continue them another week. And so they are be-

ing held this week in this order: Monday, Methodist Church; Tuesday, Baptist Church; Wednesday, Presbyterian Church; Thursday, Free Baptist Church; Friday evening, Methodist Church. There is preaching each evening but Friday. Following each preaching service there is an after-meeting for prayer and the help of inquirers. Friday evening is to be a general prayer and testimony meeting. We trust much blessing may result.

—WHAT THEY HAVE DONE. Answering the question, "what foreign missions have done for us?" the Presbyterian Banner says,—How does it come that we are Christians to-day? Foreign missions. Whence came our Bibles and churches and Christian homes and civilization? Foreign missions. Far back in the sixth century Pope Gregory the Great sent forty missionaries from Rome to England, and the Anglo Saxons were converted to Christianity. It was a greater task to send those missionaries from Rome to England in that day than it is in our day for us to send missionaries to China and India. Out of that foreign mission to the Anglo Saxon came Christian England and Christian America. Had it not been for foreign missions there would have been no Christian America and no Christian Europe.

The truth is, foreign missions have been the most potent and tremendous force of the past eighteen hundred years. They have been the uplifting force of the ages. They have created Christendom. There is not a living literature in the world worth reading, not a government in existence under which one would wish to live, not a cathedral or church that points its spire to the sky, that is not the product of foreign missions. We enjoy all the blessings of the Gospel to-day because Paul went from Jerusalem to Rome, and Augustine from Rome to England, and the puritans from England to America.

—THE PAY OF EVANGELISTS. A good deal is said, about once a year, of the salaries received by evangelists. The impression is given that they are paid enormous sums. We have no doubt that some of them receive a good deal more than they are worth; indeed there are some men going about calling themselves evangelists to pay whom to stay at home would be the cheapest way to deal with them. But that those who are worthy the name of evangelists get more than they ought is not true. Rev. Dr. Pentecost, in an article on the question, says:

If I may intrude personal experience in illustration of this matter let me say that I have twice voluntarily resigned most desirable pastorates to enter upon the work of an evangelist, in obedience to what I have believed was the call of God. In both cases I was at the time of my resignation surrounded by most devoted and loving people, provided with an abundant and ample salary, and possessed of all the comforts and delights of a quiet home life. In all I have given five years out of a ministry of twenty-four years to this work. In no one year have I ever received from the churches with which I have worked an amount equal to one-half of the salary I have resigned. In some places (notably one or two) we have received generous financial recognition, while in others scarce enough to cover actual travelling and other necessary expenses. In some instances small checks or purses have been presented to us at the end of the meetings by the committees, with remarks something like this: "We hand you this small sum of money, not as a compensation for your valuable services, but as a slight token of our appreciation," etc., "understanding as we do that certain wealthy gentlemen are back of you and guaranteeing your support," or words to that effect. Where or how they got their understanding I have not asked, and have accepted their "offering" and been "duly thankful." The tradition of "wealthy gentlemen" and "rich Christian women" and a score of other generous patrons is eagerly believed and cordially accepted by some churches and pastors without taking the trouble to ask if it is true.

Need Of Spiritual Quickening.

The very first condition of a more general prevalence of gospel power and the conversion of souls is a quickened spiritual life in the churches. There can be no question that the words of Christ "are spirit and life," and that in the preaching of the Gospel a mighty moral force is exerted on the hearts and consciences of men. But whatever may be true in exceptional cases, the ordinary and almost universal method of reaching and saving men, in connection with such preaching, is through the agency of the churches and of individual Christians—where these exist. It is "out of Zion" [the] perfection of beauty, God hath shined, and continues to shine, on the dark and dead masses of humanity. [The] Gospel may be preached hopefully to the unconverted, without Christian co-operation, in any community where professing Christians are not to be found. But where they are, and are apparently indifferent, worldly in spirit and de-

tute of spiritual life, they constitute one of the most serious hindrances to revivals. Indeed, if they can be moved to seek a deeper work of grace in themselves, that is a revival in itself, and the conversion of sinners is, by that means, already assured. When cold-hearted and wandering Christians deplore their own deadness, confess their wanderings, take stumbling-blocks out of the way, and show real anxiety for the salvation of souls, such souls will begin to feel the force of a Christian life, and become alarmed for themselves.

All over the land faithful pastors and the "little flocks" within the larger flocks, the devoted and godly few in the churches, are sighing and crying for the salvation of God to come out of Zion, for the quickening of saints and the conversion of the unconverted. Why does the vision tarry? What is the hindrance? The only reply is, the deadness of so many members in the church, the decay of spiritual life in them. When the quickening of the churches has been effected, the chief hindrance to the conversions of souls will have been removed. It is sad to think that a large part of the efforts of the workers in Zion have to be expended in keeping alive the declining graces of professing Christians, instead of being devoted exclusively to efforts for the salvation of the unconverted.

Dishonest Every Time.

The Witness (Boston) is nothing if not dishonest, at least in its treatment of those who object to its theories and practices. Here is the latest evidence of its knavish ways.

"We are under obligations to the RELIGIOUS INTELLIGENCER for printing the article from Zion's Herald."

Our readers will understand the reference. The Witness charged the INTELLIGENCER with giving a wrong idea of what Zion's Herald had said. We referred it to the Herald's article, and invited the Witness to publish it.

It pretended to do so, but really printed only one sentence. We then published the whole article, and asked the Witness to do the same. The foregoing sentence is its sole response. It must, as is doubtless intended, still further deceive Witness readers. And all this deception is done in the name of holiness. It is bad enough and sad enough that the man who manages the Witness can so coolly, systematically and persistently play with the truth; but it is sadder that many good people are so blinded that they do not see his dishonesty. Some day they will see and know.

In some recent numbers of the Witness, attempts have been made to show that the Free Baptists Conference of this Province has been very foolish and inconsistent and even dishonest. The charges of the Witness may be summarized thus: The Free Baptist Conference has changed its belief; when it was found that "Butler seemed so fully to sustain these men, the majority attempted to repudiate the Theology"; that failing in this "Butler was appealed to," and that "he undertakes to translate himself"; that Butler is not consistent with himself, and that he is being manipulated by some "Esau's hands."

Now we have repeatedly shown that there is no truth whatever in the charge that the Conference has changed its view on any doctrinal point. It is now just where it has been from the beginning of this controversy; it has throughout recognized and declared Butler's teachings satisfactory. Yet the Witness, true to its instincts, persists in making untruthful statements. Most of those made in the articles here referred to are old, having several times done duty in the slander campaign of the Witness. There is, however, at least one brand-new one. It is that the views on sanctification held by some ministers and members, and which are regarded by the Conference as not in harmony with the denominational view, were got "by the reading of Butler." We have not yet heard a man of that belief say that he was led to it by a study of Butler. We question if one of them will now say so. Yet the Witness makes the statement as though it were a fact. Of course it knows it is stating what is not true.

But we have referred to this matter not to discuss the charges made, nor with the expectation that the Witness will correct its wrong statements, but simply to reassure those readers who, seeing the Witness, might construe our silence into an admission of the correctness of the charges made.

That some men of another country, and members of another denomination, should essay to overhaul the doctrinal views of a people with whom they have no connection whatever, is simply down right impertinence. It is as though a squad of tramps should walk into a business establishment and assume to control it; when told that they cannot have

control they stand off and throw stones at the establishment, roundly abuse the members of the firm, and declare that it is a badly managed concern.

We wonder at some brethren, that they tolerate the impudent assumptions of the fellows who pose as their leaders. Do they not know that the men who are carrying on the crusade against the F. B. denomination are not much more than tolerated in their own denomination? They come here with a flourish of trumpets, and certain people, taking them at their own estimate, think they are wonderful men. At home they are scarcely known, except as troublemakers in Israel.

Rev. B. Minard has been writing in the Witness. Many of our readers have heard of him. He is a Free Will Baptist minister. He lives in Houlton, Me., and preaches there. He is a Nova Scotian by birth, and was for some time a preacher in that Province. He also spent some time in New Brunswick, in his student days. He, therefore, knows something of the Province and of Free Baptist interests and work in them. Perhaps his knowledge of the denomination and his services in it and for it, warrant the position he has assumed towards it. He evidently thinks so. It would, perhaps, be a mistake to even intimate the contrary. That no wrong impression may be had of what he is attempting to do for the denomination, we will tell our readers what he has undertaken—perhaps we should say accomplished, for he evidently thinks he has done it. When we have told our readers, they may judge—if they dare.

Bro. Minard says, in substance, that the F. B. Conference of New Brunswick knows very little. Perhaps after we have all sat at the feet of the Witness staff, of which Bro. M. promises to become a distinguished member, we may know the alphabet of Christian doctrine and be entrusted with some simple things in Christian work. Here is something of what the brother says:

"The controverted subject of entire sanctification, now agitating the Free Baptist denomination of New Brunswick, would not have been so injurious and attended with such sad results, if the executive, the legislative body of the Conference, had been acquainted with Free Baptist doctrine and history, or, if having known they had been loyal to them."

In this single sentence is revealed—so the dear brother believes—the dense ignorance of the Conference and the profound wisdom of Bro. Minard. Of course "the executive" must be "the legislative body of the Conference," since Bro. M. says it is. It will, we trust, be forgiven us all that we did not know it before.

It would seem to be the duty of the brethren to secure instruction from this sage. Learning of him, they might some day come to know nearly as much about "F. Baptist doctrine and history" as he does about the constitution and powers of the Conference and its Executive.

He further says:

"They would have the people think that they are in harmony with Free Baptists at large on this disputed question; when, the truth is, they are so mixed up with the Baptists that they have imbibed their views on sanctification as well as on close communion and some other doctrines, and unwittingly in some instances, and unwittingly in others, are cutting loose from the landmarks of the fathers, and, in the near future, to turn the Conference, church property, and all, over to the Baptists."

In order to appreciate the foregoing sentence for all it is worth, the reader needs to keep in mind that the dear brother who wrote it is understood to claim to have a heart choke-full of "perfect love." He must, therefore, be permitted to attribute the basest motives to those who do not make a like profession.

Did any one of ordinary profession write such things it would be in order to ask for the authority for the charges and insinuations; but who dare question an oracle?

After quoting freely from Butler's Theology and endeavouring to show that the Conference has departed from its own standard, he says,—

"One would never suppose that Butler's Theology has been the acknowledged standard of the Conference for many years past. Either the body has not, in all that time, learned its lesson, or else, having learned it, is tired of it, and is endeavouring for obvious reasons to adopt another Theology, and subject all who do not care to say Amen to it, to the pillory."

Of course, it is not of any importance that the Conference and Dr. Butler understand the Theology in the same way. What right have they to understand anything? Bro. Minard and the several profound people who spread themselves in the Witness on this subject know a good deal better what Dr. Butler and the Conference believe and teach than they do themselves. Butler had no right to speak without their permission, and the Conference had even less

right to assume to understand his teaching.

Here is another brotherly charge: "The Conference shows a lamentable lack of knowledge respecting the experience of Benj. Randall, the founder of the Free Baptist denomination, or else, if familiar with it, by their deliverances and recommendations, intentionally treat it with contempt."

Following this is an account, from the History of the Free Will Baptists, of some of the experiences of Randall. It is not, we think, much more than a year, if that long, since Bro. M. treated the readers of the Witness to the story of Randall's experience. He filled a large part of a page with it at that time. It was given with considerable flourish, the evident intention being to give the impression that a discovery had been made. That Randall had, as related, a noteworthy experience nobody who has read the account will question. But such experience is not so rare as to excite particular surprise. Certainly it does not give the slightest warrant to the vagaries of modern sanctificationists, such as the Witness breeds.

But we forget! Bro. Minard says the Conference is either ignorant of Randall's experience or treats it with contempt. It must be. He knows.

We have given generous extracts from this Houlton divine's article, that the Free Baptists in this region may know the high estimate he puts on their sense, their honesty and their piety. On their behalf we venture to tender him thanks for his appreciative words, and especially for his heroic endeavour to enlighten them. Perhaps he will some time tell us more about the Conference—he has such intimate knowledge of its motives and purposes.

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

No. II.

Assuming that we are committed to the principle of the theological training for the Christian ministry, I venture on a second proposition, viz., *We need a Theological school of our own.*

A school of our own implies such a course of study as is adapted to our circumstances and denominational purpose; such direction and maintenance as will effect that purpose; such relations to our churches as will make it the sole channel of educational contributions; in a word, ownership, for all those advantages which an owner possesses over a tenant.

It is our frail hold on the existing make-shifts, (I am speaking from our standpoint alone) their unsuitableness and inadequacy to supply our wants, and the humiliating conditions of tenancy, that urge on us a speedy departure on a direct course for a better state of things. How much we owe to the seminaries we have used, which were created for other ends than our training, we can neither estimate nor pay. But if we must commend the practical foresight of our young men who would drink instruction at those fountains; and if we may exult in the consequent fact that we are furnished with a buffer against the crash of competition; then how much more gratifying it would be to offer these advantages to all our young men, and divest ourselves at the same time, of our present relations of dependence. For we certainly have a higher mission than simply to avoid being run down; and to steer a different course in the case of each student, is to permit the hand of inexperience to hold the tiller, at the risk of breaking up on the rocks of dissension, if we get past the doldrums of denominational indifference. Now brethren, I ask you, in view of possible doctrinal differences, where you will find a preventive or corrective which will for a moment compare with the influence of the chair of Theology, for which a standard is set by the denomination whereby growing men may be measured?

Where, with the balancing of obligations in the minds of young men who were, for instance, converted here and educated there, will you find the favorable motive to bring down the scale? We must therefore secure allegiance by furnishing what they may reasonably expect i. e. education. We have to confront this practical fact, somewhat entrenched in custom already, viz., the inexpensive substitute of a school equipped by some other body of Christians; to which taking bait of cheapness, is added a vehement assurance of welcome, and that we all are brethren. True, every word of it, but not the whole truth; for the selfish hope of a new acquisition undoubtedly exists in the mind of the doer of that school; though it may be shelved in some dark corner so as not to be seen too frequently. There is an old story of the spider and the fly which will never lack illustration in human life. Inside the parlor door many opinions are changed. It is folly in the essence, if we cherish our denominational life and purpose, to which

thoughts our argument has constant reference, to recommend our students to the Theological schools representing other creeds, or to wink at the continuance of such a policy. Their distinctive sentiments, without reinforcement by the knowledge of the arguments of which they rest, (for which knowledge indeed they are seeking the Seminary) will hardly stand the onset of combined friendliness and intellectual strength to be found in any seat of learning worthy of the name.

Where there is much ground common, and there is whichever way we turn, the line fence must be tenaciously kept up; and this will be easiest done by every man living on his own lot. It is well, when we receive a pass or special rate, to read the conditions on the back of the ticket for they may impose too great a risk; and in this case, what might be tolerable in an unsophisticated seeker after knowledge would be blamable in a society deliberately accepting terms of dishonorable dependence, the continuance of which would involve the coincident depletion of its most promising membership.

Does it not seem then that the path most frequently followed and rapidly becoming a highway, leads too near the valley of discord on the one hand, and the castle of ruin on the other; and that some other way without these dangers must be found. It is indeed a delicate question for discussion; but the self-respect that demands in individuals the adjustment of delicate issues in a manner preservative of personal honor is not to be disregarded by a large Christian body. The harm that comes to our interests when our students are imbued with new principles in the company and doctrine of alien schools, is not to be set down as their fault, but our own. The extent of the damage already reached is about as computable as that to the wheat field when the tares have just sprung up. I am taking for granted that Free Baptists are right; I am writing to those who believe it.

A word or two regarding Bates' Theological School. It is evidently not within the range of the foregoing objections. Our feasts in that direction has not been that our men should be misdirected in theology but misplaced for service. This latter does not attack so vital an interest, although we are more familiar with discussion of this danger. We have suffered too much from unnecessary fears on this score; in fact, we are today steadiest in our beliefs by the influences which come from our brethren there who have made independent progress by the maintenance and control of their own schools. A more generous co-operation with them in the past would have made our work more satisfactory now. They furnish an illustration on our own lines of faith, of the benefits to account to those who courageously unite their forces despising not the day of small things.

We must not overlook and can hardly overstate the strong affection engendered in the alumnus or nursing for his alma mater; that life-long tenderness for the place in which the doors of the world of arts and science and philosophy were thrown open, and he became a new man in thought and feeling. How suicidal then is the policy which exposes our youth to a new attack of love which may supplant the old. How necessary to keep in touch with our young men by supplying the means of satisfying the craving for knowledge, and thus to turn their feelings of gratitude to their spiritual home! When we come to think of it, how evident it is that the arguments which we use to prevent thoughtless parents from giving their children to nuns and Jesuits for training, apply equally well to restrain us from committing a like error where the liability of proselytizing is greater because the issues seem less alarming.

Principle, expediency, and self-respect, therefore call for a change, and a school of our own. In my next I will show how the circumstances of our candidates for the ministry make the same claim.

E. C.

Letters From Rev. Dr. Graham.

MINISTERIAL SUPPORT.

No. 1.

Mr. Editor:—As you are a preacher as well as an editor, I know you will appreciate a word or two on the importance of salaries to ministers who give their time and strength to preach the gospel.

1. It is the divine order that they who preach the gospel should live of the gospel. This is the rule. Any other way is an exception. Paul, for instance, preferred to pay his own salary so that he could preach more effectively to the churches their duty to pay their pastors and other preachers for their time so that the preachers should have a living.

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