

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, FEB. 15, 1888.

—HALF GONE. Half of February has gone. We have to thank those friends who in this month have responded to the call for renewals, and those too who have sent new names not a few.

Now during what remains of the month we would like to hear from some hundreds more. Make an earnest effort to send your renewal before this month closes. Read the announcement on page eight about advance payments, and get your renewal in at once.

Hundreds remain to be heard from. Now is the time.

—FROM SUNDAY SCHOOLS. In eight years the Baptist churches of New York received 37,000 new members. Of these 28,000—more than three-fourths—came from the Sunday Schools. This is a fact full of encouragement to Sunday School workers.

—THE DIFFERENCE. The Advance puts the case truly and strongly thus: "Liquor men have dollars at stake; Christian men have sons at stake. Which are the more valuable?"

The Christian voters in Westmoreland Co. should remember this when they go to the poll to-morrow.

—A UNION CONFERENCE. A conference of representatives of the Free Baptists, Disciples of Christ and Christians of New York, New Jersey, Pennsylvania and Maryland, will be held in New York City the last Thursday in March, on the subject of the Union of these bodies.

—SPURGEON'S OPINION. Mr. Spurgeon, though interested in every movement that forwards the kingdom of Christ, does not approve of the methods of the Salvation Army. Amongst other things he says:

"Those of us who are of the conservative order are not carried off our feet by the amazing success of any sensational methods of attraction which we have seen in operation up to this present. To us they appear to have been complete failures. Like thorns under a pot, they have crackled loudly for the moment, and have blazed most furiously, but they have soon ended in dismal smoke and ultimate potash."

In this connection we may note that the Independent says a census has just been taken of the attendants at both the morning services of the Salvation Army, in all London, and both together, in all their halls, do not aggregate over eight thousand. Deducting those attending both services, and it is not likely that more than five thousand individuals attended the meetings. Certainly the Salvation Army is by no means the power that was supposed by the distinguished minister who lately said that the Salvation Army and the City Mission were the great guardians of public order in London.

—THE GOVERNOR-GENERAL. The Marquis of Lansdowne has been offered and has accepted the position of Viceroy of India, succeeding Lord Dufferin. It is stated that Lord Stanley will succeed Lansdowne as Governor General of Canada. The change will take place next month, it is said.

—THE COMMISSION. Do Christians realize—the Standard—that it is their chief duty to evangelize the world? Do we put as much emphasis upon the first part of the great commission as upon the second? Did not the same Lord who said, "He that believeth and is baptized shall be saved," also say, "Go ye into all the world and preach the gospel to every creature?" If we are not doing what we can to evangelize the world, we may well pause and consider the words, "Why call ye me Lord, Lord, and do not the things that I say?" Let our contributions to the mission treasury, as to every branch of Christian activity, show that we are in earnest in our desires to see the gospel carried to every creature under heaven.

A Present Need.

We must again call the attention of the Free Baptist churches of New Brunswick to the fact that the Foreign Mission treasury is in need of funds. The need is present and pressing. The quarterly remittance for salaries of our missionaries ought to be made this week. We hope that within the last few days a considerable sum has reached the Treasurer, but when we had word from him the last of the week the receipts had been few and small. Brethren, this will never do. Our word—our Christian honour, is pledged to God and our missionaries, and we must be faithful to meet our obligations. Let there be ready and generous contributions from every part of the field.

A Theological School.

The articles by Rev. Edwin Crowell on the subject of a Theological school for the Free Baptists of the Maritime Provinces have had many interested readers. Keeping in mind throughout, the idea of continued separate denominational existence, he has shown, we think, both that such a school is needed and that the people who need it can afford to maintain it. The need of a Theological school is not questioned by the majority of thinking, progressive members of the denomination. They see and deeply feel that we have suffered much because we have not had such a school. True, there have been, and are yet, some who very sincerely doubt the need and wisdom of such an institution, but they are, we believe, a minority. The chief difficulty has been the fear of the great cost of establishing and maintaining a school; and it has not required much effort on the part of those who were opposed to the undertaking, to persuade many others that such a venture would be ruinous. Bro. Crowell shows, very clearly to those who care to see it, that, by the plan he suggests, the cost is a trifling matter for a body of Christians numerically and financially so strong as the Free Baptists of these Provinces.

It may have been forgotten by many, but a proposal very like that of Bro. Crowell was made several years ago. It may be well to recall this bit of denominational history, for the possible encouragement of those who may sometimes feel weary of what seems like fruitless agitation.

In the N. B. Conference of 1875 the committee on education made the following recommendations:

"That if the Conference think it feasible, in order to raise funds sufficient to provide the necessary machinery for this more methodical instruction, an appeal be prepared and issued to the churches, asking them to appoint collecting committees, to make personal canvasses of the members of each church and congregation, soliciting from each individual the sum of at least twenty-five cents in aid of this fund."

"That with the funds, in this and other ways raised, a competent theological teacher be employed, who shall reside in Fredericton and give theological instruction to our young men, and that advantage be taken of the Collegiate school and the Provincial University for the other literary instruction required. Also, that as this fund permits, aid will be given the young men in books and board."

Nothing, or next to nothing, was done. The fund was not raised, and, of course, the teacher was not employed. But the idea was kept alive, and it was sought to put it in more permanent form. In the Conference of 1876 (see minutes p. 23), the following resolutions were moved:

"Whereas, This Conference has affirmed the necessity for a more thorough and complete system of education for its candidates for the ministry; and

"Whereas, Our Province has fully provided for the secular education of all its children in its system of common and higher schools, and the Provincial University; and

"Whereas, In the Act establishing the University of New Brunswick, provision has been made whereby any society or religious organization, when it has provided a sufficient endowment, can establish a Divinity Professorship for teaching its own theological belief;

Therefore Resolved, That this Conference deem it wise to take measures for providing a sufficient endowment for the purpose above named, according to the following plan:

1. That an endowment fund of \$20,000 be raised, the proceeds of which shall go towards the establishment of a Free Baptist Divinity Professorship in connection with the University of New Brunswick.

2. That this fund be divided into shares of \$100 each, in the form of notes bearing interest 6 per cent.

3. That the condition of the note be that so long as the yearly interest thereof is paid regularly, the principal shall not be called for.

4. That the notes be transferable from one to another, always subject to the condition of the signer.

5. That a committee be appointed by the Conference and the Education Society, jointly, to carry out the above scheme, and work up the endowment.

6. That as soon as the above endowment has been raised, the Conference take steps to procure a competent man for the Professorship, and make attendance on his lectures, so far as possible, necessary to all who intend becoming candidates for its ministry.

This series of resolutions was, after a long, lively and interesting discussion, lost. The vote stood 20 for, and 32 against. The chief objection, as always, was the fear of heavy cost. It was thought this fear might be allayed if New Brunswick and Nova Scotia would unite in the undertaking. It was, therefore, concluded to seek the co-operation of our N. S. brethren. At the same session (1877) the following resolution was passed:

"Whereas, The union of the Free Baptists of Nova Scotia and New Brunswick in the education of their young men, candidates for the ministry, is desirable and would be for the advantage of the whole body,

Therefore Resolved, That a delegation be appointed to attend the next annual session of the N. S. Conference to lay the matter before that body, and obtain an expression of opinion from them."

The matter was duly submitted to the N. S. Conference at its next session (1878). The N. S. brethren were strongly of the opinion that it was better for them to keep close relations with the Free Will Baptist Theological School in connection with Bates College, and were not disposed to regard the N. B. proposal with much favour. Yet they voted that they would "give serious consideration to any scheme adopted by the N. B. Conference."

At the next session of the N. B. Conference (1877) the matter again came up for consideration and vote. The following was the resolution:

Resolved, 1st. That this Conference do approve of the plan, as proposed last year, for the endowment of a Free Baptist Theological Chair in connection with the University of New Brunswick.

2nd. And does hereby hand this plan over to the Free Baptist Education Society, recommending it to endeavor to work up the proposed endowment.

After lengthy discussion it was lost. Another resolution, bearing on the same subject, and which recommended sending candidates for the ministry to the schools of our Free Will Baptist brethren in the United States, was also negatived.

Once more (in 1878) the subject, in substantially the same form, came before conference. The following is the resolution:

That this Conference recommend the Free Baptist Education Society to endeavor, during the coming year, to raise by whatever scheme may seem to it advisable, a sufficient sum of money to endow a Theological Chair in connection with the University of New Brunswick, it being expressly provided that while the Conference give to the endeavor of the Society its hearty sympathy and strongest moral influence, the Conference undertake no financial responsibility.

Provided also, That no such Chair shall be established until a sufficient endowment be raised to secure the full salary of the Instructor.

It was negatived. And since then no similar attempt has been made. We do not mean that efforts and expenditures for denominational education have ceased, or that nothing has been done for candidates for the ministry; but no attempt has been made to establish a Theological school of our own either in N. B. or N. S.

We think the feeling of many has changed as to the wisdom of sending our young men to Bates. Not that they are wrongly taught there, but, as Bro. Crowell has put it, because they are so liable to be "misplaced for service." In Nova Scotia as well as in New Brunswick there is a much stronger feeling than a few years ago that a home Theological school is needed. This, at least, is our impression.

It may be objected by some that while the question of Baptist Union is pending nothing should be done. We do not sympathize with this view. We are still in favour of union, and hope to see it accomplished when it can be done wisely and for the benefit of both bodies and the good of the cause at large. But whether union is near or far off we think that in both bodies everything should go on

just as though they might never become one. The best evidence that either is worth uniting with is that it vigorously and with true Christian enterprise prosecutes the work entrusted to it.

Bro. Crowell's plan appears feasible. It has the merit, too, of small expense, which more than any other feature, perhaps, will commend it to some.

It would be well, we think, to have the subject well considered in Quarterly and District Meetings and Conferences. We will be glad, too, to publish communications from interested brethren expressing their views and making suggestions.

"Our Family Physician" is giving fine satisfaction. We have heard from many who speak highly of it; and we have not yet heard a single complaint.

A Last Word.

Tomorrow (Thursday) the electors of the Westmoreland will decide the fate of the Canada Temperance in that County. The canvass has been vigorously carried on for some weeks by both sides. The temperance people—both men and women—have, in public meetings, in personal canvass and by the distribution of literature, endeavoured to make plain the gravity of the situation, and persuade the voters to retain the prohibitory law. The rum men have been equally busy. They have not held public meetings, Christian ministers have not pleaded their cause from pulpit and platform, Christian women have not been interested for them and laboured and prayed for their success. But they have put in the work, in ways peculiarly their own, and have, doubtless, deceived a good many into the belief that the best thing to do just now is to repeal the C. T. Act.

It may be that nearly every person in the County has by this time taken one side or the other of the question, and words said at this late hour may seem to be in vain. And yet we want to say a few words more. This paper will reach a good many voters before they go to the polls. To be sure, the great majority of INTELLIGENCER readers always vote right on temperance, but there may be here and there one of them in Westmoreland who has a wrong idea of the question at issue. They want to know the truth and do right. But they have heard so much to the prejudice of the law that they are about determined to help get rid of it. If one such reads this paper, will he take time to read and ponder the simple truths we here put before him?

You are not asked to say, by voting against repeal, that the Canada Temperance Act is a perfect law, nor that it is and does all you could wish a temperance law to be and do.

You are not asked to say that it has been as well enforced as you have desired it to be, nor even as well as, perhaps, it ought to have been.

You ought not to forget that all the difficulties in the way of its enforcement have originated with and been kept in existence by the very men who are now fiercely fighting for its repeal, and who are frantically appealing to you to help them.

You should not forget that, in spite of defects and difficulties of enforcement, the C. T. Act is infinitely better than any license law can be.

You should not forget that if you vote for repeal you are voting to license the rum traffic with all the evils that result from it.

Perhaps you have been persuaded that temperance will be promoted by the repeal of the C. T. Act. How? Will temperance and prohibition be helped by legalizing rumselling?

You know the men who are chiefly concerned for the success of the repeal movement. Do you think they want to advance temperance? Did you ever know them to take interest in temperance affairs, except to hinder? Aren't they rum-sellers and their friends?

You should not forget that the rum-men want the C. T. Act repealed so that, by unhindered sale, they may make more money. They want your vote to help them get authority to carry on open rumselling. One of them may open a rumshop very near you, perhaps next door.

If you vote for Repeal you are saying that you want the rumselling legalized and protected, that you want it carried on openly and publicly, and that you are willing to take and bear, here and hereafter, your share of the responsibility of its effects.

When you vote, think about your son. If you have no son or brother who may be endangered, think of the many boys in your community and all over the County to whom the drink traffic is a menace. Can you vote to authorize somebody to sell rum to

them, your own boy included? Can you? As in the sight of God, and bound to His judgment, Can you?

Do you say, "These boys and others can get drunk even if the C. T. Act is in force?" That may be true in some places and at some times. But they cannot even then get it with your consent and approval. If you vote to retain the C. T. Act, and your neighbour or your son drinks in spite of it you have the satisfaction of knowing that you did all you could to prevent them. But if you vote for repeal, every time one—whether your boy or another—gets drunk, you will have to remember that by your vote you consented to open the rumshop, to authorize the sale and to approve the drinking. Stop and think how much is involved before you vote to license rumselling and all its attendant horrors.

Do not stay at home instead of voting against repeal. You "do not want to offend anybody?" Then do not offend against your conscience, your boys, your weak fellow-citizens and your God. It is better to be careful of them than of the feelings of the rum-sellers.

The ballot you will use will have on one line the words "For the Petition," and on the line below it the words, "Against the Petition." Now, "For the Petition" means *For Rum*; "Against the Petition" means *Against Rum*. Mark your ballot in the space opposite "Against the Petition," and you will thereby be recording your vote AGAINST RUM.

It is scarcely necessary to caution any one who reads this against being influenced by the money which, in large sums, the rum men of the Province are using in the hope of buying a victory in Westmoreland. But you may protect some weak or unwary voter from being deceived or unduly influenced. It is your business not only to do your own duty but to help others do theirs.

There has not yet been a case of repeal of the C. T. Act, though many attempts have been made. We cannot think that Westmoreland, which has twice fought and won, will break the good record of the country in this prohibitory fight. The whole country looks to you. If repeal carries then every rum shop and brothel in the Dominion will celebrate the victory; if repeal is defeated, then tens of thousands of hearts will throb with glad thanksgivings to God.

"Who is on the Lord's side?" He votes against repeal—against rum!

Hundreds of subscriptions are now due. We are expecting them right away. Please don't delay the remittance.

Letters From Rev. Dr. Graham.

A SANBALLAT—A TEMPER—NEGLECT OF THE LAWS.

No. V.

If any of the young preachers favor me with the reading of these lines, and any of them be called, as I was, to recover the precious cause from desolation, let me tell you, read those portions of the Scriptures that relate to the rebuilding of Jerusalem. You will find on your field the men who wish to rise and build; and you will, likewise, find Sanballat and his associates who fear nothing so much as success in rebuilding. At one time they say a fox can tumble down your wall; at another time their fears of your success make them ready to fight as if for dear life.

At Saco, I found Sanballat and all his tribe. Sanballat himself owned several pews and his associates were always ready to vote against all forms of improvement and progress. He was a dog in the manger. He would not do any thing himself, nor allow others to do any thing in the way of rebuilding Zion. He would not sell his pews; neither would he use them for the good of the cause.

One day a lawyer friend came to inform me that he had in hand Sanballat's pews for sale and they would be sold to parties who would carry on the opposition, most likely. Whether it was a trick to get a quick sale and good price, I never knew, but I do know that the friends of Zion owned them in a few hours and that the legal obstacle to our progress was forever removed.

Then came the Tempters in another form as we might have expected as soon as the walls were built despite all opposition.

At an early day the neighbouring ministers invited me to exchange. At the Congregationalist Church a very wealthy man heard me and said very flattering things of my sermon and also came occasionally to my own church. One day I received a very polite note from him requesting me to call at his office at a stated time. Upon calling I heard very flattering statements concerning certain of our aged ministers whom the

capitalist has heard in his boy-hood home. From this pleasing conversation, he spoke of gifts, and opportunities to rise as I pleased in the pulpit, and, finally, that I might attain to ambitious heights. But to do this I must let the Negro Question alone and take position in some strong denomination; that it is useless to remain with a small, struggling people; that it is so much better to accept the opportunities of preaching to thousands instead of hundreds; that every man ought to lay out his talent on the most promising fields and seek for himself and his position and congenial companionship and much more to similar effect even to nausea. Of course, it came natural to say that the great Master had all the kingdoms of the world offered him if he would seek the favour of Satan in schemes of worldly grandeur and power. In effect I told him that story; but he thought the case he presented was different; it was only serving the Lord all the same in one denomination or another provided they are truly evangelical. An angel of light he was of course.

Then if they are all evangelical, it is my place to serve where the Providence of God has placed me, and not desert the weak for the strong, especially, as my view of the Bible is with the weak and not the strong, and that the true test of discipleship is not what worldly advantage I may gain for myself; but what spiritual good I may do others; that each one must honestly follow the Bible as he understands it, and thus each person and each denomination contributes the most truth to the great church of the future when all Christians being one, as the Father and Son are one, the world will be compelled to believe that the Father sent the son to redeem the world.

One of the great afflictions in recovering the cause was the too common fact, that the brethren had done their business in utter disregard of the statutes regulating church and parsonage property. It became necessary to sell the parsonage to save the house of worship and the lot on which it was located, from loss by mortgage sale. It was found that every person who had put a dollar into that parsonage had to sign off, if he would; if he would not, then he hindered the whole work. Two persons who had contributed together the amount of five dollars, one two, and the other three, out of sheer depravity worried us for many weeks. At length, I secured the last signature and the day of rejoicing came. Let one go through such a work and he will be reminded of the examination of a candidate as foreign missionary. One of the Committee had some doubt as to the soundness of the brother on the subject of depravity. An experienced missionary who had returned from the field, remarked, "No matter on that point. The heathen will make him orthodox."

After that experience, I had no doubts on the subject of human depravity, and that those who profess piety and possess it not, are the most perfect specimens of total depravity. There are many other things which I learned by experience on this field and which I might narrate; but I feel I have already wearied the reader and must ask his pardon and stop here.

D. M. G.

Ottawa Letter.

MR. EDITOR.—The health of the populace of the Capital is about normal. The fever epidemic which assumed such alarming proportions a short time ago has died out. The weather has been fine and mild since February came in, and, as a whole, the winter of '88 thus far is less severe than '87 was. Three Evangelists have been holding special services here during the past three weeks, two in the Methodist and one in the Presbyterian churches. Vast crowds are attending them. Sir John and Lady Macdonald attended several of the meetings in the Methodist church, and, considering his 73 years, the First Minister is looking remarkably well. Lord and Lady Lansdowne have signified their intention of attending one meeting of the series this week in the Dominion Methodist Church. The good work goes gloriously on. I am glad to be able to report that life at the capital, both spiritual and physical, stands on a better basis than it did a few weeks ago.

Ottawa, Feb. 6, '88.

DEER ISLAND.—Deacon W. H. Fountain is acting as agent for the INTELLIGENCER on Deer Island. He has sent us a number of new names. He is also authorized to receive and forward renewals also.