

## TERMS, NOTICES, ETC.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

Items of religious news from every quarter are always welcome. Denominational news, as all other matter for publication, should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and confusion and mistakes.

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

## Religious Intelligencer.

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

WEDNESDAY, JAN. 18, 1888.

—WANTED. We want one copy of the INTELLIGENCER of Sept. 14, '87. Will some friend who can supply it, please let us know by Post Card?

—REVIVALS. Dr. Cuyler always writes good things. There are few contributors to the religious press who write as much and do it so well as he. And God has greatly blessed his writings. But it is a good while since we have seen anything, even among his good things, more timely than his two articles on Revivals which we have given our readers—one last week and one this week. They appeared first in the New York Evangelist. They should be widely read.

—RETIRED. Rev. Dr. Pierce has retired from the editorial chair of Zion's Herald, the organ of New England Methodism. For over fifteen years he has filled the responsible position, and has done his work in a most admirable manner, sustaining the high character of the people and winning a host of friends in all the denominations. We have read the Herald during all the years of Dr. Pierce's control of it, and have enjoyed its true christian spirit. He retires that he may get needed rest. We wish him many years of useful and enjoyable life.

—TWO THOUSAND. Of Mr. Spurgeon's sermons two thousand have been published. The publication of the two thousandth was celebrated in a joyous way by the preacher's congregation in the Tabernacle on the 8th inst.

The sermons of this great preacher have had wide circulation, and have done more good than it is possible to estimate. May the Lord spare him and strengthen him to preach many more years.

—PROPOSED CHANGE. One of the lords—the Earl of Dunraven—announces that he will next session introduce a measure into the House of Lords giving members of that body the privilege of becoming candidates for the Commons on condition of forfeiting their right to sit in the Lords. What the lords will think of this will be watched with some curiosity. It might not be a bad thing to abolish the whole chamber. Hereditary lawmakers should have small place, if any, in this age.

—THERE ARE NONE. Some people think they are infidels, but are not. They would like to be, but cannot be. Here is a short conversation had between a good and shrewd old minister and a would-be infidel:

"There are no infidels, and I never waste my time pelting their dummies," said the minister.

"No infidels? My dear sir, I am one."

"No, my son, you would like to be, but you can not. The first dark shadow of sorrow that you meet will wrench from your lips and from the depths of your soul a cry to God. Your soul will not be defrauded of its right to succor at the source from which it emanated."

—WHAT? What is your church doing in christian work in its own community? What are you doing? "Go work to-day" and everyday, is the Lord's command.

## His Work Done.

Rev. Alexander Taylor is dead. He died at his home in Hampstead on Saturday last. The funeral was on Monday. At the time of this writing we have no particulars of either his death or burial. Saturday evening we received from Rev. G. A. Hartley this telegram:

"Bro. Taylor died to-day. Funeral at Hampstead on Monday."

The sad news was altogether unexpected. While we knew that he had been in poor health for several weeks, we had supposed him steadily, though slowly, recovering. Only two or three days before receiving word of his death we had a short letter from him in which he told us that he and the doctor agreed in the belief that he was slowly getting better, and that he had been able to preach once the Sabbath before. We cherished the hope that he might have yet several years of life and quite active service. But it has been willed otherwise, and he has entered into rest.

The news of Bro. Taylor's death will carry sadness to many homes and hearts. One of the oldest ministers in the denomination, and at the time of his death, the oldest but one in active service, he had visited nearly every part of the denominational field, and even in those places which he had not visited he was well known by his frequent contributions to the INTELLIGENCER and the prominent part he has for many years taken in the Conference.

A sketch of his life seems quite unnecessary. His recently published Reminiscences, so widely read and so much enjoyed, are a better history of his career than any other could write.

That he was no ordinary man they know who were most intimately acquainted with him. With nothing to help him, with everything against him, he made his way by force of his own energy to a good place amongst the christian workers of his time. Without the aid of schools or teachers, he came to be a wide reader of good religious literature and a strong thinker even along lines not often followed by the average minister. He was a man of strong convictions, and had the courage to express them. Sometimes his views were expressed with more plainness and directness than he realized at the time. In such cases, when any one was pained by his words, no man could be more ready to see and acknowledge that his feelings had given more force and keenness to his utterances than he intended, and to make the christian amenable.

His love for God's cause was great, and his attachment to the denomination of christians to a place in which God had so unmistakably led him was very strong.

He was a thorough-going Free Baptist, devoted to all the interest of the body, and ready to spend and be spent in its service and for its prosperity. His interest was not local but general; he had always in his thought and on his heart the general interests of the denomination, and prayed and laboured for the development of the whole body in strength and efficiency.

But while he was loyal to his denomination, he was broad in his christian love and sympathy. He could readily fraternize with christians of every name and rejoice in their successes as workers for Christ. Not only those of his own denomination, but many of other churches who knew and loved him for his sturdy christian manhood, will mourn his death.

An account of his last sickness, his death and the funeral services will be furnished in a future issue, together with any facts of interest not included in his Reminiscences.

We wish to lay our tribute of love on his grave. We are sorry it was not possible for us to be at the funeral which is probably taking place while we are writing these lines. It would have afforded us a melancholy pleasure to have, by presence and word, expressed our admiration of his christian character and our sorrow that we shall not again see and hear him here.

The pains of death are past; Labour and sorrow cease; And, life's long warfare closed at last, His soul is found in peace.

Soldier of Christ, well done; Praise be thy new employ; And, while eternal ages run, Rest in thy Saviour's joy."

Servant of God, well done; Rest from thy loved employ: The battle fought, the victory won, Enter thy Master's joy.

To Mrs. Taylor, for many years an invalid, and the children, we offer our sympathy, assuring them of the kind thought and sympathetic prayers of the many who knew and loved Bro. Taylor, and commending them to the great grace which he knew and preached.

The watchmen, one after another, step down from the walls of Zion. Who will be the next? Several of our brethren are now old and cannot expect to remain much longer in the service. But many younger men may go before they do. Let every one be ready. Faithfulness in the work entrusted to us is readiness. How good if every one of us may be able to say, "I have fought a good fight, I have finished my course, I have kept the faith."

—SIGNIFICANT CHANGE. The great change which has in recent years come over the feelings of the Jews is strikingly illustrated by their adoption of hymns in their worship. In a recent volume most of the hymns are by christian writers; and although the name of Christ does not occur (where it occurs in the originals Father is usually substituted), yet the book is saturated with the spirit of Christ. May it not be that the Jews are being touched by this spirit, before and as a preparation for the acceptance of the Christ Himself?

—UNION MEETINGS.—The Union Meetings in this city last week were well attended. They are being continued this week. On Monday there were two prayer meetings in the Temperance Hall, well attended and of good interest. There is, we think, a growing interest, and the ministers and other workers are hoping for large good results.

## Joy Restored.

This ought to be a season of great refreshing in the church from the presence of the Lord, and of many conversions. There is, we are led to believe, a strong longing in the hearts of christians for a powerful revival. Scarcely a religious paper we have seen in several weeks but has had one or more articles on the subject of revival, showing the need and urging the consecrated activity of christians. Among the many good articles bearing on the subject is one in the Baptist Weekly on the "Restoration of Joy," which touches one of the conditions of revival too much in danger of being overlooked. We append portions of it.

Nothing can be more important in the prosecution of our work than the restoration to the pastor's heart and to the heart of every member of the "joy of salvation." Even the pastor and preacher may go on in his work with anxiety and toil and dogged persistence in the midst of a cold and sluggish people and have no joy of salvation himself. He may have a certain inspiration of the intellect or the imagination, he may glow with the voiceless eloquence of his own logic as he is writing his sermon, he may have a certain fervor of heart in delivering it, and yet be destitute of any joy.

The joy of salvation is the fruit of the operation of the Spirit of God in the christian heart. The fact of salvation rests on the words of Christ for us on the cross; the assurance of salvation rests upon the word of Christ to us and the joy of salvation rests upon the fellowship of our souls with the Spirit of Christ. The Spirit of Christ is very sensitive and therefore easily grieved. If we cherish ambitions, or pursue aims, or harbor feelings, or entertain sins which grieve him, then our communion with the Spirit is interrupted, the soul is in darkness and death, for all our light and supply of grace come from him.

Surely we ought not to go without the joy of salvation, because salvation is of itself a most joyful thing. If to behold it coming to a single sinner's heart fills all heaven with peculiar gladness, the subject of it ought to be unspeakably joyful. Is it any wonder that the world do not hasten to embrace the religious life when they see so little joy in the faces and lives of christians? If a portrait painter had a way of making the faces of his subjects pale and sad looking would he have many patrons? You could not keep people away from his studio in any better way than to have your picture painted with a look as if all life had faded out of your soul.

If we are to have a grand harvest this winter in the churches there cannot be too much care taken to secure to as many individuals as possible this restoration of joy. The more joy we have in our own souls the more shall we have tears for those who have no hope and no Saviour. A christian who is moodily lamenting his own coldness has no room for genuine compassion for sinners. We should let the world see that religion makes our hearts peaceful and glad, even while we are burdened with solicitude for their salvation.

Joy is unselfish and communicative. No one is so apt to feel free to approach the impatient, worldly person and invite him to Christ as the joyful christian. He feels no fear because he knows he has a good treasure in his heart and wants to share it with others. The first duty of the members therefore is to get back themselves to the fountain over fresh and full of Christ's love and joy. If the minister wants to "draw"—let him be a joyous preacher and have his church a people whose songs abound, whose faces shine, whose testimonies are cheerful, whose prayers are outbursts of love and faith and gratitude, instead of funeral discourses to God. Happiness is what the

people are craving, and they will find their way to us if we have a good deal of it. Joy is magnetic and attractive and contagious. The happiness of the christian is the most powerful magnet of all because it is the sweetest, the most solid and enduring. If the pastor can lead his people where these pure fountains flow and get them to drink deep of the river of God's pleasures, he will then have no trouble to get them to speak and that to edification. He will not have to do all the preaching. He can then make his revival sermons very short, and be sure that his deacons and brethren and young converts will eagerly start to their feet to embrace the opportunity to testify of the hope that is in them, and invite sinners to "taste and see that the Lord is good."

There is nothing like a joyous church to answer skeptics, solemnize triflers, and awaken hungerings and thirstings for better things in the hearts of all classes of worldlings. Such a church throws off light and heat that makes the timid and disheartened come forth out of their shadows, and those who wrapped themselves in reserve of pride and self-righteousness to cast off these garments and bask in the genial atmosphere of christian love, sympathy and joy.

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

No. III.

(c) We need a school distinctively adapted to our peculiar circumstances.

The preservation of denominational beliefs of doctrine and polity is too vital a point to be overlooked, and too generally conceded as a fundamental claim to call for particular discussion. It has also been incidentally treated in the preceding paper by way of showing the danger to which we are exposed by what may appear on the surface as the cheap and harmless substitute of an alien institution.

The circumstances of my present proposition are of another kind. They imply a special relation to the whole question of education on the part of our candidates for the ministry and their sphere of work; and that existing facilities for study are inadequate or unsuitable.

The sphere of work is naturally to be first considered, for it should determine the mode and extent of preparation as much as any mechanical calling does. In our labor for the Master, we appeal to the same grades of wealth and intelligence as do others. It is true and not dishonorable, that we have not solicited or retained adhesion to our name by furnishing advantages of secular education. It is true, and not dishonorable, that we have enjoyed a prestige of spiritual consecration and enthusiasm, and that this has grown from a determination to place spirituality in the first rank of christian graces.

It is true, and to be regretted, that on the lines where spirituality thrives best viz., the most thorough acquaintance with the scriptural doctrines and scientific modes of expounding them, we have not had the most approved means of instruction. Some of our most successful men have by native wit and experience held an easy pre-eminence especially in the control of men's emotions. While no less power of that kind is required to-day, much more in other respects seems necessary; and yet the convictions of our people forbid us to take large excursions from our spiritual province. Our gospel ministry, like the Holy Word, has a definite religious purpose. By none of its lawful associates may it be overshadowed.

Having personally traversed a large part of the ground of our enquiry, I will assert that ministerial education should be practical with us, especially so, as far as provision for it, and not individual obedience to Divine guidance is concerned. The result of this will be to shorten the years of preparation by a practical course of study in harmony with our one purpose of winning souls.

Look at this again from the student's standpoint. Called to the ministry at twenty years of age or upwards, he has a common school education, and some practical knowledge of trade. Filled with a sense of inefficiency, which is the same as saying that he is called to prepare for the ministry; knowing not how much hard work is the price of the ability expected of a christian minister; without even the power to make a just preference of schools, methods, doctrines; he has a righteous claim on his experienced brethren for guidance to an effective development. There are so few who have the advantages for and incitements to a liberal education, that the former may be regarded a typical case for us; and admitted without any shame on our part to be generally less fitted intellectually and yet more anxious for ordination to the ministry than the ordinary case

elsewhere. This young man holds the reins of decision. He stands in the court yard of opportunity; on this side opens the seminary door, on this the college; on that the Theological school. Now these are so graded that a man ought to go through them in the order named to gain their advantages. But how shall he who cannot enter the college through unfitness, do justice to the work of a regular theological seminary; and how, since Theology is his chief desire, shall he postpone his entrance there by a course through either or both of the preceding grades. To ford the shallows of a Seminary course—arranged to suit everybody—seems a waste of time; and a jump into the deep waters of Theology may prove fatally discouraging. Now we all know that our licentiates are veritable Arabs, pursuing their studies over the desert in whatever direction a hope of gain allures them. While they all ought to give the same answer to the question "where are you studying now?" the reply too frequently is "no where" and their anxiety is to determine where to go next. If they can get enough of this searching for the fountain of knowledge to constitute the training they need, all right; but the sages recommend differently.

But what of all this common-place? Simply this; that facts, and facts recognized so plainly as these, are the premises from which to argue to a proper conclusion. Existing educational schemes have a purpose. Their various parts are carefully matched. They are mutually exclusive and mutually essential to the general purpose. However valuable they may be to that end they are not suited to our needs and we must squeeze our own interests out of shape if we endeavour to utilize them. The accomplishments of the Seminary, the mathematics and classics of the college, the refinements of the Theological schools of to-day, cost much and amount to much in their own way; but the question for us is, can we not leave out the non-essentials of a preacher's preparation, combine the essentials into a course that will suit us, cut down the years of study from ten to three insist upon this much at least, and provide the facilities for making the plan effective.

We have had up to this year access to Bates' Theol. School on the most desirable terms. Reports come from the best sources that the standard of admission has been raised so as practically to exclude our young men or the larger part of them. We have here another illustration, from a friendly management, too, that curriculum of any school or college is made without regard to us. We can find no fault with this, but only hope the recent fiat of exclusion may prove for us a blessing in disguise. It seems high time that tenders were invited for the supply of this vital need. In my next I will give a free hand sketch or design of an institution that will bridge the gulf of present necessity—with probable cost.

E. C.

## Letters From Rev. Dr. Graham.

MINISTERIAL SUPPORT.

No II.

Here I am in what is called the Quaker City as well as "Brotherly Love," which latter is only the translation of the Greek word Philadelphia. Yet the Quaker power and influences are yearly diminishing. The depreciation of the Quaker body is very rapid. When you seek for the chief reasons you find it in this very thing, their glaring heresy on the subject of ministerial support. They forbid ministerial support except in certain limited ways. The Bible commands ministerial support and elaborates its foundation in right: After reciting the Mosaic precept forbidding cruelty to the ox while treading out the grain and of the priest living on the holy things of the temple, the apostle puts the case without ambiguity and with great emphasis in the ninth chapter of first Corinthians and fifth of first Timothy. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." "The laborer is worthy of his reward."

Among the Quakers, I am told that those who exercise the ministry are generally able to live without salary, or that they devote very little time to preaching, and so the upbuilding is left to chance.

Not so the Bible order. Necessity is laid upon some to preach and their support is ordered and their constant devotion to the work is ordered. The Lord of heaven does not send his ambassadors and soldiers out upon their "own charges." The Lord himself, when a preacher on earth, received support from his faithful disciples.

It must be said to the shame of the few preachers who receive wealth by inheritance or marriage, that most of them immediately take "The min-

isterial sore throat," and cease their ministry. They cease to live of the gospel because they cease to preach it. If we could believe that preachers generally would desert their work with the coming of temporal prosperity, we could understand the christian sagacity of a certain deacon who made that peculiar prayer at a meeting to welcome the new pastor. "Lord, prosper our pastor in his holy work. To that end, O Lord, keep him humble and we will keep him poor."

This will do for a story, but the true ministerial turns not aside from his holy calling for neither poverty nor riches, but only from some absolute inability. On the other hand the genuine christians have no desire for their ministers to be without proper support. I have served more years than most pastors, and in a greater variety of circumstances than most, in both country and city. I have without exception found the churches honorable in all their engagements as to salary and willing in the main to tax themselves reasonably, so that I have always felt a deep sympathy with my parishioners under their pecuniary undertakings. I have always felt anxious for them as to their management of their pecuniary business, and have done my utmost to help them to reach outsiders and have found that the pastor can do much in this way. Of course, not by direct solicitations for money, but by visiting them, especially in sickness and other misfortunes. If the pastor will regard the outsiders as part of his flock and seek to enlarge his acquaintance among them, he can immediately strengthen his church pecuniarily and ultimately bring many of them into the inner fold. This is the pastor's own office to have a care for souls. In this he reveals the nature and mission of the great shepherd.

If the Lord has commanded his people to support the ministry, I have the belief that he has pointed out the easiest, the divine way to perform this service to the Lord. "Upon the first day of the week let every one of you lay by him in store as he may prosper." I do not insist upon the weekly offering invariably and without exception, though under it I have met by far my greatest success. It worries the people least; it affords them the most profitable discipline; it teaches them the great lesson of the power of "little by little," it is an excellent type of christian growth. Then the money is worth more to the pastor, when he receives it weekly, as he can get the benefit of cash payments in his purchases and, what is a matter of religious importance, the minister has an excellent reputation as to business both in the church and among outsiders. I partly promised you a letter from my experience; but this is not the leaf I meant. But let me add that our two admirable churches, one in Portland and one in Saco, in Maine, were chiefly gathered from destruction by the special grace of wise financial management which in this letter I have indicated. Still you shall have the letter promised, if Providence please.

D. M. G.

## Mission News.

—Baptists are the only Protestant body which have the privilege of carrying on missions in Russia with the sanction of the government, but they are not allowed to baptize members of the Greek church. There are in Russia 34 Baptist churches, 41 pastors and evangelists, 82 Sunday-schools, and 12,371 church members; 850 were baptized last year.

—The Queen of Madagascar recently attended the opening services of two christian churches at Ambokimanaga. In fourteen years 700 Protestant chapels have been built in Madagascar, making the number now 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting.

—There is a great call now for foreign teachers in the government schools of Japan. Mr. Moody has become interested in sending out christian teachers to occupy these positions. The movement toward foreign manners and customs has affected the women of Japan, who are largely adopting the English style of dress.

—In China there are among the different Protestant denominations seventy-nine persons who devote themselves chiefly to medical work. Twenty-seven are women. There has been issued by their Medical Missionary Association the first number of a medical journal, whose columns contain valuable papers from native and foreign physicians of high standing. The articles by the Chinese doctors—themselves christians—in the Chinese language will have a wide influence among their countrymen in removing the prejudice against foreign physicians.

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