

TERMS, NOTICES, ETC.

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Religious Intelligencer.

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

WEDNESDAY, APRIL 9th, 1890.

—EMBODY THEM. The emotions of love, compassion and sympathy soon die out in the breast of one who withholds or delays their natural expression, or they turn into a useless and sickly sentimentality; while in the heart of him who hastens to embody them in his life and actions they will become living fountains of joy to himself, and of good to others.

—COMPULSORY EDUCATION. We referred last week to the recommendation of the Chief Superintendent of Education as to compulsory attendance at the schools, commending it. The fact has just come under our notice that the experiment of compulsory attendance has had a trial in Illinois, and has worked successfully. The fact that about one fourth of the boys and girls of school-going age were not enrolled prompted the experiment. It has caused an increase in many places of ten per cent. in the attendance; and in some towns they had to provide new school houses to accommodate the increase. It ought to be tried in this Province.

—TWO CLASSES. Ralph Waldo Emerson says, "The human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire, 'Why wasn't it done the other way?' To which do you belong?"

—MUTUAL RELATIONS. "No man liveth to himself." He may think he can and does, but he is mistaken. He is touching other lives, helping or hindering, blessing or cursing. No man, as one writer aptly puts it, is absolute proprietor of anything, not even of his own life. His tenancy is brief. We all hold our property under a divine grant, for human uses. What a man calls his own is his as a man, and not as a self. It belongs to him as one among many, and not as if he had a planet all to himself. He cannot live among other men, and not be related to them; he cannot hold property in a community, and that property not be related to the community.

—LESS OF IT. Mr. Moody, who has been labouring some weeks in New York, in a recent interview with a newspaper reporter, said: "I do not find as much infidelity now in a month, in questions which are asked by the young men after a meeting, as I used to find five years ago in one day. Then the young men were full of Ingersollism, and thought that Christianity was worn out. But they have found that there is nothing in infidelity. It tears down, but does not build up. It does not give anything."

—RIGHT READING. Two or three weeks ago we quoted the opinion of Joseph Cook about reading for the young. We are glad to be able to add another utterance of sound sense on the same question. Ex-President Cleveland in a recent speech under the auspices of a Free Circulating Library, spoke of the importance of diligent and systematic reading by young people, adding concerning the character of their reading these good words:

The boy who greedily devours the vicious tales of imaginary daring and blood-curdling adventures which in these days are far too accessible to the

young, will have his brain filled with notions of life and standards of manliness which, if they do not make him a menace to peace and good order, will certainly not tend to make him a "useful member of society." The man who devotes himself to the flash literature, now much too common, will almost surely degenerate in his ideas of public duty, and grow dull in the notions of the obligations he owes to his country. * * * So, too, the young woman who seeks recreation and entertainment in reading silly and frivolous books, often of doubtful moral tendency, is herself in the way of becoming frivolous and silly, if not of weak morality." If she escapes this latter condition she is almost certain to become utterly unfitted to bear patiently the burden of self-support, or to assume the sacred duties of wife and mother.

—ACADIA. Mr. Mark Curry of Windsor, N. S. has intimated to the Senate and Governors of Acadia College that he will be responsible for the salary of a Professor in any new chair that the Government of the college may think best to establish. He intends to permanently endow such chair. This is a generous offer, upon which Acadia is to be congratulated.

What new departure the College may make some time soon is hinted at in this extract from a letter of President Sawyer to Dr. Saunders. He says:

I am persuaded that we owe it as a duty to our people and the country to provide a different sort of education for the young men who come from the farms and country places.

The professions are full and departments of labor that need intelligent and trained young men are not properly supplied. The country is not developed as it might be, and society is not improving as it might. The business men of the country ought to enable our Academy to open a Manual Training Department connected with a somewhat broad English and scientific education. This would do more for the country than bonuses and syndicates and all that sort of thing. It would keep our young men at home and prepare them to open new farms of business, and do business on better principles. It would tend to draw off some from the college course, but this in the end would prove a gain. If I had my way, I believe I would cause this enlargement to be made at once.

The Resurrection.

The chief importance of the resurrection of Christ lies not in what it was to Himself personal by not in the mere fact that he was able to survive the tomb. He need never have entered it, had He not been prompted to do so by His love of perishing men. He was not subject to death. Death had no dominion over Him. Heaven was His country, and eternity His habitation. It is in what it is to us that the chief importance of His resurrection consists.

The first assurance to us of victory over death is the assurance that all He ever said concerning Himself and of promise to men is true. The resurrection was the crowning miracle of His miraculous career. By miracle He came into the world, and by miracle He departed from it. And upon this greatest miracle He was willing to hinge all His claims and base all His doctrine. Had He not risen from the dead, all His claims would have been rejected. He would have been conquered, not a conqueror. His disciples would have been scattered, retaining nothing but a memory—a memory of His good life and of hopes cherished and disappointed. But He rose! And "He ever liveth." As He said to John on Patmos, "I am He that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and death."

A living Saviour is a life-giving Saviour. And He confers power to relieve souls by which they rise to a new life—a life of holiness and joy. Paul tells of this new life, saying, "I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." And this miracle of the new life in man is no less wonderful than that by which Jesus, who laid down His life took it again. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Is Christianity Gaining?

A writer recently asked Joseph Cook if he thought religion was making satisfactory progress. Mr. Cook thought for a moment and then said:

"Yes and no. I believe parts of the world are growing better and parts worse. Most foreign nations are making marvelous progress. The whole world is open to preachers of the Gospel. There is no gate that is not practically unlatched, and hardly a gate that is not wide open to the man with the Bible under his arm. Such conditions were never known before. It seems to me that in the great cities and centres of civilization there is a falling off. Cities are becoming very defiant in their organized form, and

especially in the whiskey rings and their allies.

"There is no school of infidelity that is intellectual and respectable in our time. The mythical theory put forward about the opening of the century in explanation of the origin of the New Testament, has been thoroughly overthrown, and no longer needs an answer in educated circles. As to the vulgar infidelity of the time, represented by Ingersoll and Bradlaugh, it is by no means abreast of infidel scholarship. It is half chaff and half chaffing, and has less and less influence on the men who love clear thought and who read all sides on every subject. My impression is that the school of agnosticism is the most dangerous form of modern infidelity, but that its chief support is a clique of writers whose homes are in London and who get a wide hearing because of the peculiar facilities they have for reaching the public ear. Prof. Huxley leads this clique, and the little band of London agnostics is driven round and round the hill of London journalism, and seems to be an endless army because some portion of it is always in sight and on the march. But the company is really not a large one. A great majority of the foremost scientific men of Europe are sound Christian theists. The philosophy of Herbert Spencer as a warning moon; but the spiritual theism, represented by the philosophy of Hermann Hertz and his successors in Germany, and by ex-president McCosh here in America, is a waxing moon, rising with God behind. The materialistic forms of the doctrine of evolution have not often been championed by thoroughly educated men within the last decade.

Western Letter.

This state (Wisconsin) is being stirred by a public school agitation. The law is now, that in all public schools "every child of school age shall be taught reading, writing, arithmetic, and United States history in the English language." The demand, "in the English language," is where the shoe pinches. In connection with two churches—Roman Catholic and Lutheran—there are quite a number of parochial schools, attended by children whose parents are Germans, Danes, Swedes &c. The priests and ministers of these two churches, in the interest of the parents and children, they claim, antagonize the law, and say it must be repealed. They insist upon each child being taught in the public school in its own language. The "Bennett Law," as it is called, not only makes the condition named, but also contains the principle of compulsory education. At the bottom it is really a contest between the church schools and the state schools, and the old question of state interference. To any reasonable person, looking at the question apart from all other issues, it does seem strange that the official language of the nation must be ignored in the public schools. In Canada the terms of Confederation admit of English and French as the official language of the Dominion. Here it is different. The opponents of the law say that the purpose is to abolish foreign languages, and that the law is an interference with personal liberty. That is a false and delusive cry. The personal liberty cry causes one to wonder what such men are; why they don't take to the woods, and get out of civilized society; why they don't blot out, if possible, the ten commandments. The fear is that a wise and just law will either be repealed or amended, to suit the interests of party votes.

A decidedly new thing has just happened in the church world. A body of Christians, called the Evangelical church, numbering 200,000 members, had up to a recent date four bishops. For one cause and another they have all been suspended. The origin of the trouble was jealousy, which speedily became slander. "Behold how great a matter a little fire kindleth!" For some years the broil has been going on, and now that they have put aside their bishops they have not ended their troubles. The outlook is that the body will be rent in twain, and its usefulness destroyed. It was once said of a well-known preacher that in preaching he was so "hid in Christ, that you could not see the tips of his fingers," a merit of excellency which all must admire. If that "excellency" had prevailed in the "Evangelical church," the wretched state of things, a scandal to religion, would not now prevail. Principle and righteousness are not to be confounded with personal spite and vain glory. The healthy spirit of forbearance, in wholesome charity, goes a long way towards making the rough places smooth. There can be no doubt that often leaders are called upon to forego rights, in the interest of a larger good. That doesn't mean that always leaders are to be characterized by the "softness" of "peace at any price." Offences come,

difficulties arise; and what is best to do a large wisdom, a Christian spirit alone can determine. Rules and maxims are good indicators, but at best they cannot always show a plain path. The principle, "do all to the glory of God," in the light of the example of Christ, is one that alone can help in the varied experiences of a chequered life.

Last Sabbath a leading minister here told his people that they and other churches had too many meetings on the Sabbath. So many different services, he said, made the day one of labor instead of rest; that the "furious" age in which we live, the sharp competition, the rush of things so exhausting, demand more leisure. Men in middle life were broken down. His remedy was to begin at the house of God. Closed nearly all the week, he would extend the shut-up plan into part of the Sabbath. Many think the idea a good one. As I read his sermon I wondered how it was that he should have overlooked the fact, that the services of the Sabbath, by their character and variety, are just what mind and heart need. In themselves they are, by the change, a rest. Why should he begin to see the remedy in less services on the Sabbath. The Spirit of the New Testament clearly indicates that it were wiser to begin at the other end. Further, the demand of men is for less hours for toil. A general movement is swinging round the world for "eight hours a day." In the interest of the world, and the welfare of men it would seem wisest to have more church and less world.

T. H. SIDDALL.

Racine, Wis.

A Brahmo Wedding.

We had the pleasure of attending a Brahmo wedding. Their preacher himself brought the invitation printed in Bengali, and after reading it to me he said, "I entreat of you, that you and your husband will come." However, special urging was unnecessary for we were very glad of the privilege. The Brahmos are the sect with which the name of Keshub Chunder Sen is so closely connected. They profess to believe in one God, to have no caste distinctions and to discard child-marriage but they do not believe in Christ as the Saviour.

The hour was 7.30 p. m. Little lamps guided us to the entrance. Inside the large courtyard was profusely decorated with flags, banners and flowers. Openwork screens were on two sides, from behind which the ladies were enabled to get a view of the proceedings without being seen themselves.

We arrived early and were conducted behind the screens to the inner apartment. Here we were received by the bride, a pretty intelligent looking girl of sixteen or seventeen. She appeared quite at ease and even conversed with the gentlemen of our party. Her head and face were uncovered. She wore a delicate pink cloth, a green satin jacket trimmed with gold lace and a great many ornaments. In the same and in adjoining apartments were perhaps a hundred or more other women but they were huddled in the darkest corners and none of the gentlemen got a peep at them.

Presently there was a sound of music and a cry, "The bridegroom comes." Like the virgins of old we went out to meet him. He was given a seat on a mat and surrounded with flowers. Chairs were given to us and then the ceremony began. First we were each presented with bouquets, then we were liberally sprinkled with rosewater, and not only us but the whole crowd of Hindoo, Brahmo and Christian spectators. After that we were decked with garlands and a silver dish containing otto of roses was passed in which we dipped our fingers. The native instruments struck up and the singing began. It was a low, soft, chant. The singers, sitting on the floor, kept time with their bodies. The rows of dusky white-robed figures decked with flowers, the air heavy with perfume, the slow, monotonous music, and the peculiar accompaniments of the instruments combined to impress the senses as only such an Oriental scene can.

A long prayer followed. Then the bride's father, an old white-headed elder arose and demanded to know if there were any reasons why he should not this day give his daughter in marriage. The occasion appears to have been auspicious for the ceremony proceeded. The father-in-law presented the bridegroom with a ring, a cloth, and a large brass plate on which were perfume and flowers. Two elders then conducted the bridegroom behind the purdah. After a little time he reappeared, there was loud whispering behind the screen and then the bride followed, her head covered with a red and gold cloth. She was seated on the mat facing her future husband. The ceremony was long and I will give

only a few extracts. The bride's father addressing the groom said, "On the 7th day of the month Phalgun, on the 14th day of the waning moon, in the presence of the All-Seeing God I make over my beloved daughter Raj Kumaree, adorned with jewels, to the Brahmo Ram Krishna Sahu, son of Bhagaban Sahu." The groom replied "I accept the charge of your daughter Raj Kumaree in the presence of the All-Seeing God. The father then requested the groom to allow the lady liberty of conscience, to give her the necessities of life and to permit her to enjoy herself, and again said, "take her with her jewels." The groom replied, "Be it good, I accept your daughter with her jewels." The right hands of the contracting parties were then bound together by a wreath. The groom then repeated after the elders, "In wealth, in danger, in happiness, in sorrow, in health and in sickness. I shall care for you till my last breath." The bride repeated the same after him. "Let my heart be yours, yours be mine and both be God's," said the bridegroom. "Let my heart be yours, yours be mine and both be God's," whispered the bride. "I will be your companion you will be mine and may our companionship never be broken, said the groom." The bride repeated it after him. An elder then took a hand of each and led them behind the purdah.

While the ceremony had been in progress there was no slight disturbance behind the screens. The ladies crowded into rather close quarters and anxious to witness the affair manifested their emotions by loud whisperings and ejaculations. The babies cried, and appeared to have a decided tendency to roll from under those obnoxious purdahs. An elder stood by the screens waving his arms and calling out, "Stop that noise." "Be quiet in there," and finally used an expression which being literally translated means "Shut up."

We too, were led behind the purdah and found the pair seated side by side on a beautiful mat surrounded by velvet cushions. The bride was downcast and blushing, the groom's round fat face was beaming with pleasure. We gave our congratulations and departed.

CLARA I. BOYER.

Balalore, 22nd Feb. 1890.

Religious Miscellany.

—Bishop Taylor's health is reported as somewhat impaired, his bronchial trouble being no better.

—The new church soon to be erected in Brooklyn, N. Y., by Rev. S. B. Halliday's congregation, is to be called the Beecher Memorial Church.

—There are in the Congregational denomination seven hundred and fifty-eight congregations unprovided with pastors, or nearly twice as many as there are students of all denominations now in the seven Congregational Theological Seminaries.

—Rev. B. F. Kephart, a missionary in Liberia, gives the following as a part of the cargo of the steamer that carried him: 10,000 casks of rum, eleven cases of gin, 460 tons of gun powder, and fourteen missionaries—all on their way to Africa.

—Secretary Arnold, of the British branch of the Evangelical Alliance, announces that the next Ecumenical Conference of the Alliance will be held in the city of Florence, Italy, in April, 1891. He says that for several years past it has been in contemplation to hold one International Conference in Italy, but the way has not been open until the present.

DENOMINATIONAL NEWS.

CORN HILL, K. Co.—The special meetings held at Corn Hill by the pastor, Rev. A. C. Thompson, have been blessed to the church, which has been much helped. Baptism was administered last Sabbath.

LOWER PERTH, V. Co.—The Lord is blessing us with a gracious revival at Lower Perth. Four have been baptized. Others will follow soon.

J. J. BARNES.

MARYSVILLE.—The revival at Marysville is progressing encouragingly. A great many are manifesting an interest, and there is a large number of seekers. Last Sabbath Bro. Downey baptized seven converts, and on Monday one more. The meetings are being continued this week.

DONATION.—Last evening about forty people of this place, representing several denominations met at my house. The ladies prepared supper, which all seemed to enjoy. Mr. Sonah, Chairman, presented me, on behalf of the people, \$18.00 in cash and \$24.00 worth of useful articles. Speeches were made by Messrs. D. Gullison, S. Merrill, and G. W. Carpenter. I replied to the address of the chairman expressing my thanks for the thoughtful kindness which had prompted the

generous donation. It not only showed their regard for me as their minister, but their interest in the work of the Lord. May He bless them all. I think there is promise of an ingathering here soon. May the Lord hasten it.

R. W. CARPENTER.

Stanley,
Apr 4: 90.

HOULTON, ME.—Let me again report myself through your columns. I read carefully the letters from my brothers as they report their work; perhaps they may read with interest my report. I have been as busy as a bee as my report for March will show. I have visited sixty-two families, preached twelve times, attended twenty-one social services, been to singing school eight times, attended one funeral, and united one couple in marriage. This, besides the work of the Sunday-school and the Ladies Sewing Society, together with study, has kept me busy.

I am glad to report that the prospect is more favorable now than it has been at any former time since I came here. One young lady of the Houlton congregation professed conversion, and others are interested. Last evening the hand of fellowship was extended to a young man, who came by letter into the church. Another feature of my work which is to me very encouraging is the fact that very many young people attend. Young men and women who had been going to other churches or not going at all, are now regularly seen at our meetings. These people were tired of a hobby, but enjoy the gospel.

I am not in a position to say whether I shall remain another year with this people or not. If I consult the majority I shall remain. Some few radical "second work" people do not enjoy my labors. But it seems to me as much my duty to oppose error as to more directly preach truth.

Weather exceedingly fine and pleasant; sleighing good, plenty of snow.

J. E. GOSLINE.

SAINT JOHN.—I drop you a line to let my friends know through the medium of the paper, that the worst part of the sickness that has confined me to my bed for the past ten days, is past, and the symptoms are now all prophetic of a speedy recovery.

I was intending holding some special meetings, the past week; the indications seemed to make it a necessity, but I found myself utterly unable to attend a single appointment since last Thursday week. Bro. Babcock very kindly and acceptably supplied my pulpit on Sabbath last, and the brothers and sisters have made a special effort in rallying to sustain the social meetings. They speak of the interest as very encouraging.

You might perhaps ask what was the trouble? Well, I don't know; I was just sick, sick all over, so sick that I could not tell any one where it was the worst. I know that the Doctor, from the very first, had an idea that he would discern a first class case of Typhoid Fever, and he diligently searched for the symptoms. I, too, found myself sympathizing with the Dr. in his search, and was never gladder of anything in my life than to know that his search was in vain. Fever I had and had enough of it, but thank the Lord, not Typhoid. So through the skillful treatment of Dr. Emery, the very best of nursing, and the blessing of God, I am in a fair way to recovery.

If such a lesson was needed to bring me into close sympathy with the many sick around me, I think I shall approach the bedside of the suffering with a keener sense of their affliction, and be able to offer them more intelligent help. Again, a lesson helpful to one's congregation may be learned even by so short a sickness of their pastor. Perhaps some are enabled to appreciate as never before, how needful a pastor is to the spiritual encouragement and strength of the church, and will set higher value upon his labours of love. When brothers and sisters see the one, who for so many years has stood by their side with cheering words of hope, in the hour of their deepest sorrow, who has held the hand of the sick, as passing down the "Valley" and into the "River," who has put his shoulder under their burdens of grief, and assisted by his sympathy and prayers to bear it when they see him prostrate, helpless sick, it calls out this love and sympathy as nothing else can and makes the bond of Christian affection that has hitherto bound them imperceptibly together, a more real tangible thing, instinct with life, expressed in self-sacrificing efforts. I shall certainly not soon forget the many expressions of sympathy and affection my people have manifested for me during my illness. Every one seemed delighted to be permitted to contribute in any way to my welfare, and scores of anxious ones stood waiting to lighten any burden. May God richly bless my dear people, and may

this slight affliction nearer to each my earnest prayer.

Rev. Jos. No. assisting Rev. G.

FROM REV. T. health is not feeling the effect. I am, I am my regular appointment been able to en I hope that wh comes I may be the will of people very much with them. O good, and the The people are demands of my Lower Ridge on a license to preach young men—Bro of Rev. W. H. the churches Johnston until Lord bless our reason to thank and qualities of by the will of C

Apoahqui, K. Apr. 2, 90

CAPE ISLAND, ent of the Star writes of the New Island churches labours thus:

The coming of us, about the has been owned the conversion of souls, and the more through his is preaching at that have been Island since he on and South S. four preaching Centerville, Cla and South Side, experiencing a Meetings are be house for the project for the started, which w of worship. I time they may object of their wi the satisfaction of stroke put on a preaching is being week, and pray every week. carry on his gr of yours in Chris

PORT MEDWAY my interest in column, and am report progress in Baptist field.

For a fortnight special services i The evening serv ed and we had go backsliders were converted, many whole church l Mouton, church much better, and better days all field. "In due if we faint not, Grace, and Free us hold fast the without waverin

Apr. 2: 90.

HOME MISSION Miss. Executive report to this da able to say that is quite prospero ing some specia though the att workers are few, young workers i members are eit or have so many it is almost in attend. I am g that Bro. Geo. and hopes soon place in the chur at Arthurette h on the eve of M of Mr. Thomas, able evening w sented me with James Watts of ganized a Divisi enance here with of thirty-five. circuit are very to try by ever, year's mission a and profitable the people at Basket Social school house. A tainment I was of Thirty Dollars express my th months spent calls, conducted meetings, and mons. I have Dollars and six Home Missions will pay for th and that soon I to report that s

Arthurette, V. Apr. 2: 90