

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 needless 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, SEPT. 17th, 1890.

—We are expecting to have remittances from several hundred of our subscribers this week.

Those from whom we have heard within the last two weeks have our hearty thanks. We trust the others will not fail to forward their subscriptions. Everyone who owes anything should send it at once. If at all possible, attend to it as soon as you read this.

—Do the best you can. The wisest and greatest cannot do more.

—Says "Zion's Herald": He who compromises the truth in public speech is wickedly recreant to men as well as to God.

—CATHOLIC CONGRESS. A Congress of Roman Catholics is to be held at Liege, Belgium, this month. Representatives from every Catholic country in the world are expected. The temporal power of the Pope is one of the chief subjects to be considered.

—CANDIDATING. A Presbyterian church in Toronto, being without a pastor, heard candidates for four months—a fresh one each Sabbath, and then had a list of sixty-nine applicants still unheard. Vacant pulpits must be scarce in Ontario, and vacant preachers plenty.

—WHY PRAY? The Pope says he is praying and will continue to pray for the rest of the soul of the deceased Cardinal Newman. At the same time he says he is confident that the Cardinal is in heaven. If in heaven, why does he need prayers? If not in heaven what good will the prayers do?

—"SELL ALL." The command of Christ to the young man in the Gospel to "sell all," comes to every one at some time in some form. And every one who becomes a true disciple obeys. Dr. Lyman Abbott puts it thus:

"It came to Peter and James and John and Andrew, when Christ bade them leave all to follow Him, to become fishers of men. It came to Paul when Christ bade him crucify his pride and go into Damascus, and take his instructions from one of the despised and persecuted Christians, who would tell him what he should do. It came to Luther, when Christ bade him forsake the church of his fathers and of his childhood; to Coligny, when Christ bade him abandon wife and home and peace; to William of Orange; to the Puritans; to John Howard; to David Livingstone. In one form or another it comes to every Christian; for to every would-be Christian the Master says, 'Give up your property, your home, your life itself, and take them back as Mine, and use them for Me in using them for your fellowmen.' He who cannot, does not do this, is no Christian."

—THE CHRISTIAN AND MISSIONS. A good Christian, says Canon Liddon, cannot be other than eager for the extension of our Lord's kingdom among men, not only from his sense of what is due to the Lord who bought him but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own inmost life. When he

finds comfort in the power of prayer, when he looks forward in humble confidence to death, when he enjoys the blessed gift of inward peace—peace between the soul and God, peace between the soul's various powers and faculties—he cannot but ask the question, "Do I not owe it to the millions who have no part in these priceless blessings that I should do what I can myself, or through others, to extend to them a share in this smile of the Universal Father which is the joy and consolation of my life? Can I possibly neglect the command to make disciples of all nations?"

—DON'T SHILLY SHALLY. That was the advice given to the brilliant Wendell Phillips by his invalid wife, when she feared he might hesitate about taking the grip with a great and strongly entrenched evil. And he acted on her advice, and, in the face of bitter opposition and personal danger, became one of the great champions of human freedom, whose memory is held in respect and affection for his faithful and powerful service. So now, men should not shilly shally. Have convictions, be true to them, never compromising the truth.

—HIS INDIA TOUR. In a farewell meeting in Brooklyn, N. Y., Dr. Geo. F. Pentecost spoke of his feelings about India and his plan of the work he desires to do there in the evangelistic tour he is about making. He believes the great break in heathenism will begin in India, and thinks it is not far off. And when the expected awakening comes there, he thinks it will be followed by a widespread awakening on this continent. He said:

"There are 5,000,000 Hindoos—young men—who speak English. We are going to reach them. They have never been evangelized. Occasionally a lecturer like the Rev. Joseph Cook will drop in among them; but he is gone in a week. What they want is preaching every day for six months. All has been touch and go so far. We go to preach and not to prove the Gospel. Disabuse your minds of one thought. We don't purpose to convert India. We only intend to do our share. If we come back without having made any visible impression, we won't feel disappointed. Fifty blows may be necessary before the rock of heathenism is split. We hope to strike one of those blows. The Hindoos say that as the English go to India they drop their religion in the Red Sea, hoping to find it there as they go back. The people of India are profoundly religious in their way. They look on our missionaries as being merely men who are hired to conquer their religion with our own, just as they were politically conquered by the English. They judge our religion not by our missionaries but by the English people among them, seven-tenths of whom are there to trade and not to set a religious example."

"We will go first to Calcutta, where we will open an evangelistic mission and begin on the English themselves. From them—having by the help of God brought them to a condition where they can exemplify and reflect the Gospel—we will proceed to evangelize the English-speaking Hindoos. After them, Providence permitting, we will evangelize the half-breeds. We hope to make a break among the high castes. Don't think we are proud because we are going to work among the high castes. We have chosen them because no work of evangelization has ever been done among them. Finally, we are doing this work strictly at our own expense. If anybody feels moved to chip in and help us pay our current expenses, all right. But we are not begging. Personally, I will pay my own expenses. We are a voluntary mission, representing no society and no fund. During my four years of evangelistic work only four members of this church have ever given me a penny. I never asked for funds. Pray for me."

—WOULDN'T GO. Cardinal Taschereau did not go to a dinner given by the Governor General to Prince George of Wales, in Quebec, because he would not be given the place he thinks he has a right to. Regarding himself a prince of the church of Rome, he thinks he ought to have place immediately after princes of the blood-royal. And so he stayed away from the dinner. It is to be hoped he enjoyed the putting on airs, even though he missed the dinner and the hobnobbing with the young prince.

This whole precedence business is nonsense anyway. Whatever they may do in England or in other countries where they have princes, lords and the like, their rules and regulations should have no place in this democratic country. At least they should leave the church in all its branches, out of these arrangements. There is no established church here, and the ministers of one denomination have no right to a recognition not given to those of another denomination. The attempt to make distinctions between them is sure to make trouble some day. Let the whole foolish and mischievous arrangement be cast aside, and every man be given only the recognition his character merits. That is what it has got to come to some day.

—METHODIST CONFERENCE. The General Conference of the Methodist church in Canada is now in session in

Montreal. It is quadrennial, and this is the second session since the union of all the Methodist bodies in the Dominion. Nearly three hundred representatives, including ministers and laymen, are present, having come from all parts of the field. Rev. Mr. Heugstis of Halifax was elected Secretary. The General Superintendent, Rev. Dr. Carman, presides. Much interest centres in the present session, as there are several questions of large importance to be considered. Chief among them is University federation, which, though supposed to have been settled four years ago, has by the persistent action of a large minority been kept in agitation ever since. Other questions to receive consideration are, whether there shall be one General Superintendent or two, the establishment of a sisterhood, the admission of woman to the representative bodies of the church, larger lay representation, the extension of the pastoral term, &c. The precedence question, also, is likely to receive attention, and, of course, the prohibition question will be pronounced upon.

The Tenderness of Jesus.

The inspired record of the life of Jesus reveals with wonderful clearness His infinite tenderness. True, he was severe in dealing with wilful transgression. He drove out the desecrators of the Temple; He uttered burning, scathing condemnations of sinners in high places; He denounced wrong wherever he found it, and pronounced awful woes on persistent sinners; but he was, withal, the personification of tenderness. Was not His consuming love for men that made Him quick to discern the sins that interfered with their good and His gracious purpose towards them, and that gave such terrible emphasis to His denunciations of wrong-doing and its promoters?

But He delighted in ministries to the needy. His love overflowed in gracious words of cheer and hope, and in tender services lightening the burdens grievous to bear. Where the most suffering and need were He was found, soothing, comforting, inspiring hope and courage. His sympathies were boundless. With the sisters who had buried their brother he wept. What a world of meaning was in those tears. They went with gracious effect not only to the hearts of the stricken women, but they went with power to the hearts of the by-standers. They drew Martha and Mary to Him as they had never been drawn before; nor were they ever forgotten by any who witnessed the touching scene. "Behold, how he loved him!" they thought and said. And the story of His deep, strong, weeping love was told far and wide. It was repeated in Jerusalem, and in Judea, and wherever any of the company that stood about the grave of Lazarus wandered in their subsequent pilgrimages. In all the vicissitudes of their lives—in business, in pleasure, in joy, or in sorrow—whenever the name of Jesus was heard, His tears, with their soft and touching language, came up to allay the passions of the soul, to cheer the desponding, and to comfort the afflicted. They opened to them a new world of love and sympathy and devotion, they laid bare the matchless human heart of Jesus, they revealed a soul alive to every tender emotion—strung to every chord of sympathy and affection, and touched with every human woe.

And do not those tears still live and speak? Though far away from us as sight of Him, "the man Christ Jesus" still lives. "We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are." Who that has thought of His human life and its ministries of sympathy and help has not been strongly drawn towards Jesus? If the history of souls saved could be written, more would be found to have been drawn to the Saviour by the exhibitions of his kindness, condescension, love and sympathy, than by all the terrors of the law. There is something in them so attractive that the heart which is not touched by them must be callous indeed.

And in these things, as in all things, He has left us an example that we should walk in his steps. "Let this mind be in you, which was also in Christ Jesus," who came "not to be ministered unto, but to minister," who was among men, "as one that serveth." In the lives of Christians that presentation of Christ is most effectual which keeps these tender and lovely traits of character prominently in view.

JUST LIKE THEM.—In dynamiting the constable's house, the rumsellers of Acadia Mines, N. S., were simply true to their instincts, and the fiendish traffic in which they are engaged. As the Montreal Witness says, "rumsellers so habitually kill the wives and children, that no compassion for the lives of the innocent is to be looked for from these enemies of mankind."

Professional Morality.

A writer in the "Journal and Messenger" raises a question about what he calls "Professional Morality." He does not seem able to understand how a man can be innocent in doing a thing professionally which if done, not acting professionally would be wrong and wicked. There are a great many people like him. They cannot see that the morality of an act depends on whether the man does it in a professional capacity or otherwise; they do not understand that rules established by men for their own convenience and gain can, under any circumstances, supersede the law of God.

How can there be any difference? The thing that is wrong for the man as a man to do, must be equally wrong when done by him in a professional way. To claim that there is a difference is mere subterfuge. But here is the many the writer referred to puts the matter—in a series of questions:

MINISTERIAL MORALITY.

Can the obligation of a minister to his parishioner justify him in concealing crimes against society? Can he receive confession of crimes, and cover them up, without being morally *particeps criminis*, as the law holds others for the same thing? Will not the order to Catholic priests to conceal the crimes of their parishioners account for the enormous number of crimes of Catholics? Does not he who shields a criminal from punishment, by keeping his secret, share his guilt, and deserve his punishment as the law holds? Is not the enormous wickedness of Roman Catholic countries the legitimate fruit of the system? * * *

MEDICAL MORALITY.

Are physicians justified in keeping all the guilty secrets that come to them professionally? Would it not greatly diminish the number of sins of some sorts, if it should be known that the doctor would not consent to be the grave of the guilty secret? Is not this impunity the fruitful source of enormous wickedness? Has not the gallows been defrauded of very many victims every year, by this rule that physicians are required to follow? Do you ask, would not society be torn into tatters if the doctors should reveal all the crimes they know professionally? Would they have a tithe to reveal, if they were not put under the oath of secrecy? Can it be a duty to God for a physician to become a conspirator against the morals of society by consenting to hide every criminal act that may happen to become known to him professionally? Is it not according to an arrangement of God that "murder will out"? How then can a man innocently undertake to prevent the disclosure of crimes?

MORALITY AT THE BAR.

Has a lawyer a right to put himself in the way of public justice? May he, in opposition to his own convictions, and even often certain knowledge of his client, assume his innocence, and use his utmost skill to send him back to the bosom of society unpunished? May he take a bribe to turn conspirator against the order and peace of society? May he act, and tell lies, and prompt others to do so, for days together, in criminal trials, without guilt? May he, by ingenious sophistry, pervert the meaning of law and evidence to deceive unlearned jurors? May he torture evidence of the truth of which he has no doubt, to make it mean the opposite of what he knows it to mean? May he, when trying civil issues in behalf of a villainous client, employ all his skill to "bind heavy burdens" upon his client's victim? May he innocently feed his family upon bread extorted from an innocent fellow citizen? May he reject every scrap of testimony that can, by any technical objection, be thrown out, when he knows that this testimony is vital to a true understanding of the matter in issue? May he treat and accept as valid testimony the statement of a known perjurer? May he seek out and employ such to carry his case? May he magnify the testimony of his own witnesses, and belittle, discredit or deny just as good testimony on the other side? May he browbeat, irritate and vex worthy witnesses whose testimony he fears, so as to make them say imprudent things in their excitement, to be used for their dishonor or the perversion of justice? May he lay aside all the courtesies of a gentleman, and act the bully towards witnesses?

When he swears a witness "to tell the truth, the whole truth and nothing but the truth," he is at liberty, morally, to keep him from telling anything about the issue, if possible? Is he not morally bound to seek to arrive at just the truth and equity of all issues before the court? Does his attorney's oath require him to become conspirator against the execution of just laws? Does his duty to his client justify his forgetting his duty to God, and his human brother? Is not his whole duty to his client done when he stands

faithfully by him, to see that only true testimony is introduced and regarded, the proper meaning of the law presented, and only strict justice done according to his merits? What conscientious man would consent to be a lawyer if lying, deception, trickery, and injustice are included in his duties; if the securing of truth, justice and honor may be sacrificed to a desire for a victory and a fee? May he assume that all adverse witnesses are liars? Are all the amenities of life incompatible with the duties of a lawyer in cross-examinations? Are not the denunciations of lawyers by our Saviour proof that the customs of that profession were much the same then as now? How much would it reduce the length of calendars, if all lawyers aimed simply at the equitable adjustment of differences between litigants? How much would it hasten the settlement of differences if all lawyers were as desirous of a speedy settlement as the injured party is? How much would be saved to the country if all artifice, trickery, delays and double-dealing could give place to a simple desire for justice between man and man?

If the golden rule were to become the ruling principle of the profession, how many lawyers could be spared to devote their attention to harmless pursuits? Has the manner of questioning been indicative of a simple desire to put the jury in possession of the means of rendering a true and impartial judgment? Is it not likely that the attorneys on both sides know the truth of the case before they hear a witness? Have they been anxious to shape their examinations so that the witnesses should have no tendency to forget, misstate, cross themselves, or omit anything that would lead to a clear and just view of the matter at issue? Have the truth and right been the controlling motives? Are law's delays always secured in the interest of truth and justice? Do lawyers think enough of the great trial that awaits all men at a tribunal before which no disguises can appear, no shuffling, no trickery, when every man will see himself in the light of pure truth, and receive a judgment that admits of no appeal, no bill of exemptions, no new trial? Are causes tried in human courts with proper reference to that great day? Is there any secular occupation or profession capable of so great social benefit as this, if it is employed in the interest of peace, equity and justice? Is there any that is capable of so much wrong, when employed solely for self emolument and aggrandizement?

The Seminary Opening.

The opening exercises of the Union Baptist Seminary at St. Martins on Thursday last were largely attended and very interesting. Among those present were Rev. Messrs. Gates, Ford, Hartley and Black, and Wm. Peters, Thos. L. Hay, C. M. Bostwick, C. E. Burnham, A. C. Smith, M. P. P., H. A. McKeown, M. P. P., C. W. Weldon, M. P., J. E. B. McCready, Dr. F. McFarlane, R. T. Babbitt of Gagetown. At 11 a. m. the proceedings, in the Hall of the Seminary, were opened by Rev. Principal Hopper, who presided. There was singing, and prayer by Rev. G. O. Gates. The Principal made a happy speech of welcome to students and visitors. None, he said, had left the institution to go to other schools, and a good number of new students were there. The year begins with about 100 students, which is thirty more than were enrolled at the beginning of last year. He expected a year of prosperity. He proceeded to deliver an address on the Seminary as a Christian Educator. From a report of it in the *Sun*, we clip:

What is education and what is its object are questions that have been variously answered in different ages and lands. It remained for Jesus of Nazareth, the world's greatest teacher, to broaden the conception and work of education. In Christianity education has taken to itself a significance many-sided and entirely unique. If we may venture upon a definition it would be something like this: Education is the harmonious development of man so as to make the most of himself, promote the best interest of his neighbor and the honor of the eternal God. That system of education is defective which overlooks ought that goes to make a man and provides not for his proportionate culture. It must take cognizance of the fact that man is a member of society and has multiplied relations to his fellow-man. And above all this it must recognize the truth that while man is the chief of all earthly creatures and has dominion over them, he is the servant of the most high God and destined to an endless life. In early days physical education was carefully cultivated. Later on mental training received attention, but the last quarter of the present century, may emphatically be called the age of the awakening and development of spiritual life. Never before have the questions of man's relationship to his creator and the possibilities of human life been so widely and profoundly canvassed. It is well to train the body to develop the mental powers but in these processes there must be no ignoring of man's moral and religious nature. A many

sided symmetrical education is what our true well being demands. In our own province provision has been made for the education of all in our free public school system which has its crown in our provincial university. The system is weak in the matter of provision for what is termed secondary or academic education. The public schools and the university are doing good work, but it must be admitted that they need much in modification and improvement to meet the reasonable demands of to-day, to say nothing of the Christian instruction which must be largely lacking in a state university. As matters stand in this province today the most imperative need, whether we consider the provision made by the government or by denominations, is academic education, and this education we believe should be provided by the Christian denominations rather than by the state, and for the following reasons:

1. All our people are practically agreed in supporting the free public school system.

2. Many are unfavorable to this system being expanded beyond the superior and grammar schools, alleging that the state does its whole duty in providing for common school education.

3. Many believe that when the scholar reaches the point where he must leave home for the academy he should not at that critical age be left without home and Christian restraint such as the boarding school under Christian control affords.

4. It is almost an axiom that the government should not do by a tax that which the people will do for themselves voluntarily equally well, and it is claimed that the denominational academies and colleges as already established are fully equal if not superior to provincial ones as now existing, or as the province has ability to create.

5. As this is a Christian country Christians hold they are under obligation to conserve and broaden the Christian privileges we enjoy, and this can best be done by putting the image and superscription of Christ in the higher education of the country, just as the Christian home and Sunday school keep it upon or in connection with the common school. Some peculiarities in our methods have from the first planting of our seminary obtained. I refer to two particulars, viz: co-education and Bible study, these two elements of our work to-day are, throughout all Christian lands, finding wide endorsement and becoming prominent features of higher educational work. The seminary began its work in laying down the proposition that our young women, equally with our young men, needed the advantages of higher education, and that both sexes could best be instructed in the same institution. The wisdom of this plan is finding a wider acceptance and adoption to-day than ever before. The seminary from its first has given more or less Biblical instruction and to-day gives special prominence to that work. Within the last decade there has been a great waking up to the importance of the subject, so that now the officers of all such schools are in some way providing for Bible study. It is beginning to be felt universally in Christian lands to be wrong to thoroughly acquaint our young people with the history of Greece and Rome and leave them profoundly ignorant of the history of the race and God's chosen people and the life and teaching of the world's Redeemer as revealed in the Bible. Co-education and Bible study to-day find a fuller exemplification and wider range in our seminary than in any other academic institution in the maritime provinces. Whilst our seminary prepares students for matriculation in Acadia or any other college, it offers a course of instruction as wide as that of any other male or female academy in these provinces. Two considerations seem to make it imperative for us to stand by this institution and work it up along the lines of its adoption, viz, loyalty to our country and loyalty to Christ. Patriotism has to do not merely with material possessions, but with civil and moral rights and privileges. We love our country not for its hills and valleys, its wealth of land and sea, but for its social, civil and religious privileges. And whatever tends to raise the estimate of these advantages and cause us to guard them more carefully ought to be sustained even at some sacrifice. Such an education is to-day being recognized as just and a marvellous revival is now taking place in all Christian lands giving emphasis to moral and religious culture. The seminary aims to do its work in harmony with the more recent trend of educational progress.

Following the Principal's address were brief addresses by A. C. Smith, M. P. P., Rev. S. Mc. Black, J. E. B. McCready, C. W. Weldon, M. P., Rev. G. A. Hartley, R. T. Babbitt and Rev. Mr. Ford.

The visitors, teachers and pupils were then summoned to the dining hall where all were given a trial of the excellent fare which the institution supplies to the large "family" within its walls.

In the afternoon a meeting of the board of directors was held, at which a great deal of routine work was disposed of.

In the evening a musical and literary bill of fare was provided, the programme being as follows:

Piano solo.....Miss Annie Vaughan
Solo.....Prof. R. A. March
Readings.....Miss Powell
Solo.....Miss Whitten
Piano duet, Misses Rourke & Wallace
Solo.....Prof. March
Reading.....Miss Powell
Piano solo.....Miss Annie Vaughan
The staff, ten teachers in all, is the same as last year with three exceptions: Prof. Lewis takes Prof. Warren's place, Miss Lyford is preceptress instead of

Miss Wilkinson the place of M. education. Mrs. Scribner's tated her retir

year's work. to be still fur report tells us on the day of applications fr Province, Prin Nova Scotia, to the Semin already all tak to obtain acco where, pendin upper sto needed for year afford gratify larly of the present offic

OUR BOYS.—

seem to be ju write a letter those very goo ary one as you me over two a cook. His but very poo knew what i eat. He beg washing dish We all liked one could r No one was s every way. interest in bo to send him a chance to im had already v ular exami how pleased our intention was done th dishes rattled it would seem to b off the table they fell ag seemed to t The last thin came out of the china man grass and lef As the sch from here h pound. He in a mud bo companion another tim He is doi taken two one in Bibl food has chee our pale up into a tall I sometime am losing u his school fr from my sid to sit and country. soon for he tion in a fe be a teacher ceed him, a to their fe well repaid they have

Balasore, J.

—Prof. talking Ch Tokyo and of Septem do much g —Forty Orleans, m are carryin the Chinese —Ira D Dr. Georgi gelistic mi able to lea of prior offered to back of bins, who go in his —"The ment amo country to sions, don 000 contr the projec deceased, pressing pulse th \$125,000. —Rev. missiona from his "The ch of this, a firmly ro nor pers though it is not gro ity is alr is felt all —Mr. the opr 1,863 lac