

TERMS NOTICES ETC.

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

Terms \$1.50 a year, in advance.

If not paid in advance the price is 2.50 a year.

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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 result in less confusion and mistakes.

All communications, etc., should be addressed to RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

Religious Intelligencer.

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

WEDNESDAY, APRIL 16th, 1890.

Will our subscribers be so kind as to look at the figures printed on their labels each week? They indicate the date to which it is paid. If they don't show the subscription paid for this year, will they please forward at once?

A FORWARD STEP. The President of the United States is about to appoint, if he has not already done so, a commission to examine into the liquor question. The commission will consist of five members, and, of course, will be chosen for their fitness to make a careful study of every phase of the question. If they do their duty faithfully they will be able to present a report of a most impressive and even startling character.

The fact that such a commission is to be appointed is significant of the growing strength of temperance feeling and purpose in the United States as elsewhere.

IMMERSION. From England there comes the report that in certain church quarters a movement is on foot to revive the practice of the immersion of infants, according to rubrics. The babe of a minister was recently immersed, and in that minister's parish he custom is to be followed. But the aptism of a babe does not fulfil any scriptural requirement any more than sprinkling one does. "See here is water; what hindereth me to be baptized? If thou believest with all thy heart thou mayest." Baptism is enjoined upon believers. Babes can hardly be regarded believers.

THEY SAY. About the worst talker, except perhaps Satan himself, is the fellow who begins every sentence with "They say" so thinks "Knoxonian," and he is right. He says of him: "Ask him who says? and he never can tell you. Ask him who are 'they,' and he never knows. The plain unvarnished fact is that conversers who always begin their sentences with 'they say' are scandal mongers dyed-in-the-wool and dirty. Give 'they say' men and women a wide berth. A sub-division of this class do their work in a way of their own. Wishing to make a cowardly attack on a woman they say, 'If she is not slandered' she is so and so. Of a man they wish to stab in the back they say, 'If he is not badly maligned' he is this or that or the other bad thing."

The people who hide behind a "they say" are a mean class and make much mischief and heart-burning.

NOT NECESSARY. "Lord, give us a good opinion of ourselves," was an old Scotchman's prayer. He may have needed to offer it. But it is not very generally necessary. There are more who need to pray to be helped to "not think of themselves more highly than they ought to think."

THE MISSIONARY SPIRIT. The spirit of Christ is the true missionary spirit. It does not confine its sympathies and activities to any particular locality, country, race or time. It understands, rejoices in, and endeavours to obey Christ's parting command, "Go ye into all the world and preach the gospel to every creature."

INDIVIDUAL INFLUENCE. Each one of us, said the good Dean Stanley, is bound to make the little circle in which he lives better and much happier; each of us is bound to see that out of that small circle the widest good may flow; each of us may have fixed in his mind the thought that out of a single household may flow influences that shall stimulate the whole commonwealth and the whole civilized world.

GOOD ADVICE. Dr. Behrends, in the closing lecture of a series delivered to the Divinity students at Yale College, gave them many valuable practical suggestions. Among them was this, which may with profit be remembered by all young preachers. He urged them to do their best on every occasion, saying: Do not hoard your resources, doling them out by weight and measure, holding back more than you give, from fear that no new supplies can be gathered. Empty the cupboard. This is excellent counsel. The practice of laying aside choice sermons for special occasions and waiting for rare occasions to bring forward one's reserves cannot be commended. The motives which would lead a preacher to practice this sort of economy are questionable. If he has a choice message he has no right to keep it back for an opportunity of display. It is bad policy. The more completely the preacher uses up all he has at hand, the fresher will be the supply he will bring on the next Sunday. Sermons will not bear keeping too long. It is as important that the sermon be fresh as that bread be fresh. The fear that the stock will run low is an unworthy feeling.

DANCING. In Germany dancing is a passion with many people. Its effects are so apparent and increasing that the Government has been moved to take steps to check it. Certain holidays have in many places been devoted almost exclusively to dancing. The following regulations have been issued and their observance will be enforced:

Dancing is not to begin until the afternoon, and in no case to be continued later than eight o'clock. None but the school children are allowed to join. Those to whom the moral and religious training of the young is entrusted are enjoined to use every means to stop dancing altogether, and to organize children's games under the superintendence of the teachers. Boys or girls who are preparing for confirmation are forbidden to join the dances.

Perhaps no regulations would meet the case of the people in this country who, of all grades of morality, mingle in the indiscriminate fashion, many of them but scantily clad, in the ball room. Their moral sense needs educating.

CIGARETTES. The bill, introduced by Dr. Stockton, and which has passed the Assembly and will, doubtless, become law, to prohibit the sale of cigarettes to minors, is a needed law. The cigarette habit is widespread, and has already wrought much evil. The new law makes it an offence to sell cigarettes to persons under sixteen years of age, and provides that offenders shall be liable to a fine of \$10.00 for each offence.

A SPLIT. Difficulties have arisen in the society of "The King's Daughters," resulting in a division. The Central Council, the governing body, was captured by Unitarians, who threw out all distinctively evangelical teaching. A Unitarian publication said of this movement, "We are now satisfied, since the King's Daughters make Christ a Saviour as General Grant was a saviour." The evangelical members of the society, who are said to be the great majority, are grieved at the action of the Central Council, and are withdrawing. Those who believe in Christ as a Divine Saviour and those who regard Him as a kind of General Grant cannot work very well together for the advancement of the kingdom of heaven among men.

VERY SUITABLE. Exodus 18:21 has been suggested as a good text about election times. It is certainly one that may well be pondered by christian men when they have to make choice of representatives. This is it: "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens."

A "DANGEROUS" BOOK. The Supreme Court of Wisconsin evidently regards the Bible as a dangerous book. By a recent decision the Court affirms that the use of the Bible in any building belonging to the public to be unconstitutional, and as coming within the meaning of the word "sectarian,"

thus branding the Bible as a sectarian book, and, as such, not to be read in the public schools. The court was moved to the decision by a petition from Roman Catholic citizens of the state, who in the presentation of their case alleged that the reading of the Bible would lead to "dangerous errors, irreligious faith, practice and worship."

A most extraordinary statement for any body of people calling themselves christians to make. A strong feeling has been aroused by the judgment of the Court, and the case will be appealed to the Supreme Court of the nation.

"To Every Man His Work."

The Christian church is represented as a vineyard. In a vineyard there is much and varied work to be done. If the vineyard is to accomplish the purpose of its existence, if it is to bear fruit all the work necessary in it must be done. If it is neglected or even carelessly done loss will ensue. The church has a great variety of work, and upon its being well and faithfully done depends the true life and success of the church. One man cannot do it all. There must be co-operation, each member doing his part. There is in the church at large, there is also in the average local organization, sufficient diversity of talent to meet all the demands. Each one doing what he can, what he is adapted to, all uniting their efforts in a common purpose to advance the interests of the kingdom of Christ, success is sure.

Yet how many, professing to be disciples of Christ and having place in His church fail to appreciate the importance of the work and of their having active part in it. To all such the Saviour's words, "Why stand ye here all the day idle?" are both a rebuke and a call to faithfulness in the use of all their powers in His service. The church is no place for idlers. The cultivation of christian graces, the edification of the body of Christ, and the gathering in of precious souls is too great a work to be neglected. There is no church, however poorly it may seem to be equipped, but may, by the consecration of its members, be they many or few, to the service of Him who has called them out of darkness into light, be a positive and irresistible, moral and spiritual force in its community, and even far beyond. The degree of success in this divine work depends on the measure of individual consecrated activity.

"To the work! to the work! there is labour for all. That the kingdom of darkness and error may fall."

Serpents in the Wall.

BY THEODORE L. CUYLER, D. D.

Human life is not an open prairie, over which everybody may roam at will and do as he likes. Our Heavenly Father loves us too well to allow us to follow the devices and desires of our own depraved hearts. He has, therefore, fenced us around with His righteous and infallible Word; and some of the most vital portions of that Word are in the form of commandments. "Thou shalt" and "thou shalt not" are planted all along our pathway to define the limits between right and wrong—between what you may do and what you may never do. God never takes down his fences, or lowers them to a hair-breadth. Let the rose-water pulpit preach what they will, Sinai is not an extinct volcano in Bible theology. Churches may "revise" their Confessions of Faith as often as they choose, but the Almighty never allows His laws to be revised—or repealed. In these days we need more of the sacred authority of law in our homes, more enforcement of law in the community, more preaching of divine law in our pulpits, and more "law work" in the conversion of souls who can represent and serve Jesus Christ by keeping His commandments. The very essence of sin is, breaking down or breaking through God's fences.

There is a verse in the Book of Ecclesiastes that is seldom thought of or preached about. The little verse (which every young man ought to copy into his memorandum-book) is this: "Whoso breaketh through a fence, a serpent shall bite him." I quote it from the Revised Version. Most Old Testament scholars are agreed that the reference is not to a hedge of bushes, but to a stone wall. It was the custom in Palestine to surround vineyards with a wall of stones, and these were a favorite haunt of snakes. The idea of this pungent text is that if any one undertook to break through the inclosure of his neighbor's vineyard, he might find a sly policeman there in the shape of a snake; and the bite of the snake would be deadly poison! This is only a picturesque way of putting it that the "way of transgressors is hard," and the "wages of sin is death."

We commend this truth to those who are yet in the morning of life, thus branding the Bible as a sectarian book, and, as such, not to be read in the public schools. The court was moved to the decision by a petition from Roman Catholic citizens of the state, who in the presentation of their case alleged that the reading of the Bible would lead to "dangerous errors, irreligious faith, practice and worship."

Why? Are counsels and sermons to them especially needed because the young are worse than those who are of older growth? Nay, verily; for in the biographies of Scripture many of the most flagrant offenses—such as the drunkenness of Noah, the lecherous deeds of Lot and David, the criminal parental conduct of Eli, and the sins of Solomon—were all committed by men advanced in life. No indictments recorded against youth could be worse than these. But the prime object of all preaching and teaching in a pulpit, or out of it, is prevention. A faithful warning, well heeded by the young, may save them from the bitter experiences of character corrupted or life hopelessly wrecked. A buoy well placed, a signal-lamp well lighted, is better than all the life-boats that may be launched when it is too late. Youth also is the period of ardent impulses and venturesome risks. Commonly it is stronger at the engine than it is at the air brakes. It is immensely important, therefore, to prevent young men from attempting to break through God's fences, or even to loosen a stone in his divinely ordained walls.

Take, for example, the most familiar case of all—the temptation to tamper with intoxicants. An ounce of prevention is worth a ton of attempted cure. God has built up his solid barricades against alcoholic drinks that antedate all statutes of prohibition; with his statutes no legislature dare meddle; just as soon attempt to repeal the law of gravitation. In the solid wall of Total Abstinence are immutable principles founded on the constitution of the human body and in the inherent qualities of all intoxicants. They are not needed by the healthy; they seldom cure the sick; they involve the risk of damnation to body and soul. On the forefront of the wall of abstinence God has kindly hung this warning: "Look thou not upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly; at the last it biteth like a serpent and stingeth like an adder." Yet in spite of all warnings, millions of young men venture to break through this fence, with the reckless hope that they will dodge the adder. But when the poison of that serpent once gets into the blood and the brain it is a desperate battle for life; and where the grace of God gives one John B. Gough the victory, the vast majority of the fence-breakers die of the venomous bite. My friend, never loosen a pebble from that wall!

What is true of intoxicants is equally true in regard to the indulgence of all sensual appetites. The Creator has built a solid barrier of chastity; everything beyond that wall, whether it be the lustful look or the wanton wish, involves licentiousness. It is infinitely easier to keep clean than it is to wash off the impurities from a soul once polluted. No man or woman, young or old, can venture to dislodge a single stone from the wall of purity, but it darts the serpent! Upon that inclosure the divine hand has written the solemn but loving admonition: "Can a man take fire in his bosom and his clothes not be burned? Can he walk upon hot coals and his feet not be scorched?"

What a melancholy uniformity there is in all the newspaper announcements of defalcation, and bank-plunderings, and embezzlements of trust funds! They all read alike; and nearly all of them began in the same way. The clerk, the cashier, the trustee, commenced his criminal career by picking out the mortar between the stones in God's law of honesty. He promised himself that he would replace the stone after he had removed it; or if he got through the fence, he would soon slip back again undetected. But the serpent was too quick for him. Before he knew it, the viper's fang had fastened itself upon his treacherous hand! In every counting-room, and bank, and place of traffic, ought to be written up the Eighth Commandment and the Golden Rule; and beneath them the pithy proverb, "Whoso breaketh through this fence, a serpent shall sting him."

There are two kinds of fences that I must briefly allude to before closing this "sermonette." The one is the inclosure that every wise, godly parent builds around his own household. And it is not to be constructed, either, of nothing but sharp pickets of prohibition. The daily example of father and mother, the whole daily home influence, ought to be a solid and beneficent barrier, strong enough to shut in, and also to shut out. When a son or daughter does break through such fences of loving, parental authority, woe be to them! The parable of the prodigal son is the story of a fence-breaker; and it is not every transgressor that sets his face homeward again, or has such a loving parent to extract the poison of the

serpent's bite. What the home is to the child, the church of Christ is (or ought to be) to its every member. Its walls mark a distinct separation from the customs, practices, and spirit of the outlying world. The pure commandments of Jesus Christ are written on every stone. Inside of that fold is safety, peace, and spiritual power; outside of it prowls the wolf. To every Christian who has ever entered the inclosures of Christ's love and vowed fidelity to his Master, comes this tenderly solemn warning—"Whoso breaketh through this wall, a serpent shall sting him!"

Letter From Dr. J. L. Phillips.

OWENSBORO, KY., APRIL 4, 1890.

DEAR INTELLIGENCER:—It is Good Friday evening and as I am detained in this Kentucky town over night, I'll devote a half hour to writing to my many good friends in N. B. and N. S. How many times since beginning this tour among the General Baptist Churches of Indiana, Kentucky, Illinois, Missouri, Arkansas, and Tennessee have I been thinking of them all, and of the first missionary meetings I ever held in the Free Christian Baptist Churches during the summer of 1864, directly after the Fredericton Conference and before entering upon my life-work in my dear India. Can it be that almost twenty-six years have passed over our heads since that time? These years have been so full of work, happy, blessed work for God and man, that the time has seemed short, and I feel as young and full of hope as ever.

The General Baptists of the United States number about twenty thousand and there are about three hundred and fifty churches in the six states cited above and Kansas. Some of these brethren have contributed to the foreign missionary work of other denominations, but they have had no missionary society of their own until quite recently. Since organizing their Foreign Missionary Society, about eighteen months ago, they have raised some money for Bro. Stiles' work in Midnapore, and he has been sending interesting letters to their weekly paper, *The Messenger*, published at Owensboro, Indiana. Bro. Stiles you know is the missionary of our A. C. F. (Advocates of Christian Fidelity) or Young Peoples Societies. These good General Baptist friends need to have a man of their own in India, and in answer to our prayers such a man, every way worthy of their adoption, has appeared in Bro. George Ager, who is an English General Baptist, acquainted with two of the India languages and recently received into our missionary force in Orissa.

The F. M. Society of the G. B. Churches has adopted Mr. and Mrs. Ager their own representatives in India and will undertake to raise money for their support and their work. They now occupy the new station of Chandlre on the Orissa coast, from which Mr. Colden has just returned to America. The G. B. Executive Committee wished me to visit some of their churches and present the claims of the foreign field, a very pleasant duty to which I am now attending. I was able having closed my engagement with the Evangelical Alliance of Philadelphia, to offer them six or seven weeks, and so a programme was made out, which takes me to their best churches in several states. So far my message has been heartily welcomed, and I cannot but believe that these churches mean to take hold of this great work of publishing the gospel to the heathen world with alacrity and zeal. In their behalf I earnestly implore the prayers of all our N. B. and N. S. friends.

In this present effort I am cheered by the hope that ere long these G. B. friends will be doing what you of N. B. have already done, that is, sending their own men from America to the great field of needy India. Their first college, I am thankful to say, is begun. I saw the rising walls of this institution at Oakland City, Ind., and hope it may be opened for students by next September. I cannot doubt that there are young men here, like your good Bro. Boyer, who will say "Here am I send me," to go across the seas to preach Christ to benighted pagans. In closing let me urge all disciples of our Common Lord in N. B. and N. S. to stand by your own representatives in India, to think of them often, to pray for them faithfully and to send them all the money they need for their increasing work in that far off land. My heart says this Good Friday night with its precious and sacred memories, God bless all our N. B. and N. S. churches.

JAMES L. PHILLIPS.

DEATH OF AN M. P.—Donald Chisholm M. P. for New Westminster, B. C., died there last week. He was 68 years old. He was the tallest man in Parliament, being 6 feet 7 inches in height. He was a native of Nova Scotia, but had lived on the Pacific Coast over 40 years.

News of Mission Work.

—There are ten Baptist chapels in Rome.

—The Emperor of Russia is likely to relax the stringent restrictions on dissenters as he has sent away the minister of public worship who established them.

—More than three hundred students in nine hundred German universities have joined a special school for training missionaries for the Jews.

—Forty-three of the forty-nine churches connected with the mission of the American Board in Japan are self-supporting.

—A popular edition of the Bible in Portuguese is to be issued in numbers on the same plan that has been so successful in Italy.

—According to a Japanese edition the Protestant churches have grown from 38 to 151, and the members from 3,700 to 11,600 in the last three years.

—Seventeen Kohls were baptized by Rev. E. Petrick in Assam, January. Thousands of these people are laboring in the tea-gardens of Assam and offer one of the finest fields for missionary labor.

—Napoleon said: "When China moved it will change the face of the globe." The fact to be noticed now is that China, having one-quarter of the population of the earth is moving.

—The Baptist denomination in Liberia is the only self-supporting religious body in that country. There are thirty-one churches with 3,000 members. They have a mission among the aborigines.

DENOMINATIONAL NEWS.

FREDERICTON.—Last Sabbath, in the evening service, the pastor baptized two converts. Others are seeking the Saviour.

SEAL COVE, GRANDMANAN.—We hear that there is a very good religious interest at Seal Cove, under the labors of Rev. T. O. DeWitt.

MARYSVILLE.—The work during the last week went on without abatement of interest. Despite the bad weather and driving, the church was well filled at every service, sometimes being much crowded. In every meeting seekers of "the pearl of great price" were forward. On Sabbath six were baptized at Peniac, also, Bro. Downey baptizing one, Sunday morning.

DOVER W. CO.—Since our last letter we have had a friendly visit from Rev. W. K. Burr, who preached several times and lectured twice—once at Dover and once at Taylor Village. His sermons were enjoyed as was his lecture, which was especially interesting. We would like to repeat his lecture but your space is too much crowded for that. Suffice it is to say that it was a rare treat, and for one to fully understand Bro. Burr's ability he must hear him lecture. He has gone to Halifax, but will call here on his return.

Our cause here is prospering, although there is no special interest. Our last conference meeting was well attended and a good meeting was enjoyed. There are hopeful signs here ever of an increase soon. We are busily looking and praying. Bro. Vanwart, of this district, has been much prevented from doing his regular pastoral work by sickness. May God sustain him and us all.

A. H. McLEOD.

TRACY STATION, S. CO.—I write to say that we have just closed special services at Tracy Station. God has wonderfully blessed us, and the church has been revived and strengthened both spiritually and numerically. Since last writing, nine have been baptized, making, with two others who previously followed the Saviour in His ordinance, eleven in all. There are others who have been converted, who have not been baptized yet, who probably will go forward some time soon. There have been added to the church in the thirteen, three of whom were baptizing some time ago. We thank God and take courage. To Him be all the glory. Bro. Isaac Lewis was with us in a few meetings and rendered timely aid.

GEO. W. FOSTER.

FROM REV. J. N. BARNES.—As I look first at the column of Denominational News to learn how my brethren in the ministry fare, and how the work of God is prospering on their fields of labor, so in general the brethren here, also, and a few words from me may be of some interest in your useful and well-conducted paper. I do not believe in flattery, but would give honour to whom honour is due. I heard that persons say a few days ago, who have begun taking the paper this year, that they were much pleased with the paper and would not be without it in the