

TERMS NOTES, 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 result in 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, DEC. 16th, 1891.

—HAS THE REVIVAL begun in your church?

—READ THE OFFER for new subscribers sent with renewals, and send at least one with your renewal.

—IT MAY BE EASIER for some people to make a speech in meeting than to pay the minister or contribute to missions, but it is not so acceptable christian service.

—BISHOP FOSTER did not state the truth too strongly when he said in a recent speech, referring to methods in revivals: "One of the greatest frauds of the present is this system of voting men into the kingdom of God by evangelists."

—MR. GEORGE KENNAN, whose papers on Siberia and the Russian exile system have made so deep an impression, is reported as now in quite feeble health. Those who have read his descriptions of journeyings in Siberia, his visits to mines and prisons, his intercourse with exiles &c., will not wonder that he shows signs of breaking down. The wonder is that he was able to endure so well the trying ordeal.

—BISHOP BROOKS declines to wear a ring or any other of the jewelry which bishops are expected to wear to indicate their episcopal dignity. He has too big a heart and head, and is too much in earnest in his work of helping men, to be bothered with such ecclesiastical gew-gaws.

—A BITTER WINTER will this be to forty millions of Russians—men, women and children. From one village a priest reports that in only twenty-nine households out of one hundred and forty-five have bread to eat. The remainder try to keep life flickering with a horrible compound resembling black earth covered with mould. In a visit of two days the priest found sixteen persons perishing of hunger. And this village is said to be a sample of many. Such relief works as exist are few and far between, and provide food only for the men engaged on them; no provision is made for the women and children left behind.

In England a movement to provide relief for the suffering has been started.

—EVEN IN SPAIN the better observance of the Lord's day is being agitated. Men in authority are giving the weight of their influence to the movement. A law has been introduced by the President of the Cortes, which provides that no person under sixteen be allowed to do any work on Sunday; that in all State, provincial and municipal establishments Sunday rest is obligatory; that labor on Sunday is allowed only in cases where it is absolutely necessary, in which cases special permission must be secured; and that in all cases employers must grant their employees sufficient time to perform their religious duties.

—VERY FEW, perhaps none, of our people have a correct idea of the extent of the mission field in India allotted to the Free Baptists. This statement by the Free Baptist of Minneapolis, will help them to an understanding of its extent and the responsibility which attaches to the spiritual care of such a host of people:

"There are said to be 45,000 villages in our India mission field, including

the larger towns. In fact the Madnapore district averages 500 persons to each square mile, which might make it seem like almost all "villages". Bro. Coldren asks for a missionary family, husband and wife, for each 1,000 villages, or forty-five in all, and a native preacher to each three villages, or 15,000 in all. The proposed high school will aid materially in securing the native helpers. But is not Bro. Coldren wild in thinking such a number possible? No, not in the least. If nothing were received from the natives in India, to support all these would require \$625 from each Free Baptist. However, several of our churches in India already support their native pastors. Their gifts would lessen the amount required. But when we really live unto the Lord we shall not hesitate at \$6.25!

—MR. SPURGEON is still very weak. From Mentome, where he is seeking rest and restoration, he wrote lately to his congregation:

You wish to know how I am, and I will despatch the weary question in a few words. I am much the same as when I left home, full of confidence that in answer to prayer I shall be perfectly restored. I must wait patiently in weakness till our Heavenly Father gives me back my strength. It is no small trial to feel the desire to do many things, and yet to have to feel anew your inability in the simplest efforts. To go up a few steps, to take a short walk, to move a parcel, and all such trifles become a difficulty, so that Solomon's words are true: "The grasshopper is a burden." I think I could preach, but when I have seen a friend for five minutes I begin to feel that I have had as much of speaking as I can well manage. Thus you see where I am; and while you thank God for His goodness in so far restoring me, I again ask for your prayers, that my disease may continue to decrease, and, above all, that I may have no relapse.

—THE ESTABLISHED CHURCH in England occasions and allows some strange things. English papers frequently chronicle facts which show both the injustice and the absurdity of the system. Here are two sample cases: In one division of Norfolk County, not far from Norwich, a large proportion of the clergy have two livings. This means that one parish is left to the care of a cheap curate. How this works is illustrated by a particular parish which the reporter visits only once in ten years. He draws £1,000 from his two livings, but the curate gets £150, and as he takes preaching engagements on his own account, he holds only one service on Sunday, and that at any time between eight in the morning and nine at night, just to suit his own convenience. There are no Sunday-schools or chapels in the village, but a lady holds a Bible-class in her kitchen, which villagers for miles around attend with deep gratitude. The curate said to one labourer's wife, who admitted that she went to the class, "Then you will go to hell, and Mrs.—too." Is it surprising that nobody goes to church, and that at communion the only communicant is the curate's wife?

In another village the vicar pays a penny to each child attending church, and thus he gets a congregation. The squire has put public-houses and chapels under an equal ban, allowing neither on his estate. Within a radius of six or seven miles there are eleven National schools in which no Nonconformist is allowed to teach. The mistress of one of these schools threatened to punish children who went to the Methodist Sunday-school. Six out of seven parishes in this district have a Wesleyan or Primitive Methodist chapel or Sunday-school and the people look on the Dissenters as their friends.

The Seminary.

It is a pleasure to be able to announce that the subscriptions necessary to complete the \$15,000 subscription list have been secured. While this does not, by any means, remove all the liabilities of the Union Baptist Education Society, it does meet the immediate pressing need, and enables the Society to pass a crisis which threatened the closing of the Seminary and its loss forever to the denominations that now own and control it.

There is in this great reason for gratitude to God who has enabled those interested in the work to grapple bravely with the difficulties confronting them, and who has also moved the hearts of the people to rally round their institution and rescue it from threatened destruction. The Directors feel confident that this emergency having been met and overcome, the permanence of the Seminary is assured.

It is not well, however, to lose sight of the fact that there are other liabilities than those provided for by the \$15,000 now subscribed, that they will have to be met in due time, and that—as everybody has learned who has had debts to meet—the time of payment comes with amazing rapidity. Provision for meeting them should

not be delayed till the pressure for payment is on us. At once, or, at least, as soon as practicable a movement should be inaugurated to secure subscriptions to meet the whole liability. They could be made payable in instalments covering several years, and arranged so as to be available as the liabilities mature.

Of one thing we have become more assured than ever during the past six or seven weeks, and that is that the people have a real interest in the Seminary, and are disposed to stand by it in a practical way. When the facts concerning it—its importance and its needs, are presented to them frankly and plainly, they feel and acknowledge the claim it has upon them, and show a gratifying willingness to assist in establishing it on a firm foundation. It has not been particularly difficult to secure the subscriptions obtained from Free Baptists since Conference; and we do not suppose our Baptist brethren have met with greater difficulties than have we. And we do not believe it will be greatly more difficult to secure subscriptions covering the whole indebtedness of the Education Society, if the work is gone about systematically and judiciously in both denominations. This is, we think, a matter that should, at an early day, engage the attention of the Directors and others interested in the institution.

To-morrow (Thursday), the date at which the \$15,000 subscription list was required to be completed, there is to be a meeting of the Directors. The brethren will meet with lighter hearts than for many months, and will doubtless, unite in devout thanksgiving to God for the deliverance He has caused. Plans for the future will also, engage their attention. That they may have divine direction in all the affairs of the institution many interested hearts will pray.

To-day the Seminary closes for the Christmas holidays. When it opens, after New Year, it is expected there will be a considerable increase of pupils. We trust that Free Baptist parents whose sons and daughters are being sent, or to be sent, from home to school, will not forget that they have a school of their own at St. Martins, and that they ought to send their children there. We are hoping that the number of Free Baptist pupils will be much larger than ever before. For information as to terms &c., write to Rev. Dr. Hopper, St. Martins. He will gladly answer all the questions asked him about the school.

A Sin of the Church.

The great sin of the church, it has been said, is covetousness. That covetousness is a sin all know, and that it prevails extensively even amongst members of the church of Christ cannot be denied. It is a very dangerous sin, too, in that those who are guilty of it do not realize how grave it is, and how degrading, and how surely it brings the disfavour of God.

"Covetousness is idolatry." Idolatry is to give the creature the place in our hearts which belongs to the Creator. If, instead of trusting in God, we are "trusting in uncertain riches," we are covetous—are idolaters. Christians, especially those upon whom God has bestowed an abundance of this world's goods, ought to guard against this sin. Everyone ought to desire to know whether or not he has fallen into it. We should not content ourselves and quiet our conscience by the thought that we are giving to the Lord somewhat liberally, and even more generously than many of our brethren. We ought to be sure that in the performance of this, as of every other duty, we are doing what God requires us to do.

What makes this sin peculiarly dangerous is that one may profess to be a Christian and yet be covetous, without losing social or religious standing among respectable people. If he were a thief or a drunkard, he would soon be brought into disgrace. But he may keep on robbing the Lord and withholding "the tithes and offerings" all his life, and yet be considered a respectable man.

It is, without doubt, the prevalence of this sin in the Church that causes the great lack of means for carrying forward the missionary work of the Church.

If all who bear the name of Christ were free from this form of idolatry, and giving as the Lord has prospered them, there would be enough in the treasures of the church to support and forward all the branches of work in hand, which now, too often languish; and from the opened windows of Heaven God's blessings would descend on all the church and the world.

Rev. Toy H. LEE is a chinaman, and is the only Chinese missionary in Boston. He was married a few days ago to Miss Comstock, a teacher.

Field Notes.

NO. V.

"What extraordinary winter weather; how pleasant!" is a frequent exclamation these days. This month has certainly, so far, been in marked and decidedly pleasant contrast with December of last year. That came in with a fierce blast as from the north-pole, which was not modified for a single day till the year closed. Men shivered and shrank and housed themselves as much as possible, and wondered when there would be milder days. This year December came in like a Spring morning, and has continued so. If, as some of the weather-wise are wont to affirm, the first three days of December "rule the winter," i. e., indicate what the three winter months will be, then we are not likely to have any winter worth the name this year. It would not be wise, though, to put too much confidence in that "sign"; like all other signs there is, at least, strong probability that it will fail.

Enjoy the mild weather as much as they may, most people would be glad for more snow. Lumbermen desire it, farmers are anxious for it, storekeepers and other business men would welcome it, and even the boys would throw up their caps with glee in anticipation of the coasting fun and snowball battles it would assure them. And the newspaper men would not object, for trade being more lively, money would be in freer circulation, and they would receive more of the subscriptions for which they look at this time of year.

Rain, like that on a Spring morning, was falling in the early morning of the day we started for Carleton Co. It ceased soon after daylight, and long before noon the sun was shining brightly. There were but few passengers on the Gibson-Woodstock train. But the few were good company, and so the slow rate of speed did not seem so slow that day.

To spend a Sabbath with Rev. G. Swim and Rev. W. Downey—part of the day with each, was our plan. Had there been crossing, either by ferry-boat or on the ice, we would have gone to Hartland, and crossed there; crossing being impossible we went to Woodstock, and thence to Victoria Corner by carriage. The difficulty of crossing at Hartland also necessitated abandoning the intention to be with Bro. Downey Sabbath evening, and we went to Connell instead. Even the best-laid plans sometimes fail of being carried out. Ours did.

Rev. G. Swim's pastorate includes four churches—Third Tier, Victoria Corner, Somerville and Connell. This is his second year in the field. Last year he preached at Coldstream and did not preach at Connell. Substituting the latter for the former, the pastorate is more compact, the churches being all on the western side of the river. His home is at Victoria Corner, and he and his family evidently enjoy living there. He preaches at Victoria Corner every Sunday, and at each of the other places fortnightly, having two services one Sunday and three the alternate Sunday.

The Victoria Corner church is well known throughout the denomination. It is one of the oldest churches. There the Conference was organized in October 1832. But it is not now a large nor strong church. In the early days the "Wakefield church, as it was then called, was strong in numbers and in other respects. Then it had members from Lower Wakefield and from as far up river as Simonds. It was the one Free Baptist church for the people living along the river for six or eight miles both above and below it, and for many also on the tier back from the river. Other churches have been organized, church buildings have been erected, and the people are accommodated nearer home. The old centre is weakened in consequence. But who can estimate the influence that have gone out from that centre, powerful and enduring. And the older brethren cherish with joy the memories of the glad reunions had there, and the displays of Divine grace which were witnessed and which blessed so many souls. Among those who now have their home in the old church—the mother of churches, are brethren who stand fast in the faith and doctrine of the fathers, and are concerned for the prosperity of Zion. Bro. Swim is hoping and praying that this year they may be blessed with an ingathering.

Connell, which used to be known as "Mouth of Presquile," is not a large community. The Free Baptist is the only church there. It has amongst its members some excellent and steadfast christians, who, in the face of discouragements, have held on their way. They have been blessed in their faithfulness, and the influence they have exerted has been a blessing. Brother Swim held a few special meetings

there lately, and intends to hold more soon, and hopes to see the quickening and converting power of God amongst the people.

Rev. John Perry's home is at Connell, and we were glad to have the privilege of visiting him. In July last Mrs. Perry was stricken with paralysis, her whole right side being effected. She has been helpless ever since. Sometimes her friends have thought she was improving, but latterly they think there has been no gain of strength. She "knows whom she has believed," remembers His great goodness through the many years of her christian life, and with the composure and confidence of a well-grounded faith, awaits God's will, whether it be restoration to a measure of strength or the soon ending of her earthly life.

Bro. Perry has been unable, on account of Mrs. Perry's sickness, to leave home, and has not preached, except an occasional funeral sermon, for some months.

Somerville, two miles above Victoria Corner, is the home of Rev. Ezekiel Sippell, the oldest minister in the denomination. He is now in his ninety-third year. He is without a pain or any physical discomfort, and he certainly appears to be in excellent health, and may live to be a centenarian. We found him with his well-worn Bible open before him. He says that while he cannot read as much as he used to, he has great comfort in pondering the precious promises, and has the constant experience of the fulfilment of the promise that "the angel of the Lord encampeth round about them that fear Him." He evidently keeps quite well informed about the ministers and churches; he asked many questions about the work in various places, and expressed pleasure at everything that indicates the prosperity of the cause of Christ, especially of the denomination with which he has been connected so many years. He is one of the few remaining links between the early and the present history of the denomination. The great majority of those whom he knew most intimately and with whom he was associated in the stern labours of those early years are gone on before him to their reward. He waits for the call "up higher"—waits with patience and confidence.

Rev. T. S. VanWart's home is at Somerville. He and his family are in very good health. He has no regular engagements; but he preaches nearly every Sunday, and is sure to be busy somewhere. He has visited Waterville several times since Conference. We think it probable he will before long find himself engaged with some of the pastorless churches in the Second District. We hope so.

We could not this trip go over the whole of Bro. Swim's field, but hope later to visit, with him, the Somerville and Third Tier churches. Bro. S. was very kind. He met us at Woodstock, on Saturday, and returned us there Monday; and he did everything in his power to make the visit successful.

Newfoundland and Canada.

It is unfortunate that difficulty has arisen between Canada and Newfoundland. It has been brought about by Newfoundland insisting on exacting bait-buying license fees from Canadian fishermen, while Yankee fishermen were exempt from the payment of such fees. In return the Canadian government has issued instructions to Collectors of Customs to collect duties, according to tariff rates, on the fish and the produce of the fishermen of Newfoundland, treating that colony just as other countries are treated. Newfoundland has gone farther and imposed additional duties on all Canadian goods. While this, of course, will affect somewhat Canadian trade with Newfoundland, the burden will fall most heavily on the people of that colony.

The difficulty will, probably, be adjusted before long. These two peoples ought not to have any serious difference. A little common sense on both sides will bring about an amicable and mutually advantageous arrangement.

A revival is in progress at Jackson-town, C. Co. under the labours of Rev. B. H. Thomas, Baptist.

Peter, the First Bishop or Pope of Rome.

NO. II.

The true reason of Peter's supremacy over Paul, is based upon the supposition that Peter held the gate that admitted the sons of Immanuel on the one hand and precipitated to eternal darkness the heirs of perdition on the other. Cummings says on this point, "it is quite plain that the popes, Peter's so-called successors, try to use not Peter's keys, which admitted the Gentiles into the kingdom of God, but they assume to wield the keys of the Lord of glory, for they pretend that they can open the gates of the world of spirits, shut the gates of hell, and unfold the gates of heaven, when, where, and to whom they please. According to their own showing, therefore, the keys they pretend to have are not the keys of Peter, but the keys of Christ, thus blasphemously assumed in derogation of his glory, and to the destruction of the souls of thousands."

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Now in reference to this passage, it is sufficient to remark that the rock, (petra) on which Christ promised to build his church, was not, as Romanists maintain, the fallible mortal Peter, who had made this confession, but the glorious and fundamental truth which this confession embodied, or the glorious and divine personage, who was the subject of it, "Thou art the Christ, the Son of the living God." "Thou art Peter, and upon this rock," which thou hast confessed etc. The interpretation which Roman Catholic writers put upon this expression, is comparatively modern in its origin, and directly opposed to the opinions of some whom they regard as the most enlightened among the ancient fathers. In their authorized creed, Romanists solemnly profess to receive no interpretations of Scripture, except "according to the unanimous consent (?) of the fathers." To prove that in their interpretation of this passage, they violate their own rule, many citations from the fathers might be given. Let the following two suffice. The first is from Augustine, the celebrated bishop of Hippo, "De verbis Domini, tu es Petrus," etc. "Thou art Peter, and upon this rock which thou hast confessed, upon this, which thou hast acknowledged, saying, 'Thou art Christ, the Son of the living God,' I will build my church, that is, 'upon myself, the Son of the living God, I will build my church'" etc.

The other is from Hilary, another of the most celebrated fathers. He says, "Unum igitur hoc est immovibile fundamentum," etc. This one foundation is immovable, that is, that one blessed rock of faith, confessed by the mouth of Peter. "Thou art the Son of the living God." Super hanc confessionem petram ecclesiam edificatio est. The building of the church is upon this rock of confession. And again he adds etc. This faith is the foundation of the church; this faith hath the keys of the kingdom of heaven: what this faith shall loose or bind is bound and loosed in heaven." So also the venerable Bede, who, though not reckoned among the fathers, was a writer of great renown in the eighth century, remarks on this passage as follows: "It is said unto him by a metaphor. Upon, i. e., the Saviour, whom thou hast confessed, the church is builded."

If any one were worthy of the supremacy over the rest, and to be called "Prince of the apostles," there are at least three of their number who would be entitled to the honor before Peter, viz. either Paul, or James, or John. Paul was more worthy, for he publicly and deservedly rebuked Peter, and "withstood him to the face, because he was to be blamed," and certainly Paul could not have been inferior to Peter, for Paul himself declares that "in nothing was he behind the very chiefest apostles." James was more worthy than Peter, for he appears to have been bishop or pastor of the first church ever established, viz: that at Jerusalem, and presided and announced the final decision in the council held at Jerusalem, in relation to the alleged necessity of circumcision. John was certainly more worthy of the supremacy than Peter, if any one were entitled to such a pre-eminence as the Church of Rome has given their first pope. John never denied his Lord, but Peter did. John, "the beloved disciple," asked Jesus a question at the supper, which Peter did not dare to ask. John was standing near the cross, at the death of his Lord, and had the mother of Jesus confided to his care, while Peter was probably at a distance weeping over his cowardly denial. John lived longer than Peter, was the last survivor of all the apostles, and penned more of the volume of inspiration than either Peter or any other of the twelve. The

facts in connection here Rome is in a position to make no use of the apostles of the terrible day.

As for the Apostolic given by the Rome, the it was ere are bestowed the Sees placed Ephesus Thessalonians others. T common to time, by the of Rome. They had, year 1662, of Peter's his sitting year, the believed, lieve, he l posed to y of Januar chair. B chair was up in some Vatican, unlookily Think of but a reli hesthen R the only Pope (J) I

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