

## TERMS NOTICES.

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

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

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

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and some 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, June 14, 1893.

"THE DEVIL'S KINDERGARTEN," is what the "Epworth Herald" calls the dancing school. Very well named.

MANY SUBSCRIPTIONS are now due.

Kindly forward them at once.

GRUMBING and loafing are twin vices—the "Interior" says. The dissatisfied people in the churches are never eminent as ministering spirits. Sour tempers can only be cured by work.

MRS. BOYER, in a private letter, says: "We shall all be very glad of a new sister in this field. I hope Miss Gaunce can be sent out soon. She is needed now."

BISMARCK says that when we read a medical book we are apt to conclude that we have all the maladies it describes. But when we read a book on morals, we seem to think it is our neighbour who has all the maladies it describes.

THIS is a striking utterance of Lord Coleridge, Chief Justice of Great Britain. He says: The judges "are weary calling attention to drink as the principal cause of crime. I can keep no terms with a vice that fills our jails, debases and brutalizes the people of these islands."

THE RITUALISTIC tendency in the Church of England is so marked that many good church men are alarmed lest it cause the withdrawal of the best people. Already, it is stated, many have gone away from the church because of the Romanizing drift of the High Church party. The chairman of a recent meeting, in which the situation was discussed, said he knew three hundred and fifty who had gone to the Congregationalists, and two hundred who had gone to the Presbyterians very recently.

IN MICHIGAN there is a movement favouring the union of Baptists and Free Baptists. A conference has been held between representatives of the two bodies. It seems to be regarded with a good deal of favour, while, of course, there is some opposition to it on both sides. Those promoting the union hope that the agitation may extend to all parts of the country where the two bodies exist, and that by and by complete Baptist union may be effected. Why not?

THE CHIEF OF POLICE in Moscow has issued an order that all persons who visit the "spirit shops"—as the Russian groggeries are called, must show due reverence to the images of the saints which hang in such places, by taking off their hats when entering. And a notice to this effect is required to be posted in the shops.

There is in this order a suggestion that Dr. Rainsford might turn to advantage in his proposed church rumshops. Just be respectful to the pictures of "the saints" etc., and rum drinking may be all right—an act of worship, producing most excellent moral and religious effects.

THE SUNDAY OPENING of the World's Fair is still an unsettled question. The local managers are determined, if possible, to make Sunday

as any other day, and are not careful of the methods employed to accomplish their purpose. Two Sundays the gates were opened, and many people visited the grounds, though the attendance was much less than had been expected. Many of the buildings were closed, and but a section of the exhibition was to be seen.

The Courts have been appealed to, and on Friday last an injunction issued restraining the local directory from opening the Fair on Sunday. Then on Saturday the Chief Justice suspended the injunction. The argument will be heard Thursday. It is to be hoped that the attempt to disregard the Sabbath law may fail.

THE SUSPENSION of Dr. Briggs by the General Assembly of the United States makes it clear enough that the Presbyterian body has not departed from the faith of the fathers, as to the Holy Scriptures. By a vote of about three to one the Assembly repudiates and condemns the teaching of Dr. Briggs, saying:—(1) that the doctrine of the errancy of the Scriptures is in conflict with the statement of the Scripture itself and also with the statements of the church standards about it, (2) that the human reason and the church cannot be regarded as fountains of Divine authority, (3) that his speculative as to sanctification of the soul after death are in conflict with the Word of God.

THE ANNOUNCEMENT has been made that Dr. Talmage's Tabernacle has been freed from the heavy debt which for a time threatened its extinction. And there has been a good deal of rejoicing over this, especially by the Tabernacle people.

The statement is now made, however, that the payment of the debt was really a compromise by which the church agreed to pay twenty-three cents on the dollar. If that be so, there is not much cause for joy, unless the church regards the arrangement as an opportunity for setting earnestly about paying the whole debt. Churches won't amount to much that take seventy-seven per cent. out of their creditors. Let us hope that Dr. Talmage, instead of pleasing his people with glowing word-pictures, will give them some plain lessons on debt-paying. He and they should not be satisfied till they have paid the last cent of the church debt.

DR. CUYLER, the venerable, out of his many years of christian experience, and out of his close observation of christians as he has dealt with them in the close relations of a faithful pastor, gives this estimate of christian life:

"A Christian life is one of constant conflict. The better the man, the hotter is the fight. If the conflict with self and sin and Satan could be settled once for all—in some decisive Gettysburg or Waterloo—then the Christian life would be heaven in advance. But the campaign is never over until the crown is won. There is not a faultless saint on the pages of the Bible. Paul himself laid no claim to sinless perfection. 'So fight I,' he exclaims 'not as one that beateth the air.' The christian who comes off finally victorious will have many a dent in his armor and many a scar."

THE DUKE of Veragua, a "descendant of Columbus," who is now the guest of the United States and one of the lions at the World's Fair, has been showing the kind of man he is and what his tastes are, by attending a prize fight. Used to Sunday bullfights at home, he sought "the next best thing," according to his view, in America. Dr. Buckley thinks the roystering duke is a specimen brick from the Kiln of Spanish Catholicism: He comes from Spain, where Roman Catholicism is supreme, and its normal results are worked out to perfection. In his native country the bullfights take place on Sundays; the great season begins on Easter; the people go from the splendid festivities of the cathedral to the bull ring; priests are in attendance to administer the sacraments to the combatants before the fight begins, and to administer the last rites in case the bull, and not the bull-baiter, inflicts the fate that was meant for him; the hospitals sometimes share in the profits, and the managers are on excellent terms with the "Mother Church."

## The Scriptural Rule.

"A church is not much good in this day that has not learned to pay liberally to the Lord's cause"—Said a minister two or three days since. Was he right? We think he was. The treasury of a church indicates very correctly the degree of its loyalty to Christ its desire for the advance of His kingdom in the earth. Prayers are essential. Talk about attachment to Christ is well enough in its place. But the prayers are largely neutralized,

and the talk is meaningless and worthless, unless there be, also, the financial support which the cause needs—ample support of local interests, and means for sending the glad tidings to the ends of the earth.

It is gratifying that the church at large has come to appreciate more the importance of liberal offerings to the treasury of the Lord. And each year, there is good reason to believe, witnesses an increased appreciation of the necessity of this form of christian service. The experiences of the churches which have learned the value, to themselves, of generous support of God's cause, are teaching other churches the lesson of the better way. It will be a good day when the whole church has learned to lay its treasures, up to the full measure of its ability, at the feet of Jesus, for love of Him, and for His glory in the spread of His kingdom.

One of the things which christians need now to learn is the value of frequent and systematic offerings to the Lord. The scriptural rule is the wise one. It needs to be more generally regarded. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

The churches that have made this their rule, and faithfully carried it out have profited by it. They have, in many instances, been surprised at the results—good results so much beyond what they had expected. One church, whose report we remember having seen, at the end of the first year of the weekly-giving system found that there had been contributed four times as much for benevolent purposes as in the year immediately preceding under the old plan. And the second year there was a further increase. The degree of increase may not be the same in every case, but that the results of following the Scriptural plan will be good in every case there can be no doubt.

Some of the principal advantages of the plan are here set forth: It secures the small gifts. This is a mighty argument in favour of the weekly system. The large majority of people are scarcely aware of giving much, and are not inconvenienced by their gifts. The many small gifts swell into a large sum, which could never be gathered by collectors in the ordinary way.

It makes giving voluntary and conscientious.

Obligation is measured by ability, and is not governed by what others may do. Everyone knows, or can know, the measure of prosperity that God has given him, and should set apart some portion of his income for the Lord's use, be it little or much.

It makes giving an act of worship. On the Lord's day, offerings from the herds and fields were made by the Jews in connection with their worship. By our offerings of money we may worship the Lord. The offerings are a tangible expression of the gratitude of our hearts for God's manifold goodness and his great grace.

Then there is the moral discipline of giving. Systematic and consecrated giving is a check upon covetousness, and may prove its cure. It brings other blessings, also. "Where the treasure is, there the heart is also."

## A Case of Discipline.

Our Methodist brethren have been disciplining a brother for teaching what they regard contrary to the Holy Scriptures and the doctrines of their church. The offending minister, Rev. A. Truax, and he was dealt with by the Niagara, Ont., Conference. The *Guardian*, in a resume of the case, says the charges against Mr. Truax are substantially that he taught "the peculiar views of which the 'Expositor of Holiness' is the organ. The central dogma is a theory of divine guidance, by direct communication from the Holy Spirit, which virtually assumes the infallibility of sanctified believers. From this dogma two others naturally follow. (1) The disparagement of the value and authority of the Holy Scriptures. This follows, because those who imagine they have this direct revelation of knowledge believe they have a surer way of knowing God's will than by His Word. (2) A degradation of the character and knowledge of the Lord Jesus Christ to the common level of ordinary mortals. So it is assumed that every true believer has the same means of knowing the will of God that Christ had, and can do it as perfectly. In other words, the authority of the Scriptures and that of our Saviour stand in the way of the imaginary infallible guidance of Mr. Truax, and therefore, this authority must be ignored, assailed, or denied.

All the other charges were acts or speeches that were the outcome of these assumptions; such as that he abstained from holding family prayers

for two or three weeks by direction of the Spirit; that he preached about Christ merely as an example; that he made the performance of duties enjoined in the Scriptures depend upon whether or not the Spirit directed him to do them."

The views taught by Mr. Truax and those who agree with him were condemned by the Conference as un-Methodistic and unscriptural, and he was suspended from the ministry of the denomination till he finds himself in accord with the standards of the church. The editor of the *Guardian*, Rev. Dr. Dewart warmly approves the action of the Conference, saying,

This is not solely because the teaching was contrary to our doctrines; but because we firmly believe it is pernicious in its influence, and tends directly to fanaticism. The fact that people of limited intelligence and mental strength profess to have been benefited by these views of religion does not disprove the truth of our belief. If the Methodist Church is to have unity of doctrine and a definite message of truth for the world, she cannot by her silence approve of misleading and disrupting teaching, that undermines the loyalty of those of her members who accept it as true."

## Manliness.

In a long and very interesting paper in "Zion's Herald," Dr. R. Thomas names six characteristics of a manly character—truthfulness, integrity, goodness, strength, thoroughness and self-control. He then points out several other things which are excluded from the idea of manliness, thus:

First of all, meanness. I cannot define it—I hope you know nothing of it except through the imagination. It is the diametric opposite to all manliness. Even if you get into any kind of moral trouble there is always a manly way of getting out of it. Meanness of spirit puts a man on the worst side of everything. A mean man, of two possible interpretations of a deed, will invariably adopt the worst. He is devoid of nobleness, of charity, of largeness of view, incapable of being a true friend or a generous enemy. I knew of a man who saved another from drowning, and when he came to himself the saved man offered him sixpence. "No, thank you, sir," replied the other, "if I had supposed you valued your life only at so much, I think I should have let you drown."

Akin to meanness is sneakishness—which might very well be called sneakishness. It creeps and crawls with unheeded stealthiness, leaving its slime and odor behind. It is the opposite of all manliness.

Then, again, all affectation and artifice are unmanly. Manliness of character is perceived in the very tones of the voice. There is a ring of sincerity in every true manly voice. The study of voice tones is one of the most interesting of all studies. Manliness affects style in writing and in speaking. It dislikes all meretricious ornamentation, the gewgaws and spangles of style. It pronounces all such exaggeration falsehood. In a true manly style either of speech or writing intellect and emotion step together. An effeminate style in speech, an inflated style, an exaggerated style, are not to be tolerated, much less imitated. Robustness of thought demands robustness of utterance.

And so there is no sphere into which we can go and not find that it will be this or that according to the possession or want of manliness. You remember how Shakespeare makes Hamlet say of the deceased King of Denmark—when others said this and that of him "He was a man. Take him for all in all, we shall not see his like again."

I might illustrate from the mighty dead the theme we have in hand; but it is not necessary. We think of such men as Hampden and Cromwell in English history of Washington and Lincoln and Garfield in American history, as especially manly men. Read the biographies of these and others—such men as Channing and F. W. Robertson, Charles Kingsley and Norman McLeod, and note how manly they all were. Brave, sincere, open-hearted, gentle, considerate men—men of great intellect and great heart, among the real and true aristocracy of the race. If Byron and Burns could only have had self-control, what manly men they might have been! We cannot respect Byron notwithstanding his genius; we pity and love Burns—but oh! that he had had self-control. What a man there was there! And as he said, so say we,—"The rank is but the guinea stamp; The man's the gold for all that."

## Are You Nervous.

Are you all tired out, do you have that tired feeling or sick headache? You can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

Hood's Pills are easy to take, easy in action and sure in effect. 25 cents a box.

## A Separate Convention.

The meeting of Baptists held in St. John on the 31st ult., to consider the question of a separate Convention for New Brunswick was attended by the representatives of sixty churches. The question was discussed at much length and vigorously. The following resolution was moved:

Resolved, That in the opinion of this body it is desirable that the Baptist churches of New Brunswick shall form a separate Convention, provided that in event of a division of the present Convention, the interests of Acadia College and our foreign mission work shall receive the support of the three provinces, while all other objects shall be managed by the provincial Conventions in a separate capacity.

Resolved also, that a committee of twelve be appointed to meet with a similar committee of the Maritime Convention to consult with them as to the most feasible plan of dividing local and provincial work, and also to suggest methods for the management conjointly of Acadia College and our foreign missionary enterprise.

Resolved also, that a copy of these resolutions be forwarded to the Secretary of the approaching Maritime Convention.

After a long debate an amendment was presented, as follows:

That in the opinion of this meeting, it is desirable that there be a separate Home Mission Board for New Brunswick.

That in the opinion of this meeting it is desirable that our denominational academic education in this province and in Nova Scotia be placed on an equal footing, and that in that view, until such time as St. Martin's Seminary can be brought into the Convention, the academy and seminary at Wolfville be placed under the control of the associations in Nova Scotia, and St. Martin's Seminary be brought, if possible, even more directly under the control of the associations in this province.

That a committee of twelve be appointed to meet with a similar committee from the Convention, for the purpose of considering ways and means of effecting these objects.

That the same committee be directed to take into consideration the questions of representation in Convention, the working of the Convention plan for raising money for denominational purposes and any other alleged grievances.

The amendment was lost, yeas 40, nays 80. And the resolution was adopted by 80 to 40.

A committee of twelve, as provided for in the resolution, was appointed.

The *Messenger and Visitor* says that "about one-third of the delegates present, including among them the representatives of several of the strongest churches in the province, favored the preservation of the present Convention."

This minority favoured the readjustments proposed in the amendment. Our contemporary adds:

"If the action of the Brussels street meeting fairly indicates the sentiment of the denomination in this province, it is evident that nothing short of doing away with the Maritime union will be acceptable to the majority. The other provinces will doubtless respectfully recognize the right of the New Brunswick churches to choose for themselves in this matter. If the churches of this province can work more happily and successfully in a provincial than in a Maritime union, there is no reason to suppose that the particular interests of the other provinces would suffer by the establishment of a separate Convention. The change, however, would be quite a radical one. To effect the necessary readjustments would require a good deal of time, labor and legislation. Meanwhile denominational interests would almost inevitably suffer from the disturbed condition of things; and can anyone feel very sanguine that, after all, the advantages to be secured are such as to justify the cost?"

## Bates College.

Rev. Dr. MacArthur, of New York, has been visiting Bates College, (Free Baptist) at Lewiston, Me. He writes, in the "Inquirer," his impressions of the College. He says: "Bates College has had a long and interesting history. For years it had been felt that a college under the auspices of the Free Baptist denomination was needed in New England. This college has been from its beginning co-educational. It aims to make expenses specially low for poor students. The Maine State Seminary was the forerunner of Bates College. The Seminary was chartered in 1855. Two buildings were erected and the work begun in September, 1857. The College department was begun in 1862, and in July, 1863, the trustees voted to give the name Bates College in honor of Mr. Bates, of Boston, who gave \$100,000 to the college another \$100,000 having been raised in general subscriptions. In 1864 the new charter for the college was secured and the Seminary was continued as a preparatory school to the college. In 1867 the Seminary separated from the college and was placed in a distinct building. The Seminary is now discontinued except as a Latin school department which is under the control of the college. The Maine Central Institute took the place of the Seminary when its charter was surrendered. In 1870

a new charter was secured permitting a theological school, which in 1887 was named the Cobb Divinity School, in honor of Mr. Cobb, of Lewiston, Me. Mr. Cobb has been a warm friend of the college and a generous contributor to its interests. Dr. O. B. Cheney has given this work his wise counsel, his wide influence, and his consecrated endeavors. The college stands upon a high basis of character and the students, as a rule, are marked by their noble purpose as well as by their scholarly devotion. Lewiston is a city of 30,000 inhabitants and is progressive and enterprising in every direction. Dr. Summerbell, well known in New York and Brooklyn because of his pastorates in these cities is the pastor of the Main Street Free Baptist Church. He is doing admirable work not only in his church, but as a lecturer before the Chautauquas and in other courses throughout the state and in New England generally. Here one meets an earnest and enthusiastic body of students and a faculty heartily devoted to the work of Christian education. Changes may occur in the faculty at the approaching Commencement, but the foundation is laid for continuous educational work. The campus is spacious and beautiful, and the outlook is one of the finest to be found even in Maine where charming landscapes are so common.

## Rev. E. Garrity.

Rev. Edwin Garrity died at his home in Woodstock last week. The funeral was on Thursday at Lincoln, where he had lived most of his life, having moved to Woodstock only a few years ago. The funeral was attended by Rev. J. T. Parsons.

We have not heard any particulars of his illness and death. Some one who has intimate knowledge of his life and work, and of his last days, will probably, furnish a suitable obituary for our columns.

He was ordained a minister of the Free Baptist Church in 1872. For several years before that—probably twenty years, he had been in the habit of holding meetings regularly, and was well known in some parts of the Province. After his ordination, while not perhaps, preaching more regularly than before, he visited sections of the field in which he had not before been known. He was a fluent speaker and a good singer.

A man of mild disposition, he made friends in the places he visited, who will have sorrow at the news of his death.

During the last six or eight years his connection with the denomination has been scarcely more than nominal. His sympathies were, so far as we have been able to learn, divided between the Reformed Baptists and the Salvation Army. His life was long, and had its share of perplexities and trials, amidst all of which he preserved a calm spirit and faith towards God and our Lord Jesus Christ. And now, the work and trials over, he rests.

Three sons and two or three daughters survive him. They, with the other relatives, may be assured of the christian sympathy of those with whom his ministry was for so many years.

## General Religious News.

In Pulaski County, Virginia, 1,100 persons recently professed religion.

A Stockholm police authority says the Salvation Army has accomplished more in its struggle with crime and misery than all other organizations put together.

A movement is being started which has for its object the holding of a Christian congress in Jerusalem in the year 1900. A public meeting will be held in Philadelphia July 4th.

Bishop Thoburn says the number of persons in the three zillas (counties) Meerut, Bulandshahr, and Aligarh, who from some cause are desirous of becoming Christians is 30,000. He told the Bengal Burmah Conference that the illiterate adult converts in north India learn to read with marvellous rapidity.

A Society, called "The United Christian Mission," has lately been started in Europe. Its object is to send at least one clear Gospel message into every home. This society is in a sense an out come of the Evangelical Alliance conference in Florence. During the past year it has carried on its work in twelve languages, has sent through the newspapers and in other ways clear, distinct Gospel messages into more than 2,750,000 Roman Catholic homes.

There are more missionary societies represented in India than in any other country of the world; there are more missionaries, more schools, more churches, more communicants, a wider opportunity for every form of Christian