

TERMS NOTICES.

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 \$2.00 a year.

New subscriptions may begin at any time of the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then that to which he wishes it sent.

The date following the subscriber's name in the address label shows the time to which he subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

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 sometimes confusion and mistakes.

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

The Intelligencer for 1894.

Renewals Now! And New Subscribers!

The only Free Baptist paper in Canada is the INTELLIGENCER.

Forty-one years it has been the one Canadian journalistic standard-bearer of the denomination.

The Conference of New Brunswick and Nova Scotia have, year after year, for more years than we can now tell, adopted resolutions endorsing it and commending it to Free Baptist homes.

It is the one medium for the diffusion of news of Free Baptist ministers and churches—their work and their successes. It keeps the people informed about denominational affairs, and advocates the views and practices peculiar to the denomination.

The INTELLIGENCER is glad to be permitted to enter so many Free Baptist homes. It wants to continue to go to all which it now visits. And it desires to have an entrance into all the others.

The Conferences have many times declared that it ought to be a regular visitor to every Free Baptist home in the country. They have also urged the ministers and others to use their endeavours to introduce it to all the people.

It craves the privilege of this wider circulation, because of the wider influence it may thus exert.

So near the end of another year of its life, it looks towards the new year with desire and hope.

The desire is,—(1) That the INTELLIGENCER may retain for 1894 all the subscribers it now has, and that they promptly forward their renewal subscriptions. (2) That a large number of new names be added to the list of subscribers; the present number doubled would be gratifying, but a still larger increase will not be objected to.

The hope is, (1) That every minister will present the matter to his people from the pulpit and in his visits amongst them, and seek to show them the importance of being regular readers of the INTELLIGENCER—their own only denominational paper.

(2) And that every other friend of the INTELLIGENCER (and every reader of it is counted its friend) will endeavour to secure new subscribers.

The INTELLIGENCER's chief, indeed its only, dependence for increase of circulation is on those who know it—the place it occupies, its mission, what it has done, and what it aims and desires to do.

They have done it good service in other years—many of them. It is looking, expectantly, to them to give it a hearty lift just now.

Whatever is done is better done now than later. The last month of the year is the time when many people are determining what papers they will have next year.

It is, therefore, important that the canvass for renewals and new subscri-

bers be begun at once, and be prosecuted vigorously during these last weeks of the year.

The INTELLIGENCER will be what it has been—and better.

In the denominational news department, and in the consideration of questions of denominational interest we are hoping and expecting to introduce some new and interesting features in the next year.

It has always been, and will continue to be, not only a good church paper, but more—a good christian paper. It rejoices that many members of other communions, have for years welcomed it to their homes, and have regarded it a friend, counsellor and helper to themselves and their children.

The general religious reading will always be carefully prepared; the young people's special page will contain the choicest things obtainable for them; the Sabbath school lesson notes will be a feature; old people will be had in mind, and things comforting to them will be provided; active christian workers will be furnished with things stimulating thought and zealous endeavour; parents will be furnished with teachings and suggestions helpful in the perplexities incident to the training of children; the work of the Lord, through various instrumentalities, all the world over, will be duly chronicled; the temperance reform will receive earnest advocacy; every cause which seeks the well-being of humanity will have cordial support; and the secular news summary will be such that the family which takes no other paper will know pretty well from week to week what is going on in the world.

Now for a month's work—earnest, hearty, successful work, by the INTELLIGENCER's friends.

With each one doing even a little, great results will be accomplished in a few weeks.

See Special Offer on another page.

Religious Intelligencer.

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

WEDNESDAY, Nov. 29th, 1893.

System in his work is necessary if the pastor would accomplish the best things.

The people who are always, or almost always, late at church ought to be ashamed. Their being late is not because they cannot avoid it; it is a habit—a very bad habit. Correct the habit.

Lord Bacon who did, so much to add to the stock of wisdom in the world, rarely said a better thing than this: "There is this difference between happiness and wisdom: he that thinks himself the happiest man is really so, but he that thinks himself the wisest is generally the greatest fool."

Archdeacon Farrar, being severely criticized for condemning the teachings of the high churchmen in the established church of England, defends his course, saying, amongst other things: Peace is most dear to me; but we have the highest of all authorities to teach us that peace, and ease, and the avoidance of hatred and malediction are not to be purchased at the cost of abandoning what we believe to be essential verities."

The Seven Free Baptist missionaries who sailed in the Pavonia had a very stormy passage. For four days the passengers were kept below deck. But they reached Queenstown all right on the 14th inst. They are by this time well on their way to India. May the Lord give them a safe journey.

Rev. Dr. Deems died last week in New York. Several months ago he was stricken with paralysis, and though he recovered somewhat he was not able to do any work afterward. He was past seventy years of age, and had up to the time of the paralysis, been very active in every good work. He was widely known, and wherever known was highly esteemed for his strong, true christian character.

The Northwest Mission work of our Baptists brethren is in pressing need of funds. The last number of the Northwest Baptist, published in Winnipeg, says they were never before reduced to such extremities in carrying on their mission work. Help which they had expected from the Maritime Provinces and from Ontario has not been received, and they are in sore straits. \$5000 are now needed

to redeem paper now due, and to pay salaries past due. We trust the needed help may be given them.

From a private letter from Principal deBlois, of the U. B. Seminary, we take the liberty of printing the following: "Within the school everything is prospering. We have five more students with us now than we had at this time last year; and -doubt if there could be found anywhere a more earnest and devoted set of boys and girls than we have now within the walls of the Seminary. My visit to the schools and colleges in Ontario and the eastern states has confirmed me in the belief that our institution is an absolute and imperative necessity. . . . The cry is for young men to enter the ministry; the lament is that their number is so small. These young men may be given to the denomination through the medium of our Seminary. This seems to me one of the strong arguments for its existence. So many young men consecrate themselves to the work of the ministry while they are pursuing a course of study. The influences here tend toward the making of such decisions."

"For thus it becometh us to fulfil all righteousness," Jesus said when He asked to be baptized by John in the Jordan. Baptism is an object lesson in righteousness, often used by the Holy Spirit to lead the unenlightened into the truth. A western paper tells the story of a French Catholic woman of position in Louisiana, who went to see a colored Baptist preacher in Louisiana baptize in a stream. She heard what he said and witnessed the ordinance. She was led to read the Bible. Soon she was converted and called upon that colored preacher to baptize her. She became a member of the colored Baptist Church in the neighborhood, not knowing there were any white Baptists in the world. It was a great joy to her to learn there were so many white Baptists. This good woman is now greatly concerned for the conversion of the French Catholic of Louisiana.

The Board of Education of this Province has recently made two changes in the schools regulations:

(1) Sec. 6 of Reg. 20 is amended so as to read thus:

The term "school hours" shall mean and include all the time between the opening and the close of the school for the day; but the hours of teaching shall not exceed six each day; exclusive of at least an hour allowed at noon for recreation.

(2) In Reg. 22 the following sentence is to be omitted:

Any other prayer may be used by permission of the trustees.

The first change is, perhaps, designed to seem to prohibit the use of the noon recess for denominational teaching. The second is, probably, intended to be understood to prohibit the use of any prayer but the Lord's prayer in the schools. Whatever the practical effect of these changes may be, they are, evidently, made because of the revelations in the Bathurst schools investigation.

The proposal to reduce the salaries of some of the teachers in the schools of this city has provoked some discussion. And so far as can be judged from what is heard in the conversations about it, and what has been said in the papers, the proposal does not find very general approval. By the proposed reductions a saving of about \$750 a year, it is thought, will be effected. It is, of course, important that the schools service be carried on as economically as possible, consistent with efficiency. But any reduction which impairs the efficiency of the service is not true economy. As a rule teachers are not overpaid in this country; indeed the majority are but poorly paid. The men and women who are at the expense of much time and money to fit themselves for the better positions in the teaching profession should receive suitable remuneration for their work. If they are not well enough paid they will seek other employments. Their places being taken by a cheaper class of teachers, the character of the work done in the schools deteriorates. No one doubts that the trustees here desire to maintain the excellent character of the schools in this city. Their desire to keep the cost of the schools within reasonable limits, is, also, commendable; but to save money at the expense of teachers who have not at any time been extravagantly paid is of doubtful wisdom. The position of the trustees is, probably, a more difficult one than the people generally know; but it is hoped they may be able to avoid reductions which, if made, would, sooner or later, impair the efficiency of the schools, of which the citizens are now justly proud.

REFUSED.—The Quebec Legislature, last week, refused to pass a bill prohibiting the sale of tobacco to boys under sixteen.

Are You Ready?

Two weeks ago we said some things about the revival needed. Are the ministers and churches getting ready for it? We are now at the beginning of the season of special christian work in this country. These are precious days filled with precious opportunities, which should be promptly used for the help of the churches, in quickening and ingathering. Perhaps some are thinking to delay attention to special work till after the holidays. Such delay is a mistake. While the ministers and churches wait for what they think "a more convenient season," the adversary is busy making other causes of delay which will operate later. If any are waiting for the "week of prayer," they should not wait in inactivity, but in active preparation for it. The thing to do is to get ready for the Lord's work—to "prepare the way of the Lord." And this should be done at once. God is always ready to bless; He even waits to bestow His gracious power. The hour His people are ready—in humble, trustful, active waiting upon Him, the blessing of God's saving power is at hand.

To emphasize the importance—the essentiality of the baptism of the Holy Spirit, previously urged, we reproduce, from "Zion's Herald," a portion of a timely exhortation:

With both individuals and churches the descent of the Spirit is the supreme need. There are, no doubt, many other things desirable, and perhaps greatly needed, but there is nothing so indispensable to your spiritual comfort, enlargement and fruitfulness in the work of God as the reviving power of the Holy Spirit. He will be in you a well of water, ever springing and flowing forth in perennial blessing. The blessing will abide. The Holy Spirit will be to you a comfort, ever present and adequate to all needs. To change the figure, the Holy Spirit will be in you a source of light, life and power, a spiritual dynamo, whence shall go forth from your life unseen but helpful influences. You will not only be blessed, you will be a blessing to those with whom you may be associated. Power will go out of you.

Be not faithless, but believing. Say not, "There are yet four months and then cometh the harvest." The coming winter may be a good season for revival; but do not wait for that distant hour. Now is the accepted time, and now is the day of salvation. There can be no better time, for this is God's time. Arise to your opportunity and accept the larger things already in waiting for you. Join hands and faith with those who are earnestly desiring the coming of the King. There is nothing your churches need so much as this quickening in the spiritual life.

Gird your loins for this new campaign. Enter into the work yourself. Your need is not more machinery, but added spiritual power to operate the machinery you already have. New agencies are not needed so much as the full utilization of those already in hand. There are agencies enough in the church to revolutionize the world; the trouble is, there are too many Quaker guns and too many holiday soldiers, good on parade, but quite ineffective in the stress of the battle.

Brother preacher, if you would see the work prosper, enter deeply into it yourself. Say not to your marshals, "Go," but lead the column yourself. Be in earnest, in season and out of season. Consecrate yourself to this one work, and as the fire kindles life, language is choice—the language of your own soul the columns will advance, aid will come to you, and the enemy will be routed in the open field. Enlist all your lay talent, get everybody to work, and endeavor to concentrate the general attention and interest on the work of God. Make the most of this gracious hour. Pray that this may be a revival time, and add to your prayers the requisite works.

Voices and Echoes.

Do you know how they mark the hours in heaven? They have no clocks, as they have no candles, but a great pendulum of hallelujah, swinging across heaven from eternity to eternity.—Talmage.

Dr. Talmage says many good things, but he also, says some foolish things, one of which is the fore going. "A great pendulum of hallelujah, swinging across heaven from eternity to eternity," may sound well to some people, but has no meaning; it is simply nonsense.

We hear a great deal of singing, of music as an entertainment, of music as a recreation. It is high time we heard something of music as a help, a practical help. In order to do this, we must only have a few hymns. New tunes and new hymns every Sunday make poor congregational singing. Fifty hymns are enough for fifty years. The Episcopal Church prays the same prayers every Sabbath, and year after year and century after century. For that reason they have the hearty re-

sponses. Let us take a hint from that fact, and let us sing the same songs Sabbath after Sabbath. Only in that way can we come to the full force of this exercise. Twenty thousand years will not wear out the hymns of William Cowper and Charles Wesley and Isaac Watts.—Talmage.

Now there is good sense, and religion too, in that. It is in striking contrast with the "hallelujah pendulum," and that kind of rhetoric. None of the new hymns and tunes are superior to, and few of them are equal to the old ones. And, by all means, encourage singing by the whole congregation. "Let all the people praise thee, O Lord." A renewal of the old fashioned singing school might be a good thing, and contribute much to congregational singing.

Drink is a frightfully dangerous thing, and my idea is that the distributing of it should be done by the church. As it now is, a liquor man sells his liquor without regard to the harm he is doing, whereas, by my plan the church would not allow any man to drink excessively.—W. T. Stead Ed. Review of Reclus.

Upon which the "Amherst Voice" comments thus; Mad dogs are frightfully dangerous things; why should not the church distribute a few in every community. And why not let every church run a Brothel? Seriously Mr. Stead's proposition is the logical outcome of every argument advanced in favor of a license system.

In some recent cases in the Province of Quebec, when prominent R. C. ecclesiastics have been arraigned before the civil courts, they have pleaded that they did the acts complained of in the exercise of their ecclesiastical functions, and that for these acts they were amenable only to the courts of their Church.—Chris. Guardian.

The most serious feature of such cases is not that this claim of exceptional rights and privileges is made, but that there is so much a disposition to concede them. Ministers of one church should have no privileges not granted to those of other churches. While there is no established church in this country bylaw things often occur which look as though there is. Perhaps these things are because of a political "pull." Some day there will be a revolt that will make an end of the inequalities.

Letter from Bates.

The last week of the college term wears slowly away. By the time these notes have reached your readers the doors of Hawthorn Hall, Nichol Hall, Parker Hall, "Gym" Hall and Hedge Laboratory, will have been closed.

In many respects the term has been historical. As in all colleges, favorable and unfavorable influences have made their impressions on both faculty and students, and especially on the freshman class. In all its trials, however, it can boast of being one of the largest that has ever matriculated. The four classes, as they assemble at Chapel exercise, show a gradual growth in numbers, there being 24 in the senior, 38 in junior, 43 in sophomore and 62 in its freshman class. Every one matriculating is asked to sign a pledge, promising upon his honor not to indulge in anything that would weaken his own moral character, make college life unpleasant for others, or be of detriment to the good reputation of the college.

Bates college ranks first, in two respects, among the colleges of New England. It long since adopted the principles of co-education, being the first college to open its doors alike to young men and young women. The results are good. There is a refined disposition in every phase of college life. Language is choice—the language of gentlemen. Carefulness and taste in dress and deportment follow, as some of the good effects of co-education. Then, the strong moral and religious influence that one feels as he enters college are marked. "No student can be a member of the college without taking and keeping the pledge to abstain from alcoholic drinks." (A Free Baptist church or college may be known by its position on the question of temperance.) "Hazing" is not tolerated; even "ducking" is quite unknown. All this is not because "the boys don't know how." If you believed it was, and preached it here, it would not be long before you would judiciously change your mind with all the virtue of Bates. It is because the leaders of to-day, of all our institutions inherit the spirit of our religious fathers, whose deep spiritual experiences overcame the weakness of human nature enough over to feel the impulse of the higher and better life. There may not be the same spiritual vitality; but the nature remains.

The Y. M. C. A., Y. W. C. A., College Bible Class, College prayer meeting, Class prayer meeting, and college chapel daily,—these are warmly supported and greatly respected, even by those who are not christians. A tender spirit of christian love goes with the student into the class room. This high moral and spiritual life and energy is the second point in which Bates leads

other colleges. Most pleasant, therefore, are the associations here.

And Bates has as high a standard of scholarship as that of any other college. In many instances it is more exacting than the larger colleges, where the individual is neglected in the crowd.

As a Free Baptist institution we do well to know about it, and to study its interests, until that time shall have come, when the Free Baptists of Canada shall have one at home on which to lavish love and money. So far as we know, but two Canadians are here—Mr. W. W. Harris, of Yarmouth, who is preparing for the ministry, and myself, whose heart, since first I left the counter for the pulpit, has been drawn to western Canada. I have given expression to this several times in our conferences in Nova Scotia, but the need of a more complete education rendered my suggestions impracticable as far as I was concerned. I hope to be able to finish my college course without any break; and shall then know better the way. In the meantime I shall study the facts regarding Canada's mission field.

The INTELLIGENCER comes to the college and is welcome; but no other Canadian paper comes. By the way I might add that the "run-away" Prince of the Interior of Africa, who is at the college, and who has become a noble christian and a brilliant student and English scholar, will visit Maritime Canada during vacation, and will lecture on most interesting topics. He has made as high as \$30 per night lecturing here, and by this means has paid his way in college. You may hear more about him, but his purpose is to return to Africa and found a school among his people, who have no written language, preaching at the same time the great salvation of Jesus Christ. E. S. PARKER.

Nov. 22: 93.

Things Religious Near Home

—The building of a new Methodist church at Fairville, to take the place of the one burned, will not be begun till spring.

—Mrs. Spurden, widow of the late Rev. Dr. Spurden, has been secretary of the Ladies branch of the Fredericton Bible Society for twenty-six years. Failing health has caused her to resign, and last week, when her resignation was accepted, the ladies made her present of \$40. She was a most efficient officer, much devoted to the work.

—It is proposed by the Baptist pastors of St. John to begin a series of week night services in which all the churches shall unite. It is hoped this way to more closely unite the churches in fellowship and christian work.

—Rev. David Howie, who has, for several years, been pastor of the Congregational church in St. John, has resigned to accept a call to Worcester, Mass. He preached his farewell sermon last Sabbath.

—The missionary anniversary meetings of the Methodist churches in the city and vicinity were held last Sabbath. Our Methodist brethren, in their mission work, as all their work very systematically; hence the good degree of success they attain.

—The Baptists of Gibson are now worshipping in the vestry of their new church building.

—A revival in Staples Settlement, York Co., under the labours of Rev. Messrs Jenkins and Young, has resulted in several conversions.

—The Sunday Schools of Carleton Place, St. John, had a union meeting in the Methodist church there on Thanksgiving day. Addresses were made by Revs. T. Fotheringham and G. Hartley.

—The York Co. S. S. Convention, Keswick, on Thanksgiving day, was a meeting of interest. Mr. Lucas gave the following figures as indicating the present condition of the work in the county: Schools open all year, 40; total, 50; Teachers and officers, 522; scholars enrolled, 4371, total attendance, 403; average attendance, 3105; He said that eight schools had not reported, and were only included in the column numbers. The following officers were elected: J. W. Spurden, president; Mrs. Dr. Sharp, secretary-treasurer; G. C. Hatt, recording secretary; vice president for each parish, Martin Lemont, Geo. L. Atherton, Wm. Clark as additional members of the county executive.

—Nine new members were received into the fellowship of St. David's Presbyterian church, St. John, last Sabbath.

—Rev. J. A. Gordon, pastor of the Maine St. Baptist church, St. John administered the ordinance of baptism to several converts last Sabbath.