

TERMS NOTICES.

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Terms \$1.50 a year, in advance. If not paid in advance the price is \$2.00 per year.

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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 sometimes 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 APRIL 18th, 1894.

"Not until rich men come to understand that they do not own their wealth, but owe it, will the curse be taken off riches," is the way Professor Everett, of Harvard University, puts it.

The test of a good sermon, according to Finelon, is not that the congregation go away saying, "O what a beautiful sermon," but that they go away saying, "I will do something."

Gladstone, speaking of the questions of the day demanding solution, says,—"There is but one real remedy, and that is the gospel. It can, and will, correct everything needing correction."

Evangelist "Sam" Jones said a good thing when he said, "Many people are troubled over the mysteries of religion; but it is the things I thoroughly understand, and especially the Ten Commandments, that worry me."

Among those converted in the Washington meetings, held by Mr. Moody, is Senator Blackburn of Kentucky. He has for many years represented a great distillery constituency, and has been known as the Congressional champion of the whiskey interests. He is now showing his faith by his works. He is especially active amongst his fellow Senators. One of the religious tracts he is circulating is filled with Biblical quotations showing the evils of intemperance.

In June of this year the fiftieth anniversary of the first Young Men's Christian Association will be celebrated. It was established in London, and the founder, Mr. George Williams, is still living. Fifty years have witnessed a marvellous growth from the small seed he planted. Y. M. C. Associations are now an arm of christian work in almost every part of the world. It is impossible to compute the good they have done. And they and the agencies which have grown out of them will go on doing good till the end of time.

The Premier, in reply to a question, has said that the treaty with France will be submitted to Parliament for ratification. Canada does not need the free importation of French wines or any other kind of liquors. It seems a strange thing that immediately following the declaration of five Provinces in favor of the prohibition of the liquor traffic the Government of the country should be providing for the free introduction of liquors. It is simply a concession to the French element in Canadian politics—an element which has more influence than either its numbers or the merits of its demands warrant, and which, for some reason, compels frequent concessions. If Parliament has the gumption it ought to have it will refuse to ratify the treaty. But that is, perhaps, too much to expect. Let the people make a note of how their representatives vote.

The "Journal and Messenger" tells that a Congregational church in Maine has tried the experiment—a very silly one, we think—of using separate cups for the distribution at the Lord's supper. It is pleasing to hear that the experiment is not likely to be repeated. The thing was done by placing frames in trays, and putting in each compartment a cup containing

the portion for each participant. These cups were retained by the "communicants" and placed in a rack in the pews to be gathered up by the deacons at the close of the service. The effort to be "nice" would be amusing, if it did not pertain to so solemn a rite, and if the whole thing were not so entirely contrary to the spirit of the Supper of the Lord.

"Am I my brother's keeper?" was the text of a recent sermon by Archdeacon Farrar, in which he denounced in burning words, selfish indifference to social wrongs. He could scarcely be able to find words scornful enough to express his feeling about the man who criticizes the good work of others while he does nothing himself, and who justifies himself on some plausible economic ground for doing nothing to relieve suffering. God, he said, will ask every one of us, with such a glance as struck Simon Magus with a curse, or Gehazi with leprosy, "What hast thou done?" After all is said and done, there is but one test with God of orthodoxy, of catholicity, of membership of the kingdom of heaven, to which all must submit; a test which sweeps away nine-tenths of the falsity of artificial religionism—it is "He that doeth righteousness is 'righteous'."

Now that Dr. Talmage has withdrawn his resignation and resolved to remain in charge of the Brooklyn Tabernacle, it will be a good thing if the church change its manner of doing things, somewhat. It has not been self-supporting, which it, surely should be. It has contributed little or nothing to either Home or Foreign missions. If Dr. Talmage will now go about teaching his large congregation that paying into the treasury is an important part of religion, he will be doing them a needed service, and, at the same time, be helping on the work of the Lord.

The Ontario Liquor Sellers' Association, which held a meeting in Toronto a few days ago, desired the Mayor of that city to give them a welcome to the city. The Mayor declined, and when it was urged that he should put his personal feelings aside and as the official head of the city make a speech of welcome, he said he would rather resign the office than welcome men with whom he had no sympathy and whose business is responsible for such a host of evils. Mayor Kennedy deserves the commendation of all good people for his manly and christian course.

Of course the rumsellers were a good deal chagrined, and passed a resolution censuring the mayor. But he can afford to have their ill-will.

Of sensational preaching, the "Christin Register" says "in the best sense all preaching should be sensational; that is, it should awaken sensations. Decorum does not require that any premium should be offered on preaching which puts people to sleep. But there are different kinds of sensations. There are sensations of the ear,—they may be produced by a loud pair of lungs; sensations of imagination, produced by pictorial preaching; sensations of the intellect, made by a thoughtful sermon; sensations of the heart, produced by emotional appeals; or sensations of the conscience, made by the voice of righteousness. We do not need to catalogue them all. It is only rarely that a sermon awakens them all, but a sermon that does not awaken sensations of some kind might as well have not been delivered. But this kind of preaching is very different from that of the clerical juggler or mountebank who tickles the skin of his hearers, but does not reach their deeper inner lives. There is no reason why a sermon should not be made interesting; but the minister who simply aims to be entertaining in the pulpit ought to become a showman.

Steadfastness.

"Be ye steadfast" was an admonition much needed in the early days of the christian church. The disciples of that time were under pressure of a kind of which we who live in this later time have no experience. Everything was new to them—the person of Christ, His doctrines, His spirit, and the methods of worship, of propagation. True, they had been looking long and anxiously for the Christ; but the circumstances of His advent, the manner of His life, His teachings and the treatment He received were widely different from what they had expected. They were disappointed. Then their religious teachers were bitterly opposed to Christ and His doctrines, and their influence over the people was strong; nothing but the power of the Holy Spirit could bring them to see the Messiah in the Nazarene, and enable them to espouse His cause in spite of all their own prejudices and the other mighty influences which conspired against such accept-

ance of Him. Even after they believed it was so easy to feel cast down. They were few and uninfluential. The difficulties besetting them in the way upon which they had entered were many and serious, their enemies were many and powerful, the religious and other habits of their lives were strong upon them, and all the advantages, humanly viewed, seemed to be for those who denied the Lord. It was not strange, therefore, if sometimes they were haunted with uncertainty as to the wisdom of the step they had taken, and, hampered by old prejudices and besieged by adverse teachings and influences, they faltered in the way. The constant counsels of the Apostles and their oft-repeated earnest admonitions to faithfulness were needed. Nor were they in vain. The early church grew and flourished, both in inward grace and in steadily increasing membership.

Even now, though we have the fullness of knowledge concerning Christ as indeed the Son of God and the only Saviour, the demonstration of the truth and power of His doctrines in centuries of the world's experience there is scarcely less need of the admonition to steadfastness. The tendency to change is so general, and the considerations moving men to change are so many and so strong that there is need of the trumpet tone of admonition, "Be ye steadfast." It is not that men are disposed to deny or question the divine character and mission and power of Christ; but they are apt to regard His commands lightly, considering their own convenience or ease or worldly advantage, rather than His claims and will.

It has been truly said that christian steadfastness has little regard to consequences. It leaves these in the hands of God, and rejoices that He reigns and will bring the best things to pass for those who steadfastly trust in Him and obey. When Nebuchadnezzar's impious edict was made known to the three Hebrews, their ready and firm reply was, "Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." They knew their danger; the wrath of the King, the fierceness of the fiery furnace, the pains of a dreadful death—all were before them; but with God on their side none of these things moved them. Daniel prayed with his face towards Jerusalem, although he knew that the lion's den opened to receive him. When the wife a Scottish martyr was told that her husband's life would be spared if he abandoned his principles, she held out her apron and said, "I would rather receive his bloody head in that than see him deny and dishonour his Lord.

When a professing christian begins to ask how walking in the path of plain christian duty is going to effect his business, his relations to certain people, his standing in society, he has opened his ears to the enemy, who will not fail to ply him with unworthy motives. Unless he quickly, and with strong decision and trust in God, confronts the tempter and puts away the temptation, his course will be away from his Lord, and into spiritual darkness. There can be no compromise without serious, and it may be fatal loss. "Lord, what wilt Thou have me to do?" is the earnest question which christians always and in everything, need to ask. And faithful adherence to His will—being "steadfast, unmovable, always abounding in the work of the Lord," is the way of promoting our spiritual life and comfort, and honouring our Lord. "Be ye steadfast."

The Spirit of Compromise.

In an address before the Congregational club of Minneapolis, Dr. Gates, President of Iowa College, made some strong remarks about the extent to which, in these days, the church in general truckles to the world, manifesting a compromising, time-serving spirit. Read what he says:

Just so long as the churches will tolerate complacently and dumbly the injustices of earth and the unethical relations between man and man, just so long will the church lose its power and grip on the souls of men. The one thing which ultimately men will not endure is a sham. The world knows what the church is for, and will hear in time what the church does not say just as plainly as what it does say. Once in American history has the church met its Waterloo, when it faced the question of slavery, and these same damnable palliations stilled the voice of the pulpit and press of Christendom. It is this history which has caused us to hide our heads in shame ever since. We had our opportunity once to make history for the church and we threw it absolutely away. It was an awful loss, and the cost has not been paid yet. The church faces a condition of things now where it has a greater opportunity than that; for we are in the midst of social readjustment which is more radical, more universal in sweep, than the question of slavery was. He who does not know that the great world's affairs are not going on according to the principles of God's justice is blind. The signs of the times are abundantly plain.

If the church bring no deliverance, then salvation shall arise from some other place; for the kingdom of God must come. Clear and decided steps forward in the great world of business, industry, commerce, art, and in politics, will not wait patiently for long. The strain is becoming severe. A civilization which means more care for property than for flesh and blood of human beings is doomed. If the eyes of Jesus fall full on it, it will either, like Judas, go out and hang itself, or, like Peter, go out and weep repentant tears and be saved to redemptive mission. History will tell what this universal church of Christ did, when the greatest call and opportunity came to it of all the centuries of its life.

Let every thoughtful christian, from his knowledge of the course of the branch of the church which he knows best, determine in how much this indictment is true of it. It is not meant to say that the church, as a whole, openly panders to the spirit of the world or bows to its rule; but that there is a tendency to court worldly favour at the expense of righteousness will scarcely be denied by the close observer. It behoves the pulpit to be faithful in its teachings—teaching none other things than those which our Lord taught, and which, with divine emphasis, He would teach were His earthly ministry repeated amidst to-day conditions.

Denominational Extension.

BY REV. EDWIN CROWELL.

II.

Having stated the Scriptural principles of denominational form and growth, I will now go on to show upon what lines this system of denominational extension must reasonably run. We have, first, to ascertain and adhere to the modes ordained of God and honored by him in the Apostolic church.

The New Testament provision for carrying out this great commission is found in 1 Cor. 1. 21—"It pleased God by the foolishness of preaching to save them that believe." Again we read that "they went everywhere preaching the word." The seven were appointed that the apostles might give themselves to prayer and the ministry of the word. The preacher's office whether exercised before the multitude or, as in Philip's notable case, to one person, forms the rallying point for the fighting christian church, and, ever since Pentecost, has been the most prominent feature of the work whereby cords have been lengthened and stakes strengthened in the advances upon Satan's kingdom.

The preacher therefore needs to know the word of God; as an officer upon the quarter deck to know the methods approved by the experience of the sea for tacking, wearing, lying to, docking or any other manoeuvres; as the lawyer to know his work in the office or at the bar. The preacher needs also the skill to win new men to hear and accept that gospel message. Now to thoroughly furnish the preacher in both these respects, of knowledge, and skill in the use of his weapons; we all say *educate or train him* to this end. We have heard that it is a saving of time to grind the scythe rather than to use it dull.

As the index finger of the New Testament points to the preacher as the grand agent of the Spirit in winning the bride for the Master, therefore it becomes our duty, with greater zeal than ever, (1) to pray the Lord of the harvest to send forth laborers into the harvest; (2) to unite the whole available forces of the church to train, in hope, those who may be, and effectively, those who have been thrust forth by the hand of the Lord into the harvest field; (3) to get the scales from our eyes that we may see the fields white to-day waiting for the reapers, in other words to see the world as much as possible as the Lord sees it.

To perform the second duty just mentioned requires something additional to meditation and prayer; and that is means and institutions to train a ministry. We need certainly to secure substantial uniformity of doctrine among preachers; and to save the time of Bible students that they may not be half a life-time unraveling the crude, lopsided theories which grow so rank with those who have no use for the past investigations of christian scholarship. These advantages are best obtained by having able and reliable teachers, accessible and abundant literature of the proper kind, and the attendance of the sons of the prophets i. e. in other words a well equipped divinity school.

The second factor for the extension of our denomination generally is the diffusion of suitable literature. In a S. S. book of a Union Free Baptist and Baptist S. School, which I took up one day, my eye fell on the account of the christening of a child, which, by the P. D. Baptist writer was managed so skillfully, as to beautifully invest the unauthorized ceremony with all the sanctity of a Scriptural ordinance. That was poor food for the minds of Free Baptist children.

A variety of books are abroad which under the guise of assisting the study of the Bible have been smuggled into homes of evangelical Christians with the definite purpose of undermining their denominational loyalty or orthodoxy, and so open the door to the errant preacher who will soon follow.

Now while we look to the Bible and the standard literature of the church, to supply every need of the student, we look to our denominational paper to keep our minds awake to the reasons for the faith which we hold. The sailor expects, when he goes to sea to get somewhere, to do something. It is not enough for a denominational paper to be a religious paper, i. e. in the sense of fostering personal spirituality. As we have seen, organization is of divine authority; our denominational character is founded in a distinctive doctrine, or group of doctrines, therefore our denominational paper is the exponent of the particular doctrines of the Bible emphasized in our creed, and maintains them especially for the people who do not read books or hear sermons on those subjects. A denominational paper not only sails the sea of pious thought, but it has ports of call where the definite interests of the voyage might be furthered. This, of course, is not an argument for an extreme and bigoted sheet, cultivating prejudice and sectarianism for the sake of gain.

This demands patronage. However the title to the paper may be in law, the denominational newspaper is one of the most effective weapons of the society for self extension, and is our paper. While the editor gives the weekly sheet a loyal, bold and aggressive doctrinal and moral ring, we are to co-operate in spreading that truth.

These seem to me self evident propositions, namely: (1) That the denominational organ true to its name, will peal forth above even the truest, clearest voices in the church, sustaining all in harmony and time. (2) That this paper is a chief agency to declare and vindicate to the reading world the principles of its denomination. (3) That the most hopeful element of the reading world for us is the plastic youth of Free Baptist homes. (4) That the best paper will do us no good unless we take it. Therefore let our hands, like Eleazar's cleave to this sword, the RELIGIOUS INTELLIGENCER; let us pass it to our neighbor to read the reasons for our faith therein made plain; and even though the editor may have a good stock of advice already about running a paper, we can do our duty in the matter by subscribing and paying, reading and causing others to read.

India Letter From Miss Wile.

[The following extracts from a letter from Miss Wile are furnished, by Miss Hilton of Yarmouth, for publication. Nova Scotia readers will be especially interested in Miss Wile's letter. We hope to have frequent communications from her, direct and otherwise.]

Midnapore, Jan. 16, 1894

I have been here more than a week and am beginning to feel settled again.

You don't know how glad I was to see Mr. Mines and Dr. Mary Bachelor in Calcutta.

As we neared our journey's end I had many doubts and misgivings as to my competency for anything, but before we got up the Hurgly, I could fully say, "My times are in thy hand," and leave these minor troubles where they belonged.

Christmas was rather pleasant, bringing many pleasant and some sad memories. I think I felt as never before the value of God's gift to us, and like Paul resolved to know nothing but Christ among the people to whom I was going.

We reached Calcutta, Jan. 2 and Midnapore Jan. 6. Mrs. Smith, Miss Coombs, in her homeward journey, and Miss Hattie Phillips came from Balasore the 18th inst., and their coming gave us a great deal of real pleasure. Mrs. Smith looks very frail, but is energetic and motherly.

Miss Coombs looked very tired, as indeed she is, and I fancy her rest is not coming before it is needed. I hope that I, too, will be able to spend eleven years in this service in India. I wonder if it would interest you to know how I spend my days. I get up at 5 or 5.30 a. m., take a long walk or drive, chiefly the former, and return for "Chota hayerie," meaning "little breakfast," consisting of a slice of toast and a cup of cocoa. I study from 7.30 to 9.30 alone, then my pundit comes and I read my Bengala A. B. C. to him and write, too, for an hour. Then we have the usual breakfast at 10.30 followed by prayers. At 12 and from that until 2 p. m. everybody is expected to sleep, and then we have a light lunch, called "tiffin." At 2.30 p. m. my pundit comes again, and I read until 5.30. I give out the grain to the horses or grooms, for everything must be kept under lock and key on account of the pilfering habits of the natives.

Yours &c.,

F. G. FRANCIS

Caledonia Corner

Queens Co. N. S.

[The foregoing letter was intended for publication two weeks ago, but has been unavoidably delayed.

It is true, as Bro. Francis states, that the Free Baptists of Nova Scotia, as a body, have no legal obligation in the matter of the Seminary. The same is equally true of New Brunswick Free Baptists and Baptists. The responsible body is the Union Baptist Education Society. But the fact remains that the Seminary was established for the Baptists of this Province and the Free Baptists of N. B. and N. S., and has been conducted in their interest. And whatever may be said about obligation they must suffer, more or less, by any dis-

I usually spend an hour among the natives, but though I see them in their homes, it is very unsatisfactory, because I cannot talk to them.

At 7.30 we have dinner. I study some during the evening. After prayers we retire, and our day is in the past—its record in God's hands.

The people here are very bright looking, and the missionaries say they learn very rapidly. I am often surprised at the fluency with which some of the Bible school boys speak English.

One of them, Ooda, came to see me, and, after looking at me a long time, said "I prayed for you a long time." On inquiry, I found that they had been praying for helpers in Midnapore, and they looked upon me as a direct answer to prayer. Some of them have such childlike faith that it makes me rejoice. Of course there are dark spots in the church here, but when we take into account the limited amount of teaching they have had and the opposing influences around them, it seems a miracle that so many lead good lives.

To us, brought up to expect God to fulfil His word, it is quite a different matter, and conning the lessons we have learned from childhood, than for them just emerging from heathenism.

EDNA WILE.

Letter From Rev. F. G. Francis.

Dear Sir,—Under the caption "A Crisis" in your issue of March 21st, you call attention to an open letter by Dr. de Blois, regarding the condition of the U. B. Seminary at St. Martin's, and commend it to the careful and prayerful consideration of "every Free Baptist in these provinces." In the article referred to, among other things foreign to my reason for writing, is noticeable an urgent appeal for assistance. A strong appeal is made to the Free Baptists of New Brunswick and Nova Scotia for aid in lifting the indebtedness of \$28,000 from the institution, in default of which no excuse will be sufficient to escape a threatened disgrace.

Now, while we concede the merits of the school, and grant its prosperity under the able principalship of Dr. de Blois; and while we heartily sympathize with him in his efforts to make it a substantial success, and sincerely regret the sad financial plight into which the institution has fallen, or rather from which it has never risen, yet it seems to me, quite unfair that the Free Baptists of Nova Scotia should be saddled with that to which it has not been broken. I may be wrong (if so I will stand corrected), but the impression is in my mind that the Free Baptists of Nova Scotia, as a body have never become recognised as a partner in that institution. True, resolutions of commendation are not wanting in our minutes, but does an expression of sympathy or commendation imply obligation? If so, then we are deeply involved, and have a large field to cultivate, for our commendation reaches as far as the Free Baptist schools of the United States. The attitude of our Conference respecting the U. B. Seminary has always been that of sympathy and good wishes, which the minutes will show, but in no other way has the F. B. Conference of N. S. obligated itself to the institution or to its creditors. Only two years ago at our yearly meeting a representative from the Seminary was present and pressed the question of appointing two directors from our body to sit upon the Siminary board, but that honor was most respectfully declined.

Then, in view of our position in the matter it is just to make an appeal, conditioned with dishonor, to the Free Baptists of Nova Scotia. It is not; and "We are unwilling to bear the disgrace which must inevitably fall upon us if the Seminary is sold." Hence we deny our interest. We have nothing at stake, apart from that which may be dictated by christian charity. To the Free Baptists of Nova Scotia it is not an affair of honor, but only one of sympathy. We hope the affairs of the institution may be speedily adjusted and the building saved to those interested.

Yours &c.,

F. G. FRANCIS

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