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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 on our part.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

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Religious Intelligencer.

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

WEDNESDAY MAY 30th, 1894.

The Brooklyn Tabernacle is not likely to be rebuilt. And there are many people who think it ought not to be.

Though Mr. Moody has received many large gifts of money he is comparatively a poor man. The money that has come into his hands has been devoted to various charities and Christian activities.

In a recent speech Lord Rosebery, Great Britain's Premier, declared that moral questions must come to the front in the statesmanship of the twentieth century. They would come more to the front now if there were more statesmen and less political chicanery. But they are coming in spite of it all.

Speaking of the responsibility of those who have wealth, the bishop of Worcester says, if they wrap themselves in the silken robes of their selfishness and live in luxury, regardless of the want and woe of Lazarus, they will have a terrible retribution." And he says the church ought to speak this truth very plainly to them.

When the unconstitutionality of the South Carolina Dispensary law was declared the rum men thought they would have things all their own way. But by a later decision it has been declared a prohibitive clause in the law is now in full force, even though the dispensary feature is void. The Court says there is no authority in the state to grant licenses.

Mr. George Williams, who organized the first Y. M. C. Association has just been knighted. The conferring of this distinction is in celebration of the jubilee of the Association, which is being observed in London now. Many men are knighted who less deserve the honour than Sir George Williams. The work he began fifty years ago has reached large proportions and has done incalculable good.

The notorious Breckenridge and his friends are denouncing the preachers roundly for "interfering in politics." All the interference of which the preachers have been guilty is to assert the obligations of the commonest decency. The preacher who could be silent when such a moral leper as Breckenridge is seeking to impose himself on the people shows his unfitness for the position of a teacher of morals.

We often read the severe things said about ritualism by ministers in the established church of England. They charge it with disturbing the confidence of the people, and say the "incense and nonsense" which mingle in high church services are driving men from the church. This is good enough Protestant sentiment,

but many are puzzled to understand how a church—with a powerful section disturbing the public confidence with "incense and nonsense"—can be a bulwark of Protestantism, or express the religious feeling of the nation.

The Presbyterian General Assembly of the United States, in session last week at Saratoga was asked to "memorialize Congress to enact such regulations with reference to the personal life of their members as will prevent the presence in the national councils of men of immoral and dissolute habits." The Assembly took no action. Why? Almost any body of Christians might ask Congress to do that.

The successor does not always walk in the footsteps of his predecessor—and does not mark nearly so good a pathway for himself. Phillips Brooks was a great man, especially great in his good sense and his sensible piety. The gentleman who occupies the pulpit of Trinity church, Boston, which was so grandly filled by the lamented preacher, is not the same kind of a man. Think of Brooks speaking in favour of wine drinking, or teaching that the personal morals of a political candidate should not be considered, or of declaring that he had voted, knowingly, for one of the greatest rascals in preference to a man of pure life. These are the things his successor is guilty of. A sad descent for Trinity.

No one who has watched the course of Dr. Parkhurst can fail to esteem him highly. He is a true reformer. The New York Evangelist says of him:

"If any man in our city ever fought his way against tremendous odds, till he finally compelled public recognition and support, it is Dr. Parkhurst. For he has not only had all the baser elements of society to contend with, but he has been hampered also by the timidity of many good men, who 'doubted the wisdom of his course,' and, by their silence and standing aloof, threw cold water on his efforts to explore the dens of iniquity, that make this city such a place of temptation and of all manner of wickedness. It was very touching to hear him say, as we did only last week, 'I have sometimes felt very lonely.' But he is lonely no longer, for these very words were said to a large company of the best men of this city at a meeting gathered to do him honor. This is an example and an inspiration to others who fight against all forms of vice and crime."

Would that the number of such men in all countries were multiplied a thousand fold.

The Louisiana Lottery, though having its headquarters in Honduras, is defying the laws of the United States, having established communications through Florida. Already it is against the laws for the mails to carry lottery matter, and now it is proposed to prohibit the importation of such matter in any form into the United States.

The bill, which is intended to check the operations of lotteries generally, was opposed by some Senators on the ground that if passed it would interfere with church fairs. Senator Hoar, who had the bill in charge, replying to the objections said, "I have never been able to construct a law that would hit a professional gambler and miss a church deacon who engaged in gambling," and he added that he "would not like to insert in a bill of this kind the absurdity of a specific provision that would allow a little gambling by church people for purely pious purposes." The Senator ought to come to Canada to learn how to fix his bill so that it will not interfere with any gambling that is under pious auspices. Why a Quebec judge only a little while ago imposed a trivial fine on a gambling concern because it was represented to him that part of the proceeds were devoted to a charity—which is another name, in this case, for some church scheme. In some things Canada's legislators and judiciary could give the United States Congress pointers.

The Commission appointed by the British Parliament to investigate the condition and effects of the opium traffic in India, is still pursuing its investigations. So far as can be judged by what is known of the methods of the Commission, it is doubtful whether the truth will be fully shown. Officials and traders, who take a purely selfish business view of the matter, without respect to effect, physically and moral, on the victims of the opium habit, speak lightly of the evils of the traffic, just as liquor traders and the majority of officials in this and other countries do of the rum traffic. But missionaries and those who seek to elevate the morals of the people are unanimous in condemnation of the opium traffic as ruinous to the people. Of course more of the traders and officials, than of other people, give evidence—chiefly, perhaps, because their views coincide with the prejudices of the Commission.

Free Baptist Young People's Societies.

Two A. C. F. Societies have reports in this issue. There is also a notice calling a meeting of the Nova Scotia A. C. F. Societies to be held in connection with a session of the Nova Scotia Conference next week. And Mrs. Boyer's India letter has reference, exclusively, to the young people—the work some of them have undertaken, and the much that may be done if others will undertake it.

We are very glad, indeed, to have reports from the societies, and hope those which have not yet sent any report, together with those not reported for a long time, will soon do so. It is well for the people generally to know what the young people are undertaking and accomplishing; and besides, a report from one society stimulates the other societies. It would please us if the young people made such frequent demands upon the INTELLIGENCER's space that their work would have to be given a department.

It will be noticed in the report from Marysville that a Convention of Free Baptist young people's societies is contemplated. This, we think, is a move in the right direction. There are now, so far as we are informed, seven A. C. F. societies and three C. E. societies in our churches in this Province. Three other A. C. F. societies are expected to be organized soon. All these societies have been corresponded with by Bro. J. B. Daggett, who has been acting Secretary for the Province of the young people's movement. He has given much time and attention to the matter, and his "zeal has provoked many," we are glad to know. All the societies have been asked about a Convention—whether they favour it and will be represented in it. All that have been heard from are favourable. It is hoped the others will send answers as soon as possible.

We think the Convention proposition is right, and are hoping it may be carried out. What the two societies, reported in this issue, have done in the early days of their existence is a promise of much more that they are likely to do, and indicates what the young people in other congregations can do if organized for active Christian work. The meeting of the societies, in convention, for an interchange of views and to mature plans for intelligent cooperation, must have a beneficial effect, not only on those who meet, but on the young people in all the churches, stimulating them to organized participation in the work.

There is, of course, as yet no general organization. The editor of the INTELLIGENCER was some time ago named the Vice President for New Brunswick of the affiliated Free Baptist young people's societies of America. At his suggestion Bro. Daggett has been doing secretarial work, and has been doing it with excellent effect. If the proposals to hold a Convention meets with sufficient favour, as we trust it will, steps will be taken to form a committee to make all the preliminary arrangements for the Convention. The duty of such committee will, of course, be ended when the Convention has properly organized.

The invitation of the Marysville Society to hold the Convention there is just such a warm-hearted action as those who know that society would expect from it. The invitation settles one important point. The rest ought not to be very difficult to arrange.

We hope Mrs. Boyer's letter will be read in all the young people's societies in both Provinces. It is addressed particularly to them, and is suggestive of a good work needing to be done, and doing which will not only be a blessing to India but to those who do it.

The reference in the Marysville letter to the fact that when they began to do something for others they found a great blessing coming to themselves is food for the earnest thought of young and old.

A Sunday in Jerusalem.

'Let us send the horses on, and walk from Bethany to Jerusalem over the Mount of Olives.'

This suggestion, made by one of our party, was most heartily received and acted upon. It was a lovely afternoon at the close of our first week in Palestine, and we were already in love with the land, and in sympathy with many of its people. We had as yet only had a passing glimpse of the city, but now we were to spend several days in it, and best of all a Sunday; and a sense of quietness and peaceful expectation filled us as we began to ascend the Mount of Olives from Bethany. What hallowed ground it was! To be at Bethany, the little place which Jesus loved, and often made His home, was to have our hearts filled with emotion. There is nothing very attractive in the

village itself. If the name means, as some say it does, not House of Rest, but House of Poverty, it is a graphic description as well as a name; and yet it did not seem to us, as to some people, 'a desolate and miserable place,' for the afternoon sun bathed it in light, and although the vines and the fig-trees were bare, the young corn was green in the valley, and the birds were singing above the slopes. Of course the tomb of Lazarus was pointed out to us, and also the house of Martha and Mary. But we could realize the events which have made the place sacred much better when we looked away from all the real or supposed sites to that Great Past which in Palestine seem ever the present. Here lived Martha and her sister and Lazarus. Yonder, away beyond Jordan, Jesus was abiding when the two anxious women sent Him the message, 'Lord, behold he whom Thou lovest is sick,' and along that road Martha went to meet Him. And here, quiet possibly, by the tomb that is shown, Jesus stood and cried 'Lazarus, come forth!' Here, in the house of Simon the leper, Mary anointed Him with ointment and tears. And it was as He went from Bethany, on His way from Jericho to Jerusalem, that the great crowds bowed before Him as their King, strewing His path with palm branches, and singing hosannas in His praise.

It was impossible not to picture the Mount of Olives peopled with that joyous procession; and everything seemed to assist our imagination—the olive trees still standing, the quietness, the gladness of the early evening, and presently the magnificent view of the Holy City. Some of us could not see it very clearly at first for the tears that came into our eyes; and it was necessary to remind ourselves that it was not the same Jerusalem as that which He saw and wept over; but yet it must have looked something the same, only more beautiful. Yonder, where the Mosque of Omar stands, the Temple glittered in the sun; there the Castle of Herod, occupying the site of the Palace of David, met His eyes, and all the gardens and the houses with which He was familiar lay at His feet. 'Beautiful for situation, the joy of the whole earth,' were the words that came into our minds; and even now there is more truth than irony in the quotation, and the enthusiasm of the Crusaders seems less wonderful than it did.

We should like to have lingered longer on the Mount of Olives, the slopes of which Christ so often trod, where He went for prayer and rest, at the foot of which is Gethsemane, and from the summit of which He, having led His disciples toward Bethany, ascended into heaven. But we were to be conducted over it on another occasion, and so we went on, entering the city by the Damascus Gate, and wandering about the narrow streets, along the Via Dolorosa, and the Street of the Palace, until at last we reached our temporary home, the 'Grand New Hotel,' and were welcomed by Mr. Gelat, its able and hospitable manager.

That Sunday morning in the City of David will not soon be forgotten by any of us. A few of the party arose betimes and betook themselves to 'early church,' but most of us rested and reflected. After breakfast the question was, 'Where shall we go?' We were reminded of the English service held in Christ Church on Mount Zion; also we were told of St. Paul's, and of the Bishop's Chapel. Some talk of going to Mass at the Church of the Holy Sepulchre, and some thought it would be interesting to go to the Syrian church 'the original mother-church of the country.' But I am obliged to confess that four of us felt as if we could not go with in any building, nor attend any ordinary service, on that one and only Sunday morning in Jerusalem. We wanted to 'walk about Zion, tell the towers thereof, mark well her bulwarks, and consider her palaces,' and become inspired by the truth that this God is our God for ever and ever; He will be our Guide even unto death. Jerusalem is compact together and still the city lieth four-square; it is not difficult to walk about it, or even to walk all over it, and we speedily got away from the crowds to where we were free to read and to think. Of course we had already heard much controversy on the vexed question, 'Which is the true Calvary? The Church of the Holy Sepulchre is the shrine at which millions have worshipped in simple faith, believing that there our Lord was crucified, that here His body lay, and that here He revealed Himself after His resurrection. But in these days there are doubters. General Gordon was among them, and he thought, as many think, that the true Calvary, outside the walls at the junction of two roads, is the hill above the Grotto of Jeremiah. This hill

looked so green and quiet on this Sunday that it was more easy to picture the scenes of the momentous events of Calvary there than among the splendid buildings of the churches, and in that direction we went. A Welsh minister read the psalms which tell of the love with which Jerusalem was regarded; and thrilling was the effect of such portions as the hundred and twenty-second, hundred and thirty-fifth and sixteenth, as also the pathetic lamentations, "How doth the city sit solitary that was full of people! how is she become a widow! she that was great among the nations, and princess among the provinces, how is she become tributary, She dwelleth among the heathen, she findeth no rest, and from the daughter of Zion all her beauty is departed, We sat down upon the grass of the New Calvary, as it is called, and, better than any guide-book was the Bible, no part of which could be unsuitable reading there. We had listened to familiar words, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, and others were being read in low tones. And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha, and were opening our hearts to all the possible associations of the place, when suddenly we heard, sung by sweet girl-voices, the well-known hymn beginning,—"There is a green hill far away,

Without a city wall,
Where the dear Lord was crucified
Who died to save us all.

The singers belonged to one of the schools for girls, of which there are several in Jerusalem, and we had a pleasant talk with the children and their teacher, and listened to other hymns. After a time a different kind of singing or chanting reached us, and we saw a funeral coming up the hill. The dead man was on a bier, not in a coffin, but wrapped in linen clothes, and he was buried in a cave, at the entrance to which a great stone was rolled.

Later in the day we visited Bishop Gohat's School, and heard the boys questioned on the International Lesson which in thousands of Sunday-schools was that day studied. The school is interesting because of its situation on Mount Zion, and the remarkable views which are obtained from it, but still more because of the kind of teaching and training which the boys are receiving under the care of Mr. Ellis and his helpers. Later still, we went to one of the churches and joined in the prayers with great hosts of Christians of all lands; and so ended our never-to-be-forgotten Sunday in Jerusalem.

MARIANNE FARNINGHAM.

The Seminary.

In another column is announcement of a meeting to consider Seminary matters. The brethren issuing the call are a committee appointed at last session of the General Conference of New Brunswick, to confer with the Baptist brethren concerning Seminary matters whenever necessary.

At a recent informal meeting of a few brethren, representing both the denominations interested in the Seminary, it was decided that there ought to be a general meeting of all concerned to consider the situation, and determine what action, if any, should be taken in the present circumstances. The Baptist convention of New Brunswick is to meet on the 20th June, and it is proposed to have a joint meeting of Baptists and Free Baptists on the following day.

The situation is grave. There is much at stake for all concerned. And there is need of the wisest counsels and the best Christian courage and faith. All the brethren who have interest in this branch of the denomination's work—or in any part of its work, for each part is closely related to every other part—should endeavor to be present. And prayer needs to be made that Divine direction be given those who confer together.

Care for Converts.

The many converts brought into the churches during recent months need special care and training. The character of their Christian lives, and the degree of their usefulness to the church and the world, depend much upon the training they receive now. On this subject Zion's Herald counsels pastors and churches wisely, thus: To train young people in the Christian way is even more difficult than to secure their entrance into it. Conversion is often the work of a day or an hour; the training must extend over weeks, months, and even years. In conversion we are concerned to carry the citadel of the will, while the training relates to every part of the life. The importance of correct training is incalculable, as on it will depend the whole future course of the convert.

The shape given to the spiritual life during the first few months is likely to continue to the last. The large amount of backsliding is due in part, and possibly a great part, to neglect of nurture in the beginning. With the ministers and churches who have been favored with conversions there is an important duty of instruction. Persons often begin well, but fail to go on for the want of light on the path. A little help at that point would have taken them on to the goal, while the want of it leaves them to stumble and fall by the way. If they begin right, they will be very likely to continue; but, on the other hand, if they begin wrong, they will be liable to go wrong all the way. This after care will no doubt require much patience and labor on the part of the pastor and class-leaders, but no care or labor will pay better. It is the best insurance against impending dangers and even spiritual shipwreck. The work, in an important sense, must be individual. There must be personal contact with the pastor and the spiritual members of the church.

In these efforts at instruction the aim should be to give the new life the proper direction. The main trend is important. The old habits should give place to better ones. A bad habit may neutralize a genuine work of grace. There should be discrimination in dealing with new converts. Some have come from religious families where much religious training has already been received, and others have come from the ranks of the world where little proper instruction has been given. They have not been accustomed to read the Bible, to attend church, or to observe the Sabbath. In the latter case the whole course of nature must needs be changed. The scheme of salvation should be made plain. If any difficulties are in the way, they should be removed. Be sure that they early united with the church and are placed under the care of competent leaders. With such care 'or their instruction and for the conduct of life, they should be led out into lives of activity. To be living and growing Christians they must be active workers in the vineyard of the Lord. Well started in these lines, they will be likely to run on to the end.

India Letter.

Dear INTELLIGENCER:—I feel that I must drop you a line again this week, just to let you know how pleased I am to hear that the young people are getting interested in taking up some part of the work out here. It has been one of my fondest hopes that New Brunswick would some time support the Boys' Orphanage, my dearly loved work. How thankful I am for the beginning made by Marysville and Hartland. I have written to the Marysville society, also. I shall select the best and most promising boys for those who apply first. That is fair, isn't it?

I wonder how many remember Basu Deb, the boy New Brunswick supported so long? He was graduated from the Bible school last year, with honors, and was so promising that he was made a teacher in that time-honored institution. He was married a short time ago, and I had the pleasure of contributing to the wedding outfit.

Then, there is Gunga Rath, the Brahmin boy, whom Mr. Boyer baptized. He will pass from the Bible school this year. Last week I had a letter saying that the public engagement between him and a daughter of the lamented Parna Chandra Basu was about to take place. Parna was for a long time supported by New Brunswick and died in their service.

Our old boys have grown up, and are getting homes of their own. Both have become Christian workers. There are plenty more just as promising coming on. Will our New Brunswick young people have a share in fitting them for the Master's service?

The sum usually sent for the support of a boy for one year is \$25.00. This includes his share in the support of the school which he attends, his share in the repairs etc., of the building which he occupies, and other incidentals, besides his bare food and clothing. This seems to us a fair estimate, but let no one be discouraged because the sum is large. A little extra work will raise it, and it is worth extra effort.

Will any one wishing to adopt a boy, please communicate with me. The money may be sent to the Treasurer, but write to me that I may give you full particulars concerning 'the boy, his name, age, disposition, and all about him. There are just as sweet and lovable boys here, with pretty brown skins, as any one could wish to have even for one's own. Oh, how I do love these little fellows. One of my biggest and best is hovering over me now, and the twins are asleep near by.

Yours in Him,
C. I. BOYER.