

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 in 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 he wishes it sent.

The date following the subscriber's name on the address label shows the time to which the 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 efficient.

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, AUG. 15th, 1894.

Statements of accounts are being sent to subscribers in arrears, from every one of whom we need, and are expecting, a remittance without further delay. Kindly attend to this important matter now.

You can tell pretty nearly what a man is by the kind of people who are his enemies.

Joseph Cook is soon to start for Australia, where he has engaged to spend three months in a lecturing tour.

It is better to think about and be glad for present blessings, than to dwell upon and mourn about past misfortunes.

A sermon-thief gets hit hard in the following paragraph from the N. Y. "Advocate":

A long-time subscriber to this paper wrote to the editor that the sermon preached by a certain brother "was both great and good, one of the grandest that he had heard at the assembly." Now, to our certain knowledge, our correspondent was deceived, and yet not deceived. The sermon was stolen from five different authors, and all that was original was the connective tissue that the thief was obliged to weave to make his quotations seem coherent and pertinent. They were all good authors, so our correspondent heard a great sermon; but the sermon was by no means good, for the man in the pulpit was a "counterfeit presentment."

In a letter to the "Star," Dr. J. L. Phillips, so well-known to Free Baptists in the Maritime Provinces, says:

"Thank God, we see many tokens of cheer throughout this broad and beautiful land. The kingdom comes apace. The growing faith and rising zeal of the church, both foreign and native, are discernible on every land. On these long tours—this one of three and a half months ends when we reach headquarters at Calcutta next week—I am seeing much to thank God for. I believe that the closing years of this century are to be marked by some of those 'greater things' of which our Lord spoke before his passion. Let the faithful and fervent prayers of God's people be offered up without fainting for this land whose redemption draws nigh."

The authorized Life of Spurgeon has not yet made its appearance. It is understood that the material was left pretty much in ship shape by the great preacher himself, but as yet no steps have been taken to put the task in hand. Mrs. Spurgeon has entire control of the matter, and when questioned as to her husband's biographer, she replied, "Providence has not yet pointed out the man."

The sermon notes of the great preacher were, as is generally understood, written on a half sheet of note paper. At the close of the sermon he would quietly double up the scrap of paper and deposit it in his waistcoat pocket. As he made his way from the platform to his vestry, Mr. Spurgeon was often waylaid. American tourists being the greatest offenders in this respect. The mission of not a few of these relic-hunters was to beg the little sheet of notes, and they seldom asked in vain. Still very many of these coveted scraps are in existence, and

it is intended to issue a memorial booklet containing facsimiles of the notes of some of his best-known sermons.

It is purposed to establish a Bible training school in Toronto, following the pattern of the schools established by Mr. Moody at Chicago and Northfield. Its design will be especially to train christian men and women for work in Sabbath schools, as pastors' assistants, city missionaries and also for home and foreign mission work. It will, of course, be inter-denominational, the teachers being selected from different denominations. Candidates for admission to the full course of study must be recommended by their pastor, churches, or other responsible persons as possessing an approved Christian character, and giving promise of usefulness in the Lord's service. They must have acquired a fair English education, although in special cases instruction will be provided for those who are deficient in the ordinary branches. Tuition will be free, but a fee of one dollar per term will be charged for incidental expenses. Students will be expected to spend a reasonable part of their time in preaching, conducting prayer meetings and Gospel services, visiting the sick, and other kinds of systematic Christian work. The board of students can be had for \$3.00 a week. The establishment of the school, it is estimated, will cost about \$4000, part of which has already been subscribed.

The Convention of Free Baptist Young People's Societies, held at Marysville Wednesday and Thursday of last week, was a success. Those most interested and anxious had not, perhaps, anticipated a gathering so successful in every respect. There was a good attendance of young people, there were enough ministers to make clear the interest of the ministry in the movement, the reports from societies were quite cheering, a marked devotional spirit pervaded all the meetings, the business was done carefully yet expeditiously, and there was a manifest purpose in the young people to do fully their part in the service to which they are called. An organization—"The Free Baptist Young People's Provincial League"—was effected which may, confidently, be expected to be an important factor in denominational work. The welcome given the visitors by the Marysville church and A. C. F. Society was most hearty, and we feel sure that everybody must have enjoyed the time spent there. A full report of the Convention, prepared by the Corresponding Secretary, will be found in another column. The Convention marks, we think, a step in the Young People's movement promising greater and steadily increasing denominational activities.

Roman Catholics do as they like in Quebec, and they often like to do very intolerant things. Their spirit of intolerance exhibited itself in a violent way in Quebec city last week. A French Baptist mission, recently established, was attacked. The people connected with the mission met for worship—it was Sunday afternoon—when they were assailed and prevented from continuing their service. The next evening *L'Electeur*, a leading French paper, spoke of them as mountebanks and said things which were understood to justify suppression of them by violence. Soon after the paper appeared a mob collected at the mission and made an attack upon it with stones. Windows and doors were broken, and much other damage done. The mob then proceeded to attack a mission of the Protestant Episcopal church, and there they destroyed all the doors and windows; after which they assailed the Salvation Army Barracks, seriously damaging the property. Fortunately no persons were injured, though the assailants are not to be credited with this, for they evidently were reckless of who or what was hurt by their crusade against heresy. The Police were called out, but, for some reason, they managed to reach each place just after the mob had done its work and left for the next place. At this writing no arrests have been made. It is a fine state of things, surely, when a mob of 5000 persons can march through a city and, in the name of religion, stone and seek to destroy the humble buildings of a few citizens who choose to worship God according to the dictates of their consciences. Such deeds are strikingly suggestive of the character of the religious teaching the people receive, and of the spirit which dominates the majority in Quebec. On another page we print an article from the *Montreal Witness*, moderately written but showing plainly enough that similar acts of intolerance are the rule, rather than the exception in Quebec Province. The fact is that where they are a majority, as in Quebec, they rule politically and religiously as with a rod of iron.

Christian Joy.

"Rejoice in the Lord always." God has made joy a characteristic of the saved life. And, surely, the christian has abundant reason to be happy. His sins are forgiven. His life has been brought into harmony with the divine will. All the promises of God are in his behalf. His present is purified and blessed; and "precious hope" brightens his future. The joy of salvation is great; there is no other joy like unto it. "Be glad and rejoice in the Lord, O ye righteous"—ye who are saved by the infinite grace.

Christian joy should be manifest. It requires manifestation. He means that the christian life shall be attractive. Seeing the changed lives of christians men "glorify God," marking "the joy of the Lord" in them, they are led to desire like experience. "Restore to me the joy of salvation," David prayed—"then will I teach transgressors thy ways and sinners shall be converted to thee."

Christians, on their own account, need to have joy in the Lord. It is the most healthful mood. It is the mood which makes duty a privilege, trial bearable, and life a blessing. We owe it to our religion, that we rightly represent it, to be joyful in Christ, for it is its nature to give joy.

Those who find their supreme happiness in the Lord will never be disappointed. He is faithful who has promised; "He will give grace and glory, and no good thing will He withhold from them who walk uprightly." Many of us do not deal enough with God; we do not realize sufficiently what He is, how completely we may give our lives into His keeping, and how much we may possess God in our lives.

All christians aim to enjoy God in all things; but there is a higher aim than this. They should aim to enjoy all things in God. A christian lost all his possessions at a single stroke of misfortune. His friends wondered at his calmness and even joy in the midst of the sore trial. Being asked for the philosophy of it, he said—"When I had fortune I enjoyed God in all things which I had; but now that my earthly possessions are gone, I have risen to a higher experience; I now enjoy all things in God." God is a sure and abiding portion. His fullness is above all circumstances and conditions. In proportion as we find all in God, and rejoice in His infinite love and power and faithfulness, in that proportion we are independent of the circumstances of life. "Rejoice in the Lord."

His Reasons.

Rev. Mr. Alexander has published an open letter to his former parishioners, giving his reasons for joining the Roman Catholic church. It is not a very weighty document. It is noticeable that he does not once refer to the church with which he was so long a minister as a church, but a communion—"the Anglican communion." According to his statement, he has for some years had a growing "conviction of the truth of the claims made upon all by the Catholic Roman church." The Anglican pulpit, he says, preaches but "a fragmentary christianity," and he was not able longer, conscientiously, to continue to be such a teacher. He comforts himself with the thought that, in his teaching as a church of England minister, he rarely passed beyond "a ground of christianity common to the Anglican communion and the Catholic Roman church alike;" and he adds, "I thank God now that of the latter holy church of Jesus Christ my tongue has never uttered an adverse word." He does not attempt to give all the reasons which prompted his action—they would fill a volume, he says. But prominent among, and the only one he mentions, is "the distressing sense of the impossibility of arriving, in the Anglican communion, at anything like a certain faith." He sought a source from which "the truth might be fully and infallibly drawn;" and he thinks he has found it in the holy Catholic church, and the infallible head of that church. He says:

"It is that 'one Christian body, which, claiming to teach upon authority, exercises the authority she claims; the church, with its visible head a Centre of Unity to which all questions and disputes in faith and morals may be referred, and of whose decisions there has been, through all Christian ages, no reversal; a Church unchanged and unchangeable as the God who gave and who protects it—to hear which church, as being the living body of Christ, is to hear Christ himself; to refuse which, through wilful or careless ignorance, is to risk the danger of refusing Him that speaks; a church which is emphatically that of the Saints; the one Catholic and apostolic church into which the mercy of God has now received me."

He is, apparently, satisfied—for the present at least. He has gone where he belongs—where he might as well have been these many years. That he is following what he thinks is "the

light" there is little room to doubt; but that he is intellectually capable of distinguishing between light and darkness those who know him best deny. His mind, never particularly strong, has, it is said, been weakening for several years. During this period of increasing weakness he has been under jesuitical influences which he had no power to resist, even if he had the inclination to resist them.

Comparisons.

A comparative view of Christian work in America and foreign lands may embrace the following points:

1. There is one preacher here for 800 people. In foreign lands there is only one missionary for 400,000.
2. There is one Christian worker here for each forty-eight persons. In foreign fields there is only one Christian worker to each 31,322.
3. There is one church member here for each five persons. In foreign fields there is one Protestant Christian to each 1,566 persons.
4. In America \$80,000,000 annually or \$1 33 per capita, are spent for the evangelization of the people, while the same people spend \$5 000,000 annually for the conversion of the heathen world, or one third of a cent on each heathen.

The Church.

NO. II.

Anglo Catholics, as explained in a previous article, make salvation of an institution. Christ abolished all middle walls of partition. Priest has gone, for our Redeemer is our sacrifice. "The just shall live by faith." It is now Salvation by faith in the one only Saviour—Christ the Lord. "Justification by faith" is the Gospel declaration; and "justification by an institution" is the very negation of the Gospel fact. Thus, apart from any view as to polity, Anglo-Catholics, by their claims as to the church, at once place themselves in direct conflict with one of the clearest facts of the Gospel.

Then, if Apostolic succession can be claimed by prelates it can be claimed by the people. And one claim is as good as the other. The people come before government; and government is of the people and for the people, in a New Testament civilization. But Anglo-Catholics make polity superior to the people; they claim that their form of Divine appointment, and that in it alone can the people find salvation; it is not the polity for the people, but the people for polity.

Any form of government that shuts out and robs of rights some of the best, and purest members of the state, is self-condemned. Is not that the fact as to the Anglo-Catholic theory of the church? Catholic it cannot be! Holy it is not! For any theory so manifestly unjust is not and cannot be righteous. Apostolic it is not, for it is utterly at variance with the Spirit of Christ.

To claim that Anglo-Catholics represent the "one holy, catholic and apostolic church" is a claim at variance with truth and fact. It is not "one." High church, Low church and Broad church are not and cannot be made into one. They are apart. "English church Union" and the "Protestant Union" are in deadly conflict. It is not holy, "for within and over it are many evil men." (Dr. Fairbairn) "We have no disposition of church membership either formal or practical." (Rev. Llewellyn Davies, Episcopalian)

Historically the anglican church, as it is known to day, is of the Reformation. No historic worth his name will make any other claim" (*Christian World*). "When Theodore came to organize the church of England, the very memory of the older christian church which existed in Roman Britain had passed away." (Green's History English people). Thus, the church of the pre-reformation in Great Britain was that of Augustine. Called the "church of England" as in France it was called the "Church of France." (Bishop Cox). The head of the church of Augustine, as to-day, the Pope, the head of the Anglican church the Sovereign. First head Henry VIII, of unsavory fame; the present head Her Majesty the Queen. If "continuity" is of organization, then it is broken; for, to maintain that the Church of Augustine, as known to history, is the self-same church of the present known as the "Church of England," in England, is surely the purest fiction, and if "continuity" is in Prelacy then alike it belongs to the Greek church, and the church of Rome. A claim so divided cannot be of much value.

Now, of what value is this claim of "continuity" unless it is special, distinctive and contains some undoubted privilege? Three historic churches claim it, and each denies to each that which is claimed. "Prelacy," as a mark of the true church, is like the Dutchman's anchor—of doubtful value. In the New Testament we have the

church of regenerate believers, made so by faith in Christ, our Lord the head, the church His body. A society, larger or smaller, acknowledging Christ as Saviour, Redeemer, and Lord. Also, we have a ministry for Christ's Church, and that ministry is not "a priesthood" separate from the Church. That honor belongs to all in Christ Jesus, "and hath made us kings and priests;" "and hath made us unto our God kings and priests; and we shall reign on the earth;" "a royal priesthood." Belonging to all believers, it is universal, therefore not special and of an office. The media gone, now the soul meeting with the one only Saviour, face to face, where is the value of sacerdotal claims? The New Testament brushes aside all such vain pretensions.

As to Apostolic succession, who and what were the Apostles? Ministers of the World, messengers and representatives of Christ. If an office, they appointed no successors; and if an order, fixed and distinct, then others were united with them in name and work. See 1 Cor. 4:6-9; also 1 Thessalonians with 1 Thess 2:6, 9 and Rom. 16:7. So, the fact that others beside the twelve had the name and work sets aside a fixed order. No apostle laid hands on Paul. See Acts 9, 10 17; Acts 13:1, 3. The church sent Barnabas (Acts 11:22) not the Apostles; Matthias was chosen by the church, not by Peter and the other apostles as distinct from the one hundred and twenty disciples. And the condition was that the one chosen must have been "a witness with us of His resurrection." Thus we have (1) the church making a choice, and (2) a special experience demanded as essential to that selection. As the Apostles, as such did not make the appointment; and as no "successors" could have the special experience needed for an apostle, pray what value can be attached to the claim of Apostolic succession?

No succession, no continuity; and no continuity, no distinctive authority.

Then mark the utter absurdity of the unholy pretensions of these Anglo Catholics. A Zulu at the Cape, a negro in Africa, accepting Episcopacy is of the "true church," but Dr. Parker, Dr. Dale, Dr. McLaren and Dr. Cuyler are "heretics" to be prayed for, and outside "the covenant mercies" because as New Testament ministers they reject Episcopacy—and resist electro-plated Romanism. Well has the Bishop of Liverpool, Dr. Ryle said: "I believe the pretended sacerdotalism of the present day is one of the most mischievous errors that ever plagued christendom."

Our India Letter.

DEAR INTELLIGENCER:—It rains, rains—nights and days. Sometimes it pours in torrents; sometimes it is only misty, and between times it is hot and steamy, like the kitchen on wash day. I am writing this letter on the veranda of Dr. J. L. Phillips' house in Calcutta. He is away to Burma on Sunday School business, and sweet, motherly Mrs. Phillips is writing beside me. I came here for a "little rest and change." I had headaches and heartaches, and my eyes ached, so "rest and change" came next on the programme. It is not strange that such should be the case, with forty-one in the family, is it? Five or six of those boys are just in the transition state between boyhood and manhood. I know I have not been giving to each individual child the care and attention he needs. When I go back I want to be able to divide my time more evenly.

What evil influence possessed those boys, I do not know, but before I left the spirit of naughtiness seemed to possess some of them. Some of them stole fruit from a neighbour's garden, some were into worse mischief than I can name here. A large number were insubordinate, more in spirit than in deed, but I felt the spirit very keenly. One boy, a professing christian said he had prayed and tried to be good, but he couldn't be good and wouldn't try any more. He didn't try, but said the burden on my heart was heavier than I can tell you. My constant prayer was, "God save that lost lamb." The boy was saved, but he is passing through trials, and it is hard for him to recognize them as God's cleansing fires. The elder boys and I have talked much about those cleansing fires lately. The subject came up one night in our Christian Endeavour meeting. Many sweet and helpful words were spoken. During the following week many little trials came to me. The boys, in referring to them, said to me, "You know you prayed Sunday night that God would let the cleansing fires come if they purged the dross away."

One of my trials has been the question of a home for myself and boys. You may all know that the beautiful home where I have been living for the last three years was bought by Mr.

Boyer for a christian boys' school. He was to have been the teacher, and occupied the rooms set apart for the superintendent. But now the superintendent has come. Only last week the school opened, and those rooms are needed. No one wants to turn me out. I could stay here, but the available room is so little and the inconvenience of managing the orphanage here with so little room, and school on the compound too, is so great that I do not wish to stay. How much I wish for some of my Father's riches, that a permanent home might be provided for the boys. They follow the fortunes of the missionary who takes charge of them. The girls, in number, have a beautiful home provided for them by the generosity of one man, and he not wealthy. He laid up his treasures in Heaven, and has since gone to enjoy them. I give you fair warning, my friends, that when I return home, if the need is great as it is now, I shall leave a stone unturned to raise money for Boys' Orphanage. It may cost much as three thousand dollars. The meantime if any one wishes to do as that other gentleman did, provide the whole he is at liberty, and the cause is a noble one. Before the boys came here they were in a small compound, with the christian village on two sides. They ran into the village at night; they were obliged to leave the compound daily to bathe, was too small a place for them to play in, and it was almost impossible to manage them there. Yet, probably they will have to return to that small compound or one equally inconvenient. Oh, that God would move some one to act in this matter. Are our churches of N. B. doing their duty for foreign missions?

I have told you causes of my headaches and heartaches. Part of the you can alleviate, perhaps all, for you can pray for those wayward boys.

Your sister in Him,
CLARA I. BOYER.
Calcutta,
July 3rd, 1894.

The Young People's Convention.

Was it a success? Yes, thank God it was. The delegation was large, workers many and willing; and went home rejoicing that the Lord had been with us, and enthusiastically determined to do more for God in the past. Would that others of our young brothers and sisters be blessed with us to have partaken of blessings which the Lord gave us. Was not, however, as none are, and exclusively young people's gathering, our midst were some who are getting old, pioneers of our work; their eyes were filled to overflowing, their hearts were deeply touched by the testimonies of these young christians in this annual gathering of the Free Baptist young people. May the Lord bless our older brethren. We want to be with them and want them to help us. They are welcome always to our ranks.

On our arrival at Marysville we found that that warm-hearted society and church had made ample provision for our entertainment; and we were quickly conveyed to our homes, where we were lovingly received. The committee in charge had left nothing undone that could be done.

At 7.30 p. m. we gathered in the church. Bro. Sandford Pond led meeting, and a half hour sped quickly by as we sang songs of praise and offered prayers.

At 8 p. m. Rev. Dr. McLeod, President of the United Society of C. F. for New Brunswick, took chair and Lic. J. B. Daggett, Secretary for the same field, took seat. After a few introductory remarks by the chairman, Rev. J. Parsons delivered an address of welcome in behalf of the church and congregation, followed by Bro. E. Staples on behalf of the society. His addresses were but another expression of the kindness which had met us on our arrival. They were responded by Rev. Dr. McLeod, Lic. J. B. Daggett, Revs. G. Swin, G. A. Hart, J. H. Erb and C. T. Phillips and J. Case B. A. The meeting adjourned to meet at 9.30 Thursday morning.

Thursday morning dawned dark and rainy, but at the hour announced a goodly number had assembled in church. A half hour was spent in prayer and praise, led by Rev. Swin. It was a profitable season.

At 10 o'clock Rev. Dr. McLeod took the chair. Delegates reported were duly enrolled. Moved by Rev. J. H. Erb, seconded by Rev. Swin, "Resolved that it is expedient that we proceed to organize a convention of F. Baptist Young People New Brunswick and that the committee proceed to appoint the committees."

This called out an interesting discussion as to the advisability of organization. The discussion being general, nearly every line of work