

TERMS NOTICES.

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Payment of subscriptions may be made by 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, 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 to RELIGIOUS INTELLIGENCER, Box 375 Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, MARCH 21st., 1894.

Those subscribers who have paid their subscriptions will understand that the suggestions scattered throughout these pages are not for them. But all who have not yet paid will, we trust, heed these necessary reminders, and remit immediately. We need all the money now due, and need it at once. Do not delay.

"The most dangerous thing for a minister of the gospel is to get bad men close around him."

When a man expresses a strong opinion, there is sure to be someone to oppose it. Hence a man who has no opposition is one who has no strong opinions.

Steps have been taken towards the expulsion of the Jesuits from Mexico. They are trouble makers wherever they are.

Why is it that so many are willing that their churches should remain feeble when they could make them strong and active?

He that cannot forgive others breaks the bridge over which he himself must pass, for every man has need to be forgiven. "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses," is the teaching of our Lord.

An eminent minister, of long and wide experience in christian work, said if he were asked how a church, however small or poor, would be most likely to grow, he would with confidence, answer, "Let it begin in good earnest to pay and exert itself in sending the gospel to the benighted and perishing." There are churches which would do well to make a note of this.

The United States, after rejecting two of President Cleveland's nominees for the Supreme Court, promptly confirmed the third gentleman nominated. The two rejected were Protestants, the one who received the Senate's approval is a Roman Catholic. Somewhat suggestive.

Charlottetown, P. E. I. has one of the highest of "high churches," with a minister to match. Soon after the death, recently, of the Governor Carvell, of the Island, a service, called "High Mass," was held for the rest of the deceased Governor's soul. There is no room for doubt about what communion that church and minister should be in.

Ex-Governor Royal of the Northwest Territories, has just been delivering himself, in a pamphlet, in favour of the separation of Canada from Great Britain. His chief anxiety seems to be that the Roman Catholic church should have its own way in schools and other matters, and he evidently believes, though we cannot understand why, that if Canada were independent these things could be more easily managed. He and Mercier agree. But these notions do not find a hearty response in the country. They are worth watching, however, as are all the men who regard the Papacy first, and their country next.

Easter is the first Sunday after the full moon that occurs on or next after March 21st; and if the full moon is on the 21st, Easter is the next Sunday. Of course if the date were the same each year, the day would be Sunday only once in six years. Some of the early Christians did fix the date in this way, while others used the present way. But in the year 325 the matter was brought by Constantine before the Council of Nice, and it was evidently thought best that the anniversary of the event which changed the Sabbath from the seventh day of the week to the first day should always fall upon the first day; for they, deciding between the two ways then in use, selected for the whole church the method which would bring Easter always on Sunday. Since that decision Easter cannot fall earlier than March 22, nor later than April 25 in any year. These dates are called the "Easter Limits." This year it falls on the 25th inst.—next Sunday.

One of the most remarkable sects in Russia, the Dukhoborts, or "Wrestlers with the Spirit," are just now in the midst of an extraordinary religious revival, which bids fair to embrace the whole community, and to entirely change their religious system. The "Wrestlers" are chiefly found in the Caucasus, and in certain parts of the South of Russia, where they live in isolated communities. The articles of their belief that chiefly strike a stranger are the preference they show for women elders and presbyters; their antagonism to printed books, including printed Bibles; a species of communism which obliges them in good years to divide their surplus among those who are in straits; and the religious significance they attach to certain articles of wearing apparel. It should be mentioned that although they display a repugnance to printed copies of the Scriptures, they are all versed in their contents, as whole chapters are handed down from father to son orally. The present revival has taken the form of a purely evangelical movement, and is probably the result of the labours of the banished Stundists.

There is beauty in a holy life. "The beauty of holiness" is more than a mere phrase; it means what marks the character and relations of those who are truly "in Christ." Do Christians sometimes forget this, and so misrepresent their Lord and the power of His grace. It is well, suggests Zion's Herald, "to inquire somewhat closely whether our goodness has beauty in it. To be good and at the same time ugly or disagreeable, is to do much harm while meaning to do the opposite. Such unintelligent and ill-fitting goodness as repels instead of winning is quite too common in our churches. Some people seem to think that if they love the Lord they are excused from being kind to their fellow men, and need pay no attention to politeness. What a travesty on our sweet and beautiful religion! What a pity that its lovely harmonies should be misrepresented and really murdered by being played on instruments so fearfully out of tune! If Christianity had not been indeed divine, it could never have held on its way triumphantly in spite of the wretched caricatures of it that have so abounded.

An English bishop has issued the following "dispensation": "I do hereby dispense from the observance of all days of fasting or abstinence, during the prevalence of the influenza, those persons within the parishes of St. Ives, Oldhurst, and Woodhurst, who have been in the habit of such observance, provided that on every such day they shall recite with their private prayers one of the penitential psalms. If an English churchman, thirty years ago, had chanced upon such an announcement he would have imagined that he was reading an extract from the times of TETZEL and his indulgences. He would hardly believe it possible that at the end of the nineteenth century members of the Protestant Church would recognize the permission of a bishop to eat their dinner, and that the meal would be granted them only on condition of a prescribed addition to their private devotions. Anglians are, it would seem, reduced to the choice of Episcopal rule of this kind or the influenza. Of the two we would be disposed to prefer the influenza.

"He Is Risen."

The resurrection of Christ is a fact of the greatest significance to Christians. Paul does not state the truth too strongly, when he says, "If Christ be not raised, then is our preaching vain, and your faith is also vain. Ye are yet in your sins." He lived, He died, He rose, and "He ever liveth to make intercession for us." When Jesus was laid in the tomb the hearts of His disciples sank. They

loved Him, and the memory of His beneficent life and of His blessed companionship was very precious to them; but, in disappointment and deep sorrow, they were ready to turn away, with almost broken hearts, to their old work. Just then it was made known to them that He was not in the tomb, that He had risen, "as He said." Then they understood what He had told them. They began preaching the risen Saviour; and ever since Jesus and the resurrection has been preached, and the truth has been the power of God unto salvation to every living soul.

The assurance of immortality is in the resurrection of Jesus. "Now is Christ risen, and become the first fruits of them that slept." "What satisfactory assurance, suggests one writer, of our own immortality could we have had if Jesus had not shown Himself alive after His death upon the cross? No reasoning of philosophy, no anxious cravings of the soul after an immortal life, no indications of immortality in the analogies of nature, no argument from the uprising of nature in the springtime from the icy fetters of death, could possibly have satisfied us; but, having been convinced that Jesus rose from the dead, there is no further difficulty in believing that we ourselves are not destined to sleep in perpetual oblivion."

"Vacant is the tomb! Vanished all the gloom! For, where the Saviour lay, The stone is rolled away. Heaven's courts with anthem ring Now death has lost its sting. The grave its victory. In might and power he has arisen: The tomb no more could Christ imprison."

"Jesus lives again! Ended all his pain; The ransom full is paid, The satisfaction made. The scarred and wounded form, That battled with the storm, Shines forth in bright array. The golden gates of heaven fly open; The chains of death forever broken!"

Prompt payments are better both for the subscribers and the paper.

A Crisis.

The "Open Letter" of Dr. deBlois, in another column, should have the careful consideration of every Free Baptist in these Provinces. We commend it to them—to their earnest and prayerful consideration.

There is much more at stake just now for Free Baptists than they realize, perhaps. But while the situation is grave, it is not, by any means, desperate. Quite as serious difficulties have been met in the history of like institutions, and overcome. And we believe the present crisis may be safely passed if the denominations concerned in the Seminary set themselves to the task with any heartiness. There ought to be, at the earliest date practicable, a meeting of the Directors and other friends of the school to consider the situation. Meantime let no one regard the situation hopeless. We will have more to say of this matter next week.

Another Grand Victory.

Nova Scotia has spoken. Her voice is with clearness and emphasis. She has fully justified all the hopes that were entertained about her deep, strong feeling on the question of prohibiting the liquor traffic. The full returns are not yet to hand, but enough is known to make it plain that an immense majority in favour of legalizing the traffic in death has been recorded. The majority is, relatively, the largest yet polled on this question. Every county in the Province gave a majority for prohibition, and Halifax city, which some one not long ago called "the Gibraltar" of the rum trade in the Province, declared by more than two to one in favour of abolishing the abomination. The cities, which the rum men have always claimed, are disappointing them badly.

The plebiscites, which have brought out such a remarkable expression of public opinion, should put to silence the plea that "the country is not ready for prohibition." The record now stands thus: Manitoba, Prince Edward Island, Ontario and Nova Scotia have voted by unmistakable majorities in favour of prohibition, and the Legislature of New Brunswick, by unanimous vote, has voiced the wish of the people to the same effect. Five Provinces are in line.

About the other Provinces—Quebec and British Columbia, it is not possible to speak with certainty, for they have not had the opportunity of expressing their wishes. In British Columbia there is, without doubt, a growing feeling in favor of prohibition, and it would not be at all surprising to find it, on the first opportunity, joining the Provinces which have already voted their demand for a prohibitory law. Quebec is more doubtful, though many of its municipalities are now

under local prohibition; and there are those who believe that a vote would show a surprising result to those who think the Province is strongly against prohibition. No one who knows the Northwest Territories can very well doubt what the people there would do if given the opportunity. We hope they may have the opportunity very soon.

But whatever the others may do, or may not do, the gratifying fact is before all the world that the five Provinces which have about two-thirds of the population of the Dominion have deliberately declared that they desire the liquor traffic outlawed, and that nothing short of this will satisfy them. A political party having the support of the representatives of these five Provinces would not doubt that it represented the country, and would not hesitate to carry on the government of the country in accordance with their announced policy.

The people have spoken. Will the political leaders heed the mandate? We shall see. And we shall see, also, that those who disregard the people's mandate, or attempt to humbug them, will before very long be left where they can attend to their own affairs. The people are tired of being fooled.

Have you paid for 1894? Do so now.

Church Sickness and Death.

The causes of church weakness are many. The Christian Register suggests that if an autopsy were held in every church which is practically dead, it would be found that some have been starved to death. The bread which has been served to them has not been the bread of life; there has been too much chaff, too little nutriment. Other churches have suffered from indigestion: they have not had sufficient exercise. They have become gouty or dropsical. They have failed to recognize that every church must do something for the community in which it lives. A church which lives only to promote its own existence will soon have no existence to promote. Other causes of mortality are spiritual paralysis. Very often there is a loss of vision. A church becomes hard of hearing. The minister has to speak louder every Sunday, and sometimes his message only tickles the ear. It does not penetrate to the brain or conscience. Sometimes, in the words of Dr. Holmes applied to a vehicle which does not resemble a church, but which many churches do certainly resemble, "There's a general flavor of mild decay. Though nothing local, as one may say."

But some morning, before the minister has got to fifty and stopped, perplexed, the church goes to pieces like the one-horse shay. Perhaps the fact that the minister did not stop at fifty from Sunday to Sunday, but went on tentatively and fiftentatively, may have had something to do with it. But we suspect that, if the truth were known, the most potent causes of church mortality is heart failure. Out of the heart are the issues of life; and, unless there is some heart in a church there is certain to be very little life.

THE UNION BAPTIST SEMINARY.

An Open Letter.

TO THE FREE BAPTISTS OF NEW BRUNSWICK AND NOVA SCOTIA.

Dear Brethren,—Many of you have asked me, by letter and by word of mouth, my reason for resigning the principality of the Seminary at St. Martins. It is well that I should answer in a public way, that all may hear.

Chiefly, then, I have resigned on account of the burden of old debts now pressing upon the Institution, for the payment of which no adequate provision is being made. When I assumed the principality the Seminary was in a state of bankruptcy, having assigned the year previous. I was told that unless I accepted the position the school would be closed. Having faith in our people, and believing with all my heart in the necessity of the school's continued existence, I agreed to enter upon the work. Now, the understanding with the Directors was that I should run the school free of debt, and make its internal work a success, so far as I was able; and that the old debts should be arranged for and paid aside from my personal efforts. I was to take one part of the work, and the denominations the other part. Two years have gone. The school has paid its running expenses entirely and completely. The Directors have not been called upon for a dollar. The denominations will hear no story of deficits, for there is none to tell. I have made no appeals for money. The Lord has been with us, and we have prospered marvelously, beyond all my expectations. Additions and improvements have been made and paid for. The interest on the mortgage is paid to the date. Our building is filled to overflowing.

The last official census of Ireland shows that there are 3,949,738 Catholics and 1,188,696 Protestants in that island. Catholics are most numerous in the county of Cork, and Protestants are most numerous in the county of Antrim. The Catholics in Cork are to the Protestants as ten to one. The Protestants predominate in the counties of Armagh, Down, Tyrone, Londonderry and Antrim.

The students are as bright and earnest and noble a company of young people as one will find anywhere. The moral and religious influences are exceptional. The teaching staff is composed of men and women of high christian character, who are splendidly equipped for their work.

Do you say that the school should have been in a more central place? Certainly it should; but it is not, and yet it is filled with students and is prosperous. Do you say that the people are not interested, and will not become so? How then does it happen that the school is filled with students, and prosperous? Amid drawbacks innumerable and discouragements many, I have tried to do my share of the work. But I have made no effort to clear off the old debt, within the two years of my principality? Why? Because that was your part of the work. I have not had time to do it.

And so I come to you with the fact, large and momentous, that the old debt, with accrued interest, mortgage and all amounts to \$28,000, and ask you what you are going to do about it? The Secretary tells me that about \$10,000 of the \$15,000 subscription list was paid, in one way and another, but that other debts had accumulated while the \$15,000 was being raised, and so the present indebtedness stands as above. Before the notice with respect to the sale of the building appeared in the daily papers I offered to go out into the province, and make another resolute effort to save the school from ruin. I made this offer some time after I had resigned, not from a sense of duty, but from love for the school. My offer was not accepted, because the Directors thought it impossible to raise so large an amount, and because by going out thus for three or four months would be neglecting my work within the Institution.

But the amount should be raised, every cent of it, and the school be redeemed. Consider the matter! Are you willing to bear the disgrace that will inevitably fall upon you if the Seminary is sold? If the school were running behind at the rate of \$1000 a year you would have an excuse for closing it, provided you paid its debts in full. If a mere handful of students were in attendance you would again have some excuse. Under existing circumstances you have no excuse, absolutely none. By your own neglect your christian school will be compelled to bar its doors against a band of ardent youths, the hope and blessing of the future. Your work of Academic instruction in this province must be abandoned. Your creditors must many of them go unpaid forever. In the full flush of its vigor, in the midst of its life and power, your school must die. You say that there have been many appeals for aid. Aye, and that matters not! Nothing matters, save the fact of your duty to save it. If there had been appeal after appeal, every year, every day, your duty would remain, to love God, to do His will, to toil and struggle in His service, to deny self that His work in all its phases may move on to victory, are duties that abide.

In this affair your honor is at stake. The Seminary may yet be saved. The word you speak now will determine its future. Mr. A. A. Wilson, St. John, is the Secretary. Every contribution placed in his hands will go toward paying the creditors, and will help to diminish your shame. The responsibility is yours. But action must be immediate, for the time is short.

Yours for Christian education,
AUSTEN K. DEBLOIS.
March 15, 1894.

Several hundreds subscriptions are past due. We need them now.

General Religious News.

The Brooklyn Tabernacle has secured the services of the well-known evangelist, the Rev. B. Fay Mills, to fill Dr. Talmage's place during his absence.

According to a recent report there are 43,324 lay preachers in England in connection with Baptists and various branches of Methodists.

Father Hyacinthe says that of the 36,000,000 of France not more than 6,000,000 can be spoken of as having any real connection with the church. France is thus very largely an infidel country.

The last official census of Ireland shows that there are 3,949,738 Catholics and 1,188,696 Protestants in that island. Catholics are most numerous in the county of Cork, and Protestants are most numerous in the county of Antrim. The Catholics in Cork are to the Protestants as ten to one. The Protestants predominate in the counties of Armagh, Down, Tyrone, Londonderry and Antrim.

The new extension scheme of the English Baptist Union proposes to raise £100,000 at the rate of £20,000 annually for five years, and to devote this money to church extension in towns of no less than 50,000 inhabitants, by assisting in purchasing sites and in the erection of new chapels. It will also give support to a ministry for the new places of worship during a short term of years.

It is reported from Mexico that a movement is under way to establish a large colony of the Salvation Army in that country. It is stated that a syndicate of capitalists interested in General Booth and his schemes has purchased from the Mexican Government about 200,000 acres in the State of Chipas in Southern Mexico, on the Pacific coast, and that plans will soon be perfected for settling five thousand families, mostly English, on the land, which is said to be excellently adapted for agriculture.

The Christian Endeavor movement has been making rapid progress in England. At the close of last year there were 1,004 societies registered, and the increase so far this year has been at the rate of three a day. It has also taken root in Scotland, and vicinity. Edinburgh has so far held aloof; but the enthusiasm is growing, and it is expected that at the next convention in London, in May, there will be a number of representatives from Scotland.

Is your subscription due? Send it please.

Revivals.

—Great good to all the churches and a general quickening of religious feeling is the reported result of the meetings in Washington, held by Mr. Moody.

—Special services are being held in the Christian church, St. John. There is a large attendance at the meetings, and a marked revival interest.

—The revival in the Methodist church at Marysville has resulted in many professions of purpose to live the christian life. The religious interest in the town is very marked.

—At Summerside, P. E. I., an extensive revival is in progress. A large number of conversions is reported.

—Rev. H. P. Winter, formerly of this city, assistant pastor of the People's church (Methodist) Boston, writes us of a gracious revival now going on in that church. He says:

Under the labors of Rev. Dr. Brady a most remarkable revival has been going on since Jan. 1st. Nine hundred and three persons (mostly men) have been forward at the altar and have professed conversion. Dr. Brady has as a rule preached twice every day and conducted the Life Saving Meetings afterwards. The special services go steadily on, and it looks now as if at least a round thousand of converts will greet the Easter Festival. Dr. Brady does not expect them all to join People's Church, as they come from all parts and thither return. But he works just as earnestly and impartially, inasmuch as he knows if they are faithful they will be like the early disciples "who went abroad everywhere preaching the Word." The prayers of all God's people are requested upon this the greatest work that ever took place in so short a time in any church in Boston. The church is located in the very heart of Boston, Cor. of Columbus Ave. and Berkeley St. It is in the midst of a network of facilities for travel and is easily approachable by great throngs. The property is worth a quarter of a million and grows more valuable every day. It will seat comfortably 2,500, but frequently there are many more in the building.

—The week's record of revival work in the United States shows that its progress has been extended throughout the country. We have reports of meetings by Dr. Munhall, in Jamestown, N. Y., which aroused great interest not only in the city but in the surrounding territory. 800 persons, many of them being young men, professed Christ. Similar interest was aroused in Maryville College, Tennessee, where there was a large number of conversions. Elsewhere, throughout the country, there are similar reports. One we notice especially in Pennsylvania, where the pastor alone conducted the meetings, during the month of February with the result that a large number of new members were received. The work is not confined to any denomination or any section—Baptist, Presbyterian, Congregational, Methodist, all have joined in the work itself and in its benefits. To give anything like a full report would be to give almost a mere list of names, for whenever we open our exchanger, whether the reports come from the East or West, from the