

TERMS NOTICES.

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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 clogging and sometimes confusion and mistakes.

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Religious Intelligencer.

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

WEDNESDAY, SEPT. 4th, 1895.

The experiences of life develop modesty in sensible people.

"No currency in this world passes at such a premium anywhere as good christian character."—Is Gov. McKinley's way of stating a truth which young men—and all men, may well remember.

The English Wesleyan Conference has voted, by a strong majority, in favour of extending the pastoral term. The agitation for the removal of the time limit is going on in the Methodist Episcopal church in the United States.

And now France has fallen into line. Temperance teaching is to be introduced into the schools. The Minister of Instruction has directed the teachers in all the primary schools to take up the subject, and make clear to the children the terrible dangers, physical and moral, of alcohol. Surely the reform moves on.

In another place is a statement about the meeting held last week in the interest of the Seminary. The feeling of those present was that whatever else the deaconesses may or may not do, they should at least pay their debts. And this, we hope, is the feeling of the people generally. The committee appointed by the meeting will, probably, present the matter to the churches in some form soon.

Some preachers announce sensational subjects to attract congregations. Their vanity may be tickled by the crowds that flock to hear what strange things they have to say; but no good, and much harm, is done by their travesties of the gospel. A French priest has had the habit of firing off a cannon to attract congregations. Recently the cannon exploded, and killed a man, and the priest was fined for his imprudence. The cannon firing plan is, certainly, foolish, but it is really less objectionable and dangerous than the pulpit buffoonery which misrepresents the glorious gospel.

There is, it is to be feared, too much truth in the repeated statements that the German authorities in East Africa exercise no control over the liquor traffic in the regions in which they have authority. In the annual report of the Basle Evangelical Missionary Society it is stated that the position of affairs is most lamentable. In this report a German Missionary writes that this unholy traffic makes all progress and all civilization impossible, and is fast sinking the natives into unutterable depths of barbarity. He writes that the mightiest God in the land is "Schnaps." It rules as disastrously over the whole public and private life of the country as all the magic devils of former times.

Archbishop Langevin is, evidently, afraid somebody may think he is willing to agree to a compromise in the Manitoba schools matter, if he does not keep on talking; and so he takes frequent occasion to declare his non-surrender purpose. In a recent sermon he said:

"There are three classes of schools. First, Godless; second, schools where religion was taught the last half-hour of the day, and third, the truly Christian schools. Godless schools he didn't want. As to the second class he said they were detrimental to religion. If

God has a right to enter the schools at half past three, He has the right to enter at any hour of the day. You cannot point your finger to Him and say, 'Don't enter; it is not 3.30 yet!' What He wanted was purely Christian schools."

In his view, God is not in any school till the priest takes charge of it; and no schools are christian except those controlled by "the church."

Of the much talked-of "dead line" in the ministry, Dr. Behrends says that it is not at any particular age, but that it is, as in any other calling, "the line of laziness." The lawyer cannot use last year's briefs. The physician cannot depend on last week's diagnosis. The merchant cannot assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide-awake growing man. Let him dye his brains, not his hair. Let his thought be fresh, and his speech be glowing. Sermons, it has well been said, are like bread, which is delicious when it is fresh, but which, when a month old, is hard to cut, harder to eat, and hardest of all to digest.

One of the professors in Chicago University, Prof. Bemis, has had to resign. It is quite generally believed that his criticism of the trusts and combines which are heaping up wealth at the expense of the people, was the cause of his being retired. To a large audience in Chicago, to which he was to deliver a lecture, a few days ago, he was introduced thus:

Prof. Bemis has until lately been an active member of the staff of the University of Chicago, which teaches a great many things—teaches languages, Latin, Greek, French, German, Oriental and Occidental languages. It teaches science—the facts of science—and I suppose some of the laws; it also teaches literature—in fact, it teaches pretty nearly everything but humanity. But having been founded by a buccaneer of industry it is scarcely to be expected the ethical teachings should be much different from those of its founders.

A recent article in the *Examiner*, by Dr. Wayland, one of the editors, contains some things good for all speakers to think about. Dr. Wayland is, himself, a great speaker:

The great objection to successful unwritten speech lies in a total misconception. Here, as often elsewhere, people are misled by words and by etymologies. The word extemporaneous means, literally, that which is done on an impulse, without preparation. Thus understood, the word is a promise of failure. The young minister says: "I have not time this week to write a sermon, so I will preach next Sunday extemporaneously." The result may be easy for him, but it is hard for the people. Dr. E. G. Robinson, than whom there has never been in this country a greater master of unwritten speech, once said to the writer: "The key to success in unwritten speech is all in one word, preparation." There must be preparation of the heart by prayer; preparation of the body by something of abstinence; preparation of the mind by study of the subject, by digesting the material, by rejecting the superfluous, by the order of the thought, by the form of the sentences and clauses and the choice of words—of the very word which, beyond all others, is the one word that is needed. "I go over the points," said Dr. Robinson, "as the shuttle passes to and fro, until the mind travels as if by instinct." "It is," he said on another occasion, "preparing for unwritten speech which has done more than anything else to make my hair gray and white. The man who thinks unwritten speech is something easy is—a well, in a single word, is a man of limited experience."

Not having seen the whole of it, perhaps we do not understand the report on temperance presented by a committee of the Baptist Convention, and which the Convention did not adopt. We have seen only that portion of it which was printed in the daily papers, of which the following is the principal part:

"Your committee are convinced that no Christian can consistently support a candidate for the dominion parliament who is not pledged to work and vote for the prohibition of strong drink, irrespective of the attitude of his party. When all the Christian men in this country take such a stand, this reform, so greatly to be desired, will be an accomplished fact."

So far as we can judge from the brief reports of the discussion, this was the part of the report which caused the discussion, and which was objected to by some good brethren. We confess to being unable to understand why they should so strenuously object to it. In our understanding of it, it does not, as some seemed to think, mean an endorsement of a third political party. There are now parties enough; and of partisanship there is far too much. What is needed is an increase of men in the parties who feel so strongly about the evils of the drink traffic that they will demand that their party candidates be prohibitionists—those who can be trusted as such. The men of the rum traffic do not allow themselves, for any more party consideration, to support candidates who are likely to oppose their traffic. It does not seem too

much to ask christian voters to be as loyal to prohibition as the rum men are to their bad traffic, and to support only such candidates as may be trusted to represent their prohibition principles. And is not this all the report in question says?

"Cleave Unto the Lord."

Barnabas, visiting the new converts at Antioch, exhorted them "that with purpose of heart they would cleave unto the Lord." Like exhortation needs to be addressed to christians to-day. There are many disciples of Christ faint-hearted or half-hearted, simply because they have failed to "cleave to the Lord." They have no firm grip of christian doctrines, and have but small experiences of the realities of the christian life. So weak is their faith that they fail to understand that Christ is not only the Saviour from sin of the penitent who trusts Him, but is, also, all-in-all to every saved soul—the friend, counsellor, guide and helper of everyone who cleaves to Him with purpose of heart. They have not laid hold of Christ with a strong, abiding faith; they lean on other supports, not appreciating the fact that he who does not cleave to Christ alone, does not really cleave to Him at all. They cannot be strong and happy who live on so low a level of christian life, always enshrouded by the mists of uncertainty and fear. They fear to take the Saviour at His word; fear they may be guilty of presumption if they should expect Him to answer their prayers, and often ask others, whom they think to have what they regard the gift of prayer, to intercede with God for them. They sometimes fall into the habit of regarding themselves as very humble, weak christians, who must be very tenderly treated by other christians, and be held up by them. They easily get to think that less is required of them than of others, and indulge a conformity to the world which they would censure in other christians. Thus their weakness of faith and lack of Christlikeness becomes more marked. They forget "Ye cannot serve God and mammon."

There is only one way by which the christian may be kept, and increase in the strength and blessedness of spiritual life, and that is by keeping fast hold of Jesus Christ, for "He is our life."

The Baptist Convention.

The Baptist Convention of the Maritime Provinces, held in St. John last week, was a meeting of interest, not only to the Baptists but to all who are concerned for the Kingdom of Christ. Our Baptist brethren are very much in earnest, and are evidently making good progress in these Provinces, as was shown by the reports of the several Boards. The Home Mission Board reported receipts amounting to \$5,357, which was expended in helping weak churches and in opening new fields. The Foreign Mission Board received \$16,088; the expenditure was in excess of the receipts, and there is a deficit of \$2,933. A reduction of the salaries of missionaries is proposed, to which, however, considerable objection was manifest in the Convention. Acadia College report showed that the receipts for the last year were \$12,365, leaving a deficit of \$197.00 for the year. The accumulated deficit of the College is \$7,149. The Horton Academy receipts for the year were \$7,297, leaving a balance on hand from the year's work of \$109.00. The Woman's Mission Union raised \$6,450 last year. Home Mission work in New Brunswick is to be controlled this year by a committee of the Convention.

A resolution about the Manitoba schools question was introduced but was not voted upon. A report on temperance was warmly discussed. The report was not adopted, but instead of it the Convention resolved that christian citizens should assist in bringing about the election of good men who will vote for prohibition.

Besides the members of the Convention there were many visitors present during the session, including a number of ministers of other denominations, who were cordially received. We rejoice in all the good our brethren have done and are doing, and hope they may be blessed more and more.

REV. A. C. THOMPSON, formerly a Free Baptist minister in this Province, but now a pastor in Maine, has been, recently, cooperating with the Reformed Baptists at Avondale and Royalton, Carleton Co.

PERSONAL.—Dr. Burnett, Sussex, who has been quite ill, is now so much improved that he is able to attend to some of his practice.

Not in Vain.

The massacre of missionaries in China is made the occasion by some papers and people of putting forward the old question, "Why send missionaries to the heathen at all, when there is a much more promising field among the home heathen?" Some hold that if missionaries are sent to dangerous fields they should only be males, and that women and children ought not to be exposed to the possibility of massacre.

Such questions do not seem to us to be justified by the facts. Would the home work be better done if there were no foreign missionary societies? We doubt it. The reflex action of foreign missions on the home work, even if there were no positive results in the foreign field, would alone almost justify the missions. But there are positive results of the most remarkable character. Apart altogether from conversions, the gradual humanising of great populations, of whole nations, by the creation of a Christian atmosphere, is an almost invariable result of missions, when carried on for a sufficiently prolonged period. In India barbarous customs once universal—suttee and infanticide—have been stamped out, and infant marriage is dying down. In Africa Christianity is destroying cannibalism, slave-hunting, the casting away of unwanted children, and promiscuous immorality. It raises everywhere the value of human life, and creates sympathy with human suffering and means for its alleviation. Even in China the missions, in spite of the dead weight of prejudice in an insufferably conceited race, have made a marked impression, and it is their very success that has aroused the bitter hostility of the anti-foreign element which resents any deviation from the old ways. The missionaries, by their human sympathy and treatment of the sick, as much as by their teaching from which their humanity springs, win the affection and the confidence of the people around them. It is not the people who know them that hate and attack them.

As to women missionaries, we are not among those who would stop their work. Without women workers it would be almost impossible to reach the women and children—i. e., the most conservative and the most impressionable elements of a barbarous or semi-barbarous population. The self-sacrificing Christian woman, with her refinement and her sympathy with others, whether she be maid or wife, presents an ideal to the women she is amongst that is of inestimable value, and that has, in fact, exerted the happiest influence. True, the missionary and the missionary's wife, and the ladies associated with them in their work, are exposed to danger, but then they have counted the cost, and they take the bitter with the sweet. We grieve for the martyrs, but we do not believe that either their lives or their deaths have been fruitless.

And the readiness with which heroes go to take their places show how heroic is the spirit of Christian missions.

Voices and Echoes.

It is stated as the result of careful inquiry that of the 12,000 saloon-keepers of New York city, whose "good moral character" entitled them to license, 8,000 have served terms in prison.—*Chris. Statesman*.

And probably the other 4,000 have deserved, or do now deserve, imprisonment.

The papers report that while Cardinal Gibbons was in Europe, he went some distance out of his way to see the betrothal ring of the Virgin Mary! It is only shown twice a year, but the Cardinal obtained permission to see it. The report says that he gazed upon it long and reverently and kissed it. If time should last long enough, and the Catholic church should maintain its ability to preserve relics, it will be able to show the bicycle on which the Virgin Mary used to ride, and the type-writer on which her marriage contract with Joseph was written!—*Advent Review*.

We sometimes wonder whether such men as Cardinal Gibbons really believe these absurd things. It seems hardly possible that they can. And, yet, if they do not, what are we to think of the hypocrisy of which they are guilty in pretending to believe them?

Some preachers seem to substitute for Paul's instruction to Timothy, "reprove, rebuke, exhort," the more agreeable to themselves and more palatable to the congregations, flatter, fawn and "baff." This is doubly pernicious. It spoils both preacher and people. A congregation thus spoiled will not endure even a little bit of sound doctrine.—*Chris. Standard*.

Don't do it, brother. It ill-becomes a servant of God, commissioned to preach righteousness, and to be an example of christian manliness. It may please the shallow and weak, but it will not win for you the respect of the thoughtful. And it, certainly, does not encourage and establish true christian character, which it is your mission to do.

What is True Friendship?

Some one has said,—
"I have learned that a friend who is worth the having
Is a friend who will hurt you now
And then,
Will turn to ice, at your sickly craving
For sympathy, uttered by word or pen;
Will pull you with brave, rough hands
From the altars you build to your gods
Of clay,
And break them down, lest you kneel again."

Is the idea expressed in the above lines the test of true friendship? If it is, would not the majority of sorrowing hearts say,—I had rather have no friends if they must be icebergs, and, as a panacea for my grief, tell me I must bear this as I would the suffering from a broken limb, or fearful sickness, and convey the idea, as "Job's" friends did, that it must be corrective in some way. Of course every intelligent christian knows, "All things work together for good to them that love the Lord." And the friend who turns to ice at one's cravings for sympathy, and pulls them with brave rough hand away from their shrines of earthly devotion, may be wise enough to look away down into the future and see it is best for their good then, to administer his or her friendship in that way now. But, instead of helping to heal hearts torn with anguish, it only seems to cut all the deeper, and make the pain all the keener. Would it serve as a balm to the wounded heart of a distracted mother, as the highest aims and noblest hopes of her life alike lay crushed in ruins at her feet in the distorted face and mangled form of her once lovely and loving child,—a victim of the hydra-headed monster, intemperance? Would it be as the "oil of joy" to the mourning father as he looks upon him who was once the brightness of his home, condemned to the convict's cell, or lessened the grief of a faithful, loving sister, as she sees all her efforts to save a wayward brother thrust aside?

But thank the Lord and christianity there is such a balm in life as true friendship—pure, unselfish, and untainted with self. Counterfeits there are, and counterfeits there will be. David knew and lamented it when he said,—"It was not an enemy that reproached me, then I could have borne it, but it was thou, a man mine equal, my guide, mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." And many others can iterate David's words, for there are events occurring in our lives, and the lives of those with whom we associate, which cause us to think, for a time at least,—that there is no real true friendship, that it is all counterfeit, and goes no farther nor deeper than self interest. But observation and experience are strong witnesses to the contrary. As we look abroad and see what true christian friendship has done, and is doing for suffering humanity, we cannot but say that in its purity it is from Heaven, and in its cementing, abiding principles it is eternal. And can we not say the same if we narrow it down to our own individual experiences? Is it not comforting to believe we will meet on the eternal shore our dear friends from whom we have been separated here by the relentless hand of death, and there be friends immortal? But the blessings that come to us in this life, through the agency of this gem of the soul, are what makes it so rich in its beauty, and its influence so salutary. How desolate would our life be were true friendship blotted from it. We would be poor indeed even though we possessed the gold of Ophir and silver of Peru, were we friendless. Have we not often, when our fast beating hearts have told us that we were alone and removed from all the endearing associations of companionship—far from the dear friends with whom we had once been so familiar,—far from all the scenes made dear by association, felt to thank God for the gift of friendship to the world, as friendly words in tones of tenderness and looks of kind compassion have fallen upon our ears from the lips of strangers,—strangers in the flesh, but a common brotherhood in christian friendship. And how beautiful at such times does this star of the mental crown shine out in the fidelity of friends of former days and years, in expressions of sympathy—the real fountain of friendship—in acts of benevolence and heartfelt solicitude. Surely true friendship is a hallowed tie on earth, and will only find its consummation in Heaven.

B. S. E.

POLITICAL NEWS.—There is still talk of a dissolution of the Provincial Legislature, and a general election this fall.

The rumour that Parliament is likely to meet before the close of the year is still abroad.

Among the Churches.

Norton Station, Midland and Long Point churches form one of the Kings County pastorates. Two other preaching stations are in the pastorate—Cape Settlement, near Norton, and Kingston, two or three miles below Long Point, at each of which there is preaching once a month. Rev. David Long is the pastor. It is his first pastorate, and he is now completing his fourth year. He has been invited to remain another year, and has consented. He preaches three times every Sabbath; attends three conferences every month, and two prayer meetings each week, and, of course, does much pastoral visiting. The churches think he ought to have a vacation, and have voted him three weeks. But, unlike many pastors, bro. Long thinks he cannot take a vacation; he says there are several things which need attention just now, and does not know how he can spare the time for a holiday, but thinks he may be able to take it next year. The brethren, however, some of them at least, are quite anxious for him to take a rest, and he may be persuaded to do as they desire.

The churches have had prosperity during bro. Long's pastorate. There has been revival in all the churches under his labour. A revival in the Norton church this year resulted in the conversion and baptism of twenty-five. Each church has a good Sabbath School, and in the Norton church there is a young people's society. Besides the purely spiritual blessings received through his ministry, the temporal interests of the churches have been exceptionally well looked after. Since he began his pastorate, the Midland church has been repaired, painted &c. at the cost of \$330.00; a debt on the Norton church property of \$600 has been paid; a good parsonage has been purchased, and only \$200 of its cost remains to be paid, and that will be paid very soon. The parsonage is at Norton Station. Just now the ladies are raising money for the purchase of a bell for the Norton church; it will probably call the people to worship when the District Meeting convenes there next Summer.

Midland church is one of the oldest churches in the denomination, having been organized about sixty years ago. Since its organization it has had amongst its members a good number of strong and earnest christians. Though many have gone to their reward, others have come into the church who very worthily fill their places. Norton and Long Point are comparatively young churches, but each has done its part according to its opportunities. At Norton, where the pastor preaches every Sunday evening, there is a good congregation, including many young people. In these bro. Long is much interested. He is untiring in his efforts to build up the churches and to develop the christian life of the people. He has been blessed with a large degree of success, and is held in high esteem by all the people.

We were glad to be privileged to go over the field with him on a recent Sabbath, and to meet so many of his people. Three services and a twenty six miles ride made a fairly full day, but it was a good one.

Some Rambles.

I am reminded that it has been several months since I wrote to the INTELLIGENCER; all the time I have been intending to do so, but kept waiting for a convenient season.

As you have noticed by Rev. J. W. Clarke's letters, it was my pleasant privilege to accompany him on his vacation. Have you ever had a vacation, after being worn out with hard work? If so then you know how I enjoyed it. Having had the pleasure of attending the Nova Scotia Conference last year, which was so thoroughly enjoyed, I was anxious to again visit the Province across the Bay, and get more acquainted with its hospitable people. The name stranger seems the only introduction that one needs. It is a passport to all the kindnesses and hospitalities that the people are capable of showing, and there were many more than can be enumerated in this letter. Suffice to say that I never more thoroughly enjoyed a vacation, thanks to the good people of Nova Scotia whom we met.

On my return to St. John I found an invitation awaiting me to attend the dedication of the new Free Baptist church at Grand Harbour, Grand Manan, which took place on Aug. 4th, and of which you have read. I was glad to meet with a great many old friends. It was my pleasure to remain ten days on the island, in which time I visited many homes, in company with the pastor, Rev. W. H. Perry, whose association and kindness were greatly enjoyed. The old hard-shell preacher was right, who said, "Unless we do right, we will go to all partition, and in order to do right it was necessary for a man to have a good home, a good wife

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