

TERMS NOTICE

The RELIGIOUS INTELLIGENCER is issued every week 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 sufficient.

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 75, Fredericton N. E.

THE INTELLIGENCER FOR 1896.

THE DECEMBER CANVASS.

Prompt Renewals Desired.

Within a month of the end of another year—the forty-third of the INTELLIGENCER's life, it is in order to say something about what this paper will endeavour to be and do in the new year, so near at hand. All that needs to be said, may be put in a few sentences, thus:

What the INTELLIGENCER has been in character and aims, it will continue to be.

A religious paper—its tone will be distinctly christian.

It will furnish news of the activities of all religious bodies, and of the progress of the Kingdom of Christ, at home and abroad.

Its general religious reading will be carefully selected, and be suitable for all stages of christian experience, and helpful to all classes of people.

Notes on the Sabbath School lessons will be given each week.

The Young People's Societies' Department will appear fortnightly, and will contain matter especially suited to young christians.

The children's department will hold its place on the seventh page, and will be made as interesting as possible.

It will be earnestly endeavored to make it such a paper as can be cordially welcomed to any home, and which will be the helper of every person, old or young, who reads it.

A Free Baptist paper—it will be the faithful advocate and defender of the doctrines and practices of the denomination with which it is connected.

The news of the churches will have a large place in its columns, and the ministers and others who have views to set forth or suggestions to make about denominational affairs will be given abundant opportunity to express themselves.

Not a political party paper—it will stand for righteousness in the conduct of public affairs, and in public men.

Devoted to all moral reforms It will steadfastly advocate the overthrow of the legalized liquor traffic, which it believes to be the "gigantic crime of crimes." It will urge the election to Parliament of only such men as are pledged and can be trusted to promote and support prohibitory legislation, regardless of party interests and exigencies.

Uninfluenced by "fear, favor or affection," it will seek to do its duty faithfully, and to contribute its part to the betterment of life in the individual, in the home and in the state.

SUBSCRIPTIONS NOW.

We hope to keep all present subscribers. Renewals for 1896 should be sent now. The more promptly our friends send their subscriptions the more helpful they are to the paper. Now is the time!

There is room for many new subscribers. The INTELLIGENCER needs them; they need the INTELLIGENCER. There are in New Brunswick and Nova Scotia many hundreds of Free Baptist Families who never see the INTELLIGENCER—and yet it is the only paper of their denomination in Canada.

The ministers, the women of the Woman's Mission Society, and the members of the Young People's Societies may all help extend the INTELLIGENCER's circulation. And we think—whether rightly or wrongly, let them judge—that it has claims on their sympathy and active support.

It is hoped to make the next year

the best, not only in the work done by the paper, but, also, the best in point of circulation.

The resolution of Conference, pledging its members to make an extraordinary push for new subscribers for 1896, encourages the belief that our list of subscribers will reach a higher mark than ever before.

Some of the brethren have already been heard from. It is assumed that all are diligently canvassing, and that between now and the New Year all of them will send lists of new names.

Will the brethren make a specialty of this work in December? It seems to us that an earnest, persistent effort in every part of the field from now to the close of the year ought to result in securing some hundreds of new names. Brethren and all friends of the INTELLIGENCER and what it stands for, may we expect you to make December a great month in this respect.

PROMPT RENEWALS.

We find it necessary to adhere more strictly than has been done to advance payment of subscriptions.

There is constant loss by delayed payments, which too frequently become non-payments. Such loss the INTELLIGENCER cannot afford. To have its business management even fairly safe and comfortable its subscribers must be paying ones.

We have, therefore, to insist on the observance of the rule of payment in advance.

This is better for subscribers, as well as necessary for us.

The label on each subscriber's paper tells the date to which his subscription is paid.

Renewal payments should always be made as early as possible in the month on the label. For example: If the date on the label is Dec. '95, payment should be made as early as can be in December.

Some Subscribers are in Arrears.

They have not meant to be; and probably do not enjoy it. Neither do we. And from all these we need payments now. Respectfully, but very urgently we are compelled to insist on the settlement of all accounts at once.

We will be greatly obliged to the ministers if they will speak to their congregations and privately as well, of the importance of prompt payments.

All our ministers are agents for the INTELLIGENCER, authorized to receive subscriptions, which they will gladly forward to this office.

Now, from every quarter let there come payments of arrears, renewals for 1896, and many new subscribers.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, Nov. 27th, 1895.

Do not fail to send news of the churches, brethren. We are anxious to have the Denominational News department always full.

What kind of reading are you providing for your family? The children will read something; be sure that it is such as will help them to true views of life.

The Tribune, organ of the Manitoba government, in an article last week, intimated that the reply of the Provincial government to the Dominion government, in the schools case, would be a steadfast refusal to make any concessions.

Fathers may well ponder this from Dr. Parkhurst: It is life

and not precept that gives to the boy his bent. Solomon could cover an entire acre with astute and prudent proverbs, but that was of no account with his son Rehoboam, who took his cue from his father's behavior and not from his father's philosophy.

The note from Rev. G. A. Downey, printed in another column, was not written for publication; but we take the liberty of printing it, for which, we trust, he will pardon us. It is greatly encouraging to know that the INTELLIGENCER is a helper to both ministers and their people. We hope to make it increasingly helpful. And may we hope, also, that all its friends will enlarge its power of helping by adding to the number of its readers? Let every one try.

The deficit of \$3,000 which made the heart of Treasurer Given, of the United States Free Baptist Foreign Mission Board, ache at the close of the year in October, is, we are glad to learn, practically wiped out. He is hoping to have, not only the debt all paid this month, but another thousand dollars for sending out missionaries. We trust his hope may be more than realized. Already there is a pledge of \$400 a year towards the support of Rev. E. B. Stiles, if he returns to India.

A Christian Scientist woman in Toronto has been committed for trial on the charge of manslaughter, because a boy suffering from diphtheria died while under treatment. The magistrate before whom the examination was held remarked that "it was about time this matter was put an end to if it was going to increase the death rate."

THE INTELLIGENCER does not advocate "Christian Science," but suggests that it is not responsible for one-thousandth of the number of deaths that may be charged to the rum traffic. Since the country thinks it the right thing to authorize death by rum, for a consideration, would it not be well to license "Christian Scientists" in the same way? Of course the revenue from that source would be smaller than from the rum traffic, but the deaths would be fewer.

A New York Brewer, speaking of the strict enforcement of the Sunday selling law, said:

"The church people can down us when they try, and we know it. Our hope is in working after they get tired and continuing to work 365 days in the year."

He is right. The churches can "down" the rum traffic when they set about it. The trouble is they do not keep steadily at it; they allow themselves to be fooled by the alleged exigencies of political parties and lose sight of what ought to be their chief duty—the overthrow of the rum devil. The work of debauchery and death goes on all the time; the churches must antagonize it all the time.

Several of the Free Baptist Yearly Meetings in the United States employ each a State Agent, whose business it is to look after the weak and neglected churches, endeavoring to have them provided with pastors or mission labour. This plan of superintendence has worked well and to the advantage of the churches. The Maine Association has a new agent just entering upon his work, Rev. S. C. Whitcomb, of Pittsfield, for many years connected with the Free Baptist Seminary there. The President of the State Association says the work of former Agents has helped much to bring the churches into good condition, and they are expecting to move forward to still better things under superintendence of Mr. Whitcomb.

In a recent diocesan address, the arch-bishop of York, England, expressed strong disapproval of bazaars to raise money for church purposes. Nothing, he thinks, has done more to injure and dissipate the sense of responsibility than the system now unhappily so prevalent of bazaars and public entertainments for church purposes. He firmly believes that, notwithstanding the large amounts of money which are sometimes obtained by such incongruous means, the church is ultimately the loser rather than the gainer. At its best such a proceeding is a poor and undesirable substitute for the systematic offering up to God of some definite portions of their worldly substance to assist in the maintenance and extension of the work of His Church.

An Ottawa preacher, in a recent sermon, referred to corruption in politics. He emphasized the duty of voters to rebuke and overthrow the corruption which is becoming so general, and said:

"The nation cannot be raised to that high standard of morality or honesty until those who represent it are taught the feelings of a Christian community. We, as voters, have a mission to perform as professed Christians

those who believe that the state should be brought to recognize that a Christian people and a Christian spirit shall govern all that is done. We have much to do in this Canada of ours. Many questions have to be solved, and if they are to be solved only on the basis of "expediency" then God help our land. We ought to see to it that Christian men are placed in our house of parliament, so that their actions may be symbolical of the light on the tower and of Jesus Christ, who said 'I am the light of the world.'"

Like preaching should be heard from all the pulpits in the land.

The Seminary Debt.

The statement and appeal in another column, signed by Rev. G. O. Gates, should have the attention of every Baptist and Free Baptist in New Brunswick. The Seminary is closed, much to the regret of many. When it will be reopened no one can say; perhaps sometime; perhaps never. But whatever may be the ultimate fate of the school—reurrection or burial, certain debts incurred in the establishment and conduct of the institution remain, and will remain till they are honourably settled. No plea of misfortune, nor any lapse of time can wipe them out; they "will not down" except by being paid in a way satisfactory to the creditors. Nor will the denominations responsible for them be freed from the burden they make except by fairly meeting and removing them. The feeling generally—universally, for anything we know to the contrary—of the people of the two denominations concerned is that they are under obligation to discharge the debts of the institution they sought to establish, and which, for the time being, is not operative. The committee, spoken of in Mr. Gates' letter, as taking the initiative in the movement to raise the necessary funds, believe they represent the feeling of their denominations, and they hope that to their appeal there will be a general and generous response.

The present is not a time to discuss mistakes, real or fancied. If mistakes have been made, they were made by men who had no object in view but what they believed to be the best interests of the denominations. It is not the first good undertaking which has suffered from the blunders of erring human judgment; nor will it be the last. Those who have never erred when they thought they were doing the rightest and wisest thing, may sit in judgment in this case and say, "We could have told them so; it serves them right; let them get out of it as best they can; it is no concern of ours." All others will do better to be discreetly silent when tempted to severe criticism of what they may now regard as mismanagement.

The one thing to do now is to pay the bills. To fail to do so would be practical repudiation of obligation, a thing of which no genuine christian would be guilty. Certainly no christian denomination could contemplate such a thing. To do so would be to discredit ourselves in the eyes of all right thinking people, and to strip ourselves of moral strength—rather, to show that we are lamentably destitute of moral sense, to say nothing of downright christian principle.

We have believed, and do still believe, that the Baptists and Free Baptists of this Province are disposed to do their duty in this, as in other things. The opportunity is now given them. Already some have come to the front in a manly way. The subscriptions received will appear later.

Our Conference, at its last session, adopted a resolution urging "all its ministers and churches to contribute towards the liquidation of the debt incurred in relation to the U. B. Seminary." In the discussion of the matter in Conference there was no expression of dissent from the proposition that it is our plain duty, as a christian body, to do our best towards paying the debts of the institution.

It is not intended to make a house to house, or even a church to church, canvass for contributions. Some central places will, probably have to be visited by the agent named by the committee. But the work of interesting the people in the matter devolves chiefly upon the pastors, who may have the assistance of the committee's representative if they so desire.

We would suggest that each pastor read the letter of Mr. Gates and this article to his people, or state their substance, making such remarks as his judgment dictates. If he thinks the committee's representative or any other brother could assist him in getting subscriptions, let him so write to the editor of the INTELLIGENCER or to Rev. G. O. Gates, St. John, and anything that can be done to help in the work will be cheerfully done.

This may, and we trust will come to the notice of many who desire to help lift the burden. They need not wait to be called upon, but may send either the money, or the promise of it, to the

editor of this paper. We hope to hear from a good number in this way.

If those in both denominations who can, will do their part promptly and faithfully in this matter it will not be long till the humiliation of unpaid debts will be a thing of the past. God help us all to be true to our best selves, and so be true to Him whose name we bear.

Voices and Echoes.

"I don't like a preacher who talks about money."

There are too many people who feel and say that. They love their money, whether they have much or little, more than they love God and His cause. They do not know it, perhaps, but they are idolaters. The Bible says so. "Covetousness is idolatry." It is better to worship God than money. And there are few forms of worship more acceptable to Him than an offering according as God has prospered us. "Honour the Lord with thy substance" is a divine requirement.

Is a judge above criticism? That is a question with which the press of this country wrestles occasionally. Some of our contemporaries seem to think he is.—*Can. Presbyterian.*

The question is not hard to answer. If a judge, like any other man, behaves himself he is not likely to be severely criticized. Otherwise he deserves and will receive criticism.

A novelty in advertising is shown in a Scotch church. The congregation could not pay its minister, when a soap firm offered to pay \$500 a year for five years on condition that its advertisements be hung up in front of the gallery in the church. The offer was accepted.—*Exchange.*

Perhaps nobody would enjoy seeing an advertisement of that kind in a church. Yet, if the soap was what it was represented to be, such an advertisement would be greatly preferable to the grab-bag and other small gambling devices for getting money which seem so right to some church people.

Czar Nicholas has established a fund of \$250,000 to relieve journalists and authors in distress and to provide for their widows and orphans when they die.

It is not easy to think very highly of a Russian Czar, but Nicholas must have a good deal of sense and not a bad heart. Or, is he trying to win the newspaper men to say only good of him? But perhaps he hasn't established the fund.

Father Ritchot gives a simple explanation of the alleged forgery of the diary which has been cited as bearing on the fourth bill of rights. He publishes an affidavit denying that he altered the date for the purpose of deception. Father Ritchot says the entire date "April 28, 1870," was not written till some years after, as he left space on the first page intending to address them to some federal minister. He did not do so, and in writing the date some years after, doubtless in 1873, force of habit in making three induced him to make a wrong date. He, however, corrected it on the spot by making a cipher over the three.—*Daily Sun.*

Yes, it is a very "simple explanation" but it does not meet the case at all. Even though the statement about the date be accepted, there is a great deal more about the alleged "bill of rights" which needs explanation.

A Statement, and an Appeal.

Dear Editor: Many of your readers are painfully aware of the fact that a large indebtedness stands against the late Union Baptist Seminary.

Many of your readers are also aware that at a meeting held in the Brussels Baptist church, in the month of August last, a committee representing the Free Baptist and Baptist bodies was appointed to endeavor to raise funds to settle with the creditors of the Seminary. At that meeting quite an enthusiasm was aroused and some hoped ere this year closed we would see a settlement with creditors effected.

The committee, after several ineffectual attempts to get a meeting, convened in the rooms of the *Messenger and Visitor* on Wednesday last, Nov. 20th. Of the committee there were present Revs. Dr. McLeod, G. A. Hartley and J. A. Gordon, bros. G. G. King and A. C. Smith. As visitors, interested in the work, were Revs. Dr. Carey, E. E. Daley, J. W. Manning and G. O. Gates, who were invited to seats with the committee. Rev. J. A. Gordon was appointed Chairman and G. O. Gates Secy. Dr. McLeod asked the blessing of God to rest upon our deliberations.

On motion the committee was increased by adding to it the names of Revs. Daley, Manning, Black, Clark, Halse, Corey, Gates and Bro. C. P. Baker.

On motion it was Resolved that a vigorous effort be made, under the direction of this committee, to do what we can to raise funds, to settle the indebtedness now due the creditors of the Seminary.

It was also resolved that we appeal, through the columns of the INTELLIGENCER and *Messenger and Visitor*, to the pastors and church members of both Denominations to unite with us in making this final appeal a success.

On motion, Dr. McLeod was requested to render special assistance in this hour of need, in the raising of funds, the Committee pledging to render him all the assistance in their power.

On motion, Dr. McLeod was appointed Treasurer for the contributions towards the object above named.

After some further deliberations and discussion as to the ways and means, and after strong expressions of sympathy for the President of the late Union Education Board, who is being crushed by the financial load of Seminary indebtedness he is carrying, the committee, again led by bro. Daley, asking guidance of God and His blessing, adjourned to the call of the Secretary.

I wish, bro. editor, to add a word or two. The Free Baptist and Baptist bodies have felt for long months the burden of this debt, and, because of it, have suffered keenly. Has not the time now come for a united, manly, christian effort to attempt to meet this indebtedness so far as we are able?

It is known to us all that the case of one brother—a creditor—is exceptionally hard. This worthy brother, in the days when the Seminary's financial interests were in jeopardy, came to the rescue again and again. He did so from the love he had for the Seminary and the two Baptist Denominations, and on these pained assurances of those then working with him that he should not be sacrificed as a result of his generous action and trust in the honor of these Baptist bodies. Surely there are no men in these Denominations who will be so cruel, so unjust as to see a man, a brother, financially ruined because of such kindness on his part.

The committee, after careful deliberation, are thoroughly convinced that the amount due this brother, being an indebtedness of special character, and because of pledges repeatedly given him, ought in all honor and justice be placed in his hands at our earliest. *This let us unitedly do.* Brethren of the churches, this is an hour of need. This is the time when we can show to the world how honest we are—how true and brotherly we are. We hereby appeal to all our pastors and our church members—to men of means and to those who from their scanty store can send but small amounts, to come at once to our aid as all honorable men are in duty bound to do. We hope in a few days to report the names and amounts already pledged and shall we not have from all over the Province the names of men and women who are anxious to save the fair name and honor of our two Denominations in New Brunswick?

Respectfully yours,
G. O. GATES,
Secy.

What He Thinks of It.

Dear Brother McLeod:—I enclose one dollar and fifty cents (\$1.50), for which please date my INTELLIGENCER ahead one year.

Your paper is just as interesting and helpful to us as ever. Hardly a week passes without the INTELLIGENCER bringing me more than one item, story, illustration, etc., that I can use to advantage in my work—and I do not get my sermons chiefly from the newspapers either. The most of the INTELLIGENCER's matter is like the book of James continued, it is so eminently practical for the christian. It is one of my friends, whom I grapple to my soul with hooks of steel.

My church work is moving pleasantly. Last Sabbath I began a new work at So. Lewiston, going there in the afternoon. I have not decided positively to return to N. S. or N. B., I am simply trying to know what the will of the Lord is.

Wishing the INTELLIGENCER and its constituency every success, I am,

Yours fraternally,

Geo. A. DOWNNEY.

P. S. The N. B. boys are doing good work in the school, I think.

G. A. D.

Lisbon, Me. Oct. 29, 1895.

THEY PAID.—The people of the township of Low, in the Province of Quebec, about thirty miles from Ottawa, seem to have a strange notion of independence. They have, for the most part, for several years refused to pay the ordinary county taxes. And when collectors went amongst them they were driven away. This year the county authorities resolved to teach them a lesson. When the collectors were driven off, and the Sheriff was interfered with, a company of militia was sent, and they were given to understand that they must not only pay up the back taxes, but, also, pay the expenses of the militia. They suddenly changed their minds, and began to pay up. The people are Irish and of the Fenian stripe, and had the notion of home rule which led them to defy authority and be a law unto themselves. They will probably act more sensibly henceforth.