

TERMS NOTICES.

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Terms 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, APRIL 17th, 1895.

The Royal Commission on the Liquor Traffic has completed its work, and the results are now in the hands of the government, and will be laid before Parliament at the approaching session.

The one safe way in life is to seek to know the will of God, and to do that which will all our might. To have the consciousness of being in the place and at the work which the divine will indicates greatly lightens the burdens of life.

Speaking of the custom, in some churches, of the pastor receiving the collection plates from the deacons, and then giving thanks and invoking a blessing on the contributions, Dr. Cuyler says it is "a good and sensible proceeding, especially when there has been a good, generous contribution. But, he adds, "I have known some collections over which a 'confession of sin' would be more appropriate."

The Local Option bill has been introduced in the British Parliament by Sir William Harcourt, leader of the House of Commons. The bill embodies the principle of the Canada Temperance Act, and is in many features similar to it. It provides that there must be a two-thirds vote of the electors to bring the Act into operation in a community. There is hope that the bill will become law. Prohibition sentiment is making sure progress in the mother land.

The number of professing Christians who do little or no real Christian work is large. They are quite exacting, however, in their demands for attention from their pastors. If they are asked, says the United Presbyterian, why they do not visit the sick, look after the careless, or give themselves to any Christian service, the invariable answer is, they cannot find time for such work. A pastor of considerable experience says: "I have always found those very busy men who have no time for work in the Lord's vineyard, among the most clothed in business of any in the congregation." An earnest business man, who carries on his business in an orderly and systematic manner will have time to spend with his family and in Christian work also.

One hindrance to the secession, in a body, of certain clergymen of the Church of England to Rome is the celibacy required of the priests. Most of them have wives and children, whom they could not very well put away, even if they were willing; yet this they must do before they could be priests. It is said, however, that the Pope, seeing that but for this hindrance Romanism might receive large gains from the English church, has been studying the subject with a view to find a way around the difficulty. The "Journal & Messenger" says it is understood that he has well nigh determined to sweep away the barrier, confining the requirement of celibacy to "members of the religious orders who take the vows of poverty, chastity and obedience." The bull has not yet been issued, but it may be expected at any time. In the East priests are now permitted to marry. Let the rule apply to England, and Rome would

grow immensely, and would soon have the front seat in the kingdom of Henry VIII.

The "Free Baptist" has been making a calculation about the contributions of the members of the churches in its constituency. It says:

"It is rather humiliating, but it seems to be a fact, that it takes the average Free Baptist about eight days to draw a cent up out of his pocket for benevolence. It takes him twelve days to find a cent for foreign missions, thirty days to find a cent for the general home mission work and 150 days to find a cent for education. By putting these all together he succeeds every eighth day in getting up out of his pocket and into the treasury one cent for some one of these benevolent causes. Shame! shame! How can we fittingly speak of such benevolence (!) with any other word! The wonder is that God can continue to love and bless such undevoted servants. In this we have evidence of his infinite mercy and forbearance."

"We have not applied its figures to the contributions made by the churches in these Provinces—perhaps because we feared the showing might not be as much better as we could desire. Of one thing we are sure, however, and that is that the people have not yet more than half learned how much they can and ought to honour the Lord with their substance, nor how much blessing they will receive in doing it—blessing which cannot come in any other way."

The Roman Catholic Archbishop at Winnipeg preached last Sabbath at the Manitoba schools matter. He, of course, urged his people to be loyal to the church in the demands it is making for separate schools. There is, evidently, a disposition on the part of some Catholics to prefer the public schools, for the archbishop told his people plainly that those who continued to give their aid to the opponents of Catholic schools would no longer be considered Catholics by the church.

This is, of course, a threat that all who do not obey him will be excommunicated. It is by this means the bishops and priests prevent many from exercising their own judgment in such matters. The difficulty about the schools is not because the people are dissatisfied, but because their ecclesiastical leaders desire control.

Rev. Ezekiel Sipprell.

The death is announced of Rev. Ezekiel Sipprell. He died at his home in Somerville, C. Co., on Tuesday last week. He had, we understand, been ill for some weeks, perhaps for a longer time; but of his last illness we have received no information. A card from his son, with whom he had his home, stated that his death occurred on the 9th inst., and that the funeral would be at 10.30 a. m. Thursday, 11th inst.

He was born in Kings Co. and was a cousin of the late Rev. E. Wayman and of the late Rev. E. McLeod. Most of his life was spent in Carleton Co., and at Somerville, about twelve miles above Woodstock, he had a comfortable and pleasant home. His wife, four sons and three daughters survive him. Father Sipprell, as he was often called, was the oldest Free Baptist minister in New Brunswick, and was ninety-six years old at the time of his death. For several years he had not been actively engaged in the work of the ministry, owing to his great age. And yet he was in comparatively good health, physically, up to a short time before his death.

In earlier years he was active, and held meetings in many places, which were blessed under his labours. We do not know whether he ever held a pastoral relation such as our ministers hold in these days, but he exercised care over many churches, as was the custom in earlier days of the denomination, and his ministrations were, without doubt, with good effect. He was one of the pioneers in denominational work, and had experience of the hardships which the fathers endured. The country was new, the majority of the people were struggling to make homes for themselves, there were few church buildings and no many school houses, the means of travel were poor—the going from place to place was on horse back, in canoes or on foot, the prejudice against the "new lights" was strong, yet those early preachers went over the country proclaiming the gospel, holding their meetings in churches, in school houses, in private residences, in barns or in the fields, as the opportunity offered. They were not sent by missionary society, nor had salary guaranteed; poor men themselves, they went without thought of earthly reward, anxious only to be obedient to God's call to them, and to be used of God to bless the people. And they succeeded in their great and good work. Father Sipprell was one of them. And his memory as the memory of the other fathers, must always be precious to those who review the history of the Christian body of

which, under God, they were the founders.

He lived to witness great changes in the religious condition of the Province and to see the little one, with which in its first days and struggles he was identified, grow to be a denomination of many thousands, well organized and doing effective Christian work at home and abroad. In the growth of the body he rejoiced, and frequently exclaimed "What hath God wrought?"

During the years of his retirement from active work, he greatly enjoyed visits from his brethren in the ministry. He always asked many questions about his brethren, where they were and how their work was succeeding, and of the condition of the churches. Long after he was unable to go from home he had, at times, great desire to go to places where he had formerly laboured, to see the people and hold meetings. His Bible was his constant companion, and its doctrines and promises were lovingly cherished by him. His faith was strong, and he looked forward with confidence to the time when he should join the blood-washed throng in the presence of the King. When we last saw him, a few months ago, he was strong in the faith of Jesus and had much spiritual joy. And we have no doubt his dying was in keeping with his life of faith.

We shall be glad if some one who knows particulars of his life and labours will write them for publication. We have had to write in the most general way, not having at hand any data upon which to base a fitting biography. It is important, we think, that the fullest particulars of the Christian experience and labours of the pioneers of the denomination should be recorded, for such things form a most valuable part of the religious history of the Province.

To the aged widow and the children of the deceased servant of God we extend Christian sympathy.

The Light of Life.

Jesus rose as it began to dawn. The resurrection is inseparable from the symbolism of the sunrise. While the east was rosy with the hues of advancing day, and the garden, amid the flowers of which His tomb had been, was fresh with the bright air of the morning, the risen master was revealed unto His own. No other circumstances would have furnished so fit a setting for such a fellowship. A new day broke upon the world when Jesus left the grave-clothes behind Him and stepped forth from the open sepulchre. Only the brilliance and the beauty of the light is adequate to symbolize the hope and the ecstasy awakened by the resurrection of our Lord. It is of Jesus risen that we may say most truly, "Whosoever followeth Him shall not walk in darkness, but shall have the light of life."

There are some who have tried to push the identification of the risen One back into the gloom of that darkest hour which precedes the day, that they may disparage its accuracy and discredit the actuality of the resurrection. But the attempt is futile. It was light, not semi-darkness, in which Christ who had taken again his life, stood forth before the wondering disciples. Sunrise lent its streaming brightness to certify their vision. The disclosures which the Victor made of himself were restricted necessarily to his own disciples, but they were so numerous, so varied in their circumstances, so subject to the supreme test of contemporaneous scrutiny by many eyes, that the testimonies are inexplicable on any other basis than that of the reality of the Lord's resurrection. There the Conqueror stands in the daylight of the first Easter morning!

Standing there he is a source of illumination for the world—himself a sun; his resurrection a new day. It is the mission of light to reveal and in revealing to glorify. As the sun creeps up the sky the landscape stands forth in new distinctness; its several features disclose themselves; while the whole is beautified. In view of Christ's victory over death how much is certified that would otherwise be in doubt; how much becomes clear that else were vague. This experience approves his divine origin: He is declared to be the Son of God by the resurrection. To see how true that word is study the difference in the disciples before the event and after it. Their estimate of him was lifted to a height, to which no previous fellowship with him had carried it; and their new conception of their Lord transformed them from weaklings to giants. His resurrection clarified both his words and his work: It was "when he was risen from the dead" that his disciples remembered "much that he had said; and remembering, found that the new occasion set the old sayings in their true and complementary light. "Back to Christ! Back to

Christ!" some men are crying, today. But, "to which Christ?" we may well ask. The Christ of the Gospels they immediately reply. To which we answer sturdily, "Nay, not so!" It is the Christ of the Acts and of the Epistles—the Christ of the Resurrection—that is the most revealing Word. It is the Saviour who ever liveth that interprets the Christ according to the flesh. That Christ Paul declares we are to know "no more." Christian truth without the resurrection is a landscape in obscurity; with it, a scene of harmonious beauty flooded with sunlight. To transfer the emphasis from the resurrection to the incarnation in Christian theology is to exchange day for twilight. The former is the true constructive and illuminative event for purposes of Christian thought.

Light vitalizes also. It is the ministrant of life; medicine for the sick; cheer for the discouraged. It gives color and strength to all fibers going to all organisms. In this sense, too, our Sun is risen "with healing in his beams." It is the risen Lord who lives in us, and "is our life." We are not orphans; daily he comes to us Already, and continuously, in his presence there is fullness of joy. Our hope is not in the past; our eyes are not in the back of our heads. In a living present we walk with a living Friend. For us the City in which there is no night is already founded, and he who is alive forevermore is the light thereof. The "power of his resurrection" is the power of life upon life unto life more abundant. Because he lives we shall live also. Death hath no more dominion. The dead are the living. We are come not only to the new Jerusalem with its tenantry of angels but we are come also, through Jesus, the living Mediator, to the spirits of the just made perfect. Easter is the consolation of the bereaved, the comfort of those who, but for its message, could not be comforted. On this day shines forth, for all, the light of life—life forevermore. C.

Free Baptist Bible School.

Not in India. There, our mission has such a school. But here, at home, one is needed. The way is clear, the need undoubted. For long years it has been urged; but, for some reason, we have had to live in hope. Surely, in the near future we shall "arise" and do something to prepare those seeking the ministry, and that in our own land.

The need of an educated ministry no reasonable person doubts. What is now desired is opportunity and facility for a trained ministry. That we have not within our own borders. To get it we must go either to the United States or to India. As we cannot well go to India, the United States is our "open door." That open door is esteemed, but it is all we should desire? Many think not. To give the reasons why is not necessary. Time and again they have been given. The question for solution is the best way to begin.

It does seem that, as we are circumstanced, the best way is to start with a room or cottage in some central locality. Let one man have charge in connection with some church; he to be assisted by others, and all to be under the control of a committee. This to some will seem a very lowly way to begin. It is that, but it is a beginning—and is the way that most colleges began. Spurgeon's college, Hackney college, Nottingham college, and Lancashire Independent college, with many others so began "in the day of small things." Then, within the last few years Mr. Moody, in Chicago, has thus started his Bible School. In the symposium on the ministry, published in the "Star" of April 4th, some of the writers commend Mr. Moody's effort and method.

Now, as we have aimed at something greater, and come to a standstill, would it not be well to start at the bottom of the ladder? For to live something must be done. And what more feasible or practical can be suggested?

Some will say, "But are you not suggesting 'a short cut and cross cut' as preparation for the ministry?" Well, not exactly, as will be seen; but there is "a short cut" which begins nowhere. A beginning is suggested, and if more is desired there larger facilities are open to those who desire them. Also, it may be urged that such a method will lack thoroughness. Not of necessity. It will not be complete, but it can be a solid and good start. The form can be and ought to be sound and real, without any foolish stuffing or make-believe. As to substance, the means can be and ought to be the wisest and best. The instruments of education are many, but the aim, in all sound methods, is to give man the use of himself, and put him in the way to make the best use of himself. That can be done thoroughly in a small as well as

in a large school; at least it has been done. True, there is the imparting of knowledge, but that is secondary to the first named. To know how to know, comes first. There are few men of experience but who have, in practical life, to find their own feet as to theology. The substance changes not, but not so the form. The thought is to get hold of the substance, and let individuality have play as to form.

No doubt there are other objections, they come readily; but, after all to try to do something means greater things ahead.

Rev. Dr. Caldwell, in 1765, in North Carolina, as a Presbyterian missionary, started in his "Log Cabin" a school in which he trained fifty ministers. Theology, the classics and the sciences were all taught by himself. He taught five days in the week, and on the Sabbath ministered to two large churches. Not only so, but he was doctor and farmer, and lived to the good old age of ninety-nine years. The "Old Log Cabin", as school, college and theological seminary, became a power in the State.

We can start higher up. And such an example should stir us up to make the start.

For our encouragement one is ready with substantial help. One who, with her companion, has done much to aid and help the varied interests of our denomination, is now ready to take hold, and desires that a beginning at once should be made. Shall it be? S.

India Letter.

Dear INTELLIGENCER.—We have had our Quarterly Meeting at Ujarda. Some people have told me it was the very best they have ever attended.

Uma Mishra, one of our N. B. Bible Women, and I started a week before-hand so as to have everything ready. We took two tents from Balasore for the accommodation of the native brethren, and camp stools and table for the white-folks. We went in a two wheeled cart, drawn by bullocks—our usual mode of conveyance. Uma is a woman I love and respect, and we enjoyed ourselves very much. We traveled all night in our bullock cart to save time and escape the heat of the sun. By spreading straw and blankets in the gully we made a very comfortable bed. Early in the morning we got to Gudi Kal, where we branch off across the rice fields. A Hindu woman there keeps a room to rent to travellers. I have stopped there so often that we have become well acquainted. She brings me panachees rice and sweets, and uses me very kindly. I am always glad to stop with this Hindu friend and eat and rest in her mud hut. This time the minute the gully stopped Puntí Berek came out to welcome us. He had come over the night before to be ready to receive us and have coolies ready to carry our things. Puntí is a man I want you all to be acquainted with. He was the head man of the village of Ujarda when he was a Hindu. He is a man who has no education but has more than ordinary natural ability. He, his wife, son and daughter-in-law renounced Hinduism together. He knew very little when he was baptized, but he has been a most earnest seeker since. Dannie told me that he only had to say, "Puntí that is against our religion," and Puntí never repeated the fault. His special prayer is "Lord cleanse me from any of the pollutions of Hinduism that may remain in me." He went with Dannie, and still goes with Umesh to preach in the villages and markets. Umesh tells me that he has much power in preaching to the country people. He knows just what arguments to bring to bear to convince them of the falsity of Hinduism and the truth of Christianity. I hope his own changed life is a powerful argument. Besides accompanying Umesh, he transacts all the business with the land-owners in regard to rent etc. He knows to a pice just how much money has been spent and how much ought to be spent, and I find his aid in this respect almost invaluable. How good God is to raise up just the one we needed.

I have wandered far away from Q. M., but some how Puntí and Q. M. are closely connected, and he is one of your workers with whom I want you to feel acquainted. We reached Ujarda Saturday morning and found two preachers from Santipore already there. They were singing and preaching in every house. The Hindus had taken fright when they heard we were to have a big gathering at which even Salubs would be present. They held a meeting and forbade any more communication with the Christians on penalty of being fined or out-casted.

Sunday we had morning service and Sunday School. In the evening we had a prayer meeting. While we were praying one of the land owners, a young man, who used to teach the school here for me, came and sat with us and listened attentively till meeting was over. On Monday morning the tent was pitched, and just before noon Bro. Coldren, cheerful and hopeful as usual, appeared on the scene. Another tent went up. More chairs and tables were brought, and I had no more chance to eat curry and rice on the floor with the natives, a thing I rather regretted, for it is very pleasant sometimes to live among them. The next arrivals were Mr. and Mrs. Wyman, from Santipore, with a good contingent of native workers. Then followed Mr. Rae, from Jellalpur, with another reinforcement. The Cleanthally and Balasore native brethren turned out in good numbers, till Ujarda seemed full. There were only six families to entertain all, but Besu and his wife came over from Singla

and took a large number of guests in the big house built for Dannie. Every one was most hospitably received. The Ujarda people had raised chickens, threshed their rice and laid in a store of fuel beforehand. The air of their houses was full of welcome. They acted as if they were entertaining angels. One old man who buys baskets at a distant market and sells them at Singla for a few pice more, was asked to take a few more guests. I offered to pay for them as he was very poor. He said, "Send on more people, I will be glad to take them, but I won't take pay. I will eat and wear less through the year, but I won't take money for them." Oh I did rejoice with exceeding joy over the flock at Ujarda. May God keep them unspotted from the world. Rejoice too, dear friends, over this the fruit of your prayers and offerings. Nearly five years ago your missionary baptized the first convert. Now there is a community of about forty, and a prospect of the whole village coming to Christ.

The meetings did not commence till Thursday, but the intervening time was most profitably spent by all the visiting brethren in going from house to house and talking and praying with both Hindus and Christians. Do you think the Hindus kept away those days? They just flocked to see us. They came in immense crowds to see the magic lantern display every night. It was held out doors, so none was turned away. Mr. Wyman's horse, the tents and Mrs. Coldren's bicycle attracted them by day, and they got the pure gospel poured into them from all sides. The story reached distant villages, and the crowds at night increased. The magic lantern views were all scriptural. The preachers took turns explaining them, and perhaps more were reached that way than in any other. The rich land owners came too, and Suchi, sitting on a mat before them with the Bible in his hand, preached Christ so simply and so eloquently that even my heart was touched as it seldom has been. One old Brahmin who was listening shook his head and said, "If we heeded that there would be no Brahmin and no sweeper."

Even our prayer meetings were crowded. Men who had never heard a prayer before, and did not know the meaning of the word, heard themselves prayed for and heard God called upon to bring their village to Christ.

The young zamindar, or land owner, to whom I referred before, was a constant and interested listener. On Friday he was obliged to go to Balasore. He told me he much regretted it as he wished to get acquainted with the brethren. But on Sunday he appeared again. He had left Balasore at 2 p. m. Saturday afternoon, and walked thirty miles, reaching Ujarda at 11 p. m. that night in order to attend the meetings, and he was a Hindu. He said since leaving school work he had been engaged in business when it was almost impossible to be honest. He said he would prefer working for much less wages in order to keep his conscience clear, so I offered him his old post in the school which he accepted. Oh, so near the kingdom is Sri Hari. He reminds me so much of the rich young ruler. Poor Umesh has had severe trials lately. His wife had a little son just before Christmas. It was their first child, and they were very happy over it. He left her at her father's house in Balasore and went to Ujarda alone. Just before 2 m., when she was sweeping one day, her cloth caught fire and she was burned so badly that her life was despaired of. For six weeks she lay flat on her face, and required a great amount of attention. Just when she had got beyond danger, her sister was attacked with cholera, and died in a few hours. His father died about a year ago, leaving a number of little children, so a great responsibility devolves on Umesh. Gohi, who used to do Bible work for N. B. is his mother. He came to Q. M., but left as soon as it was over to attend to his wife.

How quiet and empty Ujarda looked on Monday. After they had left Uma and I staid till Tuesday. Men, women and children came to see us off and to urge another visit in the near future.

Yours sincerely,
C. I. BOYER.

Balasore, March 18th, '95.

Revivals.

—The revival interest in the St. John churches continues, and members are being received every week.

—Portland, Me., is having a widespread revival. Rev. B. Fay Mills held a series of union meetings, since which the pastors have been carrying on the work. Hundreds have professed conversion.

—Rev. T. H. Blenis, evangelist for the Disciples' churches in the Maritime Provinces, has been holding a series of meetings at Upper Keswick, in this county. A number of new members have been received into the church.

—At Hopewell Hill, A. Co., last Sabbath, Rev. Mr. Cornwall, Baptist, baptized twenty converts.

—Twenty-one converts were baptized last Sabbath by Rev. Mr. Corey, pastor of the Fairville Baptist church. In the evening forty-three new members were received into the church.

NEWFOUNDLAND.—The conference between the Newfoundland delegates and the Dominion government, is over, and the delegates have gone home. It is thought that a basis of union has been agreed upon, though none of the particulars have been made public, nor will they be till they are submitted to the Parliament of Canada and the Legislature of Newfoundland.