

TERMS AND NOTICES

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Religious Intelligencer.

Rev. Joseph McLeod, D. D., Editor.

WEDNESDAY, SEPT. 8TH., 1897.

The Nova Scotia Free Baptist Conference meets this week. We trust our brethren may have an enjoyable and profitable session.

The Fall term of Cobb Divinity School (Free Baptist), at Lewiston, Me., opens on Wednesday of this week with a good attendance of students.

President Chase of Bates College (Free Baptist), of Lewiston, Me., is expected to attend the Nova Scotia Conference which meets in Yarmouth this week.

Rev. Dr. Given, Treasurer, announces that he needs \$1600 more than he has to make the remittance which he must cable to the India Free Baptist Mission on the 20th inst. The suggestion of the need to the churches interested, should be sufficient to secure the full amount. We hope there may be enough and to spare. It would not hurt our people in the Provinces to "lend a hand."

The collection of tithes in Wales for the support of the Church of England is attended with many difficulties—as it ought to be. The farmers are about all dissenters, and they refuse to pay what they regard as unjust taxation. Their goods and chattels are seized to satisfy the tax-gatherers demand, and are offered at public auction. But nobody will buy. Bidders more in sympathy with the church than the people, have to be brought from a distance, and they do not have a very nice time of it. In a recent report on Public accounts there was an item of £25 paid for expenses in obtaining "special bidders at sales of chattels distrained for tithes." Besides their travelling expenses they were paid a fee. A Church that has to get its support in this way is in a not very good state.

To fail to recognize and appreciate daily mercies is a mistake, a sin even, of which most of us are too often guilty. We make note of every undesirable thing in our experience, and greatly exaggerate it. As the "Presbyterian" truly puts it, "One hour of pain is more magnified than twelve hours of pleasure. An occasional eclipse of the sun excites more attention than its ordinary shining. A desired mercy withheld throws into the shade a hundred enjoyed. An affliction overclouds the vision and hinders the sight, or, at least, the enjoyment of many blessings. Life is strewn with goodnesses if we only note and enjoy them. No day is so dark but that some rays of hope and joy illumine the sky. It is poor philosophy, as well as bad grace, to allow the passing discomfort to deprive us of the sweetness, relish, delight and helpfulness of multiplying comforts."

It has been suggested, and with reason, we think, that a milk-and-water view of heathenism is becoming too general. Missionaries, at home from the field, refrain from stating fully the facts about the exceeding sinfulness of sin amongst heathen peoples. They may tell a few intimate friends, but hesitate to shock the audiences they address by recitals of the actual facts. It is not putting it too strongly to say that in heathen lands sin is enthroned, deified and worshipped. Sin and corruption are everywhere. There is scarcely a thing that makes for righteousness in the life of the unchristianized peoples of the earth. Only the gospel of Jesus Christ can change the sad condition and purify what is so sickeningly corrupt. A better realization of the condition and need of the heathen nations would

surely move the Church of Christ to more earnest effort to save them.

The 'Rambler' who writes racey things for the N. Y. 'Examiner' has had experience not only in newspaper writing but in newspaper business management. He is evidently speaking what he knows and has felt when he says,—"Faith has its place in the plan of salvation, but it has no place in the publishing business. The conductor of a religious newspaper once observed to me, 'Our brethren told us that if we would reduce the price from \$2 to \$1.50 they would all take hold and would double our subscription list for us. We did so, but I do not think we added 100 names, and I never heard that many of the brethren made the slightest effort to increase the list'."

A good many religious papers have blundered and are suffering from acting on the well-meant suggestions of those who had no practical knowledge of the thing they were advising about. They were right in their thought of what ought to result; but unhappily, the "ought to" and the actual are often far apart.

The 'Rambler' tells, in the same connection, of a woman who, when visiting a newspaper office, was deeply impressed with the moral grandeur of the agency, and with an appreciation of the mighty draft upon the intellectual powers of all concerned in meeting the constant demands. With a far-off look in her eyes she said to the editor, who was also the publisher, "Dear Mr. —, do tell me what part of your work makes the heaviest drain upon your powers." He paused a moment; she queried whether he would reply "the literary work," or "the poetical department," or "the political domain." Then he said, "Madam, it's the weekly bills." There is a great deal of significance and suggestiveness in these few words. The weekly bills have to be met; the printer and paper-maker will not take sympathy and good-will. They want cash.

Divine Guidance.

The consciousness that we are not wise enough to direct our own ways is in us all. The need of a guide, one who is wiser and stronger than any human being, is realized more and more as we have to do with life's experiences. It becomes a conviction, which finds expression in many ways. When we sing "Guide me, O Thou Great Jehovah," or "Lead, Kindly Light," &c., we are uttering prayers, which every Christian heart feels express a present and imperative want. The divine word corroborates our convictions by its many promises of gracious guidance, as "Thou shalt guide me with thy counsel, and afterward receive me to glory."

It is necessary, however, to remember that the divine guidance is not unconditional. It is not given to all men alike. It is "the steps of a good man" that "are ordered by the Lord." The conditions on which guidance is assured are clearly enough stated. "In all thy ways acknowledge Him, and He shall direct thy path." Acknowledging God is admitting His right to every part of our life, and recognizing our need of His help; it is submitting our wisdom to His, and giving Him praise for all He does with us; it means a giving up to Him of all our thoughts, aspirations, words and acts, to be controlled by Him. Unless this is done we need not expect Him to guide us. It is not putting it too strongly to say that without such committing of ourselves to Him, He cannot guide us. In the very nature of things God will not guide a life any part of which is withheld from His control. Guidance must have to do with every part of the life, and there must be unqualified submission to the guide. A guide unfollowed is, practically, no guide. God is ready to guide us just as soon as we want Him to, and are willing to follow where He leads. As soon as we follow He guides; and so long as we follow He never ceases to guide.

Notes on Current Events.

The enthusiastic reception accorded the Premier on his arrival at Quebec, was repeated in Montreal and Ottawa. Without respect to party the people heartily welcomed the leader of the country's government.

The British Government simply ignores President Kruger's repudiation of Britain's suzerainty over the Transvaal. The Colonial Secretary Mr. Chamberlain, may be depended on to see that treaty arrangements are fully observed.

Mr. Ogilvie, a well known Canadian surveyor, tells of the Klondyke on personal experience. That it is rich in gold there is no doubt, but the uncertainties and hardships which at

tend getting there and getting the gold after having reached there should not be left out of consideration. Mr. Ogilvie says:

"Every dollar found there, it might be said, is the product of physical pain and misery. In summer there are mosquitoes innumerable, swamps, too, to be traversed, and mountains to climb. Now, while these infernal flies and mosquitoes are biting, sometimes life itself is thought to be a curse. I know from actual experience. I have seen strong men shed tears of impotent rage at these innumerable and almost invisible enemies."

"Now, suppose you are with a miner's gum boots on reaching to your thighs, which are almost indispensable for travelling in that country during the summer season, each weighing three or four pounds, a heavy suit of woollen blankets, provisions for ten, fifteen, twenty, or thirty days, often more; axe, pick, shovel, and other necessary articles, aggregating in all 50, 60, 80, and often over 100 pounds, all on your back, wading through swamps, scrambling through underbrush, climbing steep hillsides, often in the blistering sun, which really and truly blisters, all the time the perspiration pouring off you in streams and all the time the too ubiquitous mosquito harassing you at every vulnerable point, giving closest attention to eyes, ears and hands. Such are the conditions the gold hunters of the Yukon must face."

Sir Wilfrid Laurier is to represent at the St. John Exhibition which opens next week. His presence will be a good thing for the Exhibition and will gratify a host of people who desire to see the Premier.

It is stated, on the authority of the Russian Minister of the Interior, an English paper says, that the Czar has decided to partly abolish the Siberian exile system, and to erect large central prisons in Russia proper. The reform will go into operation next year.

The Corporation of Brown University voted, at a full meeting held on the 1st inst., to request President Andrews to withdraw his resignation. The request was communicated to President Andrews as follows:

The Corporation of Brown University has today received, with great regret, your resignation as president. It most earnestly desires that you will withdraw it. It conceives that it was written without full knowledge of the position of the corporation. With the earnest hope that a statement by it, bearing the formal sanction and approval of the governing body of the university, may bring us again into hearty accord. The corporation desires to inform you that it in no way sought the severance of our official relations, which, so far as it knows, have been most cordial from the time of your acceptance of the presidency of the university.

This is a decided rebuke to those members of the governing body of the University whose attempt to regulate President Andrews' views and utterance so as to be acceptable to the millionaire combiners brought about his resignation. Whether he will withdraw his resignation is not known at this writing. The effect of the incident, however, is likely to be good. The heads of the principal colleges in the country expressed to the Corporation of Brown their conviction that the interests of free thought and free speech, and the future of American Universities would be promoted by the withdrawal of Dr. Andrews' resignation.

It is claimed that what has been regarded as the "most difficult problem of railway operations—how to communicate by telegraph with a moving train anywhere on the line—has been solved by a young Chicago telegraph operator, named Trott. He claims to have devised a system which every train on the line is in constant communication with the station next ahead, and when desired, with the train despatcher or any public telegraph station.

San Francisco has a deaf mute lawyer, Theodore Grady. He passed his examination last week, and did it well. He has been a teacher in a school for the Deaf and Dumb for some time. He expects to find sufficient to do as a preparer of briefs and an author of legal works.

There is trouble in the Toronto Separate schools management. It is alleged that ecclesiastical pressure upon the School Board is gradually having the lay teachers in the separate schools removed and filling their places with nuns. Those Roman Catholics who object to this threaten to appeal to their archbishop for an investigation.

It is interesting to note that in the new year's announcements of the well-known Chautauqua Reading Circle, the study of the Middle Ages is to play a prominent part. To the average person the Dark Ages seem a hopeless chaos, but in reality it is a most interesting and important period, for it gives the key to our modern civilization. In this period modern life, civilization, law, society and commerce were gradually formed out of the struggles, wars and migrations of the nations. The great Roman Empire fell to pieces, the splendid life and art of Greece disappeared, and it did seem a dark time for everything, but it was not wholly a lost time or a useless time. Men were working out their salvation, lifting themselves to something better. They did not know it was a dark age until it was all over.

Debs is talking anarchy a little more freely than for some time. In a recent speech in St. Louis he lauded the anarchists who were hanged in Chicago, and broadly hinted that he is likely some day to do such things as they were executed for. The people to whom he speaks cheer him most enthusiastically.

The Zionist Congress held at Basle, Switzerland, last week discussed the scheme which proposes to purchase Palestine and resettle it with Hebrews. Dr. Herzl, the originator of the project was a prominent figure in the Congress. Resolutions were passed authorizing a movement to raise a fund of ten million pounds. The meeting of next year is to be held in Jerusalem.

The estimate of world's harvest shows it to be light. The total yields of wheat is placed at 573,760,000 metric hundred weight, while the present annual requirements are estimated at 653,150,000 metric hundred weight. It is calculated that for 1897 and 1898 there will be a shortage of 50,800,000 hundred weight.

The report says that many exporting countries such as European Turkey, Egypt, Australia and Austria-Hungary will either be unable to export grain or will be compelled to import, while others, including British India, Argentina, and Chili will have their wheat export considerably reduced.

The favored countries are Canada and the United States, the former of which will soon be one of the most important countries—its excess over last year's production being 7,000,000 bushels of wheat and 20,000,000 of oats. Its output of all sorts of grain was 270,000,000 bushels. The yield of wheat in Great Britain this season is 50,000,000 bushels, against 63,000,000 bushels last year.

The wheat area of British India is reduced from 23,000,000 acres to 18,000,000 acres, and the wheat yield from 234,000,000 bushels to 202,000,000 bushels. The United States, which has reduced its area sown in oats by 2,000,000 acres, that sown in corn by a million acres, while that in other grain remains nearly unchanged, will, nevertheless, dispose of 534,000,000 bushels of wheat, against 450,000,000 last year, allowing the exportation of 160,000,000 bushels of wheat, while the exports of corn will possibly make 50,000,000 greater than last year.

Voices and Echoes.

A Kentucky court has just sent a negro to the penitentiary for a year for stealing some blackberry jam.—The Globe.

Even courts of justice are sometimes respecters of persons.

The Gooderham distillery has closed down for the winter on account of the large stock on hand. This action will seriously affect the farmers in the vicinity of Toronto, who usually dispose of large quantities of grain to the distillery people.—Toronto Despatch.

The intimation that the farmers will be injured by the closing of the distillery is an untruth of the kind which the liquor traffic people are always circulating. The facts are these: The average annual yield of barley in Canada for a number of years has been something over 20,000,000 bushels. Of this quantity the liquor manufacturers have bought about six per cent. If the farmers have been able to sell 94 of every 100 bushels to somebody else than the brewer or distiller, they are not likely to be particularly distressed to find a market for the other six bushels. The perpetual closing of the death breeding places would be the best thing that ever happened, not only to the farmers of this country, but to all the people.

PERSONAL.—Hon. Geo. E. Foster, who has been in British Columbia, returned last week.

Miss Ida E. McLeod, B. A., daughter of Rev. Dr. McLeod, has been appointed teacher of French and German at the Acadia Ladies' College, Wolfville, N. S.—The Globe.

The Rainbow About The Throne.

BY REV. THEODORE L. CUTLER, D. D.

A very common source of error is a distorted view of the character of God. Some persons take a very one-sided view of him, and a simple attribute is taken for God himself. For example, there are some who fix their eyes alone on the divine love, and when they preach, they only exhibit a Being of infinite and unmixed compassion. There is no cloud of holy wrath against sin in their azure sky, and no place for a hell in their rose-water theology. A whole class of solemn Bible-truths they consign to the waste basket.

Another type of theologians, with equally distorted vision, can see only the divine attribute of justice and holy abhorrence of sin. When a man of this type preaches, he makes his hearers listen only to the incessant thunderings of Sinai; and before their eyes he presents only a "certain fearful looking for of judgment and fiery indignation." His half-truth becomes serious error: he may awaken sinners, but he does not make Christians. He has a Sinai, but no Calvary.

To neither of these opposite types of theologians does God appear in his true and adorable attributes of infinite perfection. No such distorted view of our Heavenly Father was revealed to that solitary dweller on the isle of Patmos when he beheld a great white throne and Him who sat upon it. "He that sat there was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne in sight like unto an emerald." Out of that throne proceeded lightnings and thunderings; yet above it hung the soft effulgence of the rainbow. Mysterious as that apocalyptic vision was, it certainly does illustrate the sublime truth that the infinite Justice of God is overarched by his infinite Mercy that crowneth its terrors as with a robe of glorious light. The glory of these divine attributes is in their perfect harmony. Separated, one would become weakness, and the other would become cruelty; one would fill heaven with unrepentant rebels, and the other consign every transgressor to a hopeless perdition. When viewed together, we "behold the goodness and the severity of God;" combined together, they have given birth to a scheme of Redemption that will be an object of adoring wonder while eternity endures.

The tender mercy of our Heavenly Father began with the beginnings of the human race, and runs on down through all history. When our forefather committed that great primal sin of disobedience, the divine mercy rainbow bowed the cloud of divine displeasure by the promise of a Saviour. When the gates of Eden closed behind him, gates of Gospel mercy began to open before him. Even that physical curse, "in the sweat of thy face shalt thou eat bread until thou return unto the ground," hath in it the seed of many blessings. Without the toil to earn it, the bread would lose half its relish; without the fatigues of labor, sleep would lose half its sweetness. Verily, the effects of that primal curse have been so disposed that justice has ended in loving-kindness, and the sentence pronounced at the gates of Eden has gone out into multiplied blessings.

That sorrow came into this world as the bitter fruit of sin is the common faith of Christendom. Yet sorrow and suffering are not unmixed evils; affliction is often the school in which the noblest characters are formed. How often we misread what may be called permitted privations! It was a terrible trial to the ancient patriarch that his favorite son Joseph was taken from him. "All these things are against me," is the burden of his pitiful wails. While he is wailing, the caravan heaves in sight that brings to him the tidings that Joseph is alive, and he is prime minister of Egypt. What Jacob's wicked sons "meant for evil" God had turned into a blessing. A Hebrew mother once named her boy Jabez, "because I bore him with sorrow." Yet the child that was born in grief and given a sad name grew up to be the ornament of her house, and more honorable than his brethren. His history was like the April showers which begin with weeping clouds, and end in brilliant sun-bursts, and in rainbows painted on the sky. Good friends, have not you and I often had rich mercies brought to us under a very dark pall? Yes, and some of our richest blessings have come to us when our righteous Father was punishing us for our sins. God chastises us in love; and the difference between a true Christian and a sham Christian is that one mourns over sin, and the other never minds it. Blessed are they that mourn—and mend! Compunction of a godly sort tends to growth in grace. There are too many dry-eyed Christians in this world. There ought to be more tears of penitence over neglects of duty to our fellow creatures, and over violations of

Christ's commandments; then they that sow in the tears of contrition would reap in the joys of pardon and increased spiritual power. Those are the tears that make rainbows.

Let us go back now to the point whence we started, and look at the most wondrous way in which the justice of the holy God is overarched by his sovereign mercy—and that is in the glorious scheme of Redemption. In these times I fear that the great central doctrine of the Atonement is not presented as often and as scripturally as it ought to be. Phillips Brooks was right when he said that "the preachers who have moved and held men have always preached doctrine; no exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience." Perhaps one reason why that eternal truth of the Atonement is not oftener preached is that pulpit teachers do not fix their eyes enough upon the exceeding sinfulness and damnable nature of sin against a righteous God. They do not listen to the "thunderings from that throne which is like a jasper and a sardine stone." Jehovah is infinitely holy, and the "deep substrata and base of all his ethical attributes are eternal law and impartial justice." Law is as much obligated to punish transgressors as transgressors are obligated to obey law. If God should wink at sin his throne could not stand a moment.

It is only when we fix our eyes upon the crystalline purity of that throne, and listen to the thunders of the divine justice, that we can understand aright and adore aright that magnificent Rainbow of Redemption that Christ's atoning work has thrown round about that throne. Jehovah can be just, and yet the justifier of every sinner that repents and believes on and obeys the crucified Redeemer. The atoning blood of Christ is the central fact in the gospel of grace. If we are justified, it is by faith in Jesus' blood; if we are purified, it is because that blood cleanseth from all sin; if we ever gain admission to the shining ranks in heaven, it is because we have washed our robes and made them white in the blood of the Lamb. Paul gloried in pointing the eyes of all sinners to that resplendent rainbow of Redemption; it has been the theme of the Wesleys, the Chalmers, the Spurgeons, the MacLarens, the Moodys and the mightiest ministers of our modern times. The man who cannot get into a holy glow in pointing the sinful and the suffering to that rainbow of atoning love, can never hold thoughtful minds under the spell of the "power from on high." Lift your eyes often, brethren, toward the great white throne, and get fresh inspiration from that bow of love that flashes like an emerald!—Brooklyn, N. Y.

General Religious News.

—Rev. John Robertson, D. D., a well-known Scotch evangelist, is in Toronto, where he will conduct evangelistic meetings two weeks.

—The smallest diocese in the world is said to be that of St. Helena. The Bishop, Dr. Welby, receives a salary of \$900 and oversees three clergymen.

—The Salvation Army has pitched a half dozen tents in Fairmount Park, Philadelphia, to be devoted to the use of poor women with babies, who resort thither.

—The oldest building in the world that has been uninterruptedly used for church purposes is St. Martin's cathedral at Canterbury. The building was originally erected for a church, and has been regularly used as a place for religious gatherings for more than 1,500 years.

—It is very difficult to keep up with the progress of fresh heresies, especially in the South. In a single paper we pick up we find mention of three brand-new heresies current among the Baptists of Texas and Mississippi, those of "Martinism," "Crawfordism" and "Gusism." We judge they are something very bad.

Home Religious News.

—The Baptist Convention of New Brunswick will meet at Gibson, York Co., on Saturday Sept. 11th.

—At Laurencetown, N. S., on the 31st ult., Mr. L. Wallace was ordained a minister of the Baptist church. He is a son of Rev. Isaiah Wallace, so well known throughout the Maritime Provinces.

Rev. Geo. C. Needham, evangelist, was in St. John last week. He gave a Bible reading in the Congregational church Friday evening, and on Sunday he conducted a service each in the Brussels St. Baptist, the Centenary Methodist and the Congregational.

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