

TERMS AND NOTICES.

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THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., APRIL 22, 1881.

For ONE DOLLAR the INTELLIGENCER will be sent to new subscribers from the date of receiving the money till the end of the present year (December 31st, 1881).

The revival in Toronto under the labors of Rev. E. P. Hammond continues. There are manifestations of great spiritual power. Conversions have been numerous, and the number is increasing daily.

The younger Kallach who was recently tried for murder and acquitted is preaching again. No one doubts that he killed the man; he does not himself deny it. It would seem that the church that receives him needs itself to be "disciplined."

A few days ago in New York John Beck shot and killed his infant child while it was lying asleep in its cradle. He was drunk. They never do such things when sober. But rummelling is a respectable business all the same, and rummellers are the highest style of Christian gentlemen.

If recent statements we have seen are true—and we fear they are—the banquet to Mr. Blake in Montreal was not conducted on total abstinence principles as we were at first led to believe, and stated. We regret very much that it was not so.

Rev. Dr. Tyng, Junr., has had to resign the charge of his church in New York. He is broken down by overwork. He has for years been one of the most active, earnest and successful ministers in New York. It is to be hoped a period of rest will restore him. Such men are too valuable to be spared.

The New Year has not fallen here to a bed of roses. He has already received threatening letters from the Nihilists. One threat stated that if the woman, Sophie Pfeiffer, concerned in the murder of his father, should be hanged they would be revenged by killing him (the Czar). The woman has been hanged; now we will see if the threats against him will be carried out.

Joseph Cook never said a truer thing than when he said: "A pulpit silent on temperance discredits itself as much as a pulpit silent on dishonesty."

And yet there are pulpits that never say a word concerning the iniquity of the rum traffic. Some never mention the foul thing except to apologize for it.

A good deal has been said about the attendance on religious services in the large cities of the United States, it being alleged that there has been a great falling off. The Christian Union has interviewed a large number of the ministers of New York and Brooklyn on the subject, and they say that there has not only been no falling off, but that more people go to church now than formerly. This is good news. But yet there is room in the Churches.

A contemporary suggests that a man cannot leave money to religious institutions without having his will contested on the ground of insanity. There is too much truth in this, as witness many cases.

The best way to avoid this danger is for the man intending to give anything to the Lord's cause to have his own executor. There is a great deal of the Lord's money now held in trust by Christians that ought to be set at work for the salvation of men and the glory of God. "How much owest thou unto my (thy) Lord?"

There are such things as "prayer meeting boxes." They are a great annoyance, and do much injury. The worst sort of a "box" is the visiting minister who, instead of saying a few wise and warm words in the line of the main thought of the meeting, consumes twenty minutes or more in giving the chief points of two or three of his old sermons. And he generally intimates that what he is saying has just occurred to him—"I just flashed across my mind as I was here." Ministers ought to know better than to do such things; they must know the help effect if they have any spiritual discernment and have had even slight experience.

How to squelch prayer-meeting-boxes is a difficult question. The good man who will invent a plan will deserve and receive the thanks of many much tried pastors and people.

Circulation has been given to a statement that the new prohibitory law of Kansas is so rigid that wine could not be used for communion purposes in the churches. Some papers have waxed warm in their indignation, and have evidently enjoyed saying such a thing was to be expected from temperance men, they are such tyrants. The poor fellows must feel badly now that the Governor of Kansas has over his own signature denied the statement. He says many of the papers which published the falsehood will publish the denial. Perhaps half of them. The others will let the lie go its way, working mischief amongst the unthinking.

In this connection it may be asked why any Christian minister should desire to use the wine of the rum traffic in the celebration of the Lord's Supper? Surely they do not suppose the Lord's Supper is such stuff when he instituted the Supper. Churches do not need to patronize the modern "wine merchant" (rummeller), or violate any prohibitory law in order to celebrate the Supper.

Rev. W. Morley Punahon, the well known and eloquent Methodist minister, is dead. He had been in poor health for some time, and died on Thursday. The following is a brief sketch of his career.

The son of a Doncaster draper, he early became impressed with the desire to study for the ministry, commencing his career at Sunderland when sixteen years of age by undertaking the duties of a "local preacher." Four years later, after passing a short course as probationer at the Wesleyan College in Richmond, he accepted his first pastoral charge at Morden, in Kent. His great success induced the Conference of 1845 to appoint him to the ministry of Whitehaven, in Cumberland, and although but twenty-one years old, his reputation was such that people flocked from all parts to hear him. He ministered in various places besides visiting London, where the addresses from both pulpit and platform attracted considerable attention. In 1868 he went to Canada, and during his residence there was five times President of the Canadian Conference. Returning to England in 1873, Dr. Punahon was the following year chosen President of the Wesleyan Conference. His published sermons and lectures are very popular, particularly the discourses upon "John Bunyan" and "The Hugenots." He also published a volume of verse. He was fifty-seven years old.

The death of such a man is a loss to more than a denomination—it is a loss to the whole Christian world.

To think that what is done for the spread of the Gospel in heathen lands is a benefit only to the heathen is a great mistake. They who entertain such impression have not looked carefully into the matter. It is a fact, well established in the history of the church, that the benefits to the churches are scarcely, if at all, less than the benefits to the heathen world. Rev. Wm. Taylor in an interesting address recently delivered emphasized this fact, saying,—"As God never allows either an individual

of a church to work for him unworried, it will be interesting to note how the streams of missionary intelligence run into the ocean of love, have, by God's spiritual evaporation, been drawn up to heaven, and sent back upon the churches in showers of blessings." The following points were made:

1. We have received from the mission field some of the most inspiring examples of Christian zeal.
2. We have received from the mission field some of the most striking illustrations of the fact that "the Gospel is the power of God unto salvation to every one that believeth."
3. We have received from the mission field abroad an impulse to earnest labor for the conversion of the heathen at home.
4. We have received from the mission field abroad much of that spirit of Christian brotherhood and union which now so happily pervades all evangelical denominations.

The rummellers of Hamilton were very jubilant over the defeat of the C. T. A. Act in that city last week. They held a jubilation meeting in which they were helped by some of their brethren from Toronto and other places. There was an abundance of free rum, and they conducted themselves in the riotous manner characteristic of their sort. Rum-sellers everywhere looked and acted as though some great thing had happened; even in Fredericton the men who used to sell the poison smiled, but they are so thoroughly squelched there that the best they could do at looking pleased was a very sickly grin. Temperance men can afford to take the result of the vote easily. They had nothing to gain personally. They sought nothing but the good of the city. And now that the majority of the citizens have said they want the rum-trade continued in their midst, the men who contended for something better need not feel very unhappy. There is nothing in the defeat to make the temperance people throughout the Dominion lose heart. They must regard Hamilton's action as indicative of a change in the temperance feeling of the country, not of dissatisfaction with the C. T. A. Act. The Act has been voted on in twenty-four constituencies, and twenty-two of them have adopted it by large majorities. Twenty-two out of twenty-four is a pretty good showing, and indicates clearly enough the prevailing feeling on the question. The rummies may flatter themselves and try to persuade others that because they have now the whole of two electors the country is with them; but common sense people will be apt to believe that twenty-two is a larger number and means slightly more.

If the friends of the law keep at the work in earnest they can carry it in almost every place, they can at least keep up the present proportion.

ENTERED INTO REST.

It is our sad duty to announce the death of Rev. J. R. SHAW. We have no particulars of his death, not even the date—all that has reached us is the statement that the funeral took place on Saturday the 9th inst. We hope some brother having the facts concerning the closing days of his life and acquainted with his life and ministry will write a suitable sketch for these columns. He had been in failing health for more than a year, perhaps quite two years. He died at his father's in Middle Simonds, C. Co., the home of his boyhood, where he had been since about the first of October last.

Many friends will mourn his death, for during his ministry many, in different parts of the country, had become strongly attached to him. He was a man to make friends and retain them his friends.

And true men and more faithful friend than himself never lived. He was a good man, and he found his chief joy in doing good. He loved the Lord Jesus with "a pure heart, fervently," and to advance His cause and glory he was in labours abundant. God honoured him in making him instrumental in winning many souls to Christ. In his life he was a devoted servant of Jesus; and dying he has gone to be with Jesus.

We mourn him as a brother beloved, and mingle our tears with the many who weep because they shall see his face no more on the earth. To his widow and children, and his aged parents we extend sympathy in this hour of bereavement and sorrow. May He who so graciously supported our deceased brother during months of weakness and struggle and in the hour of death, be their support now.

"LIGHTS IN THE WORLD."

The tree is not so much known by its fruits than is the possessor of the "new heart and right spirit."

"Renewed in righteousness," is known by his walking "in newness of life." In the case of every one that believeth in Christ "with the heart unto righteousness," there is a new creation: "all things are passed away, and behold all things are become new." Before, he was in darkness, but now is light in the Lord. And having been translated from the kingdom of darkness into the kingdom of God's dear son, he finds in his privilege and delight to walk as the children of light. It is to such persons the apostle addressed the words, "Ye are as lights in the world; or they may with equal propriety be regarded as command—'Shine ye as lights in the world, holding forth the word of life.' The words are but a repetition of Christ's 'Ye are the light of the world.' Let your light so shine before men that others seeing your good works may glorify your Father in heaven." The teaching is to the effect that the Christian's life should be an embodiment and manifestation of the light of the divine truth, a living, practical illustration of that word concerning which the Psalmist says, "He will enlighten his feet with the word of his path," (Psalm 119:105), or, in other words, his path, which maketh wise unto the path of the destroyer, which maketh wise unto the path of the destroyer.

It is not the word of God—except so far as it may be out in the lives of His children—so much as the people of God that are as lights in the world. "Ye are as lights in the world." Their character and example are as a light to lead or mislead. Each one, by his "walk and conversation," exerts a beacon-like influence on others; not one can escape this. Companions, fellow labourers, relatives, friends, and all with whom he comes in contact will be more or less influenced by his example. A light-house, properly cared for, serves as a safe guide to the mariner. It reminds him of rocks and shoals on which he might otherwise be stranded; it helps him to be sure and follow the safe course. And so it is with the true Christian. The steady light of consistent Christian living is shed by him on life's pathway, and some, perhaps many, who but for him would go astray to their death, see the right way and go therein.

How careful Christians should be, lest they become misleading lights. A false light! Who can tell the widespread and terrible disasters it may cause. Such is he who by his inconsistencies misrepresents Christianity—whose course repels from Christ instead of wins to Him.

Great is the responsibility of Christians. The world is getting the impressions of Christ and His teachings and power, largely from them. They cannot too diligently, carefully and prayerfully strive to be "true lights," "shining more and more unto the perfect day." If they look to God, who has at the first commanded light to shine out of darkness, can and will constantly shine into their hearts to give them the light of the knowledge of the glory of God in the face of Jesus Christ. Then shall they see and have light in His light, and walking in the light as He is the light, they will show that light to others.

JOURNALISM.—The Daily News is now an evening instead of a morning paper. The change took place on Monday last. We hope our contemporary will find the change profitable in every respect.

THE DOMINION ALLIANCE.

THE ORGANIZATION OF A PROVINCIAL BRANCH FOR NEW BRUNSWICK CALLED FOR.

For some time there has been an Association known as the Dominion Alliance for the Total Suppression of the Liquor Traffic. At first it was intended to have a Dominion membership without any provincial organization. This, however, was found impracticable as will readily be understood when the character and scope of the Alliance work is considered. The Alliance is expected to take cognizance of all questions relating to temperance legislation, and to unite all friends of temperance and social order in efforts to call forth and direct an energetic public opinion against the liquor traffic. It is desirable for the Alliance not only to reach and influence the Parliament of Canada, but also each of the Provincial Legislatures in reference to such legislation as may be within the powers conferred upon those bodies by the British North America Act, and this cannot be done through an Executive representing the entire Dominion. It is also impossible to carry on from any one centre a vigorous work of Alliance agitation and organization. The formation of Provincial Branches is therefore absolutely necessary to make the Alliance complete and efficient organization. This has been partially carried out, and there are Provincial Branches in Ontario, Quebec, Nova Scotia and Manitoba. Each Branch is entitled to elect a certain number of members of the General Council, which meets annually during the session of Parliament, and each Branch is expected to pay a small sum to the Treasurer of the Council for the incidental expenses of that body. New Brunswick is the only province in the Dominion, entitled to elect 15 members of the Council, and for the present year assessed \$22.50.

There is as little machinery and expense about the central body (the Council) as possible. Its Executive meets whenever necessary to carry out the decisions of the Council and to transact necessary business during the year. The Council has no salary officer or agent—nor does it collect any funds in any Province where there is no Provincial Branch. A Branch in each Province is necessary to represent the Alliance in the position it occupies in the country. Until such branches are formed and vigorously worked, the Council must necessarily be weak and imperfect, and will be regarded as only partially representative of the Dominion. All the temperance organizations in the Province should support a Provincial Branch. The Association in the various Counties that have been instrumental in securing the adoption of the Canada Temperance Act, should be very active in the Branch. The union of thought and effort would itself be an advantage, and more materially aid in securing the adoption of the Act in other Counties, and its enforcement when it is adopted. The Council desires the organization of a New Brunswick Provincial Branch of the Alliance during the present year. The officers of the Alliance are putting forth special efforts to throw life and energy into the whole movement. They are attempting recently made in Parliament to destroy the Canada Temperance Act was not to be too confident of our position. We must organize for action.

THE PEW AND THE PULPIT.

We have purposely reversed the usual order in this caption. Pews are first, then pulpit. Or if figuratively applied, the latter is first; after this elders may be appointed.

What is the present relation of one to the other? and what ought they to be? Evidently that which will secure the highest good of each, and will prove the greatest blessing to the world. But this answer is indefinite.

Under the old regime the government was wholly invested in the clergy, and no doubt reached an extreme, but we have let go of that, and like the pendulum of the clock, have gone to the other extreme. It is difficult to adjust a watch so as to keep time accurately during the changes of the year; but it is more difficult to regulate the church, since the changes are so frequent and irregular. To be reliable both the watch and the church must be full-jewelled and chronometer-balance at that. But good jewels are scarce, and so are men in the church who will bear constant wearing without friction or murmuring. A little friction will stop a poor watch, and it doesn't take much to stop a badly organized church. Some watches have to be cleaned every year to keep them going; some churches often have that. A jar will often stop or start a poor watch; the same is true of some churches. If a watch will keep good time all the year, and if you can't count on a church when the thermometer (spiritually) is below zero, it is a full jewelled watch, and a good one. If a system works well, it is strong evidence in favor of its utility, and vice versa.

Now the old method of church government was unlimited episcopacy; and the people there, were compelled to endure the evils arising from the connection of church and State. This system was oppressive and of course did not work well. Any party whether political or ecclesiastical usurping authority so to become despotic in its rule universal displeasure is aroused. Tread on liberty and the intuitive principle of justice and they will turn. A wholesome republican government is best for the people, and so is apostolic or congregational government best for the churches; but, as in the one case, so in the other, there must be a head and executive control, or waste of power is sure and weak results inevitable.

While Free Baptist churches are independent bodies and have a right to exercise their freedom, it is a great oversight to abuse that freedom; and when independence becomes blind action and willful in utterance, weakness is sure to follow if not ultimate disaster. Podaggers days are gone by, spasmodic religion passes at a discount, and sensation and benevolence adds little strength to the church. Reason of which was baptized by Rev. T. Vanwart, the only one we know of. I told him he ought to see our rummellers in Halifax. We used to better than that. Their business was protected by law, and some of them were able to reside in palatial residences and drive a span of prancing greys, and so on. They elected one of them representative to the Local Legislature.

This evening I attended the Reform Club, and was not long in ascertaining the cause of such a strong healthy public sentiment. Upon the platform were seated some of the most prominent business men of the town, and several clergymen of the different denominations. The choir was composed of the best voices from the churches, and in the large audience, although the night was stormy, and the cold of the place. In cutting out a cancer something of the kind of the Reform Club, and a second operation is necessary. By chance I ran across something of this kind in the course of a few remarks that I made near the close of the meeting. I said we needed more consistency among the advocates of temperance. In travelling we ought not, if possible, to put up at a hotel where strong drink is sold; nor patronize a grocer or druggist who also keeps a bar. We should vote as we pray and never cast a ballot for any one who was not a prominent temperance reformer. I pointed out a number of responses and a hearty applause. I had unwittingly been probing an old sore and learned after the meeting that I was not alone in my convictions. The men they sent to the Local Legislature are sound to the core upon the temperance question, and after the next Dominion elections may the name be said of their representatives to Ottawa. I have and pray that every Free Baptist not only in Yarmouth County, but elsewhere, will henceforth and forever cast his ballot for no man unless he is pledged for total abstinence from all that can intoxicate.

Yours fraternally, B. MINARD.

Halifax, N. S., April 14, 1881.

DENOMINATIONAL.

CARLETON.—The revival in Carleton continues to progress. Ten were baptized and twelve received into the church last Sabbath, and others are coming to the Saviour. Never has this church enjoyed just such a revival. Larger numerical accessions have been made, than so far, have been received this time, but never did we have converts come out with so much decision and strength. There have been several quite remarkable conversions, and the church is receiving additions that must considerably increase its working strength. Three husbands have been previously converted. Two husbands received into the church, and others are taking part in the meetings whose families have earnestly prayed for them. In other families husbands and wives have come and are coming together. Several

PAPAL INFLUENCE has continued to drive the last Bible colporteur from the Tyrol, Austria. The man had permission to labor as colporteur, but as the law is interpreted, he must only take subscriptions, and the books must be sent by post from the store. The colporteur was followed by a spy day after day, until evidence was obtained that he had actually committed the crime of selling a copy of the Bible. He was then arrested, and fined, his license revoked, and his books confiscated.

HALIFAX CORRESPONDENCE.

No. 4.

The pastorate system works well in Yarmouth County, wherever ministerial labour can be obtained. Under this arrangement ministers are able to minister to the people, and to concentrate their energies and economize their time to more advantage than by the old method of "go-as-you-please." Rev. T. H. Siddall's pastorate (now in the hands of Rev. J. W. Freeman), proved to a demonstration the advantages of this grouping the churches together. I hope the day is not far distant when all our churches shall be similarly arranged and provided for. Bro. Siddall was highly appreciated for his works' sake among his parishioners, and many regrets were expressed in view of his accepting a call to another field of labour. The undersigned was so far as it came to my hearing that the longer he remained with them and the more they knew of him the better they liked him. Tuskett, Plymouth, and Little River, constituted his field of labor.

Tuskett Church has been organized for years, and has many representatives in glory. Rev. C. Knowles of blessed memory made this village his home, and from its hospitable bosom his remains were carried out to their last resting place. The Rev. E. Sullivan, who was called to the village on the 1st of last year, has since his arrival in the village resided here when I visited the place some twelve or fourteen years ago. It is old battle ground, and many a victory has been won for Christ. The staff of workers is small but reliable. There are a great many in the village, especially among the young who would naturally unite with the church, in consequence of a glorious revival. May the Lord speedily grant one to Him and to His name be all the glory.

Plymouth Church possesses wonderful vitality. It has endured every trial one way and another to kill a dozen ordinary churches, yet it lives and grows like a tree planted by rivers of water. The brethren have built in the last few years a very tasteful and commodious place of worship for which they deserve much credit.

Little River Church worships in a Union Meeting-house, and like many other places similarly owned the marks of belonging to no one in the Branch is very noticeable. There is a small new place of worship, and I sincerely wish that our people were able to build by themselves. I never saw a house quite large enough for two churches or two families. There is a solid satisfaction in owning the shingles we live under, "whose right there is none to dispute," even though they are ever so humble. Although in this locality the spirit of union between the churches seemed to be more genuine than in many places that I have visited. The brethren were ready and willing to advance the cause of God in every good word and work.

12. Chaboche Church was supplied a part of the time by Rev. Wm. Knollin, whose labours were well appreciated. Of the church I cannot speak particularly, having had no opportunity of visiting the brethren from house to house in other places. I preached to them one Sabbath morning, and attempt to judge that it as one of our most loyal and self-sacrificing churches according to its means and circumstances. I shall not very soon forget Bro. Alex. Hasky's exhortation to the effect that "it was well to sing, 'O blessed gospel,' but it would not amount to much unless we gave something to make it fly."

13. Yarmouth Church was planted in that thriving and enterprising town quite late in the afternoon, if it is true that the world is coming to an end in 1883. Had it been among our first churches organized in the Province it would today no doubt have been one of the strongest in the town. Some few years ago Rev. D. Oran gathered together a few loyal souls who could work and were successful in a Free Baptist Church. He was succeeded by Rev. Wm. Knollin, who after a few years hard work, resigned on account of ill-health. The church has a very attractive place of worship and well located, due to the indefatigable labours of the two brethren just mentioned. This interest needs an efficient minister to go in and out before the people to build them up in their most holy faith. The brethren appeared quite discouraged, but were hoping for better days. It was sad to see such active and devoted ministers as Bro. Knollin, laid aside from the duties of the pastorate. Let us hope and pray that his health and strength may be sufficiently restored to enable him to more fully into the great work to which God has called him.

Yarmouth Town is the temperance garden of Nova Scotia, and even there, as in the Eden of old, the serpent may be found. The citizens have for many years been so fond of the rum traffic, that they have been slow to grant licenses to sell fermented and distilled drinks, and the clock of license has been a long time in coming. It is a full fought battle. Public sentiment is now so strong that it is regarded as dishonourable for any one to engage in the traffic of strong drink. One day I noticed striding heavily along the street a delapidated specimen of humanity. His eyes had red ribbons around them, and his bulbous nose was budding and blossoming into blue and purple and scarlet. He walked with a swaying gait, and his head was as much as his feet. He was dressed in a suit of his own clothes, and the clock of license has been a long time in coming. It is a full fought battle. 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