

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly from the office of BARNES & CO., Prince Wm. Street, Saint John, N. B.

Terms: \$2.00 a Year, in advance. RESUBSCRIPTIONS, if not paid for, will be discontinued.

Advertisements for insertion should be addressed, REV. JOSEPH McLEOD, P. O. Box 251, Fredericton, N. B.

THE RELIGIOUS INTELLIGENCER.

REV. JOSEPH McLEOD, EDITOR.
SAINT JOHN, N. B., FEBRUARY 16, 1883.

LATEST advice from the editor report him rapidly improving. He has gone on to Florida, accompanied by Mrs. McLeod.

Persons wishing to write him, will address, PALATKA Florida, U. S.

A TERRIBLE story, says the *Zion's Herald*, comes to us from New Guinea. A large three-masted schooner's crew, 17 in number, were killed by savages at the mouth of Fly River and their heads cut off and distributed among the native villagers. Capt. Penmythor, of the schooner *Pearl*, who brought the information, was attacked several times by the natives, and burned a village.

An article which we published last week from the pen of Bishop Weaver, which we thought rather well written, clear and pointed, seems to have struck the mind of our good Bro. Rev. Alex. Taylor, as making in essence. It has had one good effect, however, that of causing him to once more yield his pen for the purpose of throwing light upon a subject, which he admits, has puzzled not only himself but the clearest of theologians. There is one feature about Bro. Taylor's article that must be admired by all, that is, he does not write for the sake of controversy, but to arrive if possible, at Bible teaching, hence to know the truth. So far as we have read Bro. Taylor's views we have been led to the conclusion that he and Bishop Weaver will, in the end, arrive at about the same conclusions. However, we hope Bro. Taylor's article will be carefully read, for he never uses his pen without conveying to the mind of the reader some thoughts worthy consideration. This week we publish another article from the pen of Bishop Weaver, which we hope may provoke some one else to "good works," as the former did Bro. Taylor. It will do our brethren good to use their pens more frequently than they have in the past.

On the 4th inst. the *Evangelical Alliance* in this City held its Regular Monthly Meeting, which was attended by seventeen members, judging by the names, men of no mean influence. We are glad to notice that this Society means business, while dealing with such subjects as "Compulsory Education," "The Labor Law," "Sabbath Sanctification," and especially a "Reformatory." It is gratifying to learn from the Report of the Committee that the Government, as expressed through the Attorney General, will give this subject a favorable consideration. The Alliance, acting upon the suggestion of Attorney General, Mr. McLeod, has memorialized the Government, asking that a Reformatory for the youth of the Province may be immediately established. We would suggest that this be followed up by petitions from the people, for it will be a reproach to the Province if no such place is allowed to remain as they are and have been in the past. Our present system is calculated to increase rather than diminish crime. Instead of being separated from their wicked associates, they are thrown among a class of hardened criminals, persons who have spent their lives in sin and debauchery and well calculated to lead into greater depths of wickedness. Every person having any desire to see society improved will find a helping hand in having established a well equipped Reformatory. The Government may be assured that this, in any well devised plan for the carrying out this suggestion they will have the sympathy and support of all moral and good men without respect to their political leanings.

The St. John *Evening News* informs its readers that "His Excellency made a number of interesting statements in his speech. His disclosure of the impression made on his mind by the numerous tokens of regard from the American people, which met his eye or ear during his late sojourn among our cousins, was an agreeable one. No doubt his impression is well founded. The feeling toward the present nation among the best classes of the United States people has never before, since the Revolution, been so cordial and respectful as now. The spontaneous and deep sympathy manifested by the British people toward the American people in their distress, in connection with the Garfield murder, thrilled and melted the American heart, and the splendid manner in which the Egyptian campaign was conducted greatly increased the respect of the United States toward Britain. The good feeling of the Republic is warmly reciprocated by the Empire."

There is, no doubt, much truth in what the *News* says, but then it will be observed that the writer is careful to say "among the better classes of the United States people," for it is well known that within the Republic are thousands and tens of thousands, who, if they could, would extinguish the British Empire, and invade and plunder Canada as they did a few years since, and if possible, force her into union with the United States.

There is no doubt but the better classes in both countries are learning to esteem each other better, and are willing to manifest that regard, but of that Fenton band which forms much of the laboring and idle classes, it holds itself in readiness at all times to strike at British interests, and injure her in every way possible, and will, we believe, soon, if not kept in check, grapple by the throat the best interests of the great Republic.

We hope to see some day a friendly feeling between the two nations—such as has always been especially these latter years—become constantly stronger.

The Governor General deserves much of his country, if he has been the means of strengthening the good will between our people and those of the United States.

FAUL-FINDING.

We publish below another article from the pen of Bishop Weaver, published in an exchange, and hope it may be the means of awakening thought.

The article is not only racy but pointed, and is calculated to do us all good if we will lay aside our desire to bestow these matters upon our neighbors rather than make a personal application of them. The writer says:

"If fault-finding were a means of grace, I dare say we would all be better Christians. We find fault with almost everything and everybody. If a man has six faults we must look for every one of them, but if he has ten good qualities we can hardly see one of them. What we do is nearly always right, in our own estimation, but the same thing done in the same way by another is all wrong. Preaching that is not done as I do it is not right. Revival services which are not conducted as I conduct them, of necessity must be all wrong. Our paper will not be conducted properly until I am editor. I know just how to write every word, and the writers of articles that I should reject would feel perfectly happy over it. I wonder that everybody in the Church does not rise up and demand that I be made the editor of our paper."

"I remember to have read of a service that was held by the Quakers, or Friends. They sat quietly for a long time. Finally the spirit moved a woman to speak. She arose in her place and said, 'My friends, I think I ought to turn out and see to our own faults in the bottom and throw it over our shoulders; then we put our neighbors' faults in the mouth of the sack and keep that in front, and never as much as tie the mouth of the sack; we just hold it with our hands, so that at any time we

can let out their faults. Suppose we change the sack, and for end, and get ours in front.' If there was not so much poetry in that sermon, there was some truth not far from it."

"If the Bible said, 'Blessed are the fault-finders,' many of us would come under the benediction. We sometimes appear very kind and tender-hearted. We will go to a brother and say, 'Hold your eye for me, for I see a horrid mote in your eye and I will pull it out. But you must hold very still, for the eye is a very tender place, and I would not hurt you for the world.' So we pick and work, and do not succeed. What on earth is the reason that we cannot get the thing out? All at once, it may be the shadow of the beam in our own eye. I read of a city, the streets of which were kept clean by each sweeping in front of his own house."

"James says, 'Confess your faults one to another.' There must be a mistake somewhere, for we do not do it that way. We confess our neighbors' faults, but not our own. Ours are always in the bottom of the sack, and somehow we can't get at them. Fault-finding cannot be classed with the fine arts, else we were all artists. If James had said, 'Confess the faults of others,' that scripture would be thoroughly obeyed."

"We have made a mold, and any man that will not fill it must be wrong. He must see as we see, talk as we talk, think as we think, feel as we feel, and do as we do. But mind you, we did not make that mold until after we had grown up. To make the mold, we measured ourselves by ourselves and made it to fit our own selves. There is not an ounce of charity in the whole thing, except what was necessary to make it fit ourselves. 'Charity will cover the multitude of sin'—in ourselves. Do you see?"

UNION.

The time is rapidly drawing near, when the question of the union of all branches of the Methodist Church in Canada will be settled. Voting is now going on and the result will soon be known. It is true there is union and union. It would be an unfortunate thing, that the different bodies composing so large a proportion of the Christian population of this growing country should enter into a partnership which should prove unsatisfactory. So far as a disinterested party can understand the subject, it appears a very desirable thing that Christian unity should be brought to pass. If all seek for peace and harmony this will be the result; but, if instead strife and discord are engendered, great harm will follow. Whatever may be the opinion of the minority, after the vote is once taken they should fall into line and work for the building up of the cause just as though the result had been brought about by their efforts. If they are guided by the Spirit of the Master this will be the result. So far as the voting has already gone, the following from the *News* shows it is strongly in favour of union.

The representatives of the Methodist lay is surprising the country. It seems that up to yesterday, so far as reported at headquarters, two hundred and fifty-seven Quarterly Boards had declared for union basis, and only twenty-three against it in the Upper Provinces. The action of the Methodist lay officials, meeting in the Centenary school-room here last night, was most significant. It seemed that in the final vote approving the union basis only one voice among seventy-four voices was raised in the negative. Seventy-three boards were represented on the occasion, all we believe, by a majority of members. Of the lay members of the Centenary Board only one was absent, and he is said to be a pronounced opponent of the union basis. The fact that the Quarterly Boards of the seven Circuits around the mouth of the St. John will go *en masse* for union on the basis. The effect of last night's meeting cannot be overestimated. It has given a new impetus to the union cause, and has given the Methodist lay friends here, on the good sense and good temper, which appear to have marked their proceedings in this union business."

A GOOD SIGN.

As we look around for marks of progress in our Reform, there is one among the many which stands out and shines above all others. This is the growing sanctification of the public and private conscience.

When the conscience of an individual throws off as of no weight the evil that he does, there is little hope for his doing better. You must therefore proceed to enlighten his conscience, and if this can not be done there is no hope for his reformation. Precisely what has been the greatest result of the temperance agitation of the last fifty years is this enlightenment of conscience.

This process of permanent gain in every other department, and serves as a basis for progress. The conscience of the church has been enlightened, and we hear little in this country of the sacred organs which were quite common in the ministerial days of the elder Beecher. The church that has a tipping minister is ashamed of him, and if they have no such feeling, the community are not slow in showing that they are ashamed of the church. The reason which could give rise to the chief rum-seller of the village, has happily passed away, and his like will never be looked upon again. Now, if a church member has any interest in a house where liquors are sold, he has either to very carefully conceal his tracks or suffer the keen and unsparring criticism of all good men, and generally the discipline of his church. We pity the church which tolerates among its membership the man who serves the devil in this worst of ways.

The scientific conscience has been enlightened. Every cockle shell that two hundred years ago alcohol was looked upon by the medical fraternity as in some mysterious way a panacea for all ills, has been laid to rest. From then it spread to the masses in the same delusive form. Every body knows, who has had any intelligent experience, that up to a very late date, and even yet, no poisonous drug is so recklessly prescribed for all manner of ailments as alcohol. But twenty years has seen a great change. The old custom has been severely shaken. The scientific analysis of the keenest minds has been expended, and to-day we need the aid of the best scientific talent ignoring the use, to a large degree, of alcohol as a beverage medicine, and taking the greatest care in its use as a drug.

The social conscience has been enlightened. Men by thousands would no more be seen giving gifts at their dinners than to be caught sheep-stealing. Public banquets by scores ignore it, and the wide revolt of newspapers and good people over the now famous St. Botolph manifesto, speaks volumes for the sensitiveness of the social conscience. The individual has grown more chary of publicity. He likes less and less to have it known that he tipsles. He would rather step in through the quiet way, and shield himself behind the screens. It is no recommendation to any one in business or social matters to have it known that he drinks.

In this we see the greatest result of past work, the surest hope of future triumph. Let us go on enlightening the public conscience. O. E. V.

"A FENCE of steel wire can bear only a given amount of longitudinal tension. Beyond that limit it snaps. By the annealing process of intense study or application to exacting business a man's brain gets toughened. It can bear an immense prolonged strain, but there is an unknown terminus of your powers; exceed that point and the subtle threads snap. A ruptured capillary on the brain causes the cerebral hemorrhage, and the stalwart, brilliant man of yesterday falls of hope, projecting grand schemes, the pillar of strength to his family, is an enfeebled wreck." Just that result is brought about by tobacco. "It is ruinous to intellect, deleterious to the brain and nervous system," says Dr. Stephenson. Several cases are mentioned by Dr. Cullen where this poison has caused "loss of memory, fatuity and other symptoms of a senile state of the nervous system before the usual period." Other cases are mentioned by Dr. Woodward, late superintendent of the asylum at Worcester, Mass., with the opinions of a large number of eminent experts, who agree that the tobacco habit is one of the causes of insanity.—*Exchange*.

NEGLECTING SALVATION.

In continuing this subject, most assuredly no desire controversy for its own sake is intended; but if our brother, the present editor of the *Intelligencer*, does not see an error in our reasoning, our last article on this subject, and shows us that error, he is justly entitled to our acceptance of the correction. On the other hand, if we have not made our reasoning clear, (as it is evident we have not) and there is more light to be given, our brother will only be too glad, in his love for truth, to favor and forward that light.

We defined sin to be "the voluntary violation of the known law of our Creator," and the editor accepts the definition, but in the same sentence shows that such definition logically implies—if we understand him—that the sinner, in his violation of God's law chooses sin, which is contrary to the proposition we laid down in the foregoing articles. To the careful reader there may appear, at first sight, a contradiction in our definition of sin, and our statement that "men are not lost from choice, but from neglect." Again our brother says, "If light and darkness are set before us *we must choose* the darkness, and *we must choose* the light." In the acceptance of this, we necessarily do so before we are in darkness and death come as the result of refusing or neglecting the light, we shall be in darkness and in death without making choice of it. If the sinner does not accept the light it is sure to be in darkness whether he accepts it or not, and this seems to us the exact condition of the sinner. And thus the Scriptures represent him. "Said our Lord, 'Ye will not come to me that ye may have life, and ye will not believe in me, though I should come and testify of myself, for man has deliberately made choice of darkness.'"

That we may be clearly understood, take the following illustration: A man is in a boat on the Niagara river one mile above the cataract. He is told by authority that is reliable that he is in danger, and unless he rows up the stream he will go over the falls. He does not question the truth of his friend, but sees no necessity for haste. The sun is shining and the day is warm, and he has been drinking champagne and feeling now like taking a smoke. For the present he refuses to ply the oars, and so drifts. Does he choose to drift? No. In fact he really realized his danger, he would spring to the oars. He voluntarily violates the known way to be saved through neglect, perhaps, until he hears the roar of the cataract, and then he may be too late! Surely he does not choose his condition, though he refused and neglected the warning voice. Now, if men do not strive to overcome the carnal mind do they float down or not? Reason with me, say, with friendly voice, go up the stream.

With all the powers of the soul, according to God's law, we are to "keep under the body." This we neglect, and remain under the dominion of the carnal mind, and death is the result. But certainly we do not choose the death.

As to the Scripture referred to in Joshua 24: 15:—"I have chosen you this day whom ye will serve," it may be said that the reply of the people to Joshua indicates that they made their choice to serve Jehovah. "God forbid that we should forsake the Lord to serve other gods," and how often we neglect and violate His known law. And further, Joshua was not teaching the people other than plain popular truth. The same is true of what he said concerning astronomy. Scripture must be interpreted by reasonable rules of interpretation. Having profound reverence for childhood for the Holy Bible we would not lessen one of its blessed truths, but must not let any man say that to keep the law of God is to teach more philosophy than was intended.

This fact follows our conclusion: If by refusing the good and neglecting salvation we are lost, what must be the remorse of the soul in eternity to know that not only the Scriptures, the Church, and the Holy Spirit, pointed us heavenward, but our entire intelligent nature as well,—natures made in the image of God and capable of grasping and enjoying grand possibilities.

We are not an humble learner yet and shall welcome truth for its own sake. B. A. SKEWWOOD.

SANCTIFICATION.

NO. 1.

BRO. EDITOR.—In your issue of Feb. 22nd inst., appears an article by Bishop Weaver, D. D., and taken from the *Religious Telegraph*, which you introduced as "worthy of a candid and careful perusal." I was delighted with seeing something in the *Intelligencer* on so important a subject, and from your remarks on its introduction, I said to myself, before reading it, "now we are something free from mistification on this vexed question that will do good to read, and is on such scriptural basis, that all who read it will have their doubts allayed, their difficulties removed, and their troubled minds completely set at rest. I am very sorry to say I was much disappointed. I arose from the perusal of the article more mistified than ever, and could not help exclaiming, how shall we ever get a proper understanding of this great and decidedly important subject. But, after all, perhaps the most important article in question is as clear as sunlight, and it may be true after all, that our own perplexity in this matter arises wholly because we are so much in the dark on this Bible doctrine. Certainly, if there is any subject in the Word of God upon which we would like to be right, and to have clear views, it is this subject of sanctification; or, as it is sometimes called, perfection in love, or perfecting spiritual holiness. I have concluded to ask a little space in the columns of your valuable paper to express my thoughts on this subject; and, if I am in error, it can easily be pointed out by some one of your able correspondents.

I do not write for the purpose of controversy, but simply with an humble wish and a sincere prayer to be directed unto the truth, as it is revealed in God's Word.

First, then, let me say a few words in reference to the article in question. The writer, Bishop Weaver, says, "The Bible teaches two worlds in the Bible, when applied to Christ, and these are holiness, sanctification and perfection." Now, really the words express certain characteristics of the same thing; but do not "substantially imply" the same, for each has its own different shade of meaning. But, what does he mean when he says, "It is not synonymous with regeneration." "They are distinct from each other." What does the writer mean by that? Does he mean to say that regeneration is not perfect, or is an imperfect state, or is the dark about what he really does mean; for, if regeneration is an imperfect work, or if there is holiness in a regenerated state, then we are afraid, and can by no process of meaning describe a Christian's moral condition. Again, the Bishop regards justification, sanctification and regeneration, as separate, and different states of religious life; he holds that they are distinct from each other. He leaves us altogether in the dark as to what the distinction is, or where the difference exists, he only says they are three different things in the order he mentions.

"Justification prepares us for regeneration, and regeneration prepares us for sanctification." Now we may be altogether mistaken, but we always suppose that justification, regeneration and sanctification were only three varieties or phases of the same grace of the Lord Jesus Christ, differing indeed in the manner of their application to our religious life, but all being united in our Christian experience. We are certain that the application to man as a sinner, is to certain phases of our Christian experience, but forming a complete trinity in the work of sanctifying sin from man and saving souls. That is to say, the Grace of Christ is the same in its nature, but different as it is applied to the varied conditions of the sinner's state. For man is a legal, a moral and a spiritual being, hence the Grace of Christ, as it is provided in the atonement, necessarily meets these three conditions, and in the work of soul-saving makes a complete whole. 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