

TERMS, NOTICES, ETC.

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ALL COMMUNICATIONS for the INTELLIGENCER should be addressed, REV. JOSEPH McLEOD, Fredericton, N. B.

Items of religious news from every quarter are always welcome. Denominational news, as all other matter for publication, should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Obscurity of this rule will prevent much copying and sometimes confusion and mistakes.

EXCHANGES, Books, Pamphlets, etc., should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, APRIL 28, 1886.

—THE PROVINCIAL elections are over. The returns, so far as at hand at the time of going to press, will be found on the last page.

—MOODY AND SANKEY are to begin work in Chicago the second week in May. They have been invited to continue the work begun by Messrs. Jones and Small.

—HERE is the old story, so often repeated. A Halifax despatch says: Fitz Cochran is dead at Calgary. He was a son of the late Canon Cochran, a man of brilliant abilities, and had it not been for drink would undoubtedly have held a high position on the Nova Scotia bench.

—THIS is Joseph Cook's way of telling the difference between the church for the times and the church of the times. "The former is a compass, the latter a weather-vane. The former is the church of reality, the latter the church of fashion. The former sets its own impress on the world; the latter takes its impress from the world."

—THE Fredericton Gleaner says: It is amusing to hear a lot of people who do not think a religious thought from New Year's to New Year's, talking about the desecration of Easter Monday by the election. If these pro-tem religious people can't vote without getting drunk, they will probably be drunk again.

"Pro-tem religious people" is good, very good.

—A LADY, whose subscription had just expired, sending a renewal, said "she did not enjoy reading the paper when she owed for it. She felt troubled all the time."

Her subscription had been due only two weeks, and yet she felt uneasy. Such subscribers—and we have a good many of them—are a benediction. There are several—some hundreds—to whom we suggest a look at the address label, in the hope that they may "feel troubled."

—MONTREAL has suffered severely from the overflow caused by ice jams in the St. Lawrence. The direct loss is estimated in millions. Perhaps the first estimates are too high, but even after allowance has been made for exaggeration the loss is enormous. The indirect losses are difficult to estimate. And besides the suffering of the people in the inundated portions of the city must have been very great.

Montreal is the more to be commiserated it having so recently been so sorely scourged by smallpox.

—IN HIS little, but well-known, book on Words, Archbishop Trench traces the history of a word which is much used, and has been lately in everybody's mouth, without much thought being given to its ultimate meaning, perhaps. "Franchise" is that word, and it literally signifies freedom, and comes anciently from the name of the conquering Germano-Franks, who thus proudly called themselves to show that they were freemen. Under a constitutional government like ours, the men who can vote govern themselves; and the day on which this right is conferred upon them they are "enfranchised," or made free citizens.

—THE SHAKERS are steadily decreasing in numbers, which is not very surprising. The cause, as they see it, is

stated thus by one of their chief men, Elder Evans: "The reason the Shakers are decreasing in numbers is that their best energies have been devoted to cultivating their lands and advancing their material prosperity. Their lands have become so extensive that all the time and labor of the settlements are needed to care for their possessions. This is the root of the trouble. We have just discovered that the idea of the desirability of the acquisition of land which we took with us from the world is wrong. Land monopoly is one of the curses of the country. We must dispose of part of our farms and devote more time to missionary work and spreading the principles which we believe to be for the good of the people. We have gone wrong, and must correct our error."

—REV. J. H. ERB is still at work in Texas, now in San Antonio. A paper of that town just received says:

The services at the First Baptist church will continue through the week, beginning at 4 and 8 p. m. each day. The interest at both services yesterday was quite encouraging. Mr. Erb is a very earnest preacher and the people seem to hear him with pleasure and profit. The public are cordially invited to attend.

And in another part of the same paper we find the following:

The protracted services at the First Baptist church, under the leadership of the Rev. Mr. Erb, the talented Canadian, are still being held and increased interest is being manifested.

We are glad, as all Bro. Erb's friends will be to know that he is able to be at work, and that his labours are being blessed of God and appreciated by the people.

—The Telegraph of Wednesday said: The reverend editor of the RELIGIOUS INTELLIGENCER does not approve of the deliverances of Rev. Messrs. Macrae, Davenport and Troop, in regard to the Scott Act. Mr. Davenport's reasons are, to the INTELLIGENCER, "chiefly silly, and would only provoke laughter were it not that they also awaken a feeling of disgust that a teacher of religion could be guilty of such utterances." And further, the INTELLIGENCER says: "Dr. Macrae's deliverance is different and worse; he says some things that are not true, and a great many things that are unfair and misleading." In an adjoining column of the INTELLIGENCER we read the following editorial paragraph:—

Don't criticise the sermon. It may have its defects, yet it may have given a heavenward impulse to some soul. Your criticism may dissipate that good effect.

How wonderfully astute the editor of the Telegraph is. Perhaps he will be good enough to point out which of the utterances we criticized is a sermon, and what in any of them he thinks would give a heavenward impulse to some soul,—his soul for instance.

—OF THE crusade against social impurity the Canada Presbyterian remarks that it is "steadily gaining in power and influence. The very necessary and very moderate measure that Mr. Charlton has advocated year after year in the Canadian House of Commons has again passed with a large vote in its favour. The fate of the bill in the Senate will be watched with interest. In Scotland the Established Church has a guild for the promotion of personal and social purity. Its principles are akin to those advocated by the White Cross League. At a meeting under the auspices of the Young Men's Guild in Edinburgh, the Rev. Dr. MacGregor said: Young men of all classes were permitted to grow up with the profound, though unwritten, belief upon their young souls that the sin of impurity was no sin. It was said that certain evils were necessary evils and necessary conditions of society. He had heard that from the lips of pure women. If they were to get rid of that damnable lie it must be by some special means. Society was burying its head in the sand while there was a reeking Sodom and Gomorrah in their midst. Thousands of their young men and young women were being yearly ruined by this sin. A man who, if he cheated at cards, would be kicked out of society, was esteemed worthy of admiration if he blasted the virtue of a young woman! Should any one see a better method of dealing with this sin than the White Cross movement he would be glad to hear of it. The result of the movement would be that it would not allow the public mind to keep the prevailing impurity out of sight."

—TWO MINISTERS of the Episcopal church in this city—Revs. Messrs. Davenport and Brigstocke—have been greatly grieved by what they call the "desecration" of "Good Friday." Each wrote to one of the daily papers expressing great grief and even indignation that "our religious feelings are outraged," that they must suffer "the disgrace and reproach of having Good Friday desecrated," and that "so great an insult to the world's Redeemer and so great an outrage against our common Christianity" should be tolerated; and they fervently hoped that if it were not possible "to stop the

scandal" in this instance it might never again happen that any body of people would "incur the reproach nor the city suffer the disgrace."

All this because the firemen of the city had arranged for some sort of a display on Good Friday. Of the character of the tournament we know nothing. Perhaps there were some objectionable things about it. If so, they should be condemned, and in that case, we wish to be understood to condemn them. But not just because they occurred last Friday. If they had taken place on Thursday or Saturday they would have been quite as objectionable.

But the point worthy of being remembered is that these gentlemen who are so shocked by what they regard as the desecration of last Friday, and who would have it appear that they of all others are peculiarly zealous for the welfare of the city and the glory of the Redeemer, were the active and outspoken allies of the rum-men in the contest of last week. They were as much shocked that anybody should dare to interfere with the drink traffic as that the firemen should have a display on Friday. And in the former as in the latter case they made their protest in the name of Christ and religion.

When ministers dishonor the Lord Jesus Christ by pleading in His name for the use and sale of intoxicants, right-thinking people may be excused if they regard the plea of such ministers for the sanctity of a particular day as the plea of pitiable ignorance if not hypocritical sanctimoniousness. Charity suggests the former.

THE BIBLE AND PROGRESS.

Modern civilization is but an expansion of Bible ideas. The germs of everything good and great in human society are found in the Word of God. Does any one ask for proof of this statement? It is abundant and plain. It is not necessary to trace in detail each manifestation of intellectual activity and social melioration and uplifting of the world's life, to specific source in the inspired book. There is a shorter way, and one quite as effective and satisfactory. A look at three simple and palpable facts will satisfy. They are these: (1) Modern civilization began with the popular translation and diffusion of the Scriptures. One who compares the fifteen century with the nineteenth will find it difficult to honestly doubt. (2) Civilization has been developed precisely within those limits, and within those only, where the Scriptures have been translated into the popular language, and widely diffused and generally read. A comparison of those countries, as our own, in which the Bible has been the family hand-book and the mentor of law-makers, with those countries in which it is little known, and less regarded, and what we claim is seen to be strikingly true. (3) The great lights in literature, philosophy, science, statesmanship, of the last three centuries, that is, those whose light has been enduring, have been firm and devout believers and profound students of the Bible. Their great intellects have apprehended the Bible as the very Word of God to men, they have received life and strength from its study, and have humbly and gratefully acknowledged the debt.

These three facts, which are beyond dispute by fair-minded and honest men, fully sustain the contention as to the relation of the Bible to human freedom and progress. If anything might be added it would be that despots, the natural enemies of human progress, fear the Bible and proscrib it. Their instincts of antagonism to it is as good proof as could be desired that the Bible is on the side of the people, and that all its teachings and progress, the dignifying of man and his equipment for true and pure living.

AFTER THE BATTLE.

Some friends of the C. T. Act, especially those at a distance, are puzzled to account for its defeat in this city. They were led, they say, or permitted themselves to believe it would certainly be carried. We have been asked a good many times within a week to explain the defeat.

The causes are not hard to find: 1.—The difficulties the Act has had to encounter, especially in the courts, had the effect of discouraging some who in the former contest were its friends, and of persuading a good many not very enthusiastic temperance people that it was quite impossible to enforce it.

2.—The rum-men, who were so near being defeated in the other election, fought with the desperation produced by that narrow escape. Their "craft" was in danger; they realized the fact, and their endeavours were determined and unscrupulous accordingly. They learned something, too, from the former contest. The public meetings then held did them no good; they held

none this time. They had learned that they could do more effective work in quiet ways, by personal appeals and pressures and in the free use of money and like means of corruption. And in this way they worked.

3.—The friends of the Act were over-confident. They felt sure, not only of victory but of a large majority. They were frequently cautioned against this, but still thought there was little or no danger. Because the rum-men were not holding meetings, &c., as before, they concluded they were not doing much at all. This was a grievous mistake. The true state of affairs and the real danger evidently dawned on some a few days before the vote but it was too late to recover what had been lost.

4.—The campaign in favour of the Act, while earnest and faithful so far as it went, was not quite as vigorous as it should have been. There appeared to be a desire and an attempt to conciliate the men of the trade. The time is past for that policy, if indeed the time ever was when it was good policy. The men whose traffic is to be destroyed by the Act are not likely to permit their opposition to it to be disarmed by anything the promoters of the Act may say or leave unsaid. To say "smooth words," keeping back part of the awful facts about the rum trade does not win a single enemy, and it does fail to arouse and set to work many a well-disposed but inactive friend.

5.—The attitude of the city papers had its effect. The Sun came out bravely in favor of the Act, and did excellent service. It deserves the thanks of all temperance people. The Telegraph and the Globe affected neutrality, but, as a matter of fact, they were not neutral by any means. Their leaning towards the rum party was very marked. We confess that we had thought better of them. Their course has grieved many of their friends.

6.—And last, but not least, the position taken by several ministers did much to give the devil a victory and carry grief to many homes and hearts. Last week we said the rum-men had the assistance of three ministers. The name of another, Mr. Brigstocke, has to be added. Three Episcopalians and one Presbyterian stood up for the rum party, and did more harm than can be estimated. The other ministers of the denominations mentioned, together with the ministers of the Methodist and both Baptist bodies, were on the side of sobriety and prohibition, and some of them did grand work for the cause.

We presume that the rev. gentlemen who espoused the rum side are feeling quite elated over the defeat of the temperance fanatics. Mr. Davenport is, probably, greatly relieved because nobody will be driven by the wicked C. T. Act to drink tea and coffee instead of wine, brandy, &c., and especially that he and his kind won't have to take their grog on the sly. Mr. Macrae is, doubtless, glad for several reasons, chief among being that the citizens of St. John have not been so wicked as to vote a rebuke of the Saviour who, he says, sanctioned both by His word and practice, the use of wine. Of course Mr. M. believes it was the same kind and had the same effects as the liquors that, under various names, are sold in the rum shops of the city for the continued authorization of which he pleads. And, perhaps, he believes that the men of the rum shops, big and little, are doing a business which, with all its effects, has the approval of the Saviour and is furthering His gracious purposes. Mr. Brigstocke, no doubt, rejoices that an Act whose principle he thinks "contrary to scripture" has been defeated, and that he has contributed to that end. Mr. Troop, who claims that "prohibition is at variance with the word of God," and must be disastrous wherever attempted, is probably flattering himself that his declamation and the vote for rum-selling which he cast, as he declared, "in the name of Him who is the truth," had no little to do with the defeat of the Act.

But few serious-minded people are likely to envy these ministers their position and responsibilities in this matter. We have no purpose to venture a word as to their motives; that is a matter for them. But we do think it cause for the deepest regret that four ministers in the city should be so much in the dark about the drink traffic and its terrible havoc as to boldly write and speak in advocacy of it. May the Lord, in mercy, speedily give them light on the subject.

The defeat of the Act must not be regarded as indicative of a weakening temperance sentiment. The feeling in favour of prohibition is steadily growing in St. John as elsewhere. The causes above named account in the main for the disaster. The friends of prohibition are not disheartened, nor have they reason to be. They fought a good fight, all things considered, and they will be ready when the time comes to go into battle again.

Correspondence.

Acknowledgement.

Dear Bro. McLeod: Please acknowledge following in aid Seminary:—
Collections by Rev. J. S. Jones,—
Free Baptist Church, Millville, . . \$1.75
" " " Caverhill, . . 4.25
\$6.00

Bro. Jones adds: "I send this with all my good wishes for the Seminary's success."

Yours,

W. G. GAUNCE.

April 24th.

OTTAWA LETTER.

Mr. Editor,—Since I last wrote you the interest in the doings of Parliament has waned somewhat. The Budget and the discussion it called forth did not draw like the Riel affair. The strictures of Sir Richard Cartwright and the lucid explanations of the Hon. Thomas White, neither added to or diminished the deficit. The expenditure incurred by the Northwest rebellion cannot be talked off—consequently must be paid off. But few visit the galleries of the Senate chamber, and that august body (responsible to nobody) have their sittings in quietude except the bizarre of their own getting up.

Tired of the scene below, I got one of the pages to show me to the top of the central tower, which is some 275 feet in the air. With the aid of a good glass one has a fine view of the surrounding country. The parliament buildings stand on a bluff overlooking the Ottawa River, on the north side of which is situated the City of Hull with some 11,000 inhabitants. The capital itself is spread over quite a large area, the principal parts being near the river. Large quantities of lumber are to be seen, and vessels by the dozens are waiting the opening of navigation to carry it away. The ice is pretty well out and the Chaudiere Falls, a few rods up the river, roll and tumble in picturesque beauty. About a mile and a half down the Rideau empties into the Ottawa; rushing over a limestone ledge it falls forty feet perpendicularly. The sight is magnificent. Away to the north and east a low range of wood clad hills is the only break to an otherwise level view. Looking from the tower at least two-thirds of visible lands are wooded. Two miles distant on a peninsula formed by the rivers Ottawa and Rideau, stands Rideau Hall, the residence of the Governor-General. This famous pile of limestone was erected about seventy-five years ago by one Thomas McKay, an engineer sent out by the British Government to superintend the construction of locks in the Rideau Canal. The building was sold by his heirs to the Dominion Government, at a price I know not. By the annual report of the Minister of Public Works I see that \$236,785 is charged to construction and \$512,000 odd to repairs in said building, being the total expenditure thereon since it became Government property. During Lord Dufferin's regime a wing some seventy feet by forty was added to it for a dance hall. Who paid the piper? I presume his fee went in with the repairs account.

Mr. and Mrs. Teakles gave a party a few evenings ago at which some fifteen couples were present, quite a number of them being from N. B. Mr. Teakles is a K. C. B.

The weather is delightful and the streets frightful. A gang of men are at work resurrecting the street railway, and we have hopes of soon seeing the old chariot rolling along.

Denominational News.

NEW BRUNSWICK.

DOVER, W. Co.—It affords us much pleasure to inform you that during the past two weeks the church at Dover has been enjoying a most precious revival season. For a long time the spiritual life of our church has been low; and as things continued to grow worse instead of better, some of our people became very much alarmed as to our condition, and it was the unanimous feeling that help must be secured. But who could we get that could help us? The minds of the people were turned instinctively to Bro. Thompson, whom we very reluctantly permitted to leave us a little over two years ago. But we knew he had a very large circuit to minister to, and had been busily engaged in revival services the past winter. But his uniform success in this branch of religious work only made us the more anxious to secure him if possible. A committee from the church immediately waited upon him, but found him in the midst of a revival at Graves' Settlement. Bro. T. expressed his willingness to come if matters could be arranged, he feeling very grateful to the people here for their kindness to him when first entering upon the Christian ministry, but

feared the people upon his circuit might object. But upon talking with some of them we found them willing to spare him for a few days. We are glad to note that our people are waking up to the necessity of extending help to each other, and on behalf of the Dover Church we here tender our sincere thanks to the churches of the Corn Hill and Petitediac circuit for their kindness in permitting their pastor to come to our help in a time of need, and if ever circumstances should change about, would only be too happy to return the favor. In regard to the work done we may say that the church itself has been very much strengthened and built up; many of the wanderers have come home, and sinners have been converted to God, and the tide is now completely turned. Bro. T. baptized five on the 14th inst., and five more on the 18th, and we expect others will follow the Lord in His ordinance soon. The power of God was manifested at both baptisms. Some of our people that had little faith in revival services, have had a wonderful change of mind, and are now some of our most efficient and faithful workers in the meetings. While we have had to lament the almost impassable condition of the roads, we were glad and surprised as well to see the large congregations that nightly filled the church. We praise God for what He has done for us. As Bro. T. cannot at present engage with us, we wish to correspond with or receive a visit from those of our ministering brethren who may feel drawn in this direction, with a view of making an engagement. The right man will be well supported. Bro. T. added twelve to the church while here, and is baptizing again today (21st.) S.

Dover, April 21, 1886.

PORTLAND.—The pastor of the Portland F. C. B. Church baptized three persons Sunday, April 18th, and received them into the church in the evening. This makes thirty-four baptized since the middle of January.

My address hereafter will be Indian-town, St. John, N. B.

W. J. HALSE.

HOME MISSION REPORT.—Rev. J. T. Parsons, Cor.-Sec. of the H. M. Society: Dear Brother,—It may seem strange to the readers of the INTELLIGENCER to see a Missionary Report from the pastor of a church. Yet we see no good reasons why pastors may not at times enter the Mission field.

Thursday morning, March 25th, we left home for Deer Island. We took passage to Eastport on the steamer "Cumberland." Here we were met by a brother from the Island, who took us safely to Cummings' Cove. We were among strangers, and felt strange enough, but the hearty reception given soon made us feel at home. Had we gone for pleasure we should have been disappointed, but we went to win souls to the Master, so we entered on the work in good earnest. We found the church in a low state, spiritually, but hopeful. The number of praying ones was small, yet they made their prayers to the God of heaven, and felt assured that in His own way, and time, He would answer.

The first evening we met quite a congregation, but soon found the people a little disappointed, as they were expecting our good Bro. Hartley; this, however, was soon removed out of the way. We told the people we believed God was in the movement, and if they would unite with us God would bless our efforts.

Friday evening, March 26th, we preached; the interest began to deepen, and it was evident souls would be converted and reclaimed. Those who had any spiritual life came up nobly to the work.

Saturday afternoon we attended Conference meeting. In this meeting the work began by the return of backsliders—ones especially who had taken no part in the meetings for nearly thirty years. Our hearts began to fill with praise to God for these tokens of good.

Sunday, 28th, we preached twice, the congregation increasing, and the interest deepening. The week following we held meetings and preached every evening, except Saturday. God fulfilled his promise, and gave us converts, and wanderers returned. It was a week of spiritual blessing, and one of great encouragement to the church, weak and struggling as was this one.

Sunday, April 4th, we commenced the work of the day by baptizing 7 persons, 4 men and 3 women; and after preaching three times to eager listeners, whose hearts had been made glad because of what they had seen and heard, we received 6 persons, 3 men and three women, into the fellowship of the Church. Two of those who were baptized in the morning did not unite with the Church until the next Sunday.

On the Friday eve previous, some things occurred which did much to hurt the interest, and hinder the work. During the following week we preached every evening with some good results; and on Sunday, the 11th, we baptized 5 men, preached 3 times to large congregations. In the evening 8 persons, 7 men and 1 woman (including the two who did not unite the Sunday previous) into the fellowship of the Church. At the close of the service 44 persons commemorated the sufferings and death of their Lord. It was a blessed season for the people of the Island.

Monday eve, the 12th, we preached our last sermon for the present, thus spending three weeks, lacking two days, with the Church at Chocolate Cove, Deer Island.