

TERMS, NOTICES, ETC.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, APRIL 21, 1886.

— THE SPIRIT of a Pharisee was well described by the little girl who said, "It is doing a big thing, and then feeling good over it."

— RHODE ISLAND—"Little Rhodie," as her bigger neighbours are fond of calling her—has adopted a Prohibitory Amendment to the State's Constitution by a majority of nearly 6,000. Constitutional prohibition is the thing. And the march is forward.

— THE METHODISTS of Australia are preparing to celebrate the fiftieth anniversary of their establishment there. The celebration will take place next month, and will consist chiefly of a series of services in Melbourne continuing through several days. There will also be a fitting thanks-offering of money to be devoted to the purposes of the church.

— Dr. Bachelor is now at his old post in India. He reached Calcutta on the 2nd inst. May God bless and keep the devoted old man, and enable him to do much more in the field where he has spent so many years and been so richly blessed.

Where are the young men and women whom the Lord wants for work in India? Are they trying to hide from the Lord?

— A COMMITTEE of eighteen, representing the Free Baptists and the Christians, appointed at a Convention held in New York on May 5th. The committee is to consider the practicability of a union between the two branches of the church they represent, and prepare the way if it should seem best for the farther consultation and action.

— THE DOCTORS are ambitious for political honours. Among the candidates for seats in the Legislature of this Province are no less than six physicians. They are Dr. Berryman, St. John; Dr. Taylor, Kings; Dr. Atkinson, Carleton; Dr. Moore, York; Dr. Lewis, Albert; and Dr. Gandet, Westmorland.

They may not all succeed; but doctors are generally quite popular candidates.

— DON'T CRITICISE the sermon. It may have defects, yet it may have given a heaven-ward impulse to some soul. Your criticism may dissipate that good effect. By way of caution to his congregation concerning the evangelists who were preaching in that city, Dr. Goodwin of Chicago said the other day,—"The good impression of a sermon is often undone between the pew and the sidewalk, by the curl of a lip, a sneer, or even incautious remark. The best sermon can be stabbed by criticism; and souls may be kept out of the kingdom by the withering effect of a disparaging word."

— THE Canadian Record.—Dr. Hopper's monthly, has, in the last issue, an article on union. Dr. H. thinks the time has come when the essential union now existing among all the Evangelical Baptists should have some suitable embodiment. He says:

"The difficulty seems to be that so far neither in the States nor in the Provinces has there been any formulated attempt to place before the several families of Baptists, any general state-

ment of a basis of faith which might be mutually accepted. For ourselves we believe in a very short creed, and certainly Church History teaches the folly of an extended one. We submit for thoughtful consideration the following. Perhaps even it would be too long, but we would be glad to hear comments on it from members of the different bodies.

1. We believe in one God, revealed to us in the Bible, His inspired word, as Father, Son, and Holy Ghost, who has a purpose of grace for man.

2. We believe that man was created holy, fell by disobedience, and that the taint of sin is transmitted through the race, so that all are under its penalty, and if safe must be born again.

3. We believe that salvation full and free has been provided through the sacrifice of Jesus Christ for every sinner who, moved by the Holy Ghost repents of sin and believes the gospel, and that the work begun by the Spirit will be carried on in a gracious growth till heaven is gained.

4. We believe in the resurrection of the body, a judgment day, and Heaven and Hell as the lasting abode of the righteous and the wicked.

5. We believe a church is a company of believers in Christ, baptized upon a profession of faith, and united together in covenant relations, with officers as specified in the New Testament, viz., Bishops or Pastors, and Deacons; that each church is alone amenable to Christ; that baptism is immersion in water in the name of the Father, Son, and Holy Ghost, and the Lord's Supper is a memorial of Christ's death, both ordinances being in the custody of the church and to be observed in the order given till Christ shall come the second time to receive his people up into glory.

Referring to a recent article in this paper in which we expressed the opinion that the feeling in favour of Baptist union is of God, he says:

"We believe it, and if so, then we ought not to let mere ecclesiasticism stand in the way of its realization. Peter's 'Not so Lord,' was not according to the mind of the Holy Spirit, and we would urge our more conservative brethren to consider well whether it is plain Scripture teaching of a dogmatic form, or mere inference of the nature of ecclesiasticism that causes them to remain hesitating. If this matter of a large union of Baptists is of God, it ought to find some worthy expression, and the sooner the better."

MINISTERIAL ALLIES.

The rum-men, in their fight against the C. T. Act, had the assistance of at least three city ministers, Revs. Messrs. Davenport and Troop (Episcopal), and Macrae (Presbyterian.) We have not, at this writing, seen Mr. Troop's reasons for opposing the Act. Mr. Davenport's are chiefly silly, and would provoke only laughter, were it not that they also awaken a feeling of disgust that a teacher of religion could be guilty of such utterances. He has a great dread of the Act because, as he says, it compels people "to take some other form of stimulant, such as an inordinate amount of tea or coffee, ginger, pepper, and strong sauces which are exceedingly injurious to digestion, and to both physical and moral health generally." And lest the people should be compelled by it to use tea and pepper and other vile and destructive things, he pleads that "all who have the best interests of the community at heart" ought to "vigorously oppose" the wicked Act.

How the heart of the good man must be stirred when he contemplates the awful danger that threatens the people from the use of tea, ginger, sauces, etc. He will probably lead a crusade against the vendors of these deadly things. His main point, though, is that he and a good many others like a drink, and he is unwilling that that liking should be interfered with? He says he has actually tried total abstinence several times, but always to his injury. And, speaking for himself and his fellow tipplers, he declares that "it is monstrous that they should be compelled either to injure their health or to drink on the sly." He evidently wants the privilege of drinking according to law and in places legally authorized to sell. What care he and his kind how much bitterness and cursing come to thousands of homes and tens of thousands of hearts by the legalized drink traffic, so long as they have their appetites gratified.

Dr. Macrae's deliverance is different and worse. He does not advance a single new objection. They are the old ones that for many years have done service whenever and wherever it has been sought to restrict the rum trade. But he puts them in a somewhat different form and lends to them the character that comes of his being a minister of ability and repute. He charges against the Act that it is (1) cowardly, (2) unprincipled, (3) sectional, (4) un-British, (5) unscriptural and (6) unsuccessful. To maintain these allegations he says some things that are not true, and a great many things that are unfair and misleading. He reverses the commonly received view, and seems to regard the men in the rum trade as worthy and respectable citizens who may, by the provisions of the Act, be subjected to every imaginable annoyance by any and every "scoundrel," the "scoun-

drel" being the man who makes complaint against a violator of the law.

Of course rum-sellers and their kind are glad to have such assistance of these ministers. Their praises are, without doubt, sung in every bar-room in the city and far beyond; but the hearts of many Christians are made sad. Anxious fathers and mothers are made greatly more anxious now that the habits and arguments of certain Christian pastors can be quoted in favor of the use and sale of strong drink.

That God may forgive them for their alliance with the cruel rum-trade and lead them to see and declare the truth concerning it, should be the prayer of the Christians who are grieved by their course.

DEFEAT AND VICTORY.

The vote on the C. T. Act, taken in this city on Monday resulted in the rejection of the Act by a majority of 77. In the city of Portland, where the vote was taken the same day, the Act was adopted by a majority of 147. Full particulars of the votes taken are given in another place. The vote in the County was taken on Tuesday, but the returns were not at hand in time to announce the result in this issue.

There are, of course, some surprised and many sorely disappointed by the defeat in this city; and it is a thing to be deeply regretted. But when the history of the campaign is written, and all the influences that contributed to defeat are known, there may not be so much surprise, though there will be quite as much regret.

Temperance people know how to bear defeat patiently, and wait and work for a better day. That they will do in this city, and the better day will come.

PUSH THE CANVASS.

Already the dollar offer has had effect, and new subscribers have been received. One brother alone, Rev. J. W. Clark, has sent a list of fifteen new names. He is in a field, too, that was supposed to have been pretty well canvassed before.

There is not a church in the denomination in which from five to fifty new subscribers may not be got. Ought not the effort be made, brethren!

We hope the ministers did not forget last Sabbath to make special mention of the INTELLIGENCER. We would like to hear from all who did. If any did not, will they be kind enough to do so next Sabbath?

And, brethren, talk INTELLIGENCER in the homes of your congregations. Tell them of its place in the denomination's work, of the information it will furnish them every week, and of the help in various ways they will receive from it. Tell them of the special offer, and induce them to try it at least to the extent of a dollar.

Will every present subscriber tell somebody of the trial offer, and endeavor to get at least one new subscriber?

A right eye, by the ministers and all the friends of the paper, of the offer now made should, we think, result in an increase of many hundreds of new subscribers.

Push the canvass!

JONES AND SMALL.

The evangelists, Jones and Small, have concluded their labors in Chicago. They were there five weeks, holding meetings day and night, all of which were crowded with people eager to hear the message they had to utter. As of all men and all works, so of them and their work opinions differ even among good men. The Advance says, "The whole tone of religious life in the city will be higher for these meetings. The screens have been taken down. Judgment has begun at the house of God. The faithful pastors find themselves sustained, and godly men and women are careful that these two simple-hearted men come to the city. They carry away with them the warmest wishes, and will be followed by the most earnest prayers of the Christian people of Chicago."

The Standard says,—On the whole, we almost all like Sam Jones and Sam Small. There is a refreshing simplicity and sincerity about the men that might cover a multitude of defects and deficiencies. Some of us are not only inclined to endorse them as a whole, but in every particular, their works proving them to be men of God, and raised up as they seem to be by Providence to do a great work in our land, it would, as Dr. Goodwin and others have intimated, seem a sin and shame should they anywhere lack the cordial co-operation of God's people.

The Inter-Ocean, commenting upon the disposition of some religious papers to minimize the results of the revival and overlook the greatness of the church's opportunity in the present juncture, speaks thus cogently and to the point:

This may be said of Sam Jones and his work in Chicago: He is better

thought of than when he first came; there is more in him as a preacher and as a man than many had imagined; his influence has grown since his arrival here; his sermons have improved; they have now a wider circle of readers than when he began in this city; he has induced many professing Christians to "examine themselves;" he has brought the representatives of the several denominations nearer each other, and has done much to foster fraternal relations between them; he has reached thousands who might never otherwise have been reached; many of these turned to a higher and better life will never be heard of this side the tide of time, but their reconstruction and salvation are not the less assumed.

The three papers quoted may be regarded as very fairly expressing the best opinions of the city.

From the Standard we get the following sample hits from the sermons of the senior evangelist, Mr. Jones. The following is one of the many stirring passages which might be quoted to show that Rev. Sam Jones is altogether more than an "eccentric preacher":

"Thank God for the good Spirit, and I think largely in this meeting we have not given enough glory to the Spirit. Oh, Spirit of grace, and truth, and burning, descend upon us, and let thy power be felt, and thy grace manifested." "Brethren, it was great in God to create man; it was great in God to give his Son to die for men; it was great in Christ to suffer for us. Oh, wonderful Christ and wonderful love! But suppose God had loved us, and God had given his Son to die for us, and then all the means had stopped at that point. Oh, how sad the failure would have been to redeem men. Now, brethren, there is the cross. We do not understand it. As I said here the other night, it is like I had walked up on the front porch of a house on the hills of North Georgia before daylight, and looked at the mountain, and I could only see the dim outline of a dark picture, about which there was no beauty or glory. I go back in the house, but in three hours I walk out on the porch again; the sun has risen and bathed the mountains and valleys in a sea of light, and as I look now I see beauties and grandeur my eyes never saw before. And now I see this cross yonder, only as the dim outline of something I cannot understand. It is a mystery. It is darkness to me. But when the divine Spirit shall rise upon the scene and bathe the cross in a sea of light, then, thank God, I see it in a beauty and glory that I never saw it before. Oh, Holy Spirit, shine on the cross to-night, and let every soul in this audience to-night see its Saviour suspended there, the Redeemer of the world and the Saviour of men. Oh, brethren, pray God that the divine Spirit may light up the scene about us, that it may not be of darkness and clouds, but that there may be light and peace and joy and comfort."

THE WILL.

The preacher thrills deep water sometimes. In the following a much-discussed doctrinal point is touched upon:

Brother, I am so glad at last the will of man is the pivotal point. I am so glad God throws it all at last upon the human will. Whosoever will. It is not "whosoever feels, nor, whosoever thinks, nor, whosoever mourns, nor, whosoever cries," but "whosoever will." That is it. That makes the elect straight out, for the elect are the "whosoever will;" and the non-elect are the "whosoever won't;" and that is all there is of it. God Almighty has foreordained from the foundation of the world that whosoever will may take the water of life freely; and he has foreordained from the foundation of the world that whosoever won't take it shall perish forever. Whosoever will. Brother, he throws it in the will. Christ says, "If any man will come after me, let him deny himself." The will. There it is. Now, brethren, here is the will and the intellect and the sensibilities. There is the trinity that makes the unity—the will, the intellect, the sensibilities. Now, God comes through my sensibilities and travels my whole nature. My sensibilities—comes up through my love and affection and my fears and my hopes. He just goes all through my sensibilities, and there isn't a door shut in his face. He goes through the whole. Then he comes up through my intellect, my perception, conception, judgment, memory, reason. He just runs up through every avenue of my intellect, and there isn't a door open or to close. But when God has come up through my sensibilities and up through my intellect and reaches the door of the human will, he knocks and says, "Behold, I stand at the door and knock. If any man will open unto me I will come and sup with him and he shall sup with me." And God can do all things, but God never has broken down the door of a human will. Oh, God will never bring life to you until you unlock the door of your will and pull it open yourself, and when you do God himself comes in and brings life and salvation to you.

HUNGRY AND THIRSTY.

The evangelist preaches a free salvation, readily accessible to him who will desire it.

There is a hungry man; there is a thirsty man. Brother, do you know the plain facts about this case? The Lord God is going all through this rick to-night with bread in one hand and water in the other, and he is hunting the hungriest man in the house, and he will be the one that gets it the quickest; and the only use God has for bread and water is to get it to hungry, thirsty souls. And let him that is athirst come; and the very fact that you have thirst for better things is proof that God, who created the thirst, stands with the water to appease that

thirst forever. Won't you, brother, here to-night, if there is in your soul a thirst for a better life, just surrender to-night and drink of that fountain which if a man drinks he shall hunger and thirst no more forever!

WITH FEAR AND TREMBLING.

In one of his more sober and tender discourses Sam Jones thus speaks of the workings of his own heart:

I have thought sometimes if ever get to heaven—and I doubt it sometimes, in my serious moments, I do—I have thought if I ever get to heaven and my precious mother throws her arms around my neck and begins to congratulate me about getting through safely, I will say, "Hush, mother. You go and show me the Lord Jesus, and I will show you the grand Being that put me on his shoulder and brought me all the way. I never could have come unless he had brought me safe." I say this, brother: I have my doubts and my misgivings. Twenty-three years of my life I believe it all, and lived like I didn't believe a word of it. It was false to myself, and false to my faith, and false to my convictions, and for thirteen years I have believed it with all my heart, and I have been working for God just like I was hired by the day to work my way to heaven. I am clinging to the cross to-night just like I couldn't work a lick, and then I am working just like I couldn't cling a bit, and by faith and good works combined, and good works prove the solid gospel faith, I am trying to work my way to God. I don't believe good works ever took anybody to heaven and to save my life, brother, I can't see how I can get there without them. Faith? What must I do to be saved? Saved from the wrong and saved to the right. Brother, I used to want religion to keep me out of hell. I used to say, "I must be religious, I don't want to go to hell." Then at times I would say, "I want religion because I want to go to heaven." But as I view this whole question to-night heaven and hell are both secondary in my mind to-night. I want the religion of Jesus Christ to make a man out of me. I don't believe anything in the universe of God can make a true man except the religion of Jesus Christ shed abroad in his heart.

ANXIETY FOR SOULS AN EVIDENCE.

In the estimate of Mr. Jones the seeker need only go to work for others to prove his sincerity.

Oh, me, there is no grander sight to me than to see a man really interested about his friends. He says, "I am not a Christian myself, Mr. Jones, but I want my friends saved. I really want to be saved myself." A lady once was a good hand to pray for the people, and she was worried with penitents. She would go into the room and talk and pray with penitents, and she told the preacher, she says, "I am just worried and troubled to death. I believe I have committed the unpardonable sin, and there is no chance for me at all, and I believe myself that I am going to be lost. But," she says, "if I am lost, I am going to do my best." He looked at her and he said, "Sister, what do you reckon the devil wants with a woman like you? You wouldn't be in hell an hour until you would go around there and try to get up a revival down there in perdition." And the best proofs in the universe that a man is right himself is that he wants others to get right. His affections are right; and I tell you brethren, whenever a sinner goes to work on other sinners, that sinner is about right himself, if he knew it; that is the truth about it.

PARTICERS CRIMINIS.

Mr. Jones believes that the responsibility for the drunkenness and debauchery of to-day rest in part, at least, with those who render a civil assent to the prosecution of the iniquitous liquor-traffic.

Call me a fanatic, say "There is a religious enthusiast," and then go and shoulder your drunkards and bear them on your shoulders to the judgment bar of God. Can you be a party to the sowing of seed that will produce drunkards, when God said himself no drunkard shall enter into the Kingdom of God? Will you tie your own brother hand and foot and cast him out of the reach of the arm of God? Every license to every bar-room in this city is furnishing the tether by which your brother is bound head and foot and cast where God's arm can never reach him. And I will tell you another thing. We have laid low and said nothing, and played the sycophant, and whined around over God's creation, until to-night the strongest power in America is the whisky power. The Congress of the United States just stands and trembles at the liquor power. The Legislatures of three-fourths of the States stand and tremble in the presence of the liquor power. And the pulpits of this country say, "I don't want to preach politics." What is the matter with the preachers? The liquor question is no more a political question than "Thou shalt not steal" is a political question. No politics in that. I mean there oughtn't to be. There is a heap of that in politics, though. My most earnest praying, my greatest longing is to live to see the day in this grand country of ours when there is nothing to break a mother's heart, or to make a wife weep her life away; when there is nothing in America that will make a man stagger, and make an honest man steal, and a sensible man a fool. Every lewd house in Chicago is bottomed on your bar-rooms. Every gambling-hell in this town is bottomed on a bar-room, and when you put whisky out of America you will put out with it the gambling-hells and lewd houses of America. And those are the three biggest guns of Hell turned loose upon our country. They fire oftener and kill more of our race than all the other guns put together. They go from the bar-room to the gambling-hell, and from the gambling-hell to the shameless house, just as naturally as a living man breathes.

WHAT THEN?

Mr. Jones asks a pertinent personal question here:

Brethren, when it comes to political honor and earthly riches can we—can we afford to turn aside a moment? And I never look at life as it presents itself that I do not think of the incident of the young man just graduated from the schools over in Europe and returned here—and as his old friend met him (I believe it was in New York), took his hand on the street, and he said to him: "Well, George, glad to see you back. You are full of life and vigor; you have graduated with honor. I congratulate you. Now, George, tell me, your old friend, what you are going to do now." "Well," said he, "I am going now to be admitted to the bar, and I shall practice law in my city for a few years, until I become proficient as a practitioner and I make some money." "Well, what then, George?" "Well," said he, "then I am going to run for the legislature of my state, and I shall spend two or three terms in the lower house and two or three terms in the Senate of my state legislature." "Well, what then, George?" "Well," said he, "then I am going to offer myself as a candidate for the United States Congress. I am going to Congress for two or three terms." "Well, what then, George?" "Well, then," he said, "I am going to run for the United States Senate and I am going to spend two or three sessions in the United States Senate." "Well, what then, George?" "Well," he said, "then I am going to be a candidate for the President of the United States, and I want to serve two terms as President of this great Government." "Well, what then, George?" "Well," said he, "after I have served two terms as President I will be getting old, and I will buy me a beautiful, quiet, country home, and I will spend the rest of my days there." "Well, what then, George?" "Well," he said, "I will be getting old and decrepit then, and I will soon have to die." "Well, what then, George?" And the young man commenced turning pale and trembling on the sidewalk; he gave his hand to his old friend. Said he, "Thank you, sir. I reverse my life, and the first thing I do I give myself to God, and then I am prepared for the 'What then' all through eternity."

Denominational News.

NEW BRUNSWICK.

RICHMOND, C. Co.—I have been having special meetings for a week at Richmond, C. Co. We are having a good time; backsliders are coming home and sinners being converted. We shall have a baptism very soon. E. GARRATY.

April 14.

MARYSVILLE, YORK Co.—The meetings have been continued at Marysville and there has been no abatement of interest. Last Sabbath Bro. Roud baptized six converts and received them and four others into the Church. Meetings are being held this week.

DUTCH VALLEY, K. Co.—I have great pleasure in reporting the work done at Dutch Valley. God has blessed my weak efforts abundantly. When I went there things looked dark to me; but the power of God soon began to be manifest. Backsliders have been reclaimed and sinners saved. Bro. McDonald baptized nine and added them to the church. Two young men who are deprived of the power of speech have come to Jesus. It being my first experience in holding revival meetings I feel quite encouraged to go on. The people have been very kind. I have engaged with them part of my time. They are going to repair the church, and things look quite prosperous. I ask your prayers. EDWIN F. FENWICK.

April 14.

CHARLESTON, C. Co.—About three weeks ago I went on a visit to Charleston. I found them ready to engage in special services. We went to work, and the Lord has crowned our efforts with success. The church has been strengthened and helped, backsliders reclaimed, and sinners borne into the Kingdom of God. Twelve have been baptized, and twenty-one added to the church. Among those who followed their Master were the comparatively old, the middle-aged, and the youth. A very precious season was enjoyed. To His name be all the praise.

On the evening of Monday, April 5th, the members and friends of the church in Charleston assembled at the meeting-house and made me the happy recipient of a donation amounting to \$35.00, the principal part of it cash, for which I wish to acknowledge my gratitude to them and to God.

GEORGE W. FOSTER.

WOODSTOCK.—As I like to read letters from the brethren, I have no doubt but they would like to read one from me. Friends at a distance, with whom I cannot correspond, want to know, perhaps, how I like my new field of labour, and how I am getting on with my work.

I often wish I were less conservative in my make up, and could more readily "off with the old love and on with the new." Perhaps my conservatism is