

TERMS, NOTICES, ETC.

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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. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. E.

Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, MAY 4, 1887.

—ALMOST. A Prohibitory Liquor Law introduced into the Newfoundland Assembly divided the house evenly. It was defeated by the casting vote of the speaker. The bill will be brought forward again next session, and its passage is, evidently, a question of only a little time.

—DR. PARKER. Dr. Joseph Parker of London, has accepted the invitation of Plymouth church to deliver an oration on Henry Ward Beecher. It will be some time in June. There is a feeling that Dr. P. may be the successor of Mr. Beecher.

—A WRONG WAY. "Search the Scriptures" is enjoined upon all. No one who rightly does it can fail of profiting thereby. But he who studies the sacred word simply to find proof-texts to bolster up a pet theory or find a defence for doubtful acts, falls far short of the true interpretation of the command, and wholly fails to receive any real benefit from his study.

—DEATH OF AN M. P. Mr. Robert Moffat, the representative of Restigouche County in the Parliament of Canada, died very suddenly on Monday of last week. He went to bed in his usual health, and was found dead in the morning. He was but forty-four years of age, and had been a member of Parliament since 1882. His home was in Dalhousie.

—MRS. FOSTER. Those of our readers who listened to Mrs. J. Ellen Foster's admirable temperance addresses in this city, St. John and other parts of the Province, will be sorry to hear that her health is quite broken. She has for several years been constantly at work in every state of the union and in several parts of Canada, and now is feeling its effects. She has been ordered to stop work for a while and go abroad. She is to sail for England in a week or two. Her friends have readily contributed towards the expenses of the trip. All who have met and heard her will wish her a pleasant holiday and speedy restoration to strength.

—FOR MISSION WORK. One of the significant things of late years is the number of volunteers for christian work in heathen lands. It is stated that at Wellesley College, eighty young women have expressed a desire to work as foreign missionaries. At Oberlin, about one hundred signified the same purpose; and, including all these and other colleges, there are about four hundred young women willing to work in the foreign field.

Of the students at Hillsdale College (Free Baptist) twenty-four young men and women—have said, "We are willing and desirous, God permitting us, to enter the foreign mission field."

—TWENTY-FOUR O'CLOCK. The new time system, known as the twenty-four hour system is to be used on the Intercolonial Railway, beginning when the Summer Time-table is issued, in a few weeks. The hours, beginning at midnight, run from one to twenty-four. The clocks and watches now in use at stations and by R. R. employees will be altered to suit the new system all they require is new dials, and these are being furnished by the Department.

The new system has for some time been in use on the Canada Pacific R. R., and has been found very satisfactory. Though this system has been talked of for several years, Canada is the first to use it and demonstrate its superiority over the old way. Bye and by, perhaps, it will be used, not by Railroads only, but generally.

—A BAD RECORD. There is no doubt of the correctness of the statement made by the London "Methodist Times" that "no church in the world contributes so little money in proportion to the wealth of its members as the Church of England. They have never been trained to give, and now that the endowments are losing half their value, the clergy are in actual want, while the aristocracy and upper classes generally are rolling in awful wealth. There are many Churchmen now living who could give half a million sterling without ever sacrificing one solitary piece of bread and butter.

And of the condition of many of the rural clergymen, it is said that, through loss of income from tithes and glebes, they "have been fast drifting downwards from a social position of pastoral ease into the depths of absolute penury, in which, after sales of horses and carriages, neglect of the vicarage garden, discharge of servants, parting with books, furniture and apparel, withdrawal of children from school, the sending of daughters out as governesses, and the pledging or discontinuance of life-insurances, they have come to know what it is to want sufficient fuel for firing, and proper food to eat."

—GAINS OF THE CHURCH. Last year was one of marked progress and of large accessions to the christian church. The reports of the several evangelical churches in the United States show that the aggregate net gain was fully 500,000. This is the net gain; when the loss by deaths and dismissions is taken into account, it will be seen that the number actually received into the churches upon profession of faith must have been nearly 700,000. Commenting on these figures the *Christian Guardian* well says:

This does not look as though the Church is abating in zeal or the pulpit losing its power, or that the Gospel is a less efficacious answer to the human heart in its longings after rest than when it was first preached. What encouragement for the future effort these glorious results afford! What an assurance of final success! What a testimony to the divinity of the Gospel, that in this age of boasted inquiry, of scientific achievement, of freedom of thought, of the wide dissemination of literature and of the march of education, it should be winning its most marvellous successes. And yet after all this is but a part of what is possible. If the Churches, with so many of their forces idle or indifferent and but the remnant zealously at work, can accomplish so much, what are the possible achievements if they will become fully alive to their responsibilities? So far the work of 1887 has gone on with increasing promise. Let us hope that its close may witness a great advance upon its predecessor.

Facts Versus Assertion.

Last week we promised to give attention to the statement of the Boston *Christian Witness* concerning the attitude of the Free Baptists of New Brunswick towards Butler's Theology. This article is in fulfilment of that promise. Here is what the *Witness* says:

"We know that among them (the Free Baptists) Butler's Theology has been in use for more than twenty-five years; that it has been considered the standard of theology, and that as soon as certain preachers and people made his teachings on entire sanctification practical in their experience, the others of the denomination wished to throw away Butler."

The italics are as the *Witness* puts them. And, strangely enough, he thus seeks to emphasize the part of the statement which is without any foundation in fact, which is inexcusably false.

Now, what are the facts? That our readers may know, we place them before them in order thus:

1.—Butler's Theology is recognized by the denomination as giving the exposition of Scripture doctrines as believed by Free Baptists.

2.—There has never been any action even looking towards repudiating it.

3.—The conference has asked brethren who have, in the last two or three years, given special attention to the teaching of "entire sanctification," to be careful to not teach it differently from the denomination's understanding of it as explained by Butler.

4.—The Conference has several times expressed itself since differences of belief have been thought to exist. At the session of 1883 it was first suggested, in a formal way, that there was teaching on this point not in harmony with the denominational tenets. The Conference gave the matter lengthy consideration, and, by unanimous resolution, reaffirmed its adherence to the views on sanctification set forth in Butler's Theology. It, at the same time,

counselled all the ministers to be judicious in presenting the doctrine, so as to avoid misunderstandings and possible dissensions.

In the session of 1884 substantially the same action was taken, and licenses were withheld from certain brethren for no other reason than that they were understood to hold views on the doctrine of sanctification different from those held by the denomination and as taught by Butler.

In the session 1885 the matter was again under discussion, and the action of the session of 1883 was reaffirmed, and to it was added a resolution cautioning against discussions of the subject in a controversial spirit, and one to the effect that the doctrine of Bible holiness can be better promoted in the regular church work than in separate organizations and special meetings independent of the church.

In the session of 1886 action was taken in substantial agreement with the action of preceding sessions referred to.

We have given the statement of the editor of the *Witness*, in his own words and with his own emphasis. We have also given the facts, which are diametrically opposed to his statement. We leave our readers to form their own judgment of the man and his methods.

We must, however, repeat our deep regret that the doctrine of holiness—than which there is none more important and precious—should be burdened and prejudiced by the recklessness of statement and the flagrant uncharitableness of the championship which this self-appointed leader essays to give it.

It is fitting, we think, in this connection to place before our readers Butler's views on sanctification, which are the views of the Free Baptist denomination.

In his Theology he devotes a chapter to sanctification. In it he discusses the question, from several points of view, under eight sub-heads, viz.—Import of the term, What sanctification is not, What it is, Proofs of the doctrine, Objections answered, Sanctification progressive, How this state is attained, Sanctification a privilege.

The chapter contains thirteen pages of a large book, and is, therefore, too long to be reproduced in these columns. We have, however, a statement, written by himself, and recently published, in which he concisely sets forth the teachings in his Theology on this question. It is as follows:

Justification.—Gospel justification is the pardon of sin, and acceptance with God. The sinner is at enmity with God. In justification he obtains reconciliation and peace. The sinner is unholy. In justification he is made pure and holy. Through the atonement of Christ and the operation of the Holy Spirit on the one hand, and repentance, faith, and obedience on the other, reconciliation is effected, justification obtained. Sanctification is the full consecration of the soul to God. It is to be holy as God is holy. It accompanies regeneration, which is not a partial but an entire change from sin to holiness. But the child of God is not infallible. He is still exposed to temptation and sin. If we sin, we have an advocate with the Father, and on condition of repentance and faith may be cleansed and restored.

If we confess our sins, he will forgive them, and cleanse us from all unrighteousness. Sanctification is a progressive work. It is the duty and privilege of all to grow in grace and in knowledge of our Lord Jesus Christ. We are to be overcomers, to triumph over both inward and outward besetments, so as to love the Lord our God with the whole heart, mind, and strength, and consecrate our all on his altar. We shall never attain a fixed limit, but shall be constantly pressing forward. Believers know that there are special anointings and baptisms of the spirit, which give us great exaltation in christian experience, and advancement in the divine life. The doctrine is clearly revealed in the sacred oracles, and when set forth as thus incalculated, is most practical and precious.

Half-Attendance.

There are in all congregations many people, among them some very excellent people, who have fallen into the habit of only half-attending the service of the Lord's house on the Sabbath. They go in the morning, and remain at home in the evening; or they indulge themselves in a long sleep in the morning, and do not go out till evening. And the worst of it is, they have persuaded themselves that this half-day service is quite enough, all they can conveniently do, and all that ought to be expected of them. They are mistaken in their view of both their duty and their privilege on the Lord's day; and their course does more harm than they know. Perhaps if they

knew the harmful effects of it, they would abandon it; the thoughtful of them, those who are anxious to do all the good they can, would be sure. Their habit sets a bad example for the children in their homes, and for all the young. There are more young eyes watching them than they know, and young lives are being influenced in their thoughts of how to spend the Sabbath. It will not be surprising if, when they have become men and women, they have a disregard for God's house which they would not have had but for the wrong example before them in childhood. When parents remain at home, or go out for a walk, or visit their friends, the children do the same. By and by, perhaps, the parents may wish the children to go to church with greater regularity, and will find them strongly averse to it, and that because of the wrong example of earlier years.

The unconverted are close observers of christians in all things; and they are not unwatchful of them in the matter of their attendance at public worship. When they notice half-day attendance only, it is not difficult for them to persuade themselves that, after all, public worship is a mere form the observance of which christians are glad to get through with as easily as possible. They are discouraged from rather than won to decision to be the Lord's.

Fellow christians are disheartened by the absence of those whose presence and help they have a right to expect. They see vacant seats where there ought to be living souls participating, enjoying and profiting by the prayers and the praises and the ministry of the word. They are depressed; they have not only their own burdens to bear, but the added burden arising from the apparent indifference of the absentees. Some times they reason that if others can get along with half-day service so may they, and so the number of the once-a-day class increases. We are sure too, that all those who, being able to attend, are absent, suffer seriously in their spiritual life. It is no wonder at all if religious duties become a kind of drudgery to them.

The pastors, also, are hurt and weakened by the absentees. On this point the Baptist Weekly well says: "The half-day attendance of so many church-members is a source of great discouragement to pastors, and its depressing influence not only affects their preaching but casts a discredit upon the service which tends to make them uninviting to many who would be drawn to have by the proof of an enthusiastic interest with a full attendance always indicates. People like to go to churches where the congregations are large, and would rather be crowded than to be the solitary occupants of pews in proximity to several vacant ones. Let this evil be corrected by rallying to both services. This will give inspiration to the preacher, and influence many who may else come to feel no interest in public worship, and, in time, become neglectors of the sanctuary."

Religious Persecution in Russia. A correspondent of the *Standard*, of Chicago, tells that religious persecutions are general and persistent in Russia. He says that "from the time of the death of Alexander II, unremitting persecution has been going on against all 'sectarians' in Russia. Since the last events in St. Petersburg, on the anniversary of the death of the late Czar, it has become more cruel and barbarous than ever. From all parts of the great empire of the Russian autocrat come the most heart-rending accounts of barbarities and cruelties which seem incredible in this nineteenth century. Peaceful men and women are mercilessly torn away from home and dear ones, dragged before the authorities and thrown into the horrible Russian prisons, to be afterwards banished for life, together with all kinds of malefactors, to Siberia or to the mines of the Ural. Others suffer other kinds of inhuman punishment; forced to pay out all property in fines, they are left in abject poverty, are flogged, etc.

A Russian priest came to a place and represented himself as a friend of the Christians, and having thus found out who were heretics, he reported them, whereupon they were seized and maltreated in the most cruel way; the woman were scourged with rods having sharp points, receiving no less than fifty blows, while the men were beaten as long as they showed any signs of life, their blows not being numbered. Recently a Swedish missionary who has labored fourteen years with great success in Esthonia, was imprisoned and then banished from his field of labor, not being allowed time either to sell his property or even see or take his large family with him. Some time ago a christian prince was also banished from home and family and sent to Siberia.

And yet what we hear is only a few details which have slipped through the watchful guard of the censors.

Of the real extent and amount of sufferings which the Christians in Russia now suffer, we therefore know only a little, and can form no adequate idea. Is it not time for all Christians to cry as one man to the God of justice and of mercy to stay the cruel hands of the persecutors and open the doors of Russia to let in the light of the gospel upon its benighted millions?

The Maritime Bank.

The meetings of the shareholders and creditors of the Maritime Bank appointed for last Wednesday had been looked forward to with much interest, not only by the parties directly interested but by the people at large. The meetings were separate—the stockholders in one, and the creditors in the other. Both were quite largely attended, several sections of the Province being represented.

Inspector McKnight, of the Merchant's Bank of Halifax, who had been engaged some time in examining and auditing the accounts of the Bank, presented a statement. The total liabilities are stated at \$2,142,159.22. The notes in circulation amount to \$207,204.00 and the deposit receipts represent \$421,790. The assets are nominally equal to the liabilities, but the auditor's estimate of the real value of the several items greatly reduces them. Some, who pretend to know, doubt if enough can be realized from them to redeem the notes in circulation.

Mr. McLellan, President of the defunct institution, was at the meeting, and read a statement in which, while he assumed his full share of the responsibility for the disaster, and shielded his fellow directors more, we think, than they deserve, he described somewhat in detail the causes that brought about the crash. Put in the fewest words, the money of the Bank was given without limit to R. A. & J. Stewart, Guy, Bevan & Co., the New Brunswick Trading Co., and Geo. McLeod, on the strength of the mere promises of these parties. The three firms first named are, it appears, practically one concern.

The President and Directors of the Bank deserve all the condemnation they receive, and a good deal more. As Judge Palmer pointed out, they did the very things that the shareholders and depositors had said must not be done. There has not for many years, if ever in this country, been such foolish and reckless mismanagement—if not dishonesty. Members of the meeting expressed themselves quite freely, and yet with marked moderation.

The shareholders' vote for Liquidators resulted as follows:

H. L. Sturdee	1,924
W. E. Collier	1,740
J. A. Wanwart	1,633
J. G. Taylor	1,084
E. McLeod	874
J. S. Todd	874
A. C. Smith	683
Bank of Nova Scotia	347
G. H. Lee	206

The creditors also voted for Liquidators, their vote resulting as follows:

No. of Bal- lots polled for each Candidate	Names of Can- didates for Liqui- dators	Amount of claims voted for each Can- didate
52	A. C. Smith	\$155,135 91
39	J. G. Taylor	372,086 71
136	H. L. Sturdee	394,350 04
26	Geo. Robertson	36,415 46
133	J. A. Wanwart	474,092 87
207	W. E. Collier	572,584 99
77	Bank of N. S.	73,254 62
79	H. A. Connell	164,918 67
47	E. McLeod	327,051 05
19	Hon. D. McLellan	85,483 20
8	James S. Todd	233,739 79
1	G. Herbert Lee	1,053 20
1	W. W. Turnbull	315 00

The results of the voting go into the hands of the Chief Justice who determines which three shall be the Liquidators.

DENOMINATIONAL NEWS.

At the close of the last Sunday morning service, Rev. C. T. Phillips received two candidates into the membership of the F. C. B. Church, of Woodstock.

TRACEY MILLS, C. Co.—A good revival is being enjoyed at Tracey Mills, Rev. J. W. Clark pastor. Bro. Clark is labouring with much wisdom and earnestness, and is rejoicing in the prosperity of the Lord's work.

FROM REV. J. W. CLARK.—I baptized four persons last Sabbath. There were eight to have been baptized but the bad roads and storm prevented the others. The weather has been too bad to hold any more meetings.

Tracey's Mills, April 28th, 1887.

ACKNOWLEDGEMENT.—I wish to tender my heartfelt thanks to H. Cox, F. Cox, R. Furgison and C. Taylor of Bear Creek, British Columbia for their thoughtful and tangible expression of interest in the shape of twenty dollars (\$20.00), which they sent in answer to an appeal made on my behalf in a recent issue of the INTELLIGENCER.

F. G. FRANCIS.
Port Medway, N. S.

LONG POINT, K. Co.—I wish to tell the readers of the INTELLIGENCER how the Lord has blessed the young people at Long Point. They are so happy in the Lord and so devoted to Him that they go from house to house holding meetings. I think I never saw young people more in earnest for their Master. Our little church here is in a flourishing condition, religiously.

I am sorry that I cannot report any marked improvement in my own health yet.

J. A. ROBERTSON.

April 29th.

MISSIONARY CONCERT.—Mrs. Z. B. Grass, President of the W. M. Society at Waas, writes of a missionary concert held on the 16th ult. It consisted of appropriate recitations, singing etc. Revs. Wm. Kinghorn and G. F. Currie were present, and contributed to the interest of the concert. The attendance was large, and the collection amounted to \$6.00. Mrs. G. says: "The missionary interest in the Fourth District appears to be steadily increasing."

HOYT STATION.—I am glad to tell you that some of the strong sons of sorrow are coming to Jesus—and he receives them, and supplies all their need—forgiveness and love abundant flow from his dear heart to poor fallen man. It is glorious to hear young, intelligent women, and men as well as boys and girls, giving clear testimonies of Jesus love, and the peace he gives them, in believing. There has been a season of great strength and peace. The church is in good working order and souls are being gathered. There have been some almost hopeless cases reached—men who have gone down deep into sin, sorrow and shame have come to Jesus and he has healed them. Thanks to his dear name. I had proposed holding some meetings at Blissville but for the present am hindered by the mud and freshet. I will soon have another baptism at Patterson Settlement. There I have been informed that quite a serious accident happened to Bro. Lorenzo Parsons on the 28th inst.

He had gone out to his barn on the afternoon, and up on one of the mows when he fell a distance of 18 or 20 feet, breaking three of his ribs, his right arm at the elbow, and receiving other serious injuries.

"Well, said he, reflectively, the master did not want me yet, hence has spared my life." Dr. E. Secord is attending him and under her skillful treatment, I hope he will soon be out again. We hope the dear master whom he loves and serves will sustain him daily and hourly through his suffering.

Bro. Mace Webb, who has been down all winter apparently at death's door—and has been given up by lots of friends, to die, has rallied and is once more on his feet. From present appearances he may live to see many more years. He also was under the treatment of Dr. Secord and God has blessed the means used.

T. O. DEWITT.

Apr 29th 1887.

BARRINGTON.—I have just returned from a visit to Port Monton, and Lockport.

At Port Monton, our interest is good. Bro. Francis has visited them and his services well spoken of. It is expected he will labor with them until the yearly meeting, at Port Medway.

Lockport is a busy thriving place. The temperance workers are abundant in zeal, and good works. The leading business men are heart and hand in the work. They have no sympathy with rum and its hideous influence, as flint they set their faces against it.

A few miles away there is a place where rum rules the roost, and the leaders with few exceptions are friends of the "ardent." It used to be a prosperous place—apparently—but the curse was there, and to-day it is:—"To hastening ill's a prey." The temperance men of the country owe it to themselves "to beard the Lion in the den."

There are a few sturdy ones in the shire town who are ready for the "pray," if aided by those around. Notwithstanding the "cheek by Jowl" relation of the supposed style and fashion leaders, and lawless rum-sellers the ignoble band can be broken and the lawless "be cribbed and confined." It is hoped at once temperance men across the country will meet and combine for a general assault upon the stronghold of rum.

By the kindness of the pastor, Rev. B. N. Nobles, of the Baptist church I preached in their admirable meeting house on Sabbath evening and at Port Monton in the morning. Bro. Nobles is deservedly esteemed and I was glad to meet with him. I could heartily encourage those who hold Free Baptist sentiments, to give him sympathy and support. It was evident that the time for an interest of our own had passed, also that our Baptist friends had not lost the impress of the advance-