

TERMS, NOTICES, ETC.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, NOV. 16, 1887.

—GOOD WORDS.—Those from whom we have heard, who have received the INTELLIGENCER's Premium, speak good words of it. It is a valuable book, sure to be of great service in the family. It is not (as some might think from the terms on which we are offering it) an old and shelf-worn edition or a bankrupt-sale lot, but a brand-new edition, printed from new plates, on good paper, and neatly and substantially bound. It is sure to give satisfaction. Send for it. Send some new names, too.

—TO GET RID OF.—To be successful, a minister must get rid of all personal ambition. It is a long road for a man to get to the end of himself; but a minister has to do it. So Mr. Moody says, and he is right.

—SUNDAY OBSERVANCE. In the United States Christians have had to complain much of the introduction there, by the German population, of the German Sabbath. They make it a day of recreation and revelry. It is a fact worthy of note that a movement has been inaugurated in Germany to reform Sabbath observance there. It is said to be a strong movement, and meets with increasing favour. The liberties that have been permitted have robbed the Lord's day of much of its sanctity, and religion has suffered in consequence.

—LITTLE THINGS. A minister lately spoke, in a sermon, of the lad who brought the barley loaves and the woman who made them. Little did she think, as she pounded the grain and mixed the dough and tempered the heat of the oven, that her loaves were to feed the gathered companies, who sat down in orderly ranks on the green grass, and were refreshed by a meal presided over by Christ. As little do we know whereunto one small act of ours may grow. The obscure agents in this world are often stronger than those which are seen.

—THE PLACE FOR THEM. Turkey, if any place on earth, is where the Mormons ought to be. They would be disturbed but little, if at all, in that country of many wives and loose morals. It is reported that the Mormon authorities have made application to the Turkish Government for permission to carry on their work there. The Standard suggests that they remove en masse to Turkey, where their polygamous faith and practice will not be objectionable. Such a *harem*-seam religion as theirs might make a close alliance with Mohammedanism. They might soon raise up a new force of inspired prophets from among the howling and dancing dervishes, and the university at Cao could supply them with any number of barefooted missionaries, capable of living on bread and water. Go, by all means.

—DOING GOODS. Where there is a will to do good there is usually a way. Waiting for better opportunities, as some always claim to be doing, they rarely come. It is better to use the opportunities at hand. They may seem to afford small chance and give little promise of doing anything of

worth. But we are not, for that reason, to fail to use them. And we may be astonished at the marked good resulting from their right use. It is related of a recently deceased member of Mr. Spurgeon's church that he did untold good where nobody thought anything could be done. He kept a second hand furniture shop in a back street, had this notice always exposed in his window: "Any poor and unfortunate sister that requires a good home, will she kindly inquire within?" He was the means of rescuing many from a life of a shame, and he preserved a record of 148 who had stood fast, and were now honest women.

—A CONSCIENCE. The Presbyterian Witness calls our attention to a part of the story, which appeared in our columns a couple of weeks ago of a Presbyterian Elder who became dissatisfied with the sprinkling he had received and was baptized, and for which the Presbytery censured him. The part which our contemporary regards as objectionable is that which says the elder was so "unwise as to have a conscience and to follow it." Our brother thinks this is a reflection on Presbyterians and others who practice sprinkling, an intimation that they either have no conscience or fail to follow it. We have to confess that it is open to this inference, and regret it, though it was not intended to be. We should be very sorry to insinuate that our brethren of the Presbyterian or other pedo-Baptist churches are either without conscience or constantly do violence to it. We have no such thought about them. We could wish, however, that they had more or different conscience touching the command and example of our Lord as to baptism. The good time is coming we think. While praying and waiting for it we all must love each other, refrain from saying hurting words, and rejoice in what is done for the glory of Christ.

—BRECHER'S SUCCESSOR. It is stated that Plymouth Church will call, as its pastor, Rev. C. A. Berry of Wolverhampton, England. He is 35 years old, and said to be a fine preacher. He has preached several times in Plymouth church, and has made so favourable an impression that the church is anxious to secure him.

—BLAKE. It is stated, apparently with some authority, that Hon. Edward Blake is likely to secure a seat in the British Parliament. He is at present in England or Ireland. Of course, if this report be true, he will have to abandon life in Canada and his place in the Canadian Parliament. This, we think, to be regretted. Canada can not well spare any of her leading statesmen.

—THANKSGIVING. To-morrow (Thursday) is Thanksgiving day throughout Canada. "Sing unto the Lord with thanksgiving; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains."

"Know ye that the Lord he is God: it is He that hath made us, and not we ourselves: we are His people. Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name."

—GERMANY. The aged Emperor of Germany, now past 90 years of age, is in a very frail state of health, and his death any day would not be a surprise. His son, the Crown Prince, is evidently suffering from what may be a very serious trouble and which may cause his death very soon. The statements about his condition are conflicting, and it is difficult to form a correct opinion of his state. But there is no little anxiety.

—HANGED. The anarchists of Chicago have met their doom, a most righteous one too. As will be seen by the dispatches on another page, one of them succeeded in cheating the gallows by blowing his head off, and two who were considered not so deeply implicated in the murderous plans and deeds of the wretched gang, had their sentences commuted to imprisonment for life. The other four were hanged on Friday last. It is to be hoped that their fate may have a deterring effect on their kind at large.

—ANTI-TOBACCO. An anti-tobacco society has been organized in St. John. The objects of the society, as set forth in the constitution, are "to discourage and discountenance the use of tobacco in any form for other than medicinal and medicinal purposes, and to endeavor to influence others to do likewise. Efforts will be made to educate public opinion relative to the pernicious and poisonous nature of tobacco. It shall be the duty of the society to assist in the formation of auxiliary societies in connection with

Sabbath schools and wherever else it may be deemed desirable." We wish the society success in its good work.

The question of allowing members to sell tobacco was talked over, but it does not appear from the reports of the meeting whether they will or not. If members should be allowed to sell, it would be very much as if temperance societies should receive rum-sellers to membership if only they will promise not to drink?

—THE SUNDAY-LAW. Both in the legislature of this Province and in that of Nova Scotia, when the street railway company was seeking incorporation it was urged that there should be a clause, prohibiting Sunday traffic. But a majority of the members were persuaded that there was no necessity for such a clause as existing Sabbath laws could be enforced if necessary. How much regard the company has for the Sabbath has been shown both in Halifax and St. John, where from the very first they have run their cars on Sunday. They have treated the ministers and others who have memorialized them against desecration of the Sabbath with scant courtesy, and have shown clearly enough that they intend to make all the profit they can out of the Lord's day. In Halifax they are being proceeded against for violation of the law which prohibits servile labour on the Sabbath; and at a meeting of ministers and others in St. John a few days ago, it was resolved to make an effort to enforce the law there too. We hope they may be successful in both cities.

—A RUM TRAGEDY. The death of the men, Tower and Elliott, at Grand Lake, is by common consent attributed to rum. We observe, however, that the coroner's jury gave a verdict of "accidental death." The facts, so far as they have been made public, seem to be that the men went to the Steamer "May Queen" and remained there, drinking, till near midnight. They then started for New Castle in their boat. Next day they were found dead in the boat. The Capt. of the steamer, according to a published interview, talked as though he knew very little, if anything, about the affair, and appeared to care less. He affected to have nothing to do with the rum-selling part of the steamer's business. Somebody ought to know something about the affair, and some attempt ought to be made to find out all there is to know. Rum-selling is illegal in Queens County; yet there seems to be no secret made of selling and drinking on the steamer while in the county. Two men are pined with rum until they are unable to take care of themselves, and then they are permitted, perhaps compelled, to go out in the night in an open boat, in a helpless condition, and perish in sight of the steamer. That all who persistently deal in rum are conscienceless and cruel is beyond question, but the authorities should not abet their cruelty and guilt by permitting this sad affair to pass without the most thorough investigation. The death of the men is chargeable to the rum trade carried on on the steamer, and the parties to it should be dealt with.

Mr. Spurgeon's Withdrawal.

Mr. Spurgeon's withdrawal from the Baptist Union has excited a good deal of interest and provoked much comment. His course has been both commended and condemned. He has been credited with the purest motives, and he has been charged with motives other than the best.

There is, we are sure, much misunderstanding about his action and what it involves. Many do not know just what the Baptist Union is. Some seem to think he has withdrawn from the Baptist denomination; others appear to think he is opposed to some kind of union of all branches of the Baptist family in Britain, and has taken this way to protest against it. Neither of these notions is correct.

The Baptist Union is simply a fraternal association. It is designed to cultivate acquaintance, respect and love among its members, to afford opportunities for brotherly conference, for the public declaration of opinion, to promote fraternal correspondence between the Baptists of Britain and other countries etc. None of its objects, as set forth in the constitution of the union affect the government of the churches or their pastors or officers. It is purely voluntary; with it the Baptist churches and pastors of England may or may not be connected, as they please. As a matter of fact, many of them are not connected with it.

Mr. Spurgeon was a member of this body. He has withdrawn from it for what he regards good reasons, which reasons he has plainly stated to the public. He says that some members of the union have become un-

sound in their doctrinal views, and are teaching what he believes to be opposed to fundamental gospel truth. He believes the Baptist cause and the cause of Christ at large is being injured.

He says:

"A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for Gospel preaching. The Atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction, and the resurrection into a myth, and yet these enemies of our faith expect us to call them brethren, and maintain a confederacy with them!"

He contends that the Union should not retain members who hold and promulgate these unscriptural and pernicious things. And if he has not made a grave mistake in attributing such beliefs and teachings to some of the members, his protest is none too strong, and his withdrawal is more than justified.

It is claimed by officers of the union and others, that his charges are quite extravagant, and not at all unwarranted by any views or teachings of the members. For the sake of evangelical truth we could hope that he has been wrongly informed and, in his zeal for the pure truth of Jesus, made his arraignment of the alleged offenders more sweeping and severe than it ought to be. But we fear, for Mr. Spurgeon is not apt to make statements at random.

What the ultimate effect of his withdrawal from his arraignment of the union will have it is difficult to even conjecture. We incline to think, however, that, whether the case is as bad as it is represented or not, the effect will be good.

Late despatches say that already several Baptist ministers and churches, following Mr. Spurgeon's example, have withdrawn from the Union. It is quite probable that many more will do the same.

Unjust Attacks.

It is one of the worst features of political warfare that the zeal of party-seems easily to incite the most unjust attacks on opponents. Too many strong party men are not satisfied with opposing the political ideas which they regard wrong, nor even with opposing the corrupt acts of their opponents; they often seem determined to make it appear that there is no virtue, either political or personal, in the men of other political faith than their own. And it sometimes seems that the more straightforward man is, the more his life, private and public, has been actuated by high moral principle and characterized by cleanliness and integrity, the more persistent certain ones are in their attacks on him, and the more determined to discredit him in the public opinion. Not all politicians are guilty of this; not even all who are most intense in their political feelings allow themselves to forget that men may differ from them and yet be honest. Nor is unjust treatment of opponents confined to one party. The guilty ones are in both parties.

The most notable case of unjust treatment of a public man, which has recently come under our notice, is that of Hon. Geo. E. Foster. Mr. Foster has been in political life only a few years. His success has been exceptional. His abilities were quickly recognized. He brought to the consideration and discussion of public questions a clear, strong and well trained mind, fine debating ability and great power in public address. It is not surprising that he was soon accorded a place amongst the leaders.

From his boyhood he has taken interest in temperance and the Prohibition movement. During his teaching days and when Professor of Classics in the N. B. University he was, by pen and voice, an able and successful advocate of total abstinence for the individual and prohibition for the country. Long before he entered political life he was one of the recognized leaders of the temperance reform in Canada. When he offered himself a candidate for Parliament, he, as was to be expected, fully and plainly stated his position, declaring that always, whether in Parliament or out of it, he would do all in his power to secure the prohibition of the drink traffic in the country. And yet Mr. Foster is charged with being unfaithful to temperance and prohibition, and is assailed more bitterly for alleged defection from his professed prohibition principles than any man we know of in Canada. Why is it? Has he really been unfaithful? Some papers say he has been. But it must be borne in mind that those who make the charges are his enemies, and are not very careful what they say, if only it

damages him. His record in Parliament and out of it disproves the charges made against him. It shows that from the day he took his seat as M. P. to the present time he has been true to all that he ever said and promised as to prohibition, as true as he was before he entered political life. His speeches in Parliament on the question are amongst the clearest, most eloquent and most convincing that have been delivered anywhere by anybody. And his votes and his whole course have agreed with his speeches.

A temperance meeting held recently in Nanpess, Ont., at which Mr. Foster made an address, has been made much of by those who would discredit him as a temperance man. It has been attempted to make it appear that he spoke rather against prohibition and in favour of license. He did nothing of the kind. He simply took the position which he and all thinking prohibitionists take, that Parliament cannot, in Prohibitory legislation, go faster than public opinion. If, as is claimed by some, the country as a whole is ready for prohibition, the voters have made a great mistake in not instructing the men whom they sent to represent them, to vote for such a law. When the prohibitory resolution of last session was voted on, Mr. Foster was among those who stood up for it; just as he has done in every like vote since he has been in Parliament. That there was not a majority of members in favour of it indicates one of two things—either that the country does not yet want prohibition, or that the members do not correctly represent their constituencies on this question. If the latter is true, it is the duty of the electors, on the first opportunity, to send those who will truly represent them.

The INTELLIGENCER is not a political paper. It has no politics. But it is for temperance and prohibition in the most pronounced way. In unjust attacks on leading temperance men, no matter to what party they belong, we see harm to the cause we love, and we would, as far as possible, correct the wrong impressions made. If Mr. Foster were untrue to prohibition we would not hesitate a moment to condemn him and publish his unfaithfulness everywhere. But he has not been unfaithful. He is as true to the cause as man can be. His whole course proves his faithfulness to it. We are sure that he would unhesitatingly sacrifice any position he occupies or may occupy rather than abate one jot of his loyalty to the principles which are dear to him and of which he has for years been so worthy and able an advocate. There is not in Canada, nor elsewhere for that matter, a truer friend nor abler advocate of prohibition. For a young man he has done his full share in moulding public thought and feeling to favour the de-legating of the rum traffic, and we know as well as we know our own position that he is ready at all times, in whatever position he may be, to give the reform the full benefit of his fine abilities and his large and increasing influence.

As to Mr. Foster's feeling about the attacks upon him, we think it probable that he cares very little about them. Knowing whence they come and why, and conscious of his own integrity, he is not, we think, disposed to pay any attention to them. Whenever necessary he is certainly quite able to take care of and defend himself. But knowing his record, and appreciating the worth of his services to the prohibition movement, we have thought that silence on the part of a pronounced prohibition paper, as the INTELLIGENCER has always been, might be misconstrued, and have felt that we ought to say these things. We know whereof we write.

An Unchristian "Intelligencer."

Men of the world, when they cannot answer your arguments and yet feel obliged to make a reply, will call you hard names. The INTELLIGENCER demonstrates its unchristian character by following this method with reference to the Witness. We do not rejoin "you're another." We prophesy, however, that the thinking men of the Free Baptists of New Brunswick are already more than sorry for their new creed on sanctification. It is a departure of the most radical character from the "Creeds of Christendom." No other evangelical creed holds that "regeneration is an entire change from sin to holiness." The truth appears to be that this body felt obliged to put forth something by which it could test and exclude such members and ministers as had experienced and preach perfect love. They have over-shot the mark, and their new creed will come home to plague them.—The Christian Witness and Advocate of Bible Holiness. (Boston)

Concerning the foregoing characteristic paragraph it is, perhaps, necessary to say a few things, which may be put thus: 1.—The Witness has a strange notion of what an argument is. It stated that the Free Baptist Conference had adopted "a new creed" be-

cause it "felt obliged to have a theory that will fit on to the idea of full salvation and indulgence in sin in one and the same person." It now calls these untrue statements "arguments." It evidently thinks that whatever it may choose to say, however unwarranted and malicious, must be regarded as incontrovertible argument.

2.—As was our duty, we pointed out that the statements of the Witness about the Conference adopting "a new creed" lacked the essential element—truth. Because we did so, we are now charged with being "unchristian" and calling "hard names." The Witness thinks the INTELLIGENCER a dreadful sinner because we called attention to and corrected untruths about the Conference and its unchristian imputation of bad motives to the members of Conference, but it does not seem able or willing to see any sin in the false charges which made our correction necessary. In its view it is not wrong to make a false charge, but it is very "unchristian" to direct attention to the falsehood and protest against it.

3.—It is, evidently, the policy of the Witness to never admit that it is wrong, no matter what injustice its reckless and unwarranted utterances may do. So far as we have watched it, it never quotes its full what is said in correction of its misstatements, nor even sufficiently to give its readers an idea of what is really said in refutation of its charges. Instead, it makes such a garbled statement as suits its own purpose, repeats its falsehoods in some form, and sanctimoniously assures its readers that it is being abused for advocacy of truth. The paragraph we quote above is a sample. It not only does not mention that its untrue charge against the Conference has been challenged and denied, but it repeats the charge, then adds to it by saying that Free Baptists have made a radical departure from all evangelical creeds, which is as flagrantly incorrect as anything it has said, and concludes by imputing still another bad motive.

4.—We wish to assure our readers that while the Witness has for a considerable time pursued the Free Baptist Conferences of New Brunswick and Nova Scotia with a good deal of malignity, and is evidently determined to do them all the harm in its power, it is about equally vindictive and dishonest in its treatment of others who have provoked its ill-will by declining to submit to its domination and that of the irresponsibles in and about Boston who having made havoc in not a few churches in New England and elsewhere, desire to continue their mission of disruption unchecked. Nor is the INTELLIGENCER the only paper which has had to repel its attacks on ministers and other Christians who do not pronounce its shibboleth. It is not very long ago that the organ of New England Methodism, referring to certain of its charges against Methodist ministers, repelled its attack by saying that it was guilty of "wholesale slander." That is the kind of a paper it is—a sort of Ishmaelite in religious journalism.

5.—We have given attention to the Witness attacks on Free Baptists, not because we attach particular importance to them, but that those of our readers who have no other means of being informed may know the reckless character of the journalistic leader of the movement which, under a sacred name and with the profession of the most holy purposes, he uses to create division in churches. The purpose of his campaign of slander ought, we think, to be plain to all who give careful thought to the matter. We have reason to believe that the eyes of some have been opened. They, like ourselves, were disposed to attribute the strange and incorrect statements to insufficient or wrong information; but the persistency and malignity of its attacks, even after its errors have been pointed out, have dispelled the illusion, and they now regard his course with contempt and look upon all his professions with more than strong suspicion.

6. It is not likely that we shall pay further attention to any of the Witness utterances; certainly not unless the interests of our denomination clearly demand it. For what it has said or may say about the INTELLIGENCER or its editor we care nothing whatever.

OUR INDIA LETTER.

DEAR INTELLIGENCER.—This morning is beautifully clear and although we know the rainy season is not quite over, we are glad, the most trying month of all the year, with its steamy, hot, wearisome days and nights, is bidding us farewell.

The greatest Hindoo festival of all the year has just closed. We are not sorry either. Night after night has been made horrible by the beating of drums, singing, shouting and dancing before the idols in honor of the goddess Durga. The worshipers