

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 soiling of our communications.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, NOV. 30, 1887.

TALKS TO YOUNG MEN. One of the STAR PHAMPHLETS is entitled "Eleven Talks to young men." They are the outlines of lectures delivered in Lowell, Mass. by Rev. Smith Baker. They contain very life-like descriptions, and give much sound counsel. On page six of this issue will be found the first of the "Talks," which is about "The Ambitious Young Man." Others will follow.

TRY IT. Somebody suggests: "If you are an habitual scold, look about you and see how little good you have done, and how few friends you have made by it." Scolding parents, scolding preachers, scolding people generally had better act on this suggestion. Scolding is a bad habit, unprofitable, and even mean. Get rid of it.

THE MILLION. The Methodist Episcopal Church of the United States raised a million dollars for missions in the Conference year just closed. They aimed to raise a million "from collections only," but fell about \$68,000 short of that; but with the income from bequests and other resources they went \$44,000 over the million. It is a fine showing, and is indicative of the growing interest in the work of converting the world which is moving the whole church in these days. All branches of the church are being moved in the same direction.

"SWEARING IN." It is reported that members of the Salvation Army have recently been put through a process which is called "Swearing in," or "taking the oath of allegiance." Among the things included in the oath is that they will be true to the Army as long as they live, and they will not attend any church without the permission of their officers. One of the points which Army officers and people generally make a good deal of is the exclusiveness of the churches and their sectarian spirit. It would seem, though, if this "swearing in" report is correct, that they are determined to make the Army a more exclusive and sectarian organization than any church can be. None but the Roman Catholic church approaches the exclusiveness of the Army, and even it does not require its people to take an iron-clad oath.

THOROUGHNESS. More thoroughness is needed everywhere. Many Christians lack sadly in this respect. They are, doubtless, well-meaning, but are wretchedly careless. "Workmen that slight their work, whether they make shirts for a living or sermons, build houses or ships, raise flocks or families, will be some day or other found out. We want clothes that will not rip, vessels that will not leak, and bridges that will not break down. So we want characters that will stand temptation, and not snap asunder under the sudden pressures of life."

OF DANCING. It is related that a young person went to a venerable Baptist minister, Daniel Witt, of Virginia, with the question, "Is there any harm in dancing?" The gentle and tender old man replied, thoughtfully, "Just how much harm there may be in dancing I cannot say, but of this much I am sure, I have been a

Baptist minister for over forty years and I have never yet seen a dancing Baptist that was of any account as a church member."

And of quite as little account are the dancing members of any other church. They may count on the church record, but they count for nothing in christian living or work.

THEIR OWN EXECUTORS. Dr. Pearson and wife, of Chicago, a few days ago gave \$100,000 to Presbyterian and Congregational Missions, and \$75,000 to other christian purposes. They made no ado about it, making the transfer of the property in the simplest and most unassuming manner. They evidently believe in being their own executors. How much better than to leave it to be quarrelled about by heirs to cause heart-burnings, and to be largely wasted in litigation. There are a good many people now hoarding every dollar, perhaps promising themselves that they will bestow some of their accumulations on God's cause when they die, who ought now to be devoting it to God. Be your own executors, you have by God's blessing heaped up riches. You can do it cheaper than those whom you think to name in your wills; and, besides, you can have the blessed satisfaction of seeing the good your money can do.

A GREAT SIN! Rev. Dr. Lawson, a prominent Baptist minister of Boston was recently brotherly enough to administer the communion in a Disciples' church in the absence of the pastor who was sick. For this the Baptist Flag takes him severely to task, going so far as to say that his act has made him "infamous," and asking, "Is it possible that this doctor of divinity is so stupidly ignorant as not to know that he was indorsing soul-destroying heresy by this transaction?" The Flag evidently thinks Dr. Lawson has made himself a fit subject for discipline, and advises that "his church take up the matter at once, and instruct him in the way of the Lord more perfectly."

What an awful sin that another than a "regular" Baptist Church should be recognized as Christian. It ought, perhaps, to be stated in explanation of the extreme position taken by the Flag, that it is published in the South where the most rigid notions yet prevail. Happily better and more enlightened views obtain very generally.

SUSTAINED. Last Thursday, Charlottetown, P. E. I., voted on a petition to repeal the C. T. Act. The petition was defeated but by a close vote. The majority in favour of the Act was only twenty-eight. This is the second attempt there to repeal the Law, the first one being defeated by a majority of forty. We congratulate our temperance friends there on the plucky and successful fight they made against heavy odds. But the closeness of the vote there as in some other places, suggests the necessity of vigorous enforcement of the Law.

MR. SPURGEON. The great Baptist preacher has gone to Mentone for several weeks vacation, as is his custom each year. In his last sermon before leaving he made only a brief reference to his action in withdrawing from the Baptist Union. Speaking of the vicarious sufferings of Christ, he said, "Can you wonder that I show fight for the vicarious sacrifice of Christ? Would not you stand up for your wife and children? and this doctrine is more to me than wife and children. It is everything to me. I am a damned man if Christ did not die for me. I will put it no more softly than that."

AS OTHERS SEE US. Rev. J. T. Ward, pastor of one of the Free Baptist churches in Providence, R. I., spent a couple of days recently in Fredericton and St. John. Several of the brethren with whom he met, the writer being of them, enjoyed his visit. On his return he wrote, in the Star, the following which gives his impressions:

A brief visit to New Brunswick afforded much pleasure. It found the New Brunswick Free Baptists awake and active, defending the faith of the churches, strengthening the old interests, pushing the new ones, and interested in the foreign work.

Fredericton, the capital, is beautifully situated on the St. John River, systematically laid out, and well furnished with schools, the provincial normal school and a popular college being located there. The Parliament building is a structure we would like to see initiated in some of our State capitals.

The picturesque location of St. John gives it beauty even in dreary November. It seems to have recovered most successfully from the effects of the great fire there a few years ago; and it was plainly manifest how it should be the delight of summer tourists.

The "cold snap," which came this year unusually early, and froze over the St. John River at Fredericton, suggested the pleasure of an August

day there, and also what is perhaps one of the influences which have made the people industrious, self-reliant, and brave. It is manifestly a country where laws are respected, and where men enjoy serving God and attending to the interests of the mind and heart, as well as caring for the needs of the body. Our observation there indicated this as the true condition, unless we were unusually favored in our associations while there.

It may be pleasant for our people to be assured, that, while our brethren in the Provinces desire a union of all Baptists, and are willing that others should exercise the liberty of church independence, they do not desire a union which would involve on the part of any, a sacrifice of principle. They are hoping that a union without such sacrifice may be attained.

Indifference of Christians.

The condition of the church generally is not just what it should be. There is more truth than is pleasant in the charge, so often made, that great indifference characterizes many Christians. It is impossible for any one to have anything to do with Christian work and not be confronted with and pained by the indifference of many. It is true, thank God, that in every place are some, and in some places a good many, whose love for God and zeal for His cause are all that can be asked. It is also true, we believe notwithstanding the attempts to show the contrary, that there is in this day an increase in the number of those devoted to God, and an improvement in the quality of the devotion. And yet there remains so much indifference that "the watchmen" cannot but see it and the danger attending it, and, in faithfulness, cry out their warnings and admonitions. Faithful pastors have heart-ache about it, and the burden-bearing members of the church groan in spirit and cry unto God for help.

It is no wonder that so many unconverted people appear indifferent to religious truth as taught by the pulpits and in the christian literature of the time. It is no wonder that many become confirmed in their indifference and treat the whole question of obligation to God and the soul's need with polite contempt. The indifference of professing Christians is responsible for the indifference of the unconverted who see and know them. They hear their profession and they see how little their lives are like their profession, how careless they are of many of God's commandments, how selfish, how absorbed in worldly pursuits for purely worldly ends, how often and flagrantly they deny Christ, and how unconcerned for those who are in the wrong and danger from which they profess to have been delivered; seeing all these things, they very easily and not unreasonably conclude that there is, at least, some mistake about the matter, and that their condition is not worse and certainly less inconsistent than that of the indifferent professors.

It is true that the church, nor the truth it is set to exemplify and advocate, should not be judged by the doing or non-doing of unworthy members. There is a great host of faithful ones, whose lives adorn the doctrines of God. And these good lives do have effect; God honours them by making them the means of bringing many to the saving knowledge of Christ. But it is easy for many to look past the faithful and true to the unfaithful and indifferent, and form their opinions of Christ and Christianity from their course. To do so is in accord with the desires of unregenerate hearts, and in it they receive not a little help from the adversary of souls. The evil that is being done by unfaithful Christians cannot be estimated.

Instead of being helpers of their fellows into the kingdom of God, as they are called to be, they are stumbling-blocks over which souls are falling to perdition.

Where are you, brother? What are you doing for God and your fellow men? The followers of Christ are called to faithful living and work, to "be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse people, among whom ye shine as lights in the world." Jesus says "Ye are the light of the world." How sad when instead of light there is darkness.

An Unreliable "Intelligencer."

The INTELLIGENCER of New Brunswick, states in its issue of November 16th, that "It is not very long ago that the organ of New England Methodism referring to certain of its (the Witness') charges against Methodist ministers, repelled its attack by saying that it was guilty of 'wholesale slander.'" The INTELLIGENCER in printing the above, is guilty of intentional misrepresentation.

The above is from the *Christian Witness & Advocate of Bible Holiness*, and is the whole of its rejoinder to our reply to its attacks on Free Baptists. In support of what we said, and

which it says was "intentional misrepresentation" on our part, we beg to direct its attention to *Zion's Herald* of December 1st 1886. And if we thought it would, just for once, depart from its unusual course towards those who differ from it, and be honourable, not to say christian, we would suggest that it publish what the *Herald* said about it on the date mentioned. Then its readers would know who is guilty of misrepresentation and some other things; otherwise they have only the *Witness* man's word for it, which, we regret to have to say, is not quite as trustworthy as it ought to be.

Prohibition Among the Indians.

It is difficult to see how the enemies of Prohibition can consider its success doubtful when competent evidence of its good effects for twenty years upon the Northern Indians is presented. Everyone knows that the main cause which has hastened the degradation of the Indian can be traced to the selling of alcoholic liquors to them. Whatever strength and nobility of character may have distinguished the red man before his contact with "pale-face" civilization, it is certain that such contact has been prolific of fraud and encroachment on the one hand, and degradation, with possible extermination, on the other. The more gifted race has not tried to bring up the weaker to a higher level; it has rather sought to prey upon the weakness.

The traders who brought drunkenness and vice along with their merchandise, carried with them an effectual destroyer of whatever good they may have done. It is probable that the weakness and physical deterioration, caused by strong drink among the Indians, have greatly lessened the income of the great fur-trading companies. Possibly considerations of selfishness have induced some of them to grant a boon which their benevolence was not strong enough to give. In certain parts of our North-West Territory, we are told that the condition of the Indians, deprived of the Gospel and of religious instruction, is deplorable; while in others the most gratifying improvement is recorded. Among the Indians, as indeed everywhere, the Gospel and Temperance go hand-in-hand; and too much praise cannot be bestowed upon those missionaries who, in preaching the words of life, have faithfully acted upon their belief that no Gospel is complete without a special message to those bound in the fetters of drink.

In a recent Temperance meeting at Winnipeg, Rev. E. Langford, who has been for a number of years a missionary to the Indians in the vicinity of Lake Winnipeg and farther north, dwelt upon the signal benefits which prohibition has conferred upon them. The Hudson Bay Company are not allowed to sell liquor now, and in certain districts, with which the speaker was well acquainted, the Indians had not tasted liquor for twenty years. The treaties and treaty payments arranged and concluded with them were nothing in comparison with the blessings of Prohibition; for the latter had given them greater self-respect and more hope, and had mitigated the despair and wretchedness wrought by strong drink. In these districts there was hardly a man past thirty-five years of age who had not once been a drunkard, but Prohibition had put a complete and effectual stop to such wholesale ruin.

To see such good work done among the Indians around Lake Winnipeg and farther north, is enough to nerve Temperance workers to strive for the redemption of all the Indians of the North-West; and they might do so without meeting many of the obstacles which obstruct their efforts among their own people. The Indians wait to receive religious and Temperance instruction, and have no interests to oppose to missionary effort; they have no organized liquor traffic to fight against their well-being; and there could be no more powerful aid to their evangelization than to free them from a temptation which has been so potent in their downfall.—*Guardian*.

GENERAL RELIGIOUS NEWS.

The Russian church, which has been in process of construction during the last ten years on the Mount of Olives, is now finished.

Dr. A. S. Isaacs, a leading rabbi, estimates that there are now 500,000 Jews in the United States.

George Muller is again off on a journey of evangelization. He passed lately through Port Said on his way to New Zealand.

A very interesting revival of religion has been in progress at Williams College, under the influence and inspiration of Prof. Henry Drummond. Prayer meetings are held every day, and some students whose influence has been far from religious, have made a complete change in their lives and consecrated themselves to Christ and His work.

DENOMINATIONAL NEWS.

REV. E. B. GREY is labouring in the First District under the direction of the Home Mission Committee.

REV. J. J. BARNES is open to an engagement as pastor. Bro. Barnes is a faithful and acceptable preacher and christian worker, and has been successful in the pastorates he has held. His P. O. address is Narrows, Q. Co.

CONFERENCE OF '88.—Rev. G. A. Hartley who was appointed to correspond with the church about it, writes: "I have a postal from the clerk of the church at Blissville, saying, that church has invited the General Conference to meet with them at its annual session next October."

FROM REV. A. C. THOMPSON.—I retain charge this year of the same four churches as the past four years, viz., Petitediac, Rockland, Cornhill and Portage. The people are exceedingly kind, and their love for and interest in their pastor are constantly being manifested in many ways. This is my first pastorate and I can truly say, "The lines have fallen unto me in pleasant places, yea, I have a goodly heritage." The interest in all the churches of the pastorate is good. Each sustains interesting conference and weekly prayer meetings, thus indicating gradual but steady and healthy growth.

A. C. THOMPSON.

REV. R. FRENCH writes that he has been on a visit to Deer Island. He was there a month, and went over a good part of the island. He found the people very kind. The sisters, especially, he says, deserve commendation for their faithfulness in christian duties. He did what he could for the INTELLIGENCER, and introduced it into several homes. He says, also, that he spent Sabbath 13th inst., at Hampstead, Q. Co., and enjoyed worshipping with the people there. The Sabbath school, under the superintendency of Bro. A. Palmer, is he says, doing good. All the people were kind and helpful.

FROM REV. G. SWIM. I ought, perhaps, to report myself. Since Conference I have been visiting some of the churches, endeavoring to do what good I could in the Lord's name. Sabbath, Oct. 9th, I preached at Lower and Upper Hampstead. In the morning service I had the pleasure of meeting Revs J. W. Erb and B. H. Nobles. I enjoyed preaching, and at both the services the congregations were very attentive. These churches are to be congratulated on having secured Rev. A. Taylor as pastor. The following week I went to Upper Gagetown to visit our church there. It is in a low state. I held a few meetings there, and God blessed His truth to the people; the church was helped, and one young woman, on profession of her faith, was baptized. I also administered the Lord's supper; it was a good season. Licentiate F. Currier rendered good assistance in the meetings; he is devoted to the Lord's work and gives promise of usefulness. By request, I preached in the Baptist church, and enjoyed the privilege. The Baptist church has secured a pastor, Rev. W. McIntyre; our church needs pastoral care, and it might be well to get the Baptist pastor to give it the needed care. "Let brotherly love continue."

I left there Oct. 20th, of subsequent movements I will write again.

GIDEON SWIM.

DEDICATION AT CAMPO BELLO.—The dedication, or perhaps more properly speaking, the re-dedication of the F. C. Baptist house of worship, at Wilson's Beach, Campo Bello, took place on Sabbath the 20th Nov. The church, and the faithful pastor, Rev. J. N. Barnes are to be congratulated on having so good and so fine a church edifice, in which to meet for the worship of God, and the preaching of the glorious gospel of our Lord. It will never be known in this world, the amount of good that has been done by the labour expended in the old house. The greater part of the present membership were converted there, and many have gone home, who first saw the light of God within those walls. But houses like men will wear out. The time had come, when the house, notwithstanding its many sacred associations was uncomfortable and unsuitable for the large congregations occupying it. During the summer, the people determined to build over and greatly improve their house for God. The posts were lengthened and the building made several feet higher, the roof is much steeper than it was, and the whole outside and plastering are new. The pulpit is in the opposite end from where it stood in the old house. The pews have been remodelled and made more comfortable. The platform and desk are neat and look

well. The wall behind the pulpit is neatly frescoed, and the wood work nicely painted, the pews being done in bird's eye maple. New windows, which let down for ventilation, and good inside folding shutters make a great improvement in both the comfort and appearance of the room. Indeed when inside, one cannot realize that any part of the building ever formed a part of the old house, and when outside, the site only looks familiar. It cost them about eleven hundred dollars, and they are doing wonders in raising the money. Some of them have done abundantly, and about all have done well.

The writer was with the pastor and assisted in the services of the day. The dedicatory services were held in the afternoon, when the house was full although the day was not fine. The text from which the sermon was preached in 1 Chron. 28:1. Many times have we listened to the pastor pray, but seldom, if ever, have we heard him offer so appropriate and solemn a prayer as he did at the close of the sermon, when the house was reverently offered to God, and His blessings invoked. There was preaching again in the evening when the house was full, and the power of God rested upon the congregation. It is a long time since we have spent a more blessed day. We surely believe that, the labours of that Lord's Day will be helpful to the cause at the Beach.

It was a great pleasure to meet those dear friends again. Several whom we saw converted when last there, had gone to the better land, and some of them suddenly. Bro. Barnes is doing good work. He is a faithful and industrious pastor. The church has a good deal of strength and is as a city set on a hill. I am pleased to say that, doctrinally it is well united. There is no marbled cake appearance, but it seems to be well kneaded.

Of the church at North Roads, "old Uncle Mire" said, amongst other things. "All three of the masts have been shot away, but we have the colours up on the boat hook and we are fighting away." They are faint, but persevering. They have no pastor at present. We hope there are rich blessings in store for both those churches in Campo Bello.

G. A. H.

Temperance Facts.

Pennsylvania's drinking places cost the people of the State \$78,000,000 annually.

The church is either for the saloon or against it. There is no middle or neutral ground between the lines.

Manitoba is in for a no license campaign under the license act, which permits a majority of the electors to say whether or not licenses shall issue.

At White Plains, N. Y., a verdict has been rendered in favour of the widow of a man who was killed by the running away of his team while he was intoxicated. The defendant was a man who had sold him the whiskey. The claim was for \$5,000; the judgment allows \$2,500.

Twenty-four counties in Missouri have voted "no license" with a majority of 2,820. Thirteen counties voted for license. Twelve cities have voted against and six cities for license, giving a majority of 2,203 against license. The total majority against license in both cities and counties is now 5,023.

In the city of Chicago there is one baker for each 470 families; one butcher for each 205 families; one grocer for each 89 families; and one liquor saloon for each 35 families. And Chicago is not the most saloon-cursed city in the world. When will the great Christian majority of our population arise to a sense of its duty?

The Pennsylvania Supreme Court has decided that the keeper of a saloon or hotel is responsible for any harm or mischief that may come to any one in his place through assault or malicious mischief by an employee or any other person. The case is one in which a man while intoxicated sets fire to the clothes of another man intoxicated. The saloon keeper must pay damages.

A record for fifty-four years of publicly known results of intemperance in the families of one hundred liquor dealers who had resided on Young St., Toronto.

Number of ruined drunkards	274
Loss of property once owned in real estate	\$234,800
Number of widows left	46
Number of orphans left	235
Sudden deaths	44
Number publicly known suicides	13
Number premature deaths by drunkenness	203
Murders	4
Executions	3
Number of years of human life lost by drunkenness	1,915

Rowland Barr.

THEIR GIFTS.—It is estimated that the gross value of the gifts which are being made to the Pope on the occasion of his sacerdotal jubilee will not fall short of half a million sterling. From Japan some fourteen packages containing rich gifts are now on the way. The day of the opening of the exhibition has not yet been fixed. Great solemnity will mark the ceremony, and complimentary invitations will be issued. Such of the general public as desire to inspect the Papal presents will be permitted to do so on payment for a ticket of admission, the proceeds being devoted to the Obolo di S. Pietro.