

TERMS, NOTICES, ETC.

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Religious Intelligencer.

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

WEDNESDAY, MAY 9, 1888.

—LOOK AFTER THEM. A large number of sincere believers, who in the beginning of their christian life promise well, but who are afterward classed backsliders, become such because they have not received proper care from their pastors and churches. Just after their conversion they need care as much as, or more than at any other time. Look after them; give them sympathy, instruction, encouragement.

—THE HIGHEST OFFICE. He performs the highest office who becomes the bearer of truth to men in error; the bearer of light to men in darkness; the bearer of sympathy to hearts in sorrow.

He is nobles' who best fulfill God's designs; who does most to carry light and cheer and harmony into lives that are dark and desolate and discordant; who tries to make the waste places bloom by the warmth of a divinely inspired life.

—BAD TEMPER. Prof. Drummond did not put it too strongly when he said, Ill-temper is a sin, one of the blackest of sins; it is the symptom of an unloving nature at bottom. The man who has it needs to have his whole nature sweetened; such a man would make heaven miserable; he must be born again before he can enter it.

—INSTRUCT THEM. One way of increasing missionary interest and zeal is by instructing the people about the work. One reason, and a chief one we think, why many people neither pray nor pay for the spread of the Gospel is because they are not informed about the work. They need to be told what has been done, what is now undertaken, what is being accomplished by existing instrumentalities, and what more is needed for the work. This information, with the teaching of the New Testament will certainly create and increase missionary zeal. It is the duty of pastors, Sabbath-school workers and other christian teachers to give instruction in these things.

—AN ACTOR'S OPINION. That the Theatre is not a promoter of morality, but rather of immorality is clear enough to those who are not determined not to believe the truth about it. The Theatre that has a fair regard for the proprieties rarely if ever succeeds financially. An actor of about thirty years standing, recently said: "I unhesitatingly state that the present theater-going people of America, as a body, is of a coarse and vulgar nature. The Hindu would turn with disgust at such exhibits as are sought after and applauded on the stage of this country."

—THE LIFE. The Religion which does not have to do with and improve the life here is not likely to have much to do with the life hereafter. A young man appearing before the examining committee of a church was asked how he knew that he was converted. "I find it easier to control my temper," was the modest reply. And another young man to whom a similar question was once put said that he could get along better with his employer. That is the kind of faith which would suit the apostle James.

—WISE WORK. Rev. Dr. Pentecost does a different work from the majority of evangelists. He believes in laying broad foundations, working much for the edification of christians, staying in a place long enough to do a thorough work in marshalling christian forces. In a recent number of "Words and Weapons" he says: "I do not believe that the best and most permanent results can be obtained in evangelistic and revival work in the brief period of a few days or even in two or three weeks. My observation is that this kind of work ought to go on and on until first impulsive impressions have passed and the Word and Spirit of God have found permanent and deep abiding places in the hearts and consciences of the people, so that these two Divine agents, the Word and the Spirit, will remain after the emotional stage of conviction has passed away. My plan, therefore, is to remain in one place not less than six weeks, unless indeed it becomes perfectly clear that it is the will of the Spirit to give over work in that place. This limit is especially applicable to the smaller cities and larger towns. In large cities my thought is that from three to six months is a period quite brief enough in which to do the best and most abiding work. We are living in a day and age in which towns and cities must be taken by siege rather than by assault."

—EXTREME VIEWS. Referring to the fact that those who take an extreme view of any subject generally believe and proclaim themselves as the only witnesses for some important truth, the *Christian Guardian*, the leading Methodist paper of Canada, illustrates the fact thus: Those who hold that Christ will come and reign one thousand years on earth before the final judgment, very generally write and speak as if they alone believed and taught the second coming of Christ, though the doctrine of the Second Advent is held by the whole Christian Church. Those who assume that they are infallibly guided by the Holy Spirit in all things, small and great sometimes speak as if christians who did not accept their theory rejected the teaching of the Scriptures respecting Divine guidance, although they daily seek the guidance of the Spirit. In the same way, they who hold and teach some special views of the doctrine of Sanctification speak as if only those who see eye to eye with them teach Holiness; although it must be admitted that some men and women in all the Churches, who have never adopted any technical doctrine of purity or entire sanctification, have been striking examples of devout consecration and practical godliness. In the same way, some represent all who do not accept their peculiar theory of the Atonement as rejecting the atoning work of Christ.

Religious Instruction.

More religious instruction in the home is needed. We do not mean to intimate that there is less home religious teaching than formerly. Such is not the fact. There is, doubtless, more careful and thorough instruction of the children in the things of religion than ever before. This is cause for thankfulness. And yet there is room for improvement, for there are not a few religious parents and guardians who are very deficient and many who are almost wholly neglectful in this important matter. Where the parents are irreligious, making no pretensions to regard for religious truth or practices, nothing in the way of religious instruction of their children and others under their care can be expected; but of professedly religious parents something different is looked for. The children of religious parents expect, and they have a right to expect, to be taught at home the great truths of religion, how to become christians, and the duties and privileges of the Christian life. When they are disappointed in this expectation, it is not strange if they get to think that there is not much of worth in religion, and even become prejudiced against it. Instances of the lamentable effects of the home neglect of professedly christian parents are not few.

There is reason to think that some christian parents excuse themselves from direct religious instruction in their homes on the plea that the Sabbath school supplies the place of the home teaching. And some even who are quite neglectful of their home opportunities and duties are very active in the Sabbath School. They do well to be in the Sabbath School and to contribute their part to the success of a work so important; but they make a sad mistake when they conclude that the hour or so each week they give to the work of the school is a discharge in full of the duty they owe to those whom God has entrusted to their care, and for whose

moral and religious training as well as for their physical and intellectual care they are responsible. That the Sabbath School is an invaluable means of religious instruction, and that God is putting great honour on it and making it a great and increasing blessing there is no doubt, but when it is detached from positive home instruction and influences it loses much of its power. Sabbath School efforts to be effective in the best sense and in the largest degree need the co-operation of the home. And religious parents who work actively in the Sabbath School are not only not thereby freed from the responsibility of teaching their children at home the things of God, but this duty is thereby emphasized if possible.

What more delightful than the study of the Holy Scriptures in the family! Parents and children grouped together about the blessed Word of God learning its lessons of wisdom. Joshua said, "As for me and my house, we will serve the Lord." He is, in this, the model of a godly father, and his expressed purpose should be the purpose of every christian head of family.

How They View It.

The sweeping defeat of the Canada Temperance Act in several Ontario counties in one day two or three weeks ago was, of course, a great thing for the rum-men of the country. Everywhere they were jubilant. Temperance people were correspondingly depressed, which was not at all surprising. The adoption of the Act represented the results of much earnest work for many years; the attempts to enforce it where unsuccessful as well as where successful, represented much patient labour and no small expenditure of money. Then, to see the Act taken away in a day, and by the votes of the people for whose interests it existed was trying enough. It is not surprising that there were heavy hearts, and that many felt ready to give up further struggle against the great evil. But, when the first feeling of heart sickness had passed away and they could coolly survey the field, the old courage asserted itself, and they are found ready for more waiting and fighting. This feeling we find expressing itself in all that we read and hear of our temperance friends in Ontario.

Of course the rum fellows like to regard the Act's defeat as an indication of a greatly changed public opinion on the temperance question. Perhaps they do not quite believe this, but, for their own purpose, they say they believe it, and endeavour to make others believe it. The fact is that the defeat of the act, instead of showing a weaker temperance and prohibitory feeling, may be regarded as expressing the impatience of the people with half-way measures and the desire to have general prohibition instead of local option. Whether they have taken the better way of securing the much desired end is a question on which there are different opinions among equally honest and earnest temperance men. For ourselves, we believe that the best way to get general prohibition is by making the best use possible of local prohibition as we have it in the C. T. Act.

That our readers may know how temperance people in the Upper Provinces feel about the recent votes, and what significance they have to them, we quote from three of our contemporaries.

The Montreal Witness.

When the people of God in the old times were humbled before their enemies, the universal and accepted conclusion was that the fault was their own, and that they had something to repent of before they could be again victorious. Now-a-days defeats are every-body's fault but ours. In the matter of the Scott Act it is the fault of the wicked Government,—as if we did not make the Government. It is the defects of the Act itself, which does not provide for its own enforcement,—as if any act would, that had not the people behind it. If the people would quietly rest while burglars were going through their houses, and would not interfere so long as the police did not, the burglars would have their own way. We may be sure this great defeat is our own fault in some way. We cannot very well tell what faith and prayer there may have been, or not been. The best gauge of these is the results in action. In some quarters there has perhaps been a lack of the sense of responsibility with regard to the use of the instrument which Providence had put into our hands. Powers which are not faithfully used are taken away. * * * More consecration to the service is what is now demanded of temperance men and women throughout the country. Those willing to enlist in this service will find magnificent models of public spirited devotion here and there in all parts of the country—men whose names should be classed with those of the saints and martyrs who have given their lives for their fellow-men. The trouble is the want of modern christians are not good martyr timber.

The Canada Baptist understands the defeat to mean that the drink curse must be opposed by some other instrumentality. The supporters of the Act have, it thinks, done nobly in their endeavours to enforce it, but have grown weary from the continuous worry of supervision imposed on them. As to what is now to be done, it says:

Prohibition, pure and simple and universal, is the only measure that gives promise of ultimate success. High license, restricted license, and local option, have not been sufficiently proved useless. The grand measure must be in view henceforward as the only thing that can give the country security against its most crying evil. Temperance men—and we hope that by this time the term includes most of those who have professed to give their lives to Christ and his kingdom—should move forward with a single aim. They may be assured of a long fight and a hard one, but if this one thing they do, they may be assured also of final triumph. And the business should be gone about immediately. The time and eloquence that have been wasted in the attempt at educating the people up to the prohibition idea need not be gone over. The people to be educated are in every case those whose money is in the traffic, and their case is hopeless. There is no longer any use in waiting for the time that is ripe for the movement. That time will never come. It is the myth of the "convenient season." The only hope for prohibition is to go right at prohibition, and leave all side issues such as options and educating processes as sufficiently proved worthless.

The *Christian Guardian*, one of the ablest, journalistic advocates of prohibition, does not think the defeat has been caused by any change of public opinion respecting the evil results of the liquor traffic, or the desirability of its suppression. Public feeling has been growing stronger on this subject, rather than weaker.

It says: The chief cause of the defeat we hold to be the discouragement of the Temperance people, because of the difficulty of efficiently enforcing the Act in its present shape. When the people of so many counties adopted the Act, they did so, not because it was in all respects just what they desired, but because it was the best available prohibitory measure to arrest the evils of the liquor traffic. * * * The burden of enforcing this law was thrown upon Temperance people in a way different from any other law. * * * A sufficiently large number of the friends of Temperance and Prohibition became so dissatisfied and disheartened as to give the victory into the hands of the enemy. Of course, the liquor-sellers and their customers, being selfishly interested, worked with an earnestness and desperation that exceeded the zeal of most of those who had no selfish interest to protect them. It may be, also, that the disposition to regard prohibitory legislation as the only remedy worth striving for, and the too sanguine expectation of total prohibition in the near future may have led some to virtually give up the Scott Act, and to fail to use faithfully the old methods of enlightening and forming public opinion. If this is so, it is a serious mistake that should not be repeated in the future. The best way to win a better position in future is to use faithfully all the facilities and means which our present position affords.

As we do not admit that there is any change in the views of the people respecting the liquor traffic, neither do we admit that this defeat of the Scott Act settles the question of the usefulness of local option.

It will be a cause of regret if this defeat should discourage or weaken the hands of Temperance workers, either in enforcing the Act, or in vigorously prosecuting future contests. The friends of Temperance are strong enough to win success; and they can only fail by yielding to cowardice or discouragement. Some of the papers are exulting over the defeat of the Act. It will be well for them to moderate their joy. There is a growing feeling in favour of total prohibition in this country, which, if solidly united, will be too strong for temporizing politicians, and will, ere long, wipe out the traffic that has wrought so much evil.

Converted Priests.

The *Presbyterian Witness* says: Probably not a year passes without one or more Roman Catholic ecclesiastics joining the Presbyterian Churches. We have pleasure in saying that in most cases they turn out to be devoted, earnest, useful men. Converted priests are among the most eloquent ministers of the Presbyterian Church in Canada. We find in the *Converted Catholic* an account of the conversion of Charles Louis Boecile, a German (of French parentage) and an orphan. In his infancy his father and mother, who had been Protestants, died, and the baby was adopted by a German priest who was very kind to him, and brought him up for the priesthood. When fifteen years of age he was sent to a Benedictine monastery in Pennsylvania,

and studied there two and a half years. He lost faith in the R. C. doctrines, and left the monastery. He strolled into a Presbyterian church, where for the first time he heard the Gospel preached with faithfulness, plainness and power. The result was his conversion and his reception into the membership of the church. The young man was fast drifting into infidelity when he heard the genuine Gospel and was saved. Oddly enough he had picked up a Bible but the authorities of the monastery tore it into pieces.

Of other converts from among the priesthood, it says:

Gavazzi still teaches and preaches in Rome with wit, eloquence and power. He is a veteran of a thousand well-fought battles. Count Campello is holding on in the right way.—Father McGlynn has thousands of Roman Catholic hearers day by day while he deals out to them very fierce and pungent denunciations of the Pope and his subordinates.—Father Donnelly is a convert of eminence, now a Baptist minister.—So is Father Scully.—Father Miel, a distinguished Frenchman, is another convert.—So is Father Arrighi.—Father Chiniquy is still to the forefront. It is intimated that he has given up his pastoral charge and will henceforth devote himself to lecturing.—Father McFaul is now a Methodist minister. He is one of Father O'Connor's converts.—Father Proth is another convert, who is now a minister of the Protestant Episcopal Church. He has formed three congregations of Belgians in Wisconsin.—Father Devarre, recently a priest in Quebec, is now a Methodist.

Obligations To The Church.

Each church member under obligation to the church general. He has come into fellowship with all believers in Christ. He has become one of the great body which is united in Jesus. In common with all believers he has been saved from the dreadful consequences of sin. He and they have the same hope, the same Saviour, the same life, the same sanctification, the same heaven. They and he are united to each other in their union to the Saviour—as closely united as the members to the body and that to the head. Does not the same heart throb beat in each? Is not each breast the temple for the same inhabitant? Do not each live through the same life? And is it possible that relationship so near, so without a parallel intimate, involves no obligations? And yet it is not a fact that Christians of different names and creeds practically set these aside by their decided non-Christian intercourse, and scarcely dream of fulfilling them further than they spring from the common duties and courtesies of life! The obligations of love and Christian fellowship are upon every one upon whom the grace of God has come. The commands to cheer, and to help, and to comfort in the gospel, are just as binding in this particular as elsewhere, inasmuch as all are believers upon the same Lord and are brethren. One thing church members ought to forget, or perhaps, more properly, ought never to imagine, that is, that they, a secluded and special company, are favored with light and with privileges above their fellows, and have nothing in particular and in common with the Lord's people who profess other creeds, who believe God's word to be different from what they believe it to be. One thing church members ought to bear in mind, that is, the Lord has saved other people as well as they; the Father and the Spirit rule in the hearts of other people as well as they, and the Saviour's command "that ye love one another" is not restricted by sectarian lines. Now, this is not mere sentimentality, this is a fact; and it may be that the writer, and it may be that those who read can affirm that a word or two in this direction is not uncalled for. The tendency is, now that the believers in Christ are so numerously divided, for each one division to recognize obligations only as they occur within itself, thus leaving the great body of Christ, other than it is represented in their own small section, unsympathized with, unprayed for, and unfellowshipped. Not thus was it with the apostles, who even through the mists of corrupted doctrine recognized and loved the converted soul. Not thus was it with the Saviour, who prayed directly for all who should believe through his word, and who, while he prayed, had surely in mind every believer as he stood represented in the multitude of divisions into which Christians should fix themselves from then till the end of the world. Let not the church member forget the obligations involved in Christian fellowship.—*Can. Baptist.*

Denominational News.

HOME MISSION FUND. Thos. O'Donnell, \$1 00 G. A. HARTLEY, Treas.

—The Independent says: "The Baptists are making rapid progress in Russia. Their views respecting baptism are quite acceptable." Russian officers and people are reported as saying, "These Baptists are all right, because their baptism is not sprinkling, but immersion." *Per contra* it is stated that Col. Paschoff, the devoted Russian evangelist, who has been often imprisoned for preaching, has been compelled, at last, by legal persecution, to leave his country.

—Of the revival in Belleville, Ont., it is said it has been unprecedented for the number of old and middle-aged persons who have been influenced by them; for the number of whole families who have been converted; for the influence of children on parents—in many cases a boy or a girl converted, having been the instrument in the conversion of father, mother and the whole household; for the number of cases of restitution; and for the sacrifices made by many at the dictates of an awakened and sensitive conscience. One gentleman doing a wholesale business of \$6,000 a year in cigars, has taken them off his shelves and peddling waggons, and abandoned the lucrative trade; and another just commenced business burnt over thirty dollars' worth of playing cards.

Christian Work And Workers.

—Evangelical Chubbuck and wife, who have worked in several parts of the Maritime Provinces, are labouring in California.

—It is proposed to establish in Bethany (the town of Mary and her sister, Martha, where the Lord raised Lazarus from the dead) a home which shall form a centre of Christian work. The village has to-day about five hundred inhabitants, who live in squalor and die in ignorance of the Gospel.

—In Ceylon, the Salvationists are producing quite an effect, and that not among the lower orders chiefly. It is reported that a number of high class Buddhists have joined the "Army," and two prosperous preaching stations have been established. On the other hand, a society has been formed in Ceylon for the propagation of Buddhism through the world by means of traveling preachers.

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DENOMINATIONAL NEWS.

REV. J. NOBLE spent a day in this city and vicinity last week. He is in very good health, and is evidently enjoying his work at Upper Hampstead.

DONATION.—The friends of Rev. G. W. McDonald assembled at the F. C. Baptist church Apohaqui, last evening (24th ult.), for the purpose of making the Rev. gentleman a donation. W. A. Erb was elected chairman and W. J. Wetmore secretary. The amount of \$30.01 was raised, and presented by the chairman in a neat speech. Rev. Mr. McDonald fittingly responded. Brief and appropriate addresses were made by Joseph Reicker David Long, and Robert Williams, and music was furnished by Mrs. Long's S. S. class. A pleasant evening was spent by all.—*Sum.*

S. S. CONCERT.—On Sabbath 29th ult., a S. S. Concert was held in the F. B. meeting house at the Narrows, Q. Co. It was at the close of the Bible class, which was begun in December last under the oversight of an efficient staff of officers, the more prominent being Bro. Phillip White, President, and Bro. T. M. Todd, Teacher. The Secretary's record showed that the attendance had been large. . . . The concert exercises were conducted by the President; there was singing, and prayer by Rev. T. W. Carpenter. The class was examined in the lesson for the day, acquitting themselves well. After this, Bro. White, in a neat speech, presented Bro. Todd, on behalf of the class, with a beautiful book of poems. Bro. Todd was much surprised, but made an appropriate reply saying how much he enjoyed working with Bro. White, and speaking highly of the general deportment of the class.

This part of the proceedings over, recitations followed. A large number took part all of them in a worthy way. Among them was the youngest platform speaker I ever saw, Walter White—in his third year.—A very interesting dialogue by Bro. Todd and eight young ladies was much enjoyed, both for its moral and religious tone and the excellent manner in which it was given. A number of speeches followed, and then the entertainment closed, the people evidently much pleased. . . . We were a good deal disappointed that our pastor, Rev. W. H. Perry, was not present; he has always been so prompt before; we trust he is not sick. . . . We were favoured with the presence of Rev. T. W. Carpenter who preached for us in the morning a good sermon. His many friends here were glad to see and hear him.

THOS. O'DONNELL.