

TERMS, NOTICES, ETC.

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Religious Intelligencer.

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

WEDNESDAY, MARCH 27, 1889.

—WRONG-DOING. The wrong-doer is the one most grievously hurt by wrong-doing. No one can injure another without inflicting a deeper injury on himself.

—THE MISSIONARY SPIRIT. This is the missionary age. The Church now, more than ever before, is realizing its responsibility and privilege in the evangelization of the world. Christians are being more and more deeply impressed by the truth that work for the salvation of the uncared for and the heathen is necessary to true spiritual life in the individual and to the prosperity of the home churches. The missionary spirit is the spirit of Christ. Dr. Duff: "What is the whole history of the Christian Church but one perpetual proof and illustration of the grand position—that an evangelistic or missionary church is a spiritually flourishing church; and, that a church which drops the evangelistic or missionary character, speedily lapses into superannuation and decay?"

—INFANT BAPTISM. The *Lutheran Standard* utters this plaint:

It is a deplorable fact that so many of the Protestant denominations so sorely neglect the ordinance of infant baptism. The Northern Presbyterians last year reported 6,543 congregations, but only 23,869 infant baptisms, or on the average, fewer than four in a congregation. This neglect is seen from the fact also that no less than 18,799 adults were baptized during these twelve months. Among the Southern Presbyterians, matters stand even worse. They report 2,280 congregations, but only 5,155 infant baptisms and 3,582 adult baptisms. This phenomenon can be explained only on the ground that they see in baptism not a means of grace, but only a venerable ceremony of the church without intrinsic importance or value.

Upon which the *Christian Standard* makes this comment:—"If the ministers in these churches could find in the New Testament a command to baptize infants, or an example of infant baptism, or anything from which its existence in the days of the apostles could be certainly inferred, the number of such baptisms would increase at a tremendous rate. But as none of these can be done the practice is decreasing. Faith in it is dying. Infant baptism is 'only a venerable ceremony without intrinsic importance or value.' The practice of it ought to pass away and that right speedily."

—SURE ENOUGH. A Karen convert visiting the United States, was asked to address a missionary meeting and urge the people as to their duty to send and support more missionaries. After a moment of thoughtful silence he replied, with evident deep emotion, "Has not Jesus Christ told them to do it?" "Oh, yes," was the reply; "but we wish to remind them of their duty." "Oh, no!" said the Karen; "if they will not obey Jesus Christ they will not obey me."

—WHO ARE "DULL"? One of the chief pulp attractions in London just now is Rev. Mr. McNeill, a Presbyterian. He seems a good deal like Spurgeon in his plain way of saying things, as well as in fervour. In his opening sermon, referring to the complaint sometimes made that preachers are dull, he said,—"The fault is not that we are poor preachers, but because you are mighty poor stuff to preach to." It is true in more places than London.

—EMOTION. To some people feeling is everything. If their emotions are stirred they regard themselves as having much religion, though the feeling may last but an hour. They are ready to condemn every one, however godly in life, who is not emotional. Of these people Bishop Vincent says,—"They covet moods and states of feeling. They revel in songs and prayers and halleluiahs. The thrill of sentiment and the warm currents of emotion are 'the all and the end' of religion. Such saints forget that mere mental exhilaration and good feeling may coexist with carnal hearts, selfish aims and utter worldliness of temper."

—AN ILLUSTRATION. In connection with the selected article on the first page about "Indulgences," may be mentioned the fact that Pigott, the perjurer and suicide, notorious in the Parnell case, was evidently a firm believer in the virtue of "the scapular."

After his death, by his own hand, there was found next his breast a scapular with the letters 'I H S' and a Cross. In his own way, there is no reason to doubt that the man was most devout in his religious observances. Unhappily, we do not want for examples to show that it is possible to be scrupulous as the Pharisees of old in mere observances of ceremonial rights or adherence to formal creeds and confessions, and yet to act as though the mind were blind to the distinction between right and wrong. It is a question whether formalism of either kind does not frequently tend to produce this blindness, or at any rate to prevent the opening of the eyes. With a purely spiritual conception of religion—a conception which makes religion synonymous with duty and self-sacrifice—it is impossible for such inconsistency to exist. The instance of Pigott and his scapular brings to mind the highwayman in the time of Charles II, of whom it is told that when on the scaffold paying the penalty of his crimes, he comforted himself with the remembrance, and entertained hope because of it, that he had never entered a church without taking his hat off.

Arrears of Salaries.

The *Presbyterian Witness*, writing of the death of a worthy Presbyterian minister who had for more than thirty years faithfully ministered to a large and difficult pastorate in Nova Scotia, mentions that the arrears of salary due him amount to about \$2,000. His promised salary was never large, and if it had all been promptly paid, he would have had none too much for his necessities. Our contemporary urges, and very properly, that the people should now pay the arrears to the fatherless children. It is certainly to be hoped that they will do so; and they might very well add a considerable sum for interest and as a compensation for the straits to which the good man was, doubtless, often put because what was due him was not promptly paid.

This habit of allowing the minister's salary to go unpaid is more general than perhaps many know. We read recently in a western paper a statement of some cases very like the Nova Scotia one alluded to, except that the ministers were still living and labouring among the people who are so careless about keeping their obligations. For instance, the pastor of a Congregational Church in a wealthy country district in Ohio had in nine months received only \$130 of his stipulated salary; another, with a promised salary of \$800 a year, was short \$750 at the end of the second year. These are but sample cases; similar ones can be found in nearly every denomination everywhere. We have no doubt many of our own ministers could tell quite as sorry stories, possibly ones with even worse features. We fear there are old ministers in more than one denomination who, now unable to engage actively in the work of the ministry, find themselves sometimes in sore need, which they would not suffer if they had what has been withheld from them of stipend by churches they have faithfully served.

The carelessness of churches in this matter is evil, seriously evil; there can in no case be a valid excuse for it. The wrong it inflicts on those who suffer from it, how much their minds are distracted, how sorely they are embarrassed, and how they are weakened and hindered in their work, none but those having experience can know.

Nor are the evil effects suffered alone by the wrongly used ministers. The churches themselves are serious sufferers too, though they may not know it, or, if knowing that they suffer, may not attribute it to their own unjust conduct. It is more than surprising that professing Christians can allow themselves to be guilty of what does not deserve to be called by any softer name than dishonesty. To expect to have true spiritual life, and be aggressive and prosperous Christian

organizations under such circumstances is vain.

That, in a degree, ministers are sometimes responsible for this state of things is, we think, true. They have not as faithfully as they ought taught their people their duty in supporting the ministry and other means of grace. There is no Christian duty that more needs to be clearly set forth, supported by Scripture teaching, and urged by loving persistence, than this.

Work Among Roman Catholics.

The *Converted Catholic* is the name of a monthly published in New York by Rev. Jas. A. O'Connor. He was once a Roman Catholic priest, but was converted, and is now devoting himself to work among his co-religionists, seeking to lead them into the light. He has been about ten years at this work in New York city, and has met with considerable success. His magazine keeps its readers informed of the work, its difficulties, success and needs.

About two years ago a missionary society was organized, the society being known as "Christ's Mission, for the Conversion of Roman Catholics." The Board of Directors of the society is composed of well known gentlemen. Under the auspices of the society evangelistic services are regularly held in a hall on Sixth Avenue, and much good has been done by them.

Catholics are especially invited to the services, and they attend in large numbers. They learn that prayers to the Virgin Mary and saints, pictures and statues, and belief in Purgatory and the power of the priesthood to forgive their sins, cannot save them, but that salvation is from God directly through Jesus Christ His Son, by whom they have access unto the Father. Many conversions have taken place every year, including several priests. Last year were sent two converted priests to Princeton Seminary to prepare for the Gospel ministry. Many other priests, spiritually minded men, would come out of the Roman Catholic Church if they knew where to go or what to do. In the history of that Church in the United States it is claimed there was never so much restlessness among her clergy and rebellion against her doctrines as at present.

The Board of Trustees now desire to obtain a building where the various departments of this work can be concentrated—preaching on the Sabbath, prayer meetings and conferences on week-days, and a temporary home for priests who leave the Roman Catholic Church and have no place to go to, no friends to receive them. Such priests are in a peculiarly sad condition. With such facilities for work as a Mission Building would afford, much more could be accomplished, and the work would be placed on a permanent basis.

The work has the endorsement of the leading ministers of various denominations in New York, and is such a work as deserves the sympathy and prayers of Christians everywhere.

Religious Cranks.

Ever and anon somebody with a curious, if not crazy notion, sets out to reform the religious life of Christendom. And the hobbyist, no matter how absurd or, as in some cases, revolting his theory, never fails to get a following, larger or smaller. The following are some of the latest of which we have heard.

The people who very modestly call themselves "The Army of the Lord," have not yet, so far as we know, secured any followers on this continent. They have had quite a following in England, but are said to be declining. Of them the "Christian Inquirer" says—"The laying of children bound hand and foot on the altar is one of their favorite ceremonies. On a recent Sunday at Brighton, one of the poor things, a little girl, fainted, and the brothers and sisters prayed over her as though she were dead. No restoratives were applied, 'because she was a divinely given picture of the condition of the church!' Some of the proceedings are said to be too profane and hideous to bear description."

In Illinois and Minnesota there is a sect which believes that a young man, about 20 years old, born in Kansas, is the second Christ. His name is Schemenfurth, and he lives now in Illinois. He writes frequent epistles to his little groups of followers, and they accept his teachings as of equal authority with the Bible. They claim that where the Bible speaks of the bride and the groom, meant Jesus Christ as the groom, and the mother of the second Christ as the bride. The Bible, he says, when it speaks of this matter, certainly means that some one person is the bride, and that person must be a woman. The woman must be absolutely filled with the spirit of the Lord. These believers have no name, no organization, but are simply followers of the new Christ—Schemenfurth.

In Missouri, at a small place called Bonne Terre, a man named Nelson, hailing from Virginia, has started a new religious notion. He claims to administer three baptisms, which are thus described by the *Baptist Flag*:—"He takes his deluded subject down into the water, and has him kneel, and bows him under the water, face foremost, in the name of the Father. He then takes him out of the water on the bank and has him stand upright, and extend the arms in the form of a cross, to represent the crucifixion, while he sprinkles him with wine, which he calls 'the blood of the New Covenant,' for a second baptism, in the name of the Son. And, finally, he has another performance by prayer and the laying on of hands in the name of the Holy Ghost, which he calls baptism, to give life. He thus pretends to save sinners by these three foolish performances, which he foolishly calls baptism. Yet, in spite of this egregious nonsense, he has gained a few followers. He is, doubtless, trying to become the leader of a new denomination."

In last week's paper we mentioned the fact that a woman in Pennsylvania was leading a movement, the chief belief of which is that the world's destruction will take place in 1896, and that exactly 144,000 persons will be saved, not one more or one less.

The *World's Crisis*, which has, we think, made prophecies before about the same thing, is at it again just as confidently as though it had never failed. It does not give the world so long to live as the woman mentioned above. It claims that all the events to occur before our Lord's second coming have been fulfilled, and that His appearance may be looked for any day in this year. This is the high-sounding way in which it speaks of what is and what is to be:—

"As our great, tumultuous, heedless, defiant world surges on toward the fateful termination of its tragical career; as the long, unswerving lines of inspired prediction focalize; as the special premonitions file into line and silently pass by till not another remains to appear; as the graphic scriptural pictures of State and Church, immediately antecedent to the end, round into completeness before all eyes; as earth and heaven, sea and land clasp hands in solemn expectancy; as near and nearer still angels of coming doom flash their black wings in the fabled air; as the veil between temporal and eternal things, worn thin by the incessant chafing of the ages, trembles with the breath of final scenes, each year, each day, each hour becomes more interesting, more solemn, more imposing, and the question 'What next?' is no longer the flippant, careless inquiry of vaunting curiosity, but breaks in upon the babbling tumult as the voice of God. And well may we pause, and, turning our eyes afresh toward the sacred pages, ask ourselves, 'What may we look for in 'Eighty-nine?'"

CURRENT TOPICS.

EXTRADITION.

The Extradition bill introduced in Parliament by Dr. Weldon, M. P. for Albert Co., has excited a good deal of interest. It provides for the return to the United States of criminals guilty of embezzlement, counterfeiting, bank-swindling and like offences, who have sought refuge in Canada. Attempts have been made by Canada to have the Extradition Treaty amended to include all these fellows, but for some reason the United States Government has not evinced a readiness to cooperate in the matter. Dr. Weldon's bill says in effect that we do not want their criminals even if they are unwilling to surrender the Canadian rascals who seek shelter in the United States. The bill is one that most commend itself to every good citizen, and it should become law. It is said that strong influences are being used to defeat the measure, and that the colony of Yankee Swindlers who have found refuge here are ready to spend much of their stolen money in opposing its passage. In introducing the bill, Dr. Weldon made a fine speech, saying these amongst other things:

"I, as well as any respectable man in the Dominion, am suffering from the facility with which a thief, or blackmailer, or briber, or embezzler can find a refuge here. I go to a hotel, and the chances are that my name on the register is preceded by that of some well-known American boodler or defaulter. In the dining-room, the chances are that I am put at the same table with this thief. I ride beside him on railroad cars, he sits in the galleries of this House, and mixes with my family and friends; he lobbies in the halls of legislation; he is omnipresent, leers into your face and obscures his unsavoury personality and worse character at every turn you make; he occupies a box at the theatre, while you sit in the stalls; he obtains control of important manufacturing interests and becomes a director in corporations chartered by the Dominion or provinces; he is a social pariah, a national disgrace, a menace to our institutions, and a temptation to our clerks, our business men, cashiers, bank officials and our children to do wrong and live in luxury on the other side of the line, safe from pursuit and punishment."

CATHOLIC ENCROACHMENTS.

The Jesuits' Estates' matter continues to be warmly discussed in the Ontario and Quebec papers, and also in public meetings. There is, of course, great diversity of opinion as to what ought to be done. There is much denunciation on either side of the question. The "Guardian" correctly expresses the feeling of those who take the moderate view, when it says, "We do not want to see the Protestants and Catholics of this country arrayed against each other in hostile political factions, as they are in Ireland. But we do want to see such an expression of patriotic public sentiment as shall prevent Jesuitism being nourished and fostered in Canada; and as shall also prevent all special favors and advantages to the church of Rome, or any other denomination. Our motto must be, 'Equal rights and no favoritism.' The *Canadian Baptist* says:

We are persuaded that the time is at hand for determined action on the part of British Canadians against the encroachments of the Roman Catholic hierarchy. And who shall say that many even of the down-trodden and priest-ridden French Canadians, who are no doubt becoming somewhat conscious of the burdens they have long contentedly borne, might not be encouraged by a vigorous British Canadian resistance to Jesuitism and Ultramontanism to co-operate in a struggle for civil and religious liberty.

THE BLACK SHEEP.

In the House of Lords there are some men who are no credit to the body. There is a growing desire to get rid of the unworthy fellows. But how? is the question. Last year two measures were introduced with a view to the improvement of the Lords; one was for the creation of life-peers, and the other for the purification of the hereditary Legislature. They reached the House of Commons, but there perished. Lord Carnarvon, who seems very anxious to turn out the black sheep, proposes to bring forward again the bill which is aimed at those who are regarded as a disgrace to the House. The *London World* says:

Before his peers he argued very rightly, the other day, that in the case of such a body as the House of Lords public and private character are closely bound up with one another, and that if the House does not rest on the good character of its members, it is a 'baseless fabric.' Lord Rosebery supported Lord Carnarvon by reminding his hearers that the Constitution now rests on a democratic basis, and that public opinion is, in these days, bound to be respected even by those who do not appeal to it for votes. Earl Cowper pleaded that the black sheep do not beat very loudly, and Lord Salisbury intimated that they were very few in number, and challenged any one to make a list of them. Still the Prime Minister promised in a half-hearted sort of a way to assist Lord Carnarvon, who will in due time produce a brief measure 'the purport and course of which will be curiously watched by an outside public that is much more alive than the House of Lords itself to the stains on its escutcheons."

HIGH LICENSE.

Rumblers and their friends and followers always want another law than the one in operation, whenever the existing one is being enforced. But so soon as a new one is put in operation, they proceed to violate that as persistently as they violated its predecessor. There is no law which rumblers will not violate, if they get a chance. Just now, feeling the pinchings of the C. T. Act, they talk much about a High License Law, and endeavor to show how much better it would be. That is the way the St. John rum crowd did when they wanted to defeat the C. T. Act. They succeeded in defeating it; the new License Law came into force; and ever since they have been violating, fighting and defying it. The worst of it is that some very good temperance people allow themselves to be deceived into the belief that a License Law would be preferable to the C. T. Act. It is a most absurd belief, though many are, doubtless, quite sincere in holding it. Read what *Zion's Herald* says:

High license is an old and discredited humbug, which ought to deceive no sensible person at this late date, and probably does deceive only those who wish to be deceived. It is a blind rather than a valid reason, very agreeable to the liquor-dealers and their friends, the license politicians, but very little in harmony with the convictions and wishes of the sober and reliable part of the community. What better is high license than low license? It brings a few dollars more into the public treasury; it is no aid to temperance. It masses the business, makes the dive or hell a little bigger, and arranges to grind up a hundred instead of twenty victims a year. A thousand-dollar license furnishes itself with all the modern conveniences and even luxuries of crime, and sets up in a palace of death. Does any real temperance man wish to see opened in his city or town such a gilded temple of Bacchus? If you must have liquor sold, the meaner the sty in which the horrible and beastly business is done, the better. We have long been trying to cut off the dog's tail inch by inch without curing his madness; let us now use the broad axe, to make the excision close to his ears."

REVIVALS.

—A good revival has been in progress at Wolfville, N. S. A number of students in the College, Academy and Seminary have been converted. Rev. Isaiah Wallace has been assisting the pastor, Rev. Dr. Higgins. At last report twenty-eight had been baptized.

—Bro. Thos. O'Donnell, writing of the work of grace which Bro. Mott reports in the department of Denominational news, adds: "The Baptist Church of Cambridge, Narrows, is having a good revival. Rev. M. P. King, pastor, has baptized twenty-three. It was an impressive sight to see each of the last three Sabbaths baptism administered at the same time on either side of the Narrows. There is a general awakening all over this district. At Thornstown, Jenaseg and at Mill Cove brethren are labouring, and God is crowning the labours with success. May He more abundantly bless them."

—Evangelist Chubbick, who has laboured in several places in these Provinces, has just closed a successful series of meetings in South Boston. Numerous conversions are reported.

—The Philadelphia Presbyterian says:

We cannot resist the impression, and surely we do not wish to, that a day of favor to the church has fully come. Not for many years have we been called upon to chronicle such large ingathering into the churches as within the past few weeks, and the good news continues to come in. We open our mail every morning expecting to hear of churches revived, and men and women won to the service of Christ. These are the most heartening words that ever come to our office, and we send out the news again with the persuasion that it will be received with joy in a thousand manses and homes. It is a day of gladness in many churches. "Jesus of Nazareth passeth by." Sound out this word to all—to those who know his willingness to heal and save, and to those who sorely need his healing grace. "Let him that heareth say, come," and "whosoever will let him take the water of life freely."

There is no news we publish more gratifying than that concerning the revival of God's work and the ingathering of souls. We hope our friends will send us all the news of this kind they can.

DENOMINATIONAL NEWS.

KEWICK, YORK CO.—The Lord is blessing the labours of Rev. Wm. Downey in the Kewick section of his pastorate. There is now holding special meetings. There is a good and steadily increasing interest. Last Sabbath thirteen converts were baptized. He is hoping for a much larger ingathering.

REV. J. J. BARNES is kept busy on his Victoria County pastorate. He is quite far removed from any of the ministers of the denomination, but he keeps diligently and cheerfully at work. The seed he is sowing is sure to bear fruit.

A. C. THOMPSON.

Petitcodiac, March 22nd 1889.

NARROWS, Q. CO.—Yesterday 17 inst was a good day in this place. Nine followed their Lord in the ordinance of baptism. At the close of the evening service ten united with the church. I have held meetings here for three weeks, resulting in twenty-one being baptized and twenty-four being united with the church. I shall continue here for a few days more at least, after which I will go to Jerusalem. I had intended commencing special meetings in Jerusalem the first of this month, but coming to this place to attend my regular appointments I found it necessary to continue for a short time, and God has abundantly blessed the labour. I have the pastorate of this church and the New Ireland and Jerusalem churches. I trust that God may bless them all.

O. N. MOTT.

FROM REV. R. FRENCH.—As it has been some time since I sent you a communication I thought it would not be amiss to address you a few words at present. Immediately after the Yearly Meeting I paid a visit to Upper Gagetown. The Brethren were glad I came, as they had been without a minister a long time. When I left they wished me to soon return, and I did so. We had some excellent meetings. They supplied me with a number of useful articles, especially useful as winter was coming on, and for which I was very grateful to them. Returning to the city, I soon after visited Sussex, and Penobscot; the people of the latter place treated me with Christian kindness. I then went to Petitcodiac. The Rev. A. C. Thompson, being away on a visit, I remained there over Sabbath, and we had some excellent meetings. I called at Norton and Middleland, after which I returned to St. John. I then visited Carleton twice, and Waterloo Street a number of times. The Church at Waterloo Street is working well and doing well. I enjoyed myself in all these places. I went a second time to Petitcodiac, and thence with Bro. Thompson to Coverdale, and assisted him in his revival work there. Bro. T. treated me very kindly. The people all around think much of him. The roads being so bad at Coverdale, was a hindrance to the meetings, yet a great deal of good was done. I returned to Petitcodiac and then to Butternut Ridge where I remained a