

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.

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Religious Intelligencer.

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

WEDNESDAY, MAY 22, 1889.

—ABOUT SO. The "Crisis" expresses the belief that "a scolding preacher is a religious pest." It is a strong way of putting it, but is not very far astray.

—NO MORE OF THEM. Post Master General Wadmaker of the United States says there shall be no more rum-sellers in Post Offices, and no more Post Offices in rum-shops. This is good, and worthy the Christian man who is at the head of the Postal service of his country.

The same rule needs to be applied in Canada. We do not know that there are many Post Offices in rum-shops, but there are some, Fredericton Junction for instance. Such a thing should not be allowed a single day.

—DOING GOOD. Subscribers frequently write us words of cheer. Some tell of good received from reading the paper, and some tell of efforts to increase the number of its readers. A lady, sending two new subscribers, says:

"It appears to be my duty to open correspondence with you, as I have two new subscribers to send. * * * I was hungry to do some good, and I felt that I had done some when I got these subscribers for our denominational paper. I may get more."

—CONSECRATION. God calls men to consecration. He would have them devote themselves and all they have to Him, to be used by Him for the furtherance of His wise and gracious purposes. It is a great and chief duty. God's right to demand this consecration will not be questioned. The Apostle urges two considerations, mercy and redemption; "I beseech you, therefore, by the mercies of God," and "Ye are not your own, ye have been bought with a price."

—UNSEEMLY JESTING. The Apostle, exhorting the Ephesians to avoid uncleanness, includes in his admonition foolish talking and jesting. What would he say of the habit, all too common in these days, of making jests on scripture and sacred subjects generally. Some who have fallen into the evil habit may not know just how great an evil it is, and how much harm it works. It is certainly no mark of superior wit, nor of a high order of ability. And it is difficult to understand how any thoughtful and prudent person can do it. Of the effects, it is well said that "it degrades religion in the minds of the ungodly. It destroys conviction in the minds of those who are not far from the kingdom of God. It wounds the feelings of those who love the cause and the word of God. It deadens the religious sensibilities of those who indulge in it."

—JOHN BRIGGS'S OPINION. John Briggs, not a great while before his death, remarking on the condition of the children of England, said he had noticed a great improvement within a generation. He said they are better clothed than they used to be, and better fed, and they also enjoy better health, the rate of mortality among children having been greatly diminished and a larger proportion of them growing up to manhood and womanhood. And he attributed these results, in large measure, to the influence of the Sabbath-schools. He felt convinced, he said, that no field of labor, no field of benevolence, had yielded a

greater harvest of good to national interests and to national character than had the institution of Sunday-schools.

—THE OLD PATHS. "The novel sight of a baptism by immersion, performed by an Anglican clergyman, was witnessed at the College street Baptist church last Saturday, when a young lady named Mowat was baptized by Rev. J. F. Sweeney, of St. Philip's church, Spadina avenue, according to the Baptist form. The young lady will be connected with St. Philip's church, but desired baptism in the manner told. Only a few intimate friends were present."—Toronto News.

Upon which the Canada Baptist remarks,—

The "Baptist form," as our contemporary puts it, is endorsed by Bishop Ellicott, Dean Stanley and other leading scholars of the Episcopal Church, as their writings prove. It is also in accordance with the practice of that church in its earlier history, as the Prayer Book provides and the large baptisteries of some of the oldest churches in England clearly attest. The candidate in this case is in the old paths of her chosen church, beside following the "form," preserved in its primitive integrity by Baptists.

—CAN IT BE? The Halifax Witness says that the following advice and command was recently given in a Catholic church in Cape Breton: "Burn Protestant books; if you are afraid to do so, bring them to me, and I will burn them." Is it not too late in the day to give such advice, or to utter such orders?

—A BEAUTIFUL THOUGHT. A new thought, suggestive and beautiful says "Zion's Herald," falls under our eye. Divested of all beauty of dress, it is this: There has been one life on the earth in which there was progressive development from the cradle to the cross, but one only. The true Christian-life is the life of Christ looking backwards-way. Beginning with the cross, the Christian receives cleansing by the precious blood and regenerative life through faith in Christ Jesus; "and then going on from the cross backwards to the cradle, there should be a progressive growth of the child-like spirit that will end by leaving us trusting all our weight in the Everlasting Arms as a child reposes in the arms of its mother."

—NOT OVERSTATED. It is often charged against temperance people that they overstate the evils of the drink traffic. Our own belief is that it is impossible to overstate them, they are so great and appalling. But here is the testimony of one who is not known as a temperance advocate, Judge Hawkins, one of the most eminent English judges. For years a leader at the English Bar, and now one of the most highly esteemed judges of his country, he has had the best opportunities for seeing the crime caused by drink. He says:

When I come, he said, to look through the calendar, and when I see the number of cases which have been committed under the influence of drink, I cannot help saying a word or two on that subject. Every day I live the more I think of the matter, and the more firmly do I come to the conclusion that the root of almost all crime is drink, that revolting tyrant which affects people of all ages, and of both sexes; young, middle aged and old; father and son, husband and wife, all in turn become its victims. It is drink which, for the most part, is the immediate and direct cause of those fearful quarrels in the public streets at night which terminate in serious mischief, or some other outrage. It is drink which, for the most part, is the incentive to crimes of dishonesty. It is drink which causes homes to become impoverished, and traces of the misery which it causes are to be found in many a cottage denuded of the commonest articles of comfort and necessity, which have gone to the pawn-shop simply to provide for that hideous tyrant, drink. I believe, knowing what I do, and having by experience had my attention drawn to it, that nine-tenths of the crime in this country is engendered inside the doors of the public houses.

—SABBATH OBSERVANCE.—Sunday traffic on several United States Railroads is being lessened. The movement began with what are known as the Vanderbilt lines, and now some other roads are following the good example. No trains over than those containing perishable goods and the like are to be moved on the Lord's day. It is expected to reduce the number of men employed on Sunday fully fifty per cent., and after a little perhaps more. This movement for Sabbath observance is certainly a good sign.

Every-Day Piety.

There are some Christians who seem never to be able to find a place quite large enough in which to do their duty. They are anxious to perform great works, and they await, not always seek, opportunities for such large service.

Every man should seek to glorify his Redeemer to the extent of his ability and opportunity. But many fail to do so, because they neglect the private, humble and arduous duties

which make up the most of life. The importance of living to God on common occasions and in small things needs to be better understood.

Daily piety is a more difficult, a more genuine piety than that which adorns great occasions. It requires less piety, we verily believe, to be a martyr than it does to love a powerless enemy, to look upon the success of a rival without envy, or even to maintain a perfect integrity in the ordinary business affairs of life. It requires less piety to be a faithful Sunday-school teacher than it does to be faithful in the constant lesson of precept and practice which is being taught at home to the children or to brothers and sisters. It requires less piety to be active and earnest in the prayer-meeting and in the church than to be faithful and earnest in the practice of one's private devotional exercises.

The nature of spiritual life is such that our characters as Christians accomplish their stature by growing, and all the offices of life, civil, social, and domestic, are contrived of God to be the soil, as Christ is the sun, for such a growth. This, in fact, is the grand philosophy in the structure of all things, and accordingly there never was a beautiful, perfected character in the sight of men but has become so by the filling and adorning of the private and humble duties and occasions of a daily life. It is useless, then, for us to attempt to work out a Christian character by a religion of Sabbaths and birthdays, of prayer-meetings and Sabbath-schools, of revivals and contributions. These things ought we to do but not to leave the other undone. The plan of healthful growth is that which is watered in secret, trained up at the fireside, and strengthened in the daily exposures of business and social life, and to which the revival, the prayer-meeting, and all the ways of Christian usefulness and activity come as the recurring spring and the copious showers, true sources of strength and growth, but by no means that on which its life most depends or by which its growth is most speedily developed.

And so unchristian failures and delusion occur in the humbler duties of life. If the history of sad falls, too common in these days, were known, without doubt it would be found that these men had reserved their piety for those exercises, public and private, which are immediately religious, and so a wide door was opened in all the common ways of life for Satan to break in and take them captive. Just as if it were enough in the time of flood to dike the higher points of ground while leaving the lower.

However this may be, we may feel assured that an every day religion, one that loves the duties of our common walk, one that works in all matters and improves all opportunities, will be best and most healthily promote the growth of church and the power of the gospel. We are convinced that no greater blessing could come upon Zion than that Christians, while abating nothing of their zeal for and activity in the many ways of usefulness open even to the humblest, should give themselves to renewed personal consecration and to fidelity in the least as well as in the much.

Faith Healing.

There has just been a convention in Toronto under the auspices of what is called the "Christian Alliance," of which Dr. Simpson of New York is the leading spirit. The alliance gives much attention to "faith healing." There was, of course, a large attendance, many being very devout believers, and quite as many or more being merely curious to hear and see what was said and done. Many testimonies, some of them somewhat strange, of the healing received by faith were given.

That the prayer of faith may have and frequently does have much to do with the healing of the sick, no Christian doubts. But we cannot help believing that such teaching and statements as are given in the "Christian Alliance" are far beyond the warrant of the word of God, and are dangerous in that they are misleading.

—LARGE BAPTISM.—Our revival notes last week contained reference to the great religious interest amongst the coloured Baptists of Richmond, Va. A later report tells that on Sunday 12th inst., 300 converts were baptized in the James river. The enthusiasm of the coloured people is said to have been very great. Three ministers, the chief among them being the widely known Rev. John Jasper, administered the ordinance. An immense crowd witnessed the baptisms, one reporter estimating it as high as 20,000.

CURRENT TOPICS.

HOW TO SECURE BETTER SUPPORT.

Following up an article from which we quoted two or three weeks ago, the Religious Telescope makes some suggestions about how to secure better support for the many ministers who are having a hard struggle and whose work is less efficient because of inadequate salaries:

1. We must teach our people the need of a better support for their preachers. We do not believe they should look upon them as lords over the church,—far from it,—but to esteem them highly for their work's sake. Many of our people do not see the necessities of the case. From the farm and rocks and all about them they realize their food and household support, and spend but little money. They do not estimate that for all this the preacher must pay every cent in cash.

One of our well-to-do farmers wonders what the preacher and his family do with all the money they receive, when that very farmer consumes in his household, with all his economy, three and four times what the preacher receives.

Our people are a good people. They love their pastors. They give them many things, especially on our rural charges, with much joy; but they do not see the real condition and needs of a pastor, who gives himself wholly to the work of the gospel.

2. We should have better system and greater diligence in our method of collecting the pastor's salary. A preacher can not live a year on credit or on the wind. He needs money promptly. Many of our preachers are often sorely pressed for money, when a little promptness and zeal on the part of the church would give relief.

There is in all ordinary cases no plan so good as to pay every week. Churches and persons who contribute every week usually do more, and more easily, than those who use any other plan.

3. We should have more and better teaching in the home and Sunday-school, and from the pulpit on the duty of benevolence, and uniform and cheerful and liberal support of the cause of God. The people should be taught what the principles of the gospel are touching these matters. We do not mean scolding, growling, begging, sour, money sermons,—not so,—but plain, earnest, tender, Christly truth, showing the demands and opportunities of benevolent contribution. We have depended too much on worked-up, spasmodic fits of good feeling for money-getting. We want more giving from principle and intelligent understanding of the needs of the church and of personal obligation.

As surely as God calls a man to preach the gospel the very best he can by every reasonable and earnest use of all his faculties and powers, so surely does God call the church to support that preacher to the very same degree. Will every member of the Church ponder that statement?

COUNTING THE COST.

Writing of the defeat of the Canada Temperance Act in Ontario, the Montreal Witness says:—The defeat of the Scott Act will cause, in the counties which have rejected it, many a heart to shrink back with dismay at the prospect. Mothers and wives, who dread the temptations to which public sale exposes their loved ones, must wonder that they are permitted again to fear that at any moment the curse of liquor may shadow their lives. At its worst, where the Scott Act was even mocked, liquor was but a hidden menace to the youth of the country. It was not openly and freely exposed for sale.

There was less danger in that to the manly and the generous who would not stoop to hidden bars nor sneak into underground dens to drink. People naturally expected that the law would be thoroughly carried out. It was not. People could see the falling off in the revenue from the license. They could not count the saving in lessened ruin. The liquor party took care that they should know all about the falling off in revenue. They took no note of the lessened expenses of the county cleaned up that were in ruins before the Act. The license fees were a lump sum, and were missed from the treasury. Many were the excellent men who listened to this argument. The Act has been rejected, not because it did not do good work, but because it was fouly dealt with by men who should be ashamed to call themselves magistrates and conservators of the law, and did not, therefore, do the best work—altogether prohibit. He would be thought very far from sensible who rejected a rope that just kept his head above water, because it did not enable him to get bodily out at once, but preferred, instead, to throw it from him and drown. Those who have rejected the act because it did not give them all they hoped for are in precisely the same category. It may be that the curse is allowed in these counties as the preparation for a movement that will throw off altogether Canada's slavery to liquor. The reverse will not carry dismay into the prohibition ranks. The history of agitation shows that the waves advance and recede somewhat after every advance, but each fresh advance shows a gain until finally the world is in the flood, and men look backward only when as conquerors they wonder why it took them so many generations to achieve success in so grand a cause. Forward for prohibition! The Power behind it knows no failure. Success in its own good time is awaiting earnest efforts.

About Conversions.

It is not always easy for a pastor to distinguish between real and apparent conversions. The outward indications of a change of heart are sometimes present when no regeneration by the Holy Spirit has actually taken place. Perhaps this fact has led certain evangelists to announce large numbers of conversions where only a few proved genuine and thorough. It is evident that such announcements are often made without sufficient ground. The unworthy ambition to be conspicuous has betrayed ministers and evangelists into the folly of reporting hundreds of conversions when the abiding fruits of the revival were painfully meager. Indeed, in some cases highly-colored reports have been published where no real revival has occurred, and no genuine converts can be found. Rising or coming forward for prayers, or signing a card which reads, "I desire to lead a Christian life," are sometimes taken as sufficient evidence of conversion. A popular evangelist once requested all who believed themselves to have accepted Christ to bear witness to that fact. One arose and said, "I

When subscribers find it necessary to send Post Stamps, please do not send any higher than three cent ones. Ones and threes are the only kind we can use to advantage.

Christian Work Notes.

—Half the Nonconformist ministers of London, it is said, are Welshmen.

—Dr. Pentecost's week-day addresses to the merchants of Glasgow have been so successful that it is proposed to continue the meetings as a permanent institution.

—In one of the suburbs of Berlin, a wealthy dairyman employs six hundred men in his business. He has erected a church and provided the services of a clergyman for the spiritual benefit of his workmen.

A remarkable religious awakening is the outcome of Dr. Munhall's recent evangelistic labors in Pottsville, Pa. 563 persons handed in their names as an expression of their determination to lead a Christian life.

—Mention has been made of the fact that a private publisher in Milan was issuing an illustrated edition of the Scriptures in weekly parts, and was meeting with extraordinary success, the weekly issue having risen to fifty thousand. It is now stated that ninety thousand parts are sold each week. The publisher has made a new venture—an illustrated life of Jesus, of which already twenty thousand weekly parts are sold. To many Italians, no doubt, the Bible is truly a new book.

—The biennial meeting of the General Council of the Reformed Episcopal Church is to be held in Boston this week. The council is a delegated body, and include representatives both clerical and lay from various parts of the United States, from Canada and from England. A recent gift of \$300,000 for the work of church extension in the United States adds the stimulus of hope to other elements of interest. The legislation looked for at this meeting is regarded with much interest, especially as regards the work in Great Britain.

—All the Islands of the Samoa group—formerly more commonly known as Navigator Islands—are now professedly Christian. The first missionaries, Williams and Barff, landed there in 1830. Heathenism has entirely passed away. There are 200 villages with native pastors supported by the people. These people have done more: within the last twenty years they have contributed \$6,000 per annum to the London Missionary Society, which has in its missions there some 27,000 members. We know of a number of groups of more than 27,000 Christians in "our own highly-favored land" who have not contributed half that amount to Foreign Missions year by year. Is there not here matter for reflection?

The entire Bible has been printed in the language of these islanders. Two editions of 10,000 copies each have been sold among the people, and the British and Foreign Bible Society has realized from these sales the entire amount of its outlay—\$15,571.

—There are indications of a rising spirit of opposition to Christianity in many of the Japanese. A politico-religious society has been formed, the object of which is to discourage the growth of Christianity. A large school at Kumamoto, having seven hundred pupils, was founded in opposition to the Christian religion. This fact is encouraging in two ways. It shows the progress which the Gospel has already made. Opposition is made because there is something to oppose, and the greater the opposition the more certain is the power of the movement opposed. It shows that the Japanese are learning more fully what Christianity is. There had been a disposition to "adopt" Christianity as their religion, it being viewed as a part of that civilization they were trying to emulate. As its spiritual character is more clearly seen, the opposition of unspiritual minds is naturally aroused.

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am trusting in Jesus." The evangelist responded, "And what shall be said concerning the salvation of the soul that trusts in Christ? 'They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever.' Such a soul cannot be lost." All this is true if properly interpreted, but the effect of this response on the mind of the supposed convert and on the cause was unwholesome. To persuade seekers of religion to believe themselves to be converted is most unwise. The custom of accepting the slightest tokens of a desire to live a new life as satisfactory evidences of a change of heart is to be deplored. There is reason to fear that it is a growing custom.—Advocate.

DENOMINATIONAL NEWS.

—LOWER QUEENSBURY, YORK CO.—Rev. Gideon Swim, pastor, administered the ordinance of baptism to one candidate at Lower Queensbury on Sunday, 12th inst.

Rev. Jos. Noble made us a call on Friday. He was on his way to Stanley, where he intends remaining over two Sabbaths. He is well, and is standing the work admirably.

—REV. T. O. DEWITT was in town this week, and gave us a call. He spent last Sabbath in St. John exchanging with Rev. J. T. Parsons. He feels encouraged in the work in Moncton, and says they are steadily gaining. Bro. D. is in good health, and is enjoying his work.

—LOWER BRIGHTON, C. Co.—Rev. H. Hart writes, May 13: "I was at Lower Brighton yesterday morning. We had a remarkable season of refreshing. Bro. VanWart was present, it being his regular appointment. Things there seemed hopeful indeed. I was at Pembroke in the afternoon. Our cause there shows weakness, chiefly owing to removal of some and the death of others who have been a support in the worship and work."

—DEDICATION.—The new Free Baptist church at Norton Station, K. Co., was dedicated to public worship on Sunday the 12th inst. The ministers present were, Revs. G. A. Hartley, J. W. Clark, R. Cosman, Bro. Stults (licentiate) and the writer. There was preaching in the morning by Rev. G. A. Hartley from 1 Chron. 25:1 and John 4:24; in the afternoon by Rev. J. W. Clark from Psalm 90:16; and in the evening by the pastor of the church from Heb. 10:9.

The singing, which was excellent, was led by Wm. Heine, Miss Lottie Heine, and Miss Maggie Ellsworth presided at the organ. The church was built by Mr. Shepherd Grey of Apohaqui, and is one of the finest church-buildings in the denomination. The pulpit furniture, consisting of a handsome desk and three large chairs, is of black walnut and was built for the church by Robert Robertson of Sussex.

WM. DEWAR.

Temperance Notes.

—A Kansas City jury has given a woman \$3,000 against three saloon men who persisted in selling her husband intoxicants after they had been warned not to do so.

—An Edinburgh gentleman recalls the time when it would have been deemed nonsense to have allowed a teetotaler to get into the town council, and now that body contains twelve total abstainers.

—A Temperance speaker in Evanston Ill., recently said that one incensed town in Illinois has 3,000 inhabitants, 800 children of school age, thirty saloons, and not one Protestant or Catholic church spire. The forces of evil in this town pay \$25,000 a year for the privilege of ruining souls; while the Christian Church sends one young man once a week to preach the gospel, paying only his car-fare.

—This is putting the matter in about the right shape. Says the Chicago Daily News: "Call high license what it is, an easy way to raise a revenue from vice, but let there be an end of indulging it as a temperance or reform measure." That is a specimen of calling things by their right names. Some are very fond of having things called by their right names, how do all such like this?

—The enemies of prohibition tell us that prohibition is not enforced in Maine. And then they describe to us how the traveler asked for a drink at a hotel in the Pine Tree state, and how the landlord winked at him, and then led him by a devious flight of steps into a cellar, where, amid darkness and mystery, he produced a black bottle from under a heap of rubbish, and, having wiped out a glass with his coat sleeve, tendered a drink to the visitor. No doubt such cases occur; and it is quite likely that a man who is resolutely set on getting a drink will manage to get it. But is it not true that drunkards are made. It is not the glittering, well-lighted saloon that makes drunkards; it is the cheerful company and surroundings; it is the so-called goodfellowship; it is the insidious drink as compounded as to be a work of art; it is the demon of drink transformed into an angel of light; it is these that entrap the young, and that pave the first steps downward.—The Amendment.