

TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

Terms: \$1.50 a year, in advance. If not paid in advance the price is \$2.00 a year.

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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 a great deal of confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, FEBRUARY 20, 1889.

--LIFE is, in the main, what we make it.

--We hope to hear this month from every subscriber who has not yet renewed for 1889.

--"We need spiritual fire, not spiritual wild-fire," is Joseph Cook's way of criticizing much of what is called evangelistic work.

--Mrs. Gladstone says that her husband regards it one of his chief duties to do all in his power to check infidelity.

--You have planned some good work. Carry out your plan. Do not be discouraged; keep at it, and you will succeed.

--REVIVALS are being enjoyed in a number of churches. This is good news. May the work of salvation be experienced in all the churches. To the work, brethren.

MEDDLING.—It is intimated that a resolution will be moved in the Canadian Commons condemning the Imperial authorities for the alleged wrong treatment of Irish political prisoners. The Canadian Parliament can show its good sense by leaving Irish affairs alone.

--CONSTITUTIONAL Prohibition is being pushed. Four states—Pennsylvania, Massachusetts, New Hampshire and Nebraska, are to vote on it this year. And it is believed that it will carry in them all.

--REV. J. A. GORDON, General Superintendent of the Seminary, has been spending a few days in Carleton Co. He was in Woodstock, where he preached in the Baptist and Free Baptist churches. He went as far as Centerville and Tracey Mills. He was cordially received everywhere, and had a good degree of success in his work. We learn that he made an excellent impression for the Seminary, leaving the people knowing more about it and feeling a deeper interest in it. Bro. Gordon's going amongst the churches is sure to do great good.

--SOMEBODY has well said that "a religion that does not make a man honest and kindly and fill his heart with noble aims to help others, is not worth the having, is a delusion; and he is deceiving himself, if not trying to deceive others, and thus hypocrite."

--A NEEDED HELP. All earnest, wide awake, enterprising pastors will appreciate the correctness of this from the "Free Baptist;" "If you wish effective church workers you must have the help of the denominational paper to make them so; and the time a pastor devotes to increasing the circulation of our denominational organ is time most wisely spent as can be easily demonstrated by comparing the spiritual strength of a church where all the members take a religious paper with one where none are found."

--OSCAR'S OPINION. Oscar Wilde has not been regarded as particularly observant or of interested in things sensible and serious. Perhaps he is changing for the better. It would

seem so since in a "Nineteenth Century" article he says:

"In the English Church a man succeeds not through his capacity for belief, but through his capacity for disbelief," and it is sufficient for a man to get up in his pulpit and "express his doubts about Noah's ark, or Balaam's ass, or Jonah and the whale, for half of London to flock to his church and to sit open-mouthed in rapt admiration at his superb intellect."

It would be well if this silliness were confined to the English Church. But it is not.

--LACKS SOMETHING. In connection with the announcement that a Methodist pastor in a New York Conference has joined the Episcopal church, it is said "he will now study for the ministry."

The average Methodist minister would need to study precious little to be the equal of the average minister of the Episcopal church. But then it has to be considered that the minister of the Methodist or any other evangelical denomination who transfers himself to the Episcopal church demonstrates that he lacks something. Perhaps "study" may supply the defect, though we doubt it.

--MOODY'S VIEW. Moody is not only a devout and earnest christian worker, but a shrewd observer of men and a good judge of their worth. In a recent address he said:

"I want to tell you what I heard Dr. Bonar say. He said, 'If you hear a man all the time talking about himself, you may know that he is not filled with the Spirit of God. He is filled with his own spirit; because when a man is filled with the Spirit of God, he will be talking about Jesus Christ, and not be talking about himself.' A gentleman came to me to labor with me and get me into the 'higher life.' For an hour that man was with me, and he referred to himself more than a hundred times. It was 'I—I—I.' I can always tell whether a man has got the Spirit of God or has got some other spirit, by the way he talks about himself. The nearer I get to God, the less I will think about myself."

--F. M. BLANKS & CO. A circular letter from the Foreign Mission Executive, and blanks for lists of contributions, have been forwarded to the Clerks of Districts to be sent to the churches. It is hoped that the apportionments have been made in all the Districts, according to resolution of Conference. Will the churches give prompt and regular attention to raising the desired amounts, forwarding them without delay to the Treasurer?

--A STRANGE SIGHT. This paragraph is going the round of the religious press just now:

One of the strangest sights in this land is a Christian with the New Testament on his lap, and eighteen centuries of church history at his elbow, and yet opposed to foreign missions.

Upon which the *Christian Inquirer* very aptly remarks, "That superlative is out of place. 'One of the strangest sights' is the christian who believes in foreign missions and yet gives nothing to help them."

--ON TRIAL. The bishop of Lincoln, England, Rev. Dr. King, is being tried for Romanist teaching and practices. Lighted candles on the altar, the eastward position, the sign of the cross at the benediction, ablutions &c., are among the things charged against him. These men in a Protestant church who are so in love with the beliefs and practices of their Romanist brethren, ought, in honesty, to join that church. They should be with those with whom they agree.

--WHEN HE COMES. Some people are all the time speculating about the second advent of Christ, endeavouring to determine when it will and how, in what condition He will find the world, what the effect of His coming will be, and a lot of other things about which it is useless to worry, and about which no one has any business to even conjecture. Dr. Broadus, in his commentary, well says: "We know not when He will come—need not know, cannot know, should not wish to know. We shall be ready when He comes if we are ready always."

Discipline.

In the Bible study of last Sabbath—the story of the woman who was healed by touching the hem of Christ's garment—there are suggestions of the discipline of life, and the kindness of our Lord therein. In calling her out to declare what she had done and what she had received, to be gazed at by the multitude composed largely of unsympathetic people, He did what at first thought seemed unnecessary and harsh. But how incomplete the blessing but for that calling out. She had received what she had expected—the healing of her disease; but Christ would heal her soul as well, hence His call to her.

Timid and shrinking, fearing lest He might be about to rebuke her for having presumed to touch him, how soon her fear was turned to stronger faith and her gladness for the healing of her body became joy for the salvation of her soul.

So are all God's dealings with His children, in love, and for their greater blessing. They may not understand the meaning of them at the time; they may be sorely perplexed; but sooner or later they will know all, and bless Him for all His discipline.

The light does not often follow the darkness so quickly as in this case. Some times the clouds hang over us for weeks and months, dark and heavy. But if our faith stands fast the light will come. There is a silver lining to the cloud; the sun shines behind the densest. The change which the suffering, fearing woman was permitted to experience so soon, always comes to every one who is steadfast in faith. "No chastisement for the present seemeth joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruit of righteousness to them that are exercised thereby." Jesus does not leave His trusting disciples; He has them in thought, and causes the trial to issue in triumph—the conflict and trembling in confidence and repose.

Having a discipline which we are tempted to regard as harsh we shall find to be infinitely kind. Many a trial which we would have avoided at any cost if we had known how, will turn out to be the means of blessings which, when we have them, we will reckon cheaply bought. "Weeping may endure for a night, but joy cometh in the morning." When we have the joy, we shall not be sorry that we had to have the weeping that necessarily preceded it. The Lord does not willingly afflict. His treatment of us—His discipline is all in love. "Whom the Lord loveth He chasteneth." It is good to patiently—with the patience and faith and love, submit to all He sends, assured that He makes "all things," even the most painful, work together for good to them that love Him.

Sample Cases.

English papers of 'Non-conformist' class frequently contain instances of the intolerance of ministry of the established church. There is no doubt that a great change in the attitude of the establishment towards the dissenting denominations has taken place in late years, and the change is going on steadily. But the assumptions of many ministers of the church of England are still very marked. It is, perhaps, too much to expect them to all at once give up their fancied superiority and abandon their priestly airs and practices. The process of reform is going on however, and with increasing light may be expected to be increasing rapid. Appended are some examples of the things alluded to.

A curate in Huntingdonshire is so concerned about those who are guilty of the awful sin of dissent that he has written a tract which he is in the habit of sending to dissenters to convince them of the error of their ways. In the tract he declares that "dissent, 'though to a certain extent tolerated, is not advocated by any of the laws of the country, and, as England expects us all to do our duty, how can we do so unless we are faithful to our God, QUEEN, and country in supporting our 'National Religion,' and 'because (this in capital letters) the Bible is God's gift to the Church, and our established religion is the channel of all blessings to England.' Doubtless, the curate considers this kind of talk very impressive, but it will strike most people as supremely ridiculous.

A Devon clergyman regards himself as shamefully labelled by the announcement that he had contributed to the funds of a Bible Christian Sunday-school. He made haste to clear himself of the foul aspersion, declaring, in the local paper,—"I never did anything of the kind, and I consider the statement as injurious to my character for consistency and loyalty to the Church. I cannot assist, even indirectly, what I consider wrong and 'mischievous.' Of course not! Poor man! He can compel non-conformist tax payers in his parish to contribute to support him for services they never receive—his character for consistency and loyalty to the Church is not injured by that; but to charge him with so far forgetting himself as to give a donation to them in his parish is an intolerable outrage. No wonder that the rector's 'loyal' cheek was flushed with a blush of mingled shame and righteous anger!

A catechism, which is widely circulated for the enlightenment of members of the Church of England who may get too favourable opinions of those wicked people called dissenters, contains the following:

"In what light ought we to consider Dissenters? As heretics. "Is their worship a laudable service? No; their worship is idolatrous. "Is Dissent a great sin? Yes; it is in direct opposition to our duty to God."

"Why have not Dissenters been excommunicated? Because the law of the land does not allow the wholesome law of the Church to be acted on. "Is it wicked to enter a meeting-house? Most assuredly."

The author of this remarkable book, is said to be "a shining light among the ritualists."

From Surrey a case of gross intolerance is reported. One Sir Thomas Lucas is lord of the manor, and his son is the rector. In the time of a previous rector—one who evidently had some common sense and something of the christian spirit, an unsectarian Bible class had been established in the village. He so far encouraged it as to permit it the use, on Sunday afternoons, of a little church in one part of the parish. The new rector refused them the use of the church; and not satisfied with this, he managed to turn them out of another meeting place they had found. Not to be prevented from carrying on the Bible class, they then procured a tent in which they met. Thereupon they were prosecuted for injuring a Common by setting up the tent, and a fine was imposed. It did not matter that tents had frequently been erected there before for less worthy purposes. Dissent was the horrible crime, and it must be punished. Perhaps the men who do these things will learn someday that people with convictions and light cannot be bullied into becoming churchmen.

The Burials Act of 1880 gives them a deal of trouble. It permits Non-conformist ministers to conduct funerals in "consecrated" ground. Every possible pretext to prevent this is resorted to. And there are many cases of most unfeeling conduct on the part of the ministers of the establishment.

On this side the water the same narrow spirit not infrequently shows itself. The *Interior* of Chicago reports a case which recently occurred in Freeport, Illinois. Two little boys had been drowned, one a member of the Episcopal Sunday-school and the other of the Presbyterian. The families desired a common funeral service, of which the Episcopal rector should take charge in his church, and at which Dr. Jenkins should preach. The rector told the Presbyterian pastor that he could not really ask him to speak "from the chancel," but would invite him to speak "as a layman" "from the floor of the church." To his surprise, Dr. Jenkins said the chancel would add no dignity to his words, and he would just as soon speak from any other place. Thereupon the rector, finding the offer of the floor of the church accepted, withdrew it, and refused to hold union service.

A nice exhibition, (1) of christian brotherliness, and (2) of regard for his own word.

It is told that a certain "high churchman" having asked a Methodist minister to announce in his church a Thanksgiving service, the Methodist agreed to do so provided the churchman would announce a like service for him on a certain day. Taken by surprise, the condition was accepted by the churchman and carried out, but in the use of the following language: "Thanksgiving services will be held on Thursday next by the Wesleyans, and may God forgive me for this announcement."

He had a more manly regard for his word than the Illinois rector; but his sense of the sin of recognizing a Methodist service as christian must have been very keen.

The latest story of this kind we have heard is that a church of England minister dismissed his housekeeper because she would not give up reading the *Christian*, a non-sectarian newspaper. If we mistake not this occurred no farther away than Halifax. What big hearted and broad minded men some of them are.

But all this will be changed ere long, let us hope. The change is coming, perhaps more slowly than we could wish, but surely nevertheless.

CURRENT TOPICS.

SIGNIFICANT STATISTICS.

All the leading life insurance companies in their risks distinguish in favour of total abstainers. If a man is a hard drinker they won't take him at all. This is not because they are particularly interested in temperance as a moral reform, but is simply business prudence.

The late Dr. Willard Parker states that total abstainers have an average life of 64 years, while drinkers have but 35 years. Dr. R. Lees, of England, states that the relative mortality is as follows: Abstainers, 1; Moderate drinkers, 2; Free drinkers, 4. Statistics published by the London Temperance and Provident Life In-

urance Company extend over twenty-two years, and afford the best proof attainable of the longevity of total abstainers as compared with others. From these tables drunkards are altogether excluded, and yet the result of the twenty-two years' calculation is thus expressed. In the temperance section 3,937 deaths were expected, while 2,798 actually occurred. In the general section 6,144 deaths were expected, while 5,984 actually occurred. The Scepter Life Insurance Society of Great Britain has found that while among temperance risks the rate per cent. of deaths as compared with those expected is only 53, in the general risks the per cent. is 76. This matter has been investigated fully and demonstrated conclusively.

"CHURCH ROUNDERS."

Of the class, found, in every city, who are very rightly called "rounders," who go to church when it is convenient, who go first one place and then another, who have no settled home, and who always run after latest sensation the N. Y. *Observer* says:

They have no church ties, and care only for the pleasure of sitting with well-dressed people, and listening to the music and the sermon. They take no part in the services, and often sit half upright in prayer, and show by irreverence and conversation that they have no sympathy with the spiritual worship and teaching of the place. It may be said that they have souls to be saved and minds to be instructed, but in many cases it is taking the children's bread and giving it to the dogs, to spend effort and eloquence upon them. They live in the city, and there is no reason why they should not identify themselves with a congregation, bear a part of its burdens, and do some of its duties; but this they do not desire. They will be found wherever a famous preacher from abroad is to preach, and on all church festivals they come in crowds to the special services or the decorated church, just as they would fill a music hall or a theatre if it cost nothing. And some of them have money enough to lavish on finery and jewels, and make plain Christians ashamed of their company by their foolish and extravagant display. The plain, poor man, who is eager to worship in spirit and in truth, has a better claim to a seat in a sanctuary than they, but his modesty stands little chance when these intrusive and urgent vagabonds assert their claims and push themselves forward as if they owned the place.

HELPFUL HEARERS.

A good deal is said about the influence of the speaker on hearers. If he does not move them, he is charged with being dull and uninteresting and with having neglected to make preparation. But there is another side to the matter. The speaker is often as strongly influenced by hearers as they are by him. *Zion's Herald* well says:

Many Speakers, eminent in oratorical gifts and power, often fail of making the usual favorable impression because of lack of responsiveness in their audience. Gough tells facetiously of an experience in which his hearers were utterly impassive under sallies of wit and play of incident and anecdote that had never failed before. Charles Mathews, the renowned English tragedian, once said, plaintively, "It is out of the question to play if the audience does not go with you." The writer recently conversed with a lecturer, distinguished among the few for eloquent and impressive effect, who had just made a tour of the large cities of New England; but upon one assembly, though conscious that he was at his best, he could not make the slightest impression. The hearer should be reminded, therefore, that he has something to contribute as he listens. If unprejudiced, receptive and responsive, by a distinct law of communication the speaker shall be encouraged in his effort, aroused and enthused.

"MARK YOUR LOAVES."

A layman, writing in the *Free Baptist* under the above heading, strongly urges the importance of instructing the people in the doctrines of the denomination. Ministers should certainly see to it that the people understand the denomination's beliefs. Especially is it important that as new members come in they be thoroughly taught the doctrines peculiar to their church. The writer says:

Our ministers have seemed too unanimous in accepting a theory that all they needed was to "preach Christ and him crucified," leaving the "Article of Faith" and church covenant to attend to the doctrines. Were we living in a Utopia where all denominations and all ministers accepted and adhered to, that theory, then the practice of it might possibly be satisfactory. As it is, however, with Methodists using every possible instrumentality to advance Methodism; with the Presbyterians and Baptists doing the same, . . . it is time for our ministry to consider if it will not be better to revise that theory.

The "Article of Faith" are not common property even in our membership, much less are they current amongst those who attend our services, and they are practically unknown to the outside world whence we should draw our strength. . . .

There is no use in maintaining a separate denominational existence unless we have a good cause, and if we have a good cause you have no right to ignore it in your sermons from one end of the year to the other. It is better to convert sinners, even if they go into some other church, than to leave them sinners; but it is better yet to keep those which are converted. By maintaining in the congregation a pride in, and understanding of, our

denominational characteristics we will be stronger and do more effective work. It is better to convert sinners into another church than to convert them in ours and trust to their getting settled somewhere, somehow, sometime, without any effort on our part.

The Evangelical Alliance.

PHILADELPHIA, Feb. 7, 1889.

Dear INTELLIGENCER:—Most heartily do I reciprocate the kind wishes of my good N. B. friends, whose thoughts and prayers follow me into this new field. I am finding it so far a very pleasant work indeed and one into which my heart is going out more and more. The main features of the *Evangelical Alliance* are probably known to some of your readers, but for the sake of others I may venture to repeat them.

The Philadelphia Evangelical Alliance is of course auxiliary to the Evangelical Alliance of the United States of America, whose able Secretary is Dr. Josiah Strong of New York, author of that well known little book "*Our Country*." The basis of this organization is thus expressed by the U. S. Alliance:—

1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

2. The right and duty of private judgment in the interpretations of the Holy Scriptures.

3. The Unity of the Godhead, and the Trinity of the persons therein.

4. The utter sinfulness of human nature in consequence of the fall.

5. The incarnation of the Son of God, His work of atonement for sinners, and His mediatorial intercession and reign.

6. The justification of sinners by faith alone.

7. The work of the Holy Spirit in the conversion of the sinner and the sanctification of the believer.

8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal punishment of the wicked, and the eternal life of the righteous.

9. The divine institution of the Christian ministry and the obligations and perpetuity of the ordinance of Baptism and the Lord's Supper.

10. It is distinctly declared that this brief summary is not to be regarded in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance.

The object of the Evangelical Alliance is to manifest, promote and strengthen Christian unity and fellowship; to secure cooperation in benevolent and Christian work; to give our active support to the great moral reforms of the day; to reach the entire community with Christian influence, and apply the gospel principle of love to the social and religious problems of the day; still farther, to assist the cause of religious liberty everywhere; to maintain the supremacy of the Word of God, and the right of private judgment; to urge the better observance of the Lord's day, and counteract the influences of infidelity, superstition, immorality and irreligion to the extent of our power.

The Evangelical Alliance has *Active members* who pay not less than one dollar a year and cooperate in the work, *Contributing members*, who pay five dollars or more annually, and *Life members* who pay fifty dollars or more at one time. The active members are pastors and laymen of the cooperating churches, and the management is in the hands of a Board that meets quarterly, though the work is planned and pushed chiefly by an Executive Committee of fifteen, representing all evangelical churches.

I have left little room for emphasizing the strong points in this movement which an able writer has recently pronounced the most promising of our times. It makes christians stand shoulder to shoulder and present an unbroken front to the enemy and it tells upon unbelievers as no sectarian work possibly could. This great city of more than a million souls has been divided into twenty districts, in each of which a Branch Alliance will be organized with its own officers and visitors for house to house work. After this is begun, we hope to hold special services on the Park and in halls and theatres for reaching those who do not come to church. Let the prayers of all christians attend this work.

Many of your readers must have felt, as I do, a sense of personal bereavement in the death of Dr. Graham. His words in your pulpits and in your paper will be remembered with pleasure and profit I hope by not a few earnest disciples. More anon.

JAMES L. PHILLIPS.

Several Smart Boys are wanted at Fred B. Edgecombe's to learn the Dry Goods Business.