

TERMS, NOTICES, ETC.

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Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and all confusion and mistakes.

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Religious Intelligencer.

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

WEDNESDAY, MARCH, 13, 1889.

THE TIME of the proposed World's Sunday School Convention has been fixed for July 2-5. It is to be held in London. Six hundred and fifty delegates from the United States are expected. A Cunard Steamer has been chartered to take them. All other parts of the world will, it is believed, be well represented.

IN THE Church Institute in Sheffield, Eng., special arrangements are made for religious services for the deaf. The preacher speaks into a bell-shaped receptacle, from which tubes convey the sound of his voice to the ear of each person present. Arrangements are made by which the ministers of different denominations preach regularly to them.

HERE ARE some things you can improve: yourself; your home; your neighborhood; your church; the prayer meeting; your social gatherings and entertainments; your Sabbath school; the value of your own personal influence; the prevailing public opinion; to some extent, at least, the world itself.

CONSIDERATE. A book agent, a few days ago, in his round of solicitations, called on a minister. Though told by the minister that he could not take a book, he talked on about a number of things for full fifteen minutes. In the course of the talk it came out that he attended the church while in the city. Naturally, the inquiry was made if he had called on the pastor of that church with his book, to which he replied that he had thought of doing so, but as it was Saturday afternoon he supposed he would be busy, and so had concluded to defer his visit. Now that was considerate, very. Such thoughtfulness deserves commendation. But the amusing part of the agent's course was that he was then consuming the time of a busy minister, and he had just come from a visit to another equally busy one. But it had not dawned on him that any but the minister of his own church might be busy. He was so refreshingly innocent in it all. Well, it is good that he was thoughtful in even that much.

It reminds us of the old story of the minister who was called to see a sick boy in a family not belonging to his congregation. Of course he went, gladly. In conversation with the mother he learned that Dr. Norman McLeod was the pastor of the family. Expressing surprise that Dr. M. had not been sent for, the woman exclaimed, "Why mon, dinna ye ken it's the typhus?" She had no idea of risking the valuable life of her pastor by bringing him in contact with a contagious disease. But she had not comprehensions about subjecting any other minister to the risk.

DO NOT FORGET the needs of the Foreign Mission Treasury. Every church which has not yet contributed during this Conference year should do so at once. Please give this important matter immediate attention.

A Good life is a benediction. See that yours is such.

A WESTERN Methodist paper says there is a class of members in Methodist churches who may be called "Retired christians."

There are, alas; some, altogether too many, in all the denominations, who

belong to this class. They were once active and effective workers, but like the man who thinks he has enough money laid by to see him through, they have retired.

RELIGION does not make a man wear a long face and be disagreeable generally. He may think he has religion, but he is mistaken; it is something else;

"Religion never was designed, To make our pleasures less."

FAULT-FINDERS in church work are set off in this plain style by the Christian at Work:

There are, in almost any congregation, a set of croakers and carpers, whose shoulders are seldom, or never, seen at the wheel of Church work, but whose tongues are constantly heard wagging forth a series of feeble snarls at the heels of their pastor.

To which the Canada Presbyterian adds: These are just the people, and often the only people, whose tongues do constantly wag feeble snarls at the heels of their pastor. If they simply did nothing themselves, their conduct would not be so provoking. Not satisfied with doing nothing, they too often try to hinder others from working, and when they cannot hinder, they wag forth the feeble snarls at their pastor. On what principle do such people expect to hear the welcome: Well done thou good and faithful servant?

Much Agitated.

The trial of the Anglican Bishop of Lincoln for Romanist teachings and practices, to which we alluded two weeks ago, is exciting a good deal of interest in England, particularly amongst Church people. Reports say that the agitation in Church circles is intense. The Bishop's parishioners are the complainants in the matter, and this it is that chiefly causes the agitation, and the criticism and severe condemnation by the ecclesiastics and their faithful followers. The Sacerdotalists are not only astonished at the audacity of the complainants, but they seem to be seriously alarmed. The 'Christian World' says that the spectacle of a bishop called upon by his parishioners to show that his administration of the Sacrament does not violate the law has proved sufficient to rouse into keenest excitement a multitude of persons who have looked with calm complacency on the re-erection, within the most conspicuously Protestant cathedral in England, of the graven image of the agonized CHRIST of medieval Romanism and the Madonna of tenth-century superstition. That a poor man with a conscience, should have to walk, with his family, miles to social worship because he cannot, with edification, witness a parade of Popish ceremonies in his own parish church, is of no consequence at all, in the eyes of these people, as compared with the appalling idea that mere laymen, common people at that, should appeal to law against a bishop. Could anything be more un-Christian than contention? Could anything be less spiritual than law? Could anything be more sweetly wise than that brother Christians should compromise their differences and live in unity? Well, contention is a bad thing, but there will be contention in the world so long as there is injustice in the world. From the beginnings of civilization until now progress has been a battle as well as a march; and it must be asked, in every instance of contention, What are the issues in dispute? We have always thought that litigation is an unspiritual, un-Christian method of settling disputes touching the worship of the Christian Church. But if the Church of England has accepted establishment and endowment, if it is the creature of Parliament, if it has no existence apart from the law, if laymen can seek redress against bishops only from legal tribunals, if bishops are paid large amounts of public money and seated in the House of Lords in order that they may teach the nation to obey the law—then we cannot but think it irrational that a shriek of amazement and horror should be raised because plain Englishmen attempt to avail themselves of the machinery provided by Parliament for preventing bishops from breaking the law. It is not forgotten that the Church of England is a compromise. But can any one who pretends to censure deny that the Romanizing party on whose behalf compromise, in the case of the accused bishop, is now invoked has been contemptuously, arrogantly, audaciously aggressive? Can there be compromise without concession? And is it not the simple truth that what has passed for the observance of the rule of give and take, on the part of the Romanists, has resulted in the all but complete transformation of the Protestant aspect of the State-Church into a Roman Catholic aspect? The root of the question lies, however, far deeper than mere aspect.

Protesting against the action of

parishioners in having their bishops brought to account, and pleading that even if the bishop has done and does as alleged it ought to make no difference, one ecclesiastic asks, "Is it, can it be, wisdom on the one side or on the other, 'to make vital matters of a whiff of incense' of the colour of a stole, or of the breadth 'of a phylactery'?" This sounds fairly well, but loses its force when certain facts are considered. It has been demonstrated, as conclusively as any proposition in Euclid, that the practices of the Anglo-Roman party are no mere accessories, no mere matters of taste and decoration. They constitute a language, a most expressive language, symbolically proclaiming that the clergy are a 'consecrated caste' and that ordination and sacramental grace are matters of 'mechanical transmission.' If these are 'beggarly rudiments,' what things are fundamental? By casting a few grains of incense into a censer, the early Christians might have escaped the tortures of martyrdom. The issue here is between sacerdotalism, on the one hand, and spiritual Christianity, on the other. It is precisely the issue that was between St. Paul and the Judaizers. As in Paul's days so now the externalities are not worth mention except as bearing upon and representing essentials; but St. Paul leaves no resource of language untried, in making it plain to the Galatians that their religion cannot be both a religion of shadow and of substance, of form and of spirit, of Moses and of Christ.

The undistinguishable fact is that the sacerdotalists are aiming to re-establish Romanism in England by capturing the Established Church. They do not always nor often work openly and directly, but covertly and byindirectly; but they have succeeded in a large and somewhat alarming degree. The charges against the bishop of Lincoln shows that there are some people even in the church who are not to be cajoled into conniving at the transaction, and who will check it if they can. Every lover of religious liberty and true spirituality will sympathize with them, and hope their action may have the good effect of at least opening the eyes of a danger that threatens them from within.

The Right Motives.

Even in so good a work as revival here may be the absence of the right motive; or, if not quite absent, it may have a second place. Of this a recent writer says,—"The most sacred exercise may be vitiated by unholly motives. Our very prayers may be invaded by motives which are impure." "Revivals of religion may be conducted with improper motives. A revival of religion is a good thing, and a consummation most devoutly to be wished for; you may earnestly desire it, but all that is no proof of piety. Selfish ends may be sought by pastor or people, or by both." "A pastor may, for instance, aim principally to increase the roll of members on his charge, to show a good statistical increase in his conference report. When this is the motive, it must be set down as a most unworthy one, and measured by its results, positively wicked. Such brethren care less, as a rule, to lead people to conversion than to take them into church fellowship. This is one reason why unconverted persons are received into the church. The work of such men is characterized by a lamentable lack of thoroughness and of course it is not permanent. Persons 'converted' in this way can not 'backslide'; they are so much dead timber from the start. The pastor who set them afloat on the current of church life may be able, by dint of constant pecking, to keep them afloat during his stay on the charge, but the Lord pity the poor victim who becomes his successor!" "But the laity is not altogether guiltless, we fear, in the matter of motives in revival work. Why do you want a 'revival of religion' in your church? Is it purely out of love for souls, and for Jesus, our Saviour? Let us look into our hearts and see!"

India Letter.

The Bengal and Orissa Yearly Meeting held its fifteenth annual session at Midnapore beginning on Sunday the 13th, and closing on Sunday the 20th of January. The number of delegates was large and the meetings interesting throughout. Many of the missionaries had not met each other for two years, and it was truly refreshing to meet again and pray and plan for our future work. Brother and sister Burkholder of Bhimpore, although entitled to a vacation by reason of their ten years of service, have decided to remain. They have only done so after careful consideration and prayer, and have made the decision wholly because they believe it to be the will of God. With

them in the field, and the increment of our three new missionaries as well, the mission is better manned than ever before. Including single and married ladies there are now two missionaries at Bhimpore, six at Midnapore, two at Jellapore, eight at Balasore, and three at Chandbally.

Rev. E. B. and Mrs. Stiles are at Midnapore, and Rev. F. W. Brown at Chandbally. Mr. Brown is preparing to take up the work of Bro. Coldren who will probably return to America on furlough next year. Dr. H. M. and Mrs. Bachelor are located at the Central Stations provided it meets with the approval of the Home Board. They had been appointed to Bhimpore, and indeed had made all preparations to go, but this appointment was necessarily cancelled by Bro. Burkholder's decision to remain. The stations are now all filled, and every man in the place to which he believes he has been called by his Master.

The Annual English Sermons were preached by Rev. Z. F. Griffin, and Rev. E. B. Stiles, and the vernacular sermons by Rev. M. J. Coldren, and Eabu Joseph Fullerton. All these were soul inspiring and helpful. The social and business meetings were pervaded with the spirit of love and earnestness, our native workers seeming to realize as never before the great responsibility that rests upon them of carrying the Gospel to their lost country men. Our English prayer meeting on Friday evening was one of such power as I have seldom seen. The Holy Ghost came upon us and filled our hearts to overflowing. It was a real Pentecost and why may it not be followed by the conversion of "about three thousand souls? Manned as our field has never been before numerically, and blessed as perhaps it has never been before spiritually, we trust that the coming year will be one of great victories for Zion in this sin cursed country.

May God grant it for His name's sake. Amen.

A. B. BOYER, Y. M. Clerk.

A Western Letter.

DEAR BROTHER,—If one could believe all that is being said in the Chicago papers about Canada's anxiety to be annexed, the union would take place ere this year closed. There are several correspondents at Ottawa who are not at all careful about being sure of their facts. It is amusing to read the munchasan fancies they spread out. I have been asked by men here as to opinion in the Dominion with regard to it, and my answer has been that there is no body of opinion in favor of it. That I believe is the fact. There are more things to be considered than the 'bread and butter' question. While there is much that is admirable here, there is much that is anything but admirable. In the Dominion I found good and 'things of good report,' and much in the national life that is not to be found here. It is not my intention to show up the weakness manifest either here or in the Dominion. Each has advantages, and each has also definite work to do. It is a good axiom, 'mind your own business,' and we are taught too, to 'work out your own salvation.' So be it.

I have been requested to deliver a lecture on Canada, and purpose doing so this week. Moral and social questions are uppermost in the minds of a large and growing body of people. One question is general, and the hopeful cry is heard all over the land, 'the saloon must go.' In this town,—the town of Mount Pleasant—there is one illegal rum shop. That one we are bound to trouble, although it is two miles from our church. Recently it was said, 'Either the rum shop must go, or there would be no peace until it was closed.' In prayer and sermon it is somewhat kept in mind. It was said yesterday, 'to keep a rum shop would defile the Devil.'

In this State the theory and practice have been 'high license'; but in many towns, as in this, the feeling is 'out with it, and cut all connection with the traffic of sin and death.' Before the State Legislature at this time there is a local option bill, which is likely to pass. There is a strong prohibition sentiment in the State. A live paper devoted to prohibition is published and has a good circulation. At the Prohibition Convention of all the States recently held at Louisville, the delegates from Wisconsin were pledged against the mixing of other issues with prohibition. That one plank of prohibition they hold to. In that they are right. As your readers may have seen, the Convention was divided about it, Miss Willard, Governor St. John and others are determined that woman suffrage in particular should be in the platform of the prohibition party. What the result will be cannot yet be clearly

seen. The 'Third party' movement is in a cloud. It is a question of policy and method. The principle of prohibition grows apace. I am acquainted with a large number of men who are undoubtedly prohibitionists, but who will not unite with the Third Party movement. In England, in Canada, in Australia, the method is to get men pledged to the principle and then work away. Here it is to form another party, not on the single issue of prohibition but prohibition with a number of other issues. Virtually it is another political party with a mixed platform. That is the position taken by a majority of the Convention of National Prohibitionists.

Another stirring question is the observance of the Sabbath. In Chicago saloons, theatres, &c., are in full blast, together with the Sunday newspaper. Dr. Talmage says, 'The Sunday newspaper has come to stay.' God men can sometimes say very foolish things, and that is one of them. In the cities west, it is the same as in Chicago. The German and other foreign elements have much to do with it, but by no means all. Churches and Conferences are alive to the need of a change. The religious press is busy and growing in influence. The Statesman is doing excellent service.

In this letter I cannot mention the school question, nor much more I intended to write. Soon I will again trouble you.

The weather calls for a remark. For four days it has been real winter and the frost been king. When it is cold here, it is very cold, and we know it. The blizzard has yet to come. It is now mild and pleasant.

Yours, &c., F. H. STIDALL, Racine, Wis., Feb. 25th, 1889.

A Scotch Preacher on Whiskey and Moderatism.

A correspondent of the "National Temperance Advocate" furnishes the following vigorous and emphatic Scotch testimony concerning whiskey and moderatism:

"The Rev. John Robertson, Stonehaven, in a sermon on 'The Burden of Dumah—he calleth to me out of Seir, Watchman, what of the night?' says: 'Every godly minister among us is a Cassandra to-day. There is a "rock ahead" in our Free Church. It is not Ritualism—bah! as soon put Sir Isaac Newton to erone to the dandle of a wax doll, or toot to the moon's march on a penny whistle, as imagine John Knox tumfooling along in you milliner mummy!' It is not Rationalism—here and there in some pampered hothouse that orchid epiphyte may flower, but in the swung-clear, faith-built Church it will ever be barren, it will never multiply. The luxurious exotic is nipped and killed in the keen Northern air of our popular appeal. The rock ahead that threatens to tear the very ribs from our gallant vessel is the revival of Moderatism! An anti-evangelical spirit, sly, sleeky, and slimy, is creeping in upon us like the stealthy foam of the main up the frightened foam. Our congregations are to one another "caves Adullam" for "distress" and "debt" and "discontent." The gates of our Church membership have been prised open so wide that, with a ring on his finger, a good coat on his back, and the fling of a copper to the funds of the Kirk, we, with open arms and a kiss on the cheek, have welcomed the devil himself! I know him by the whiskey-stink of his breath. The two hereditary diseases in our veins act and react on one another as cause and effect: they are always together, always were, always will be. They are whiskey and moderatism! Moderatism! just look at it—a wizened, blasted thing! that can grow only on a drink-sodden soil! Scotland is a drunken ditch. The Gospel cannot thrive in it. For the sake of never-dying souls, off with the drink! One primal necessity to the spiritual crop of pure Gospel preaching among us is total abstinence. Fling the hellish thing out of our hearts and homes, sweep the steps to our own kirk door ere we ring the Gospel bell in the summons to the Cross, or it will merely clank, clank, a cracked and cursed farce! Before now I have sat on a Gospel platform where the thick mumble in my ear and the fuming breath told of inspiration derived, not from the open Bible, but the open bottle and the result of that "toiling all night" was of course—nothing! The Gospel of Christ from a glass-licking lip! "Moderate drinking" with the Bible-boards dropped in as a palate-pleasing cinder—this is Moderatism, and no Gospel. It must be. The great preacher and Worker, Jesus Christ, would no more be a "moderate drinker" in Scotland today than He would be a "moderate" cannibal, chewing His brother's flesh in the Island of Fiji! "What must I do to be saved?" put to thousands on thousands in the Free Church of Scotland would bring but this one reply—"Drink, but don't get drunk: make money and marry, beget sons and daughters, and, 'if thou wouldst be perfect,' dinna whusle on the Sabbath!" Mere go-to-churchism is mere go-to-hellism! That "communicant's card," that clinking "sacrament token," may be from the minister's hand a mere ticket for—the bottomless pit! To reach heaven by that, as soon ship to Calcutta in a cockle-shell! Ah, thou robber of the heritage of Judah's people, thou Dumah filcher of Judah's message, thou doomed and deluded garrotter of Christ's holy covenant, thou unconverted, unsaved unbeliever, thou kirk-going child of

the devil, stop—as God's Word is true, as His oath, reverberating from end to end of His moral universe, is sure, there is no morning for thee, no dawn, no purple glow in the Eastern sky. The message of Judah is not for thee. The burden of Dumah is thine. "Also the night." Night, fastly-falling night; dark, dense, starless, eternal; for ever and ever night."

Church Debts.

Should such ever be? No! say many, without hesitation. "Owe no man any thing." Does not this apply to churches as well as individuals? We, of to-day create a debt. Tomorrow we are gone; yet have laid a burden, hard to be borne, upon the shoulders of our successors. Both we and they have duties towards our great denominational enterprises. The assumption of this burden of debt materially lessens our ability, and their ability, to discharge these duties; hence our home missionaries suffer because their small salaries are not paid, and our foreign field calls in vain for men and money. In many cases the time and strength of the wisest and best members of the church are almost wholly consumed in devising plans and engineering schemes for raising money; 'hus robbing God of time and strength which should be devoted to spiritual conquests. Too frequently the pastor, in sheer despair, leaves the ripening grain standing untouched in his field to go on a collecting pilgrimage; thus the wider advantages and greater influences hoped for when the building was planned are lost. Perhaps the time has come for this church to plant a mission near by and to cherish that plant until it have sufficient root to be self-sustaining; but, "No! we cannot do anything now; we must be honest and pay our debts before we can be generous." May we not be very dishonest in that we rob God, while we think we are honest in paying our debts? We think that the above considerations should establish a rule; yet, like all other rules, it has its exceptions. It is much safer, however, to agree with the rule than to be an exception. In a rapidly growing community it is, no doubt, often wise to build better churches than can be paid for at once, but in stationary communities scarcely ever. Canada Baptist.

Revivals.

A revival of large proportions has been going on for some time in the Baptist Church Moncton, Rev. W. B. Hinson pastor. A good work has been enjoyed in the Prince William Baptist Church, Rev. C. Currie pastor. Several St. John Churches are holding special services, and with good effect. Since about Christmas Fort Fairfield, Me., has been the scene of an unusual revival. Revs. Messrs. Hiscock and Netherbee, pastors of the Congregational and Methodist Churches, have been leading in the work. The meetings have been union, held alternately in the Churches of these pastors. There is no undue excitement, but evidences of a deeply solemn and lasting religious feeling. One evening no fewer than 135 gave public testimony as to their past and present spiritual state.

Evangelist Whittle is holding special services in Edinburg, with great success. Many are being converted.

DENOMINATIONAL NEWS.

NARROWS Q. Co.—We are holding special meetings here at present, and the Lord is blessing us. Sabbath March 3rd six persons followed the Lord in the ordinance of baptism. Others are anxiously enquiring the way to Christ. We expect baptism again next Sabbath. O. N. Mott.

TRACEY MILLS, C. Co.—A note from Rev. J. W. Clark, written on the 6th, inst, says:

Bro. Gray has been with us for several days, and has done us good. I baptized ten last Sabbath. To-day twenty-seven have been baptized, and twenty-eight received into the church. The majority of them are heads of families. I hope to put the INTELLIGENCER into these new homes. The brethren say they never saw so many people at this church as there were last Sabbath. It was a perfect day, excellent roads, and the people were all out. Many could not get in the church. We are hoping for much more good."

NORTHERN HARBOR DEER ISLAND. "How sweet, how heavenly is the sight, When those that love the Lord In one another's peace delight, And so fulfil the word."

During the last two weeks, I have been here assisting Bro. Cosman in carrying on a series of meetings in this place, and the Lord has greatly blessed our labors. The church here has been crowded to overflowing, and the result of the meetings thus far is that twenty have started in the path which leads to heaven. Bro. L. A. Cosman, the pastor of this congregation, is a general favorite among the people. He has done a