

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 consequent 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, Nov. 6, 1889.

REMIT NOW!!

There are many subscriptions for this year yet due. We have been waiting very patiently for them, expecting them every week.

Will those to whom this notice refers kindly forward payments at once?—Immediate remittance will greatly oblige us. We need the money now.

—A GAIN. The Reformed Episcopal church has gained another minister from the Episcopal church in the person of Dr. J. M. Leavitt of Philadelphia. He has accepted a Professorship in the R. E. Seminary. In early life he was a Methodist, then went to the Episcopal church, and now has entered the Reformed.

—DENOMINATIONALISM. There is a good deal of cheap criticism of what is called denominationalism, as though it were wrong to have any special denominational attachment or interest. Prof. Salley, in a sermon at the recent Free Baptist Conference in the United States, well said: "Denominationalism means having a church home and attending to its affairs. He who loves one church as well as another, loves no church as he ought."

—ANTI-MISSION. There are some christians who think they do not believe in Foreign Missions. The number of them is not nearly so large as a few years ago; and yet the number who do very little to forward the work is quite large. Of missionary unbelief, Dr. Herrick Johnson writes very pointedly thus:

The Christian that does not believe in Foreign Missions does not believe in the Great Commission. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Doxology in long metre. Repeat it and see.

The Christian that does not believe in Foreign Missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the Church of God is ready? "If thou canst believe, all things are possible to him that believeth."

—NOT A UNIT. It would seem, according to a correspondent in the Mail, that the Roman Catholics of Manitoba are not by any means a unit against the proposal of the Government of that Province to abolish separate schools. He says that it is only the French who are opposed to the proposed legislation. He goes on to say that if a system of national schools were inaugurated, then Roman Catholics would have an opportunity of securing for their children a proper

education. Speaking of the present system that prevails in convents, which are really separate schools, he said the money paid in by tax-payers never goes to the teachers. The teachers belong to a certain order of the Church whose headquarters are either in France, Italy, or some other foreign country. These ill-qualified teachers, who devote their lives to the Church, receive no money. The money paid by the tax-payers is sent to Paris or Italy, and is used for the general support of the order. He says the whole system is rotten at the core, and would not be tolerated for an instant if people only properly understood what use was being made of the money."

—OF COURSE THEY DON'T. Mr. Moody has recently made some remarks to the effect that ministers do not understand human nature, the Chicago Interior (Presbyterian) is moved to make these somewhat ironical observations:

It has been said that ministers do not understand human nature. Well, how should they? Ministers are not like other people. They were never boys—never played shinney, nor eat green apples nor stoned the birds, nor got flogged. The first that is known of ministers is that they live in theological seminaries. They come into existence by a fortuitous concatenation of atoms, full grown, and never learn anything of human nature except what they find in the theological professors. And when they get through it is the same. They do not even know enough about human nature to fall in love with the girls. Nobody ever heard of a young theologian having a sweetheart. If a pretty girl should lay her hand confidingly in one of theirs, and lift her drooping eyelashes and glance in his face, he would run. And then, when they enter the regular work, they never come in contact with pugnacious elders, or stingy members, or religious cranks; never have to beg money to build churches; never have to harmonize difficulties or settle quarrels, or listen to complaint or give consolation or reproof. They do not know anything about human nature! Of course not!

—A POINT WELL MADE. Recently a Roman Catholic priest in a New York town was poisoned while celebrating Holy Mass, the wine of which he partook having, presumably, been tampered with by some one. The crime of poisoning the wine is one at which one shudders, and every one will unite in the hope that the wretch guilty of it may be brought to justice. But the case raises a question about the Catholic doctrine of transubstantiation. The following catechism sets forth the Catholic belief on this subject:

Q. What is the Holy Eucharist? A. The Holy Eucharist is the most holy of all Sacraments; it is the true body and blood of our Lord Jesus Christ under the appearance of bread and wine.

Q. Are the soul and divinity of our Lord also present in this Sacrament? A. Yes; the whole person of Jesus Christ is there, living and entire.

Q. Is it right to adore the blessed Eucharist? A. Yes; we may and ought to adore it.

Q. How and where are the bread and wine changed into the body and blood of Jesus Christ? A. This change is wrought by virtue of the words of consecration pronounced by the priest during the Holy Mass.

Whereupon the Christian Standard makes these pertinent remarks:

Now it strikes us that it is no very formidable change in the elements that leaves arsenic mixed up with the body, soul and divinity of the Lord, just as it might be with the wine. If the whole person of Jesus Christ, living and entire, is in the mouthful of wine swallowed by the priest, is it possible that he can be found in such close and deadly association with a rank poison? And in adoring the wine does one adore the poison? There is a world of curious inquiry here, which it would be little profit to carry out. We will venture but one question more. If the communion by the priest answers for the whole congregation, will the arsenic be sufficient to poison them in such cases?

—CLERICAL FEES. It seems the church of England synod of the diocese of Toronto has a schedule of fees which may be charged for the several services that come within the duty of the ministers to their flocks. Somebody, in the Empire, having declared that the fees system is a dead letter, another correspondent shows that it is not. And in support of his statement he gives an exact copy of a bill rendered by a minister to one of his parishioners. This is the bill:

Table with 2 columns: Description of service and Amount. Includes items like 'To burial fees, 28th April, 1886 \$ 2 00', 'To burial fees, 14th August 1886 2 00', 'To two years' visits, etc., at your request, to members of your home, to April, 1888 8 00', and a total of \$12 00.

—MANY ARE INTERESTED. That many others than our citizens are

deeply interested in the approaching vote on the C. T. Act there is no doubt. The following extract from a recent letter, expresses the feeling of many hundreds, even thousands:

"I have a personal interest in your city, and hope you may be successful on the 28th. It, to my mind, would be disastrous to the well being of the city to repeal the C. T. Act. In our distant home we are daily praying for the success of the Temperance people in their conflict with the enemy. May the strong arm of the Lord be revealed."

We trust that all who think of the contest with desire for the triumph of right, will so pray.

—WHY THE DIFFERENCE? A few months ago two little boys, convicted of theft, were sent to the Penitentiary for two years each by the judge of the Charlotte County Court. A few days ago the same judge sentenced to six months in jail two men who were convicted of painting a church on Grand Manan with the most vulgar and blasphemous language. The judge reminded the prisoners that he could send them to Dorchester for five years, but, because the law does not thirst for vengeance, he would not do so. We do not wish to be understood as complaining of the mildness of the punishment of these men; but the judge's gentle treatment of them revives the memory of his severe punishment of the little boys, and suggests the question, Why the difference? What was the law "thirsting for" in the case of the boys?

—OF INTEREST TO THEM. Here is a declaration that may be of some interest to those Freewill Baptist ministers to whom we referred a few weeks ago. They have sought to promulgate doctrines other than those held by their denomination and when called to account for it, one of them had the coolness, not to say dishonesty, to write in some of the papers that he was preaching the real beliefs of the denomination, insinuating that the ministers of the Free Baptist Conference of the Province were preaching another Gospel. We suggest that he and his fellows who entertain like erroneous notions of the doctrines of their denomination might give the following some consideration. It is a portion of the deliverance of the committee on "Doctrine" at the Free Baptist General Conference held last month at Harper's Ferry, Va. The gentleman who submitted it—Rev. Dr. Dunn of Hillsdale College, as well as the Conference which adopted it, may be regarded as knowing nearly as much about Free Baptist theology as the wandering stars of the Arostook Freewill Baptist Quarterly meeting. This is the statement.

Whereas, the blood of Christ cleanses from all sin, and the Holy Spirit creates the soul anew in regeneration; and whereas, no one can be surer than when "born of God"; and whereas, no degree of purity can release any one from the obligation to "grow in grace" and seek an increase of the Spirit's influence; and whereas, all true believers agree upon these fundamental principles of Christian experience, therefore,

Resolved, That we consider any efforts to develop distinctions upon the subject of sanctification in the family of God unnecessary and injurious to the cause of Christ.

It will now, perhaps, be in order for the divine who has had the effrontery to charge the Free Baptists of the Provinces with being ignorant and untrue to denominational beliefs, to rebuke and correct his own General Conference for a statement not in accord with his pet notions. That he regards himself as quite equal to the undertaking there can be no doubt.

Thanksgiving.

Tomorrow (Thursday) is the day appointed to be observed as Thanksgiving. In one way or another it will be observed throughout the country—by some in public worship, by mere in pleasant home gatherings.

"It is a good thing to give thanks unto the Lord." It is good to acknowledge our debts and discharge them, when our fellowmen are the creditors. But the Lord is our greatest creditor, and the acknowledgement of our indebtedness to Him is pre-eminently our duty. It is well that by common consent the people turn aside from their work and hurry, and give a day to memories of the goodness of God.

There are evils within our borders, it is true. If there were none, we might be tempted to forget that this is not our rest. Moreover, the evils are much of our own making. We need divine wisdom and help to successfully resist any evil force, and since we can have these for the honest seeking, we may not suffer the presence of any such evil to dampen the ardor of our thanksgiving unto the Lord God.

Intemperance is one of the darkest clouds hovering over our own land. The evil is enormous, but the cloud

has a silver lining. Never were Christians so aroused about it, never were such strong and well organized forces arrayed against it as now. For every visible evil there appears to be an antidote and throughout the land the powers that work for good are vigorous and active. If here and there the truth of God is being assailed in high places with shrewd but specious arguments, the vast host of Protestant Christianity remains faithful to the old standards and the old Cross. For all this let us be profoundly thankful.

For our abundant harvests, for fertile valleys and fruitful hill-slopes, for absence of plague and pestilence, for calamities averted, for the comparative health of our cities, for commercial success and freedom from panic, let praise be paid.

As we gather in the sanctuaries to unite in congregational thanksgiving we may well recall church mercies. In our homes let us remember family mercies. In our hearts let us be busy with the memories of God's goodness to us as individuals. "Many, O Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward." The sins forgiven, the evils overcome, the peace passing understanding, the joy so rich and real, the blessing in service for our Lord, the hours of holy fellowship with the Father and with his Son through the blessed Holy Spirit, the ever-ready help afforded by divine grace in our times of need, the hopes that sustain and sanctify.

We do not forget that these remarks will reach many a home that since last Thanksgiving Day has been visited with sorrow. New-made graves and old graves reopened cannot be forgotten, nor is it desirable that they should be. There have been sad partings through the year. To many sickness has come in place of health, others have suffered severe loss of things material, and in other ways hearts have been made sore. May all such remember the goodness of God, for in all and through all he has been at work. Out of sorrow God can bring gladness. The voice of fear may cry out: "All these things are against me," but faith exclaims "All things work together for good to them that love God." With the sad partings let us mingle glad thoughts of happy meetings yet to come. The losses and the crosses of time have in them the elements of present blessing and rich eternal gain. For the Christian heart there is no hopeless sorrow. Tears and trials, griefs and gloom are letters in the alphabet of Christian experience with which by God's guidance we may spell out most blessed truths. The day will dawn when among our mercies we shall number what now we set down as oppressions. In this faith and hope even the smit in heart may sing, and the substance of that song may well be, "I will bless the Lord at all times, his praise shall continually be in my mouth." It is a good thing even for the sorrowing to give thanks unto the Lord.

How little of our thanksgiving can we do in one day! Yet it is well to set apart the one day, and in union and communion with the devout bend the knee and lift the heart and open the lips in holy thanksgiving to Him whose hand hath been over us for good, whose heart hath been open to pour forth such streams of mercy and grace. But surely the one day shall not limit our thanksgiving. It shall rather be the beginning of days, the first day of a year of thanksgiving and of "thanksgiving." We will never find it possible to let the voice of our gratitude die with the setting sun, nor permit the shadows if the night to hush our songs of praise.

CURRENT TOPICS

THE WORK OF FAITH.

The New York Tribune writing of the great work done by that devoted man of God, George Muller, sums up the facts of his history, saying, since the institution of his orphanage at Bristol, Eng. fifty years ago, it has received and spent more than \$5,500,000; more than 10,000 persons have been entirely supported and educated in it, and tens of thousands have been materially assisted; five large houses, capable of affording homes for 2,050 orphans, have been built at a cost of \$675,000, and sixty-six schools are now maintained. And adds, "the institution has never been a penny in debt, and has never directly or indirectly asked for human aid."

Admitting that the work done by Mr. Muller is most extraordinary, the Christian Advocate thinks the statement, no appeal has been made, even indirectly is misleading, and comments on the matter in what we regard a very proper way: There never have been more persistent indirect appeals for human aid in

the history of benevolence than those made by Mr. Muller and his friends. He has travelled all over the world a half a score of times, declaring in every land the wonderful results of his work, all of which have been attained without asking for human aid. If a more efficient way of asking for it can be devised we should like to know it. We have a great respect for Mr. Muller, but in the exercise of the judgment which God has given us, we cannot but believe that there is a deep sophism in the idea that he and others following the same plan "never directly or indirectly ask for human aid." As well might Lazarus, who was fed by the crumbs that fell from the rich man's table, say that "he never directly or indirectly asked for human aid." His presence there and his reception of what was given him would be asking of the most persuasive sort to the tender heart. Let it not be supposed that we are impeaching the work of faith. God works through means, and the success of direct asking is often as great a reward of faith as Mr. Muller's, or any other similar work of Christian benevolence. Above all it must not be thought that we would divert attention from Mr. Muller's glorious work. Our desire is to show that ordinary Missionary and other societies carried on by reports and regular Church work are as much "works of faith" (though more direct in their appeals to men) as these.

COULDN'T GET A HEARSE.

The following incident, which happened in the Province of Quebec illustrates the power of the priesthood and their barbarous intolerance, and also the ignorant superstition of those who are wholly under their influence:

A Protestant died in the village of Joliette, Que., the 23rd ult. He had been living four years in Joliette previous to his death. His son was present from Montreal, and set about arranging for the funeral. There was but one undertaker in the village, and when the young man went to him he was told that he could not get the hearse. "The undertaker told me that he could not give me the hearse, as it would be useless ever afterwards if he buried a Protestant body in it. He said, further, that he was very sorry, and that it was money out of his pocket to refuse me the hearse. If he did not, however, he would have his hearse cursed by the parish priest, and his business boycotted. I was then forced to go and get a wagon where I could; and I got one with a bright red body and yellow wheels. That's all I could get, as it was inadvisable to bring the body to Montreal."

NONE EXPECTED TILL WINTER.

The Christian Inquirer mentioning that at a recent Association in New York some of the prayers were for "an ingathering of souls in the coming winter," and thinks that some churches might put up a sign, "No conversions expected here till winter," and says: Evidently the brethren who thus prayed had no thought of the likelihood of conversions at the present time. In this style of prayer they were, however, only indices of the general mind. Churches have become so accustomed to revivals in the winter that an awakening at any other season would occasion surprise. Well would it be if they could hear the matchless Voice. "Say not ye, There are yet four months and then cometh harvest; behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

A TESTIMONY ON BAPTISM.

A writer in the Journal and Messenger quotes the testimony of Dr. Cunningham Geike to the mode of baptism. In his Life of Christ "he says:

"The sorrows and hopes of Israel seemed to shine out from his (John's) eyes—bright with the inspiration of his soul, but sad with the greatness of his work—as he summoned the crowds to repentance, alarmed them by words of terror, or led them in groups, to the Jordan and immersed each singly in the waters, after earnest and full confession of their sins." "Weeks passed, and it must now have been the late summer; for, before long, John had to leave the Jordan, as too shallow at its accessible parts for baptism, and go to another place—even near Salim—an unknown locality, where pools more suitable were yet to be had."

"John resisted no longer, but leading Jesus into the stream, the rite was performed. Can we question that such an act was a crisis in the life of our Lord? His perfect manhood, like that of other men, in all things except sin, forbids our doubting it. Holy and pure before sinking under the waters, He must yet have risen from them with the light of a higher glory in his countenance. His past life was closed; a new era had opened. Hitherto the humble villager, veiled from the world, He was henceforth the Messiah, openly working amongst men. It was the true moment of His entrance on a new life. Past years had been buried in the waters of the Jordan. He entered them as Jesus, the son of man; He rose from them, the Christ of God."

OF INTEREST TO CLERGYMEN.—Mr. R. N. Knight, the division registrar of vital statistics, points out that by the Canadian Official Postal guide of this year, page xviii. section 14, it is provided that all provincial statistics of births, marriages or deaths returned by clergymen or other persons whose duty it is to make such returns, through the mail, shall pass free whether inclosed in envelope or not, provided that if so inclosed, the envelopes shall not be sealed or fastened so as not to admit of inspection. The provincial act as amended this year, provides for the allowance of postage to clergymen, but the Canadian rule renders this expense unnecessary.—Tel.

November 28 1889. No. 3.

To the Electors of the City of Fredericton. Greeting:

On the day above named you will be expected to record your vote. It may be well to inquire into the merits of the conflict or contest.

The facts are expressed in few words. The friends of Intemperance express a desire to have the C. T. Act repealed. The Temperance party wish it continued in force. It is conceded by all, even by the most disinterested, that the Act has proved a blessing to the City. There never were in the history of the city ten consecutive years characterized by such social and material advancement. Improvement is everywhere apparent. The rum traffic became illegal, and with its suppression, crime and vice and all manner of lawlessness have been greatly lessened.

This state of affairs has interfered greatly with the liquor traffic, therefore the rum party wish the law abolished, involving a return to the old style of things.

Now which side of the question, and which class of men claims your sympathy and support. There is a vast difference between the two sides.

The friends of the Act embrace the best and purest in the city. They uphold and maintain all benevolent, charitable, and religious institutions in the city. The different churches are supported wholly by this class. The Educational interests are entrusted to it. Every good man in the city is a friend to the Temperance cause. He has a moral character of which he is proud, and which he guards with jealous care.

The other side is the Popular Rum Party. Of their moral character the least said the better. As to a religious character they have never been known to have one. "It is too high they cannot attain unto it." Their business centers in rum. It is their alpha and omega. The traffic in body and soul destroyer is the highest ideal of life. They take the money from all, and any, indiscriminately, and in return ruin body and soul. They rob a man's home of the sacred and hallowed qualities of home—of peace and safety and love. They steal our most promising sons, and debase and brutalize them into sots and maniacs. They transform happy wives and mothers into widows, and clothe the children in rags. They fill the jails with criminals, and the asylums with the maimed, the insane, and the idiotic. All this and an hundredfold more does this class do for the demoralization and destruction of society. Is not the vendor of rum and its kind a rare specimen of humanity? I cannot do justice in the way of description. The nearest to a true photo. of a rum seller was drawn verbally by a live old Yankee, who said: "That he reckoned that a rumseller counted as a man, was as near the leetle end of nothin' as e'en a'most anything he ever see."

I need say no more. I feel certain that every right-thinking voter in the city will record his vote for one of the grandest causes, and with the men who are numbered and classed among those who, in all ages, have been the world's real benefactors.

This is your grand opportunity. Make no mistake—Be on time on the 28th. The possibilities of the future hang on your action on that day. The eyes of millions of well wishers are on you and praying for you. Be true to the cause. Be true to God. In a word, be true men.

Yours, W. C.

Missionary News.

—In the New Hebrides there is a babel of tongues, but the Presbyterian missionaries have reduced twelve of them to writing. The seventeen missionaries labouring on the group are all busy with the work of translation.

—The churches find it difficult to interest young Australia in church matters, as the theatres and places of amusement are open for "sacred concerts" on Sunday evenings, and those who are not eager for church-going find their way to them.

—The government of China has at last forbidden the drowning of girl babies. The penalty is to be six blows of the bamboo. This is a step in the right direction, but till parents there are Christianized, they will still make way with girl babies secretly.

—A few years ago the offerings at the temple at Mongeyur, India amounted to \$50,000 during the two days of the annual festival; now they are only \$20,000. The priests say that the missionaries, "You are the reason. Your preaching and your books have taken the fear of us and our gods from the hearts of the people."