

TERMS NOTICES

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietor at Fredericton.

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 avoid 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, MAY 21st, 1890.

—WHAT DIFFERENCE? [Evangelist Jones says the rumrunner is about as good as the "christian" who votes for the rum shop. Is not he about right? And what difference is there between the illegal rumrunner and those who endorse his violations of law? There are several Fredericton people who might think this matter over.

—UNION. The question of the union of the United Presbyterian and Reformed Presbyterian churches in the United States is receiving consideration. At a recent meeting of members of both bodies resolutions were passed expressive of the purpose to continue the efforts for organic union. It was also voted to ask the several branches of the bodies represented to appoint delegates to a convention with a view to arranging a basis of union.

—THE SMALLER DUTIES. How true it is that as experience of life increases, we have growing admiration for those who patiently and cheerfully do the smaller and more tedious duties which are in their lot.

It is not well to be over anxious for large opportunities. We might not be equal to them if they came. To do well the ordinary, everyday things, is the true test of faithfulness. He who is "faithful over few things," will surely hear the "Well done, good and faithful servant."

—SELF-DENIAL. There is all too little real self-denial on the part of christians for Jesus sake. In contributions to the treasury of the church for carrying on christian work how few give anything but what they can spare after every personal wish is gratified. Once in a while there is a case of genuine self-denial; such cases are usually amongst those who have the least for the necessities and comforts of life. The better-off and the rich rarely reach the point of denying self a single pleasure or luxury. If there were more self-denial there would not only be a fuller treasury and greatly multiplied christian activities but the experience of rich blessings which come only to those who deny themselves for Christ's sake.

—THE MINISTER'S OFFICE.—In an address to the students of the Presbyterian Theological College, Edinburgh, on the nature and responsibility of the ministry, Dr. Drummond sought to impress them with this fact, "that one having no joy in the work and no hearty relish for holy labour, was not the kind of man the Church wanted for the pastorate." No greater misconception could be formed than to think a minister might live a life of gentlemanly ease and leisure. Because a sermon now rarely lasted more than thirty minutes, and the minister was seen so little in the pulpit, certain people fancied that he had an easy time of it. They were beginning to know different. In some respects the minister's life was the most harassing, most responsible of all. Yet it was the happiest and most desirable.

—RUSSIA. Other countries are taking a pronounced interest in Russian affairs just now. Geo. Kennan's revelations of exile life in Siberia and the reports of recent horrors there have stirred the hearts of

people everywhere. Reports from St. Petersburg say that petitions from England, America, Germany, France and other countries are arriving at the respective embassies and legations in great number, with requests that they be laid before the Czar immediately.

The easiest part of the work is done when the petitions are sent to representatives in Russia of the several nations. To get them before the Czar is the difficult part of the undertaking. And what effect, they will have if any, no one can tell. The Czar may give them consideration, but he is quite as likely to ignore them. The policy of the Russian authorities has always been to deny the reports of cruel treatment of exiles. And they are not likely to take kindly to the representations of outside people who believe the worst that is said of the Russian system. However, it is well that the aroused feeling of the nations express itself in proper ways concerning the inhumanities practiced in the name of government in Russia, and sometime the Czar and those about him will come to their senses.

—YOUR OWN. There is no way in which the christian can better show his love for Christ and interest in His Kingdom, nor in which he can with better effect serve the Lord and his generation by the will of God, than in being loyal to his own church. The "The Christian Advocate," with this fact in mind, says, "There are too many who see nothing but faults in the church they attend and the Denomination to which they belong. To shut one's eyes to all imperfections is not necessary, but to make them the staple of conversation on every occasion is both unwise and mischievous. Are there not many good things which can be truthfully said of the pastor and his work, the church, the Conference &c.? Search for the good things, and you will be surprised at the multitude of them; introduce them into conversation on these topics, and you will be astonished at the blessings you will bring to yourself and others."

—A CHANCE FOR THIEVES. The Catholic Telegraph, with a view to comfort parents who are so unhappy as to have sons who have become thieves and robbers, brings to their attention the fact that the "thief" who repented and believed on the cross and to whom Christ said such gracious words, has been beatified and made a "saint" by the church of Rome. He is the patron saint of thieves, and they are to look to him especially for intercession and help. "In some parts of the world, especially in the East and Southern Italy, there is great devotion to him, and many are the shrines erected to his honor." The 24th of April in each year has been made sacred to the honor of "the Bonus Lator," "the good thief St. Dimas," as he is called. The Catholic paper referred to advises the "friends and relatives of unrepenting sinners, whose salvation is dear to their hearts, to call on St. Dimas, the good thief, and trust that this devotion will prove effective."

It is no wonder that theft and robbery are so common in Italy and other countries which are especially under the influence of such abominable teaching as this.

—BOYS IN DANGER. A few days ago three lads were sent to jail here for theft. A little kind treatment and wise counsel might save them from future wrong doing. Will they receive this?

There is danger, however, that the co-adjutor bishop and a few others who are alleged to be showing so much sympathy for the jailed rumrunners, may visit them. Should they do so, the poor boys are likely to be confirmed in their wrong doing. To be consistent, these sympathizers with crime would have to assure the boys that the law which has placed them in jail is a very unrighteous and cruel law, and that their violation of it was not only wrong but a meritorious act for which they ought to be held in respect by all good citizens. Commending their heroic defiance of a bad law, they would be likely to encourage them by the assurance of their hearty sympathy, and tell them not to be disheartened by their imprisonment, but to persevere and they may hope some day to reach the high eminence of their older and more distinguished fellow-prisoners. They might also furnish them with easy chairs, sundry luxuries in food and drink, and arrange to have a telephone in their room. To further encourage them they might hire some one to write eulogistic reports about them, setting forth, also, that the community is in an excited condition about the gross injustice of their imprisonment, and the danger that unless they are immediately discharged the city will not only cease to be the capital but a place of any kind.

Foreign Mission Needs.

The statement of the Treasurer for Foreign Mission, which appears in another column, ought to be sufficient to move all the churches to immediate effort to provide the needed funds. In some respects the winter was quite trying, much sickness having not only prevented special religious effort but caused neglect, in some places at least, of attention to ordinary claims. To this in part, perhaps, is attributable the deficiency in the Foreign Mission treasury.

But now that Spring has come, and new life is being felt in all departments of work, and in the churches also we are happy to know, attention should be given to everything that has, necessarily or otherwise, been neglected.

In the Foreign Mission work remittances have to be made promptly, else both the work and the workers suffer. The treasurer had to himself provide a considerable portion of the last remittance, expecting, of course, to be at once reimbursed by contribution from the churches. But that deficit has not all been made up even at this date; and another remittance will need to be made in two or three weeks. The churches and friends of the work generally will, with these facts before them, see the importance of immediate attention to the treasurer's call. The necessity is urgent. Pastors should move in the matter at once. We hope that contributions from all over the field may be forthcoming without delay, making up the existing deficit and providing for the June remittance.

An Ex-Priest's Case.

A case of disappearance, involving the Roman Catholic church, is just now agitating Montreal. Some two years ago, a young priest named Martin then located in one of the Western States, abandoned the priesthood, married, became a Protestant, and settled in Montreal as a teacher of French. A week or two ago he suddenly disappeared. He had not given either his wife or anybody else the slightest intimation of an intention to go away. Upon investigation it has been brought out that the Roman Catholic authorities have been endeavouring for some time to get him back into the church; and they now say that he has placed himself in the hands of the church authorities and is somewhere—they do not tell where—doing penances for his sin. The wife and friends of the ex-priest are unwilling to believe that he voluntarily went back to Romanism; they do not think, whatever might be his feelings towards the church, that he would so cruelly desert his wife and two little children. There ought certainly, even in Roman Catholic Quebec, be some way of discovering his whereabouts. Is there no authority that can compel the authorities of the church to tell where he is, that his friends may know from himself why he left his family and what he purposes doing? Or is Romanism so supreme there that it can do as it likes?

Some Catholic officials who were interviewed about the matter, treated it as a very ordinary affair, and were without the least sympathy for the deserted and helpless wife and children. They said his marriage vows were nothing, and that "the woman who has followed him"—as they put it—is now free to go where and do what she pleases. There is something brutal in their reference to the wife as "the woman who has followed" her husband. They were regularly married, and have lived together in the most affectionate manner. Montreal protestantism is quite excited over the case; and it is hoped that the real facts may be discovered.

More About The Prisoners.

Just a few words more about the C. T. Act prisoners. We are much obliged to the Fredericton correspondent of the Telegraph for publishing the names of those who visited the jail soon after Edwards took up his quarters there. The publication was, probably, at the suggestion of the prisoner, who is anxious to have the impression go abroad that he is the object of much sympathy. The publication of the names has done a good thing in that it has shown the temperance people here that, with the exception of about a dozen, all who are numbered amongst the visitors to the rumrunners are people who have always been against temperance and especially against the C. T. Act. An analysis of the list shows less than a dozen who can by any stretch be classed as temperance men; over twenty who have some time been illegal rumrunners; a large number of relatives of the prisoners—all the ladies, except two or three, being of this class; a number who have been witnesses in rum cases, some of whom, according to general belief, were not very particular about telling the truth even though under

oath; several who were boarders at the hotel of the worst prisoner; a few non-residents who were probably induced to go by friends of the jailed fellows; several who claim to have gone on business, some of them having been sent for; and several names appear twice each, possibly to swell the list. But it is not much of a list when examined from the temperance and law point of view; it simply disproves the statement that there is any sympathy of temperance men with the convicted rumrunners. A very few of the names were a surprise; but the great majority of them are not a surprise. Everybody here who has any knowledge of the associations and habits of most of them, and their attitude always towards temperance and the temperance law, would expect them to be found herding with the rumrunners, whether in jail or out of it. But some others, even of those who have never favoured the C. T. Act, would be expected to have a little more self-respect and a more correct sense of propriety than to permit themselves to be guilty of such unseemly associations and conduct.

Several of those whose names appear on the jail register do not, we think, feel very well pleased with the Telegraph for publishing them. They do not regard themselves as complimented by having themselves published as having danced attendance on imprisoned rumrunners. It is a notoriety they do not enjoy. They may by this time begin to see that Edwards is making use of their reputes for his own bad purposes, without any regard to their feelings or credit. We hope they see it. But they might have known it without having had to learn it through so unpleasant an experience.

The reports about the good time the prisoners are having are all overdone. They are coloured for the evident purpose of giving the impression that the imprisonment is only in name, and that the law is being burlesqued. It needs to be remembered that every one of these reports originates with those in sympathy with the rumrunners. As a matter of fact, they are not having so much fun in jail as they and their friends would like the public to believe. They would gladly pay a good price to be out. And before Dominion day jail life will be even more monotonous and galling than now.

If all the statements made in behalf of the rumrunners, that privileges are allowed them not usually accorded prisoners, were all true, every body must know that the wrong is not done by the wish or with the consent or approval of the temperance people of the city. Nor can it be believed that it is with the knowledge or approval of the Sheriff who is believed to know his duty too well to permit any partiality. He denies knowledge of the things they claim as part of their jail life.

But since the friends of the prisoners persist in making and sending abroad statements that are a serious reflection on him as a faithful and impartial officer, he may feel it to be his duty, in defence of his own good name as well as out of respect to public opinion, to have special care exercised in their case. As to the use of the telephone, to which it is understood the Sheriff consents, it is made use of by them and their friends to make it appear that there is no real imprisonment. Since they take this unfriendly advantage of his leniency, endeavouring to create the impression that he is a party to what they call a burlesque of the law, he ought to at once deprive them of the opportunity of putting him in a false light before the public. Of course he cannot stop them from lying—unless he can stop their breathing, but he can take away whatever things, if any, exist that should not, upon which they have the reports which imply reflections on his honour and the impartiality of his treatment of prisoners.

The statements sent the Telegraph by its correspondent here about the effect on the business of the city of the closing of the Queen Hotel and the Barker House are the veriest stuff. There is a degree of surprise that the Telegraph lends itself to the rum men by giving such absurd reports place in its columns. The closing of the hotels can damage nobody but their irate proprietors, as they will know before they are a month older. The other hotels can take care of all who come, and are doing it with a good deal of pleasure. The readers of the reports would get the impression that the whole city is in a state of feverish excitement about the jailed hotel keepers, that business is at a standstill, that commercial travellers are avoiding the city—as though it were a pest stricken place, that the steamers will soon stop running and the trains into the city be cancelled, and that there is general weeping and

wailing over the awful desolation. The fever is all in the heads of the jail chaps and the handful who revolve about them whether in jail or out. And the people look on and smile at their antics and hope they are enjoying the exhibition they make of themselves. The reports sent abroad may make a few unthinking people, far away from here, think the prisoners the objects of general and profound commiseration, but it is impossible to make anybody here, or anybody elsewhere who knows them, regard them as martyrs. And it is quite as impossible for sensible people anywhere to think of the community having any other than a gratified feeling that they are where they deserve to be. And that is what this city has, the sensational reports to the contrary, notwithstanding.

SOME CURRENT TOPICS.

DETRACTORS PUNISHED.

Rev. Dr. Rylance, an Episcopal minister in New York, recently secured a verdict of \$10,000 against one of the official members of his church for libel. Dr. Rylance was in Europe on vacation, and while there he received word from his vestrymen that unpleasant statements were being made about him, and asking his resignation. He came home at once, and when he learned the nature of the stories he branded them as utterly false and began a suit for damages against one of his officials. And he got a verdict. The official and perhaps some others wanted to be rid of him, and thought to accomplish their purpose by starting a story to his discredit. They evidently supposed that he would quietly vacate his position rather than make any fuss. They were unscrupulous and reckless enough not to care how seriously they damaged the minister, they were ready to utterly destroy him if they only could accomplish their purpose. The slandered man did right to bring the slanderer to justice; the traducer should always be made to pay the penalty of his wickedness. The Christian Inquirer, in an article on this subject, says:

The preacher should protect himself, and if evil-minded men, in or out of his congregation, abuse him and defame him, to force him away, he should resist. A few cases would have a very salutary effect on the creatures who live on the reputations of men so situated as to be unable to defend themselves. We know of nothing meaner than personal detraction, used to get rid of a pastor. And yet it is a weapon often employed when softer and more decent measures fail. It is so easy to say that you have lost confidence in him and treat him as if he was a malefactor! How often is it said: "It is better for the minister to suffer than the church." That may be true or false. It depends on where the justice is. God cares as much for his ministers as he does for his churches. He cares for truth, right and justice more than he does for men or for congregations.

If a pastor is injured in his reputation he ought to defend himself. That public opinion which declares that he must not, is wrong. The code of church morals that demands that he lie down and let the chariot wheels of detraction roll over him, while he thanks God that it is no worse, is unholy. The man who assails the reputation of a minister to get rid of him ought to be met as any other conspirator and blackmailer should be, in the courts of justice.

FORWARD MOVEMENTS.

The evangelistic movement in London, under the leadership of Rev. Hugh Price Hughes, and which is being so greatly blessed, is known as "The Forward Movement." It is simply christianity alive and in earnest, going to the people where they are and applying the truths of the Gospel to their every day needs. Referring to this the Christian Guardian says:

We also in Canada need a general forward movement in revival work. Whether with the aid of evangelists or by the regular pastors, it matters not, so long as the work of God goes forward with converting and sanctifying power. We need a forward movement in our missionary work. The fields are white unto the harvest. The cry of the unsaved heathen comes from all directions. God has given us the means, and we cannot withhold and spend it on our personal gratification without being guilty of selfish neglect of duty. We need a forward movement in our educational work. It has been hard to wake up our people to the duty of supplying the means to carry on this work effectively. *** We need a forward movement in the religious life of our people. Fuller consecration to God, richer and more widespread experiences of sanctifying grace, will give a new impulse to every department of religious effort. There will then be more zeal in Sunday-school and home mission work, more liberality in giving to the different enterprises of the Church, and more consistent Christly lives, witnessing for the power of religion to the world. We cannot afford to live on the memories and traditions of the past. Only so long as the message of the Divine Master is preached with saving power in our pulpits are we fulfilling our mission. If ever the day should come when the old fire and power are no longer seen in our services, God will raise up some other agency to do the work. To-day we may hear, as

spoken to us, God's message to his ancient people: "Speak unto the children of Israel, that they go forward."

CHOOSE GOOD MEN.

Writing of the fact that not a few men in representative positions flagrantly disregard law and are shameless in their offences against common decency, the Presbyterian Witness speaks plainly of the duty of good citizens in choosing men for representative positions. It is to be hoped that its wise and earnest words have been heeded by the electors of Nova Scotia who today make choice of representatives. They should be regarded by electors everywhere whenever they have to discharge this duty of citizenship:

Do not select a man as your representative in any position who is dissolute, who is a gambler, who is a Sabbath breaker, who is unfaithful in his domestic relations, who unblushingly transgresses the laws of God and the country. We are not, in pressing this point, asking too much. Happily there are in all our counties, towns, villages, good and true men who fear God and keep His commandments. Choose such, by all means, to make and administer our laws. For it is surely unreasonable to expect that a man who cannot govern himself can guide with discretion affairs that concern the public. An inspired apostle has argued that the man who does not rule well his own house ought not to be called to rule in the house of God. The same principle applies in civil affairs. If the moral life of our country is pure there is no fear as to our future. If we allow flagrant offences against our laws, and if we condone sins against the law of God that our ruin socially and nationally is certain. In the name of patriotism as well as of religion we urge our people to use the utmost care in selecting their representatives—and to select in all cases good and true men. Like priest like people, like electors like elected. As is the ruler so in the long run are the ruled.

NO NEED TO BE DESPONDENT.

The Canada Presbyterian talks good sense when it says that there is no reason why Canadians should feel despondent about the future of their country. It says:

We have no problems to discuss and settle that have not been grappled with by other nations. The dual language difficulty has been dealt with in one way or another, at one time or another, by more than half the countries in Europe. The great nation to the south of us has a perplexing race question on hand at the present time. Every nation has its difficulties. Are we Canadians so exceptionally pious that we think the Almighty should exempt us from national difficulties of every kind, or are we so exceptionally soft that we must cry out in despair when confronted with any ordinary national problem? What are Statesmen for if not to solve difficulties? Underneath all these questions there is a rather fundamental one which constantly crops up—Are Canadians capable of governing themselves? If not let us ask somebody to take charge of us or give the country back to the Indians. Surely we are not prepared to admit at this time of day that we cannot take care of ourselves and work out our destiny as a nation. There is one very depressing circumstance in connection with some of the matters that are agitating the public mind. Some people consider problems quite new that are as old as the Roman Empire. That is too much in a country where large sums are expended on education.

A WORD FROM THE TREASURER.—The churches will, perhaps, remember that I notified them, that at the time of sending the last quarter's salary to our India Missionary, Rev. A. B. Boyer, there were not funds enough in the treasury. Since then there has not been enough received to meet the deficit then existing. On June 1st another quarter will be due. Will the ministers and others call attention to the matter in the churches and homes, and have the amount ready if possible?

WM. PETERS, Treas.

DENOMINATIONAL NEWS.

N. S. CONFERENCE.—The Free Baptist Conference of Nova Scotia will meet at Canning, K. Co. June 7th at 10 a. m. See notice in another column.

KEMPTVILLE. N. S.—Licentiate Parker is at Kemptville, Yarmouth Co, where he will remain and labour during his vacation.

TRACEVILLE, S. Co.—Rev. G. W. Foster was in town a few days ago. He is in good health, and is encouraged in his work. He held some special meetings lately at Traceville, one of his preaching stations, with good results. Four converts were baptized.

FORMS SENT.—Rev J. W. Clark, Corresponding Secretary of Conference wishes to say that on the 12th inst, he mailed to the Clerks of Districts a sufficient number of forms of Church reports to supply all the churches. If in any case they are not received by the District Clerks, he wishes to be notified that he may supply the lack.

FIRST DISTRICT.—Some of the churches in this District, which have not reported for some time, have good