

## TERMS, NOTICES, ETC.

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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 needless 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, SEPT. 10th, 1890.

Dare to speak the truth. But be sure to speak it in love.

Faithfulness in Christian service is a sure indication of sincere faith in Christ.

He who patiently bears the burdens of his lot is doing well.

The man who consents to license rum-selling is responsible for what the rum-selling does.

"Have you got religion?" is an oft-asked question. Quite as important is the question, Has religion got you?

Think not so much of the future as of the present. Present duty well done prepares for whatever duty may be in the future. Live well to-day.

Some mistake a knowledge of the Bible for religion. Ready in quoting Scripture, they fancy themselves well instructed Christians. While it is good to have acquaintance with the Bible, and readiness in quoting it, one may have these things and yet his heart be far from Christ.

Do NOT FORGET. We hope the ministers and churches are giving special attention to the needs of the Foreign Mission treasury. Do not neglect this important matter brethren.

DISTRICT MEETINGS. Two of the seven District meetings remain to be held. The Fourth will convene at Tracey Station next Saturday, 13th inst., and the Third at Lower Canterbury on Wednesday of next week, 17th inst.

WHAT IS YOUR LIFE? In the way of terse, epigrammatic alliteration Joseph Cook never said anything more characteristic than the following description of life:

"Man's life means tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties shortening breath, death, the sod, God!"

CALL HIM EAST. We hear that Rev. T. H. Siddall, so well known in these Provinces, but who has been two years in the west has resigned his charge at Racine, Wisconsin, the resignation to take effect early in October. We wish some Free Baptist Church in the Provinces would call him this way, and that he might recognize such call as the voice of Providence.

DR. LORIMER. The latest report concerning Rev. Dr. Lorimer, reference to whose break-down in health was made in these columns last week, is that he is somewhat improved. His church in Chicago has relieved him from all responsibility and service, and continues his salary. Long rest it is hoped will restore his health.

SIGNIFICANT. It is a significant fact that in the first Japanese Parliament there are ten Christians. There was much opposition to them because they were Christians, and the fact that they were elected in spite of strong opposition indicates that Christianity is already getting a strong hold of the people.

BECAME PROTESTANTS. Word comes from an Italian village of a whole Catholic congregation that has become Protestant. They had some trouble with their priest. They gave a call to

a neighboring Protestant minister. After he had preached to them for a time they were so impressed that they concluded to identify themselves with the Protestants, and did so, church property and all.

THE GOSPEL WINNING. Talk about the churches drifting away from Christ, and being weak and unactive is not warranted by the facts. Consult, says the "Guardian," the visible evidences of aggressive work, and it will be found that never in the world's history was there such invincible energy displayed in the spread of Christ's kingdom. Are not the new methods of work in Christian lands, as well as the new-born zeal in missions, themselves a proof of greater spiritual life behind them? The truth is, that never until this age was there a practical attempt to realize a world-wide Christianity. We must not mistake eddies for tides. Because there may be some local evidences of lagging in Christian work or progress, we must not suppose that the Gospel is not winning its way.

GAVE HIMSELF. It is told of a converted Chinaman that he sold himself to work as a coolie in New Guinea for the sake of doing Christian work among his own countrymen. And his labour was not in vain, for before he died he personally led to Christ two hundred of his fellows. His was the spirit of Christ who "loved us and gave Himself for us." "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren."

THE SEMINARY. The Union Baptist Seminary begins another year's work to-morrow (Thursday). The opening exercises will, without doubt be interesting. We expect to have a report of them for our next issue. The Seminary has made an excellent record and has standing second to no institution of its class in the Provinces. Free Baptists especially are interested in its continued and increasing success, and should show their interest by sending pupils and contributing to the building fund.

N. S. CONFERENCE. To-morrow (Thursday) the Nova Scotia Free Baptist Conference will begin its annual session. We trust the brethren may have a profitable meeting.

SUCH STUFF. New York city missionaries have found in circulation among German and Italian Catholics in that city copies of what is called a "Letter from Jesus Christ," and which the priests distributing it tell their dupes, was "found in the Holy Sepulcher at Jerusalem, and preserved by His Holiness in a silver box." One paragraph of the "letter" says:

"I shed 38,325 drops of blood, and he who will repeat every day for fifteen years seven *Pater Ave Glorias*, to make up for the drops of blood shed, and fast five Fridays in the year, I will grant five requests, of which the first shall be: complete indulgence and remission of all his sins; second, freedom from the sufferings of purgatory; third, if he dies before the fifteen years expire, it will be as though he had completed them; fourth, it will be as if he had died, shedding all his blood for the Christian faith; fifth, I will come from heaven for such souls and for the souls of their children to the fourth generation."

And the poor people believe this stuff and probably pay well for the "information" given and the "blessings" promised.

## The Free Baptist Position on Temperance and Prohibition.

Well informed Free Baptists do not need to be told anything about the position of their Denomination on the temperance question. But for the information of the younger members who may not be very well informed in this part of our history, and for the information of those outside the denomination, we propose to set forth here the facts from the records.

There is, probably, no question in the mind of any reader of the INTELLIGENCER about its position. There ought not to be any. But it has sometimes been suggested, by those who do not know, that the INTELLIGENCER takes extreme ground, ground not quite warranted by the denomination, and for which the editor and not the denomination should be held responsible. The editor is willing and glad to take the full responsibility of all his utterances on this question. He does not believe there is any extreme ground. If there were stronger ground to take he would take it. But whether others agree with us or not, in the view that there is no extreme ground, we think they will know, when they have read this article, that the INTELLIGENCER has never taken a stronger position than the Conference whose organ it is, simply because there is no stronger position.

So far as this paper is concerned it has, from the first issue, in 1853, been an uncompromising foe of the rum trade, and an equally uncompromising

advocate of prohibition. Its founder and first editor was the object of no little ill will and abuse, and suffered the sundering of friendships rather than be untrue to his convictions. His successor has had a share of the like experience, but is not unwilling to endure them for the truth's sake. We hope it is not necessary to say that neither the rum traffic nor traffickers need ever expect any quarter, nor will there be any apology for those who in any way, for any consideration, give countenance and help to the death-dealing thing and men.

To show the position of the Denomination we make extracts from the records of Conference, covering a number of years. We have before us the Minutes of every year since 1851—nearly forty years. Year after year, the Conference has expressed its feeling and purpose on this question, so plainly that there can be no misunderstanding.

Long before other denominations were dealing definitely with the question the Free Baptist Conference was doing so, incurring probably, a large degree of ill-will, but being faithful in spite of all prejudice and opposition.

## EXTRACTS FROM THE CONFERENCE RECORDS:

1851—"Voted, That whereas this Conference totally disavows the use of all intoxicating liquors, and cannot sustain as Christians any who pursue the unholy traffic in the same, or indulge in its frequent use; therefore we recommend that the following Total Abstinence Pledge be adopted by all our churches:

"We, the members of the Free Christian Baptist Church at \_\_\_\_\_, in view of the evils arising from drunkenness and moderate drinking, do hereby pledge ourselves to abstain from the use of, and traffic in, all intoxicating liquors as a beverage."

The same resolution and pledge were again voted, and republished, in 1852. In 1853 the INTELLIGENCER was started, and from the beginning voiced the views of the Conference on this question.

In 1854 the Conference seems to have omitted any reference to the question, at least the printed Minutes do not contain anything about it.

1855—The report on temperance deplored the devastations of drink, rejoiced in the progress of reform, and commended the wisdom and energy of the Legislature in enacting a Prohibitory Law, concluding thus:

"This General Conference, as a body, both ministers and laymen, have for many years been pledged to the Temperance cause, and in many cases have refused membership to individuals not strictly temperate, and can also boast of having among our number the framers of, and adherents to, the first temperance rules ever adopted in this Province, they would still urge on all members, (especially at the present important juncture) the great necessity of firmness and decision in carrying forward this great work of reform. And we recommend that this Conference pledge its energy and influence to sustain the Prohibitory Law."

1856—The Prohibition Law had received bitter and unscrupulous opposition, and the country was in a state of great excitement. The Conference declared its loyalty to prohibition, and said:

"The evils attributed to the law arise from opposition to it, and not from the law itself; and all judges, justices and law officers, as well as all good citizens, and especially all Christians and Christian ministers should exert their influence to have the law judiciously executed. But whatever reverses the law or our principles may sustain, the cause remains the same in its nature, and we believe is destined ultimately to prevail. For ourselves, we cannot go back. We are prohibitionists and shall remain so. We shall labour to make the principles it involves universal, and we urge upon our churches and friends the importance of steadfastness in these principles and in the practice of total abstinence."

The INTELLIGENCER having in that fierce struggle taken strong ground in favour of prohibition, subjecting its editor to severe criticism and abuse, the following addition to the foregoing was adopted:

"This Conference further wishes to express their confidence in the editor of the INTELLIGENCER, and they fully sustain him in the course he has pursued in relation to this great question."

1857—Further measures for carrying on temperance work in and by the denomination were urged; each church was advised to organize a temperance society; the ministers were particularly counselled to take a deep interest in the work; and the report concluded with this:

"We cannot but express our conviction that notwithstanding moral suasion has done much in reducing the evils of intemperance, yet legal prohibition is the only means of its entire suppression."

1858—Beside urging the faithful carrying out of the recommendations of the preceding year, it was recommended—

"that the churches, in receiving members, make strict scrutiny where persons are suspected of tipping."

1859—The report expresses gratification that the temperance societies in

connection with the churches are doing great good, and that our people are becoming more established and increasingly active in the cause. But anxious for yet more to be done, the report says:

"We, therefore, urgently recommend that our preachers, especially, take an active part in the promotion of the temperance cause in their several fields of labour. We do not believe that any man can preach the Gospel of Christ without preaching temperance. We also recommend that those churches which have adopted our Church Covenant be strict in enforcing total abstinence in all their members."

We rejoice in every effort for the advancement of temperance, but despair of realizing our hope of seeing the current of iniquity entirely stayed until we enjoy the blessings of a strong and thorough Prohibitory Law."

1860. "Prohibition should be the aim of every temperance man, and his labors and hopes should help to bring about the happy day when prohibition from all that intoxicates will stand immovable on our statute books."

In 1861, 1862 and 1863 the action was in substance as the foregoing, with special urging that discipline be exercised in all cases of members violating the total abstinence pledge in the Covenant.

1864—Rejoicing in the fact that the ministers and churches are so pronounced on the subject of temperance, the report says:

"We consider it the duty of this denomination, and especially of its ministers, to continue to exert their influence in propagating the principles of total abstinence, not only in our churches but also in the communities within the range of their influence. But though we believe moral suasion has done much for the suppression of the evil, we are firm in the belief that legal prohibition is the only effective remedy for the God-dishonouring and soul-destroying habit and trade."

1865—"We are still firm in the conviction that no individual can be an exemplary Christian, nor should be retained as a church member in good standing, who uses intoxicating drinks as a beverage."

In 1866, 1867, 1868 and 1869 the position of the preceding years is re-declared, with steadily increasing emphasis. In the last mentioned year (1869) the report contained this section:

"Your committee rejoices to believe that as a denomination our influence in favour of temperance principles has not been second to that of any other body of Christians; yet we have to regret that occasionally there is found a church member who violates his total abstinence pledge; for he it is remembered that each one who voluntarily assumes the responsibility of church membership with us does most positively pledge himself neither to use himself, nor in any degree to countenance the use or sale of intoxicating beverages."

The report also asked a question about the use of wine at the Lord's Supper, and the Conference adopted the following:

"Resolved, that we recommend our churches to use unfermented wine at the Lord's table."

1870—"As Christians, we must be found using every lawful means to rid the world of this evil, and thus add to the happiness of our fellowmen. \* \* \* Her light (the church's) should reveal to man the rocks and shoals upon which he is likely to make shipwreck. Her notes of warning should be loudest and her arms the first outstretched to raise the fallen, and to shield the young and unwary from the devices of this artful foe. \* \* \* As a denomination we have hitherto given no uncertain sound on this important question, but have clearly defined our position as advocates of total abstinence. Thus far we have done well. But our efforts should not cease. Reformation proceeds only in proportion as subjects are agitated. To be faithful to our trust our pulpits should unceasingly agitate the question of temperance reform, clearly exposing and boldly denouncing the practices of the votaries of intemperance. Our discipline should be strictly enforced, and thus our ranks be purged of those who, by tipping, disgrace the religion they profess, and aid the adversary in his work of ruin. \* \* \* We trust that ere long a law shall be placed upon the statutes of our country prohibiting the sale of the deadly poison."

In 1871, 1872, 1873 and 1874 substantially the same ground is taken. In 1873 the Conference forwarded a petition to the Dominion Parliament praying for the enactment of a Prohibitory Law.

1875—After referring to the progress of the reform and the agitation in favour of restrictive legislation, the report submitted the following as the expression of the Conference:

1. That to derive a revenue from the liquor traffic is a deep reproach to the government of a Christian country, as it is the price of the reputation, life and eternal welfare of thousands of human beings. A law prohibiting the importation, manufacture and sale of intoxicants is an urgent necessity, and to help secure this we re-pledge ourselves to talk, work, vote and pray, ceasing not the agitation till the thing desired is won.

2. That our ministers and church officers firmly enforce the rule of our church covenant against the manufacture, sale and use of intoxicating liquors by church members; winning, if possible, to consistency any who have lapsed into the sin of tipping; failing in that, removing them from membership, that our ranks may be purified and thereby strengthened.

3. That the use of alcoholic wines for sacramental purposes is inconsistent with Christian principles; and that church officers be requested to furnish for communion wine free from alcohol.

4. That our ministers will continue to preach temperance sermons, and our churches will continue to pray, and we all will in every way do all we can, that by the blessing of God (without whose blessing our efforts must fail) our country may be delivered from the giant curse of the age, and our homes be saved the threatening of its terrible blight."

1876—The Conference this year voted approval of the formation of the Dominion Prohibitory Alliance, endorsed its declaration of principles, and pledged co-operation in all efforts for the suppression of the liquor traffic. The following resolution was also adopted:

1. That the rum traffic is the constant and inveterate enemy of the best interests of our country, financial, intellectual and moral.

2. That it should be the first duty of every government to delegatize this traffic, and by legal enactment protect its citizens from the evils resulting therefrom.

3. That it is the duty of every true and loyal citizen to exercise his franchise only in favour of men of approved temperance and moral principles."

1877—"We affirm the necessary and natural connection between moral suasion and legal enactment in the suppression of the liquor traffic, and pledge our moral support to all measures whose design is to effect this object. We recommend that our Sabbath Schools be interested as much as possible in the matter of temperance; that temperance pledges and Rolls of Honour be kept in stock by the Secretaries of Conference for the use of Sabbath Schools, and that the S. S. Superintendents be requested to introduce these into the School."

1878—It was in this year that the Canada Temperance Act came into existence, and the Conference put itself on record thus:

"We hail with joy the passage of the Canada Temperance Act, and we hereby urge our people to use every proper means to secure its adoption in every county in the Province."

The importance of Sabbath School temperance work was again emphasized.

In 1879, 1880, 1881, 1882, 1883 and 1884, the Conference repeated its endorsement of the C. T. Act, and encouraged the people to stand by it in spite of the many difficulties besetting it in the courts, in the senate and elsewhere. In the last named year the following resolution, also was passed:

Resolved, That in the opinion of this Conference, it is desirable that an opportunity be given the people of Canada to vote simultaneously upon the question of the complete prohibition of the manufacture, importation and sale of intoxicating liquors in this Dominion and that the officers of this Conference be empowered to petition Parliament in accordance therewith.

And in 1885 and 1886 and again in 1888 it was repeated. Several times too, the necessity of a text book on temperance for use in the public schools was declared, and brought to the attention of the Board of Education.

1887—"We desire to gratefully recognize the steady growth of Prohibition sentiment in the country. It is one of the most gratifying signs of the times. \* \* \* Where there has been an earnest and persistent attempt to enforce the law (C. T. Act), it has effected a marked improvement. It is not only the duty of the officers to make every effort to enforce the law, but it is the duty of all good citizens to give sympathy and support to the officers upon whom the duty of enforcement devolves. He is a poor Christian who, even by effected neutrality on this question, gives countenance and support to the enemy. Free Baptists, it is expected, will be true to the record of the denomination, and continue increasing warfare against the monster evil."

1888—"Our Denomination is as strongly as ever in sympathy with every legal and moral effort to secure the suppression and prohibition of the liquor traffic. \* \* \* We earnestly request all our adherents to use their franchise every time for temperance."

We pledge our sympathy and moral support (as a Conference), and our personal influence and help to all officers of the law and others who are endeavoring to enforce the C. T. Act."

1889—"That this Conference continues to be opposed in the most emphatic way to the liquor traffic, and to give its support to every moral and legal effort to suppress the abominable curse."

We believe that temperance people in general are looking toward the Parliament of this Dominion and the Local Legislature for more stringent laws on this question.

That we hereby pledge ourselves to secure as far as possible, as Representatives both to the Local and Dominion Legislatures, men who are pronounced on this question, independent of party politics.

That this Conference is in favor of the complete prohibition of the importation, manufacture and traffic in intoxicating liquors.

We have quoted more freely from the records of the earlier years, to show that all along the life of the denomination it has been most pronounced on this question. The action of the later years has, perhaps, been marked by fuller statement, but the spirit and purpose of the earlier years was the same, and as strong.

The early records, too, will show the younger members that the fathers

started right and were unwavering in their loyalty to their convictions. It cost them something to be faithful, but they were willing to pay the price of "good conscience" toward God and man.

The Free Baptist minister who is not an active enemy of drink-selling, and the drink-seller is unfaithful to his denomination. There is no room for the expediency which sacrifices truth and principle.

In the foregoing extracts from the records the Church Covenant is frequently mentioned. We quote the section of the Covenant referred to:

"We will not traffic in nor use intoxicating drinks as a beverage; nor will we furnish them for other persons except for medicinal, mechanical or chemical purposes."

In another section of the Covenant every member is pledged to actively support "Moral Reform."

The Free Baptist Church member who drinks is a Covenant breaker, and, also, is the church member who does not, by every means in his power, help the temperance reform.

It does not need to be repeated that the INTELLIGENCER in this matter has been and is simply in accord with the Conference whose organ it is. And it proposes to keep in accord with it. The rum trade is the deadliest evil in society to-day. Its victims are legion. How any church or any member of a Christian Church can give the awful traffic or the men engaged in it any countenance, sympathy or support is incomprehensible.

## A Famine Feared.

Famine is once more menacing Ireland. The cause is the same as in the terrible years 1847-8, and the only less terrible 1869. The potatoes are smitten with blight, and lie stunted and rotten in the ground. The London "World" says that from all quarters of the south and west the same story comes of the ravages caused by continual rains, want of sunshine, and a dense murky air. From County Mayo, where the potato crop is the one hope of the people to keep them through the winter, every guardian reports that the crop is an entire failure, and that famine seems inevitable in his district. One upon another, other districts are raising the same cry. Galway, Waterford, Wicklow, Tipperary, Limerick, Donegal, all the mountainous and seaboard counties in the West and South are affected, while heavy storms have terribly damaged the corn crops. An evil stench pervades the fields, and disease is feared in some parts where the people are forced to eat the potatoes, which are not fit for human food. The price of potatoes in Skibbereen has risen already 250 per cent. on the prices at this time last year. "Famine fever" has broken out, it is said, on the Blasket Islands. Mr. BALFOUR, interrogated in the House of Commons, took rather an optimistic view, holding that the local authorities would be able to deal with the distress. He believed the theory was correct that the perpetual use of seed potatoes taken from one stock tends to produce periodical failures, and he contemplated dealing with this evil on rather a large scale in his Land Bill, while even this year he was attempting a small experiment on the west coast of Donegal by supplying fresh seed potatoes. But the famine is already upon the people, and cannot be warded off. What is to be done? There seems to be only one thing, and that is for funds to be raised and every means taken to fight the famine. Many will yet remember the terrible reminiscences of the great famine told by witnesses before the PARLIAMENTARY COMMISSION. It ought to be impossible that such scenes should ever occur again. There are ominous signs that Scotland, too, will suffer, for the blight prevails in Ayrshire and some other counties. Yet Ireland is likely to be the great sufferer, because potatoes are the chief means of subsistence over a great part of the country.

## Hurtful Funeral Sermons.

Rev. M. W. Knapp, writing in the "Michigan Advocate," speaks plainly, but not too plainly, about a kind of preaching at funerals all too common. He says:—

The temptation to speak of people who die in sin as if they were saved, for the sake of pleasing friends of the departed, is so strong that it is to be feared that sometimes it is yielded to. Positive conclusions are drawn from faint or no evidences of real repentance, and thus the lie is given to the clear statements of Scripture in regard to the end of the wicked, and others are thus encouraged to live as they did, with the hope, like them, they may enjoy the pleasures of sin while they live, and then embrace the joys of heaven when they die. Where I was once pastor, it was a common saying in one town among the wicked: "We can live as we want to, and

when we preach or pray for them, we are only making them comfortable in their sin. Where the reality of conversion is demanded, the "Judge of right" requires of the dead that they wait the comfort of God.

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