

TERMS, NOTICES, &c

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

—**Price \$1.50 a year, in advance.**

If not paid in advance the price is \$2.00 a year.

New subscriptions may begin at any time of the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then that to which he wishes it sent.

The date following the subscriber's name in the address label shows the time to which the subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

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 on the other. Observance of this rule will prevent much copying and sometimes 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, AUG. 10th, 1892.

—IT SEEMS that we here in Canada are not free entirely from denominational establishment. The Canada Revenue shows that in Montreal there is Roman Catholic property amounting to over eight million dollars which is exempt from taxes. The above journal has made a step in the right direction in inaugurating an agitation against the outrage. In Canada all denominations should stand on an equal footing and they must so stand if we are a free people.

—WHAT KIND of a prayer meeting have you in your church? Are you glad when the prayer-meeting evening comes round? And do you go to it with eagerness of desire for a blessing, and with joyous purpose to praise and pray? Prayer-meetings are the best when the people go to them from their places of secret prayer. Do you pray about the prayer-meeting?

—THE BRITISH House of Commons just elected will have in it one hundred and sixty-seven members pledged to local option. It is the largest and strongest temperance party that has ever been in the Parliament. That, amidst the fierce fight of the two great parties, so much gain has been made by the temperance voters is strong proof of the increasing power of temperance feeling and purpose.

—THE STRENGTH of the opposition to Gladstone in Midlothian was by the clergymen and friends of the established church. The ministers preached against him, and there was the strenuous effort to defeat him because he favours disestablishment. Mr. Gladstone commenting on their opposition and its results, makes a good point, thus:

"The Churchmen made the election turn on the disestablishment question. Witness the effect of their labors. They demonstrate that the majority of the electors are favorable to disestablishment."

—"ARE no greatness. Be willing to pass as you are. A good farthing is better than a bogus sovereign. Affect no oddness, but dare to be right, though you have to be singular."

—PAUL had a thorn in his flesh. Grievous as it was, requiring great grace to bear it, the suffering was probably not so severe as he endured from thorns in his spirit. A good many now-a-days, especially ministers, have thorns in the spirit. But in the patient bearing of them, for which grace is given, there often comes great and blessed spiritual experiences.

—IT IS TOLD of Rev. Hugh Stowell Brown that he had a unique way of saving time. He considered his method worth at least half an hour a day to him. These were his rules:

1. Do not have in your study a sofa or easy-chair; visitors will not stay so long if no such luxury is found there. 2. It is well to stand while your visitor stays. He, too, will then probably stand, and will all the sooner walk away. 3. If you have a clock in the room, it may be well to keep it ten minutes fast. Your visitor will not then be likely to miss his next engagement through stopping too long with you.

To which a contemporary adds: We suppose everybody likes to have his friends come to see him, but if one is a man of business, he does not like for them to stay too long. We have

seen placards in business houses something like this: "A man of business, at his place of business, during hours of business, wants you to state your business, and go about your business, so that he may have time to attend to his business." And a long time ago, the wise man, Solomon, said, "Withdraw thy foot from thy neighbor's house, lest he grow weary of thee, and so hate thee." This does not mean that we are not to be sociable, but merely that our sociability, like everything else, should be tempered with common-sense.

—WHY should private citizens be expected to see to the enforcement of any criminal law? When a law is enacted it is the duty of the public authorities to see that it is enforced. If they are either unwilling or unable to do it, others should be put in their places. Police officers, stipendiaries and even judges sometimes talk as though the responsibility of enforcing laws against the drink trade belongs to "the temperance people," as they call them. Do these gentlemen forget that they are sworn to see that all laws are impartially enforced? It is no more the duty of temperance people to direct and pay for the enforcement of laws against rum-selling than for the enforcement of laws against any other crime. And there is no reason in law—whatever their may be in association and habit and prejudice—why public officers should be either avowedly or practically in league with illegal rum-sellers any more than with other criminals. It is about time those who are sworn and paid to look after the enforcement of law were given to understand that they have no right to discriminate in favour of any class of law-breakers; and that it is their duty to prosecute illegal rum-sellers as it is to arrest drunken men, to sentence boys and girls for petit larceny, or even to drive stray cows to pound.

Lack of Power—Why?

It has been truly said that the worst foes of the church are they of her own household. In so far as there are inconsistent members—those who are selfish, worldly-minded, grasping, money loving and money-keeping, dishonest and dishonorable—the church is shorn of power, and the work she is set to do is seriously hindered. It has to be confessed that there are such members in the church at large; perhaps not so many as is sometimes alleged, but a number sufficiently large to make the state of things which they cause worthy of the most serious consideration. An article dealing with this subject, which appeared some time ago, may, with propriety, and we trust, with profit, be reproduced in its main features.

Consistency is the "strength," holiness the "beautiful garment" of Zion. Bereft of the one, the other besmirched, bedraggled, she makes but a sorry spectacle of herself when she tries to pull the mote out of the world's eye, forgetting the beam that is in her own; for while sin is always sin, it is certainly more heinous in those who profess righteousness than it is in those who make no pretensions to godly living. The most scathing denunciations of our Lord were directed against the hypocrites of His time—the Scribes and Pharisees. Have we any reason to suppose that He will be more lenient with the "whited sepulchres" of this generation? That He granted them a special dispensation to enact a role which He condemned eighteen hundred and fifty-six years ago in the most unqualified terms? Surely, the Lord of heaven and earth is not addicted to a radical change of sentiment at certain periods, as some of our politicians are? and, if not, it behooves us to consider well the "woes" that may be hanging over our heads, individually and collectively, lest the Church as a body, and her members as individuals come to grief. Who of us, upon close examination, could fail to detect marked inconsistency between our professions and our conduct?

The Church and the world have been journeying together most amicably for some time past. What is the result? Accession of members, increase of power to the former? Nay; a generally persuasive idea that church people and the world's people are very nearly alike, except the latter are usually the more generous and honourable of the two classes. This would seem proof conclusive that the Church and the world cannot, under rightful conditions, be in sympathy with each other; that the Church, while in the world, cannot safely be of it. We are clearly given to understand that the Church upon earth is the Church militant; that it occupies a position offensive and defensive in the utmost degree; that it needs to maintain constant watch against the wiles and machinations of the spirit of evil rampant in the world; to engage incessantly in battle against

that influence, whatever it may be, whenever it may come. If she displays a flag of truce, and dallies with the enemy, what may be the consequences?

Doubtless many church members, as well as others, will sneer at these suggestions and ideas denouncing them as fanatical and extreme; and yet, who does not more thoroughly respect the consistent church member, be he ever so narrow minded, than the luke-warm Christian? Although, at the same time, the society of the latter is indeed found more enjoyable by the majority than that of the former, because his course of conduct is not a continual reproach; but rather makes the world liars with whom he mingles self satisfied that they at least do not pretend to be better than others when they are not, and causing a large mass of church members to feel that, after all, they are as good as such and such a one, probably as the average of those professing Christianity.

It should not be necessary for church members to wear a uniform that they may be distinguished from the rest of humanity; nor need they wholly renounce the ordinary pursuits, privileges and pleasures of life, and become monks and nuns in order to prove their piety. Their religion, however, must reign supreme, controlling every detail of the home life, the business life, the social life, or it is spurious; and whether it be the love of gain, the fascination of pleasure, or the fondness for some congenial pursuit, if it in any degree prevents spiritual growth, it is the offending member that must be cut off and cast from us.

Our Language.

How our English language is asserting its power! All around the world it has gone and is going always bearing peace and good will and the knowledge of the Christian's God. It is the language of the dominant race but that alone cannot account for its power. Throughout all the ages it has been growing and increasing its strength so that to-day after having passed through so many periods of literary richness it stands unrivaled by any language either ancient or modern. In breadth and power of expression all other languages are notably inferior. Indelicacy, in fineness and in setting forth the niceties of subtle ideas, our language stands on an equality with even that of Greece.

Is it any wonder that such a language, with such a race behind it has made tremendous progress.

To-day a new triumph is being gained and soon English will altogether supersede French as the language of diplomacy. The French language for years has been the medium by which diplomatic conferences were conducted.

When asked to appoint a commissioner to arbitrate on the Bhering Sea matter M. Ribot the French minister of foreign affairs hesitated till he gained the point that the proceedings would be conducted in French. The decision however must be given in English, which is only the first step in the movement that must inevitably be death to French as the language of diplomacy as it has long been second rate as the language of progress.

Build Wisely.

A wasted day in the life of a human being is something to be regretted, first, because it is a waste of privilege and power, and further, because it endangers the right use of other days. In character-building, just as in house-building, every day's work ought to count for good. If the house-builders do one day's work carelessly, dishonestly, or in violation of the architect's plan, the result is liable to be serious, no matter how well the work is done thereafter. An unsound spot in the wall, a beam not rightly placed, or any other feature of a mispent working day, will render questionable the soundness and safety of the entire structure, when the strain of use and occupation comes. So the wasted day of one's life may fix a flaw in the character, which may expose that character to grave perils when it is assailed by the temptations and trials incident to life. As we go through each day, we should think of coming days, and make provision for their cares and crosses which are sure to be in them, by doing our very best work at character-building. This thought of and provision for the future, is entirely consistent with that solemn regard for personal accountability which impels a Christian believer to live each day as if it might be the only day he should ever have on earth. The chief thing is to be sound and secure, come life or come death. "Let every man take heed how he buildeth."

—OMISSION.—The article on The Sunday School in last week's paper was contributed, and should have been signed D.

In De Nux. (John XIII: 30.)

The normal condition of progress is gradual. This is just as true of sin as of holiness. No one becomes a saint in a day—it takes more than one night to fill up the measure of a full fledged sinner. The formation of character is not an act, but a process. The stream would lose its identity if it ceased to "go on forever." Flake by flake of downy crystals makes up the snow-drift—drop by drop the rain fills the river-bed and overflows the valley in the destructive flood carrying desolation, ruin and death in its path. There is nothing really little in the economy of nature. The greatest and grandest of events are often traced to the smallest beginnings. A spark carelessly dropped in a cottage in the suburbs, which a stamp of the foot or a dash of water would have extinguished, spreads, and a city is consumed, and thousands are left homeless, and millions of dollars worth go up in flame and smoke.

My text refers to the dark side of life. It was night. There had been a long day of three years to Judas, and he had learned or heard much of day, and light, and life; for the light of the world had been near him. It was a blessed opportunity—a happy privilege—the one unique period in the history of a redeemed world—Prophets had foretold of it—the Psalmist had sung of it in Messianic songs—the pious of the nation had longed, and prayed and sighed for it. It came, for God was ready to grant it, and the world in measure was prepared for it. It came silently, but all glorious, as the crystal dew on the lowly plant in the valley. Then the angels sang their hymn of joy, as the world lay locked in slumbers—only the shepherds heard the glad refrain.

That day is about closing, but the Sun of that day is as yet as it were in the western sky, indicative of the vast spread of its light in coming days in the lands of the setting sun. It was evening. The upper chamber was aglow with light, but Judas chose to leave the light and go out into the night. The one who turns his back on Jesus and leaves him and the sweet fellowship of brethren goes out into the night and darkness. This is what Judas did on that night. And although the full moon shone with all its brightness in an eastern cloudless sky, it was the darkest night that ever spread its sable mantle over this sin-stricken world. Judas! Judas! the blessed privilege of the gift of life and immortality—the precious opportunity of remaining in the light of the Sun of Righteousness—wilt thou, deliberately despise and throw away—He went out! and it was night—night to his soul—night to his better feelings—purposes, impulses—night to his character—murky night to his reputation—dark foreboding night!

Young man you may not be able to sum up the blessings of a Christian parentage and religious family training. Dollars and cents cannot express their value. Think of them—and consider it is a continued day in that family, or in the church made up of such families. There is no night in such a family or church any more than there is in heaven.

But there is such a thing as a young man even from such a family going out and mingling with the world and doing as the world does. Then with that man it is night. The first visit to the saloon—to the theatre—to the ball-room—to the questionable places of resort; he is going out into the night. The first volume of impure literature he reads—the first acquaintance of a companion of skeptical sentiments who would wilfully strive to undermine the sacred teaching of a pious father or mother; he has crossed the threshold of a home of light, and life, and godliness and has gone into the blackness and darkness of night. The first dime or dollar that a young man abstracts from the till of his employer to use it for an unholy purpose, has left the sweet influence of a better life, and has gone into the shadow that will gradually lure him on into the night of moral and financial darkness.

Young man let me warn you of the danger of the night. I have in my inmost soul pitied the loafers on the street corner. It is the devil's Endeavor Society for the special accommodation of young men. I have shuddered at the sight of those rushing in a swelling tide to the saloon—the gin palace, the church militant of hell and damnation on earth of which the devil is the great King and head. Beware young man! Within its recesses is the darkest night on this side of the infernal regions. Beware of this yawning cavern of darkness and night.

The safe way is to walk in the light. Your best friends on earth are your parents—your pastor and the community of saints found at home, and in the church.

"And it shall come to pass in that day, that the light shall not be clear

nor dark. But it shall be one day, which shall be known to the Lord, not day nor night; but it shall come to pass, that at evening time it shall be light." (Zech. XIII: 6 and 7.)

W. C.

Temperance Notes.

—"Red rum" spelled backwards is "murder."

—In Wisconsin seventy-seven of the post-offices are kept in saloons.

—Seven thousand saloons in New York City, or one saloon for every 200 people!

—The Secretary of War of the United States has stopped enlisting men who drink beer. Beer makes poor soldiers.

—The next London Crystal Palace Fete, to be conducted by the National Temperance Choral Union, will be held on September 6.

—Judge Kimball averred that, year in and year out, the great majority of those who came before him were brought there by liquor.

—If one would form an idea of what the saloons are doing, let him visit the police court; in almost every case liquor is the cause of arrest.

—A movement has been begun in Liverpool for preventing the supply of drink to children under sixteen, whether for consumption on or off the premises.

—Excise Commissioner Meakim, of New York City, is authority for the statement that one-quarter of the men in the liquor business cannot write their own names.

—H. H. Faxon, Esq., in a recent address before a committee of the Massachusetts Legislature, argued that "you mustn't go for rum-sellers with bars of soap, but with a club."

The Virginia Legislature has passed a law prohibiting the sale of liquor in the vicinity of camp meetings or other religious services held in the open air, under heavy penalty.

—An influential conference was held to extend temperance teaching in day schools. Within two years, 742,000 have attended lectures on the physiological effects of alcohol.

—Mrs. Mary T. Hunt, of the Department of Scientific Temperance Instruction, reports that 15,000,000 children are receiving instruction concerning the effects of alcohol on the human system.

—The Church ought to be like an advancing host against the liquor business—every Church-member a sworn foe to whisky in all its forms; the Church itself an asylum and cure for drunks.

—Archbishop Spaulding declares: "One great question that is going to be forced into politics is the question of prohibition. The saloon in America has become a nuisance. The liquor traffic, by meddling with politics and corrupting politics, has become a menace and a danger."

Seminary Notes.

Our Seminary received a cheerful and hearty endorsement at the N. B. Eastern Baptist Association, and I had the pleasure of addressing a large audience in the interests of Educational work. On Sunday, July 17th, Bro. Warren drove me to Sackville, where I had the opportunity of speaking to the people, at Bethel in the morning and in Sackville town at 3 in the afternoon. The next day I went by rail to Moncton, and from there started on a 75 miles drive across the country to Chipman, Queen's County. Part of the journey was very rough and the scenery monotonous, but all through the Canaan district there was much to interest and enchant. This land of promise is little known, yet it is very lovely. The winding river, the rich verdure, the snug homesteads and fertile, well-tilled farms give an air of peace and prosperity to the land. The people are mostly Catholics; they have a mail only once a week, are near no railroad or telegraph line, and, as I found by inquiry, are very ignorant.

On Tuesday evening I arrived in Chipman, just in time for the service in Bro. McIntyre's church. Here I met many friends, old and new. Amongst other tokens of interest in our school, I received one subscription of \$250 for the Seminary. As this came without any appeal on my part it was doubly welcome. From Chipman I drove to Newcastle, thence to Little River and Sheffield. Two or three days were spent in letter-writing and general work. On Sunday, July 24, I spoke at Gibson in the morning, at Mauderville in the afternoon, and at Gagetown in the evening. In spite of the drenching rain there was a large congregation at Gagetown, as well as at the other places.

The seed is being sown, and I am confident that the revival of interest in our school means much for the future. Let all our brethren work and pray for the Seminary, which now

from difficulty is being lifted into the realm of success and power.

AUSTIN K. DE BLOIS.

Fredericton, July 28.

General Religious Notes.

Shortly before his death Beecher is reported to have said that he had more than 2,000 members, but not a dozen upon whom he could call to lead in prayer.

The Metropolitan pulpit is now occupied by Rev. Thomas Spurgeon, a son of Rev. C. H. Spurgeon, whose ministry for some years has been in New Zealand. It would be a happy result if the son should succeed to the pulpit which the father filled so long and with such marked usefulness.

At one of evangelist Mills meetings in Chicago, 1600 were present, all professing to be Christians. Of these 1400 declared that they had been converted before the age of twenty, 180 before the age of thirty, and only one person after he was fifty years old. Surely this fact should be most seriously considered and pressed upon young people.

A Ijebu girl lately, at Lagos, became interested in the things of Christ. She carried home a copy of the Psalms. Her friends burned the book, saying, "We will burn your God." An old heathen woman, sitting near, prophetically said "You have made a mistake you have burned the book, and its ashes are scattering over the land. That book will come back and take this country."

The peculiar ministry of woman and her superior consecration are seen in the following fact: "Miss Emma Bradley, of Chicago, has founded a mission school, at her own expense, in the slums of the city. She makes her home in the rear of the school-room, and shares her food with a number of poor people and at her own table, too."

The use of other tongues than the English as an evangelizing factor in the United States finds an illustration in the Lutheran Church: "The 4,692 Lutheran preachers with their 7,948 churches and 1,100,000 communicants, preach in no less than twelve different languages, and thus they reach people who never could be reached by men of strange speech and foreign tongue."

The Hawaiian islands have 178 schools superintended by 368 teachers, 195 male, 173 female, and have a certified attendance of over 100,000 pupils.

Denominational News.

REV. A. M. McINTYRE, who is now enjoying a vacation, will be at Sussex and Penobscot, Sunday, 21st inst. and resume the duties of his pastorate.

DEAR BROTHER McLEOD.—The oppressive heat we have endured here for the past few weeks doesn't move one to letter writing so much as it does to seek the shady nook or the cool corner." Put in reading this week's and last week's issue of the INTELLIGENCER I note a few things to which it may be fitting to call attention.

It is a pleasure to believe that as we move onward in Christian activities and enterprises that we move upward—upward in modes and methods. During my stay in this "foreign land" of some twenty years, I have noticed the upward movement in our home churches. Twenty years ago the churches, many of them, suffered greatly from lack of regular pastoral care. This has not been wholly removed, but great improvement has been made since then. One chief obstacle then was lack of system in grouping the churches so that regular pastoral care could be given. I remember the discussion of this practical subject in the Sixth District meeting twenty years ago in which I was permitted to have an humble part. It was at that time that the beginning of the better system, the grouping of the churches into pastorates began; since then there has been a marked improvement all along the line, at least that has been, and is my view at this distance. The church unable to support a pastor itself is wiser and larger of heart when it unites with one or more other churches in doing so. The above plan having been put in practice, and so far as it has been put in practice, I think all will agree has worked well, and what works well is wise to follow. This of course, does not mean that it is best for churches when they have become strong enough to support pastors separately, not to do so.

Another method whereby churches may avail themselves of pastors is to advertise—give notice that a pastor is not only needed, but wanted. This I observe has been done by one of the churches in this last INTELLIGENCER (July 27). As I remember, this is the first time that I have noticed such a thing being directly done by one of our home churches. Frequently this is indirectly—I had almost said indirectly—done, as for example when some brother, minister or layman,

says such a pastoral call need of such

But this pleasing to business in God's work time is short work too servant of

at large confiding with to say that King's brother toria Corner ground doubt it

I notice resigned to The obit me that the here with h of Corn I house was during my that beaut the first w baptize. I fort the de

As I w days, of me with s have a de of my ear day

Grafton, A Stra

MIRA

Well ma in the min to startlin are seen u it a peculi are know only as "i many sail ones they another jo Men have Duluth w away from sky, but di said that suddenly p plete with fence, shi him, appa effect the e ently mag the lake is trate what happened lake. I w coming on us a tre steamship ing one a this new-c than amon our new n water as a attention familiar w

"I won whopping Something and five o looked at she had p which she apparent ordinary l was not began to c smaller a phenomenon time the very small found my would be we were o the optic screw what she Magazine

Judge inrevewi teen-year that it w and such a perniciou the hand upon inqu to school- than two the fruit ed the fol tive sour realize th alone po idea, cla sorts, e charged breaking with inte 30 per c per cent. 23, 10 pe which in crime, b according 60 per c per cent. of a simp the most that of form of under th