

## TERMS, NOTICES, &amp;c

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## Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, Jan. 18th, 1893.

MEN MAY succeed in relieving their minds by persuading themselves that their misfortunes and sins were caused by somebody else, but the facts are not changed by such persuasion.

THE FACT is remarked that there is not a Presbyterian in the Dominion Cabinet. It might be a better cabinet, perhaps, if there were more Presbyterianism and less of some other isms in it.

DO NOT TRY to make somebody else—not even the devil—responsible for wrong and mean things the responsibility for which you ought to bear yourself. Be fair, even if wicked.

TO EVERY ONE who asks, "Who is my neighbour? Christ's story of the poor fellow who fell among the thieves is answer. They are everywhere who have fallen into suffering and need. Are we ministering to them?"

THE OLDEST Free Baptist minister in Maine, Rev. Samuel Wheeler, died a few days ago. He was nearly ninety-two years old. He was ill but a short time. The fathers are passing away. They did grand work in their day. It behoves the sons to show themselves worthy their good ancestry, and the blessed heritage left them.

A NORTH CAROLINA saloon-keeper attended a revival meeting in a neighbouring town, and was converted. He at once telegraphed home: "Close up my saloon; I'm done with the business."

Being converted the man could not do less than that. No true Christian can have any part in the abominable traffic.

THE REVOLUTION which made Brazil a Republic did not bring about a better state of things as to religious liberty, though one of the complaints against the empire was that the daughter of the Emperor was intriguing with the Jesuits. Freedom of worship and freedom of speech are not yet guaranteed. Recently a Methodist minister was imprisoned for speaking against the worship of Mary.

DR. PIERSON is an authority in all matters relating to missionary work. It is his persuasion that the beginning of this new century of mission work should be marked by a rapid invasion of the hitherto unoccupied regions of the world. It should, he thinks, be a work of evangelism, preparatory to "a more thorough work of conversion, organizations and education." He would have the fact of the great salvation made known to every nation, kindred and tribe at once. Amen!

"PLAYING WITH FIRE," from the pen of Rev. Dr. Cuyler, was accompanied by this note:

"I send you this article, which may be of some profit to the readers of your excellent paper."

A Happy Christmas to you in the Lord.

There is, we are sure, no writer who is read with more interest and profit by INTELLIGENCER readers than Dr. Cuyler, may he live long to bless the church and the world with the fruits of his ripe Christian knowledge and experience.

HE WHO STAGGERS up to the judgment a drunkard will have as good a chance as a respectable Christian who knowingly and intentionally always sanctioned the licensing of the drunkard-making traffic. God says, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken;" and surely there can be no difference between a man's putting the bottle there himself, and his legally authorizing or protecting some one else to do it. That is what the *Telescope* says, and we say, Amen!

THE WORST of all troubles are heart troubles. Physical pain is more easily borne than anguish of spirit. Despondency, sorrow, fainting of heart—they are everywhere. "Man is born to trouble as the sparks fly upward." But there is a word of comfort for all, if they will but hear. Jesus says, "Let not your heart be troubled. Ye believe in God, believe also in me." Faith in God, and in Christ, is great cure and preventive of heart trouble. "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."

EVEN ARCHBISHOPS quarrel. The papers report a hard feeling between Archbishop Ireland of St. Paul, and Archbishop Corrigan of New York. It is said that formal charges have been preferred by Ireland against Corrigan, of having engaged in a conspiracy to weaken or destroy the effect of the Pope's decisions in respect of church matters in America, and having resorted to methods unbecoming to a bishop. The ill feeling between these two prelates is of some years standing; and though once or twice a form of reconciliation was gone through with, and the hatchet seemed buried, the old feeling remained, and is now showing itself in an unholy way. So far as one can judge, who sees only the outside and from a distant point of view, Archbishop Ireland is a much more manly man than his New York brother.

VOLTAIRE was so confident of the success of his attacks upon revealed religion that he said,—"In a century the Bible and Christianity will be things of the past." More than a century has passed, and what has happened? The very house in which Voltaire lived became afterwards a depository for storing the Divine Word for distribution. Instead of becoming a thing of the past the Bible has been multiplied and circulated as no other book ever has been. In this nineteenth century, with its blaze of illumination and criticism, two hundred millions of Bibles and portions of Scripture have issued from the press, and there are to-day a hundred societies all over Protestant Christendom engaged in distributing the Divine word through the world in nearly every known language of mankind. Infidels may prophesy discomfiture, but it would be as easy to pluck the sun out of the heavens as to root out the Bible from human life.

## Temperance in Quebec.

The new Premier of Quebec, Hon. Mr. Tallow, is apparently disposed to meet the wishes of the temperance people of that Province for advanced legislation concerning the liquor traffic. A few days ago representatives of the Protestant Ministerial Association, the Dominion Alliance and other temperance organizations were invited to meet him and the Provincial Treasurer, Hon. Mr. Hall, to present their views as to temperance legislation at the approaching session of the Quebec Legislature. The Roman Catholic church was also represented at the conference. At the close of the interview the Provincial Treasurer said:

"On behalf of the Premier, and I feel sure that I can include all my colleagues, and myself, I can assure you of our most hearty sympathy in this great moral movement. Some remedial measures must be adopted. Last session we were, as you know, very much hampered. Something, however, has already been done in the way of administration. I think that I can assure you of more than our serious consideration, and that something practical will be done. Personally, I am convinced that something must be done whether the revenue suffer or not."

The Premier said: "It is much to be regretted that influential men will consent to interfere with the punishment of liquor dealers who break the law. Men who lend their names for such purposes would be more prudent if their names were published in the newspapers. The License Commissioners are actually besieged by such men, whose names might be made public. If the magis-

trates are asked for such names they ought to give them."

Such signatures are often given as a matter of personal friendship, but it would be well for them to be published in such cases. They certainly are public documents."

He went on to express his sense of the great importance of the representations which had been made, and spoke with great heartiness of his desire to further the objects of the temperance deputations.

There are, certainly, signs of great encouragement. Quebec is moving in the right direction.

## "Off the Track."

The *Christian Witness*, Boston, sees danger to the "Holiness movement," of which it is the special advocate, in several things which the people it leads are adopting. The thing, which it says are "likely in the end to swamp holiness," are—"healing of the body;" "the sleep of the dead and the annihilation of the wicked;" "setting a time for Christ's return;" seeking marvels and wonders, visions and miracles." An instance is cited of a recent meeting in Boston, in which "a person present said they received a marvelous manifestation of the Holy Ghost. Many gifts were bestowed, such as the discerning of spirits and special endowments, to walk in the presence of the 'unseen powers,' whatever they are?"

The *Witness* refers to these things at some length, and adds this word of warning:—"There is danger of getting 'wise above what is written!'"

We think the *Witness* does well to caution its people against what it regards hurtful beliefs and practices. But, if we may be permitted, we would suggest these queries. Why is it that so many of those who adopt its peculiar theories of holiness are the people who take most readily to what it regards as dangerous vagaries? Would accounting for the latter, account also for the other?

## Hard to Explain.

During the time that Dr. McGlynn was an ex-communicated priest he said many very severe things about the Papacy, though he never ceased to be a Catholic. Now that he has been restored to the priestly office he may sometimes be reminded of his utterance during the last four or five years. And he may find it just a little difficult to explain them away. Here are some of the things he was in the habit of saying, and they are but specimens of many others of the same kind:

"Nowhere is the Church more hated than in the so-called Catholic countries. There he (the ecclesiastic) is shunned as though unclean. The sight of his shovel hat and sleek face at the window of a car empties the whole compartment, and gives it to him alone."

"Peter was surely a great and good a Pope as Leo XIII., yet we seek in vain in the epistles of this first Pope for anything like the incredible assertions of the last of the popes—I should say, the latest Pope."

"The Pope in politics has been the curse of every nation. Bismarck carried on a flirtation with the old lady—that is just what he looks like—and they exchanged pictures, and the old lady was highly flattered at being noticed. Is it not time for us to protest that it is no part of our religion to engage in adulation of a poor old bag of bones, seventy-eight years old, with one foot in the grave?"

"Have no fear for me. I defy the malignity of Rome. I give them warning now, that if they attempt to hound me with the arts of which they are such masters, I will expose them. I have only told things which politicians and well informed people have known in the past; but I give them warning that I am full of knowledge of events the tale of which will make the country too hot to hold them. They had better let me alone."

He could not have had much expectation of restoration when he thundered these things amidst the applause of thousands of sympathizers, the majority of them members of the Papal church.

## Playing with Fire.

BY REV. THEODORE L. CUYLER, D. D.

A great deal of mischief may be wrought without any malicious intent. Thomas Hood has well said that "Evil is wrought by want of thought, as well as by want of heart. In the old Mosaic law was a statute which reads after this fashion: "If a fire break out and catch in thorns, so that the stacks of corn or the standing corn be consumed therewith, he that kindled the fire shall surely make restitution." Palestine was a hot and dry country through half of the year, and there was a peculiar danger from accidental conflagrations. If any farmer burned over his stubble-field he was required to watch the direction of the wind, and to take every precaution lest the flames should kindle upon the property of his neighbor. Should he neglect these precautions, and the flames go careering through his neighbour's barley field or corn stacks, he was obliged to pay for the damages caused by his own carelessness.

There has been no repeal of the principle involved in this ancient enactment; it holds good in our days, and we often discover that some very respectable people become very dangerous incendiaries. For example, there are some very reputable ministers and theological teachers who venture into the field of biblical criticism with a very rash and self-confident spirit. Old opinions that have become quite rooted in the faith of God's people are ruthlessly torn up and flung aside as the mere weeds of "tradition." Certain utterances of our Lord and Saviour are regarded as questionable or possibly inaccurate. Accidental mistakes in transcription are so magnified as to throw serious doubts over the inerrancy of God's Word. Sacred history is dissolved in myth, and the authorship of many of the inspired books of Holy Scripture becomes a perplexing muddle. Now we do not uncharitably affirm that these cock-sure critics have a bad purpose, but some of them write in a bad spirit of overweening self-confidence, and they are exerting a bad influence by unsettling the faith of thousands in regard to God's Book. Some of these good men are playing with fire. When the public mind is in such an inflammable condition, every Christian teacher, whether pastor, professor, author, or Sunday-school instructor, should be sedulously careful how he carries his tinder-box and steel into the domain of divinely revealed truth. "He that kindleth the fire" of mischievous scepticism is responsible for the consequences.

This business of reckless playing with fire. For instance, here is a hospitable master or mistress of a house who furnishes an elegant entertainment, and invites a large company of guests. Among the abundant viands that are provided, the lady of the house places some very choice brands of wine, and on her sideboard sets out a huge bowl of inviting punch. Perhaps among the many guests is a young husband who has promised the wife of his love that he will never touch liquor again, and never turn their sweet home into a hell. He sees the tempter in that punch bowl and is pressed by some friends "just to take a glass." The fire catches in the dry thorns in an instant. He drinks—not once only but often, and before the entertainment breaks up, his shame-stricken wife is compelled to hide his disgrace and her own agony by hurrying him away to the privacy of a home made unutterably wretched. Now who "kindleth that fire?" Certainly the mistress of that hospitable house, who put that bottle to her neighbour's lips. According to the Mosaic law, the careless incendiary who burned up a cornfield was required to pay the damages of the conflagration. But what "restitution" can be made for a ruined character, a desolated home, or a broken heart?

The artillery of this divine law has a very wide range. It is pointed against that social nuisance, the slanderer. "Behold how great a matter his little fire kindleth!" The utterance of an ugly insinuation or a disparaging defamation, or the whispering of an evil rumour, may be truly likened to a playing with fire. A single spark may set a household circle or a whole neighborhood into a blaze. No matter that the original spark may have been lighted with no malicious intent. The ugly scorch upon the good name of the Christian minister or the young maiden, or the integrity of the man of business, may not have been prompted by wilful malignity. But the scorch is there nevertheless, and somebody kindled the first spark. A careless word, spoken sometimes in jest, may work vast mischief. A foolish wag, fond of practical jokes, once said to a friend: "Have you heard that A. and Company have stopped payment?" He only meant by his silly joke that their banking had closed up for the night. The friend took it in earnest, mentioned it to others, and in a day or two there was a "run" upon A. and Company's bank. The fool who played with fire came very near burning down a great business fabric. The Apostle James directs nearly a whole chapter against the "unruly evil" of incendiary tongues; he declares that some of them "are set on fire of hell!"

There is no room in a brief article like this to specify but a small fraction of the mischief wrought by playing with fire. The divine law against moral incendiarism applies to every utterance of untruth however small, and every insinuation of error. He who utters a wanton suggestion to corrupt the innocence of chastity, may set fire to passion that cannot be quenched. The loan of a pernicious book, the insinuation of an infidel thought, the repetition of an unclean story, the irreverent use of God's Word, is often fraught with undreamed-of mischief. Beware how you play with the fire of wicked sug-

gestions that may kindle a flame of sin in a fellow-creature's heart! For it will not be in your power to "make restitution," and in the day of final reckoning you will be called to answer the question, "Who kindled that fire?"

## Compulsory School Attendance.

The discussion of such a question as this seems strangely out of place in the face of all the enlightenment of the 19th century. Casually, the ordinary man would say: such men have by this time come to the place where they recognize the fact that a common school education at least is indispensable for any advancement at all in the crowding, hustling world, and considering this, and remembering at the same time that parents generally are ambitious for the very best things for their children, it seems strange that it should be necessary to compel a man to send his children to the school which is to fit them the better for meeting and battling with the world. And yet, strange as it seems, it is nevertheless true that many men, either through thoughtlessness or because some of the superstition of the middle ages still clings to their minds, are allowing their children to grow up without any mental training or development at all, without any weapons with which to return the hard knocks which are to be encountered in everyday life in the world.

Then the question arises has the State any right to put a law on the statute books compelling these parents to send their children to school? It seems lamentable that our legislators should have such a question to consider, and especially so in view of the fact that our Free School System makes the common schools as accessible to the poor as to the rich. No man can plead poverty. But the fact remains and the State must grapple with that fact as it appears.

It is the duty of the representatives of a people to follow what is to them the wisest course in reference to the people they represent. They are bound to do those things that will be permanently beneficial to that country whose laws they make. As a matter of statistics our law-makers know that ignorance and poverty go hand in hand, and that a dollar spent on education is as good as ten spent on pauperism—that as education increases, poverty decreases. They know that education helps a man to wisely exercise the franchise. Then as a matter of course they recognize the fact that education cannot but be productive of good. As the individual is, so is the nation, and if we have a growing generation, every child of which is being educated in the common schools, at least we can look forward with a certainty to the time when our country will take a leading place in the history of the nations, for to-day it is knowledge, keen insight, and developed minds that rule the world. But to enter upon a discussion of the question whether an educated people is a benefit to a country would be superfluous. Every thinking man will admit that to compare the pleasures of a mind untutored to the pure elevating thoughts of the cultured intellect would be manifestly out of place. It is clear then that education is something that will be permanently beneficial to the nation, therefore, it is the duty of the legislator to enjoin and even compel attendance at school.

But here the main difficulty arises. By what right, says one, do you compel me to educate my children? Are they not my own? Are you not by this compulsion infringing on my personal liberty? The question arises, What is liberty? Carlyle says: "Liberty is the finding out or the being forced to find out the right path and to walk therein. He goes on in effect to say: We do not allow a madman to walk over a precipice! No! We violate his liberty. Every foolish man is but in a less degree a madman, and we do well, who are wiser, to compel him to act not foolishly but wisely. We violate his liberty but we act toward him as men and brothers should act. What consolation would it be to him if every newspaper in the land heralded him abroad as a brave man and free, if he saw before him his sons and daughters growing up as mere buffets for the world to knock about. How small would that seem in the face of all the possibilities past and all the ambitions lost! And on the other hand how insignificant would he regard it when these very papers called him a slave and a coward if he had in his soul the sweet consciousness that his children had risen to the height possible to their abilities, and had not gone along the paths of life, ending in nothing."

ORDINATION. — H. G. Estabrooks (Baptist) was ordained to the work of the Christian ministry, on the 3rd inst at Andover, V. Co.

## Some Current Topics.

## ABOUT REVIVALS.

Just now in many churches there is a desire for revival; in some there are prayers and special services to promote revival. Here are three items, from three different sources, which are suggestive and may be helpful. Of the often small beginnings, *Zion's Herald* says:

Revivals of religion ordinarily first become incarnate in a single soul or in a few souls, and then are diffused through the mass. The initiative is naturally with the minister. He seeks a new consecration. He waits and longs for a fresh baptism. The door of the soul is thrown open wide, and the fullness of the Holy Spirit comes into him. Out of this new possession he speaks, and his words are words of fire and power. The people feel the new influence and are made glad. Without observation, the revival has come.

Of hindrances, the *N. Y. Advocate* says:

One of the chief hindrances in the way of a revival of religion is the indifference of church members in reference to such a movement. It is difficult to make a church feel the need of a revival. Strong churches are peculiarly effected in this way. The members think they are doing well enough. The congregations are good, Sunday school flourishing, prayer meetings well attended, finances in good condition, and peace reigns among them. When religion is at a low ebb the church still fails to see the need of a revival. The first thing to be done in promoting a revival of religion is to wake up the church by pointing out the need of a work of grace.

And of the results the *Religious Telescope* says:

What are the results of revivals? One result is the conversion of souls. This may be said to be the chief end aimed at. But this is not all. The good in a revival in a large measure is the reviving that comes to the church. The largest number of converts come from the homes, churches, and Sunday schools where the most patient and faithful everyday work was constantly done. Clearer views of vital Gospel truth have been sown broadcast, and they must tell on many lives. The closet, the family altar, and Bible study, as a personal preparation for all Christian duty under the leadership of the Holy Spirit, are clearly seen to be the secret of spiritual power, open alike to all.

## THE PULPIT AND PUBLIC SIN.

Somebody having called for contemporaneous sermons all over the country against public corruption, the *Montreal Witness* says:

Many pulpits have already sounded out bravely on this subject and they should not cease. If this advice is followed, however, we shall hear from the press and from the press a chorus of denunciation of political preaching. Yet if anyone will study the preaching of the Jewish prophets, which has been preserved to us for our instruction, we shall find that denunciation of public corruption was the constant theme of it. The preaching of the first Christian century was marked, on the other hand, by reticence with regard to public morals. There were two good practical reasons for this. In the first place, the people to whom the apostles preached were not responsible for the policy under which they lived. They were conquered peoples, and had no relations with government but to endure it. There was, indeed, no need of saying anything to inflame their wrath against a system of which they were the victims. In the second place, both Jews and Christians were oppressed peoples, among whom any talk against the government would have afforded the authorities the very occasion which they desired to persecute their religions. We find a very different tone in John the Baptist's rebuke to Herod and our Lord's denunciations of the authorities of the people to whom he belonged. Preaching which involves the advocacy of a party is necessarily open to the suspicion of being interested and can cause but little harm in a Christian congregation. To find fault, on the other hand, with preaching against sins in high places—sins for which the people are responsible and in which they are sharers—smacks too much of the namby-pamby religion of the world of to-day, which is quite ready to accept salvation without conviction of sin, whatever salvation under such circumstances may mean. The first work of all true preaching is conviction of sin, not of ancestral sin either, but of actual and personal transgression. Without preaching against sin public and private the preaching of salvation is a meaningless sentimentalism.

## HONOURING THE FATHERS.

Much is said, in every generation, about the fathers—things they endured, the faithfulness with which they endured them, and the great work they did, and the noble heritage they left their children. And the sons are counselled to be worthy of their fathers, and to honour them by carrying on the work they left. This is well—all of it. We cannot too much honour the fathers. But the question is whether we do honour by contriving to hammer away at work which they finished, fighting over the issues which they settled. There is sound sense in what the *Christian Standard* says about this:

The only way to follow in their footsteps where they went most gloriously, is not to follow in their footsteps at all; but to follow out as they did new and difficult, untried and dangerous, paths of duty. Deliver us and our generation from those who are bound to follow in the footsteps of the