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## Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, AUG. 9, 1893.

—THE RUM TRAFFIC cannot be taxed out of existence. Increased duties and license fees may swell national and civic treasuries, but are no interference with the deadly work of the traffic. Heavy taxes do not diminish the rumrunner's profits, either; but they do increase the burdens of the people.

—THE KINGDOMS of the world are the objects of the lawful ambition of the church of Christ. To conquer them for her Lord is her aim, and her success in that conquest is her true glory.

—NATURALLY, the clergy of the Church of England do not view with pleasure the movement in favor of the disestablishment of their church. They are quite distressed that the movement gains strength. They rail, more or less, against it, and bemoan the sad state of things—the overthrow of religion, as they regard it. The bishop of Liverpool has been pouring out his depressed feelings. And one cannot refrain from feeling sorry for one who feels so badly. Presaging the awful results of disestablishment, he said he "loathed the idea of a great nation like England, so highly favoured and privileged, ceasing to recognize God." The good man evidently believes that the only recognition of God, in the nation, is by the establishment. How like the church that is—so satisfied with itself, so sure there is no other. If it did not think so highly of itself, its chances of long life would be increased. But it will, doubtless, live, and be more truly christian, long after it has ceased to regard itself as the only church.

—DR. JOHN HALL says that to raise up a race of statesmen higher than politicians, animated not by greed or selfishness, by policy or party, he would familiarize the land with the characters of the Bible, with Joseph and Moses, Joshua and Samuel, Daniel and Paul, and he would teach them the gentle wisdom of Jesus.

—REV. W. S. RAINSFORD, the Episcopal minister of New York, who thinks the church ought to take charge of and carry on the rum traffic, has been trying, in another article in the *North American Review*, to defend his scheme against the attacks made upon it by the shocked common sense and moral sense of the people generally. He frankly says that he thinks "a man is a fool to get drunk, and a nuisance when he is drunk." And yet he does not think the abolition of the business which makes fools and nuisances is desirable, but wants the church to carry it on. The *Christian Standard* sticks its pen into him thus: He has so stupidly misunderstood the tendency of religious sentiment upon this subject for the last fifty years as to write: "Many good preachers will, no doubt, continue to rebuke those who taste liquor; but as education grows their number will decrease." The man who can write that in the light of the last half century is innocent enough for anything—a very Rip Van Winkle in the Sleepy Hollow of a medieval ecclesiasticism.

—THE LATE EDWIN BOOTH—the well-known actor, wrote the following about the theatre:

"I never permit my wife and daughter to witness a play without previously ascertaining its character. If the management of theatres could be denied to speculators and placed in the hands of actors who value their reputation and respect their calling, the stage at least would afford healthy recreation, if not, indeed, a wholesome stimulus to the exercise of noble sentiments. But while the theatre is permitted to be a mere shop for gain, open to every huckster of immoral gimcracks—there is no other way to discriminate between the pure and the base than through the experiment of others."

Such an opinion, expressed by such a man, indicates the real character, and the great dangers, of the modern theatre. The following rhyme expresses very well the ground on which some churches have the prohibition of attendance at theatres:

"The theatre was from the very first  
The favorite haunt of sin, though honest men—  
Some very honest, wise, and worthy men—  
Maintain it might be turned to good account;  
And so perhaps it might, but never was:  
From first to last it was an evil place."

—THAT "the prayer of faith" often saves the sick no good christian doubts. With all else that is done for the sick, prayer should be made, expressive of humble reliance on divine help. And such faith is not in vain. When, however, there is refusal to use such means as are available for the recovery of the sick, the alleged faith is simply blind and reckless fanaticism. Intelligent faith—faith which honours God, and is honoured of Him, shows itself in the judicious use of known and proven remedies, as well as in supplications. The following, from the "Independent," suggested by a recent case, is to the point:

The so-called faith cure is a cruel fraud. The Almighty does not tunnel mountains, or bridge chasms, or kill cholera germs in filthy streets in answer to faith. He rules the world in reason. He endows men with reason to apprehend the laws of his providence, and when they refuse to use it, or use it wrongly, they run athwart his laws and suffer the consequences. The "faith" people prayed their senseless prayers over a little New York girl afflicted with diphtheria a few days ago, and she died. As well might a drowning man refuse to swim, and ask God to save him for his "faith," as for these Christian Scientists to refuse the aid of medical skill to save the little girl. Such "faith" is not only not to be imputed for righteousness, but it is an insult to God and a crime against humanity.

—THE COURT MARTIAL in the case of the "Victoria" exonerated all the living officers. Admiral Tryon, alone, is held responsible for the appalling disaster. That he was a fine officer—second to none in the service, seems to be admitted. How to account for his fatal blunder is what is puzzling many. The statement is made that he had been drinking, and that his unaccountable orders were issued when his brain was muddled and he was reckless. If this is true—and it is asserted with much boldness, another is added to the list of the awful disasters caused by drink. What a terrible record the drink traffic and habit has made, and is making. And yet the abominable and deadly thing finds advocates and defenders.

—A ROMAN CATHOLIC CHURCH in Long Island City, N. Y., was burned two weeks ago. A Baptist pastor in the city at once tendered their burned out neighbors the use of his church. The offer was accepted, and both congregations are now occupying the same church—the Roman Catholics in the morning and the Baptists in the afternoon and evening. The Catholics, of course, appreciate the kindness of the Baptists, and brotherly love is just now abounding.

—DR. J. L. PHILLIPS is again in America, after several years absence in India. During the whole of his late service in the Foreign field he has been absent from his family, they having remained at home on account of the frail health of Mrs. Phillips, and that the children might have school advantages. Dr. P. is now with his family in Ohio. He is to attend the World's Sunday School Convention in St. Louis. How long he will remain in America we have not heard. He deserves a rest—though he is not a man who rests, except by change of service. We hope he is well, and that he will enjoy his visit home. Our readers will be glad to hear from him when he gets an hour that he can devote to them.

—THE MAYOR of Montreal, who made such an excellent impression by his speech of welcome to the Christian Endeavour Convention a few weeks ago, has shown what sort of a man he really is by his refusal to take part in a reception to the officers of an Italian warship visiting Montreal. He explains that his refusal to recognize the Italian officers

is because the King of Italy, a quarter of a century ago, deprived the Pope of his temporal sovereignty. He would, by this act, resent, as he says, "the treatment inflicted by the Government of Italy to the head of Christianity." It ought not be possible to have a man of such views and spirit as the chief magistrate of any city in Canada; but, unhappily, such feelings are fostered in certain classes of the population.

Fortunately the City Council of Montreal had more sense than the Mayor, and a fitting reception was given the Italian officers, the Acting-Mayor doing the honors.

—REV. J. E. GOSLINE makes an appeal and an offer in another column. Read what he says, and then say what you will do. The sisters of the W. F. M. Society will be glad to get all the money which generous hearts are disposed to send, and will use it wisely in forwarding the good work to which they have set themselves.

## "Visibility."

Churches sometimes report that they are doing their best to "maintain their visibility." Perhaps some of the reports to the District Meetings this year have contained the phrase, or something similar to it. Visibility is a good word as applied to a church. An invisible church—if such can be—is a very poor thing. The church is to be seen. It is a city set upon a hill which cannot be hid. A church is to give light. "Ye are the light of the world." Let your light so shine before men, that they seeing your good works may glorify your Father which is in Heaven.

Occasionally a church is reported as having "lost its visibility," that is, it has ceased to live and move and have a being—it is dead. Death is always sad. There is no death sadder than that of a church. Created to be a light amidst the darkness of sin, its light has been smothered, and denser darkness prevails; appointed to declare and magnify the grace of God, it has fallen from grace, dishonouring God; charged to contend against the world, the flesh and the devil, it has surrendered to the enemy and trailed the banner of the cross in the dust of defeat; commissioned to proclaim the doctrines of Christ it has thrown up its commission and permitted the various forms of infidelity to do their harmful work unchecked; given the solemn duty and high privilege of leading men to Christ it has turned away from its high calling, abandoning the unconverted to the influences of the world and the adversary of all souls; put as salt amidst the corruption of earth life, it has lost its savor and is thenceforth good for nothing but to be cast and trodden under foot of men. A sad thing, truly, is the death of a church.

## Self-Surrender.

We miss the lesson contained in the story of the young ruler, if we do not learn that following Christ implies self-renunciation at the outset. Suppose it otherwise, then there must be continual quarrel and resistance throughout the whole after career. Not a few of the hindrances and painfulness of Christian life are entirely due to the foolish efforts to retract this absolute surrender, in certain cases and circumstances. Nothing less than Divine grace, maintaining a devout and joyful remembrance of the fact that we are not our own, can save us from the antagonisms and irritations which inevitably spring from any attempt at self-assertion. Therefore, it is necessary to teach this lesson of entire submission and surrender at the threshold. Where this is lacking there can be no true life. If the necessity of this supreme devotion be duly and fairly pressed, formalism becomes difficult, if not impossible. It is to be feared that many seek with some earnestness to lead a Christian life who never have reached the faintest conception of what it implies. They toil on, doing unbecoming tasks and performing unpleasant duties in the hope that the very reluctance which they find it so hard to overcome, may be reckoned to their credit. They imagine God is pleased with the drudgery which displeases them. To escape dreary pain, and to win the hope of a happy hereafter, men may be willing to suffer and toil during their stay on earth; but such suffering and service unwillingly born and rendered, are not worthy of the Gospel of Christ.

Does that test seem too severe? Does the condemnation of all who are thrown out by it seem too harsh? Nay, what other test can suffice? or what other judgment would be just? Nothing less than whole-hearted acceptance to God's will can secure spiritual health and happiness. No must we forget that He who asks this surrender at our hands has been beforehand with His own gracious self-surrender. He who asks me to become a together his own, first made Himself mine, altogether mine. "He loved me, and gave Himself for me." And it is the same love, in its tenderness, which prompted the first surrender, and demands the second. Though our short-sightedness it is not always apparent, it was no less necessary for our well-being that He should give Himself for us, than it is that we should give ourselves gladly and unreservedly to Him.

## Voices and Echoes.

When you bury an evil habit, do not visit the grave too often.—*Rum's Horn.*

Good advice. To which may be added that it is not good to talk about the sins, great or small, of earlier years. Some men, including some ministers, speak often, and publicly, about themselves as having been very great sinners. Their stories sometimes appear much exaggerated, as though they enjoyed thinking about the days before they were christians, and wished, also, to be regarded as quite notorious characters. Such statements do not particularly honor God, nor do they make the best impression on the hearers.

Men can always judge favorably of themselves if they put their standard low enough. An ordinary oak tree looks tall in the presence of a bunch of chaparral, but how long and stunted it seems in the presence of the "big trees."—*Rel. Telescope.*

Is that what is the matter with the people who are fond of talking about how good they are? It must be. A touch of the experience which moved Paul to regard himself as "less than the least of all saints" would be a great revelation to themselves—and a blessing.

The surest way for a man to ruin his own reputation is to keep smirching that of others.—*The Standard.*

He is a very mean man who never says aught but ill of his fellows. And the world is not slow to rate him at his true value. Besides, God has something to do with such a man. His laws are at work, and the penalty is inevitable. "With what measure ye mete, it shall be measured to you again."

We know that some men are Christians because—because their names are in the church manual.—*Mid-Continent.*

They have a name to live, but are dead. They do the church much harm—misrepresenting it to seekers after the truth, and confirming unbelievers in their opposition to Christianity.

The plan of having young ladies for ushers has been agreed upon by the Duryea Presbyterian Mission in Clermont Avenue, New York. The minister says the object is to interest the young men; and this method, he thinks, will increase their attendance. "We will," he adds, "give the idea a trial at all events. If nothing satisfactory is accomplished, we will try something else."—*Chris. Register.*

Resort to strange devices—some of them of very questionable propriety, to attract people to church, is damaging to the character and influence of the church. The one mentioned above has nothing to commend it to the good taste or sense of level-headed christians. Its novelty may give it a short run, but no real good can come of it, and harm probably will. "The last state will be worse than the first."

## An Appeal and an Offer.

Dear Bro. McLeod: The last issue of the "INTELLIGENCER" has just come to me and in it I see that Miss Gaunce has offered herself for the work of God in the Foreign field. I have no personal acquaintance with this devoted young lady. There is an editorial reference to sending her out to the work; and in the same paper there is a call from sister Boyer for workers now. I may not have much influence, but I want to urge that the devoted women of the Province see that the means are forthcoming at once for this work. There have been many prayers offered that there might be some one raised up for this work. God has answered the prayers; and He has also placed in our hands the means to send those who are willing to go. There only needs a small sacrifice on the part of all, and a united effort, and there will not only be means enough to send this sister, but there will be enough to send others whom God is preparing. We need to have the money ready in a few weeks for Miss Gaunce. There are some to be sent this Fall by the Free Baptists of the States, and Miss G. could go with them. But we not only want to raise the money that she may go at once, but to show that we are earnest when we pray. And then it seems to me that we want to raise, not only enough for this lady, but for others; for I have no doubt that you are going to keep on praying for others to be called to this work. And if you do intend to pray, you ought to have the money ready, and I think our experience and observation of the ways of the Lord should teach us that there will be a missionary on hand about the same time that there is enough money to send one. Dear Free Baptists of N. B., put your hands, every one of you, into your pockets and help answer your own prayers. God has given us much work to do in India, and we ought not to suffer the work to be given to others. There is at

present very little money in my "tenth box" but if there are twenty-four persons who will each pledge \$5 by the first of Sept., and \$1 per month for the year, I will be the twenty-fifth person. This amount (\$425), with the smaller contributions, will make enough to meet the present needs.

Yours in the work  
J. E. Gosline.  
Presque Isle, Me., July 27, 93.

## A Reflection for the Times.

Failures in business are often reported. Many so-called successes are humiliating failures. In order to understand what success in business is, we must know what is its proper end. The highest product of trade is not money, but manhood. If methods of business are pursued which destroy or degrade manhood, it is a failure, whatever financial terms may be realized. Hundreds of men who amass fortunes waste their better and nobler qualities, and sacrifice the highest principles of manhood. Their losses are more than their gains. On the other hand, the business man who observes such methods and is guided by such principles as tend to develop manly virtues must succeed, however great his losses. "He shall be like a tree planted by the rivers of waters that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Such men will not make disastrous failures, dragging down their neighbors into poverty and sweeping away the hard-earned substance of widows and the support of helpless orphans. He will not transact business in such a way as to make these things possible. The divine law of trade, "Thou shalt love thy neighbor as thyself," forbids such transactions. The highest product of all secular pursuits is manhood. Let men abandon for unmaking and money-making and place-hunting, and engage in the nobler calling of character-building, and failures will cease.—*Advocate.*

## Mission News and Notes.

Bishop E. P. Kephart, who has recently visited the mission of the United Brethren in Christ, on the west coast of Africa, says that the practice of circumcision is very general among all the African tribes of that coast. It is practiced among the converts to Christianity as well as among the pagans.

The Rev. J. S. Hill has been appointed and consecrated Bishop of Western Equatorial Africa in succession to the late Bishop Crowther. Dr. Hill is a white man, while Bishop Crowther was a native-born African. Bishop Hill is to have as coadjutors two natives, the Rev. Isaac Oluwale and the Rev. Charles Phillips.

The work of the late Bishop Crowther in Africa has proved a source of inspiration to others of his race. On June 29, in St. Paul's London, two native Africans were ordained bishops in the Church of England, namely, Rev. Isaac Oluwale and Rev. Charles Phillips. Prior to their ordination Durham University conferred upon each the honorary degree of Doctor of Divinity. They are designated as assistant bishops in Western Equatorial Africa.

The Moravian Church reports contributions of \$1.10 per member during the last year for missions. The principal missionary organizations among the white Baptists of the United States reported for the year ending May, 1893, receipts amounting to more than \$1,600,000, which is very nearly if not quite a dollar a member. This does not take into account the sums given for State and associational and city mission work, amounting in the aggregate to many hundred thousand dollars. It is certain that the white Baptists of the United States annually give for missions not less than \$1.25 a member.

## General Religious News.

At Port Elgin, Ont., Evangelist Crossley and Hunter held meetings, with much success. They have just closed. Over three hundred and fifty conversions are reported.

A Presbyterian hospital has just been established in Chicago, under the direction of the Presbyterian churches of the city.

Cardinal Gibbons will celebrate his silver jubilee on Sunday, October 14th. It is expected that most of the dignitaries of the Church in the United States will participate in the celebration.

The Baptist Young People's Union of America, which had its third national meeting at Indianapolis recently, reports 350,000 members. The growth of the Union has made it necessary to increase the executive committee from seven to nine members, and the committee has appointed sub-committees to represent each of

the divisions. During the past year six new State unions and one provincial union have been formed. City unions are also being organized. There are now some 300 associational and three city unions, with 30 State and provincial unions. A founding fund of \$50,000 is to be raised. Of this amount \$13,846 has been raised.

## Things Religious in the Provinces.

Rev. C. H. Martell, pastor of the Baptist Church, Fairville, has resigned. He has been there six years.

Rev. J. A. Jordan began his work as pastor of the Main St. Baptist Church, St. John, last Sabbath.

Rev. G. W. M. Carey, on the eve of his departure from Ottawa, was presented with \$400 by his friends. He has assumed the pastorate of the Brussels St., St. John Baptist Church.

The Maritime Convention of Christian Endeavour Societies met in Halifax last week. There was a good attendance, and much interest in all the meetings. The reports show that there are 397 societies in the Maritime Union; Nova Scotia, 269; New Brunswick, 96; Prince Edward Island, 22; Trinidad and Bermuda, 7, and Newfoundland 4. Six Evangelical denominations are represented in the Maritime Union. The Presbyterians lead with 235 societies; Methodists, 65; Baptists, 32; Congregational, 16; Reformed Episcopal, 2; Disciples of Christ, 2; and there are also 43 union societies.

Rev. W. W. Weeks, of Brockville, Ont., has accepted the call to the pastorate of the Moncton Baptist Church.

Rev. Mr. Dienstadt (Methodist) has been invited to the pastorate of Wesley Church, Milton, N. S., and has accepted, subject, of course, to the approval of the transfer committee.

The Camp Meeting, at Beeswick, N. S., has had about the usual attendance, and a good degree of religious interest.

The Union Church at McAdam is to be dedicated next Sabbath, 13th inst.

## Denominational News.

BEAR ISLAND, YORK CO.—On Sabbath, 30th, ult., Rev. A. G. Downey, pastor, administered baptism to one person, and received two into the church.

VACATION.—The churches of the Sussex-Penobscia pastorate have given their pastor, Rev. B. H. Nobles, a month's vacation. He and Mrs. Nobles are now in Nova Scotia.

TOBIQUE MISSION.—I wish to acknowledge the receipt of (\$19.00) nineteen dollars, the proceeds of a social held at Long Island, Saturday July 17th.

My attachment to this mission is just as strong as when I left it, three years ago; and I find the people just as willing, now as then, to support the cause among them. I am glad that the appeal of Bro. Barnes on behalf of the Tobique has been so heartily responded to, and I am assured, that our churches could know and feel the great need of this people and the grand possibility of denominational growth here, that not only would they see the advantage of retaining the field, but many of them would readily follow the noble example of Tracy Mills church. A very small amount indeed is sufficient, with what he might collect on the field, to keep a missionary on this river, at least during the summer months.

As to my health I can say that I was never better than now. For several weeks after leaving college I was so unwell that many of my friends predicted that I would not be able to finish my course, but the pure water and sunny air of the Tobique Valley have infused me with new life and strength. I have preached the gospel as faithfully and as well as I know, with the prayer that it might be like the bread cast upon the water. Pray for the Tobique Mission.

F. A. CURRIER.

SEVENTH DISTRICT MEETING.—The annual session of the Seventh District was held at Beaver Harbour, Ch. Co., July 29-31. The ministers present were,—Revs. G. A. Hartley, C. T. Phillips, T. O. DeWitt, J. W. Clarke, W. J. Halse, A. H. McLeod, B. H. Nobles, J. H. Erb, D. Long, and Joe McLeod, and Licentates Daggett and Hrdridge. There was not so large an attendance of delegates as sometimes owing to the difficulty of getting from the islands. . . . There are fourteen churches in the District, and from twelve of them reports were received, but delegates from all were not in attendance. Some of the reports came