

TERMS NOTICES.

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

Terms \$1.50 a year, in advance. If not paid in advance the price is \$2.00 a year.

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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 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, JULY 5, 1893.

—BISHOP HAYGOOD (Methodist) says: "It is a sign of a dying church when it concentrates its attention on forms."

—DOES THE PREACHER think more of preaching a sermon than of preaching to the people? Then, he needs to pray more that he may realize what God has sent him to do.

—EVERY CHRISTIAN owes something to the community in which he lives. He is under obligation, as a saved man, to show to all about him, by his changed and helpful life, the power of Christ's saving and keeping grace.

—THE VALUE of the property and endowments of denominational educational institutions in the United States, according to an estimate made two years ago, was as follows:

Baptist, \$11,867,181; Methodist Episcopal, \$11,572,920; Presbyterian, \$9,282,000; Congregational, \$7,911,257; Episcopal, \$3,309,733.

There have, since then, been considerable additions to them all. But the largest addition has been made by the Baptists. In the last two years several millions have been contributed to Baptist institutions, the Chicago University alone having now \$7,000,000.

—DR. ADAM CLARKE, towards the end of his life, after a ministry of nearly a half century, during which he was abundant in labours, wrote the following inspiring testimony:

"I have enjoyed the spring of life; I have endured the toils of its summer; I have culled the fruits of its autumn; I am now passing through the rigors of its winter; and am neither forsaken of God nor abandoned of man. I see at no great distance the dawn of a new day—the first of a spring that shall be eternal! It is advancing to me! I run to embrace it! Welcome! Welcome, Eternal Spring! Hallelujah!"

—MANY THINGS may be said, and with force, about the unwisdom of multiplying churches beyond the necessities of communities. It is not economy; it is a waste of money that might be used in advancing the Kingdom of Christ. There is also the rivalry of the churches. Each becomes anxious to be first in numbers and importance, and the competition may become keen and even unchristian. The proselytizing methods sometimes used are not particularly scrupulous, and do much harm. On this point the *Guardian* says: When churches and ministers resort to practices for the purpose of taking members from one another or securing new families that any honourable business man would scorn to adopt in his business, the cause of Christ suffers in a much more vital point than the financial one. Discipline, even of the mildest type, becomes an impossibility when the fugitive knows that if he leaves one church he will be received by another with open arms, no matter how much besmirched his record may be. Cranky people, people swollen with self-conceit, chronic disturbers of the church, idle gabblers' ecclesiastical gossipers and all people of that kind are people of too much importance in a community that is over-churching.

—How LOUDLY and with what evident delight the wrong-doing of one who has made a religious profession is proclaimed by certain people. "Another Christian gone astray!" they say, and say it as though they enjoyed thinking and talking about it. And the unthinking are moved to fear that all religious profession is a sham, and all Christians untrustworthy. It cannot be denied that Christianity is injured seriously by the inconsistencies and failures of its professors. But why charge their sins to Christianity? Had they been faithful to the teachings of the Bible, they would not have fallen into sin and shame. It was not, says one, "because they feared God, but because they ceased to fear Him, that they made shipwreck. Had they trusted Him He would have kept their feet from falling, their eyes from tears, and their souls from death. When the teachings of Christianity take hold of men's hearts there will be fewer examples of flagrant dishonesty, less mammon worship, and more generous dealing in the domain of business."

RICHES.

There are a few passages of Scripture which, by a slight misconstruction in interpretation, are made to teach that riches, in all cases and under all circumstances, are antagonistic to, if not quite incompatible with piety, and that their possession renders the salvation of the possessors exceedingly difficult, if not impossible. Among such passages are these:—"Verily, I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven. And again, I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the Kingdom of God." "They that will be rich, fall into temptation and a snare, and into many grievous and hurtful lusts, which drown men in destruction and perdition." The cases of the rich young man who came to our Lord enquiring what good thing he might do to have eternal life; of the rich fool who flattered himself secure, and who proposed to take his ease, and selfishly enjoy his possessions; and of the rich man who was clothed in purple and fine linen and fared sumptuously every day, unmindful of the needy suffering at his very gate, are all cited to sustain the mistaken idea gathered from a misconception of the passages referred to.

Against this view there may be quoted many instances, from both the Old and New Testament records, of distinguished saints who were men of great possessions. Abraham, the father of the faithful, and who by way of distinction, was called "the friend of God," was very rich in cattle, in silver and in gold. Job had much substance, and was "the greatest of all the men in the east," before his affliction; and after his trial it is recorded of him that "the Lord blessed the latter end of Job more than his beginning." To Solomon, as a reward of his desire for wisdom and knowledge, God promised "riches and wealth and honor," and gave them to him in great abundance. Nehemiah, whose zeal in the work of God has scarcely a parallel in the Bible, doubtless possessed great wealth. There is reason to infer that at least two of our Lord's Apostles—Matthew and John—were men of means. After he became a disciple he made Jesus a great feast, and a large company of publicans and others sat down with them. To John our Lord committed the care of his mother, and he "took her to his own house." Zaccheus was rich, and yet salvation came to his house. Joseph of Arimathea, who begged the body of Jesus, and buried it in his own new tomb, was a rich counsellor.

These cases are cited merely to show that rich men may be good men—that wealth, in itself, is not necessarily antagonistic to religious life. While "God hath chosen the poor of this world, rich in faith, and heirs of the Kingdom which He hath promised to them that love Him," He has not excluded the rich from participation in the blessings of the Gospel. As poverty in itself, has no merit, and gives no title to grace, so wealth, in itself, is not sin, nor does it debar from eternal life.

But let not this be a covering unto any for their covetousness. Property, both in its acquisition and in its use, has temptations—great temptations. "The love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." Herein is the danger of riches and the difficulty of salvation to those who are acquiring or possess them. Their hearts are set upon them! It is the love of their possessions, and not the possessions themselves, which constitutes the sin of the rich.

It requires no argument to show that wealth brings many snares—that

he who has large possessions has temptations to which those in moderate circumstances are strangers. Pride, haughtiness, ambition, vain show, luxury, indolence, self confidence, selfishness and other things of the same kind grow out of the possession of wealth, in many cases. There are many notable and praise-worthy exceptions; instances in which great nobility of character is revealed, and the grace of God is magnified. But there is always danger, against which there is need of much watchfulness and earnest prayer. It is sad, indeed, when men's hearts are set upon their possessions, and they forget God, deny their stewardship, worship their idol, and grow more sordid and covetous as their possessions increase. Worldly prosperity has cast down many souls. No men need more to be watchful and often at the throne of grace than those to whom much has been entrusted. They are God's stewards. He holds them accountable. "To whom much is given, of him shall be much required." Strikingly appropriate are the warning words of the Apostle: "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

Archbishop Ireland's Opinion.

At one of the meetings of the Temperance Congress held in connection with the World's Fair in Chicago, a few days ago, Archbishop Ireland (Roman Catholic) made a stirring address. He said that the sight of the assembled people was to him more inspiring than a battalion of soldiers, for he now looked upon soldiers of moral heroism with their personal appetites under control, exposed to misunderstandings, ingratitude and indifference, yet firm in the cause. They were soldiers of practical religion. Outsiders look with little interest on these sessions but he said, our enthusiasm is not abated, for we are serving man in the most practical manner.

The Archbishop then went on to picture graphically the misery sure to follow alcoholic poison, and asked, "whence the apathy? I answer, the root is in our own appetites. We love the taste and its accompanying exhilaration. Yet we should live for our fellowmen and for God. Over a billion of dollars are expended yearly on the liquor traffic in the United States alone, besides the indirect cost in time, physical strength, and anguish. Better cast the money into the lake, and not use the riches to bring tears, mourning and misery. Apathy! We Christians look on and see serried ranks of unprincipled men and women defying the bone and muscle of the nation, and laughing to scorn righteous laws. The whole nation is in danger. Legislature is inefficient because liquor controls the elections. The candidate for office must worship at a shrine of vile whiskey. (Long and loud applause.) Saloons are open Sunday in spite of laws and mock you in the successful pursuit of their trade in creating appetites for liquor."

A friend told him this morning, the speaker continued, of carved arches of triumph on the Exposition grounds with samples of liquor therein. He thought the Exhibition was incomplete, for they needed not only to show the drink in its alluring beauty, but its effects. Attending the church services and praying pharisaical prayers would no longer do. The Church must be aroused. The greatest enemy to religion is intemperance. Alcohol is a devilish fluid, for it not only degrades the brain but it inflames animal passion.

The question is not "What can I do?" but "What ought I to do?" Let each do the good within his own reach and the world will surely grow better. A few moral heroes in America will save the nation. If these Congresses but incite to dare and do they will accomplish much. Soldiers of temperance have lost time in fighting one another, and enemies have looked on in delight. Let each wield his own hammer. Go at the enemy. Hit him. The speaker had made it his rule never to speak unkindly of other methods and other workers. "In fact, we need all kinds," he said, "moral suasion, moral strength from heaven, law to protect from the enemy. Immense results will attain from these Congresses."

Voices and Echoes.

The reform movements that have their center in the church are the only ones that are permanent.—*Dr. Young.*

And if the churches were more actively interested in real reform movements, it would be more to their credit, and better for the world.

The Rev. Dr. Black, of the Barony Church, Glasgow, and another minister once spent a vacation in Cumberland; and on the Sabbath attended a little Scotch kirk, sitting in a remote corner, so that the minister should not notice them. But the eagle eye of the minister detected them; and in the introductory prayer he so expressed himself as to make quite sure of some aid from them. The good man's words were these: "Lord, have mercy on thy ministering servants who have popped in upon us so unexpectedly; one of them will preach in the afternoon, and the other in the evening."

The village minister was sharp and witty enough, he knew how to both

"watch and pray," but his way of announcing his purpose concerning the visiting ministers was not the best.

When a clever "outsider" pats you on the back and tells you how much more "liberal" you are than your brethren, take care! There is poison in that honey for a preacher.—*Nashville Advocate.*

That kind of popularity costs too much. It is had at the expense of faithfulness to the truth. Hold fast to the doctrines of God.

An inquiring soul has been looking at the inscriptions on the tombstones in the various cemeteries. He has heard that this is a wicked city, and wants to know where we bury the bad people.—*The Interior.*

Epitaphs do not always, nor even often, tell the true stories. There is always somebody, and often he is a minister, to attribute virtues to the wicked dead which, in their life-time, nobody ever dreamed of attributing to them. And yet, in spite of lying funeral eulogies and epitaphs, the evil men do, as well as the good, lives after them.

Parents cannot transmit their religion to their children, but they do transmit certain invaluable fruits of their religion. Good men cannot transfer their goodness to their neighbors, but it is not possible for a good man to live in a community without imparting a blessing. The faith of Joseph was a lasting benefit to Egypt. The ship's passengers and crew on the Mediterranean were highly favored in having Paul's presence and prayers. God did good to Israel for His servant David's sake. The descendants of godly ancestors inherit treasures more valuable than gold.—*N. Y. Advocate.*

"No man liveth to himself." We owe something to posterity. We are making our mark not only on our own generation but upon coming generations. Do we realize the privilege, and the tremendous responsibility?

It is a great mistake to fancy that every one who ventures to express an opinion different from your own is out of his head, or thereby gives evidence of doubtful moral soundness. Sometimes, at least, other people should be accredited with at least ordinary intelligence and honesty. This much, moreover, is often true: the opinions of others are nearer right than your own, and their motives less pure.—*Religious Telescope.*

But how hard it is for some people—very good people they are too—to believe this. They will be wiser than they are at present when they learn that all wisdom is not sheltered under their hats; and they will be better and broader when they find out they have not a monopoly of goodness and honesty. They would do well to begin to learn these lessons at once. It will be easier months later.

When to Keep Still.

BY THEODORE L. CUYLER, D. D.

"I was dumb; I opened not my mouth because thou didst it." So spake Psalmist David in what Ewald styles the most beautiful elegy in the whole Psalter. If we render the Hebrew very closely, it would read: "I was silenced; I will not open my mouth because thou hast done it." Why was the most melodious singer of those days silent? Was it because his heart was so utterly crushed that he could not speak? There are, indeed, many cases in which overwhelming grief has made the sufferer speechless. It is the most hopeless form commonly which grief can take. But in David's case the silence was from a totally different cause; he is kept silent by a filial submission to his heavenly Father's chastisements. The same submissive spirit prompted President Woolsey, of Yale College, to inscribe on the monument which covers the forms of all his children, swept from him at one stroke by the scarlet fever: "I opened not my mouth because Thou didst it."

When a true-hearted Christian comes up face to face with the tremendous fact that God is dealing with him, then trial assumes a totally different aspect. When he sees that it is God's hand which is put on his back, he is ready to put his own hand on his mouth, and keep still. Then he is ready to quiet himself as a child that is weaned of its mother. It is a glorious discovery that we make when we discern the hand of God in either the experience of a great joy, or of a great sorrow. An injury inflicted on us by a fellow-creature may arouse our resentment; we may scold him for his carelessness, or rebuke him for his unkindness. But when we recognize the fact that our Heavenly Father has administered the chastening stroke, then our duty is to practice a sweetly submissive silence. Sharp questionings will do us no good, for God keeps his own secrets. Rebellious murmurs will only chafe our already smarting heart. Push as far as we can, and press as hard as we choose, we cannot get beyond this tremendous truth—

God did it! And when we reach that truth, and open our eyes to it and look at it just rightly, it teaches us why we ought to lock our lips in submissive silence.

1. The first thing we learn is, that an all-wise Father did it, and therefore there could have been no reckless blunder in the stroke. Of course, it is not possible for such a short-sighted creature as I am to know the why and the wherefore. I cannot comprehend the wisdom of God's dealings with me any more than your little boy can comprehend the inner workings of the clock on your wall. He looks at the face of the clock, and reads on it the letters "VIII." He knows that those letters mean eight, and therefore starts for school. The fact is enough for him, and he does not try to go behind the clock-face. God's providential orderings are wrapped in mystery; he is "a God that hideth himself." We have no right to demand explanations, and we cannot get them if we did. "Be still, and know that I am God." This is not blind fatalism; it is intelligent trust that knows whom it is trusting. We cannot know this glorious and eternal truth about God unless we are "still"; and, on the other hand, that knowledge will tend to keep us still. No human parent feels bound to explain to his child the reasons for his conduct, and our Heavenly Father has never promised to answer all our questions; he has only promised to supply our wants, and faith must silently accept his word when he says that "all things work together for good to them that love God."

"Behind the dim unknown Standeth God within the shadow Keeping watch above his own."

2. There is another precious truth wrapped up in the words; "Thou didst it." For it means not only that an all-wise, but a loving Father did it. That is a most blessed discovery; for we can the more willingly bear any trial when we are sure that love prompted the stroke. Love never wrongs us. Love never tortures us with wanton cruelty. Love never lays upon us one needless load; every burden it ever puts on our backs is intended to make us stronger. The love that spared not his own Son, but delivered him up to die for us all can be trusted behind the darkest mystery or the heaviest blow. Some Christian who is suffering the stroke of God's hand, will probably say: "I cannot understand how a loving Father can treat me as he is now doing." My friend, this is not the world for clearing up mysteries, or receiving explanations from God. Here we see through a glass darkly—or, as the text literally reads, "in an enigma." Heaven is the place for explaining enigmas. There we are assured that "we shall know even as we have been known."

3. In this world the great purpose of our divine Teacher is the development of character. This is the school life. You and I are little scholars. If we had our own way we would not work out any problems except in addition and in multiplication. But our all-wise and loving Teacher sometimes sets us at awfully hard sums in division and subtraction, and they cut deep into our incomes, into our families, or into our cherished plans. When such a teacher as our Lord and Savior is speaking, his child should keep still. When he appoints us hard lessons, we should learn them. When he uses the rod of chastisement, we should submit. The hardest lesson to be learned is to let him have his way. Our brains are not big enough to comprehend the mysteries of Providence; but our hearts may trust God enough to say: "I am dumb; I will not open my mouth, because thou didst it."

This grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleasing to God, and most conducive to strength and beauty of Christian character. None of us loves to suffer, and we all shudder at the sight of the probe or the amputating knife. But when the infinite Love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. "Keep still, my friend," says the surgeon to the patient in the hospital; "for restlessness may produce false cuts and aggravate the process." If the brave fellow is wise, he will say: "Doctor, go as deep as you choose; only be sure to fetch out the bullet." Ah, the battlefield often requires less courage than the hospital.

The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or be commanded to lie still and suffer. To shoot a battle cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If he is silent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us; that is enough.

"He knows the bitter, weary way The endless strivings day by day— The souls that weep—the souls that pray He knows."

"He knows! Oh, thought so full of bliss, For tho on earth our joys we miss, We still can bear it, feeling this: He knows."

"God knows! Oh, heart, take up thy cross And learn earth's treasures are but dross, And he will turn to gain our loss: He knows! He knows!"

The New and Living Way.

Christ is the light and life of life, a present daily light, a present daily life, as "the truth," our light. The truth of life, a life lived in the sphere of human life. For us, as "the way," "Follow me." Truth incarnated, in-fixed expressed in life. As a spirit, as a way, as a life. Thus, "a new and living way."

As love, for love is life, and hate is death. To hate sin is death to sin. To love Eternal love is Eternal life. To love is to live, and life is an action. To know is to do, and to obey is to live. "God is Love." Love is light, truth, grace, Christ. His works, words, and spirit all spell Love.

The historic Christ of Revelation is of thought; the living Christ is of spirit. Conjoined we have the "new and living way" as to truth and life. Knowledge in real christian thought is the truth of life. Hence, "Follow me"; and, "Obey me." How?

"Keep my commandments." Spirituality is rule "of the mind of the spirit." The mind of the spirit is: "These sayings of mine." Spirituality is not a pathless sea, but a "way"; "Keep my commandments." There can be no spirituality without morality, but there may be morality without spirituality. Sinai and Horeb of Hattin, are not divorced but in Christ we have Moses and something more. Too often we hear the expression "mere morality," as if morality had no place in the "new and living way." The morality of the schools while good lacks the right motive and centre. "Virtue" is ever its own "reward."

"But, he builds too low, Who alone builds beneath the skies."

The "bed is shorter than the man." The graveyard takes the mortal, but "the spirit goes to God who gave it." "Eternal life" alone meets the need of an immortal spirit. And "Christ formed in you" is that eternal life, Centre and soul of our life one with Him, we have eternal life. A new centre; a new motive; a new life. No longer self-centred, but Christ-centred and every virtue born of His spirit. That is the Divine Order, unchangeable, and the "new and living way."

From within to without. Right adjustment, creative through the engendering spirit fed by the Word right environment. Change the man, and if truly changed, thereby change the conditions. But, in the adjustment there is a birth and a cross. Sin is more than ignorance, it is a spirit. Evil is to be cast out, "by a stronger than the strong man armed." Man cannot renew himself, or lift himself out of himself. He can will to do it, and can respond to, "The Life." That Life is given to us in the cross. "Christ died for our sins." Receiving that the Spirit awakens and keeps alive the spirit of holiness in us which is death to sin. The "new life" is of righteousness even the spirit of Christ; and righteousness is life, as sin is death. Holiness the fruit of righteousness becomes the glory of life; and the perfecting of holiness the joy of life. The degree of holiness is conditioned upon the measure of devotion and service.

All gifts of God are for service; and in service is the fruition of grace and glory of Christian holiness. The end of all "Christ likeness." To be like the Son of Man, and Son of God, is life—Eternal life. What a glorious privilege! To live and be at one with the Father in Christ our Elder Brother! Surely all must long for this life! A conscious union of Spirit with the Eternal Spirit. Dwelling in light, walking in light even the light of God. Peace within, at rest, yet longing evermore to be more and more like unto Him who is, "the Way, the Truth and the Life."

Denominational News.

FROM REV. E. CROWELL.—There is a very gratifying spiritual interest shown in the prayer and conference meetings of the Hall's Harbor and Canning F. B. churches. The Black Rock church at its last conference meeting appointed Dea George Pines as Supt. of the Sunday School, which has since been organized and working successfully. The church was organized by Rev. Joseph Noble about 40 years ago. His name is mentioned with much respect for his work in these mountain churches.

The sum Institution under fav- tions. I most succe made for days in Woodstock Hartland, ville and the F. C. Baptist Qu and the W. Everywhen deeper its work tour, short eight new us, and so are thinki course of come this from now, greatly assi and Father I drove from and back, membered, labors were of pioneer gone, and and their were facin account of t friend Orseri ing. Bro. know every be beloved people, is on ers of St. I result of many more sisters "Con man is wor in Albert C. are bright in The follow given me friend (who \$20.00; J. Rev. A. C. J. Noble, A. Rev. J. J. Shaw, \$2.50 Betts, \$1.00 sub.) 1.00. Any further fully received St. Martins, June 30.

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