

TERMS NOTICES.

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

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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 by any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietor at Fredericton.

Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

A SPECIAL OFFER!

Trial Subscriptions, Only Fifty Cents!

Last week we mentioned that the INTELLIGENCER would like, and is expecting, a considerable increase of subscribers from among the recent additions to the churches.

To help the pastors and other friends of the denomination's paper to introduce it, the following offer is made:

To each new subscriber the "Intelligencer" will be sent from the time of receiving the subscription till January 1st, 1895 for fifty cents!

The price asked is merely nominal—the slightest remove from no price.

The offer is made in the hope of having the INTELLIGENCER introduced to many homes which it does not now enter.

It ought to be possible, we think, to secure lists of from a half-dozen to twenty or more in many churches.

Will the ministers and all the friends of the paper kindly make the offer known, say such words in behalf of the paper as they can, and solicit trial subscriptions?

The sooner the subscriptions are sent the more papers they get for the money.

Let us have some hundreds of new names this month.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY MAY 9th, 1894.

The greatest argument for the Christian life is well doing. Slander may cast reproach, enmity may cause suffering, but patient endurance and continual well-doing in right living and beneficence will bring complete vindication. Thereby is "put to silence the ignorance of foolish men."

One result of the revivals, and the increase of members in the churches, should be an increase in the receipts of the mission treasuries. The pastors, of course have not omitted to make plain to the new members the duty and privilege of supporting the Lord's cause at home and abroad.

Two or three years ago Rev. Dr. Dowling, who had been about a dozen years pastor of the first Baptist church in Cleveland, Ohio, left his denomination and joined the Reformed (Dutch) church. He evidently tired of that church, for recently he was received in the Protestant Episcopal church, and expects within a year to be in the ministry of that church. He may move, again soon, and several times, before he rests.

The Mayor of Toronto is head of a large wholesale house. It is said that the rum-sellers whom he refused to welcome to Toronto, have organized a boycott against all retailers who buy goods, from the Mayor's firm; and that they are refusing to accommodate the travelers for the firm in their hotels. Mr. Kennedy is not likely to be disturbed, nor his firm's business injured by the rum-men's revenge. What delightful character rum-sellers are.

A Lutheran pastor in Ohio has been compelled to resign because he would not use alcoholic wine in administering the Lord's Supper. He added to the seriousness of his offence by declining to recognize liquor drinking men as fit persons to come to the communion. They will probably find somebody who will not be so particular; one who will, perhaps, have a booze with them occasionally. But how much Christian work is that "church" likely to do?

Stead's Book, "If Christ Came to Chicago," has greatly provoked the wrath of the people of that city. They say all manner of hard things about the book and the author. Perhaps if poor Stead were to visit the city just now he would receive severe treatment. The chief fault of the book, evidently, is that it tells the truth about the city with great plainness, and without any respect to the feelings of the people connected with the wrongs and corruptions pointed out. There are some, however, who, while perhaps not approving unqualifiedly the style of the book, think the people should be aroused because the facts exist—not because they are told. The *Union Signal* says:

For obvious reasons the work is denounced by the bun and bottle element; and for reasons not so obvious it seems to be generally stigmatized as pernicious by the moral and Christian element. A writer in a prominent religious journal characterizes it as a "dreadful book"—dreadful, most of all, "because of its facts"; and this probably voices the opinion of a majority of its readers. An expose of dreadful facts which makes an honest reader like the writer referred to "get up and walk the floor in hot indignation to think that so much of the book is awfully true," is perhaps necessary in order to reveal to said honest man his personal duty with regard to the conditions portrayed. The shame of it is, not that such rottenness should be made public, but that it should be possible for it to exist.

In the article in last week's issue, "Prepare for It," the printers made one of the sentences read thus,—"Prohibitionists have come to a time vastly more momentous than any in the history of the movement."

Which means nothing, unless it be regarded as a monument of the carelessness or stupidity of somebody.

What we wrote was this,—"Prohibitionists have come to a time vastly more momentous than any in the history of the movement."

Making the correction may, of itself, and we hope will emphasize the fact to every reader that prohibitionists must be up and doing. They cannot afford to be either idle or over-confident while the enemy is carefully preparing for battle. To arms! should be the prohibition watchword all over the country.

We are glad to learn that the Nova Scotia Prohibition League is giving special attention to organization in that Province, seeking to make local organizations as thorough and efficient as possible in view of the more serious work just at hand. In every Province the same should be done.

The Woman's Suffrage

movement is receiving opposition of an unexpected kind. Hitherto the women who were not anxious to vote have said nothing. But recently an organization of women opposed to woman suffrage has been effected, and is making a vigorous opposition campaign. The organization originated in Brooklyn, but is likely to spread to other parts of the country. The reasons given for the protest against woman suffrage are summed up in the statement that "as the suffrage is a duty rather than a privilege, and as it involves logically the holding of office, it would impose on women a burden which they ought not to be asked to bear, and which they cannot bear without neglecting other and more important duties." Many prominent women are identified with the opposition movement.

The women who seek the enfranchisement of their sex have felt that they had a sufficiently formidable task to bring the men to their way of thinking. Now their difficulties are increased. But they are not likely to abandon the work to which they have set themselves. For "When a woman will, she will, you may depend on't." And we presume the same is true of the ladies on the other side of the question.

The Presbyterian General Assembly which is to meet in St. John next month, will have to consider the revision of the Confession of Faith, or the substitution of a simpler "working creed." The following resolution is to be moved, notice of it having been given by Rev. D. J. Macdonell:

Whereas, there is a growing desire in many branches of the Church of Christ for a greater unity, which can hardly be hoped for unless by a simplification of the distinctive creeds of the several churches:

Whereas, the Presbyterian Church in Canada indicated its desire to come into closer relations with some other branches of the church, it is humbly overtured to the venerable the General Assembly that such action be taken on the premises that the Assembly may deem wise for the shortening and simplifying of the Westminster confession of faith, or for the substitution of a shorter and simpler creed for the said Westminster confession of faith so far as its use as a test of admission to office in the Church is concerned.

Christ Our Example.

"Let this mind be in you, which was also in Christ Jesus: who made Himself of no reputation, and took upon Him the form of a servant." How great was the condescension of our Lord. He descended from the highest elevation to the lowest ground. He was eternally the Most High. He was a person of the Godhead, and inferior to neither of the others in his essential existence. His glory was eclipsed by no glory. His dwelling was in the inaccessible light. His presence filled all the realms of space. His might carried all creation in its hand. He was clothed with supremest majesty. He wore the crown of infinite sovereignty. He was adorned with priceless attributes. As the everlasting God he walked the fields of uncreated excellence, and abode in the heights of unlimited perfections.

But from this station he willingly descended. He came down from that sphere of dazzling sublimity. He did not prize it so highly but that he was willing to endure its suspension. His glory was not so dear to his heart but that he could bear to have it temporarily eclipsed. He came down. Our Lord came down from the bosom of the Father to endure the wrath of the Father. He came down out of mighty prerogatives, with which he was eternally clothed. He came down through the ranks and beneath the position of angels; down under the moral government of earth, which made man groan and bleed because of transgression; down into the likeness of sinful flesh to become Immanuel; down under condemnation; under the stroke of death; under the covering of the sepulchre. His course was downward, by way of condescension, into deepest humiliation.

Our Lord humbled Himself thus that He might serve. He came not to be ministered unto, but to minister, and to give his life a ransom for many. He became the lowly Jesus that He might become the mighty Saviour.

"This mind"—this purpose of humility should be in His disciples. They should condescend to any position of usefulness. For the sake of the weak, the needy, the suffering, every selfish interest and honor should be put aside. He suffered reproach, ill-treatment and became even "obedient unto death" that He might serve and save. His disciples should allow no self-denial, no sacrifice, no suffering to prevent service in His name.

Christian Unity.

The Congregationalists of New Jersey, Philadelphia, Baltimore and Washington, at the General Association held on the 18th ult., adopted a proposition looking towards an alliance of several denominations. The proposition sets forth that "the spiritual unity and acknowledged fellowship of all bodies which seek to maintain discipleship of Christ is an object to be aimed at only second to the disciplining of all men to Christ our Lord, and that the visible corporate unity of such Christian bodies will be the best evidence to their own consciousness and to the world of their spiritual unity."

The paper goes on to show how near together, in essentials, the various Christian bodies are, and proposes a convention of representatives of them all. The basis suggested for the proposed Alliance is as follows:

1. The acceptance of the Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian faith.
2. Discipleship of Jesus Christ, the divine Saviour and Teacher of the world.
3. The church of Christ ordained by Him, to preach His Gospel to the world.
4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the church.

Such an alliance of these churches should have regular meetings of their representatives, and should have for its objects, among others:

1. Mutual acquaintance and fellowship.
2. Cooperation in foreign and domestic missions.
3. The prevention of rivalries between competing churches in the same field.
4. The ultimate organic union of the whole visible body of Christ.

Voted. That this paper be communicated to other State Associations.

and Conferences, and to the National Council for their consideration and action.

What, if anything, will come of the proposal it is, of course, impossible to say. But whether anything definite results very soon, it serves to show that the tendency of the times is towards a closer union of religious forces. It is evident that the feeling is growing that there is much waste of Christian power by unnecessary divisions.

Those Questions.

The questions as to the respective premises of the Dominion and the Provinces in legislating concerning the liquor traffic were before the Supreme Court of Canada last week. The Solicitor General of Canada, appearing for the Dominion, contended that the Parliament of Canada has exclusive authority over the manufacture and importation of liquors, and also over the wholesale trade, but that the Provinces have the power to prohibit the retail trade.

The Province of Quebec agrees with the Solicitor General's view, except that it contends that the prohibition of the retail trade in the Provinces must be operated through the municipalities, and cannot be enacted and enforced by Provincial Legislatures.

Ontario thinks a prohibitory law is within the jurisdiction of the Provinces. If, the counsel said, "the province can prohibit the sale on polling day and Sunday, why not on Monday or any other day? And if it can prohibit sale to a drunken man or minor, why not to other persons?"

But it does not press its view very positively, being willing to accept the Court's interpretation. The other Provinces do not appear to have been represented, probably being satisfied that the questions would be as well considered without argument from them. Perhaps they are not quite sure what they ought to claim.

The Brewers and Distillers were represented by counsel. Their contention is that the whole power of prohibition, both of wholesale and retail, as well as of manufacture and importation, is in the Dominion Parliament.

Whatever the judgment of the Supreme Court may be, the questions will go to the Privy Council for final decision. It is hoped the matter may reach a definite settlement some time this year.

It is interesting, and very suggestive to notice that none of the parties, except the liquor men, contend very strongly for anything. The contention of the liquor men shows where they think they are safe. A few years ago there was plenty of positiveness in the claims of Federal and Provincial authorities. But a change has come over them. It is becoming clear, even to politicians who do not want to see, that the question of prohibiting the liquor traffic must be dealt with, and they are now quite anxious to avoid responsibility, if possible. The Dominion will be glad if the Provinces are given the responsibility; while the Provinces will not be sorry if the Dominion has to bear the burden of responsibility. This state of feeling about liquor traffic legislation is a sign of the times—a sign of the strength of prohibition sentiment in the country, and that the politicians begin to recognize it.

The Nature, Duty, and blessedness of Faith in Christ.

When Jesus said to Thomas, "Because thou hast seen me, thou hast believed, blessed are they that have not seen and yet have believed," it was as if He had also said,—"Blessed are they who cannot see me now, and yet believe." And the words imply, that in view of all the scriptural testimony there is concerning Him—testimony not only on the part of those who did see Him, but angelic and divine testimony as well—all who have this testimony ought to believe, and that so as to receive, trust in, and embrace Him just as Thomas did when he said, "My Lord and my God;" and all of which implies a willingness to obey Him, and is all summed up in the direction to "believe on Him." But how many there are that do not believe. They may believe all that the Bible says concerning Him, and yet not believe on Him. It is necessary to believe concerning Him in order to believing on Him. If Thomas had not first believed concerning Him as risen from the dead, he would not have exclaimed, "My Lord and my God." But the fact that he did so exclaim shows that his belief was much more than the assent of the understanding to the fact of Christ's resurrection. There were many beside Thomas who were constrained to accept the fact, but they were very far from saying what Thomas said. So we did not care. Others did care, but in a sense they should not have cared, they were

appointed and sorry. They would have prevented His resurrection if they could have done so. They tried to prevent it, not having forgotten, as the disciples strangely had, that he said, "After three days I must rise again." We see, then, that there may be a believing which would be nothing more than an intellectual belief—simply the assent of the understanding, without the consent of the will; so that a man might have such belief, and still be in practical unbelief. While there may not be the unbelief of scepticism, or honest doubt, as is the case sometimes, because not able to accept the testimony there is concerning Christ—which was the unbelief of Thomas at first, so far as Christ's resurrection was concerned, and afterward of Saul of Tarsus before his conversion, both in reference to the resurrection, and the person of Jesus as the Christ—yet there may be the unbelief of procrastination, or indifference, or even of wilful rejection of Christ. And this is far more sinful and dangerous than the unbelief of scepticism is; especially where along with this scepticism there is, what there doubtless was in the case of Thomas, an earnest wish that the testimony might prove true. And yet the unbelief of honest scepticism is very undesirable, as well as very unreasonable, when it obtains, as it did in the case of Thomas, because it is such a hindrance to the exercise of the faith required. Whether it be scepticism in reference to the resurrection of Christ or any of the great fundamental doctrines, and especially the doctrine which many are sceptical about in these days, namely, that the death of Christ was necessary as an atoning sacrifice for sin, and was that so far that God can now "be just and the justifier of him who believeth in Jesus."

But what if all this scepticism be removed, or what if there be none of it to remove, there being no doubt at all in reference to the testimony of the divine word that Christ died for our sins, and rose again for our justification, and yet we do not say with Thomas, "my Lord and my God?" Then surely such practical unbelief will be not only a great deal more unreasonable and sinful than his unbelief was, but also a great deal more unreasonable and sinful than was the unbelief even of Saul of Tarsus, for as soon as the sight and words of the glorified Saviour, as He appeared and spoke to him while journeying to Damascus, convinced him that the testimony of Peter and of Stephen concerning Jesus was true, he believed so as to say, "Lord what wilt thou have me to do?" He believed so as to commit himself and his eternal interests to His keeping, and to say, "To me to live is Christ."

O why treat Christ as many do treat Him, notwithstanding the way they believe concerning Him? Would that they could see their practical unbelief in its true light, as the sin of sins—the Holy Spirit convincing them of sin "because they believe not on Him." Then surely they would at once exclaim, "Jesus Master have mercy on me. Help me to look to thee as saying to me in thy word, 'Is it nothing to you that I so loved you as to give myself to the accursed death of the cross for your sake? Reach hither thy finger and behold my hands.' Behold the wounds I submitted to receive when bearing your sins in my own body on the tree, and in doing that, endured a suffering of soul so great that it broke my heart, and thus caused me to suddenly bow my head and die; and because I did that, you may have life—spiritual and eternal life, as well as forgiveness and justification, so soon as by faith you take hold and keep hold of my pierced hands desiring these unspeakable blessings. God help me so to do, and in true repentance for my sins, especially the sin of unbelief after such a manifestation of love to me. With all my heart and soul, I would exclaim, 'My Lord and my God!'

To the dear fountain of thy blood Incubate God I fly, Here let me wash my spotted soul From sin of deepest dye.

A gull y, weak, and helpless worm, On thy kind arms I fall; Be thou my strength, and righteousness, My Saviour and my All.

Thus believe on Him, O man, O woman, guilty hitherto of practical unbelief. Then blessed shall you be, even according to His own testimony, "Blessed are they that have not seen, and yet have believed."

I have already anticipated somewhat of this blessedness, in speaking of forgiveness and justification and life, as being by faith. But think what is implied in these blessings. "Blessed," says the Psalmist, "is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." He is

blessed indeed, not only because he is delivered from deserved condemnation, and is treated, for Christ's sake, as if he had not sinned at all, which is what the term "justified" means as used in reference to the believer. Think also of the blessed experience of regeneration, or being born again by the renewing power of the Holy Spirit, which is implied first of all in the blessing of life that accompanies forgiveness and justification. For it is by being thus born again that we pass from death unto life. And following that, will be the blessing of "life more abundantly," in the attainment of at least a measure of Christ-likeness of character, by the sanctifying power of the Holy Spirit, and thus saved from our sins, as well as from the judicial penalty of sin, as a most heinous crime in the sight of God. Our sin-diseased and dying souls healed by a miraculous work of divine power, as well as justified by the simple act of God's free grace. And then, what peace, and joy and love! "Peace and joy in believing." Peace which the world cannot give, nor take away. "Whom having not seen, ye love," said Peter. "O whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." We shall be blessed also with the spiritual presence of Jesus, according to his promise, "Lo I am with you always even to the end of the world." He will be with us in all our trials—trials that may come as the result of faithfulness in following Him, and trials in the shape of afflicting dispensations, for wise and loving reasons permitted. He will fulfil that exceeding great and precious promise, "My grace is sufficient for thee, for my strength is made perfect in weakness."

"When through the deep waters I call thee to go, The rivers of sorrow shall not overflow, For I will be with thee thy troubles to bless, And sanctify to thee thy deepest distress."

But the best will be in the life to come, when we shall see Him as He is. "We shall see Him as He is!" What a blessing that will be in itself, beside all the blessings that will accompany and follow it—our being "like Him" more than we are here;—our hearing Him say, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world;" our being saved from all evil there, and being privileged to walk with Him in white, and sit with Him upon His throne. "Blessed are they that wash their robes that they may have the right, or the privilege through grace, to come to the tree of life, and may enter in by the gates into the city"—the city which "God hath prepared for them that love Him," and where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." How evident it is, then, that we shall be most abundantly blessed in the life to come, as well as in the present life, if we now believe on Christ, though unseen. But not otherwise, and that, not because there is any merit in the believing or faith spoken of in Christ's words to Thomas, and in many other passages, but simply because it is only by faith that we receive Christ, and all the blessings of salvation for His sake. We are saved by faith, instrumentally rather than meritoriously. Therefore how very important the question, and it is Christ's own question, "Dost thou believe on the Son of God?"

General Religious News.

An aged Scotch woman, living in a room and kitchen house on the south side of Glasgow, recently gave £500, "saved by pennies," to an Aged Workers' Home.

A Detroit Methodist pastor asked all those in his congregation of 700 people who had spent any time in special prayer for the blessing of God on the service before coming to church, to hold up their hands. One hand went up.

Father Hyacinthe says that of the 36,000,000 of France not more than 6,000,000 can be spoken of as having any real connection with the church. France is thus very largely an infidel country.

The Presbyterian Church of Wales has 1,282 churches and 139,648 communicants, an increase of 2,283, 292, 623 adherents, an increase of 4,443, and 192,000 Sunday school scholars. There are 716 ordained ministers and 259 lay preachers. Its foreign mission work includes 86 organized churches and 7,400 persons in the congregations.

The official Year Book of the Church of England for 1894 gives some statistics of