

TERMS: \$1.00

The 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. New subscriptions may begin at any time in the year.

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

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

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

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

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

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

Communications for publication should be written on only one side of the paper, and business matters 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 75, Fredericton N. B.

Three Months for Twenty-Five Cents.

The INTELLIGENCER will be sent to new subscribers from Oct. 1st to Dec. 31st for twenty-five cents. The object is to introduce it into homes not now receiving it, in the hope that they may continue to be subscribers.

Will the ministers and others interested endeavor to secure lists of names for a three month's trial.

Religious Intelligencer.

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

WEDNESDAY, SEPT. 18th, 1895

The "Christian Guardian," chief organ of the Methodist in Canada, strongly urges electors to keep the prohibition question to the front in the next general election. Amen.

Joseph Cook says that nine-tenths of the contributions to missions come from one-tenth of the members of the churches. To which class do you belong—the one-tenth or the nine-tenths?

Whenever Mr. Moody wants money for any christian work, and makes an appeal for it, he says his experience has taught him that he may expect four-fifths of it from Presbyterians.

Preaching the truth in love is one of the prime essentials to success in the pulpit. If the people do not feel that the preacher is in sympathy with them and loves them, the sermon, however able, is not likely to do them good.

Those who charge the church, in its zeal for foreign missions, that it neglects work at home, are talking without knowledge of the facts. There is much more spent in home work than in foreign. Nor have the efforts to send the gospel to the heathen hindered home mission energies in any degree. Indeed, zeal in foreign work has quickened zeal in home work. Much more has been undertaken and accomplished in evangelistic work at home since the church began to send the gospel to all the world, than ever before.

The Freemasons of Mississippi have enacted a rule that "no Mason, either as principal, agent, employee, or in any other capacity, shall sell intoxicating liquors to be used as a beverage; and the penalty therefor shall be expulsion." The adoption of such a rule is a sign of the times. The Masonic organization everywhere, and every other self-respecting society, which has not already taken like action, will soon do so. Public opinion recognizes the deadly character of the traffic, and decent society is fast declaring condemnation of the men engaged in it.

One of the reasons given by those who urge concessions to the Catholics in Manitoba is the statement that the Roman Catholic majority in Quebec treat the Protestant minority with great consideration. But those who are said to be treated so generously do not seem to think so. In one of the wards of Montreal the Protestant property owners are being sued for taxes to support Catholic schools.

They have already paid their taxes for the support of the Protestant schools, but the Roman Catholic authorities seem determined to make them support their schools also. Among those who have been served with papers is Sir William Dawson. All "the church" wants is the power, and then it shows its idea of toleration.

With the Separate schools in Ontario as bad as the recent investigation of those in Quebec, where the Roman Catholic church is supreme? And what would they be in Manitoba if established according to the demand of the hierarchy? We do not believe that Canada is fool enough to endorse any attempt to fasten upon any section of the people, against their will, a system of schools which avoid investigation so far as possible, and that wherever compelled to submit to investigation are shown to be, at best, but a caricature of what schools should be.

Listening to some teachers one would think that to profess holiness is equivalent to being holy. The *Religious Telescope* points out, what many have discovered, that professing and possessing holiness are very different things; that while the professor of holiness should be actually holy in life, unhappily in many instances this is not the case. "Religion is something to be lived, not merely to be professed. If one has been born again, and is justified by faith in Jesus Christ, his chief business is to live in that justified state in which he has 'peace with God.' To live a justified life one must have the sanctification of the Spirit. There is no such thing as a justified life and a sanctified life apart from each other. If one lives in a justified state he is sanctified: for without sanctification such a life is an absolute impossibility. The differences in the theories of holiness are chiefly owing to misunderstandings as to the meaning of terms, and ignorance of the teachings of the Bible. Many persons put their experience above the Bible, and teach and preach that regardless of the truth. Theories are all right providing they have any foundation in fact. Experience is all right provided it agrees with the teachings of God's Word. Everything in the life and practice of the Christian must be brought to this touchstone. God's Word, not theories, or experience, is supreme. God requires his people to be holy. Without holiness it is impossible to please Him or to do His will. But many of the experiences that are so loudly professed are but the merest mockery, and are not justified by the revelation God has given us."

A Convention of prohibitionists of the Maritime Provinces is called for October 1st and 2nd, to be held at Yarmouth, N. S., notice of which appears in another column. Yarmouth is a good place for such a convention, the prohibition sentiment there being both very general and very pronounced. It is hoped there will be a representative attendance from all parts of the Maritime Provinces. A general election is, at farthest, not many months off; and it is important that prohibitionists be ready for the battle.

The appointment by the Provincial Government, of a vendor of liquor under the Scott Act, at Hampton, King's Co., has caused much surprise and no little indignation. And no wonder, for the appointee, one Scribner, is a notorious violator of the law. It is not easy to understand what the members for the county—one of whom, Mr. A. S. White, is a member of the government—have in view in such an appointment. They know the man's record, and that he will be more than likely to use the position as a cover for a general ransacking business. They know, also, that there is a strong temperance sentiment in the county, which has expressed itself in a most courageous fight with the violators of the Scott Act, Scribner included. After a long and severe struggle the friends of the law have shown that it can and will be enforced. It is passing strange that, just when what were supposed to be the greatest difficulties have been overcome, the members for the county should make another and serious difficulty by putting one of the law breakers in a position where he can, with small fear of penalties, resume his violations of the law. At one end of the county property is destroyed to terrorize those who are enforcing the law; at the other end of the county the government paralyzes the law by giving one of its violators authority to sell. A fine combination, certainly.

It is suggested that the appointment is the result of a political deal, in view of an approaching general election. Perhaps it is, for men sometimes do

extremely foolish things in the hope of gaining political advantage. We predict, however, that it will turn out to be as poor politics as it is bad in every other respect. It may make the rum gang solid; but there are some other people to be considered. We think the men of Kings who have made such a fine record in the struggle to enforce the law may be relied on to reckon sharply with the men who have given them a slap in the face.

Non-Resident Members.

The question of non-resident church members is a somewhat perplexing one. Every church has such members on its roll; some churches have many. There is no uniform plan of dealing with them. Each church seems to be left to use its own judgment in the matter. Some churches, perhaps the majority of churches, do practically nothing; the names are kept on the church books, and are reported year after year, the number steadily increasing. Other churches revise their rolls of membership occasionally, and simply erase the names of those who are not resident in their communities. Neither of these plans seems quite right. There must be a better way, and it would be well, we think, if an attempt were made to determine what is the right thing to do, and then make a rule which the churches may follow in this matter.

There will never be a time when church members will not be moving from one place to another—often to a far distant place. As at present dealt with the non-residents are something of a burden to the churches with which their names are connected. Being reported as members, a wrong idea is often given of the numerical strength, and, therefore, of the financial and spiritual strength of the churches. Even though the reports classify them as non-residents the wrong impression given is not wholly removed.

The first thing needed is that pastors more frequently and earnestly teach and urge members removing to transfer their membership to churches in their new homes. This duty, we fear, has not been as generally and earnestly taught as it should have been. It is natural, perhaps, that members have something of unwillingness to sever their connection with the churches of which they became members when they were converted. Some have this feeling very strongly. While they are not to be chided for having it, there is a duty which they owe to themselves and to the cause of Christ which should overcome this sentiment, and which should be strongly urged upon them whenever necessary.

When members remove, their pastors should communicate with the pastors in the places to which they are going, acquainting them with the fact, thus preparing the way for their being looked after. Strangers in a community may not quickly feel at home even a church of their own denomination, if nobody knows them, nor tries to. But if the pastor has been notified of their coming he will be on the lookout for them, and can soon make them so well acquainted that they will not long have the feeling that there is no place for them.

When a membership has been transferred, the church which has given the dismissal may feel that its special responsibility for that member is ended, and should rejoice that its one-time member has found a home and that the church receiving him has an addition to its strength for service. From that day the former pastor should cease to exercise any influence over the member, except, incidentally, he may have opportunity to strengthen his attachment to his present church home and present pastor.

But what of the large number who have gone away, and are scattered over the continent, and have not united with any church? Some of them have been absent for years. What shall be done with them? The plan of dropping their names from the roll of membership is, we think, a mistake. No member of a church should be excluded, or even "dropped," but for cause. Absence is not sufficient cause. Neither membership nor christian character is conditioned upon place of residence. Because one is far away, it does not follow that he has ceased to be a christian, or is not discharging the duties of christian life according to his light and opportunities.

Some absent members may have fallen into careless ways, may have become positively unchristian in their manner of life. But even they should not be cut off until after an effort has been made to restore them.

The churches need to realize more than it does that they have a duty towards their absent members—a duty of solicitude for their welfare, which should express itself in care and counsel. The churches should seek to maintain connection with their absent members. Periodically they should be written to, told about the life and

work of the churches, and their needs, and assured of the christian sympathy and prayers of their brethren at home. And from them answers should be asked, telling about their christian life, how they are faring, what christian service they are engaged in, etc. Such letters from absent members, read in the conference or prayer meetings would be very cheering. Some of the best and most inspiring testimonies we have ever heard were letters from absent brethren, read in conference.

There are probably some absent members whose whereabouts is unknown. Their names should not be dropped. A separate list might be made of them, so that if it is ever learned where they are, they can be communicated with, and if other action is necessary it can then be taken. The one thing, in this connection, which we feel strongly is that the churches should extend care to their absent members, encouraging them to find church homes where they are, or, failing in that, encouraging them to maintain faithfulness in christian living.

Unrest in Russia.

An unusual spirit of unrest and dissatisfaction is noticeable among the peasantry of the Southern and Central provinces of Russia, and inquiries and investigations set on foot by the provincial authorities as to the causes go to show that for several years past revolutionary and socialist agitators have been hard at work, circulating literature antagonistic to the established order of things. In several large towns as well, notably in Kharkoff, Kieff, Warsaw, and Odessa, revolutionary leaders have been active, and have succeeded in attracting a number of young people of both sexes who, in the guise of school-teachers, apothecaries, pedlars, and so on, travel through the villages and smaller towns on their work of stirring up the people. The numerous arrests of students and other young people in Odessa has created a most painful effect all over Russia, for as the papers are forbidden to mention the matter the wildest notions are abroad as to the extent of the arrests and the reason for them. Odessa for years past, with its university and large circle of educated people, has been a noted centre for advanced ideas, and there can be little doubt that secret presses have been at work there, where a good deal of the revolutionary literature has been produced. We understand that the number of arrests has been about fifty, among whom are several of the University students. About thirty were liberated a day or so after their arrest; but some twenty still remain in confinement, and their relatives know nothing of the charges brought against them.

Voices and Echoes.

The city of Superior, Mich., has impeached its mayor for corrupt collusion with rascals and dives.—*Exchange.*

This is the mayor who, at his inauguration a few months ago, was careful to announce that his administration of civic affairs would not be of "the Sunday School" kind. And, evidently, it has not been.

One of the brightest things ever said on the subject of prohibition was a remark made by Dr. Bayard, the venerable president of the Canadian Medical association, in his annual address to that body on Wednesday. He condemned the use of alcoholic drinks, but did not believe in prohibition as a temperance measure. "All I will say about prohibition," he said, "is this; it was tried in the garden of Eden, and failed."—*Hamilton Spectator.*

It may be "bright," but it is not particularly convincing, though it is a rare sample of the "arguments" of anti-prohibitionists. Dr. Bayard will not, we think, question the rightness of the Eden prohibition, nor reflect on the wisdom of Him who proclaimed it.

J. C. Patterson is elected governor of Manitoba.—*Morning Star.*

Hon. J. C. Patterson has been chosen lieutenant governor of Manitoba. He will be expected to chastise Greenway if he refuses to allow the support of the parochial schools by the government funds.—*Free Baptist.*

These two paragraphs show how little our neighbours across the line know about us and our manner of doing things in this country. Come over and see us, brethren, and get acquainted with the best form of government under the skies.

The liquor traffic is to-day the heaviest clog upon the progress and the deepest disgrace of the nineteenth century.—*N. Y. Tribune.*

The *Tribune* is not a prohibition paper. But what more could a prohibitionist say? What better reason could be given for the movement to annihilate the traffic?

CHARACTERISTIC.—In some circles there was intense interest in the International yacht contest last week; and perhaps everybody who reads the papers had more or less interest. The result cannot be very satisfactory to anybody, except those whose idea is to "get there," no matter by what means. Unfortunately this class of people seem to have secured control of the N. Y. Yacht club, and were able to name the winner, without respect to the sailing qualities of the boats.

The Object of Christ's Death on the Cross.

One great object of such a death on the part of the Lord Jesus Christ was the solution of the perplexing question, "How can man be just with God?"—a question which could not have been rightly solved by all the wisdom of men and angels combined, because sinful man was justly under a curse, the curse of a violated law, even as it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." But God Himself has solved the question by means of the cross of Christ, and without any injustice to Him, either, so far as it was the act of God in bringing Him to the cross, and, in addition to that, causing Him to there endure a suffering of soul, far greater than anything He suffered in His body,—so great indeed, that He died under that suffering of soul rather than in consequence of being crucified—died of a broken heart. While wicked men were permitted to nail Him to the cross for the mere purpose of having Him die as if He deserved to die under a curse,—for it was written, "Cursed is every one that hangeth on a tree,"—and thinking they would thus get rid of Him in a most ignominious way, at the same time, God over-ruled their wicked act, so that by means of it in part, the divine gracious purpose was accomplished that He should be "made a curse for us" because of our sins, and that so far, that on account of it we would be so "redeemed from the curse of the law that we could have forgiveness of sins, and justification by faith in Him in His risen life, and therefore actual deliverance from the curse for His sake; which deliverance could not have been otherwise granted even if we had truly repented of our sins. Not because God would not have had it in His heart to forgive and save from sin and deserved condemnation, but because He could not wisely have done it, even as a loving Father. He could not have done it without making less of sin than it deserved, or without treating the sinner as if he had not really deserved such a sentence of condemnation as had been pronounced against him. But since Christ has been made a curse for us "God can be just"—just to His violated law, and at the same time "the justifier of him who believeth in Jesus." Such believer being forgiven and delivered from condemnation only for the sake of what the sinless Christ suffered in being made a curse for us, or "made to be sin on our behalf," as stated in II. Cor. 5: 21 (R. V.). Therefore no one in the universe can rightly say that in His case there was any sacrifice of the interests of justice in our loving Heavenly Father's family government. That it was not so, even in respect of Christ Himself, is evident from the fact that He so loved us that He willingly submitted to be thus "made sin on our behalf." Therefore, all that He needed to suffer as an atoning sacrifice for sin could have been accomplished in some righteous way by the loving Father, and that either directly or by some divinely appointed instrumentality, if wicked men had not determined to put Him to the ignominious death of the cross. While His so suffering for the purpose they intended was an act of injustice on their part, and therefore they were held responsible for doing wickedly, yet in view of Christ's willingness to die at their hands for so far accomplishing another purpose, it could not have been an act of injustice on God's part to permit them to do it, and then overrule it so that what they meant for evil should turn out to be for good, and it would be as if God had directly done it for that end. Even as in the case of Joseph's brethren, when they sold him to the Ishmaelites for the purpose of getting rid of him, and thought they had done so, God overruled their wicked act for another purpose—a blessed purpose of mercy and grace even to them through him, so that he afterward said, "It was not you that sent me hither but God." We must not forget too that while the prophecy was thus fulfilled in reference to Christ, "The Lord hath put him to grief," "the Lord hath laid on Him the iniquity of us all," He was no longer under a curse after He was raised from the dead, as God meant He should be raised. The rolling away of the stone from the door of the sepulchre, and His coming forth alive by the divine power, implied the complete rolling off of that curse, as well as its acceptance as an atoning sacrifice. Aye, it implied more than that. "Because He humbled Himself and became obedient unto death even the death of the cross, wherefore God also hath highly exalted Him; and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." How well, then,

we may join with the apostle in saying, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." "Thanks be unto God for His unspeakable gift." J. B.

Fellow-Workers With God.

There are many things that God does in which we can have no part. A child wished he were a painter, that he might help God paint the clouds and skies and sunsets. God wants no help in this work. He wrought unhindered by creature hand in making the worlds. In providence, too, He has no fellow-worker. No one assists Him in keeping the stars in their orbits, in sending rain and dews and summer sunshine. No one helps Him paint the roses and the lilies.

But there are other things in which God permits us to be his co-workers. He calls us up close beside Him, to work with Him, doing a part while He does a part. A story is told of an artist who greatly desired to have a share in the decorating of a famous building. If he could not do it all, he asked that he might be permitted to paint one panel of one of the great doors. If this request could not be granted, he craved to be allowed at least to hold the brushes for the master who should do the work. If it was deemed such an honor to do even the smallest part on a building of only earthen glory; what an honor it is to work with Christ in the building of His great spiritual temple!

Yet this privilege is ours. We may not help God paint His clouds and sunsets, but we can put tints of immortal beauty upon human souls. In a certain sense we are fellow-workers with God in all the affairs of our lives. We often imagine that we are doing certain things without God's help. But we are not. A man makes great inventions, constructs wonderful machines, harnesses steam and electricity, and says: "See what I have done!" But who put into nature the mysterious forces and energies which He has made available for use? In their inventions and discoveries men only find the powers God stored away ages ago. Men are only discoverers and adjusters. They run wires on poles or lay cables in the sea; but the currents which flash through them, carrying messages of business, commerce, joy, sorrow, come from God's reserves of energy. Men are working with God, and their part is small.

In spiritual life also it is true that we are fellow-workers with God. He calls us to stand beside Him, and do a part while He does a part. When a mother, with a great joy in her heart, takes her babe into her arms and looks into its face, God says to her: "Take this child and nurse it for me." It is God's child. He wants it trained, its power developed, so that when at length the man stands before his tasks he may not fail, but may do them well. Yet God gives into the mother's hands the duties of nursing the child for Him, teaching it, putting into its heart gentle thoughts, wooing out the sweet love which sleeps there, and thus preparing the life for its work. Yet alone she cannot do anything. God and the mother are fellow-workers.

The teacher sits down with his class. The end of the teaching is the bringing of the scholars to Christ, the building up in them a christian character, and the leading of them out into ways of usefulness and loving service. What is the teacher's part? He can make plain to his class the word and will of God, and he can also represent Christ to them, showing them glimpses of the divine compassion, truth, and love in his own life. But he cannot himself do what needs to be done in their young lives; only God can do that. But He works through the teacher. God and he are fellow-workers.

We are the chisel with which God carves His statues. Unquestionably we must do the work. Our hands must touch men's lives and beautify them. The mother, the teacher, the christian friend, must carve and mold the life of the child into the beauty of the Lord. But the human worker is only the chisel. The sculptor needs his chisel, but the chisel can do nothing, produce no beauty, of itself. We must put ourselves into Christ's hands that He may use us.

There is a hallowing influence in this thought that we are working beside God in what He is doing on immortal lives. Are we worthy to do it? Hawthorne, speaking of a block of marble and the possibilities of beauty which lay in it waiting to be brought out, said that the stone assumed a sacred character, and that no man should dare to touch it unless he felt within himself a consecration and priesthood. If this be true when it is only a block of marble that is to be wrought upon, how much more is it true of a human soul—a child's life, for example, laid in a mother's arms; any life laid in your hands or mine, that we may free the angel which waits within it! It is a most sacred moment when a life is put before us to be touched by us.

Suppose that the mother—suppose that you or I—should not do the holy work well, and the life should be marred, hurt, stunted, its beauty blurred, its purity stained, its development impaired, its power weakened, think of the sadness of the result. How sweet the mother must keep her own spirit, how gentle, how patient, how pure and true, while she is working with God in nursing her child for Him! How heavenly must the teacher keep his temper, how quiet, how unselfish, how Christlike, when he is sitting beside the master, working with Him on the lives of the scholars! How softly we should all walk continually, with reverent, chastened, uplifted feeling and hallowed spirit, as we remember that we are fellow-workers with God!—*The Moravian.*

Mission

— Bishop T. that the people eager to get to gladly work copy.

— India has two thousand (one third of which is cons

— It is said twenty-five have gone missionaries

— Some an Board, children for be put upon sionary uses. intelligence amount is aced built.

— It is est 1,500 Protest India is ever has a popu yet has less sionaries. off, having missionarles ple

— The Mission rec and has a m with 8,048 schools and The medic 3,204 new year.

Besides lions of pe aries in Afg Turkistan, just begun the great Free State Guinea, to arise on th 10,000,000,000, there is y sessed."

— Dr. a ions are tion of t Islands ononesia to among nat pioneers in encourage churches other clus of their o always be cient chu was not rest are time, the should giv contrate extention would be to prom perhaps should h dark age

Gene

— On Ocean is

— Rev rabbi, h minister

— The rather b than the

— So ed in th that an held by

— At Boston, his wife to the m at the s the chu that " woman minister and wife should time ad

— A is makin Norfolk cycle. U full use the inh crier a men, w and win of the more o

— T Society or \$4.6 expend 385 les was lef