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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.

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## Religious Intelligencer.

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

WEDNESDAY, Nov. 13th, 1895.

A London paper tells of a bishop of the church of England, in England, who recently baptized an adult, in the New Testament way, by immersion. It is stated, also, that a baptistery has been put into the church. It will, probably, be frequently used. Let us hope so.

A Professor in a Theological Seminary of the Protestant Episcopal church joined the Roman Catholic church about a year ago. Recently he acknowledged that he had made a mistake, and desires to return to the church from which he went out. The gentleman though presumably, from the position he held, a man of more than ordinary intellectual attainments, is evidently not a strong minded man.

This is the season of the year when the ministers and churches are thinking of special work. Do not delay the work, nor the preparation for it. Make it a great year of ingathering. God waits to bless His people, and prepare them for efficient service. Let every minister and church be humbled before God in prayer for the endowment of power by the Holy Ghost.

We have some subscribers to whom we have written several times requesting payment or a settlement in some form. They have not even answered the letters. We are not in, tending to write them again. They certainly, have no right to expect us to do so. But we need the money they owe, and must try to get it. They need not be surprised, nor should they be offended, when their indebtedness is brought to their attention in a way that must be answered.

Referring to the large number of children in Halifax absent from school, the *Herald* of that city says: A school commissioner yesterday said:

"I'll give you a pointer why so many children are absent from school in violation of the compulsory attendance act."

"What is it?"

"The dissolute habits of their parents. It is that that keeps proper clothing off the children's backs and keeps them out of school more than the 120 of the 207 school days in the year."

A nice state of things, surely. They license the rum traffic in Halifax, and persuade themselves that it pays.

In an English town, recently, a lady of high social position, but who is a Congregationalist, visited a sick girl several times and prayed with her. At one of her later visits she noticed that the mother of the sick girl watched the window with some anxiety during the time she stayed. Coming away the mother said, "I am obliged to ask you not to come again, for the doctor is so angry at your calling."

The same ecclesiastic, when asked to attend a meeting for the Bible Society, promptly declined, on the ground that at such meetings some "little Baptist minister might stand on the platform and call him his brother."

Poor fellow!

The late Dr. J. G. Holland said this about card-playing and its effects: "I have all my days had a card-playing community open to my observation, and I am yet unable to believe that that which is the universal result of the starved in soul and intellect, which has never in any way linked to itself tender, elevating or beautiful associations—the tendency

which is to unduly absorb the attention from more weighty matters can recommend itself to the favor of Christ's disciples. The presence of culture and gentus may embellish, but can never dignify it. I have this moment ringing in my ears the dying injunction of my father's early friend, "Keep your son from cards. Over them I have murdered time and lost heaven."

The preachers who are commended by rum-sellers for "minding their own business" need to search their hearts and try their ways, for they are surely unfaithful. No straight forward preacher of the gospel wins the favour of the rum gang. An organ of the rum traffic states the case very clearly thus:

We have every respect for a minister of the gospel who attends to his own business. Many of these we believe are sincere in their belief. It is their duty to preach, and so long as they preach salvation we don't care, but whenever they go howling about the liquor traffic and gambling and horse racing, and about saloons being the curse of the country, and even condemn dancing and such like innocent amusements, it's time for a halt to be called on them. But there is a class of preachers—and we are sorry to say their number is increasing—who are not content to stop at this, but have the audacity to declare from the pulpit that no man can consistently serve the Lord and vote with any political party that does not in its platform condemn our business; these are the men we fear and hate.

The preacher of the gospel cannot afford to pursue any other course than that which makes the rum men fear and hate him.

## The Independent Vote.

The elections in the United States last week emphasized the extent and strength of the independent vote of the country. For several years it has been growing, and now is shown to be well distributed over the whole country, and to be astonishingly strong even in those cities and states which were supposed to be bound hand and foot with the bonds of party. To say nothing of the immediate good effect from the overthrow of corruption in certain localities, the vote is especially gratifying as showing the existence of so much public conscience, and the readiness of the people to disregard the party cry and the party whip for the public good.

When the independents began first to assert themselves at the ballot-box they were laughed at as impracticables; and it was predicted that, seeing the insignificance, numerically, of their "strike," they would at once fall into line again. But they did not fall into line; instead, they have steadily increased in number and power. They are in both of the great political parties, and they practically determine the choice of representatives. The party bosses do not now make light of the independent vote.

There is in the ballot-box revolution amongst our neighbours a lesson for Canadian voters. There is, also, much encouragement for those who have become weary of being used—whose party loyalty has been taken advantage of again and again, to help into power, or to keep in power, those who have no thought of public interests except in so far as their own selfish, ambitious may be furthered. There are unmistakable signs of a growing impatience of partyism. The independents in both parties are multiplying. The revolt against the Roman Catholic domination, the farmer's movement against legislation in the interest of monopolies and in favour of more economical administration, the marshalling of the prohibition forces—these and other things indicate that there are many people who propose to have a voice in the conduct of affairs, rather than to tamely follow the beckoning of party leaders. Their parties must represent them, or they will break with and break their parties.

That is not the best citizenship which shouts the party cry and follows where the bosses lead. Many of the best citizens are becoming tired of doing these things; they think for themselves, and, in increasing number, will vote according to their own convictions, regardless of what are called party exigencies. Nor will we have the best legislation till the electors choose representatives, not because they are the nominees of parties, but because of their worth and their fitness for representative positions.

"BAD LIQUOR."—A negro was found dead in Woodstock a few days ago. A coroner's jury decided that his death was caused by drinking intoxicants and exposure, and then added, "We are of the opinion that bad liquor had been given him on the evening of 31st Oct."

The object of the "bad liquor" statement is not clear. Did the jury wish it to be understood that there is one kind of liquor that kills, while other kinds are harmless? Or did they wish to shield the rum-sellers who had been supplying the unfortunate? It is a strange statement for a jury to make, and not particularly creditable to them.

## The Revival.

Last week was one of quite extraordinary interest in the religious work in this city led by the evangelists. Every meeting was crowded with eager listeners, and the number of seekers steadily increased. The after-meetings were seasons of marked interest and power, and a large number came into the experience of the new life, declaring their purpose to henceforth "live by the faith of the Son of God." Among the students at the Normal School there have been many conversions; and many others, of all ages, of all denominations, and in all classes of society, have shared in the blessings of this gracious work. Men who for years have rarely attended any church and have been thoroughly indifferent to religious claims and influences, and a number who were addicted to the drink habit and kindred enslaving and degrading habits, are numbered amongst the penitent and believing. And besides the many who have avowed their discipleship, scores have been much moved by the truth, and many of these may be expected soon to become Christians.

The Sunday services were all largely attended, and intense interest was manifest in them all. The early morning prayer and praise meetings in the churches were seasons of much joy; in them many declared, for the first time, their faith and purpose. Rev. Mr. Crossley assisted in the morning preaching service in the Free Baptist church, and Rev. Mr. Hunter in the Methodist church. In the afternoon Mr. Hunter addressed a crowded meeting of women in the Methodist church; and at the same hour Mr. Crossley spoke in the City Hall which was filled with men. Both these meetings were deeply impressive; in the men's meeting a large number responded to the leader's call to those who desired to live Christian lives.

In the Methodist church, in the morning, a large number were received; and in the evening five were baptized in the Free Baptist church, and ten in the Baptist church. The evening services in the three churches were marked by the divine presence. The evangelists led the meeting in the Methodist church, which was, as has been usual during the series of meetings, filled in every part. A large number rose for prayers, and the after-meeting, in the vestry, was a season of blessing, many who went into it uncertain believing on and confessing Christ before its close.

Four evening meetings and three afternoon meetings will be held this week. As the evangelists are to leave for Charlottetown on Friday, Thursday evening will be the farewell meeting. There is very general regret that the brethren cannot remain longer. If they could continue the meetings one or two more weeks it is believed that a very large number who are hesitating at the line of decision for Christ would be brought into the Kingdom. But their engagements are such that they feel they must go. There is much prayer and hope that this week, in the closing meetings of the services, the number of the converted will be greatly increased.

Probably the pastors will continue the meetings in some form after the evangelists have gone. Certainly they will have much and very important work to do in looking after and getting into the churches those who have professed conversion, and in encouraging the many seekers to a decision. May God direct and bless them in it.

## A Huge Fraud.

The claim that separate schools were guaranteed to the Roman Catholics of Manitoba by the "Bill of Rights" agreed upon when that Province came into the confederation is evidently fraudulent. This has been stated many times. And the more carefully the matter is investigated the more convincing is the proof of the fraud. On the first page of this issue will be found the latest proof, as published in the *Montreal Witness*, the forgery, substitution and falsehood of which the promoters of the scheme have been guilty.

Many, while opposed on principle to separate schools, felt that if an agreement had been entered into it must be carried out in good faith, even though its provisions and results were distasteful. But since it has been shown that there was no agreement, or one secured by fraud, they cannot feel under any obligation. Nor can they feel bound by a judicial opinion in favour of the Roman Catholic claim, in a case that opinion was obtained by fraud.

It would seem that the only obligation the people have in this matter is to rebuke in the strongest possible way the rascality of those who have set themselves to accomplish their purpose by base methods.

No righteous cause needs to resort to such methods. The cause which does so, and the movers in it, deserve rebuke and punishment. The spirit of every honest man in the country, including our Roman Catholic fellow-citizens who detect meanness and fraud, should be stirred to pronounce condemnation of so brazen an attempt to deceive the Courts, the Parliament

The politicians may hesitate to deal with the case as it deserves; they are after votes, and are very chary about antagonizing the hierarchy which as they know, controls the solid Catholic vote. Yet it can hardly be that a majority of the members of Parliament will become parties to the fraud and crime by which it is attempted to override the will of the people of Manitoba and further the schemes of the papacy against the well being of the whole country.

Instead of joining hands with these authors and promoters of lying and forgery, by passing legislation which will make the scheme successful, they might better insist that the guilty ones be treated as others have been for their wrong-doing on a smaller scale.

## The Necessity and Power of Faith in God.

We read in Hebrews, 11th chapter and 30th verse, that "by faith the walls of Jericho fell down after they were compassed about seven days." Just such faith in God—faith exercised in the way which He has been pleased, for wise reasons, to direct—is required of us as the instrumental means of our having such a manifestation of divine grace and power as is needful in order to receiving the forgiveness of our sins and experiencing spiritual healing and life, if it be that we have not already received such a blessing, nor had such an experience.

Faith in God is necessary, too, if we would have such manifestations of divine power as may be needful in connection with the advancement of His Kingdom through our instrumentality as Christians.

An experience of spiritual life, with the receiving of pardon, is necessary, first of all, because, in consequence of sin as a spiritual malady, we are in a state of spiritual death, in the sense of having what may be described as a stone-walled alienation of heart from God. And then, in consequence of sin as a most heinous crime in the sight of God, we are also under condemnation to what is described as the second death, and that, as the deserved penalty for such crime. It is described, in 2 Thes. 1: 9, as being "punished with everlasting destruction from the presence of the Lord, and from the glory of His power." Not that there will ever be the death of the soul in the sense of the destruction of conscious existence, but, rather, in the sense of the destruction of the possibility of spiritual life by the gracious presence and glorious power of God. The soul will be judicially given over by God to such hardness of heart, it will never truly repent and desire spiritual life, and therefore will have to be forever banished from God's gracious presence, and punished as he sees meet. And that will be as set forth under the terrible figure of eternal fire. See the words of Jesus in Math. 25: 41—words to be pronounced upon the finally impenitent at the day of judgment:—"Depart from me ye cursed into everlasting fire prepared for the devil and his angels." See, also, Rev. 20: 14, 15 (revised version):—"And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." Our present spiritual death is just the natural consequence of sin as a spiritual malady.

It is such an evil, too, that until we are graciously quickened by the Holy Spirit, there will be no desire even now for spiritual life. Therefore it is well described as "death." Not that we are so dead as to have no more responsibility than a dead body has, but so dead in sins that we have no more desires toward God and spiritual things than a dead body has toward anything. At the same time we are described as "walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also, says the Apostle, "We all had our conversation in times past, fulfilling the desires of the flesh, and of the mind"—the carnal mind which is "enmity against God"—and were by nature the children of wrath even as others." Therefore we are in need, not only of the pardon of sin as a crime, and consequent deliverance from its judicial penalty hereafter, but also of salvation from sin as a spiritual malady: which salvation will include the repairing of the evil this malady has already wrought in our souls, so that we shall pass from death to life, and that a life which will be eternal, while it will have its beginning in the new birth of which Jesus spoke to Nicodemus, if ever it is begun at all. Thank God, it may be so begun and carried on by His power and grace, for in the Book which describes our sad condition as sinners, and which we have good reason to regard as the Word of God, do we not also read that He has given to us eternal life," i. e., conditionally, until it is received in the way He requires us to receive it; yea, and entreats us, and that entreaty enforced by so much of the gracious quickening of the Holy

Spirit, as He can wisely bestow. Already He has given us this eternal life conditionally, and as the result of what He has done for us in the redemptive work of Christ, and has promised to do in us, by the regenerating and sanctifying power of the Holy Spirit so soon as, yielding to His gracious quickening power, we are willing to receive these great blessings, by means of a specific exercise of faith. He tells us in His word that He has given to us eternal life, just as He said to the Israelites through Joshua; "See, I have given into thine hand Jericho, and the king thereof, and all the mighty men of valour." At the same time He tells us that as their receiving that gift was to be through the faith by which they were to compass the city thirteen times and then shout, so, our receiving the great gift of eternal life is to be through the faith by which we receive Christ in his risen life as our Saviour and Lord, "Laying aside every weight and the sin which doth so easily beset us," and looking for pardon through his atoning blood as "our passover sacrificed for us," and that to the end that we might be brought nigh to God through Him; and in harmony with the interests of justice in His righteous government. "This is the record that God hath given to us eternal life, and this life is in His Son; He that hath the Son, hath the life." There is no longer a stone-walled alienation of heart from God. The great wall of separation which sin had made is all broken down by faith, so that we come right into His presence, crying "Abba Father," and are ready to go forward in His service even in the face of great mountains of difficulty, believing that these shall all "become a plain" before us, as sure as we have a "Thus saith the Lord" as the foundation of our faith.

J. B.

## Voices and Echoes.

Social dances have displaced church fairs as a means of raising money for the Sunday schools in El Toro, Orange county, Cal.—*Exchange*.

It is only a change from one objectionable thing to another. One is scarcely less demoralizing than the other.

The Irish vote, the German vote, the liquor vote, all are being pondered to, but the church vote is there any? If there is, where is it, and what does it demand?—*The Brooklyn Knight*.

The church vote allows itself to be fooled, and so helps its enemies. Isn't it about time Christian citizens, and all citizens who desire clean politics and righteous legislation made some demands, and in a way that will command respectful attention? If the voters of the country who desire decency and righteousness would stand together they could get what they wish. Just stand together, gentlemen, and try it.

A "holiness man" is one who is only an advocate of holiness. A "holymen" is both an advocate and a witness.—*Phil. Standard*.

The "Advocate" whose life is not a witness does harm—not good. Pity there are so many.

A "base ball service" was held by a sensational preacher named Ford in the town of St. Louis, Michigan, last Sunday. The church was decorated with a profusion of all the implements used in playing base ball, and in his sermon the minister compared features of the game with phases of life. He spoke of the pitcher's nerve, and likened him to the Christian soldier; said that the first base was meditation, the second conviction, the third repentance, and the home plate heaven; dilated on the qualities of the batsman, the catcher and the shortstop, &c.—*New York Sun*.

That preacher and his class burlesque the sacred office. The sooner they either get more sense and more grace, or get out of the pulpit, the better.

## Ministers' Institute.

If we cannot get Mahomet to the mountain, the next best thing is to bring the mountain to Mahomet. Many ministers are too old to go to College, but yet they want some of the good things the College course can give. Even those who have had the advantages of the College know the necessity and advantage of continuous self-improvement. Somebody asked, "When is a minister's education completed?" The answer was, "When he is in his grave."

To aid and strengthen for ministerial service, Ministers' Institutes have been organized. The idea takes many forms. For us, the form best suited in our circumstances is that of a series of lectures by men skilled in special branches of theology. Two professors from Bates College might be induced to give a series of lectures, say in the Yarmouth church, extending for at least three days. The choice of subjects would be left to the teachers, and also the time. The expense could be arranged in different ways, not necessary now to name, save the fact that ministers' not being millionaires, economy is a good word to guide. What is needed now is to see if the suggestion is feasible, as to getting the lecturers. That arranged at reasonable terms, the other part is not difficult.

Now will the ministers of the N. S. and N. B. Conferences take hold of

this Ministers Institute suggestion? Or, if the other name is preferable, this Summer School of Theology? That it is needed none can doubt; that it will be a great benefit seems unquestionable. The College will benefit by it, and an uplift will be given to us as a people.

Some of the lectures, or indeed all, might be open to the public. Certainly some, as these are our distinctive principles.

Let it be hoped that next year we shall try something of the kind.

T. H. SIDALL.

## Some Reminiscences.

NO. 16.

After four years' labour with the Narrows' church I resigned being pastor of it. That year brother McLeod had given up the care of Waterloo st. church, St. John, to brethren G. A. Hartley and W. M. Knollen, and went to Fredericton where he was blessed with an extensive reformation. The church received new life and started on a new era; backsliders were reclaimed the faithful made strong and very many converted. After the reformation the church gave brother McLeod a unanimous call to the pastorate, which he accepted, and moved to Fredericton. At the General Conference that year it was decided for me to take the charge of the Waterloo st. church; a large majority of the church was in unison with the appointment, and I accepted it. I sold what property I owned in the parish of Johnston, and on the 28th of August, 1860, I bid good-bye to the land and the farm where I was born and had spent thirty-nine years of my life and eighteen years of my ministry. In those years I had experienced days of sorrow and days of happiness; there I had mourned over my sins, and there I received pardon and salvation; and there I heard the call of God to go work in His vineyard. There were very many tender considerations awakened in my mind. However I was young, and we were all well, so we were quite cheerful. We got to St. John that afternoon. The church agreed to pay me three hundred and twenty dollars for my services; rented brother McLeod's house and paid him one hundred dollars for it; I then had two hundred and twenty dollars left to support myself and wife and five children on. (Young preachers please make a note of that). After we settled down my wife and I began to look over our position and to think whether we could make ends meet on our income; it looked everything but bright to me; but as we had been used to living on a small salary, and my wife, who never knew what discouragement was, or at least did not appear to, seemed happy and contented, said, you attend to the church, and put an advertisement in the papers that we will take a few boarders but none need apply but those of good moral character and Christians preferred, and must keep good hours. Some of the papers referred to the advertisement in rather a joking way. However that did not disturb us any; we only laughed a little over it. Very soon we had our house full of boarders, and more applications than we could accommodate.

We gave good fare and everything was quiet and we quite enjoyed the work. We made a little every week, not a great deal, but we believed it was better to make one dollar a day and save twenty-five cents than to get two dollars a day and spend twenty-five cents more than we received. I went to work with all the powers of mind and body. I had to build up the church but found the difficulty very much more than I had thought it to be. Some few went off from us, and some who stayed might as well have gone; one man in particular who knew more than ten men who could render a reason; he thought he knew everything, and what he did not know was not worth knowing. I met him one morning; he began to talk to me; he evidently thought I was scarcely worth his notice; he went on for some time and said as much as though he despised my ignorance; I said "Yes, you know a great deal, you have enough book knowledge to teach on second-class school license; he very soon stopped talking. After that we got on well. I told brother Underhill to write and give brother Hartt an invitation to come to St. John, which he did. The first part of January brother H. came and stopped with us about six weeks; we had a very good time; the church was some revived, and a number converted; I baptized fifteen or twenty. We continued on fairly well through that year and the year following. At the close of that year I resigned my care of the church. I continued the boarding house, and I made visits to the country, supplied some in the city, made two visits to Nova Scotia, and attended a good many funerals in the country. Some of them I got a little for, but for more I got nothing. On some occasions I travelled miles and paid out money and got nothing. I rented a larger house nearer the market, and managed it