

TERMS AND NOTICES

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, APRIL, 14TH, 1897.

To be successful, the pastor must have the sympathy and cooperation of his people. To withhold from him sympathy and practical support, and then complain of his lack of success, and blame him for it, is more than unkind—it is mean.

Possibly the "Europe in Concert," about which we hear so much in these days, is the only instrument available for enforcing reforms in Turkey and for adjusting the Cretan trouble; but so far as it is possible to judge at this distance, it is a very clumsy instrument, not particularly creditable to the skill of the statesmen whose creation it is.

The St. Louis Presbyterian does well to correct the expression, "Holding a revival," which is frequently used by ministers and others. It is used with the same meaning as "getting up a revival." Both expressions are not only in bad taste, but they teach an error. No man can command a real revival by any human agency. What the church needs is to know how to "hold a revival," after the Lord has given it, to gather the fruits, and to keep its blessing through the years.

A Christian minister, not now in the pastorate, writing in the "Standard," says: "If I were doing regular pastoral work again I would work as hard to put some good paper into every home as I now do to get every church to take the offering for Foreign Missions."

Every thoughtful minister has learned the value of the religious paper to his people, and as a helper in the work of the church.

Of sentimental admiration of virtue there is plenty. But something more is needed. Dr. Arnold said to a class of young men who professed this kind of admiration, "Commend me to those who not only love God, but who also hate the devil." Others then young men would do well to ponder this. To hate the devil and seek to destroy his works is as much the Christian's duty, as to love God. Indeed, it is not easy to understand how one can love God very much, and not hate the devil and make war on him and all that he does.

Various denominations were divided by the war of the rebellion in the United States. Ever since there have been a Northern and Southern Conference of the same bodies, and not always having a very kindly feeling for each other. But time and Christian sense have had good effect, and now some of them are moving towards union. The Northern and Southern Presbyterian churches are cultivating the union feeling. At a recent meeting in Louisville, Ky., a resolution was passed favouring union and a committee was appointed to have the union matter in charge.

A new temperance society recently formed in England, is devoted to the accomplishment of two objects: (1) To purify the churches of Christ of all denominations from complicity in and responsibility for the traffic in intoxicating liquors and from all its evil influences; (2) To secure the adoption by the churches, individually and collectively, of a more actively aggressive attitude toward the drink traffic.

It is composed of the total abstainers in the churches. It is rapidly increasing in membership and influence. It now publishes a monthly paper. There is, certainly, need of the work this society has set itself to do. May God give it great success! Not till the church everywhere washes its hands of the very semblance of complicity

with the deadly traffic can it expect to be blessed of God with fullness of power.

The Governor of Missouri recently appointed a brewer a Police Commissioner of St. Louis. The Governor is a prominent Methodist. The editor of the St. Louis "Advocate," a Methodist paper, did not hesitate to characterize the Governor's act as it deserved, concluding his article thus: "The devil, backed by a thousand bartenders, and a thousand bartenders backed by a brewer, and a brewer backed by a Methodist governor, is a spectacle on which devils, men, and angels are gazing in amazement and wonder."

Such fidelity to principle, and courage to say the unpleasant truth, are needed in every pulpit and editorial chair of the Christian church. There is too much a disposition when a prominent member of church plays in the hands of the devil, to say, "O he is one of our own men, and we must not say anything." It is the refraining from faithfulness which multiplies that class of men, and causes the church to be reproached for moral cowardice.

The Duke of Leeds has been mentioned as the probable successor of Lord Aberdeen as Governor General of Canada. The rumour has been denied, and yet keeps coming to the front, as though there might be something in it, or, perhaps, as a feeler of public opinion. If decent public opinion is consulted, and its wish regarded, the Duke will never occupy the vice regal position in this country. The most that anybody knows about him is that he is the chief man in the firm which produces the famous—or infamous—Holland's gin. He is known as "the gin duke." The appointment of such a man to the Governor Generalship of Canada would be an insult to the strong, and steadily increasing, temperance sentiment of the country. It would be well for religious bodies and temperance organizations to put themselves on record against such an appointment. Saying nothing may be understood as a favourable response to the feeler which the rumour probably is; and what is now not more than a bare possibility may become an unpleasant and degrading reality. Canada has enough of rum influence in her politics without having "the gin duke" as Governor General. Let all the people say No!

The Resurrection.

How beautiful and touching is the story of the resurrection morn! Jesus had been laid away in the new tomb. Those who hated Him, and had caused His death, were glad. They thought the imposture ended. His friends were sad, sadder than they had ever been before. Their sleep was troubled, their hearts were so heavy. They dreaded turning back to their work, no longer cheered by His presence, which had come to be so much to them—the very brightness of their lives. On the morning of the first day of the week, some of the women thought they would add some spices to those that had already been used by the rich stranger who had begged the body and buried it. It would, perhaps they thought, be their last tribute of love. In His life they had ministered to Him, to His hunger and weariness. But it was all over now. They must turn to their weary round of duties without Him. Before doing so they would carry their spices to His grave. They might be more content if they could have a look at His resting place, and do some little act of love. They went early, a great while before it was day. All was dark and still. Their steps were slow and their hearts exceedingly sorrowful as they approached the grave—a tomb in a rock, the entrance covered by a stone. How the stone should be rolled away had caused them some uneasiness; but with woman's purpose, and strong in their love, they would at least try to remove it. Reaching the tomb, to their great surprise the stone was not there, the entrance was open. And when they looked within, the loved form they had come to see and minister to was not there; the tomb was empty. A fresh sorrow fell upon them. The wicked men who had crucified their Lord had taken Him away, they thought. They ran back through the dark streets to where they had been lodging and told two of the men who, also, loved Jesus; and these came, found the grave empty, and went back into the city amazed. But one of the women, Mary, was bound to the place. As she stood alone and weeping somebody came near her. In the dim light, and with tear-filled eyes she could scarcely see. She thought it must be the gardener come to see why she was there. Having only one thought and one great anxiety she said, pleadingly,—"Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away." Then He spoke to

her. Her pale, tear-wet, woeful face turned to Him. It was not the gardener. It was Jesus! What a revelation was that. Heartache gone, tears dried, love's joy in her bosom, love's smile on her face, she murmured, "Master! Going back to the town she told her companions what they had difficulty in believing, "I have seen the Lord." And they all rejoiced when they knew of His resurrection.

The simply told story set forth the fact which is the foundation of the Christian's hope. "Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us again to a living hope, by the resurrection of Jesus Christ from the dead," is the exultant strain in which Peter utters his joyous faith. The incarnation, the enduring the contradiction of sinners, the crucifixion are all of small consequence, unless the fact of the resurrection is added. The whole gospel history stands or falls with the resurrection of Him whom they slew upon the cross. Paul states this fact strongly when he says, "If Christ be not risen, then is our preaching vain, and your faith is also vain. Ye are yet in your sins." It was His victory over death which confirmed and vindicated His power to save. "He is able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them."

At this season, when the stupendous and infinitely gracious event is commemorated, all Christians should gather new strength from the fact which distinguishes the Christian religion from all others—the fact that the Life upon which it is based not only was, but is, and ever will be.

All hail, triumphant Lord! Heaven with hosannas rings; While earth, in humbler strains, Thy praise responsive sings; Worthy Art Thou, who once wast slain Through endless years to live and reign.

Notes on Current Events.

The condition of the Czar is causing some uneasiness. Late Russian correspondence says he is mentally in a bad way. He is very morose and keeps himself shut up in his room day after day. Not even his mother, who has always had much influence with him, is permitted to see him. The young man was never very strong either in body or mind, and such affairs of state as he has had to deal with have probably been too much for him.

The people who read Talmage's sermons are generally given to understand that they are taken by stenographers as he preaches them, and telegraphed to the papers that print them. This is the impression that was given of the sermons which were published during his tour abroad a few years ago. The N. Y. Advocate tells of one of the more recent stirring tours, and calls it "Carnal Enterprise." On the 20th of February last he was advertised to preach at Florida Chau tauqua, at De Funiak Springs, but he failed to keep his promise, and some of the papers stated that a suit was to be begun against him for violation of contract. He appears to have stayed in Savannah, but the sermon that he preached in Savannah was not published in the syndicate papers, and all over the land they published one which he did not deliver, and which purported to have been given at De Funiak Springs.

It is always gratifying to know that the bishops and priests of the Roman Catholic church are, in increasing numbers, showing an active and practical interest in temperance reform. They have great influence, and can do much to lessen the evils of the drink traffic amongst their own people. Bishop Cameron, of Antigonish, N.S., and most of his priests are earnest in temperance work. The Halifax "Witness" tells that "the bishop has directed that persons who sell liquor cannot except in extremis confess to the priest, but must come to Antigonish and confess to the bishop. A certain dealer in a certain town in Cape Breton, a long day's journey by road from Antigonish, declared, "Well, if the Bishop wants me to go to Heaven by way of Antigonish, I'd rather not go there at all." Of course he was joking. He went to Antigonish all the same. We believe the bishop's influence and instructions have led to quite a number of persons giving up liquor-selling.

The Spanish Army in Cuba is not having a very pleasant time. Their food and clothing supply is not good, and their payments are in arrears. Many desertions are reported, the forces of the insurgents being increased accordingly. Gen. Weyler is endeavouring to get the insurgent leaders to accept certain promised reforms, and so end the struggle. General Gomez, of the insurgents, has, so far, rejected

all overtures. He has no faith in any of the Spanish promises, and is unwilling to even confer with the Spanish authorities.

Three expeditions to the south pole will set out this year. Of previous expeditions the "Sun" says: "They have brought back fascinating tidings, but all really reported the same thing so far as the climate is concerned. After reaching 60 degrees south latitude it gets very cold. The temperature corresponds to the southern coast of Greenland and the Antarctic ocean begins to fill with ice. The sailing is rendered all the more perilous from the fact that though there are numerous islands there are no small way stations such as exist in the Arctic seas for the benefit of explorers and no repairs can be made after leaving the settlements on the small islands south of Australia. After sailing through this sea of ice the explorer strikes land, to the south of which rises a wall of ice that is a barrier to all explorers. None have ever scaled it."

This year explorers will make special efforts to surmount the ice wall, and have made such preparations as they think will enable them to do so. Within the ice wall they hope to find a warm circle, possibly inhabited. The three expeditions are a Belgian, a Norwegian and an American.

The rush of men of all kinds to the British Columbia mining districts continues. Reports say that there are many more men there than can get employment. It would be just as well for those who contemplate going there, to have some idea of what they will do when they get there.

Mr. Merry del Val may be pardoned if he gets the impression that Canada is at his feet, and that whatever he wishes will be done. The Premier and Mr. Tarte were the first to make obeisance to him after he had reached Ottawa. The despatches from the capital make prominent the fact that these gentlemen spent a long time with the man from Rome, and to say that "they put the leading points of the case before him," and that they "were highly pleased with their interviews." It is also announced that "if the Pope's delegate came here in any doubt as to what the nature of the difficulty was requiring his intervention, that doubt was removed in the course of the interviews with Mr. Laurier and Mr. Tarte." The quotations indicated above are not from papers that might be suspected of making a case against Messrs. Laurier and Tarte, but from the Montreal "Witness" and other warm supporters of Mr. Laurier. The Governor General had the man from Rome out for a drive; the Mayor read to him an address of welcome, and the town, generally, ran after him, anxious to do him honour. Later, in Montreal, he was dined by Sir Donald Smith, the Governor General being also a guest. Now there could be no objection to any or all of this if Mr. Merry del Val had come to Canada of his own motion, or as the representative of another country. But when it is remembered that he is here as the special representative of the Pope, on a special mission of interference in Canadian affairs, and that he came at the special entreaty of gentlemen prominent in the government of the country, all this flunkeyism is not merely disgusting. It is that, but it is more; it is alarming; and thoughtful citizens may well ask to what this abject bowing to Rome is likely to lead.

Three men lost their lives in Dow's Brewery, Montreal one day last week. The first one went into an empty vat to clean it out; he was overcome by the noxious gas, and died; a fellow-workman rushed to his relief, and he also was overcome and died; a third endeavoured to rescue his fellows, but he met their fate. Of course the sudden ending of three lives under such circumstances, caused a shock through the city, and even beyond. But the work of the Brewery went on in a few hours, perhaps did not really stop at all. How few steps to think of the more than triple tragedy, and infinitely worse in many respects, which is occurring every day because that Brewery and like concerns are permitted to exist in the country. And the country, not considering the waste of lives and the worse than death they cause, is fool enough to think it is making money out of them.

Parliament is asked to vote \$5000 for a statue of the late Hon. Alexander McKenzie, to be placed in Parliament Square. This will, certainly, commend itself to men of all shades of politics.

There is in West Africa a tribe that worships gin! The worshippers have formed a "Church." Candidates for admission to this Gin Church must be able to show that they are notoriously wicked and are ready to drink gin. The members meet on Sundays and recite their evil deeds, and plot fresh mischief.

Some Moncton hotel keepers are not feeling very comfortable these days. They are being prosecuted for rum-selling. And now they are

threatening what injury they will inflict upon the merchants of the city by buying their supplies of groceries, etc., in St. John. One of them is reported as saying,—

"Well, since the City Council and citizens of Moncton are determined to prevent us from making a living, there is no reason why we should not to some degree retaliate. For my part, since I have been in the hotel business in this city, every month I have made an outlay for various supplies among the business men of several hundred dollars. I have purchased all the requisites for the running of a first class hotel in the city, but will do so no longer. Hereafter I shall purchase what I want in St. John."

They expect to frighten the business men and citizens generally into submission to their lawless will. Some will, of course, be influenced by the threat; but there ought to be enough moral backbone in Moncton to treat the threat with contempt. The right thing to do is to push the prosecutions till the rum-sellers either give up their bad business, or are driven out of the city.

It is, of course, unfair to criticize the Plebiscite bill before it has been introduced. But rumours are afloat as to some of the probable provisions of the bill. The rumours may be, probably are, merely expressions of what some people wish the bill may provide. One of the rumours is,—"that a clear majority of all the electors in Canada will be required to make the introduction of a measure of prohibition obligatory upon the government." This intimation appeared in the Toronto "Globe" a few days ago. We sincerely hope it is not an authorized statement. Nothing more unfair could be demanded. The prohibitionists of the country will have done their duty if they secure a majority of all the votes polled. To require them to outvote the dead, the infirm, the sick, the absent and the indifferent, would be absurd, and would surely be met by strong protest from all fair-minded people. No government that has yet been in power in this country has been placed in power by a majority of all the electors. Less than one third of the registered voters placed the present government in power; it was enough that they had secured a majority of the representatives elected, and nobody had a right to complain, nor thought of complaining. Parliament will, surely, not attempt to make a rule in the matter of prohibition which does not apply to every other public question, even the rise and fall of governments.

Since the foregoing was written, an Ottawa despatch to the "Telegraph" says the Government's Plebiscite bill will not submit a mere abstract question, but will present a complete prohibition bill, and will refer, also, to the loss of revenue question. If this statement is by authority it makes the situation even graver than before. We shall have something more to say about it.

Voices and Echoes.

We are much pleased to see the INTELLIGENCER falling in line in condemning the fancy goods and restaurant business being carried on by the church, which, we believe, the editor has had but little sympathy with personally for many years, if ever.—The Highway.

Our contemporary cannot have been a regular or careful reader of the INTELLIGENCER, else he would not suggest that it is now "falling in line" in the matter mentioned. Long before the "Highway" was born, or even dreamed of as a possibility, the INTELLIGENCER was "in line," teaching the people the better way in church business, and protesting against every questionable thing in the church as well as out of it. We will be very glad to welcome the "Highway" to an earnest and all-round cooperation in the work. It might, as an initial venture, try its hand at showing the impropriety of the Sunday excursions, tickets-at-the-gate to religious services, and the Sunday restaurant business which are said to be carried on under some church auspices—for revenue.

The great defect in our modern church system, generally, is that the laity are not as fully enlisted as they might be if they only knew what to do. In too many congregations the idea seems to be that the layman's main business is to provide the ways and means—as if a church were dependent upon money alone for the success of its glorious message to a sinful world!—New York Observer.

"To every man his work" is the divine order. There is a "diversity of gifts;" but when all are under control of the "one spirit," the work of the Lord will prosper as never before.

There is in West Africa a tribe that worships gin! The worshippers have formed a "Church." Candidates for admission to this Gin Church must be able to show that they are notoriously wicked and are ready to drink gin. The members meet on Sundays and recite their evil deeds, and plot fresh mischief.

The origin of this wonderful church is thus explained. The ignorant and degraded negroes noted the evil lives of some Europeans and thought it well to imitate them. A number of these evil men also took part in a Catholic procession at the close of which they were regaled with gin. They discovered that there were in Europe different churches, and they concluded also from the bad lives of some Europeans that there must be a church whose members have their belly for their god. They accordingly established a "church" in imitation of what they supposed to be a European fashion. This is in the Cameroon country, West Africa, and it is a German periodical that tells of it.—Presbyterian Witness.

What better is the country, or the corporation which authorizes, protects and encourages the rum traffic for the sake of the revenues derived from it? Or the church, miscalled Christian, which tolerates and defers to members who either patronize or advocate and defend the rum traffic, for the sake of the paltry cash contributors of such men? They are, practically, rum worshippers. Rum brings them gain, they think; they, therefore, bow down to it, acknowledge its power, and submit to its rule. The only difference between them and the African tribe is that the latter has not had the opportunity of learning better, and is really the victim of a custom introduced from Christian countries and by men nominally Christians; while the former do their devil worship in the face of centuries of light and knowledge. It will be more tolerable in the day of judgment for the poor, misled African tribe, than for the sinners of this and other Christian lands.

Exalt the Cross of Jesus Christ.

BY REV. THEODORE L. CUYLER, D. D.

A certain creed has recently been promulgated by an eminent and genial minister who is more distinguished for his brilliant and fascinating Scotch stories than for the depth and clearness of his theology. This amorphous production is presented as an ethical Creed for the promotion of Christian living, it is very good as far as it goes; but its author should bear in mind that true Christian living comes from a Christian heart that has been renewed by the Holy Spirit. While his new creed affirms the Fatherhood of God, it utterly ignores the divinity of the Lord Jesus Christ, and does not even mention the Holy Spirit; worst of all it maintains a deadly silence in regard to the glorious central truth of revelation, the cross of Calvary! Brief as is the so-called "Apostles' Creed," it is dear to all Christendom, because it contains the core-truths which this new formula strangely ignores.

The New Testament does present a beautiful and sublime system of ethics, it also presents a beautiful and heavenly born fabric of theology; and they are inter-dependent. The Christ is a perfect model for pure and holy living; He is the divine Teacher who reveals the thoughts of God to us. But He is more than our model, He is more than our Master, He is our Saviour. "Thou shalt call his name Jesus, for he shall save his people from their sins."

He came to earth to seek and to save the lost, and this could only be accomplished by the cross of Calvary. No example that He has set for us, however faultless, no teachings that fall from His lips, however sublime, could save the meanest soul that lies under the condemnation of sin. As I am a sinner, I must suffer as a sinner the punishment due to my guilt. But my compassionate Saviour—all glory to His name!—took my place, and suffered for me. He was bruised for my iniquities. He satisfied the claims of God's broken law. He made it possible that God might be just, and yet justify us when we lay our hands in faith on the head of our atoning Redeemer and there confess our sins. He made it certain that we can be saved when our guilt is hidden in His wounds, and our souls are cleansed by His blood. The creed of all true Christians, of whatever name, was condensed by our own Dr. Ray Palmer into just three lines:

My faith looks up to Thee
Thou Lamb of Calvary,
Saviour divine!

Good Christianity means cross-bearing for our Master; good preaching means cross-lifting before the eyes of all men. "And I," said the loving Redeemer, "if I be lifted up, will draw all men unto me." This does not refer to His final exaltation in heaven, but to His sacrificial death on Calvary.

When He told Nicodemus that the Son of Man must be lifted up, He predicted His own crucifixion, and defined the great, single purpose of it to be this: "Whosoever believeth on him shall not perish, but have everlasting life." How unwarranted is the assertion that Jesus preached chiefly a divine system of ethics, but did not make prominent the atonement, or the salvation of sinners by His cross! From the manger of Bethlehem, every footstep of Jesus moves straight toward

that cross; converges to the Holy Spirit, cost the only was the key man preached Whatever omitted the "Christ Jesus save sinners ministry and minded them not to know Jesus Christ! ecstasy of cries out: glory Jesus Christ crucified world!" constantly p to linger. the great A theme of the world has ev such power change the of the cross. over the pi tenderness; out a thro can perse and no dy without em remembered the history of My dear re when you worlds, wh eternal v verse will be able to us a Saviour Jes Good of preacher on was missed v, after the vices. His him. They the church, ing like a cause of his that after p crucified Sa the woods s such views o ing in sendi die for sinne overwhelmed seemed to b break his ve the heart o save Jesus o at Jesus is w to convict him down. hard hearts preaching— kills sin, a soul new li surely com Holy Spirit find our de delight in sin Lamb of Ge congregation touch and fi the vision of This was beloved old the most su times. In h he once said "When you Gospel of the and miserab enough left sick grassho for me, I need as deep high as heav God, and an infinite lo everlasting things and stance and Christ."

I am also most effectua skepticism, is Son of God a of the Holy S The crucified for infidelity istry! cut the of a diamon Your sermon general you can get him there, the cro him. Exalt the destiny of things we t ethics, and thropic refor converges int beacon of sal before the g soul.—Brook

We have ar Dagget to do INTELLIGENC in collecting o eliciting new ers in this v anything to th we trust, be p calls.