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## Religious Intelligencer.

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

WEDNESDAY, OCT. 11TH, 1899.

The religion that does not make war on evil customs is not the religion of Christ. He came "to destroy the works of the devil."

The rum-traffic would not last long as a legalized business if the christian voters of the country were in earnest in their opposition to it.

The latest new sect which we seen mentioned is one that calls itself, "The Holy Ghost and Us Society." The Messenger of Indiana wonders they didn't put the "Us" first.

A church that is chiefly concerned of itself—how it can most easily and inexpensively get along, and gives no thought to weaker churches nor to those without gospel teaching, is doomed.

The preachers whose souls are burdened, says the 'Morning Star,' are those who recognize evil as evil, and not as one form of good. They who call evil good are 'at ease in Zion,' and so are their congregations.

This is Gladstone's definition of duty. Duty is the power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which leaves us only when we leave the light of life.

A Massachusetts gentleman recently deceased, left by his will a considerable sum of money towards founding in Berea College a professorship for teaching the dangers of the alcohol and tobacco habits. The money, he states, was saved from a small salary, in the hope that some time he might be instrumental, in the providence of God, in preventing the moral and intellectual wreck of some gifted young man or woman.

Governor Roosevelt, of New York, has a fashion of saying good things in few words. Here is one of his most recent: "The bad man never has won and never will win any victory by himself. He wins his victories and plenty of them, because he can so often count on the support, active or passive, of excellent people who mean well, but who don't know."

Good people should keep this in mind, and not allow bad men to use them.

Converted heathens often do things in their christian service which should cause the christians to blush, whose whole lives have been blessed by christian influences. Of six native christians on the banks of the Euphrates, whose property averaged, perhaps, eight hundred dollars, it is told that they gave towards a place of worship and a school room \$308.00—an average of over \$50.00 each, which meant for each more than the earnings of a thousand days work. How many christians in this land do that much in honouring the Lord with their substance?

Writing of pulpits—some of the famous ones, made of finely carved wood or rich marbles, and finely adorned, the Church Union emphasizes the fact that "there is but one glory of a pulpit, that God's truth is spoken from it with no uncertain sound. All the men of the pulpit should understand and feel deeply that "the most worthless piece of furniture in the town or the world is the pulpit that does not speak the truth. In the reformation times when preaching was in great demand, the poor people built wooden pulpits that could be carried easily to any part of the city, and

wherever they were set up a company would gather to hear the word. Luther's sermons were said to be half battles. Knox preached as if he would fly out of the pulpit. Whitefield called the pulpit his throne, and he ruled men there. There need be no fear of the decay of the pulpit if the right man is in it. There will never be in the world a greater power than a pulpit with a man full of the Holy Ghost. There is only one thing that you can rightly use in a pulpit, the truth of God. You can not preach scholastic theology, nor the news, nor party politics; there is only one preachable thing, the truth of God. That fills a pulpit just as wind does an organ; it is what it is made for. The preacher is there not to please people, nor to scold people, nor to make a name, nor to fill his purse or his stomach, but just to tell the truth with his whole heart. When this world has no more use for a pulpit, it will be ready for a coffin.

## Unnecessary Divisions.

This age is fruitful in cliques and bobbyists. Even in the church there are factions. There are schools and parties in theology, which display as much feeling as politicians. There is scarcely an organization for any good purpose but has its sectional divisions, if not actual secessions. This tendency weakens the organizations, and prevents success in the work for which they exist. Want of unity and hearty cooperation is one of the greatest causes of slow progress and failure in the Church. Internal discord is worse than amicable separation.

What is the cause of these cliques and factions, with their enfeebling division? We think they mainly arise from exalting and magnifying some one thing out of due proportion, and pushing aside and failing to recognize other things that are too important to be ignored. A great many people are mentally lopsided, and are against all who do not see things from their viewpoint.

Of societies, it has to be admitted that many, organized for some important purpose, have accomplished much good that would not otherwise have been achieved. But in these times the society business has been overdone. A society is organized for nearly everything. Two evils result from this tendency. Individual effort is not developed, where people get the idea that there must be a society for everything. The Church is weakened by the withdrawal of workers that she greatly needs in her ordinary work. The society frequently is deemed more important than the Church.

M.

## Facts For Roman Catholics.

The Times speaks out against Cardinal Vaughan's recent claims on behalf of Roman Catholicism. We have no desire, it says, to cast in the teeth of our modern Romanists the errors and the abuses, religious, political and social, of the medieval Church, which made it a scandal and a reproach. But they would be wiser, we think, not to ask those who can read history for themselves to believe that, in casting off from their necks the yoke of medieval Romanism, the Protestant nations of Europe have made their condition worse instead of better. Religious practice has often differed from religious theory; it does so in many respects now. But never, we believe, has the difference been so flagrant as under that medieval Catholic polity which Cardinal Vaughan would have us regret.

The question The Times continues, is not so much whether Cardinal Vaughan's Church is or is not the Church of the people as what it does for them. What has it, as a matter of fact, done for the social and political condition of the people in those countries where it has been able to retain something of the hold over men's minds, and over the conditions of their life, that it had in old days, before the new learning arose and Reformers began to trouble the earth?

What sort of object lesson, asks The Times, does the material and social condition of the masses of the people in Spain and in Italy offer to make Englishmen wish, as Cardinal Vaughan apparently wishes, that the Church of Rome had like power in England? Or look yet nearer home—to Ireland. Can it be honestly said that the people of that country are more prosperous or more contented because of the great power which the Church of Rome wields over them? We make no statement about their religious condition. Cardinal Vaughan has as good a right to speak of that as we have. But he must know that one great reason why so many Englishmen who desire the welfare of the Irish people are opposed to Home Rule is that it would mean the rule of Rome. We welcome, as we have said,

all the help that he and his Church are ready to give towards the social amelioration of the people. But history, so far as we are able to read it, makes us doubt whether larger power over English life, religious or secular, would be good for them or for us. Nor do we think that a return to Roman Catholicism would prove a panacea for our social needs.

## Emphatic Christians.

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

The Lord Jesus Christ put great emphasis on the spiritual character of his followers. They were to be sympathetic and yet separate—a peculiar people, zealous of godly works. They were in the world and yet not "of the world." Our Master was pre-eminently sympathetic; he touched human life at every point, lofty and lowly. He did not draw back his foot when a sinful woman's tears of penitence trickled upon it, nor did he refuse an unpopular publican's invitation to be his guest. "This man receiveth sinners," was the sneer of the bigoted Pharisee. It is a bastard Christianity which snubs honest worth in coarse raiment, or refuses to shelter the harlot who is struggling towards a better life, or which builds a "colored pew" in a remote corner of a church gallery.

With all his infinite sympathy—which drew not back from the bitter agonies of the Cross—there was a sense in which Jesus Christ was "separate from sinners." He possessed a divine holiness, an unworldly spirit and a spotless life; tempted in all points, he was yet without sin. "Ye are not of the world," he says to his followers, "because I am not of the world." Just here runs the line of separation, not of condition or daily contact, but of character. Christ's people are to be a "peculiar people"—peculiar in honest dealings, peculiar in works of unselfish benevolence, peculiar in hating sin, and peculiar in trying to copy Him who was holy and undefiled and separate from sinners. "Be ye holy," means to be sound and healthy-hearted; it also means to be set apart to Christ's service. The separation of a genuine Christian must be a separateness of Christly character. All his power for good depends upon it. The heaven is separate even when it mingles itself through the whole batch of meal. The different particles of salt are distinct from the mass of food which they season; i. e., the salt never loses its saltiness.

The more pronounced and emphatic every Christian is in his aloofness from the codes and the fashions and the sinful ways of the world, the more peace and spiritual power will he have. He had his standard of faith and practice given him—to be lived up to. There is an increasing tendency to sneer at creeds. But the all comprehensive creed which a man must hold to if he be a Christian is—"believe on the Lord Jesus Christ, and thou shalt be saved," and "faith without works is dead." Straight is the gate that leads to eternal life, and he whose love has opened up that pathway has a right to demand heart-belief in him and obedience to his commandments. Much of the self-styled "liberal Christianity" is only a thin veneer to cover shallow convictions; it is liberal in giving away priceless truths, and liberal in pulling down enclosures which the Bible puts up. It is an indistinct blur rather than a belief, and has no spiritual emphasis.

A healthy Christian conscience emphasizes the divine claims of the Sabbath and does not rob God of His day. It recognizes the clear, distinct line between sacred time and secular time. That line with some church-members even is becoming a mere chalk-mark, easily rubbed out. A huge blanket-sheet of a godless newspaper covers the early part of God's day, and its later hours are devoted to social visiting or other secularities. This steal by and steady undermining of the Sabbath is undermining the Church of Jesus Christ. Christianity cannot live without divine worship and worship will not live without the Sabbath. When reverence for God's law is broken down, reverence for human law is shattered also. If the observance of the Fourth Commandment be "Puritanical," then let us have more of it. The salt that has done more to save our country from moral corruption and from the dry-rot of imported errors and vices has been the transmitted virtues of those staunch Puritans who were strict themselves because they served a strict and holy God.

Nothing did our Blessed Master emphasize more than non-conformity to the world. Its unmanly worship, its covetousness, its self-indulgence, its selfishness, its soul-destroying influences, he protested against. "Be ye not conformed to the world. Not to be taken out of the world, was our Saviour's prayer for His people. The power of true Christly religion is not

in assimilation but separation; Christians never will impress or reform, or purify a sinful world by agreeing with it. When we go down to the world it drags us lower still: if we yield one mile it compels us to "go with it twain." We never can save sinners on their own ground; it is only by living on a higher ground, living a separated and Christ-obeying life, that we can hope to lift them to a higher, purer, holier and thus a happier living. Laxity is the Church's peril. The sorest need of the hour is an emphatic Christianity, an uncompromising Christianity, a Christianity that keeps its conscience clean, that finds its daily law in the Bible, and whose inner life is hid with Jesus Christ in God.

## Notes On Current Events.

Some experts have been estimating the cost of the New York celebration in honor of Admiral Dewey. Including the expenditure of those who came to the city to see the show, the cost is put at about \$20,000,000.

If Canada had two hundred and thirty-seven more square miles it would be as large as the whole continent of Europe. Our country is thirty-nine times as large as Great Britain and Ireland, and 300,000 square miles larger than the United States.

Pope Leo has remarkable vitality. Since he became Pope some hundred and thirty cardinals have died, many of them far younger and apparently stronger than he. All the living cardinals but four are of his own appointment.

Italy wants a chance with the other nations in China, and has formulated her demands thus: "The Italian government claims for its capitalists the right to construct railways from Hangchow to Ningpo, from Peking to Shansi, and from Canton to the western borders of the Province of Kwang; and as continuations of the projected English railway system. Italy also claims right to establish Italian schools throughout China." Poor China cannot very well resist any claim that any nation makes.

The Russian Government is moving in the direction of compulsory education. The first Province to which the new regulations will apply is that of St. Petersburg. The number of primary schools in this province is 835, the number of children of school age 76,000. In order that compulsion may be applied to the metropolitan province 528 new schools must be built, and the education department is hard at work on this task. For children who live more than 2½ miles from school night refuges are to be provided. This will apply to 114 schools. If the experiment turns out successful in the province of St. Petersburg, it will be extended to the other governments of European Russia.

The Lutheran church in Lopez, an Indiana town, and the home of the pastor, were recently badly damaged by a dynamite explosion. The pastor, Rev. M. C. Peters, had incurred the hatred of the rum-sellers of the town by his faithfulness, and they had frequently threatened him. Of course they did the dynamiting.

A correspondent of the London Christian World says he has word from prominent and well informed Russians stating that the plague has appeared in a village of Astrakhan, and is spreading quite rapidly. The officials are said to be doing their utmost to hush the matter up, describing the disease as pneumonia, the object being not to alarm Western Europe, and thereby damage the Russian finances. Plague would spread as fire among tinder in the midst of tens of millions of people always on the verge of starvation and living under the most insanitary conditions. If the report be true, then there is a terrible menace to the rest of Europe.

The award has been made in the matter by the arbitrators to whom was referred the matter in dispute between Great Britain and Venezuela. The award is, evidently, in the nature of a compromise. Briefly summarized, the award means that of the six hundred square miles claimed by Venezuela, the latter obtains 100,000 formed partly by the marsh land near the river Barima, and a portion in the interior, while Great Britain retains all the forest country.

Though fighting has not actually commenced, any moment may precipitate hostilities. The Boers are arming every available man and only the most rigid restraint prevents the young Boers from beginning the conflict. These young men are eager for the war. Possibly their ardour will not be so difficult of restraint in a few months

from now. Britain has evidently given up hope of a peaceful solution of the difficult, and she is sending troops to the front as quickly as they can be got ready. There will very soon be in South Africa the largest British force that has been sent abroad since the old Crimean days. Australia, New Zealand and India are sending troops to show the mother land that her colonies stand with her shoulder to shoulder. In Canada ten thousand volunteers could be had in a day and many officers and men have already offered their services. England has expressed her approval and her wish to have them, but for some reason they are not sent.

## The Death of Christ, The Outcome of the Divine Love.

"God commendeth his love towards us in that while we were yet sinners Christ died for us." Romans v: 8.

There are many who reject the doctrine that the death of Christ was an atoning sacrifice for our sins, because they think that such a sacrifice was not necessary for our forgiveness and salvation. Nothing more is necessary than repentance and faith in God as a loving Father. They have the idea that the death of Christ as an atoning sacrifice implies that God was vindictively angry with sinners, and Christ died to appease that anger, and make God willing to save those who penitently come to him through Jesus Christ. This is a great mistake. God is a loving Father indeed, and was never vindictively angry. He is grieved over sinners because their sins are so much against their own best interests. At the same time, even as a loving Father, He is righteously displeased because sin is a most heinous crime against His Fatherly and Kingly government. Being such a crime, it richly deserves punishment, and therefore God, being a God of justice as well as a God of love, could not have righteously forgiven and saved any sinner simply on the ground of repentance and faith in Him as a loving Father. But being most desirous to forgive and save, therefore in His great love, He gave Christ to die on our behalf, and He lovingly consented so to do; and thus God provided a way whereby, without any unrighteous sacrifice of the interests of justice in His Fatherly and Kingly government, He can and will forgive and save all who, in addition to true repentance, are willing to trust in the risen and living Christ as their Saviour, and obey Him as their divine Lord and Master, looking for pardon through His blood, and for such a renewal of their hearts by the Holy Spirit as is needful for obeying Him in love. And so it was that, in Romans III: 26, the apostle spoke of God as being "just and the justifier of him which believeth in Jesus," and at the same time could say, in the fifth chapter, "But God commendeth His love towards us in that while we were yet sinners, Christ died for us."

How then is it with us in relation to Him? Can we say, with the apostle John, "We love Him because He first loved us?" If not, and if we do not believe that the death of Christ was for our sins as an atoning sacrifice, then, in addition to our sins as "transgression of the law," we are guilty of the heinous sin of making Christ a liar, for His own word was, "The Son of Man is come to give His life a ransom for many"—the many who sinned, and therefore for all, even as Paul must have understood Him judging from what he says in 1 Tim. ii: 6. But what if we do believe He "gave Himself a ransom for all" and therefore for us individually as foreseeing our need, and yet do not believe on Him, and are persistently going on in sin? Then it must be that we are already far gone under the present destructive power of sin, and, continuing so, it must, also, be that a greater penal destruction awaits us in the future than if we had never heard of the way of salvation so lovingly opened up for us by the death and resurrection of the Lord Jesus Christ. "How shall we escape if we neglect so great salvation?"

J. B.

WHISKEY IN IRELAND.—Scotland is easily given over to the thirst for whiskey. England is far too fond of "beer." Ireland is worse now apparently than it used to be. "Father Matthew" has had few successors. Licenses are given with lavish hand in Ireland. We read, for example, that the little town of Foxford, in County Mayo, with a population 585 persons, has 19 public houses—a public house for every 30 persons! In a town of 911 there are 57 licensed houses. In a large number of towns the licensed houses number 1 to every 20, or 30 of the population; and in some they number 1 to 10. In one place the number is 1 to 7. Belfast is as bad as any part of Ireland for its love of strong drink.—Pres. Witness.

Licentiate M. L. Gregg has been pastor of the Gibson church. His labours have been blessed. His report says,—"Spiritual life and outlook were never so good as now. There have been no special meetings, but a revival all the year. Fifteen have been received into church; some converted in meetings have joined other churches. Some church members have been quickened into new life. Young People's Society is a busy, earnest christian workers, and strongly ally. Sunday School is flourishing. Prayer meetings deeply spiritual. A good year."

Licentiate W. Kirkpatrick reports that he has been at so much of the year. He has, made frequent visits to Claremont station, where are a number of people. He thinks the place should receive some care by being attached to the Blissville pastorate.

Licentiate Stirling laboured in the Lower Canterbury, Medford and Campbell Settlement church. "At Canterbury three were baptized and added to the church. Special meetings were held at Campbell Settlement, and at church revived."

## SIGNS OF IMPROVEMENT.

The indications of improvement found in the foregoing facts are these:

1. Twelve (12) more churches have been heard from than last year, and the largest number heard from in any year. True, few of the reports do not furnish much information, nor show a good condition; but it is a satisfaction to have any word from them and may be regarded as a proof of something better in future years.

2. Two new churches have been organized; one church, long dormant, has been resuscitated;

(Continued from page one.) "preaches in each church Sunday, and attends a week prayer meeting in each." He remains another year.

Rev. D. Patterson has had of a pastorate which includes penner, Shannon, Henderson, Cove, Narrows and Perry's, and has had a good year. "has been a laborious year, there has been the joy of Zion prosper somewhat." He held three services every Sunday giving each church two Sunday services a month. "For the greater part of the winter and spring meetings were held. A revival of marked power was effected." "Churches were strengthened, difficulties were removed, a forward move was taken by in christian service." Forty were baptized, and forty-six added to the churches." The various branches of christian work, as bath Schools, Missions, the support of the church, &c., been given attention. One of in bro. Patterson's pastorate, Point, which had long been dormant, was quickened into life much increased in membership. And a new preaching station has been established—in the H. Cody's, a monthly service. Patterson continues with the pastorate another year.

Rev. A. J. Prosser, pastor Penobscot, Newtown and D. Valley churches, reports the year as "going forward in the ordinary way." "The religious interest is to be judged by the attendance at the prayer and conference meetings, is not what we desire." Sp work was done at Newtown was baptized. "Penobscot purchased a parsonage, which decided advantage to the work."

Licentiate S. J. Case, from New Hampton, N. H., says "The daily effort to uplift young lives around me has not trust been in vain. It has my privilege to preach on the bath quite frequently during year."

Licentiate A. H. Williams spent the year with the church Geary, Victoria, Waterville, Greenfield, in Sunbury Co., Upper Gagetown and Bethany Co. He has "preached 143 times made 450 calls," and attended 11 prayer meetings, conferences. He held "special meetings in G. field, with good results, and were baptized." He wishes he could have done more in every part of field. A great revival is needed all the churches.

Licentiate J. E. Puddington

another year's work among churches of the First District. Tobique river being the principal part of his field. His pastorate says, was 82 miles long. Drives and often deep snow made impossible to hold many special meetings. At Ortonville, 8 miles below Grand Falls, 11 meetings were made a blessing to the people. At California, also helped bro. Doody in meetings the church was helped. The church in that part of our field needs the pastorate.

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