

"RELIGIOUS INTELLIGENCER"

ADVERTISING DEPARTMENT.

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TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, JUNE 15, 1877.

CIRCULATE THEM.

This week we issue a large number of papers extra, sending a bundle to the ministers in New Brunswick and Nova Scotia.

We wish the brethren to do us the favor of circulating the papers amongst those who are not now subscribers. And if they will also speak a word as to the propriety and necessity of Free Baptists supporting the *INTELLIGENCER*, the Organ of their Denomination, a good number of new subscribers may be secured.

We are very thankful to all who have sent us new names within a few weeks. We would like all to make another effort before this month closes.

ONE DOLLAR

pays (for a new subscriber) to the end of the current year.

We are hoping that every friend of the *INTELLIGENCER*, and the cause it advocates, will do something to extend its circulation.

THE TEMPERANCE MOVEMENT.

There is no more hopeful sign of the times than the prominence given to temperance work just now. The movement against the rum traffic has assumed immense proportions. A very tide of enthusiasm seems sweeping over the country. Tens of thousands of men are being rescued from drunkenness—many of them from the very lowest depths. In more States of the Union than we can here name the Reform movement, as it is commonly called, has made its power felt. Rum shops have been closed—others because the proprietors have been converted from their nefarious business.

Most cheering to all who would see their fellows freed from the power of strong drink, has been the prominence given to temperance work in the meetings held by Moody and Sankey, particularly in Chicago and Boston. The most earnest efforts were made to reach drunkards, even those apparently the most hopeless. And the success attending such efforts has brought joy to thousands of hearts that had been rescued.

The work carried on under the direction of Francis Murphy (the Murphy movement as it is called) is one of the most striking movements of this generation. It is impossible to state with any sort of accuracy the number who have enrolled themselves under the banner of teetotalism as the result of this work. The same is true of Dr. Reynolds, the originator of the Reform Clubs, which are now almost numberless in the United States.

The Woman's Christian Temperance Union work goes on quietly, but with intense vigor. The organization has spread itself all over the United States and in some parts of Canada. The work being done by the earnest women of these Societies is of the kind that tells with great power. They visit saloons, prisons, hospitals, and every place where the victims, directly or indirectly, of intemperance are to be found, minister to their wants, and endeavor to win them to pure living. The "Crusade," of two or three years ago, at which so many affected to laugh, and of which we were so much good and much harm would be done, was not in vain in the Lord. It was of God, and it lives in the temperance activities of to-day. It did more to stir the heart of the country than anything that ever preceded it. And the Woman's Christian Union, the Reform Movement, and various similar organizations, with all their results, are the legitimate fruit of the "Praying Crusade."

The great feature in the temperance work of to-day is its Christian character. It is not the eloquence of Reynolds, Murphy, and the other "temperance evangelists," that enables them to induce so many men to relinquish their cups. As speakers, they are below the average, as we can testify, having heard them.

The two named reformers, and their experience has taught them that the grace of God is the only thing that can surely save them. They have faith in God. They are praying men. They call their work Christian work. They conduct it as Christians. They continually seek the blessing of God on their efforts. And they point drunkards to Christ as the true and only sure helper of the fallen. In a word, the Lord is in the work. Christians are feeling their responsibility, and are giving themselves to prayer and labor as never before in the same direction.

Not a day too soon did the arousing of Christians in this matter take place. Not a day too soon as this Christians, who are as yet lukewarm, fall into line to pray and labor for the rescue of the fallen. Let no man say, "Am I my brother's keeper?" Too long the Church of Christ, as such, held aloof from temperance work, Christians perceiving themselves it was none of the Church's business to make a specialty of looking after drunkards. Some even went so far as to oppose all temperance work. The Lord has mercy on all such.

Does any one now doubt that the Lord is requiring His people to give earnest attention to this branch of work? What is being done shows conclusively that there is obligation on the Church of Christ to push aggressively the work of temperance rescue.

One, who for years has devoted himself to temperance work, said, recently, that he could only "awaken the churches and develop the power, which they might easily exert in this cause, he felt assured that this glass sin, which threatens the very life of society and is the source of a large proportion of all crime, would be completely vanquished. This statement was made not in the heat of enthusiasm, but as the deliberate opinion of one who has had the best possible opportunities to know the present condition of affairs as regards the subject of temperance. Will the churches hear the cry for help that comes up from broken hearts and desolated homes. Christ can save even to the uttermost. Let us put our confidence more in this blessed truth and then go after the lost and fallen."

What are the churches in the Province doing? All they can? We fear not. God calls to us. Thousands in our midst are bound fast in the chains of strong drink. Many hundreds of them die every year. Thousands of young men are taking their first steps towards drunkenness. And we are doing what we can to prevent the work of death!

"Rescue the perishing—only demands it."
"Strength for thy labor the Lord will provide."
"Arise, therefore, and be doing."

THE REV. CHAS. KNOWLES.

The Rev. Charles Knowles, after a brief illness, died at his home in Tuxford, Yarmouth County, N. S., on the 18th ult., aged 69 years.

Bro. Knowles was born at Barrington, Shelburne County, N. S., A. D. 1808. When a young man he became deeply concerned about his spiritual condition, but could not embrace the doctrine of particular election as was taught generally in that day in and about the community in which he dwelt. In this dilemma he was led to search the Scriptures daily to see if these things were so.

The more he read the Bible, the more he became convinced "that Jesus Christ, by the grace of God, tasted death for every man." Hence, he embraced the doctrine of Free Grace and General Redemption. About this time, Elder Jacob Norton, a Freewill Baptist minister from the United States, came to Barrington, and, under his preaching, Bro. Knowles professed religion, and was among the first that were baptized by him in this place, and was one of the members of the first Free Baptist Church organized in Nova Scotia. Soon after his baptism he became exercised in his mind upon the subject of preaching the gospel, and in a few months began holding meetings. He would call the people together, read the Scriptures, pray, exhort, and weep over them, and beg them to come to Jesus, hardly daring to take the position of a preacher. God honored his humble efforts and crowned them with success, and souls were converted by scores. Thus he continued year after year to grow in grace and knowledge of our Lord Jesus Christ, until he became one of the most able and efficient ministers of the gospel that Nova Scotia ever produced. He raised up and organized a number of churches, and was one of the principal Fathers of the Free Baptist denomination in this Province. He had not the advantages of an academic education, but was a close student of the Bible and of the art of winning souls, and became a skilful fisher of men, and was the means of bringing hundreds to the feet of Jesus.

Early in his ministry he married Miss Ann Kenney, of Barrington, a very admirable Christian woman, who only lived a short time after giving birth to a son. Thus he was made to drink, early in life, the bitter cup of affliction. Some years after he was married to Miss Caroline Hatfield, of Tuxford, who was several years his junior, and who survives him. He leaves with her one son and two daughters, also his son by his first wife, to mourn the loss of a loving husband and kind father.

Bro. Knowles, as a man, was honorable, upright, honest, and straightforward. As a Christian, he was humble, devoted, and was possessed of a strong faith and unflinching confidence in God. As a minister, he possessed the power of keen perception, and had the faculty of minute and close thought, and was able to bring from the treasury of God's Word things new and old, and to rightly divide the Word of God, giving to each his portion of meat in due season. He was endowed with competency of the Divine wisdom to win souls.

In his last sickness he enjoyed great promises to Jesus, and steadfast reliance upon the promises of God. He conversed about his death as if it were but a slight remove from one place to another, or, as he said to a brother who visited him, "Death seems like going out of one room into another." He made all the arrangements for his funeral, selecting the pall-bearers, the minister to conduct the services, gave direction about his coffin and tombstone, with as much coolness and deliberation as he would have entered into the business transaction of an ordinary character.

When it was apparent that the last struggle had come, his wife asked him if he was dying. He replied, "Yes, and going to glory to glory." He said, "I wish to send for a doctor? I replied, "Do just as you think best, only do nothing to keep me back." When suffering very much he was heard to whisper, "Shall I not drink the cup my Heavenly Father hath given me?" "Yes, to the very dregs thereof." Then turning his eyes heavenward he said, "Thanks be unto God for such glorious immortality."

Thus triumphantly after laboring in the Christian ministry for forty years, he was permitted to enjoy "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"Servant of God, well done!" His funeral was attended by a very large concourse of people from the surrounding country. There were present: Revs. J. I. Porter, D. Oram, W. M. Knollis, S. K. West, P. Shields (Bapt.), and the writer, all of whom took part in the services, which were conducted by the writer.

The sympathies of the community, composed of Christian hearts flow out toward his bereaved widow and family, and many prayers are offered for them that they may be abundantly sustained by Divine grace. His death has caused a vacancy in the Free Baptist denomination that cannot be easily filled, but we rejoice to know that "God can bury his workmen and carry on his work." O, that his mantle may fall upon some one who shall, under God, be equally useful in the vineyard of the Lord, as his earnest prayer.

WM. DOWNES.

EDITORIAL NOTES AND COMMENTS

—ENCOURAGING.—Reports from various parts of Europe, bring encouraging accounts of increased religious interest in many places. In Paris crowded meetings are held in a large hall, and some are finding Christ. A Swedish pastor, writing from Stockholm, says "Tidings of great joy are pouring in from all parts of our field of labor. Christians have been stirred up to call on the Lord, and expect a great glorious immortality."

—REV. JOSEPH COOK has just closed his series of Monday Lectures in the Monument Temple. He is to resume again in October. Of the course just finished, the *Congregationalist* says: "It is an exaggeration to say that no such course of lectures as the present has ever been delivered in Boston; no, nor in any American city. The density of the audience that have gathered to hear them, the character and quality of those audiences, the immediate impression produced by the lectures, the extent to which reports of them have been published both in this country and abroad, and the general attention which the lectures have thus excited, attest their extraordinary merit and power."

—DESPONDENCY.—The most perilous time of a man's life says *Herold*, is when he is tempted to despond. The man who loses his courage loses all; there is no more hope of him than of a dead man; but it matters not how poor he may be, how much pushed by circumstances, how much deserted by friends, how much lost to the world; if he only keeps his courage, holds up his head, works on with his hands, and in his own conquerable will determines to be and to do what becomes a man, all will be well. It is nothing outside of him that kills; but what is within, that makes or unmakes.

—A LIBEL SUIT SETTLED.—Our readers will perhaps remember that the Chief Superintendent of Education, Dr. Rand, brought a suit for libel against Ellis & Armstrong, proprietors of the *Evening Globe*, because of certain charges made in their paper against Dr. Rand. The case has now been settled by the appearance of the following apology in the *Globe*: "In a letter, signed 'New Brunswick,' which appeared in the *Globe* of the 15th March, 1876, the following statements were made:—'One thing appears to be becoming more and more evident that Mr. Rand has the entire control of our books, and that these are printed wherever he directs. The conclusion is, therefore, legitimate that our Chief Superintendent is unquali-

ly making immense sums by selling to publishers the right of printing, and the suspicion is not wanting that he authorized Nelson's series of School Books, with Calhoun's Geography and other Nova Scotia books for a handsome consideration." The original publication by us of the foregoing statements of our correspondent was not intended as an endorsement of any of them as matters of fact. We now wish to state explicitly, that we know of no facts which warrant in any degree the imputations cast upon the integrity of Dr. Rand, Chief Superintendent of Education, by the statements referred to, nor have we reason to believe that any such facts are within the knowledge of our correspondent or any other person. We, therefore, regret the publication of our correspondent's statements in the columns of the *Globe*.

—KEEP COOL.—Now that the hot weather is beginning to be felt, many people are looking about for a cool place in which to spend a few days or weeks of the very hottest of the summer. Grand Manan is a good place for people who wish to keep cool. It is easy of access now, a steamer running from Eastport there twice a week. It is quiet, and an exceedingly pleasant place. Bathing, sailing, stream fishing, and deep-sea fishing, may be indulged according to taste. And we presume the cost is not very great. It was not when we visited the Island a few years ago. We notice that Mr. Edmund Daggett has recently built a new hotel at North Head, designed especially for the accommodation of summer visitors. It is near the steamboat landing, and is very properly called the "Sea View House," as from it may be had a fine view of the Bay of Fundy, the Nova Scotia shore, and many of the outer islands, and also of the vessels passing up and down the coast. Mr. Daggett's enterprise ought to be rewarded by a rush of visitors this summer. We hope it may be.

—DEMERSION OF THE MINISTRY.—In the Romish Church, and in the Church of England, "Holy Orders" are held to be permanent. Once a priest, always a priest. Denominations also that admit no human priesthood, seem equally to insist upon indeclinable orders. A Presbytery that granted a Minister permission to resign, and then, at a later date, assigned him as a private member to a particular church, was adjudged in error by the New Jersey Synod. The *B. Watchman* thinks that "for such a decision very decisive Scriptural authority ought to be cited. It is a matter of notoriety that there are many men, revered by title, who are clergymen only in name. They have ceased to perform ministerial duty, have taken up with secular employments, and though they may be free from vice and immorality, bring the name of the sacred office into relations that, if not scandalous, at least incongruous. Merit demit the ministry in fact, why not have the fact ecclesiastically recognized? Why wait for cause of despoison, or strain the process for deposition to cover cases where no offence can be shown to exist? There is room for improvement in ecclesiastical procedure."

—POWER OF A GODLY LIFE.—There is power in a godly life. How many who have been proof against all pulpit appeals have been impressed and won by the every-day piety of some well-known friend. Here is a case in illustration. Among the recent converts in Boston is Mr. Clafin, a well-known merchant. He was a prominent member of the congregation of Dr. Miner, the well-known Universalist preacher. When he rose in a prayer meeting and gave the account of his conversion, it was a complete surprise to nearly every person present. In brief, this was his story: "Mr. B. M. Moore, the indefatigable lay-worker, called at least Moore, and when an opportunity offered, presented to him the subject of religion. He interested him. Perceiving his success, he followed it up. He proposed they should kneel and pray. 'I don't know what to say,' Mr. C. bluntly objected. Like the philosopher of Concord, he wasn't 'handy' at prayer. His friend simply said: 'Pray like a little child.' 'I prayed,' he went on, 'and my soul left me. I found peace. I had known Moore 30 years. We have been together on the street. I have watched him grow from a young man to a man, and he has never been a true Christian and that he wouldn't mislead me. I wanted what he had. I believe I have got it. What? testimony! A Christian merchant has a grand opportunity to show what religion is."

—GLOUCESTER.—Mr. Anglin is prosecuting his canvass in Gloucester with great diligence. He does not omit the Sabbath. Indeed, they are probably the great days for him. He harangues the people in and out of the churches, and has gone to have their religious services. He goes to the people armed with letters from Bishops, Editors, and Rogers, and of course they help him greatly in his canvass. Mr. Turgenev, a Frenchman of considerable influence in the County, is opposing him, but it is hardly probable he can defeat him seeing he is backed by the Bishops. On his own merits Mr. A. could not secure an election in the County, and even as it is he may have a hard time, but, having the support of the "ecclesiastical superiors" of the voters, he has a decided advantage over any other candidate. It might be as well to let the Priests cast the votes for the people. Trouble and time would be saved the "independent" voter.

—CHARLES ROSS.—The case of this abducted boy continues to excite much interest. The *Philadelphia Times* says that circumstances have recently come to light, which render it probable that the stolen boy, Charles Ross, is still alive, and hid somewhere in the city of his capture. Ross offered his parents a reward of \$10,000 for the recovery of the boy, with immunity from punishment to those who are in possession of him, private application has been made to Gov. Barratt for a pledge of immunity, and the governor has replied that under the constitution of Pennsylvania he cannot do this. A private detective, who is working up the case, says he is on the right track, and will soon produce the boy and unfold a story which will astonish the world. Mr. Ross, the father, has spent all his fortune hunting for the boy, and is almost insane on the subject.

CONFEDERATION OF CHURCHES.

In a communication to us, under the above heading, Rev. Aaron Kinney makes some suggestions, which we embody in this article. He suggests the ground that there are many churches too small and poor financially to support pastors and in other respects sustain the interests that should be sustained by every properly organized church, that would be vastly benefited by confederation. They might organize themselves into convents, self-sustaining circuits, or, where the churches are located near together, they might unite, forming one church sufficiently large for the advancement of all other things necessary to the advancement of the cause of God. He argues that something in this direction can be done and should be done, else not a few weak churches will languish and die. He recommends that the question have a careful consideration in the approaching District Meetings. And if the District Meetings deem it advisable, let a Committee be appointed in each District whose duty it will be to visit and lay the matter before the churches. He sets forth that as some churches are now situated, the share of ministerial labor they receive is but of little permanent benefit. A church makes a great effort, and engages a minister for some portion or the whole of a year. Though weak, they manage to pay the stipulated salary; but the effort to do so is so great that at the expiration of the engagement they do not dare renew it, and for a year, or perhaps years, have to be without regular ministerial labor.

—THE Methodist Conference of New Brunswick is to meet in Fredericton the first Sunday in July.

The *New Dominion Monthly* for June contains a large amount of interesting and wholesome family reading.

A SAFE-INVESTMENT.

AN APPEAL.

Much is said, of late, about the insecurity of banking institutions. The hard earnings of the poor laid by for a rainy day, together with the accumulations of the rich, are swept away by the suddenness of the crash. The hard earnings of the poor laid by for a rainy day, together with the accumulations of the rich, are swept away by the suddenness of the crash. The hard earnings of the poor laid by for a rainy day, together with the accumulations of the rich, are swept away by the suddenness of the crash.

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And Jesus answered and said, there is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands (and why not the same of money, the price of lands?) for the sake of the Kingdom of Heaven, and shall receive it. The school is needed for a Training School for native teachers and preachers in connection with the Indian Mission. The necessity is pressing, and the opportunity a good one for interesting. The school is needed for a Training School for native teachers and preachers in connection with the Indian Mission. The necessity is pressing, and the opportunity a good one for interesting.

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