

TERMS AND NOTICES.

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THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., JUNE 18, 1880.

The power of small contributions is demonstrated in the statement that the young people of the Congregational Church of America have, during the past twenty-two years, raised more than a quarter of a million of dollars for foreign missions.

The women of Great Britain send deeply anxious prayers for the success of the cause of the sister who is engaged in the cause of the poor in England to the number of four thousand and four hundred have petitioned Mr. Gladstone to use his influence to secure the desired legislation.

So strong is the feeling against the erection of a monument in Westminster Abbey that a motion condemning the proposal is to be introduced in the House of Commons. The Queen favours its erection, and so does Dean Stanley, but among the people there is a strong opposition to it.

There has been quite a revival in Talmage's Church. On a recent Sunday about a hundred and sixteen members were received. The first of six or eight weeks of revival work under the labours of Rev. Thos. Harrison, an evangelist. The Tabernacle Church has now a membership of 2,601.

If the reports are to be credited there is almost indescribable misery and wretchedness prevailing in the south and south-east of Russia. A Moscow correspondent of one of the papers says no food is to be had for the horses and cattle for any money, and the animals are consequently dying everywhere of starvation in the Transaral steppes and the Don steppes.

It would seem that Ireland is still in need of much assistance, and the Mayor of Dublin has telegraphed to the cities of Canada and the United States asking for more help. Referring to these needs and urgent appeals the *Scottish American* writes: "This kind of thing is becoming a little suspicious. The majority of those who hand here from Ireland discredit the rumors of such general famine and starvation. It is also admitted on all hands that there never was a finer seed time than the present and that the prospects of the crops are magnificent. The people ought not to be starving, and this prolonged effort for their relief has a tendency to make them rely upon foreign aid, which has always proved one of the curses of Ireland."

The "dangerous prominence of the Sunday-school in the work of the Church" is a matter about which a writer has been delivering himself recently. This, says the *Standard*, is a most singular idea to be expressed by any one who claims to be a live Christian. It is true, the Sabbath-school has grown into prominence of late years, but the progress of the church and the welfare of the Church and the demand that this growth shall continue with an accelerated movement. That old and oft-quoted proverb about training up a child in the way he should go, has lost none of its force or applicability by the lapse of centuries. The children of the country will be trained somewhere and somehow, and the question is, what way? If, any, but the writer of "Open Letters" can understand that the Church is the most important of the great spiritual institutions of the world, it is worthy of all the prominence it receives as part of the machinery in church work, and much more.

Here is a good thing, well said by the *Western*, concerning the very prevalent disposition to hurry for men who have more than a little solid sense. "On this point a host of people have a sort of craze. They shout and throw up their hats in advance, on the shortest notice, for such men, and soon find their jubilation to have been the expressions of a thoughtless enthusiasm. Their heroes were not of the sort they imagined. Better prove men before glorifying them. It is also not a good sign when men who are just assuming untired responsibilities are willing to vaunt or to be vaunted. Let the honor and the praise come for well done—as the reward of service, and not for the sake of the men who believe that the Church and the State are to be run by wind, and great enterprises consummated by displays of dash, are not worth hurrying for. To-day they may seem great, but to-morrow they will be nobodies."

Just as we are sending the last copy to the printers we learn of the death of Rev. SOLOMON SMITH. He died at his home in Bangor, N. B., on Tuesday evening. The funeral will take place on Friday at 2 p. m. He had been in poor health for some months, but his death was not anticipated till very recently. He was a good man, full of faith and the Holy Ghost. A suitable notice of his life will appear hereafter.

THOSE "LETTERS."

This article does not pretend to touch the merits of the Union Proposition. It is an unwilling, yet necessary, dealing with the contents of certain of the letters which, while purporting to be in the interests of the Union, have been used to the great detriment of the Union, because of our inability to see that the great benefit would result from the proposed union—a performance which has afforded us no little amusement.

When "Open Letter" No. 1 was given place in these columns we had little thought that the matter would reach its present proportions, much less that it would degenerate into a wretched exhibition of spleen such as the writer of the "Letters" has succeeded in making it. When No. 3 appeared we supposed the end had come, as in that No. 3, Mr. M. intimated that it was his last, "unless for correction or explanation." It would seem from what he has written since then that considerable "correction or explanation" (such as it is) is deemed necessary. When Nos. 6 and 7 reached us we hesitated somewhat about publishing them, partly out of consideration for the reputation of their writer, but mainly out of regard for the cause of the denomination which, not only in N. B., but in all the States, is in danger of being damaged by such treatment of a grave question by a man who in launching his project avowed that he was seeking chiefly "the glory of God." We had to think, too, of our readers, a great many of whom, as we have been made aware, are thoroughly nauseated by the repeated doses of Yankeeism administered via Halifax. But we should be charged with suppressing what he evidently fancies is a very important part of his "argument"—a charge that in some hands might be made a great deal of—we concluded to publish the delectable epistles even at the risk of the temporary displeasure of our readers, to whom however we feel the assurance that No. 7 is the last of the same sort that can appear in our columns.

We must just here express our deep regret that the discussion has assumed its present character, that so much not only utterly foreign to the question, but so unpleasantly personal has been introduced. From the first, as our readers must have seen, we have carefully sought to avoid "writing unpleasant sentences, though the provocation to resort to kind has sometimes been great. And even now we are determined to refrain from meeting the "Open Letters" writer on the low plane of personal recrimination. He may be able to afford indulgence in contemptuous references to those who have the temerity to differ from him in much or in little; but

we are free to declare that we are unwilling to descend to him. He shall have that part all to himself. He evidently enjoys it.

And now as to the statements in these last letters. They contain several things, which, though spread over more than two columns, might have been put in one-fourth the space. Their contents may be condensed and classified as follows:

1. The Editor is impertinent, a pettifogger, guilty of things "tantamount to the honor and dignity of the Christian ministry," is in "a great hurry," has "been firing ball cartridges," and is like a certain fox.

2. The opinions of certain persons with whom he has conversed or had correspondence concerning union: an extract from a Halifax paper called the *New Era*; a quotation from Burns; an extract from the *Morning Star*, and one from the Halifax *Watch*.

3. A further statement about the alleged craze of an important sentence from his No. 4, an acknowledgment that he does not know the conditions on which the consolidation of F. C. Baptists and F. W. Baptists in Nova Scotia took place in 1866; and an attempt to explain away the force of that array of facts presented by Rev. T. H. Siddall.

We do not think his charges against us personally need any reply. They are certainly the creatures of his own imagination. No man could have been more kindly treated than he has been by us, as our few references to him and his Letters plainly show. We have allowed him liberties that the average man would not think of asking, and we have permitted him, without rebuke, to say things neither Christian nor gentlemanly. He has written things more impertinent and insulting than we ever received from any other person; but knowing the man, we have passed them over. Our silence seems to have emboldened him, and there are now apparently no lengths to which he will not go if permitted. But he must not go any farther in the same free and easy way. We can afford to smile at the hard words he applies to us; and it makes but little difference whether he really means them, or only thinks it is the proper thing for one who has undertaken a large work to berate those who cannot see eye to eye with himself. It may however change his opinion somewhat and perhaps notify him to know that the *Morning Star* thinks he and his project have been well treated. Referring to Bro. M.'s summary of his case in No. 5, it says:

"We have been interested in his presentation of the case, and have also admired the spirit evinced by the INTELLIGENCER in dealing with a proposition which this kind of thing is becoming a little suspicious. The majority of those who hand here from Ireland discredit the rumors of such general famine and starvation. It is also admitted on all hands that there never was a finer seed time than the present and that the prospects of the crops are magnificent. The people ought not to be starving, and this prolonged effort for their relief has a tendency to make them rely upon foreign aid, which has always proved one of the curses of Ireland."

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organized connection with the Yearly Meeting of which they are now members." We asked if the experience of the body since then had proved union a mistake? Instead of answering the question, he dodges it thus:

"I am not aware that there was any consideration to prevent the Yearly Meeting from uniting with the General Conference of Free Will Baptists in the State of Virginia, or the Yearly Meeting of a Canadian General Conference of Free Will Baptists if we feel so disposed."

That sort of pettifoggery in view of that. Why not answer the question squarely? "I say questions" are sometimes the most difficult to answer, as Bro. M. has, perhaps, discovered.

We do not remember to have ever seen a more flagrantly unfair treatment of any question than the foregoing. And the worst of it is that it is quite in keeping with his almost invariable style of dealing with every suggestion unfavorable to his project. His treatment of the references to the Churches in Boston and other New England cities is of the same kind. By misquoting statements he compelled us in defence to plainly state unpalatable truths about them; and now he would crawl away from the consequences of his own foolishness.

Notice also the rejoinder to Bro. Siddall's annihilation of his No. 4. Was there ever a more miserably weak attempt at explaining away the force of the array of facts which he drew out of Bro. S.'s No. 4, than this? "The most ordinary rules of good sense would lead to the conclusion that the word 'not English' because not of Anglo-Saxon origin. Before bidding him good-bye I would advise him, as a brother, in future not to allow himself again to be pulled up by the flattery of any one, nor rush into print without a proper consideration of what he is to discuss."

The May 28th issue of the *Intelligencer* is at hand, and in it I find an editorial apology for the reply I made to "Comments on 'Number Four'."

The editor speaks of his criticism as a "few unadorned remarks;" perhaps so, but here is the opinion of the *New Era*, an independent journal published in this city. The editor is an old resident of the Province and has had an eye upon the discussion, that finally elicited the following item:

"An interesting controversy has been in progress some time between the Editor of the *Intelligencer*, of St. John, N. B., and the Rev. Mr. Minard, of this city. The latter gentleman handles a vigorous and effective pen, and appears to be in the right in this particular. It is true, that Rev. Mr. Siddall now comes into the picture and makes a dash for Mr. Minard. The *Intelligencer* leaves his case in the hands of Mr. Siddall, and goes on his way to throw contempt and ridicule upon Mr. Minard."

How applicable to the editor, in the case in hand, these lines from Burns:

"O wad some power the gifts o' us
To some such use as these we use,
It wad nae wonder that we were
As foolish and as true."

True, the editor made some revision in No. 4 by my direction for which he has my thanks, as well as for the privilege of using the columns of his paper to ventilate a few of my ideas of future work. Here is the missing sentence: "I put up the investigation that is so dear to all our hearts and find but little upon its first and fourth pages that is not from American pens and churches." If he says that he never saw this before, I sacrifice no principle of honor in admitting that I must have unconsciously omitted to transcribe from the MS. that I retained. I do not remember of the like occurring before in all the years that I have been an occasional contributor to the *Intelligencer*, and it is but natural, as the editor says, that I should attribute its suppression to the source I did.

The idea I wished to convey was this, that the *Intelligencer*, by its decided preference for American rather than Dominion literature, is moulding the character and religious impulses of our people into an admiration for American institutions. Men are known by the papers, as well as by the books they read, and it would go a great way toward facilitating a Canadian Union. The editor would awaken an admiration for the institutions of the Nova Scotia Free Baptists for Canadian institutions by giving more prominence to the pens and pulpits of the Dominion.

The *Morning Star* had a perfect right to discuss the Union Question as the proposition was to unite with the people it represents, and so would the *Intelligencer* under similar circumstances. The editor seems to have made some important discoveries as to the weakness of his arguments. He says "we have scarcely done more than ask questions—very easy questions—about his 'arguments.' I knew as much as soon as I read them and so I passed many of them in silence especially the points he raised in his article of April 30th upon three of my reasons for union; and because I took no particular notice of what he said on occasion he fancied that he had utterly demolished my position. But then at the time of asking he thought that his questions were 'very potent,' 'worthy consideration,' 'a proper to ask,' 'decisive,' and some few he considered of such weighty importance to 'thoughtful people' who appreciate 'solid facts,' that after a lapse of several weeks he asked again. In fact, one would judge by his flourish of trumpets that he was propounding the most knotty questions he was master of. Evidently he was not a fox once possessed of reason, but a man of mind that a fox once possessed of reason, he said they were sour, that he didn't try very hard to get them.

Permit me, in conclusion, to lay before my readers an editorial response in the *Morning Star* to a union proposition from the "Liberal Baptists in the State of Virginia." It is borne in mind that this union would have been consummated years ago, if it had not been for the slavery question.

"We are pleased to note the signs of enterprise and prosperity among the open-connection Baptists in the South and South-west. These brethren are numerous, and if all the different branches in the various States were united, they would be a powerful organization they would be capable of exerting much stronger influence. We have greatly desired to see them united, and we are now endeavoring to do so. We have been in the habit of holding annual sessions with the New Hope Church in Georgia, and we have received the following communication, signed by the Moderator and Clerk of the Association:

"The Chattahoochee United Free Will Baptist Association to the Free Will and Liberal Baptists of the United States: We are one and all, and we are all members of one another. In love and fellowship we subscribe ourselves, etc."

"We wish to co-operate with you in trying to bring about a union in the Free Will Baptist Connection in America. There is no reason why we should remain apart. We are one and all, and we are all members of one another. In love and fellowship we subscribe ourselves, etc."

In one of his anti-Confederate speeches, Joseph Rowse said, if my memory serves me, that while watching the thrift and progress of the United States he saw the advantage that would accrue to us if we had responsible government and an Intercolonial Railroad. I have conversed with some of his old friends in this city upon the subject and I find that they have a similar conviction. I am kindred were mostly those (his far being a Loyalist) and it is well-known that he was a great and able statesman. No one will be so foolishly as to deride the fact that the introduction of these institutions into the Province was due to the indefatigable labors of this great statesman, and they, especially the railroad, are modeled after the American pattern. The only difference between the British plan, and that of any State in the Union is that we have a Legislative Council, in some respects corresponding to the House of Lords in the Imperial Government, denounced by nearly a majority of its members as an incubus upon the public treasury and of no more use than the fifth wheel of a coach.

Why? Because our Government is so Americanized that we get along without it.

Or people clamored for free schools as they had in the States, and at last got them. Dr. Forrester,

after organizing the Norman School at Truro, spent some time across the border studying the Normal School system of our neighbors. But why change upon what is patent to all who are not obtuse that for many years past we have been modelled by the influence of the neighboring Republic; and, as a consequence, the drift of our people is toward Plymouth Rock rather than Canada; not do we, Nova Scotians, look upon our American cousins as *foreigners*, socially and commercially, as we do the Canadians, or even, if you please, the British Isles. There is scarcely a family or church in our denomination but what is represented in the way of greater extent the attention of the people, we cannot regard the neighboring Republic as a "foreign nation."

I did not know at the time of writing, neither am I aware now, that the Free Will Baptist denomination, as an organization, was copied from the General Baptists in England, although I knew they were essentially the same; but who will deny that the former is an American institution and it was through their enterprise these principles, so dearly cherished by us as a Yearly Meeting, were first brought to our notice?

Were it necessary I might write Bro. Siddall's article more in detail and point out a number of petty fallacies that abound in it, but I have already said enough to show that, as a whole, his elaborate treatise on the origin of many of the enterprises and institutions indicated in my Letter No. 4, as American) is as futile as though he had attempted to prove that the word 'not English' because not of Anglo-Saxon origin. Before bidding him good-bye I would advise him, as a brother, in future not to allow himself again to be pulled up by the flattery of any one, nor rush into print without a proper consideration of what he is to discuss."

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THE RELIGIOUS INTELLIGENCER.

Provinces as well as to the Liberal Baptists in the Southern States.

Yours truly,

B. MINARD.

Halifax, June 1880.

P. S.—As an illustration of my position in Open Letter No. 4, of how we are and have been influenced and, in fact, modelled by the enterprises and institutions of the neighboring Republic, I quote a few sentences from this morning's *Head* (June 2).

The editorial speaks of a much-needed reform in the villages and cities of Nova Scotia in the way of cleanliness and the planting of ornamental trees, etc.

"The Boston *Advertiser* has an article on a subject which we would much like to see engrossing to the greatest extent the attention of the people of this Province. The *Advertiser* alludes to the people of that have of late years been put forth in Massachusetts, Connecticut and New York to beautify the country, especially the villages, by the planting of ornamental trees and the removal of all that is unsightly and calculated to offend the eye. It appears that the people of these States have devoted very much of his time for the past years to this subject, a large number of Associations have been formed in the three States named, with a view of furthering the above objects. Through the labors of these Associations much good has been accomplished, and many villages have been made pretty and attractive."

"We have in Nova Scotia some of the prettiest villages and country that ever nature supplied, but which are capable of great improvement by attention and the use of the most ordinary rules of good sense. We would very much like to see the same Associations to those of Mr. Northrup, started in all our principal towns and villages."

A similar agitation, if my memory serves me, shilled the change in our currency from pounds, shillings and pence to dollars and cents. These things all prove that the two countries are more similar than dissimilar in all the characteristics of national development and that the national objection to the proposed union is imaginary instead of real.—B. M.

SOME SUGGESTIONS.

No. 5.

As I have written on a number of matters, and suggesting some things that might be beneficial to our denomination, I may be permitted in this article to say something about our Foreign Mission work.

And first let me say a few words about the Woman's Aid Society. I wish to accord to the ladies of this society the most of praise which is their due; certainly they have done nobly, and their works speak for them in this particular. It is true, that when the Society was first introduced into our midst, I did not much favor the manner of its introduction, and I still think another method of starting it would have been better. But as it is now a fixed fact, the form of its introduction is, at this date, perhaps, of very little consequence. I also have fears, at that time, that it might interfere with the operations of our other Foreign Mission Society which is particularly controlled by the General Conference; but I am happy to be able to state that those fears were unfounded, for the tendency of the Woman's Aid Society has been all the other way; and it is now my deliberate opinion that it will stimulate all our societies to greater activity, making each more effective in its appropriate work. I have an increased confidence in reference to the influence the Woman's Aid Society exerts upon our entire Conference work; and an decidedly opinion that it will foster and extend our Foreign Mission cause when the Conference resumes that work which was suspended by the manner in which the ladies conduct their public meetings. They bring into all that fact which is characteristic of the sex. They make good public speakers, and they have shown a good deal of talent in preparing and presenting their reports. We shall surely aid them in their work all we can, and all will wish them God speed in their efforts to convert the heathen. One thing more I ought to say, and that is, that we are all well satisfied, indeed greatly pleased by their missionary in India (Miss Hooper). She appears to be the right person in the right place. Her sensible letters in the *Intelligencer*, so simple in their style and so ready in their descriptions, breathing all of them the missionary spirit, show us that her heart is deeply engaged in her work, and that her energies are all alive in trying to win souls to Christ. Our prayer is that she and the others who labor in that distant land may see a great advance in their cause. We confidently believe that the Woman's Aid Society is able to conduct their affairs in a laudable manner, and are very sure they are in the proper way of doing a grand, useful, and a noble work for God.

But while I am writing in this way in reference to the ladies, I am carried back in thought to our men. And what do we find there? Why, participation in either District or Circuit work. We do indeed admit them to the meetings, but only as spectators; and if any of them should wish to speak on any subject, I do not know as it would be allowed without creating a sensation; and if they should ask the right to vote of course that would be out of the question. There is only one occasion on which they are allowed to vote, and that is in receiving members into a church; touching everything else, we read, "by a two-thirds vote of the members present;" and to they are excluded from business in which they have as much interest as any male member of a church. In the choice of a pastor they have as much interest as any male member, but they have not a word to say; and in the election of delegates to the District Meeting surely they must have an interest, but in church matters they can do nothing, and if they influence any one it must be in a private manner. Now is it not absurd that ladies who are conducting a Woman's Aid Society as well as our sisters are conducting churches, cannot constitutionally cast a vote or participate in any business even in matters in which they are personally interested? Surely we need a change in our practice in this matter; these conservative usages, and this relic of "the good old times" should be cast into oblivion. We give our sisters the right to speak in public and in social meetings; why not give them the same rights in their development to the full their talents for good? But, as a "word to the wise is sufficient," I forbear.

Many circumstances have combined to retard the Foreign Missionary work of the Conference, among which may be named the depression of the times, the consequent scarcity of money. But the times are reviving now, and it behooves us to give ourselves to more active work in this direction. We need no change in this department of labor, but we need more energy and determination. The mission fund needs to be collected more for a mission fund, and as soon as it is possible send a young man from one of our own churches to the Foreign Mission field.

In the *Intelligencer* of late, have appeared many articles about union with our brethren on the other side of the boundary, and it is our opinion that no man has been so clear as Mr. F. W. New Brunswick, whatever effect it may have in Nova Scotia. But in India we can have all the union desirable, and if we build up the F. W. Baptist Churches there we shall be building up the cause of God in very deed. I know it is said we have no man suitable for the place; but when we need the man we shall find him. Let us, brethren, arise and collect the funds, and God will send us the man when we ask of Him in faith. India must be redeemed, and we must help to do a little of this great work.

Tracey's Mills, C. C.

Some astronomers have announced a total eclipse of the moon on the 22nd June next. In this eclipse the moon may disappear completely for a few minutes. Observations of such eclipses are very rare. Within the last 700 years there are records of only six, and in all of them it was observed that during the eclipse nothing of the moon was seen. These eclipses all occurred in April, May or June.

The Free Baptists of N. S. who sympathize with my position will heartily accept this article as a part of our "pro-union literature," and we would like to see our opponents show wherein its spirit and general principles do not apply to us in the States, and at last got them. Dr. Forrester,

after organizing the Norman School at Truro, spent some time across the border studying the Normal School system of our neighbors. But why change upon what is patent to all who are not obtuse that for many years past we have been modelled by the influence of the neighboring Republic; and, as a consequence, the drift of our people is toward Plymouth Rock rather than Canada; not do we, Nova Scotians, look upon our American cousins as *foreigners*, socially and commercially, as we do the Canadians, or even, if you please, the British Isles. There is scarcely a family or church in our denomination but what is represented in the way of greater extent the attention of the people, we cannot regard the neighboring Republic as a "foreign nation."

I did not know at the time of writing, neither am I aware now, that the Free Will Baptist denomination, as an organization, was copied from the General Baptists in England, although I knew they were essentially the same; but who will deny that the former is an American institution and it was through their enterprise these principles, so dearly cherished by us as a Yearly Meeting, were first brought to our notice?

Were it necessary I might write Bro. Siddall's article more in detail and point out a number of petty fallacies that abound in it, but I have already said enough to show that, as a whole, his elaborate treatise on the origin of many of the enterprises and institutions indicated in my Letter No. 4, as American) is as futile as though he had attempted to prove that the word 'not English' because not of Anglo-Saxon origin. Before bidding him good-bye I would advise him, as a brother, in future not to allow himself again to be pulled up by the flattery of any one, nor rush into print without a proper consideration of what he is to discuss."

The May 28th issue of the *Intelligencer* is at hand, and in it I find an editorial apology for the reply I made to "Comments on 'Number Four'."

Provinces as well as to the Liberal Baptists in the Southern States.

Yours truly,

B. MINARD.

Halifax, June 1880.

P. S.—As an illustration of my position in Open Letter No. 4, of how we are and have been influenced and, in fact, modelled by the enterprises and institutions of the neighboring Republic, I quote a few sentences from this morning's *Head* (June 2).

The editorial speaks of a much-needed reform in the villages and cities of Nova Scotia in the way of cleanliness and the planting of ornamental trees, etc.

"The Boston *Advertiser* has an article on a subject which we would much like to see engrossing to the greatest extent the attention of the people of this Province. The *Advertiser* alludes to the people of that have of late years been put forth in Massachusetts, Connecticut and New York to beautify the country, especially the villages, by the planting of ornamental trees and the removal of all that is unsightly and calculated to offend the eye. It appears that the people of these States have devoted very much of his time for the past years to this subject, a large number of Associations have been formed in the three States named, with a view of furthering the above objects. Through the labors of these Associations much good has been accomplished, and many villages have been made pretty and attractive."

"We have in Nova Scotia some of the prettiest villages and country that ever nature supplied, but which are capable of great improvement by attention and the use of the most ordinary rules of good sense. We would very much like to see the same Associations to those of Mr. Northrup, started in all our principal towns and villages."

A similar agitation, if my memory serves me, shilled the change in our currency from pounds, shillings and pence to dollars and cents. These things all prove that the two countries are more similar than dissimilar in all the characteristics of national development and that the national objection to the proposed union is imaginary instead of real.—B. M.