

## TERMS, NOTICES, ETC.

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ALL COMMUNICATIONS for the INTELLIGENCER should be addressed, REV. JOSEPH McLEOD, Fredericton, N. B. Items of religious news from every quarter are always welcome. Denominational news, as all other matter for publication, should be sent promptly.

COMMUNICATIONS for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observation of this rule will prevent much copying and sometimes confusion and mistakes.

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## Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, MARCH 17, 1886.

PLEASE look at the date on the label of your paper. And if you find that your subscription has expired do us the favor of sending a renewal right away.

THE poorest man in the world is he who has much money and doesn't know how to use it. And he grows poorer each day that he remains without the knowledge to use the gift entrusted to him.

IT IS SAID of the late Mr. Gough that his gifts to charitable objects were numerous and generous. He is credited with having for several years supported the widow of Mr. Stratton, the man who sought him out when a hopeless drunkard, and induced him to sign the pledge.

A FATHER—long time a subscriber to INTELLIGENCER—sends it to two sons who have set up homes for themselves. He says: "I want them to have it for righteousness sake."

AREN'T there many fathers who might have the same thought, and pursue the same course?

At a late meeting of the Senate of the University of New Brunswick it was decided that commencing with the class coming in next fall the course will be one of four years with a seven months session of each year. This is not intended to apply to students now at the University unless they choose to accept.

THE LATE Dr. Goddell, himself a most skillful and successful Christian worker, answering a question as to practical modes of church work in cities and elsewhere, said, "Don't wait for a great movement. Begin in a small way, if need be. Take the titles and go to work, looking to God for the blessing."

NINETEEN YEARS ago to-day (17th the founder, and for fourteen years the editor, of this paper—Rev. Ezekiel McLeod—died. Of him it may truthfully be said, "Being dead, he yet speaketh;" he "rests from his labours," but his "works follow him."

How the time flies. It seems but the other day he went away from us. Are we making the best use of the time given us? May God help us all to make a wise use of time, and strength and opportunities, and to be faithful to the grace given.

THE thing called *post mortem* love is not love at all; it is a counterfeit current among mean souls. Whether it takes the form of tears, or flowers on the coffin, or eulogy, it had better not be. It does no good; it is not even expressive of honest regret for neglect or wrong done; it merely reveals a mean nature. Tears and good words about wife or husband or friend after death count for nothing with God nor honest men if the treatment of them during life has been unkind, mean or dishonest.

THERE is greater danger to the soul in prosperity than men are aware of. There is much praying for strength to endure when we are passing through seasons of adversity, but how little prayer for strength to endure in prosperity. Adversity naturally drives men to God, to the shelter of the Rock; but prosperity makes them bold, defiant, forgetful of him from whom they have received. The necessity of pray-

ing for strength to pass through prosperity unscathed, and to use it aright is great.

At a meeting of the Directors of the Union Baptist Education Society, held on Saturday, the report of the Financial Agent indicated a hopeful outlook for the Society. The Seminary is doing excellent work, and the number of pupils is steadily increasing. The Financial Agent was instructed to address the ministers of the two denominations as in the Circular Letter which appears in another column. The Society has, as is shown, a good claim on the churches, and we trust every church will generously respond to the present call.

To the exceeding value of Foreign Missions there is abundant testimony. Speaking of them Sir Rivers Thompson, the Lieutenant Governor of Bengal, says they are "valuable in the cause of good administration and proper order. Missionaries shelter the distressed, expose fearlessly wrongdoing, and are ever on the side of a just and upright rule. They are loved and trusted by the people and are the true saviours of India." Sir C. N. Aitchison, the Lieutenant Governor of the Punjab, writes: "The changes that are to-day being wrought out by Christian missionaries in India are simply marvelous. Teaching wherever they go the universal brotherhood of man, and animated by a faith which goes beyond the ties of family caste and relationship, Christian missionaries are slowly, but none the less surely, undermining the foundations of Hindoo superstition, and bringing about a peaceful, religious, moral, and social revolution."

Referring to the fact that elections will take place in Nova Scotia and New Brunswick, during the approaching summer, and to elections generally the *Presbyterian Witness* utters the following timely words. We commend them to all Christian voters:

There are some points on which we hope electors will insist—points equally important to all parties, classes and creeds.

First of all the candidates ought to be men of blameless moral character—men of good standing and respectability. There is a sufficient number of good and true men in this country to represent us in our Municipal Councils, local legislatures and federal parliament. Our members should be sober and honest men. Do not nominate a drunkard—a man who goes "on sprees." Do not elect a profane man.

Secondly.—See that your candidate is sound on the temperance question. There are men who will talk most eloquently and emphatically when they have a special end to serve. The best test is not fine speaking, but the man's past record. Ask for specific pledges, and insist on a clear record.

Thirdly.—See that your candidate is sound on educational questions. We are a Christian people. We have our Sabbaths and our sanctuaries. There are no religious tests to keep any one out of parliament. But the good sense of the Christian people should insist on one test and quietly give it efficiency. They should exclude from among their law-makers men of base and debasing character and conduct. No man should have the audacity to stand before his fellow-citizens soliciting their suffrages while he is a helpless slave to vice.

Now is the time to think over matters of this kind and to act. When a canvass begins, there is hot blood on all sides, and there is but little hope for the still small voice of reason to make itself heard amid the clamour of tongues.

## "THAT WHICH IS LEAST."

A readiness to do some great thing is not peculiar to Naaman the Syrian. There are many Christians who can never find a place large enough to do their duty. They must need seek great changes, great excitement, the performance of great works. While every man should seek to glorify his Redeemer to the full extent of his ability and opportunity, and to do it quickly, for the time is short, yet the danger lies in the exclusion of more private, humble, and arduous but even more necessary duties. It produces a sort of religion in the gross which is no religion in particular, and amid the attractions, and even, we might say, temptations, of our bustling day it would be well to keep in mind the importance of living to God on common occasions and in small things.

This daily piety is a more difficult, a more genuine piety than that which adorns great occasions. It requires less piety, we verily believe, to be a martyr than it does to love a powerless enemy, to look upon the success of a rival without envy, or even to maintain a perfect integrity in the ordinary business affairs of life. It requires less piety to be a faithful Sunday-school teacher than it does to be faithful in the constant lesson of precept and practice which is being taught at home to the children or to brothers and sisters. It requires less piety to be active and earnest in the prayer-meeting and in the church than to be faithful and earnest in the practice of one's private devotional exercises.

The nature of spiritual life is such

that our characters as Christians accomplish their stature by growing, and all the offices of life, civil, social, and domestic, are contrived of God to be the soil, as Christ is the sun, for such a growth. This, in fact, is the grand philosophy in the structure of all things, and accordingly there never was a beautiful, perfected character in the sight of men but has become so by the filling and adorning of the private and humble duties and occasions of a daily life. It is useless, then, for us to attempt to work out a Christian character by a religion of Sabbath-baths and birthdays, of prayer-meetings and Sabbath-schools, of revivals and contributions. These things ought we to do but not to leave the other undone. The plan of healthful growth is that which is watered in secret, trained up at the fireside, and strengthened in the daily exposures of business and social life, and to which the revival, the prayer-meeting, and all the ways of Christian usefulness and activity come as the recurring spring and the copious showers, true sources of strength and growth, but by no means that on which its life most depends or by which its growth is most speedily developed.

And so unchristian failures and declensions occur in the humbler duties of life. If the history of sad falls, too common in these days, were known, without doubt it would be found that these men had reserved their piety for those exercises, public and private, which are immediately religious, and so a wide door was opened in all the common ways of life for Satan to break in and take them captive. Just as if it were enough in the time of flood to dike the higher points of ground while leaving the lower.

However this may be, we may feel assured that an every-day religion, one that loves the duties of our common walk, one that works in all matters and improves all opportunities, will best and most healthily promote the growth of church and the power of the gospel. We are convinced that no greater blessing could come upon our loved Zion than that Christians, while abating nothing of their zeal for activity in the many ways of usefulness open even to the humblest, should give themselves to renewed personal consecration and to fidelity in the least as well as in the much. In the power of a Christian life great would be the company of preachers and glorious the results achieved.

## THE EVANGELISTS IN CHICAGO.

It is perhaps true (says the *Advance*) that never in the history of Chicago have greater preparations been made than for the two evangelists now laboring in this city. They are sometimes spoken of as the two Sims. Indeed, they prefer to be addressed respectively as Sam Jones and Sam Smal. Mr. Smal was in the city about two weeks preparing the way for his more noted associate. Mr. Smal was formerly a journalist connected with the *Atlanta Constitution*. He has had considerable experience in public life, though a young man. It is less than six months since he gave up a life of dissipation for that of a Christian. He has been addressing daily audiences of many thousands in this city for the last two weeks. We give some extracts from Mr. Jones' sermons:

A great many people have confounded solemnity and sadness of countenance with piety; that is a mistake. I have looked at preachers and looked at official members of churches in their sad, dejected presentation of themselves, and I have wondered, "Well, now, is that religion?" If it is, I don't want it until just about a minute before I die; I don't want to be troubled with it here in this world. I want it, of course I want it, before I die, but I don't want it until about a minute before I die.

Let us get out of this idea that God imputes to us the sin of Adam, and is going to cover it, and Adam with a sort of imputed righteousness—that is like throwing all the good eating on the floor, and rolling on the tablecloth, and saying to a man, "You have had a good dinner. I don't believe that Adam's sin is imputed to me, and that Christ's righteousness is imputed to me. I don't want him to put something around me, but I want him to run the devil out of me and make the inside clean. You can never save this world with a gospel which proposes to let God be good to himself, and you can never save this world with a gospel which means that God will do everything for you and you have got nothing to do; and I would not give the snap of my finger for the faith that wants to lean on God for everything and do nothing for itself. God Almighty knocked the orthodoxy out of St. Peter when at the Centurion's house when he said: 'Now, I perceive that God is no respecter of persons, but whosoever worketh righteousness is accepted of him.' Now the Jews could not understand 1,800 years ago how God could save a Gentile, and now here we are 1,800 years after, cannot see how God Almighty can save a Jew."

God does not look to how many souls Chicago wants converted, but what you are going to do with them after they are converted. Not whether you want a great revival, but what are

you going to do with it after you get it. For I tell you the truth, as true as that Book there, that God can convert every sinner in Chicago at precisely 4 o'clock this afternoon, irresistibly convert every sinner in the twinkling of an eye. Then why doesn't he? Now you have raised the question. Why doesn't he? I say it is mercy that keeps God from converting these sinners. What do you mean by that? Because if God were to come down on Chicago and strike every backsliding member of the church and every sinner stone blind, would there be enough people in the town to show them the way home? That is the way to talk. And God will never bring conviction on Chicago till he has enough consecrated Christian workers in this town to take the hand of these convicted men and lead up to the cross where they may be saved.

I have heard a great deal of crosses, but I am disgusted with religious people getting up in assemblages and saying, "I have so many crosses." Crosses! Do you know what a cross is? I will make one for you. There it is! (The speaker crosses his fingers.) Now, when God's will is perpendicular, upright, one way, and your will the other, there you have "got up a cross. Do you see? But you whip your will around now in a perpendicular line to the will of God, and you see your cross is gone now. (Holding the two fingers perpendicularly.) Ah, brother, delight yourself in the Lord, and he will give you the desires of your heart. He will give you everything you want.

A man that can take the sweat and toil of another man, and put it into his house, or into his pocket, and not pay justly for the work done, is a mean man, and this sort of business in this country is the fuel feeding the flames of communistic fire. We may do great harm by not paying at all; we may do greater harm by paying too little; too little—and the maddest I have been since I have been a preacher—and I have been mad enough to fight twice—but the maddest I have been since I have been a preacher was when I read where a reporter, a newspaper reporter in a certain city, found a hungry, freezing woman with her children in her humble cot, and the woman said, "I am brought to the deepest want." "Do you work?" "Yes." "What do you get to do?" "I make men's garments for the stores of the town—for a store in this town." "What do you get?" "Fifteen cents a dozen." And I tell you fifteen cents a dozen for making garments by the poor women of this country, paying that, you are putting the torch to your own mansion, sir—you are putting the torch to your own storehouse, and God himself will laugh at the conflagration. You had better look out along that line.

When I was in Cincinnati I read in the *Enquirer* there: "A young man in this city ran upon his own sister in a brothel of this town." And the city stood back and said: "Oh, how fearful that that daughter was there." That daughter had as much right, God being my judge, to be in that brothel as that son had. Let us build our walls up there. God save us, and the Lord help us save one another! I am tired of seeing a poor woman crushed and ruined and kicked out of society and the scoundrel that imposed on her is led through this town, and because he has got a few thousand dollars he can march in the best society of this town—I mean at the top. But it is not the best. It is the rottenest. I like that fellow shouting at the camp-meeting, and the others look sort of astonished at him, and he just stopped shouting, but he says: "If you all don't believe I have got religion you go home and ask my wife, and ask my neighbors; they will tell you I have got it." I like that sort. When a fellow can prove a thing by his wife and his neighbors, he has got it. It is a good case. That is the only sort I rely on.

From the above extracts it will be seen that a part at least of Mr. Jones' power lies in his way of putting things. One commendable trait of these two men is their fearlessness. They do not hesitate to attack the follies and sins of the most prominent supporters of the leading churches, and they strike at iniquity in all its forms, and in all places, as they conceive it to exist, without the slightest regard to consequences. They were particularly severe on the charity ball recently held in this city, as very properly characterizing its patrons as devotees of pleasure in many of its grossest forms in the name of sweet charity. Some of the sallies which Mr. Jones makes are quite amusing. He said that a great many Christians are singing,

"Oh, to be nothing, nothing,  
Only to lie at his feet."

"Yes," he added, "and your prayer is answered. You are nothing, you don't do anything. For my part I want to be something. I want to be somebody." He said about nine-tenths of the Christians were singing,

"Surely the Captain may depend on me."  
"Yes," said the evangelist, "He may, sure enough. Depend on you—for what? Singing. It takes less religion to sing than to do anything else in God's kingdom, and many a fellow who can sing correctly does not do anything else of account in the universe." It is too soon, of course, to tell what the results will be, but the city is thoroughly stirred, and much opposition is already aroused. They are plowing deep, and it is the prayer and hope of all that a great harvest will follow the good seed they are sowing, in spite of the fact, which is undeniable, that many things which they do and say are to be regretted.

## Correspondence.

## CIRCULAR LETTER TO MINISTERS.

My dear Bro: At the Convention held in this city in Dec. last, in the interest of the U. B. E. Society, it was decided to request all the churches of the Baptist Denomination in New Brunswick, and of the Free Baptist in New Brunswick also, to make a special collection in behalf of the funds of the Seminary. At a meeting of the Directors, held on the 13th inst., I was requested to further this matter at once, as the Institution is in urgent need of funds. Will you please urge a special collection in all churches under your care, on 28th March, for the purpose named. The interest of the Seminary is that of our Denominations and asks for your support. At present nine young men are studying in the Institution, with the ministry in view, and hence are exempt from tuition fees. These fees if paid would amount to about \$450 per year, and while the Seminary is doing this work for the Denominations, surely the churches will be glad by special effort, to thus help the Institution.

Will you carefully think the matter over and use your influence to thus keep forward a great movement.

Please forward amounts of collection to the undersigned at Fredericton, and acknowledgments will be made through the Denominational papers.

Yours fraternally,  
W. G. GAUNCE, Financial Agt.  
March 15th, '86.

## TEXAS LETTER.

Dear Editor.—Since I last wrote you I have received letters from a number of my friends saying they were glad to read the letters from Texas, and some of them ask me to write often for the INTELLIGENCER.

I suppose there are many like myself in one particular, and that is, they love the INTELLIGENCER so much that they think whatever is in it is good. There are many things I would like to write but they would take too much space in your valuable paper, and besides, as you know, I am not a professional newspaper reporter. But in my way I will write a few items from this important part of Texas, that I hope may interest some of your readers.

San Antonio, the metropolis of southern and western Texas, is situated in a valley in Bexar County. It is surrounded by rising ground that the Texans call mountains but which a New Brunswicker would call hills. It has a population of 35,000, and enjoys many of the facilities and luxuries of modern cities, such as street railways, a steam fire department, water works, gas, &c., &c. A railroad is now being constructed to connect it with the Gulf of Mexico at Aransas Pass, which is the nearest point, and where it will have the best harbor on the coast. San Antonio will then be made a port of entry, and a large foreign trade, it is expected, will be opened up to it. The streets are crooked and narrow in conformity with the old Spanish plan of the city. Many of the buildings are of ancient design, some of them having been built more than a century and a half ago. The leading "Commerce street" is about twenty-five feet from curb to curb, with sidewalks from three to five feet wide; of the buildings along it some are four stories, but most of them are one or two stories high, built mostly of stone. San Antonio possesses vast quarries of soft, white limestone, which works easily and hardens with age; this is the common building material of the place. The city is intersected by the San Antonio river, a pure and rapid stream, the source of which is only three miles above the city, it is generally believed to originate in three springs which are ostensibly its great fountain head. So crooked is this river that in passing through the corporation limits, a distance of six miles, it consumes nearly fifteen miles of its length. The city has four public squares which they call plazas. Fort Alamo, so famed in the early history of Texas as the grave of her brave pioneers, is situated on the Alamo Plaza near the centre of the town; on the east side of the river, about one mile from here in a north-easterly direction, is Government Hill—which is the military head quarters and barracks; it commands a view not only of the whole city, but also of the surrounding country for miles in every direction. Well, perhaps this is enough of this for now, when I write again I will mention some other points of interest.

I will now write something that will interest all the Christian people who read the paper. We have had meetings for three days, conducted by Messrs. Moody and Sankey, and the Lord has been blessing the work, making it powerful in the quickening of Christians and the salvation of sinners. The people were hungry for the word of life; the great disadvantage has been in having no building suf-

ficiently large to hold the vast crowds who were anxious to hear. I have never heard the gospel preached with so much power as preached by Mr. Moody; one could say with Paul, "his speech and preaching was not with enticing words of man's wisdom but in demonstration of the spirit and of power." It seems to me that the great secret of his power is the implicit faith and trust he has in God; then he simplifies the gospel instead of mystifying it, as many people have the faculty of doing; he takes his text or subject and preaches from the Bible. I am sure his preaching will have a lasting effect in this city.

We have had a great quantity of rain in the last ten days; it was very unpleasant and it made me almost sick. To-day the sun shines brightly and the air is delightful. I am feeling much better. The rain has done a great deal of good; the fruit trees are in full bloom; all the trees have taken on their summer dress, and every thing seems to say summer has come.

Yours, etc., J. H. ERS.  
San Antonio, Texas,  
March 4, 1886.

## OTTAWA LETTER.

Mr. Editor: It is Sabbath evening. The church bells are, in silvery chimes, calling high and low to the house of prayer. Although many of us are strangers, we are cordially received into any of the churches of the city, where we can worship God "in the beauties of holiness." This, by the way, is a privilege not accorded to the humble at state receptions; to gain admittance there one must have influential friends ere a ticket can be obtained that will pass him into the show, which, when one sees, makes him feel like exclaiming, "vain pomp and glory of the world, I hate ye."

The Free Baptists have no church here, but I met quite a number of them at the Baptist church this morning. The Baptists here have a fine stone edifice, large and beautifully finished and furnished. The membership is quite large. Rev. Mr. McDiarmid is pastor. He is quite a young man; is a clear and forcible speaker, and is very friendly. Some half dozen members of parliament were there this morning, mostly from New Brunswick. Hon. Alexander Mackenzie and wife were there. He is looking quite feeble, and I should judge is nearly through with this world's work and worry.

I was present at the opening of Parliament and saw Mr. Everett make his bow to the speaker, on rising to move the address in reply to the speech from the throne. His voice was clear and strong enough to be heard distinctly to the furthest seat in the gallery; he spoke quite lengthily and very well. The seceder (Mr. Ward) I could not hear, he spoke so low. Hon. Edward Blake followed with a long speech, parts of which were excellent. Sir John followed Mr. Blake, and of course went for him in a lively way. He has a quite strong voice for his years, and much fire.

In looking over the house I noticed that many of the members were bald, and had to think of Bismarck's saying, that "he had great faith in baldheaded men." We noticed that the majority of the cabinet ministers are not bald, and Mr. Blake has an abundance of hair.

I attended the 19th anniversary of the Y. M. C. A. here, and it was an enjoyable affair. Notable speakers from Montreal were present, and a choir of sixty voices added much to the interest and pleasure. Hon. Thomas White was there, and, unexpectedly to him, was called on. He is a fine speaker. He commended the association for the good work being done by its members to retain the innocence of the young men and to aid in developing Christian character; he wished them success. As to his work, he said he was doing what he could to help build up this young country of ours, and, although men differed as to the best way of attaining that end, he believed that we all had sincere desires for the country's prosperity; but, he added, legislate as wisely as we may we should ever bear in mind that "Righteousness alone exalteth a nation."

This is a city of festivities; there are theatres, skating rinks, racing and balls, &c., &c., without limit; noted lecturers also call here, and we hope soon to have the pleasure of the presence of the Rev. Joseph McLeod. Good and evil influences are hard at work here; the devil is doing his worst, and his emissaries are crafty chaps. Ottawa is not a compact city, although it has fine buildings, public and private; going out from it one thinks he is long in reaching the country, and a countryman coming in for the first time would think he was long in reaching the city. I have seen but one drunken man since I came here, which was on the 7th, but I have not been much in what they call lower town, which is mostly French. I fear that I have intruded on your patience. More anon.  
B.