

Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST.—Peter

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WHOLE No. 1765

THE INTELLIGENCER
Bears Hearty Greeting to all its readers, wishing them
A Merry Christmas.

NOTES AND COMMENTS.

BURIAL REFORM. An Association has been formed in New York by Episcopal Ministers, the object of which is to reform the ostentatious display at funerals and reduce the cost of them. There is great need of reform in these things.

—Too HIGH. A man, speaking in one of Moody's Meetings and talking a good deal of himself, said, "I have been for five years on the Mount of Transfiguration." "How many souls did you lead to Christ last year?" was the sharp question that came from Mr. Moody in an instant. "Well, I don't know," was the astonished reply. "Have you saved any?" persisted Mr. Moody. "I don't know that I have," answered the man. "Well, we don't want that kind of mountaintop experience. When a man gets so high that he can't stoop down and save poor sinners, there is something wrong."

—PROPERTY OWNERS. It is said that much of the West Property in Washington is owned by colored men. They bought the lands when they were cheap and after the city changed its direction they held on to them. Now on almost any of the fashionable streets of Washington you may see the cabin of a negro laborer bumping up against the mansion of a millionaire statesman, and a curious thing about it is that the laborer is not any more anxious to sell land than the statesman is his. Colored men who make less than a dollar a day, own lands here worth one, two, three and four dollars a square foot, and the colored people of Washington have churches costing from five to fifty thousand dollars apiece scattered throughout the most fashionable parts of the city.

—SOCIALISM. The following incident very well illustrates socialism. At a meeting of a London Socialistic Society, the President was asked, "Suppose a man engages in manufacturing, pays his hands wages with which they are satisfied, and at the end of ten years has made £5,000, does this money belong to the workmen?" With the evident approval of every member present, the President answered, "Yes." The questioner then asked, "Suppose he has lost £5,000, ought the workmen to make this loss good?" With equal approval from the members, the President answered, "No." We presume all will agree that this at least is Socialism.

—WASTED MONEY. The London Municipal Reform League has issued a manifesto in which it is shown that every year the greater part of £10,000 of public money is absorbed by the Lord Mayor's show. It is also charged that the city guilds apply to private purposes more than half a million sterling a year which ought to be used for public works, for free libraries, for education, &c.

—FANATICS. The Christian Advocate tells that in New York one day last week, a number of Spiritualists took the body of a man who died on Monday to the house of the chief medium, and at eight o'clock two women and a man made passes over the body, and asked it questions upon all manners of subjects, but were unable "to make the corpse as responsive as a kitchen table or dining-room chair," and finally gave up their ghastly experiment. Superstition and fanaticism are twin sisters, and when they have reached a certain point nothing is grim enough or ghastly enough to check them.

BIOGRAPHICAL SKETCHES.

No. V.

REV. KINSMAN R. DAVIS.

The sketches already furnished, have respect to some of the more settled Free Baptist ministers. A transient but well remembered visitor is Elder K. R. Davis, and without a notice of his work in Yarmouth Co. our record of origins would be incomplete indeed.

Piloted by Rev. A. McGray and accompanied by his brother Isaac, Kinsman Davis came to Beaver River in 1841. At that time a

sprinkling of open communion Arminian Baptist enjoyed the freedom of their convictions in that part of the country, resisting all attempts to incorporate them in churches where memberships would imply an abandonment of their cherished though unpopular faith.

Davis brought for their advantage superior organizing skill, a spirit of holy endeavor in christian work and a knowledge of new forms of effort in reaching the unconverted. He was then twenty four years of age, but far older than his brethren in acquaintance with the methods of modern evangelism, as enquiry meetings, invitations to rise for prayer and so on, all of which were denounced by the severely orthodox and slow as "man's work, and not of God."

Very soon Joseph Sollows and an older convert were baptized and received the right hand of fellowship on behalf of a F. W. B. church in the United States. From this new departure the work went on. Entering into the labors of Harris Harding who had been the pastor of these people before 1827. Of Asa McGray and Charles Knowles who had ministered to their spiritual needs, after that, young Davis watered their sowing and looked upon the ripening harvest.

While preaching from the text "Grieve not the Holy Spirit," and relating a story in point it is said that four of his hearers sprang to their feet under the conviction of sin. Three or four more fell upon their knees, and such a wave of power broke upon the people as had been before unknown among them. While he invited penitents to the altar for prayers some began to rejoice and seven or eight boldly professed conversion that night; and the larger part of them were right out of Baptist families. Seventeen were baptized and the question arose what to do with these converts? They did not want other fellowship than that of their spiritual birth place; they must not be left in the world. Again he gave the hand of fellowship for a F. W. B. church in United States. Eben Corning and Josiah Porter and Squire O'Brien, former converts now joined their fellows in Christ, and independent organization took place.

One phrase of the preaching of Elder Davis is very interesting in its relation to the work he accomplished; viz. its controversial character. To this doctrinal preaching he had been sufficiently provoked and dwelt upon a free salvation with effects disastrous to the logic, and the hopes of his opponents. Having been challenged to reply in an attack that had been made upon him, he sandwiched an appointment between that of Rev. Mr. Rideout in the morning and the service of Elder Knowles in the afternoon, asking the people to remain, which they did; and Elder Knowles was so pleased with the new gift that he made way for the young man in the afternoon.

These doctrinal bouts preceded the outbreak of the reformation. His stay in Nova Scotia was for a few months only. Elders Mark Atwood and Henderson came over afterwards under the direction of the F. W. B. Mission Board in Maine and the numbers of the church were greatly increased.

Connected with the growth of Beaver River Church may be mentioned here the ordination of Rev. John Jenkins who was converted under Davis and afterwards organized a church at Petite Riviere Lunenburg Co. where he labored several years, but is now in the United States, also, the licensure of Bro Zephaniah Porter who preached on Cape Island; the ministry of Elder Thomas Brady, an Irish cabinet maker who left his native Island on account of religious persecution; he was a number of years at Beaver River. The work of Elder Charles Oram was affective for good on the same foundation. I must here express my grateful obligation for help in this work to Bro. Daniel B. Porter, who, in his "education in the experience of Christ" enjoys the means of grace to day for the acquisition of which he was in common with the fathers named, a faithful toiler. Concerning Elder Davis we have had assurances of his welfare in a recent visit from the western States where he still lives.

E CROWELL

The buyer of a large Cincinnati tobacco house, who is paid \$10,000 a year to know good tobacco when he sees it, neither smokes or chews.

The Salvation Army in India.

The Rev. George Bowen of Bombay, most saintly and experienced of American missionaries in India, comments on the proceedings of the ex-Panjab civilian Mr. Tucker, who, having received £6,000 from one donor, had landed in Bombay with fifty recruits, chiefly "lassies," for the Tamil people of the South.

"Mr. Tucker expressed the opinion that since the days of St. Paul there had been no such body of missionaries. The men were dressed in scarlet jerseys, white frocks, and turbans, were barefoot, had marks on their foreheads, and their heads were shaven, leaving the turf behind. The sisters were dressed in scarlet jackets and the *chador*, and were *chausses au naturel*."

"When the Salvation Army arrived here five years ago, we were much in hope that God would teach us some better way of carrying forward the work than we had pursued, and we gave them sympathy and co-operation. By degrees, as our readers are aware, our confidence in this movement became shaken. They seemed to us to make more of the Salvation Army than of the Word of God, departing from the latter when the convenience or exigencies of their system required it. Their system demanded immediate success, and when this was not forthcoming there must be the semblance of it in extraordinary reports of insignificant events. Under the solicitation of pleasing young ladies, now and then, natives would come forward and be prayed with and asked if they had found peace, and then be proclaimed as undoubted converts, though they might never be heard of again as converts. Let any one call to mind the grand reports of successes wired abroad in those days, and then ask, Where are now the evidences of those successes? How explain the fact that at this great demonstration on Monday night the natives in the house might almost be counted on the fingers? A few of those who were brought out in the Salvation Army meeting have joined other missions and continued faithful. In Guzarat they entered a Christian village gathered by the labors of the Irish missionaries, and the Salvationists have still a few there who continue with them.

"Why do we refer to these things? Have not some of the rest of us been long years in India without seeing much fruit of our labours? Very true. The reason we say what we have just said is that the Salvationists speak as though all mission work that preceded theirs had been a comparative failure, and insist upon it that their own is the true way, demanding the sympathies and aid of all who truly care for India.

"We have yet to learn of any successful work done by the Salvation Army in places where other missions have not opened the door. Commissioner Tucker has just been telling the good people at home that their methods secure them the confidence of the people in a degree previously unknown. Is it so? Their conformity to Hinduism in dress, in the use of caste marks, in the adoption of the *shendi* or turban, the Hindu religion is often called the *Shendi dharma*—their mendicancy, their noisy music, and their ostentatious self-denial, secure them in the first instance attention, and in some instances converts; but so far as we have observed, a feeling the opposite of confidence sets in after a while. The leader of this new band tells with exultation of 124 recruits for their work from England obtained within a year, a larger number of European agents than any other mission possesses. Well, there ought to be some grand results. We shall be happy indeed if large numbers of natives in the Southern Presidency are brought to the Lord and continue steadfast, through the labours of the Salvationists. But even that will not alter our views of the unsuitableness of their imitation of the Fakir type of Hinduism."

Religious "In Spots."

Some years ago we heard a man who has attained not a little celebrity as a lecturer say in one of his lectures that in answer to a question as to whether or not he was sanctified he responded that he "was sanctified just in spots." Doubtless he revealed a real fact by this quaint statement. There is too much tendency to be religious just in spots.

There is too much disposition among men to spasmodic piety.

They are religious under certain circumstances, and more religious under others, and extremely religious under still different circumstances. And this is not hypocrisy. They are doing and living the best they have yet attained to in the Christian life. They are religious, but just in spots.

There are not a few who at certain times become aroused and throw themselves into religious channels of thinking and acting with great energy and force. By and by they relax again into indifference. They made a religious exertion and had success, and then laid the matter by as a circumstance for future contemplation. They set themselves in the future for another season of victory. Dr. Parker says, "Life is not to be a system of scheming managing, arranging, balancing, outwitting those who are half blind, outrunning those who are cripples or unable to run. Life is a religion, a consecration, a spiritual sacrifice, a continual living in the sight and fear and love of God. Foolish are the men who want to be right in particular instances, who desire above all things not to be outwitted on set occasions." God must so take hold of a man as to make him right everywhere and at all times. It is not enough to be right at one time or a few times or in one thing. We may be so intensely right in one thing as to be wrong thereby at half a dozen other points of character—religious, intensely so, but only in spots.

Christianity proposes a renewal of the whole nature and character of the man, and their being so placed under the power of God that the constant trend and plan of that life will be divine. It promises such a bestowment of the mind and love and spirit of Christ as that the whole life, in every event, under every circumstance at all times will be the same unfolding of a holy and divine principle and source of action from within. No man can turn a corner on God. No man can neglect the spiritual sources of a holy character, and yet hope to catch the favor of fortune in circumstances of religious living. No man can win the awful battle of life by merely going out on dress-parade. No man can rise from the lowest average plane of life in a moment to the exalted station of a saint by some shrewdness or application of his own powers. It is better to be religious in spots than not at all; but God's way is to be Christ's all over—through and through—a new creature in Christ Jesus.—*Rel. Telescope.*

Some Facts And Warnings.

Rev. D. J. Macdonnell preached before St. Andrew's Society, Toronto, a remarkably spirited sermon. He says:

It might be profitable were I to spend the time at my disposal this evening in dwelling at large upon the record of the "great things" God did for Scotland "in the days of old," in telling how God's right hand and God's arm and the light of God's countenance saved her from her adversaries and put to shame them that hated her, in speaking of the great men who were raised up to fight her battles and write her ballads and make her laws; in recalling with thankfulness the devout observance—sometimes over rigid—of the Scottish Sabbath, and the reverent study of the Bible in Scottish homes and schools, not forgetting even the drill in the Shorter Catechism, which to some mercurial natures was rather severe, but which laid the foundation of a thorough and comprehensive acquaintance with God's truth such as we rarely find nowadays with all our improved methods of Bible study.

He then goes on to show the need of a godly homelife such as was often exemplified in Scotland. Here and now there are alarming symptoms that need to be watched. The root of the civil and religious life of the nation are in the home. Having dealt with this subject he called attention to the persistent claim of the "Church of Rome to exercise a control over civil affairs, and to interfere with civil rights in a way that threatens to destroy liberty, and to make it impossible for free men to live in Canada."

We boast of our freedom; are we free? We celebrate the glorious deeds of our fathers, who fought against tyranny, civil and ecclesiastical. Are we, while building their sepulchres, bowing down to a tyranny which they as free men would have died rather than endure? He sees signs of aggression on

every side. Archbishops and bishops proclaim the sacred duty of intolerance, and boldly assert that Protestantism has no rights, is not a religion—is the embodiment of error and irreligion. The Jesuits braad free speech as a crime.

He calls attention to the fact that while Protestant ministers pay tax on their income the Roman Catholic ecclesiastics are exempt, and adds:

I beg to announce that unless there is a change in this matter I do not intend to pay my taxes next year, and I will advise all my brethren in the Protestant ministry to do likewise. This will perhaps bring the matter to a head. Of course I am aware that there are means of securing that taxes shall be paid; very good, there will at least be a grain of satisfaction in having bailiffs enter the houses of all the Protestant ministers a year hence.

He further notes the fact that the Queen's health was not drunk at the Toronto banquet to Cardinal Taschereau, because forsooth they could not decide who should have precedence the Queen or the Pope!

The Ontario school law has been tampered with in favour of Rome. Quebec parishes have been gerrymandered in the interest of the Jesuits. In Quebec the graduates of Protestant Colleges are at a very serious disadvantage in relation to the professions. Cardinal Taschereau and other priests refused to ask their people to abstain from attacking the Salvation Army in Quebec.

An eminent lawyer tells me that the Seminary has law on its side when it refuses to allow the Oka Indians to erect a Protestant place of worship. This action may be legal, but it is intolerant and intolerable in a free country, just as it was intolerable in Scotland that a site should be refused by a landowner to a Free Church congregation.

"Wake up, Protestants! Wake up, sons of freedom-loving Scotland—whether Protestants or Roman Catholics! Your brothers are appealing to you for help, for very life! You sing—

"Who would be a traitor-knave?
Who would fill a coward's grave?
Who sae base as be a slave?
Let him turn and flee!

"Then be not traitors, or cowards, or slaves. Say not helplessly, 'What can we do? The Roman Catholics hold the balance of power. Both parties must cajole them so as to secure the corporate vote.'"

"What can we do? Let all the St. Andrew's societies in the Dominion prepare humble petitions to her Majesty the Queen, asking her and her Parliament to remedy the wrongs inflicted on us by a policy well-meant by Britain when adopted but fatal to our freedom and by which an incubus has been laid upon us which no Roman Catholic country has been able to bear.

"It is recorded of St. Andrew that, being one of the two disciples of John the Baptist who were first called to follow Jesus, he immediately found "his own brother"—the rash, headstrong, impetuous Simon—and "brought him unto Jesus." That was the beginning of new life and love, new joy and freedom to Simon Peter. Sons of St. Andrew! the greatest service you can render to any brother is to bring him to Jesus, the source of light and life, whose service is perfect freedom, who satisfies the deepest longings of men as no other can do. Nay, not only to Sons of St. Andrew, but to every man, woman and child that has found the Messiah, would I say: "Bring your brother, your sister, your friend, your neighbour, the stranger, the outcast, the fallen, any or all of them to Jesus, that they may learn of Him to know and love God, and to love their neighbours, and to love their country, and to love the world, which 'the only begotten Son' came to save. Others may call themselves 'Jesuits,' taking the name of Jesus and yet trampling on the very principles for which He laid down His life; be you the true followers of Jesus!"

These sentences have the ring of truest metal. It is quite time that Ontario Protestants were roused to the facts of the situation.—*Pres. Witness.*

The Emperor and Empress of Brazil are going to visit Palestine. She goes purely in the spirit of a pious pilgrim. He is inspired by a mixture of religious and scientific motives.

Concerning Women.

The U. S. Patent Office records show that 1,935 inventions have been granted to women.

The Royal University of Ireland lately conferred the degree of Master of Arts on five young ladies.

Miss Ellers, M. D., who is physician to the Queen of Corea at a salary of \$18,000 a year, has married Rev. D. A. Bunker.

Kara Fatma, the brave woman warrior now staying at Constantinople, receives from the Ottoman Government a monthly pension of 5,000 piastres, for her valiant services in the Crimean war.

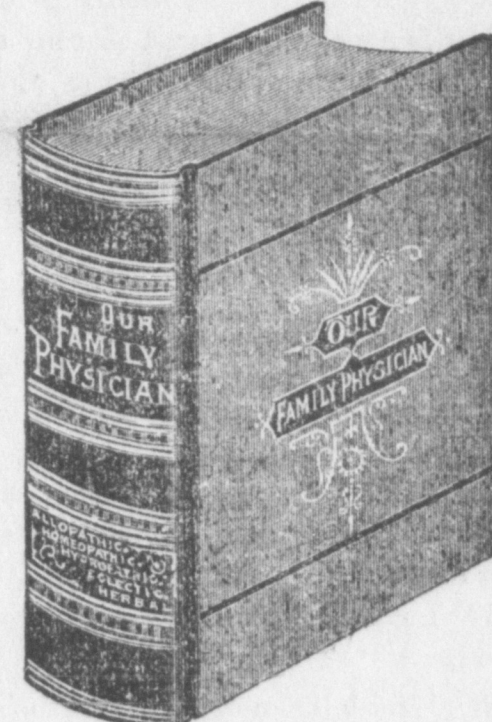
Mrs. Baldy, formerly of California, is about to establish a colony of silk culturists in Maryland. It will consist of 100 acres of land divided among ten colonists. The culture of grapes will be added.

Miss Mary L. Seymour, who has a large type-writing and stenographic establishment in New York, says that women make better typewriters than men, and quite as good stenographers. She thinks there are at least one thousand women stenographers and typewriters in New York, the best of whom earn from fifteen to thirty dollars a week. One young woman who graduated from Miss Seymour's office, is now earning \$2,500 a year with a law firm; but her case is exceptional.

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