

## TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

Terms: \$1.50 a year, in advance.

If not paid in advance the price is \$2.00 a year.

New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed he should give first the address to which it is now sent, and then that to which he wishes it sent.

THE DATE following the subscriber's name on the address label shows the time to which his subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time inquiry by card or letter should be sent to us.

WHEN IT IS DESIRED to discontinue the INTELLIGENCER, it is necessary to pay what- ever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

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. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

## Religious Intelligencer.

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

WEDNESDAY, JUNE 1, 1887.

—THE TWENTY-FOURTH. The Queen's birthday was, as always, observed as a holiday, and duly celebrated.

THE QUEEN. The health of the Queen is not at all good. According to reports, she cannot stand any fatigue, has lost most of the nerve for which she has always been remarkable, and has a decided aversion to public appearances.

—RESIGNED. Governor Masson of Quebec has resigned on account of poor health. There is much speculation as to who will succeed him. The appointment will not likely be made before the close of the session of Parliament.

—THE CROWN PRINCE.—There has been uneasiness about the Crown Prince of Germany, who has some throat trouble. A London physician has performed an operation, and it is now stated that there is no cause to fear serious results.

—NON-INTERCOURSE. It is intimated that the President of the United States has no intention at present of enforcing the non-intercourse-with-Canada law. Some of his people would like him to do it, and as many or more want him not to, and Canada doesn't care what he does.

—A HARD TIME. They have had a hard time in France to form a Cabinet. That changes are so frequent may be one reason why nobody wants to have anything to do with the Government of the country. In the years of the republic there have been about a score of changes, more than one a year.

—THANK YOU. The week ended with this issue brought us a large number of new names, thanks to the friends of the paper who are so actively interesting themselves to increase its circulation. We are expecting to hear from many others. An effort all along the line this month will, we are sure, secure a large number more. Please make the effort.

—THE CITY COUNCIL. An "order in Council" of the Dominion Government says that all fines for violation of the C. T. Act shall be used for the purposes of the act. The City Council at its last meeting negatived a resolution, moved by Alderman Gaudin, to keep the fines in a separate fund to be used only as the "order in Council" specifies. The majority of the Council claim that the fines should go into the General fund for the administration of justice. This, we believe, is a misappropriation of the funds. There is generally a way to make even civic authorities do right, and that way will probably be found in this case.

—A CORDIAL RECEPTION. The Governor General was given a very warm and enthusiastic reception on his return to Ottawa the other day. Ordinarily he comes and goes without much notice being taken of his movements; but on this occasion the people were anxious to show their disapproval of the O'Brien crusade against him, and they did it by a demonstration of welcome.

—AN M. P. DEAD. Mr. Campbell, M. P. for Digby Co., died very suddenly on Thursday. He was returning to Ottawa from Toronto, and was found dead in his berth in the sleeping car in the morning. He had been troubled a good deal all the session with heart-disease, and of this he probably died. He was about forty years old. This was his first session in Parliament.

Three members have died since the elections, two of them since the session began and while in attendance, and one has been sent to a Lunatic Asylum.

—CONSTITUTIONAL. Some very good people are narrow, so narrow that they form uncharitable judgment of everyone who does not adopt and shout their Shibboleth. This narrowness is not chargeable to their religion, nor always, fairly, to lack of religion. It is a constitutional defect which asserts itself in spite of their religion. Such people need and deserve to be thought of and treated charitably. "Charity suffereth long and is kind."

—MOODY'S BIBLE SCHOOL. The Bible School conducted by Mr. Moody last summer was such a success that it is expected there will be a much larger attendance this year; there is likely to be not less than five hundred students; representing all parts of the country. It is to be held at Northfield, Mass., commencing July 3rd and continuing two weeks. Among those who are announced to be present and take part in the work of the school is Rev. Mark Guy Pearse of London.

—DETAINED. Mr. Thos. McLellan, President of the bankrupt Maritime Bank, was arrested last Wednesday and taken to jail. The news of the arrest caused a flutter, and everybody wondered what discovery the Liquidators had made that required the arrest. It soon became known that the arrest was not on a criminal charge. He had intimated that he was going to the States for a few weeks; the liquidators want him near, so that when they require to examine him as to the Bank's affairs he can be had. Hence his arrest on an order from the Chief Justice for his detention. He remained in jail till Friday, when he was removed to his residence where he is under surveillance.

—WHY THE DIFFERENCE? Two weeks ago we called attention to the extraordinary cost of "medicine" for the use of the Infantry School in this city. We have not yet heard any explanation of it, though we think it is such a thing as ought to be explained.

There are two other Infantry Schools, one in Quebec and one in Ontario. In the Quebec School the medicine cost \$251.73, and in the Ontario School \$22.15. In the Quebec Cavalry School medicine is charged at \$115.00, and in the Winnipeg Mounted Infantry School \$208.10. These are poor figures along side the \$789.40 of the Fredericton School. Is the School here so much more sickly than the others? or have the other schools made the mistake of failing to rise to their privilege in the "medicine" line?

The Militia Department would do well to ask for the items of the Fredericton school's bill.

—GREAT "BENEFITS." A funny bit of literature, prepared by some devout believer in mechanical apostolical succession, was recently circulated among the workmen of an English town. It states that the laying on of hands in Confirmation by Bishops is one of the means by which God's gift of the Holy Ghost is imparted. "Whenever an unconfirmed person," we are told, "falls into affliction, he has reason to believe that it is a reminder from the Lord Jesus that he has neglected the duty of seeking for a special gift of the Holy Spirit through the laying on of the Bishop's hands." But do none of those that have been "confirmed" fall into affliction? And, if so, what does the affliction mean then? Furthermore, we are informed, that if we "sincerely follow the example of the early Christians and are confirmed by the Bishops we shall obtain the blessings granted in Confirmation." But we are also told that by Confirmation the early Christians "received the gift of the Holy Spirit enabling them to prophesy or preach."

Will those to whom this wonderfully enlightening leaflet was addressed be fitted by confirmation "to prophesy or preach?" Will the Bishop and his clergy open their pulpits to them for that purpose? The only thing Confirmation is likely to do for those who think a Bishop carries the Holy Ghost in the hollow of his hand is to "confirm" them in their stupidity.

## Concerning Salaries.

A very few ministers receive large salaries. Amongst our neighbours a score, perhaps, pastors of wealthy congregations, are very liberally paid. Next to them is a considerable class

who receive what enables them to live comfortably, give their children good education and a fair start in life, and to make some provision for their own old age or sickness. But the large majority is made up of those who get a bare living and those who get much less than a decent and comfortable subsistence. In our own country there are no really large salaries paid, though there are a few pastors who are very well provided for. Many receive just enough to enable them to make ends meet if they exercise the most careful economy; while as many more receive the merest pittance, and have either to live in great poverty or resort to work or trade of some kind to supplement the meagre salaries received from the churches they serve. Some churches pay all they can, but more churches do not pay nearly as much as they are able. Not the ministers alone suffer from insufficient support, but the Churches suffer the loss of the blessing that comes of understanding and doing the service of "honouring the Lord with their substance," and suitably providing for those who minister to them in holy things. There has, we believe, in late years, been a marked improvement in this, but there is yet a lamentable lack, making necessary much and faithful teaching.

Some preachers suffer not only from insufficient salary promised, but often from non-payment of a portion of even that, small as it may be. There are few ministers of many years service who have not suffered the loss of more or less of the support pledged them. Some ministers, now well on in years, who laboured hard with their hands to support their families while they did faithful and efficient service in the churches, could make out quite formidable accounts of sums promised but not paid by churches with which they have laboured. Could they have these sums now, they might be saved many of the perplexities that crowd their declining years.

There are, we have no doubt, pastors to-day, in almost every denomination, who are burdened and perplexed because of the carelessness or dishonesty of those upon whose pledges of support they have depended. They have contracted bills of various kinds, expecting to be able to meet them promptly with the salary promised them. But the salary payments are not promptly made, and some portions are not likely to be paid at all. The minister is embarrassed; his creditors become impatient; it is whispered about that he is very poor pay, and, perhaps, not quite as honest as he should be; some of his church members, even, complain that he allows himself to get in debt, and perhaps suggest that his usefulness is destroyed by his carelessness in business. They do not stop to think that his troubles are altogether the result of confidence in promises that he had a right to expect would be faithfully kept, but which have been disregarded. When we have, as on different occasions, heard people complain of the carelessness of ministers in meeting business engagements, we have invariably asked at once whether the church had promptly met its engagement with him. And when, as often, it has been answered, "well, no, not altogether, there is something yet due," we have sought to impress the fact that the delinquent church is the responsible party.

The neglect of churches to promptly pay their bills is due, in part, to lack of business methods. The affairs of the church should be conducted in a business-like and careful way. Contributions should be collected as regularly, and payments made with as much promptness as those of the business man whose paper will be dishonoured if he neglects to provide for it. Better business methods would improve many churches. Some are lean spiritually, chiefly because of bad business methods.

In the case of individuals who promise support to the pastor and then neglect or decline to pay, an improved conscience is the chief need. It is not honourable to promise, and then pay only a part or none at all, no more honourable than a similar repudiation of the grocer's account. It is, perhaps, a little safer in one way—the ministers will bear the wrong as patiently as possible, while the grocer will invoke the aid of the law to do what the debtor's conscience would not do. A Christian's word ought to be as good as his bond, and if it is not there is a lamentable lack of real honesty in the man, and he is a Christian only in name.

## Confirming the Converts.

There are too many who seem to think that the work of the Church is accomplished when the conversion

of a soul has been secured. This happy result is only the beginning of the divine life in them, and the young convert needs sympathy, counsel and help, far more than at any other period of his life. It is a common blunder for him to expect the warm glow of his love to God to continue and to think that his interest in religious things will remain unabated. He is soon rudely deceived. His association with the world is necessarily more frequent than it is with godly people, and almost unconsciously to himself he drifts with the tide, and awakes after a while to the fact that the world, the flesh and the devil have been busy all the time he has been unconscious of evil. Indeed, he may find occasions of difficulty in the lives of some of the older members of the Church, who seem to have forgotten their vows, and to indulge in very questionable practices. Only the greatest watchfulness and diligence with prayer and faith will enable them to escape the snares laid for their feet. And then he must learn to divorce his sensibilities from any control of his life, and to act from principle altogether. This is very important, for while joyous emotions are pleasant and not to be despised, they cannot in the nature of things be constant, and if the young convert relies on these he will soon be as "unstable as water," and will not excel. There is sure to be a reaction from the tension of conversion, and we have often found persons who began to doubt their relation to God because they had lost those delightful frames and feelings which came with conversion. Such persons need great care; and encouragement to persevere. They must be taught to go forward with or without a desirable state of feeling, and to do their duty without regard to it. Religious biography will be valuable, since it will show that the experiences they deplore are quite common and really have a large educational value since they teach dependence on God alone. And it is important that the young members be formed into classes and bands, and that they be given some portion of the work of the Church. Aside from the value of such service to them, they will be in training to take the places of those who must soon be transferred from the Church militant to the Church triumphant. A succession, quite as apostolic, should be preserved in the Church, and this should be determined by personal fitness, rather than by individual preference, and while their ordination to the work may not be with prelatical hands, they will do as well as those who claim miraculous current of grace and authority. Look well after the young converts. They are the hope of the Church.

## Warming, Ventilation and Sanitation of the New Seminary Building.

The Directors of the N. B. Union Baptist Seminary have decided to introduce into the new building in course of erection at Saint Martins the Smead System of Warming and Ventilation. This decision has been reached after a careful study of the various systems at present in vogue, and because of the preponderating advantages which this system secures over every other.

As this is the first occasion on which the Smead System of warming and ventilating buildings has been introduced into the Maritime Provinces, it has been thought desirable that the committee should prepare a statement and publish it in each of the Baptist denominational organs, setting forth for the information of those who contemplate sending their youth to this institution of learning, the principles upon which this system is based and the methods by which they are carried into practical effect.

Air is a substance, occupying space and having definite weight. These are affected by temperature and density. At 70 degrees of temperature the air in a building containing, say, 144,000 cubic feet, would weigh 10,818 pounds. If, to secure proper ventilation it should be necessary to change the air in such a building six times in an hour, then 65,000 pounds, or thirty-two and a half tons' weight of air must be brought into it at the basement, and lifted, it may be sixty feet, to pass off at the roof, every hour. Nature has provided the power by which this immense weight may be thus lifted.

For, at zero, one pound of air occupies 11.66 cubic feet of space; but warm it to 70 degrees of temperature—the barometric pressure being the same throughout—and its volume will be increased to 13.32 cubic feet. Here we have over 14 per. cent of increase in volume or pressure as the air is confined within an elastic or non-elastic envelope or covering. To create the heat necessary to secure this increase about 90 per. cent of the fuel used must go into the air, making an extremely active force which communicates itself to everything with which it comes in contact of a lower

temperature, until it has exhausted itself and produced equality of temperature. It is thus shown that by warming the air as it comes into a building, we are able to lift it up or push it out of the way, and with sufficient force of current to ventilate as well as warm, provided we control its direction.

But more than this, Nature's method of sanitation, or deodorizing and cleansing decaying matter is by heating the particles and driving out the noxious gasses so that the ozone in the atmosphere can perform its appointed function of purification upon them.

These processes of warming, ventilation and sanitation form the desideratum for all buildings, whether public or private. Unfortunately until the perfecting of the Smead System, the idea of combining these natural principles seem never to have entered the minds of those who have had in charge the construction of our buildings; but the builder, the stove or furnace man, and the plumber have each run on his line of business, giving us manifold appliances and costly mechanism, but no system by which the health and comfort of our people may be equally conserved.

The Smead system combines and utilizes all the forces of nature to which reference has been made, controlling each, and producing plenty of pure, warm air, at the least possible expenditure of fuel, and using the same air, after it has done its double duty of heating and ventilation, to dry up and carry off from the W. C. vaults the noxious gasses which are inseparable from the best closet appliances of the day. To secure all this, there is provided (1) a brick chamber into which pure, cold air is brought from without. This passes direct to (2) as many furnaces as may be required to warm sufficient air to keep every room flooded and at the desired temperature. The furnaces are constructed on the same principle as a locomotive boiler, (the best known apparatus for rapidly heating water), only that the tubes are filled with air instead of water. The heated air passes into (3) a brick shaft, or flue, (open also to a direct current of pure cold air) which communicates with the rooms by means of (4) large register openings in the side walls near the floor. In this flue is placed (5) a damper, which can be so regulated from the room as to allow all the current to be warm, or cold, or at any stage between the two, but cannot be placed in any position by which the ventilation is interrupted. The rooms being flooded with air at any desired temperature the vitiated or devalitized current passes swiftly off through (6) numerous small registers in the partitions close to the floor, thence under the floor between the joists to (7) another shaft terminating in (8) a foul air gathering room in the basement, between which and (9) the main ventilating shaft, which is carried far above the roof, are placed (10) the W. C. vault. Through these current passes at a rapid rate drying up the moisture and carrying off all poisonous vapors and gasses. To facilitate the current of air in Summer (11) a small stove is placed in the main shaft.

In this manner, briefly stated, are the forces of nature made to take the place of mechanical appliances and to give the most satisfactory results at the lowest possible expenditure of money.

The Directors of the seminary have decided to ask the children of our Sunday Schools to contribute the funds needed for this important work, and have appointed the Rev. W. J. Stewart and the Rev. J. T. Parsons respectively to correspond with Superintendents all over the province, so that the full amount may be collected and paid over as soon as the work is finished. They purpose to issue a nicely printed card certificate with a fine lithography of the building thereon which may be detached and framed, or framed as a whole. The certificate will state that the holder, whose name is inserted in the blank, is a contributor to the extent of TEN CENTS to the Seminary Warming and Ventilating apparatus.

The system and the plan are alike simple and perfect, and the Directors trust by the blessing of God they will be alike successful.

J. M.

Saint John, May 24th, 1887.

## Resignation and Resolution.

The following are self-explanatory: To the Elders of the First Independent Church of Philadelphia (un-denominational):

Dear Brother, having been called to this change to make trial of it for the term of four months, with a view to permanent settlement if I concluded after such trial that it could be made a success; that time having now expired, I have become convinced that I should not be able to make it a success as now constituted, located and maintained; and whereas my wife is in very poor health and has written for me to return home with as little delay as possible, I therefore, place in your hands my resignation of this charge to take effect on the 26th inst. In this con-

nection permit to express my high appreciation of the deep sympathy, hearty co-operation and generous support extended toward me during my sojourn among you, by the leading and interested members of this church and congregation.

Praying that God's blessing may remain upon you and yours.

I am, your Bro. in Christ.

WM. DOWNEY.

Phila., April, 25th 1887.

Resolution by the members of the First Independent church [un-denominational] of Philadelphia, upon the Resignation of the Rev. William Downey as Pastor.

Whereas the Rev. William Downey, pastor of the First Independent church [un-denominational] of Philadelphia, owing to the illness of his wife in the province of New Brunswick, Canada, which requires his immediate presence there, and other causes which he deems sufficient has tendered his resignation as pastor of said church to take effect the 26th instant; be it therefore

Resolved, by us, the membership of said church, first, that we pray for the speedy restoration to health of the pastor's beloved wife; second, that we wish Pastor Downey God-speed in his long journey home, and in the future labors of life; third, that we value his ministry as honest, and his preaching of the Gospel of Christ as faithful and true, inspired by the wisdom of the Spirit, tempering justice with mercy, and abounding in the love of Christ; and fourth, that a copy of this resolution, signed by the church clerk, be given to the Rev. William Downey.

A. E. STOCKWELL,

Church Clerk.

Philadelphia, April 25th, 1887.

Bro. Downey is now at home in Southampton. Mrs. D. is some better, but still far from well. He intends to remain at home most of the time till Conference, preaching in the first and third Sabbaths in each month.

## GENERAL RELIGIOUS NEWS.

It is estimated that as many as 1,500 Jews leave the synagogue for the Church of Christ every year.

Of the 315,000,000 of British subjects, no less than 195,000,000 are pagans, and 60,000,000 are Mohammedans.

—Nine young Norwegian missionaries who have been studying at the mission school at Stavanger for six years, and also having medical training, are about to leave for fields in Africa and Madagascar.

—Bishop Taylor has made an appeal for aid in establishing self-supporting missions across the African Continent. His plan is to found industrial schools and chapels, where the natives may learn agriculture and useful pursuits, in addition to the Gospel instructions given by the missionaries. He says that the stations already founded are successful even beyond his expectation, with the limited means at his command.

—Mr. Moody has secured a site in Cleveland for his training school on the corner of Ohio and St. Clair Streets, north side. This is in addition to previous gifts of \$250,000 for the school. Several annual subscriptions of \$600 for the support of Christian women as visitors in different sections of the city have also been obtained. When fifty of these subscriptions have been obtained the Evangelistic Society will be well established.

—Reference was made some time since to the excellent effect produced by Delitzsch's Hebrew translation of the New Testament as a missionary agency. It has now found its way to the Jews of Siberia, and has seemingly entered there also on its mission conquering and to conquer, as it has done in the eastern provinces of European Russia, where no less than 30,000 copies of the work have been scattered among the Jewish people. The Jews of Siberia are reading the translation with avidity and a movement has been inaugurated among them that much resembles that in Kischineff, in Bessarabia. These Jews are but little acquainted with the Talmud, and are, for this reason, thought to be more open to Gospel influence. The Testaments are sold and distributed from the city of Tomsk.

—ANOTHER.—The N. Y. Advocate tells that a negro professed "Messiah" and "Faith Healer" has appeared in Florida. He is said to be named "Yellow Stone Kit." "Is a man of slender build, dark swarthy features, piercing black eyes, dresses very peculiarly, fairly blazing with genuine diamonds." He has appeared in various parts of Florida and Georgia, and it is said—though this is too much to believe—that he carried away \$23,000 from Key West. This was given to him because of his success in giving sight to the blind and curing the lame and sick. In one place an attempt was made to assassinate him, and he was severely injured. Like other humbugs of the kind he will have a run.