

# Religious Intelligencer.

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

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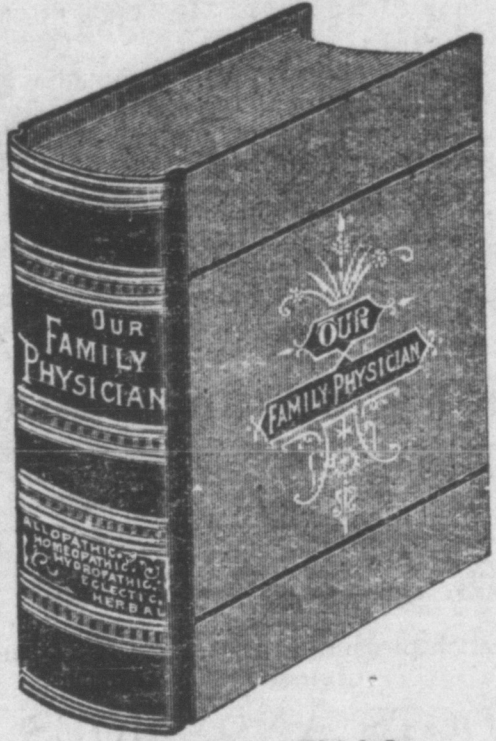
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## The 'Intelligencer's'

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See full announcement of terms on page eight.

#### NOTES AND COMMENTS.

—MOULDING (!) OPINION. A good deal is said about "Moulding public opinion" by the political press. This is the way a humourous writer describes what is done by some of these self-styled moulders of opinion:

"Able Editor—I fear our side have lost. Write an editorial charging the opposition with the most flagrant and shameless frauds on the ballot-box. Assistant—I guess you have not seen the latest despatches. Able Editor—What do they say? Assistant—They indicate that our side have won. Able Editor—Hello! Well, write an editorial congratulating the present law, election frauds are impossible."

And there is about as much fact as fun in what he says.

—INDUSTRIAL HOMES. Dr. Barnardo, who has sent a large number of boys and girls from England to Canada, says that of nearly 3000 sent out only 19 have not done well. He says that when in Canada lately he secured 7,400 acres of the fairest land of Manitoba for industrial homes, where the colony of Victoria Regina will be founded. A house, to accommodate eighty lads, is being erected. Next year he intends to send out a labor house-gang of boys over seventeen.

—NOT THE LORD'S MONEY. All have heard the story of the boy who having two five cent pieces given him, one for his own use and the other for the missionary collection, lost one of them, and when asked which he lost promptly replied "the Missionary one." A better story is that told of a gentleman who had subscribed \$5,000 toward the payment of a debt which was burdening and imperiling the Church of which he was an elder. Soon afterwards the business house of the firm in which he was a partner was burned. His share of the loss was estimated at \$5,000, but he cheerfully said, "That was not the five thousand which I've promised to the Church, but that with which I hoped to build me a house." So he and his family contentedly remained in a plain hired house.

—THE PROPORTION. There are, according to statistics recently furnished, 412,000,000 people in Christian lands, while there are 1,000,000,000 in heathen lands who never yet have heard of the blessed Christ. Is this not enough to arouse every Christian in our highly-favored land to feel the need of money and missionaries to carry the gospel beyond our shores?

—OLD, BUT DILIGENT. Neal Dow, the father of Maine's Prohibitory Law, is now eighty-seven years old. But he is in good health and as active as a young man in the great work to which his life has been devoted. He is a Quaker, but there is a wonderful amount of fight in him.

—PUNISHMENT OF BRIBERY. The

Legislature of New Hampshire has undertaken to deal with bribery as though it meant to make an end of it. A bill recently passed provides that whoever attempts to bribe an official of either branch of the Legislature shall be punished by imprisonment not exceeding five years, or a fine not exceeding \$3,000, and that whoever accepts a bribe shall forfeit his office and be forever disqualified from holding office and be imprisoned ten years.

—BULL-FIGHTING AND THE CLERGY. Referring to the prevalence of bull-fights in Mexico, the *Independent* says that one of the points the Catholic press has been in the habit of making is that they occur in spite of the influence of the church against them. But it has a letter from a Methodist missionary in Pachuca, Mexico, in which he says that on Sunday, June 26th, a bull-fight was had in Pachuca in honor of the "Lord Bishop of Tlancingo, who is now on an official visit to this city. His reverence was present in his official robes and applauded the Pachuca bull-fighter, and said he was as skilful as any he had ever seen."

#### BIOGRAPHICAL SKETCHES.

No. II.

ELDER CHARLES KNOWLES.

The history of Charles Knowles, if fully written, would nearly cover our denominational work.

Looking back several years before the organization of the F. C. Baptist Conference of Nova Scotia, we see him prominent among the pioneers of our faith; and yet to-day so vivid are the impressions of his appearance and public work, that it seems impossible for the records of the Yearly Conference ten years ago at Clark's Harbor to contain the notice of his death.

On the 18th of June, 1877, he went to his rest, a beautiful memorial by the hand of a daughter in the home he left, bears these words, "My record is on high."

Born at Barrington, N. S., Dec. 1808, he spent his youth there, during which years we learn of his teaching school and taking an active part in religious meetings. He went thence to Arcadia, Yarmouth Co., to work at the trade of clockmaker where he dated his call to the ministry. On June 15th, 1830 he left home for Pubnico and Argyle where he held meetings twice every day except Saturdays for six months. Soon the first meeting-house at the Head of Pubnico was built for him and upon this building he laboured considerably with his own hands. Having been ordained in Feb. 1831, he went to Kemptville to hold meetings and for a number of years spent the greater part of his time in Yarmouth Co. evangelizing and organizing churches.

The meeting house at the Head of Chebogue River, now rebuilt in Yarmouth, was erected for his meetings by loving friends and converts; and it is said that having a few hundred dollars in money at that time he put it into that house, took his membership with the church planted there and always maintained it.

Following up the work of Elder Grant a F. W. B. minister, who established a church at Sanford, many revivals were enjoyed; and as the converts increased another house was built at Session Hill, the privilege of holding meetings in the supposed union but now Baptist house at Cheboggin, having been refused.

The Little River and Chebogue churches were also the outgrowth of his faithful ministry. The Chebogue church called the Yarmouth F. C. Baptist church of Christ was organized Feb. 3rd 1832 as a branch of the Argyle church but became independent in 1837. The time of birth of the Argyle and Pubnico churches I do not know, but it was evidently in 1830 or 1831. Thus the seed was thrown without stint for a rich harvest. The task of Elder Knowles in those days was not an easy one. Bitter and determined opposition was used when the more insidious appeal to selfishness and ambition failed. A clergyman of a larger denomination urged upon him the advantage of a change of connection. During the first ten years of his ministry an honorable precedence was accorded him informally, but in 1840 he was elected pastor of the Yarmouth F. C. Baptist church of Christ. His disposition was not controversial; but an ardent love of the truth of free salvation, so entirely hid under the bushel of then-prevalent theology, made him bold as a lion in its advocacy. A desire to limit the free exercise of the gifts of a brother in the ministry, as sometimes remembered to the discredit of Father Knowles, as explained by his own words, "I was under the impression that Mr. McKeown was a Campbellite as Mr. Ashley was," when, however, the time came for the denominational organization of Free Baptist believers, he was ready for such association regardless of surrounding opposition. On the list of elders at the first General Conference in 1837, his name appears after those of McGray, Crowell, Norton and Reynolds.

A just estimate of his rank as a preacher, would be easier to one who knew him in the prime of life than to me who only saw him smiting the waters with his mantle, and I felt the woe upon me as I last heard him preach in the Island meeting house at Barrington. Methodical habits and business ability appeared clearly enough in his public performance. His best remembered sermons were possessed of remarkable development; trees with well defined branches reaching out on every side with gracious offers to whomsoever would come and take. His fruit bearing appeals were evidently the product of careful cultivation.

A wonderful power of anecdote and apt illustration combined with his method compelled attention and aided him in clearing up hard texts, for which he was famous, and in fastening his exposition on the memory. Some regard his skill in this respect as the chief beauty of his preaching while others think his power consisted in persistently and clearly holding up the Saviour to the gaze of the sinner.

It is a fact that this self-made man whose style and power were the admiration of scholarly critics was regarded by many of all sects as the greatest preacher of his time of any denomination in Western Nova Scotia. What has been said shows an industrious and steady temper; we are told he studied grammar as he rode from place to place; he was frugal of expense and cautious in conversation. He did not disorganize other churches of set purpose; but, if apology be needed for any apparent accomplishments in this direction, he attracted those who shared the benefits of his revivals. In revival work on the whole he has not been surpassed. More churches than we have named owe their existence to him and as late as 1855 the Y. M. records assign to him the formation of a Church at Scott's Bay.

The minutes of Conference 1877 thus refer to him: The master's voice was again heard, and Bro. Rev. Charles Knowles was called to his reward. "He had fought the good fight, and finished his course." Long, faithfully and efficiently had he labored. Being in the ministry for nearly half a century, he was, as will be seen, among the Fathers of our Denomination. Having known the deep experience, the fundamental principle of christianity—knowing man to be a sinner, and Christ a Saviour,—with a simplicity, an energy and eloquence peculiar to himself, he preached these truths, and many were those who believed through him. He was emphatically one "who brought men to Jesus."

To his memory we have no higher tribute of respect to offer.

Quoting his stanzas in memory of Rev. Thomas Crowell (for he was a frequent versifier). "Yes, memory visits every place Where we have seen his time worn face, And freely owns those hoary hairs Blossomed beneath the weight of cares. "But while it views his dying room, Or lingers at the silent tomb, Faith views him safe on that blest shore Where beating storms are felt no more."

Edwin Crowell.

The Widow's Mite.

BY KNOXIAN.

Having learned that a number of people in his congregation are in the habit of excusing their small contributions by alluding to the widow's mite, Dr. Boanerges called them together for the purpose of ex-

plaining to them the exact nature of that scriptural incident. He also desired to show to them that the widow's mite could not be made a precedent for small giving, and to prove that the widow was one of the most liberal givers of whom we have any knowledge.

Like some of the meetings held by modern evangelists, the Doctor's meeting was "for men only." The congregation looked somewhat "hard," and its looks did not in any way betray its real character. The Doctor addressed himself to his task in plucky style, and spoke as follows:

Dear friends,—I am creditably informed that when you give a cent apiece for Home Missions, and 2 cents for Foreign Missions, and 2 cents for Colleges, you strike an attitude, look so emu and say, "I give the widow's mite." My purpose in this address is to show you that men of property like you, who don't give perhaps the ten-thousandth part of your means for religious purposes, have no right to quote the example of that widow. I must pull you out from behind the widow and put your conduct under a true light.

In the first place, gentlemen, I say

YOU ARE NOT WIDOWS.

That is where your case breaks completely down. You are not widows. You are men. A widow often has hard work to keep the wolf from the door. She has often to fight a terrible battle to get bread for her children. She is often weak and helpless. You are men, strong, stalwart men, and yet every time the collectors go around you try to palm yourselves off as widows! Some of you are bachelors. I have reason to believe that two or three of you are trying to induce some young ladies of the congregation to go to the marriage altar with you. That is right enough, but do you think any spirited young woman will give her hand to a young fellow who calls himself a widow? Do you think any decent man will give his daughter to a fellow who calls himself a widow every time the collector comes around? If you do you are much mistaken. Young ladies worth having don't marry widows. Respectable men don't bring up good daughters, and hand them over to sneaking fellows who call themselves widows when they are called upon to do their part like men in any good work. If this talk about the widow's mite cannot be stopped in any other way, I shall instruct the collectors to say to every man who drags in the widow to make his cent collection look religious,

MISTER, ARE YOU A WIDOW?

Notice again that this widow was poor. You are not poor. Heaven forbid that I should say one word that would hurt the feelings of God's poor. May my tongue cleave to the roof of my mouth when I consciously utter a word that wounds the feelings of any of God's children who have little of this world's goods, but are rich in faith. I repeat you are not poor. Some of you grumble all season about poor crops, but if one of your barns should happen to burn down after harvest, somehow or another you always lose \$2,000 or \$3,000 worth of grain. Some of you never have any money, but I have noticed that when a bank breaks or a loan company goes to pieces you always lose a lot of money. That's queer, isn't it? Mere coincidence, I suppose.

Now, gentlemen, I have disposed of two points—You are not widows, and even if you were you are not poor.

Let us now turn to a third point, and you will find your case breaks down again. This widow

GAVE ALL SHE HAD.

Do you give all you have when you give a cent or 5 cents, or even \$1? Do you? If some of you gave as much as this widow you would give good farms with all your stock and implements and everything else you possess in the form of property. Others would give all their buildings and town lots and property of that kind. Others would hand in their bank and other stocks. To give the widow's mite means that we give all. When a man has given the widow's mite he has no more property left than Job had after he met his severe losses. After a man has given the widow's mite he hasn't money enough left to pay toll or break the Scott Act. Gentlemen, let me tell you plainly you never

gave the widow's mite. The Church wouldn't take the widow's mite from you. Even the Methodist would not take all a man has. Nobody gives the widow's mite now. Perhaps nobody ever did but the widow herself.

Now, gentlemen, allow me to ask you not to attempt again to make a cent collection decent by an allusion to that widow. That noble woman has suffered for nearly 2,000 years by being forced into company with close-fisted men. The poor woman gave all she had, and the reward she usually gets for it in this world is to have her conduct quoted as a cover for the meanest of collections. Gentlemen, that kind of work must stop in this congregation. Don't tell the collectors again that you are giving the widow's mite unless you are a poor widow, and are giving all you have.—*Canada Presbyterian.*

#### Century.

The discovery of the electric telegraph.

The discovery of photography.

The establishment of ocean steam navigation.

The annexation of Texas.

The war with Mexico and the acquisition of California with the discoveries of gold that followed.

The French revolution of 1848.

The rise and fall of Napoleon III., and the establishment of the French Republic.

The laying of the ocean cables.

The great civil war and abolition of slavery in the United States.

The unification of Italy.

The great Franco-German war and the unification of Germany.

The overthrow of the Pope's temporal power.

The emancipation of the Russian serfs.

The extension of Russian power into Central Asia.

The discovery of the sources of the Nile and Niger and the exploration of interior Africa.

The discovery of the telephone.

#### The Kind of Business it is.

The Louisville Courier Journal thus speaks of the business in interesting terms:

It is a business which is opposed to every clergyman in the country.

It is a business which every merchant and business man hates and detests.

It is a business which is the standing dread of every mother.

It is a business which makes ninety per cent. of the pauperism for which the taxpayer has to pay.

It is a business which makes ninety per cent. of the business of the criminal courts.

It is a business which keeps employed an army of policemen in the cities.

It is a business which puts out the fire on the hearth and condemns wives and children to hunger, cold and rags.

It is a business which fosters vice for profit and educates in wickedness for gain.

Drunkenness comprises all other vices. It is the dictionary of vice, for it includes every vice.

Drunkenness means speculation, theft, robbery, arson, forgery, murder; for it leads to all these crimes.

#### The Wife of a Russian Priest.

There is only one happy woman in Russia—the priest's wife—and it is a common mode of expression to say "as happy as a priest's wife." The reason why she is so happy is because her husband's position depends upon her. If she dies he is deposed and becomes a mere layman, and his property is taken away from him and distributed, half to his children and half to his government. This dreadful contingency makes the priest careful to select a healthy wife if he can, and makes him take extraordinary good care of her after he has secured her. He waits upon her in the most abject way. She must never get her feet wet, and she is so much as a cold in her head. It is the greatest possible good fortune for a girl to marry a priest—infinitely better than to be the wife of a noble.

#### Coming to Its End.

There seems—says the *Independent*—a good prospect that, in the Empire of Brazil, the institution of slavery will ere long be a thing of the past. The Emperor has for years been in favor of its abolition, and the opponents of the institution

have been steadily gaining strength. A bill has been recently introduced into the Brazilian Parliament which, immediately upon its passage, gives freedom to all the slaves in the Empire, subject to the qualification that masters, upon paying their slaves fair wages, are allowed to retain their services for a period of two years. A slave is also permitted at any time within the two years, to buy his freedom at a price not exceeding two hundred dollars. Slaves who are too old for active labor are also exempted from any further servitude; and if a husband or wife becomes free within the time specified, this secures at once the freedom of both. The Conservatives, so-called, in Brazil, who own the slaves, and whose monetary interests are to be affected by the passage of this bill, will, of course, oppose its adoption. The current of public sentiment in Brazil is, however, moving so strongly in favor of abolition, that, with the influence of the Emperor and the general sense of the civilized world to support it, slavery in Brazil is doomed at no distant day. Slavery is entirely out of date among civilized nations, not only as a stupendous wrong perpetrated upon the enslaved, but also as an economic condition of society that carries with it vastly greater evils than benefits. Whether this particular bill should be passed or not, all the signs indicate that in less than ten years, probably in less than five years, slavery will be entirely swept away in Brazil. May God speed the movement.

#### The Expense of the President.

What does the President of the United States cost the country? is a question that is often asked, but seems never answered. He gets \$50,000 a year and "found," as they used to say in the West when they gave a man a certain sum and his living expenses. The President's "finding" is very comprehensive, covering about every possible requirement of a family. His private secretary, the clerks, door-keepers, messengers and the steward or butler, and three other servants, including firemen, cost the nation \$33,865 a year. There is a "contingent fund" (that he may use as he pleases without telling any one how it was expended if he doesn't wish to) of \$8,000 a year. In furniture and repairs to the White House the sum of \$16,000 more is to be used as the President may see fit, provided by the nation, and is always expended. For fuel alone \$3,000 is allowed and for necessary repairs of green-house there is \$4,000. Footing it up we discover that the Presidential "finding" annually amounts to the snug sum of \$64,865, or nearly \$15,000 more than his salary, and the two aggregate \$114,865. Remembering then that the President's residence is "found" and furnished, that the servant's bills are paid—except the personal attendants—and everything provided it seems that a President, especially one who gives no entertainments except those prescribed by law or custom, should be able to live on a thousand dollars a month, even though he be married.

#### MORE POWER.

In many places it is not more machinery, but more power that is needed in the church. Organization is valuable, but spiritual power is invaluable. "Strong in the Lord and the power of his might," indicates the source of the all-needed power of the church—a power given the people of God in answer to earnest, believing prayer.—*Tele-scope.*

#### WHAT IT IS.

Holiness is something to do. It is not "Hallelujah!" The holiness that expends itself in song is not the holiness that God requires, or that the Church needs. Emotion must lead to service! "And the consecrated things were six hundred oxen and three thousand sheep. But the priests were too few, so that they could not flay all the burnt offerings; therefore their brethren, the Levites, did help them, till the work was ended." What a blessed embarrassment it would be if the offerings of God's people were so numerous to-day that the priests became too few to receive them!—if ministers' houses were besieged by persons bringing their cheques to promote the work of God; and by workers asking for appointments in the Master's service.—*New York War Cry.*