

TERMS, NOTICES, ETC.

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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 a great deal of 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, SEPTEMBER 12, 1888.

—TEMPERANCE SERMONS. York District Division, Sons of Temperance, has addressed a letter to the ministers of the County, requesting each to preach a temperance sermon once a month.

—A PRACTICAL TEST. When Bishop Vincent said, in a recent address, that he had come to gauge personal religion by the measure of helpfulness extended to others, he stated what is the best practical test of piety.

—DON'T DREAM WORK. Here is a wise bit of counsel, wrapped in a fact from the recollections of Rev. Dr. Henson. Young men should heed it. He says: When I was a student at Richmond College, forty years ago, there were some boys at the college who would lie down on the green grass and look up into the bright heavens and the fleecy clouds and talk dreamily of their aspirations. They were all the while building air castles. They aspired until they expired. Like Paul, you must press to the mark, if you would do anything in this great world.

—MORE JEWISH THAN JERUSALEM. The figures given about the Jews in New York seem to show that that city is really more Jewish than Jerusalem. Forty nine synagogues are maintained in the city; and there are thirty two periodicals published there, eighteen of them in Hebrew and fourteen in English.

Changes, too, are taking place in their worship and religious work. The leading Hebrew congregation in New York has now added a Sunday service to its long time Sunday-school. The congregation sits in pews. Ladies and gentlemen together, instead of the women being compelled to climb upstairs into the 'court of the woman,' and the gentlemen remove their hats, instead of donning them as heretofore. A synagogue in Chicago and another in Philadelphia also now have Sunday services.

—A TOO-COMMON WRONG. "He seems to try to say smart and cutting things about members of the church," is the criticism a *Telescope* writer recently passed on a preacher at a campmeeting. The fact suggests to the writer this comment:

Did it ever occur to anybody that the habit some preachers have of scoring and lampooning church-members for real or supposed faults in the presence of the 'ungodly' is thoroughly unwise. Such seem to think that the more cutting they denounce faulty Christians the more gospel they preach. There never was a greater mistake. We have often been pained at the jeers of the "unsanctified world" to which Christian people are subjected. But we are more pained when ungodly men laugh and applaud a preacher because "he gives it to the church." What is the use of preaching and laboring to get men into the church if they are to be the butt of sarcasm and cutting denunciation from the pulpit. The minister who does that needs to sit at the feet of the Master and learn anew his mission to preach the gospel. The great apostle summed up the Christian minister's duty in three words, "Preach the word."

The Seminary

A despatch received just as we go to press says that the opening of the Union Baptist Seminary is postponed to Thursday Sept. 27th, just one week later than was announced for opening.

We are glad to learn that the Seminary is likely to have a good attendance at the opening, sixty having already signified their intention to enter.

The postponement of the opening will give some who, not being ready, perhaps, were not intending to enter now, an opportunity to begin with the first term.

Free Baptist patrons who are intending to send their sons and daughters from home to school, should send them to the Seminary.

The Meaning of Delays.

Jesus loved Martha and her sister and Lazarus. He knew that Lazarus was sick. And yet, even after a touching and urgent message had reached Him from the sad and anxious sisters, "He abode two days in the place where He was." This delay was, without doubt, very trying to the trusting, loving hearts of the devoted sisters. Perhaps, too, the last movements of the dying Lazarus were clouded and troubled by doubts and questionings; perhaps he listened for the familiar step, for the voice, for the smile of Jesus. Perhaps he said, "I am not unwilling to die, but I would like to see Him again, to have Him hold my hand, to hear Him speak as He alone can"; perhaps his last words were, "Has He come?" But he died disappointed. And the sisters were disappointed too; their grief was made greater grief by His absence. Rarely was the trust of woman put to a severest test.

But afterward they understood. It is not difficult to imagine the sisters with the brother, often afterwards, as long as they lived, going over in memory and conversation those dark days, and perhaps chiding themselves for their passing loss of faith. And in those evenings which our Lord passed in the little Bethany home in the week immediately preceding the crucifixion, how often did they, with loving penitence, tell Him of their fears, their distrust.

Is there not in their experience a lesson for all Christians in all time about God's delays? We cry out, "Oh, why does not God interpose? Why does He not come? Why does He leave us to languish, and the powers of evil to be victorious?"

No doubt, one reason for God's delay often is that we may exhaust every other expedient, and may be shut up to Him as the only source of help. He will not be one of many helps, He is the one help, the only Saviour.

He delays to give the blessing because He sees that we are not prepared to receive it. If a child should cry for an expensive book full of the first engravings, we would delay giving it to him because he would now but spoil what at a later day would be a source of intelligent delight to him.

He delays because our desires not at once gratified, grow larger and more intense. Blessings deferred are often like money deposited for a child in the Savings Bank, growing larger and ever larger, till the time when the child, grown to maturity, can make the wisest use of them. If the grain should ripen within a week after planting, how very meagre would be the crop. While it is delayed it is growing.

While the delay continues we must not despair; we must not cease to pray and wait and watch and expect. Our faith has chance for the best exercise. In the end we shall understand the cause of the delay and shall rejoice in it, just as later the sisters and their brother understood why Jesus delayed, and were thankful for it. "We walk by faith," "Have faith in God."

Unconscious Goodness.

"And Jesus spake this parable unto certain which trusted in themselves that they were righteous and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

This lesson of our Lord needs frequent repetition. A recent article in *Zion's Herald*, which we reproduce, is very much to the point.

The charm of noblest character is the unconsciousness that there exists any charm. The fascination which holds human hearts in the gladdest thrall is the really good woman or man who never says aught about personal goodness. Self-consciousness and egotism shadows the most puissant strength. We are nauseated when

great ability reveals a knowledge of the fact. Augustine will therefore be quoted for all time in his answer to what was the chief grace of the Christian—humility, humility, humility. Three times three times this age would write that emphatic word. The Pharisee who chanted his perfection with so much self-adulation in the temple would be more severely censured by the best Christian sentiment to-day than then by our Lord. Hence there is nothing more artificial, revolting or misleading than the persistent practice with which so many religious devotees proclaim their own piety. It is pharisaical; it compromises Christianity.

Indeed, no person can do this who has ever caught a glimpse of what real piety, holiness, purity means. To be holy, to be perfect under the New Testament revelation, means just this—to be Christlike; to cherish the mind and the spirit that was in Jesus. The true Christian has an object lesson in the life of the incarnate Lord, and the one absorbing passion of life is to reproduce it so far as it is possible. So great, however, will the contrast always be between the life of Jesus as the model and the poor imitation, that boasting never will occur. Conceit, if it should ever exist, when once the contrast is seen will give way to loathing and disgust. It is related that when Josephine would secure from Napoleon the relief of a prisoner whom he had incarcerated in a vile dungeon, she had a picture of the man and the place taken and laid it at the feet of the emperor. So hideous was the sight that immediately he kicked it from him. If the real self within were but revealed alongside the life of the Christ, it would receive at our hands but little better treatment. If it could be removed as quickly as Napoleon put the revolting picture out of his sight, we should never look upon it again.

Certainly we should never flaunt our goodness in the face of others more. We might, with Paul, talk much about the perfection of Christ, but never about its attainment in ourselves. Indeed, unusual piety needs no voice. Like the fragrant flower, and as unpretentiously and silently, the aroma will exhale. A distinguished divine enforces our meaning; the italics we supply:—

"The world at large is always conscious of unconscious goodness. The people saw something in Moses' face when he came back to them from that meeting with God. It did not tell them just what transpired between God and Moses. Yet the people knew enough of God to be convinced that nothing less than companionship with Him could have given that look to the face of their leader. If Moses had come to them boasting of what an experience he had had, the shining would not have been there. If he had been self-conscious of his goodness, the people would have been quite unconscious of it. Because Moses went not that his face shone, the people mist that it did shine with the light of a life which was in contact with God."

"Just here we see how impressive for truth is such a character wherever it is found. Impressive, because it is seen to be something which is natural and not forced. It does not proclaim its goodness. It simply leaves the world to judge whether it is good or no. It does not say it has been with God. It lets the world find out whether the character carries this evidence or not."

More of Them.

Cases of illustration of the spirit of the Established Church in England, and of the manner of doing things in it are abundant. Every week furnishes fresh incidents. We gave some in a recent issue. Here are some more.

This one illustrates how things are managed in the church. The Marquis of Salisbury, having the right of appointing the clergyman to Bishop of Hatfield, where he resides, has given "the living" to the Rev. Lord Gascoyne Cecil, his son. This secures the son an income of over \$10,000. There are two churches, and the minister in charge of one of them has been allowed only \$500 a year. The latter may be a "successor of the apostles" in poverty, but the duke's son is certainly doubly a lord over God's heritage.

Here is a good one.

"Why should we go to Church?" asks Rev. D. J. White, Vicar of Burgh-le-Marsh, Lincolnshire, in a tract he has just written. "Because," he answers, "we cannot get the grace which is conveyed through the means of sacramental rites, except at the hands of the duly ordained ministers of the Church, the italics are his own. 'We cannot take the sacrament at chapel,' he adds, 'simply because the dissenting preachers have never been ordained; and therefore they have no more power to give people the sacrament than the youngest child in a Sunday-school class would have.' There are many children in Sunday-School classes who would be ashamed to talk the nonsense in which some vicars indulge."

A Smuggling Minister.

The *Christian Advocate* in the following article, uses severe language. But who will say that it is to severe? This is what it says:

"Smuggling is a mean crime. If done by an alien, it is an attempt to violate the laws of the nation from which he asks protection; if by a native, in robbing the Government he puts his hands in every honest citizen's pocket. Custom-house officers say that Christian people are as likely to attempt to smuggle as any body else. This is a slander, but there are cases enough to give rise to it, and occasionally ministers have been guilty of the same crime. One such was expelled from his pastorate as a final result of loss of confidence in him, occasioned by his boasting of his disgraceful exploits."

Last week a minister hailing from Minnesota, traveling with another minister not cognizant of his villainy, arrived on the steamer *Rotterdam*, and declared that he had no dutiable article in his baggage. The customs officers, however, found in his trunk a fine white India crepe shawl, embroidered in silk; a large quantity of men's underwear, ladies' underwear, a silk umbrella, an aneroid (thermometer), parcels of prayer-books, towels, handkerchiefs, perfumery, and, in a false bottom, five thousand cigars packed in boxes snugly fitted to the trunk. The trunk was seized, and, at last accounts, the ministerial Judas had left without attempting to reclaim it.

We do not give his name, but shall be glad to register his degradation and expulsion from the ministry. He lied when he declared that he had no dutiable articles, and lied to cover stealing. There is no crime that a minister who would do these things would not commit if allurement and opportunity should occur. Ministers proven guilty of crimes of deliberation should receive justice without mercy, and the time is rapidly coming when all honest ministers and Christians of every Denomination must combine to expel, without hope of readmission to the ministry, such persons."

Boston's Enthusiasm.

Nothing has so stirred the public opinion of Boston, since the Civil War, as the recent action of the School Board, when they expelled from the High School of this city, at the request of a Catholic Priest, Swinton's "Outline of the World's History," for defining an indulgence as "virtually a permission to sin, and transferring the services of a history teacher to some other branch of study, because he dared to teach history as it is."

During the course of instruction in the English High School, last spring, the question arose, "what were the indulgences sold by Tetzel?" The book gave a foot note in reference to it, which explained the indulgences of Tetzel as having caused much scandal in the communities where they had been sold, since they permitted evil, which was demoralizing to the people. These indulgences, were permissions to sin, which could be bought for money from Tetzel. The following illustration was given by the instructor in history, to make plain the meaning of the word, viz., suppose I wish to waylay and rob a man of his money, all that I need to do is to go to Tetzel and buy an indulgence to commit the robbery and pay for it accordingly. Then after the robbery is committed, if I am arrested and brought before the civil authorities, the Judge will discharge me if I produce one of Tetzel's indulgences. This, then, is a permission to sin, on the payment of money, by which the sin is nullified. For this illustration and the definition of an indulgence as a permission to sin, Father Metcalf, a Catholic Priest of South Boston, entered a complaint against the teacher, Mr. Travis, before the school committee, composed of twenty four members, one half of which are Catholics, protesting against such teachings, on the ground that they were false and an insult to every Catholic, and furthermore he should consider a repetition of the same, sufficient cause for his dismissal.

At a subsequent meeting of the school committee, the question being inadequately discussed, a vote decided that the book should no longer remain as a text book of instruction in the High School of the City, and also that Mr. Travis should no longer continue in his former capacity as a history teacher, but should be transferred to some other branch of study.

Public opinion was instantly aroused at this daring outrage of the Catholicized School Committee of Boston. The secular and religious press together with the pulpit, at once remonstrated in strong language against the working's of Jesuitism in their own city. The general feeling on the subject has been steadily and

surely, but irrevocably rising to the highest pitch of excitement. The enthusiasm climaxed, when a public meeting of the citizens of Boston was called to meet at Faneuil Hall, to denounce the action of the School Committee on the "Swinton-Travis" affair. The hall was filled to its utmost capacity long before the appointed hour. As an overflow meeting had been anticipated, Tremont Temple was engaged, when over 2000 who could not gain admittance into Faneuil Hall, collected together and justly applauded the speakers. The meeting at Faneuil Hall was addressed by the leading Clergy and public men of the city. It was said of the meeting that it was the most enthusiastic ever held in Boston. In fact, the enthusiasm was beyond anything that could be described. At this meeting resolutions were adopted, denouncing the action of the School Committee, and demanding that the book be retained as a text book, and that Mr. Travis be reinstated to his former position as a history teacher. A Committee of one hundred were also appointed at this meeting, to take proper action in upholding the public school system and the rights of Protestantism. This Committee has been holding Sunday afternoon meetings on Romanism in various churches of the city, addressed by leading Clergy and Professors of the city.

The American Reformation Society has been formed, embracing the names of the leading Clergy and many of the prominent citizens to convert the Catholics, and raise the tide of public opinion on Romanism. The society is yet in its infancy, but the results of its working's have already been felt and its influence on the public mind spread abroad, throughout the state.

Since the public demonstration at Faneuil Hall, the interest has not in any way abated. The daily press has kept the subject under discussion ever since. The prominent exponents of Catholicism have written long and able letters to the *Herald* assuring the public that they were unnecessarily alarmed over so trivial a matter. They however would not be comforted, but answered back in the presence of Rev. Mr. Hamilton and Dr. Minor that they intended to stand by the Public School System, which Rome had anathematized.

The public now await the action of the School Committee in September, after the general expression of public opinion during the summer, to see what effect it will have. It will in all probability determine the municipal election this fall. In any case it will require skilful and careful manoeuvring in the ranks of political demagogues, to evade this troublesome question which is soon to decide the fate of parties.

ADONIS.

Conference Fund.

I have been thinking of late that our Conference Fund does not amount to as much as it ought. Conference requests each member to pay into this fund twenty-five cents per year. This is but a mere trifle to each, but a considerable sum in the aggregate. If each member would comply with this most reasonable request, it would give us about \$1,750 per year which would be a handsome sum, and after paying all necessary expenses of Conference there would be ample means to help our denominational enterprises to a large extent.

The forthcoming year will necessarily require more money than any previous one. We have for several years been consolidating the constitutions of Conference and its various auxiliary societies, and that book now having been completed, a new Hand Book has been ordered to be published by the Conference containing the constitution and other valuable information and the ritual work pertaining to the denomination. This will require quite an additional outlay above the ordinary year's expenditure, hence it is most desirable that every member should contribute the 25 cents. I am satisfied that our people are quite willing to pay this trifling sum if an effort were systematically made to collect it. If each church would appoint two or more sisters to visit all the members and collect it, in most cases it would be paid. Surely we have no member that would not make an effort to pay this sum as requested by Gen. Conference. I fear that many churches have not done all they might. Will not each church make a special effort to collect this year, as it will be so much needed for the reasons above stated? You who have not paid in time to have it forwarded to District Meeting, please attend to it at once so that it may be forwarded to Gen. Conference.

The lists that have already been sent to District Meeting can be supplemented by adding your names if you will forward the money and names to Bro. Wm. Peters, Conference

Treasurer. He has decided to publish the name of each person in the Year Book who pays the dues.

I sincerely hope each and all will do their utmost to swell the fund to something near its proper proportion this year.

WM. DOWNEY.

Moderator of Gen. Conference.

Revival in Mexico.

A Methodist minister laboring in Puebla, Mexico, writes to the *Christian Advocate* of a remarkable revival there. He says:

"We are in the midst of a most blessed revival. On July 16 one of the most effectual outpourings of the Holy Spirit fell upon us which I have ever been permitted to see. The 3 p. m. service was dismissed at about 4.30, but very few left, and they only to pray and praise, and some to look up friends to direct them into the saving light. All the boarding students of the girl's school are converted and some of the day students. Of the 33 boarding students in the seminary four are small boys, and of the 31 remaining surely not half a dozen remain unconverted. There was only one converted to begin with, and he had never been sufficiently baptized with the spirit before to make a valuable 'witness.' Our native preachers are baptized with a holy boldness, and spiritual understanding and judgment seem to have gotten hold of them for the first time in their lives. So far as we know this is the first revival of religion of the sort that has ever visited Mexico."

"We were opposed at first by two of our best men, one a pastor, and the other a professor in the seminary. They did not approve of my idea of the necessity of a revival and the securing in that way the conversion of our young men. The pastor opposed me sharply, and told the presiding elder that he would not attend one of the meetings. He did attend the meetings, however, but remained silent, never offering one word of volunteered assistance until the afternoon referred to, when he undertook to speak, and, behold, that was the very hour that God chose to send down the 'mighty rushing wind.' Before that only about a dozen had been converted, but while he was speaking the Spirit so came upon us that at least 25 were converted. He is the most conquered man among us now. We are now hoping that this beginning of miracles will extend itself among all the workers of our Mission."

DENOMINATIONAL NEWS.

LOWER PRINCE WILLIAM.—Sabbath, 2nd inst., I baptized a young woman at Prince William. The interest continues to increase; the Lord is with us. Twelve have been baptized and added to the church since last March.

GIDEON SWIM.

General Religious News.

—The Swedenborgians of America number 8,750.

—The Hospital Sunday collections in London this year amount to £40,000.

—Canadian Presbyterians pay the highest average salaries of any of the Canadian churches.

—William H. has given orders to commence the building of a national Prussian cathedral in Berlin.

—The McAll Mission in France continues to be as successful as ever. The total attendance at the meetings in Paris is said to be about 43,000.

—From 1870 to 1888, a period of eighteen years, the church in America has increased more in ministers and members than during the seventy years preceding.

—Recent advices report great progress in missionary work in some parts of China. Mr. Stanley Smith, of the China Inland Mission, reports 210 baptisms in central China at one time, and another missionary reports that he preaches to immense audiences sometimes numbering 4,000. Some influential men are among the converts.

—A Chinese Christian recently asked Arch-deacon Moule how many Clergymen there were in England. being desired to guess he said: "It's a little country, perhaps fifteen hundred;" and being told that there were twenty-three, thousand, said in astonishment: "Twenty-three thousand! Then you can well spare one thousand for China."

—The heathen sacrifice more than money. Miss Grace Wilder asked at a woman's meeting in India how many had given up friends for Christ. Many arose, and the story of their sacrifices was pathetic. This one's mother had not recognized her since her conversion, another one's sister had refused to speak to her; while still another had been cast off by her whole family as a "despised Christian." Miss Wilder says, how hard is it to preach sacrifice to people who live it."

—Miss Martha A. McConnell was elected deacon in the McKeesport, Penn., Reformed Presbyterian Church; but the presbytery refused to ordain her, as there was no precedent for such action, and referred the matter to the synod. The synod turned the question over to the committee on Discipline, which has just reported in favor of ordaining women as deacons.