

## TERMS, NOTICES, ETC.

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## Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, May 27th, 1891.

—IT IS WELL SAID that a sermon is a failure when the minister is the only one who carries it away.

—THE FOLLOWING was spoken to coloured people of coloured preachers in the South:

If the people hear a minister preach upon the terrors of eternal punishment, and then hear him a few minutes after peddling out stale and coarse jokes over chicken pie, they will believe, if they do not say, "Our elder loves chicken pie more than he fears the devil."

It is quite possible that some white preachers permit the same inference to be drawn. At any rate, it is well to remember that a very little thing, said or done in an unguarded moment, may seriously interfere with the influence of the minister over his people.

—SOME YEARS ago the name of Phillips Brooks was first under consideration as a possible bishop, some one, not very favourable to him, asked, "Who is this Brooks?" "Oh," wittily answered the gentleman addressed, "he's an Episcopalian with leanings towards Christianity."

—THE GENERAL ASSEMBLY of the Presbyterian church of the United States is now in session in Detroit. It will probably be an important and possibly, an exciting session. Amongst the questions to be considered is that of the revision of the Confession of Faith. Proceedings will be watched with much interest by others than Presbyterians.

—BAPTIST UNION in England is making progress, but is, of course, attended with difficulties. The "General Baptist Magazine," while consenting to an amalgamation of institutions—the Foreign and the Home Missions, the Building Funds, &c.—strongly objects to the abolition—to use his own phrase—of the General Baptist Association.

Should the contemplated union be effected, it would seem better to abandon old names and organizations and reorganize under a name not belonging exclusively to either now.

—THE CANADA CONFERENCE of the "Evangelical Association"—a Methodist body, held a few days ago in Ontario, is evidently looking with desire toward organic union with the Methodist Conference of the Dominion. They passed a resolution saying: "We will further endeavor to become more closely united, and desire, God willing, that a closer organic union may take place; that we acknowledge the appointment of a committee by the Methodist General Conference to act in this matter, and that this body appoint a committee of seven to meet and confer with the aforesaid committee in reference to a basis of union."

Bodies substantially alike should be organically united; in such union there is economy of Christian forces.

—FOLLOWING UP its article on "some startling figures" about its denomination, the Methodist, in its last issue, asks some suggestive questions as to the apparent failure. Claiming that in point of ability the pulpit was never better equipped than now, and that the doctrines preached are the same produced wonderful results in early years, and assuming that the ministry of today is as devoted as were the fathers, our contemporary asks:

What then is the cause of this comparative non success. Is it in reading an Essay instead of delivering a Message; in using a lifeless Manuscript instead of the Tongue of Fire? Is it in such carefully prepared discourses that no room is left the Holy Ghost to make suggestions during their delivery? Is it in paying undue attention to the merely intellectual side of man's nature, in deferring too much to the so-called cultured class, which in all congregations are a small minority? We could name a town in which are four Unitarian churches, beautiful in appearance, with music the richest and preachers the ablest, and yet the four congregations could be comfortably accommodated in one of the buildings, proving that the combined attractions of music and culture failed to draw. Is it in pushing to the front on special occasions men of means, simply because of their means, to the ignoring and wounding of worthier men because they unfortunately are not wealthy? Is it because we fail in many instances to enforce our Discipline against offenders and allow breaches of our General Rules to go unrebuked? Or is it because the Lord has been displeased at the meagre allowances paid towards the support of his servants, and is withholding the richer blessings until the tithes are brought into the storehouse?

—HERE IS SOMETHING from Spurgeon's "Sermons in Candles," which is of very general application:

It was a shocking habit of bad boys to snuff the candle and then open the snuffers and let the smoke and the smell escape. The snuffers are made on purpose to remove the snuff, or consumed wick, and then to quench it by pressure, and prevent any offensive smoke; but young urchins of a mischievous sort would set the snuffers wide and let the filthy smoke fill the room with its detestable odor. So do some who hear of a brother's faults, make them known, and seem to take pleasure in filling society with unfavorable reports. I pray you, do not so. If the candle has something wrong in it, touch it carefully, snuff it with discretion and shut up the obnoxious matter very carefully. Let us be silent about things which are ascribed to Christian character. Keep an ill report secret and do not be like the young lady who called in a dozen friends to help her keep a secret and yet, strange to say, it got out. Remember you may yourself deserve rebuke one of these days; and as you would like this to be done gently and privately, so keep your remarks upon others within the happy circle of tender love. To rebuke in gentle love is difficult, but we must aim at it until we grow proficient. Golden snuffers, remember; only golden snuffers. Put away those old rusty things those unkind, sarcastic remarks. They will do more harm than good and they are not fit things to be handled by servants of the Lord Jesus.

—A MINISTER'S WIFE sends the following to *Zion's Herald*:

"A lad from a Methodist family was asked who the new minister was. He replied, calling him by name without any prefix. The lady said, 'Why not say Mr. —?' He answered, 'Because pa and ma do not like him. If we are not pleased with the minister we should refrain from expressions of dislike before our children.'"

There are homes in all the denominations that need the lesson that is desired to be taught by the publication of this scrap of fact and experience. Parents, by their injudicious remarks, not only weaken their minister's influence, but they injure their children more than they know.

## Self-Examination.

There is no man but has need of watchfulness and self-examination. Every one who knows himself must be persuaded of this necessity. Then, the duty is enjoined by one who not only knows our lost condition but who loves us and would save us. A fallen nature, surrounded by snares, cannot safely go on in ignorance of its true condition and in utter carelessness of the end of its journey. To be indifferent to one's relationship to the moral universe, to the law of God, and to the Gospel of Jesus Christ, is one of the most alarming proofs of the great apostasy, the fall, the spiritual ruin of man.

Let men say what they will on the depravity of the race and the wonderful salvation provided through the atoning sacrifice of the great Redeemer; let them mitigate and palliate the first by so-called philosophical speculation, neither supported by Scripture nor warranted by facts, and resolve the whole scheme of grace into a universal Fatherhood without speciality or distinctive attributes, still the fact is undeniable that the idea of an immortal being going to eternity without a thought of what he will be when he reaches it, is very terrible. There are such persons, many of them, in this land so long and so highly favoured with Christian light; and we think we may ask, could there possibly be one such person but for our awful apostasy from God? and if so, must not the salvation which has been provided for us be equal to the necessities of the case?

"A great salvation" it must be to recover men from so great a fall. It must be righteous in the eye of law, as well as an expression of infinite love, before it can show God just while he justifies the ungodly who believe on his Son. And it is this; and yet, with this full-orbed salvation shining upon their path, men live their wretched life of

spiritual stupor, without a thought of what is to be when the journey has come to an end, and the responsible being is called to give an account of the deeds done in the body! Oh, that such men could be led to self-inspection!

But the true Christian also has need habitually to examine himself, to "look to himself that he lose not those things which have been wrought" in him, and that he go not back from the point he has reached in the Divine life. Calm self-examination with God is a constant need. Prayer is at once a duty, a privilege, and a means of grace; and places where "many are gathered together praying" have about them a special interest to all who believe the assurance, "Where two or three are gathered together in my name, there am I in the midst of them;" yet it is still emphatically true that if the roots of piety are not watered by the dews of heaven in the believer's closet he will not grow in grace as he ought, nor become strong in the Lord and in the power of his might, as every disciple of Jesus should try to become. Communion with Christ in the closet is, we are persuaded, essential to the purity and health of the soul. Waiting upon God our Saviour, and looking upon the heart, during secret prayer in his presence, may not be omitted with impunity, although we attend all the prayer-meetings of the week, and listen gladly to the glorious Gospel on the Lord's-day. We must watch as well as pray; we must keep the heart with all diligence as well as take heed how we hear; and we must examine ourselves with all honesty, as well as search the Scriptures which testify to Christ. No doubt if there were more genuine, glowing, fervent piety in the closet, unseen by any but the All-seeing, there would be more life in the Christian Church, and more earnest effort put forth to diffuse the light of the Gospel over this dark world of ours. The strength acquired in the secret communion with the Great Head would find ample scope for exertion in the moral battle-field, and the victories won would reveal the fact that the victors had been with Jesus.

## The Education Society Meeting.

The meeting of the Union Baptist Education Society was held on Thursday, according to announcement. The situation, caused by the financial difficulties, was freely discussed. The action of the Directors in making an assignment was approved. The following resolution was adopted:

Whereas, it has become necessary for this society to make an assignment of their property for the benefit of their creditors:

Resolved, that a determined effort be made to raise sufficient funds to meet their liabilities in full, and that the directors be authorized to make such arrangements with the creditors as to time as will enable them to secure the necessary amount.

It was also decided that the school be continued.

The meeting adjourned to meet again on Thursday of this week. It is expected that the directors will be able at that meeting to report the result of their consultation with the creditors. They will, also, be able, probably, to recommend the form in which they propose to appeal to the people for aid in the present grave emergency.

The feeling expressed by those present at the meeting last week was that an earnest and determined effort be made to extricate the society from its difficulties; and it is believed it can be done if the denominations concerned in the school show a practical interest in it. Some have doubts whether the people will rally to the duty of the hour as they should. Others believe that if the case is properly presented to the people there will be a general and generous response sufficient to deliver the Seminary from the dangers that now overhang it. Even those who are haunted with doubts will be greatly rejoiced if their fears prove unfounded.

As we look at the matter, it is the duty of the Baptists and Free Baptists to put the institution on a sound and permanent financial foundation. That they have the ability to do it, we have no doubt whatever. They ought to be willing; and we are not yet ready to believe them unwilling. The future of the Seminary is in their hands. They need the Seminary. It has demonstrated its right to live and continue its good work. It has shown that it can be self-sustaining. All it asks is a place in which to live and work. Its future depends on having such a place. To secure to it the fine building which it now occupies, erected expressly for, and in every way admirably adapted to purposes of the school, is the duty now resting upon the two Baptist bodies. Their response to the appeal which its necessity now makes to them will determine the fate of the Seminary. Unless there is a determined rally of the denominations all that has been gained by years of struggle will be lost, indeed, much worse than lost.

## Free Baptist and Creed Revisions.

Writing of the discussions of changes in their statements of belief going on in several denominations the *Free Baptist* suggests that it is significant that our own denomination has no such work to do, but is concerned chiefly about methods of business and work in order the better to make known and propagate the creed which still proves satisfactory to us in its presentation of divine teaching. It adds,—"It is still further significant that the changes in other creeds, are in many instances toward the standard which our fathers set up more than a century ago. The ability of man to accept or reject divine offers of mercy, and to co-operate in his own salvation, is constantly receiving clearer recognition. The extension of God's love and mercy to all who will accept him, finds constantly plainer expression. In short, Calvinism is losing its harsh, distinctive features and merging gradually into a modern Arminianism of which our denomination has ever been an exponent.

Our creed does not need revision today. We have not waited for other denominations to endorse it before saying this; but take our warrant from the New Testament. That other denominations, however, are approaching what we believe is not only gratifying to our denominational pride, but also stimulating to our denominational zeal and courage.

If we have been heaven, then we ought to perfect every facility for making the heaven more effective. If, however, these changes have taken place without recognized impulse from us, there is the stronger reason for us so to equip ourselves as to co-operate intelligently and efficiently with the movement at our side.

Rejoicing in the conformities to our standard, we may congratulate ourselves that we are not busied in attempting to restate it, but may give ourselves fully to methods and details of work.

## The Prohibition Resolution.

Mr. Jamieson moved the Prohibition resolution on Wednesday. He made a good speech in support of it, expressing the belief that the people of the country are in favor of a general prohibitory law, and the country would be greatly advantaged by such a law.

Mr. Fraser, of Nova Scotia, seconded the resolution, also speaking in favor of it.

The resolution was opposed by Mr. O'Brien and Mr. Amyot, who argued that the country is not ready for it, that it would promote smuggling, illicit distillation, that it would be an interference with liberty, etc. The debate was then adjourned. On Thursday the debate was continued, Mr. Flint, of Yarmouth, speaking strongly in support of prohibition.

Mr. Mackintosh followed, and moved an amendment, asking for the appointment of a committee of the House to inquire into the probable loss of revenue to the Dominion by prohibition of the liquor traffic; also the loss to provincial governments and the loss to municipal treasuries; also the probable amount which would be required for compensation to manufacturers and dealers, in case it should be deemed desirable to compensate. The committee also to inquire into the probable effect of prohibition on the cost of public institutions for charity and the prevention of crime.

After a few speeches Mr. Taylor moved another amendment, declaring that it is desirable that the electorate should be asked to pronounce a definite opinion on the subject.

Some speech-making followed, and then the debate was adjourned.

## A Strange Statement.

"In almost all the great centres of Europe there have been established actual markets for slaves, and under the form of legal fictions men are bought and sold, and become, like beasts, the property of the buyers." This is the extraordinary statement with which M. de BLOWITZ startled the readers of the *London Times* over their breakfast the other morning. In a quarter of the East-end of London, he said, 25,000 Polish, German and Russian Jews live. Every Sunday, at the hour of the general market, a varying number of able-bodied men are to be seen drawn up in one of the streets against a wall "and in front of them a man who sells them to purchasers." Driven out of Russia, these men reach London helpless and ignorant of the language. Here they become the prey of an actual slave dealer, who feeds them till the day of sale, when they sign, in return for a certain sum given to them, a very long engagement as workmen or servants, in consideration of a certain salary, feeding and lodging. "The sum given for them varies from £2 to £3. Their salaries varies from 2s. to 3s. a week. Their feeding is hor-

rible, and so is their lodging. They suffer hunger, cold, heat, vermin, and work from early morning until late in the evening. They have agreed to pay back a certain sum if they break their engagement. They are deprived of relations, paper, acquaintances and protection. They remain slaves, working for nothing, depriving thereby, for the profit of their master, other men of work, and especially English workmen."

Now, if this is true it shows an abominable condition. But the Chief Rabbi and others who know how the Jews in East-end London are situated, say that the story is wholly unfounded. Others say that the fact that destitute immigrants depend upon middlemen to get employment for them, and are in a degree subject to and controlled by them. The statement of M. Blowitz is probably somewhat exaggerated; but it may serve to call attention to and, eventually, remedy the condition not only of the poor immigrants but of others whose necessities make them the victims of avaricious employers.

## Mission News and Notes.

THERE HAS BEEN little mission work accomplished in Patagonia, but the Roman Catholics have a mission centre at Viedma, in the southern part of the country. They have twelve colleges with 5,000 students, and an industrial school with thirty apprentices of carpenters, blacksmiths, bootmakers, tinkers and tailors. They have also a dispensary and the only hospital in the territory.

The *Foreign Mission Monthly* (of the Southern Baptists) calls attention to the case of a Chinese who returned to his native land and built a gospel meeting-house with money which he had earned in the United States by laundry work. The complaint is often made that the Chinese do not spend their money here where they earn it. But there are millions of people in America who do spend their money here, and do not so much good with it as this stranger.

IT HAS ONLY BEEN a few years since a cruel and inhuman king was on the throne at Mandalay. Upper Burma, and to do any kind of missionary work there meant certain death. When this city was built, the eight gates surrounding it were supposed to have been made secure against invaders by the sacrifice of fifty-six young Burman girls. In October last a missionary conference was held in this same city, at the close of which a communion service was held, and missionaries, native preachers, and native converts of ten different races, representing five hundred churches, bowed at the Lord's table; and in the very place where this man dispensed his cruel edicts, Christians gathered and sang, "How sweet the name of Jesus sounds," etc. The king gone, and the kingdom ruled by a Christian power.

ADVICES FROM INDIA speak well of Dr. Pentecost's work in that country. On March 15th he brought his four months' continuous work in Calcutta to a close by delivering a valedictory address at the Methodist Episcopal church in Dhurrumtollah. The *Statesman* says: "There can be no doubt that Dr. Pentecost's ministrations have attracted attention and awakened an interest in the great truths of Christianity unparalleled in the case of any preacher in India hitherto." Another writer in the same journal expresses the opinion that "few preachers, if any, who have visited Calcutta, have produced such a profound impression for good upon all classes of the people."

SINCE MANY PERSONS continue the complaint that so much money is spent on missions to the heathen, it is worth while to consider the matter patiently. Look at it in this way:

The 65,000,000 people of the United States spend on themselves annually, let us say, for the ordinary uses of life, an average of \$200 to each individual; that makes, \$13,000,000,000; and for liquor, \$1,000,000,000; and for tobacco, \$1,000,000,000; total home expenses, \$15,000,000,000.

Now, if you add to that fifteen billions of dollars that we spend at home, the four millions or so that we spend on foreign missions, you get the enormous sum total of \$15,004,000,000.

And what people could stand such expenditure as that? Do but think of it! For every thirty-seven dollars and a half that we spend at home we send one cent to the heathen. Shall we begin to economize by knocking off that penny?

THE PRINCE OF WALES is a grandfather. His daughter, the Duchess of Fife, has a daughter a week old.

BLIND AND DEAF. An English doctor who had an attack of La Grippe has been left stone blind; and a professional singer has been made completely deaf by it.

## DENOMINATIONAL NEWS.

OAK POINT, K. Co.—Rev. J. G. Kenzie expects to administer baptism at Oak Point, the last Sabbath in this month.

REV. GIDEON SWIM passed through the city last week. He went on to St. John, where he spent a day, and, returning, went to Stanley to spend the Sabbath.

KNOWLESVILLE.—Rev. E. B. Gray, pastor, commenced special meetings here about a month ago and continued them about ten days. Much good was done, four were baptized. After that the meetings waned in interest, and he closed his effort and went to Gordonsville and commenced special effort there, but circumstances prevented any revival. On Sabbath the 30th inst. I commenced revival services here, and have preached every evening since, except Saturday, and twice on each Sabbath. I felt before coming here that the Lord had something for me to do. It was apparent in the first meeting that I had not been mistaken in my impressions, for the spirit of conviction was manifestly present from the first. We have now been holding the meetings ten days, and a most wonderful awakening, deep and widespread is being manifested in this region of country. Elder Gray and Mr. Bayley the Methodist circuit minister were present last week and rendered valuable assistance. The pastor, Bro. Gray, baptized five converts last Sabbath and added eight members to the church. Backsliders, some of whom have been away from the Father's house for twenty years, are returning, deeply penitent, are humbly acknowledging their wanderings, and are being graciously restored. Many anxious sinners are awakened and are eagerly seeking salvation. This week's work so far has been far more successful than last. I shall probably remain here two Sundays longer, and then move elsewhere, as the spirit may lead. Bro. Gray has gone home this week to attend to some home affairs that must necessarily be done at this season of the year, but he intends to return on Saturday next. Pray for us.

WM. DOWNEY.

May 13th.

[The foregoing letter, intended for last week's issue, did not reach us till after the paper had gone to its readers. Since the date of the letter others have been baptized, we learn. Bro. D. will give the particulars of the work later. Ed.]

ST. JOHN.—Now that the confusion and hurry consequent upon the May-day removals, and the domestic disturbance always connected with this season of the year are about over, we, as a church, are settling down to our usual spring work. Looking up the streets and numbers of the families who have changed their residences, revising the visiting book, and going over the whole pastoral field after the first of May, becomes a necessity, and involves no little work. It was a great disappointment to me to be obliged to discontinue the very interesting series of meetings we were holding, especially when the prospects were so favourable for a gracious revival. But, seemingly, it had to be. One Sabbath evening, just as I was preparing to go to the church, entirely without premonition, I was seized with chills (in the manner in which my attacks of La Grippe have almost invariably come), that so unmercifully shook me that there was little left of sermon, courage, hope, or anything but a sense of utter helplessness. I sent word to the brethren that I could not be at the evening service. A large congregation had gathered, and there was not time to look up a minister to take my place. But the doors of the Waterloo St. F. C. Baptist Church are never closed because of the absence of a preacher to lead the service, and the brethren rose to the demands of the occasion and conducted a social service of such a pleasing character that the whole congregation, forgetting the absence of the pastor, were interested, instructed and blessed.

During the time of our holding special meeting we were greatly encouraged and helped. Ten were baptized and added to the church, with perhaps as many more by letter. I am very sure with the start we have, much more would have been done, had I not through illness been prevented from continuing the work. We are enjoying good meetings still. Our preaching, prayer meeting, conference and communion services are largely attended and of encouraging interest. Peace and loving harmony prevails, and the Master is continually giving us tokens of his care and favour.

At the close of one of our Sabbath evening services I asked the congregation to kindly give me thirty-five dollars, the amount we have assessed ourselves for the Foreign Mission Fund. In a very few minutes I got forty dol-