

TERMS, NOTICES, &c

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.

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

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

Religious Intelligencer.

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

WEDNESDAY, AUG. 17th, 1892.

RECENTLY THERE was held a world's Convention of the Christian Endeavor Societies. At that convention a delegate from India, the Rev. Sumantra Vishnu Katmarkar referred to the poem—"The Light of Asia." This book holds up the religions of the Buddhists as a system approaching very near the Christian ideal. In the course of his speech the delegate from India warned the American people not to be carried away or be deceived by Buddhism and he asserted that it is not a true religion:—it has no God; it knows nothing of a future state. Its followers have no hope after death but to be swept out of existence.

Those who see in this any likeness to Christianity know but little of the Gospel of Christ.

A highly educated Russian, a man well informed in practical affairs says that the wealth of the Russian Church is almost incalculable; it could pay the Russian national debt (some \$3,500,000,000) and would then be enormously wealthy. And yet during the panic and distress that are the attendants of the great scourge of Cholera this church has done nothing. Its immense wealth has lain idle in the coffers or has gone to enrich some magnate of the church. There is something wrong with that system of religion. How low must be its standard!

WHAT AN ECCENTRIC and inconsistent thing is this boasted civilization of ours! The very ships that carry our missionaries into heathen lands carry also, in many cases, rum and opium. The fact is that the men of high moral sense and those with right views of life and duty mingle too freely in their business and social relations with those who are the uncivilized elements of a civilized community. For instance in Boston there are many men attending public worship with a great outward show of devotion and contributing to the funds of the church who year after year send hundreds of thousands of gallons of rum to Africa to debauch the natives and neutralize and even destroy the self-sacrificing work of the missionary.

This should not be. Men of strong moral character should frown on them and either either drive from their nefarious traffic or make them stand in their true light before the community. In a sense these men are civilized, but morally they are worse than the most brutal slave trader.

The work of Christian missionaries is having effect but it is hampered and marred by the greed of these who hold up their heads in a Christian city and call themselves men.

WE PUBLISH elsewhere in our columns, that portion of the Executive's report on Sabbath Schools which particularly referred to the plan of making the first Sabbath in September one of special interest in our Sabbath School work. Both the Churches and the schools are invited to join heartily in the day's exercises. It is our earnest hope that the special efforts that may be made on that occasion may be blessed of God, and therefore invite all to heartily join in making it a red-letter day for our S. Schools. We shall be glad to publish short reports of the day's exercises in connection with the "Children's Sabbath."

—DR. F. R. LEES, a man who has done grand work with tongue and pen in the English temperance reform has evidently met the old argument in favour of moderate drinking, in reference to which he says:

"We have no example of moderate drinkers without drunkards. No family of a hundred has existed for two generations that, using strong drink, stopped at moderation—no village, no priesthood, no church, city, country, or kingdom! Whenever society has sown the seed of a little drinking, it has also reaped the harvest of much drunkenness, with all its woes!"

—TO-DAY THE Anglican church is rushing more headlong than ever into formalism and ritualistic folly. So marked is the growth of high churchism that Arch-deacon Farrar, the ablest Episcopalian of them all, said recently in the Contemporary Review: Views are now commonly maintained in the Church of England which were decidedly rejected, not only by the entire Evangelical party at all times, but even by the acknowledged leaders of the High Church party twenty or thirty years ago. Rites and ceremonies are now frequently practised in English churches which are in defiance of the spirit of the Prayer book, and bishops are either powerless or unwilling to restrain a license in the modes of conducting public worship which not long since would have been universally condemned as extravagant and intolerable.

—THE "CANADIAN VOICE" in its issue of Aug. 12 republishes and makes some editorial reference to our recent Ed. note, The Prohibition Issue. It says: "The strange thing is that a paper like this can so heartily commend the movement in the United States and yet vigorously denounce a similar movement in Canada." We have yet to learn that the INTELLIGENCER has ever been anything but an out and out prohibition paper. We do not think there has ever been an issue of the INTELLIGENCER which has not carried some denunciation of the destroying traffic which has openly and fearlessly advocated prohibition as the great remedy. We think the "Voice" is hasty, for we cannot think it is deliberately unjust.

—CONCERNING Mr. Kribbs' presentation of the Liquor dealer's case before the Royal Commission, the "Island Farmer" well says:

Mr. Kribbs, lately editor of the Toronto Empire, and who had been hired by the liquor dealers to attend to their interest before the Royal Prohibition Commission, while in Halifax compiled a statement showing an amount of property used in Halifax in connection with the liquor traffic, the number of hands employed and the amount of wages paid them. He also compiled a second statement showing the probable depreciation of the property and plant should prohibition be enacted, the number of hands thrown out of employment and the loss in wages. If Mr. Kribbs has no better arguments to use than this, the case of his masters is indeed a poor one. The self-same arguments can be used for a nest of counterfeiters, for the smuggling business on the St. Lawrence river which the government are using such efforts and spending such amounts to suppress, or for any crime that the law condemns, for while these exist some one must be carrying them on, and if the people so engaged are put in duress a loss of time and wages, a depreciation of the property and plant used for the purpose and people are thrown out of employment. When the burglar is placed in limbo and his jimmy lies idle all these fearful calamities which Mr. Kribbs seeks to suggest or portray takes place.

—"STOP BLOWING, and go to work" was a boy's report of what a sermon he had heard was about. There is need of much preaching of the kind that will make that impression strongly on many people. "Go work, to day in my vineyard" is the Master's command to all His disciples. And they need to be quickly and earnestly about obeying Him.

England in Egypt.

Now that Mr. Gladstone has come into power it will be interesting to watch his foreign policy especially with reference to Egypt. Will he maintain the ground held while in opposition, and withdraw the British troops from that country? It is said that Lord Roseberry, the prospective Foreign Minister, is not in favor of such a step and it is thought that Mr. Gladstone will not force it.

Let us look back over the years and see how the Egyptian complications arose. England and France, in union sent a force to Egypt in 1882 to quell a revolt, which threatened to establish a military despotism, and which was accompanied by a cruel massacre of Christians. In the East the executive power is feared and obeyed only when there is in sight a force strong enough to enforce obedience. The Egyptian soldiers have shown themselves to be useless unless backed by a superior force, and, besides, they themselves are disaffected. Then the whole administration has been so full of mistakes that it is impossible for Egypt to stand alone. Some European power must hold the reins. The different

European powers except France have come to perceive that England's task is one of duty, not one of profit. But England has an interest there. Englishmen hold large stock in the Suez Canal, and, besides, England owes it to herself to protect her empire in India by having a word to say about the way there—a way built with English money.

There is another phase of the question. In an indirect way, England's Egyptian Policy is preserving the peace of Europe. Ever since the Franco-Prussian war France has longed for the time when she would wipe out the defeats of that short but disastrous campaign. Now she is prepared for war, but her jealous eyes are turned toward Egypt and a repetition of the blood shed of 1871 is avoided.

Since England's occupation of Egypt justice, liberty and public happiness have been gained; taxes have been lightened; the slave trade has been abolished; land formerly barren, is bearing food for thousands. Lord Salisbury said recently in a speech:—

"England underwent great sacrifices, shed her most precious blood and scattered treasure freely in order to rescue Egypt from the evils which had overtaken her and if England acted alone in the matter it was not her fault. And now that the blood is spilt and the treasure spent and that great result is in course of being achieved England cannot allow all that to be swept away as if it were last year's almanac and suffer the country which at so great cost she has rescued to fall back into the condition of anarchy, confusion and danger which it occupied a few years ago. It is not the object of England to sever the links which unite Egypt with the Ottoman Empire but retaining that connection that she should be strong enough of herself to repel all external attacks and to put down all internal disturbances. There must be some power that will keep Egypt from slipping back into a condition exposed to the attacks of Barbarians without and of intrigues within and that power must be England. Stronger institutions and better political science must form themselves in that country and must strike root into the soil before Egypt will be able to maintain her own against all these dangers."

The British policy has been to restore order and security where none existed. Western blood and western civilization can accomplish this. The British Government has never swerved from her purpose of restoring order and the authority of the lawful ruler in Egypt. England displayed just the same friendly spirit after Tel-El-Kebir's crushing defeat as she did before the outbreak of hostilities. The course of events have thrown upon England alone a task which she would gladly have shared with the other powers—that of changing Egypt from a state of anarchy to one of peace and order.

With the departure now of the British force would depart all power to reform bad systems and to establish justice and freedom in the land.

Gratitude.

What a host of thoughts spring into the mind and force their way to the front at the very mention of the word. It is one of the ennobling passions, one that lifts man up above his fellows or one, rather, the lack of which drags a man down below the level of manliness. To be without the instinct to remember a good deed done or a helping hand extended is to live on a very low plane. There can be no true nobleness of character where such feeling is not felt and expressed. The law compels no man to do his fellow justice in remembering a cheering word spoken or a pull upward from a difficulty, yet no man possessing a man's feeling, a man's heart can ever forget such deeds: Moreover he will strive to make himself worthy of them.

Much is said and written concerning the ingratitude of men, we are inclined to think altogether too much. Most men notwithstanding much said to the contrary are not lost to this ennobling and uplifting instinct. Wordsworth was a keen observer of human life and affairs and he says:

"I've heard of hearts unkind
Kind deeds with coldness still returning,
Alas! the gratitude of men
Has often left me mourning."

General Religious Notes.

The Russian government has decided to permit free importation of the Bible in other languages than Russian, but no Russian Bible can circulate unless printed by authority of the State Church.

Canada has 100 religious journals; Roman Catholic, 24, Episcopalian 15, Methodist, 13, Presbyterian 10, Baptist 6, Lutheran 6; 44 are in languages other than English, 26 being in French—an increase of eleven fold in thirty years.

In Africa thirty six English missionaries of both sexes representing different societies, are threatened with immediate expulsion.

Fifty-six stout-hearted Christians from all England, attended Epsom Meet and between the races preached in front of the grand stand.

The Baptist churches of Ireland, under the lead of Mr. Brown, of Dublin, are following in the steps of Mr. Spurgeon by severing their connection with the British Union on account of the tendency of that Union towards rationalism.

A new missionary society called the Army and Navy Missionary Union, has been formed in England on a strictly undenominational basis. Its object is chiefly to encourage missionary interest and enterprise among the officers and men of the two services.

Protracted meetings, accompanied with much religious interest, are being held near Columbus, Ind. During the last winter these meetings continued over ninety days, and frequently remained in session twenty-four hours. The sessions have been held in old churches which have been abandoned for years, and a new church association has sprung up.

In Great Britain there are under the direction of the British Sunday-school Union, 45,000 schools, in which upward of 700,000 teachers are engaged in instructing 7,000,000 scholars. In the United States there are upward of 100,000 Sunday-schools, more than 1,000,000 teachers and 8,500,000 scholars. In the whole world the schools are said to number 189,390; the teachers, 1,999,569, and the scholars, 17,716,212.

The Jew of our Times.

For five thousand years the personality of the Jew has stood out with daguerrotype precision on the pages of history. He has antiquity stamped upon his forehead. He is a lineage more noble than that of any knight's or even king's, for he can trace his pedigree back to the very loins of Abraham, and through him to that patriarch who entered into the ark, and thence up to Adam himself. Our history is hidden in gloom and darkness; but theirs, with certainty, may be read from the first moment even down till now. And what a checkered history has been the history of the Jewish nation! Nebuchadnezzar seemed to have swept them all away with the huge broom of destruction; the tenth left was again given over to the slaughter; and one would have thought we should have heard no more of Israel, but in a little while they rose, phoenix-like, from their ashes. A second temple was built, and the nation became strong once more, and though often swept with desolation in the meantime, yet it did not abide, and the sceptre did not depart from Judah, nor a law-giver from between his feet, until Shiloh came. And since then how huge have been the waves that have rushed over the Jewish race? The Roman Emperor razed the city to the ground, and left not a vestige standing, and another Emperor changed the name of Jerusalem into that of Eliah, and forbade a Jew to go within some miles of it, so that he might not even look upon his beloved city. It was plowed and left desolate. But is the Jew conquered? Is he a subjugated man? Is his country seized? No; he is still one of earth's nobles—distressed, insulted, spit upon; still it is written, "To the Jew first, and afterwards to the Gentile." He claims a high dignity above us, and he has a history to come which will be greater and more splendid than the history of any nation that has yet existed.

The Jew of the present has greatly deteriorated, religiously and morally. He once was the model of all nations, but his condition in America at least is far from the standard of excellence and truth. No dependence can be placed in anything a Jew says on business matters. He will affirm in the strongest language by which he can express himself, that black is white and vice versa, if thereby he can effect a sale of goods, or purchase a bill of merchandise at a discount. The average American Jew does not care or think any more about dishonesty than did Nero for the perishing Christians at Rome. The prophecy which says that their name shall become a by-word and reproach was literally fulfilled in the last decade, when Webster, the lexicographer, inserted in his "Unabridged"—"to jew"—to cheat. Such a fuss was made about it at the time, that in the subsequent editions the term was erased, though it is in common usage in business nomenclature. There is a wide chasm between a "sharp trader" and a "dishonest trader." It has long been an unwritten axiom in business circles that the Jew will cheat you if he can. The Jew in his greed for

gain has allowed his principles to give place to policy, and in some cases what proved to be so unscrupulous as would hardly come under the term "policy." Many Jews do not deny that they take advantage when the opportunity is presented. They denominate it "business" and excuse themselves on the ground that Christians do the same. The Jew always asks more than he expects to get for his goods. An instance related of a member of the "Dodge Club" travelling in Italy, aptly illustrates their chronic state. He had determined on purchasing a suit of clothes, but was asked forty piastres for what he considered worth only twelve. He made him the offer of twelve piastres. The Jew gave a shrug and a look of disgust. After much talk and banter, he came down in price a dollar at a time, until he actually sold the suit for the amount offered. Hereafterwards learned that the Jew would have asked an Italian gentleman about ten piastres for the same suit. A Jew will take all he can get, regardless of what is a legitimate profit. The conscience of the Jew seems actually smeared, and altogether insensible of the associations with his brother man.

The religion of the Jew has been undergoing a change for many years. The religious spirit and fervor among the Jews has been growing more lax each year, until now the attendance at the synagogue is approximately small, the women forming the greater portion of the congregation. Fast days, other than the "Passover" are not generally kept by the men. An instance comes to mind of a fast day observance two years ago in Boston. Two Jewish brothers doing business together—on fast day—were rather averse to fasting, but did not care to mention the fact to each other. When luncheon time came, the brothers had business around town. One of the brothers, not caring to be seen breaking the fast, entered a dining saloon in another part of the city, quite distant from his place of business, and was shortly enjoying what would be better termed a "feast" rather than a "fast," when in walked his brother and seated himself on the opposite side of the room, quite unconscious of the other's presence, to enjoy a meal in silent content. Meanwhile the women at home were living up to the strict precepts of the Mosaic law, pitying their husbands who as they supposed were almost famished.

Saturday is the Jewish Sabbath, but sad to say the Jew of the present time does not seem to have any Sabbath, which he sets aside for rest and worship. In business and at the workshop they are found on Saturday as on other days. Saturday is the best day of the week for most lines of retail business. Their grasping business will not let them loose the profits of such a day, as even their once sacred Sabbath, so that now the majority of the Hebrews in America do not have any day in which to worship, though many of them rest on the Christian's Sabbath.

The Jew of our time does not believe many of the tenets of his fathers, nor is he slow to make public his beliefs. If one could read the unwritten code of belief of the Jew of 1892, he would indeed ask "are these the sons of Abraham?" Many of them are little less than infidels. They are not followers or even believers of the Jewish Bible nor do they accept the gospel of Jesus Christ. There is a mystery surrounding the Jew at this period of his wanderings, which seems to mark an epoch in the history of the Hebrew race. At present he is little less than a ubiquitous cosmopolitan.

The Jew has not unfrequently amassed wealth and became the leading spirit in finance and commerce. The Jew may be found at his best in the jewelry and clothing business. They seem to have a peculiar liking for the clothing business, for in this there is a larger field for unscrupulous profits and misrepresentation generally to the unsuspecting public. Second-hand clothing is frequently cleaned, dyed and repaired and sold to the poor sailors and emigrants as "misfits" and "custom made clothing." In the jewelry business too the opportunity for fabulous profits is quite beyond belief. Plated and filled jewelry the Jew does not hesitate to guarantee to be 18k. gold. Rhine stones and brilliants of more than ordinary lustre are assorted among the diamond goods, and sold as such to those who are unable to distinguish the difference. The Jew sees no harm in taking all he can get for his goods, even though to his positive knowledge they may not be worth half the selling price. In most cases the Jew is unscrupulous to the uttermost.

What has been said of the Jew applies to the majority, still there is class of respectable and honorable Jews who have a sense of the "fitness of things." This class are mainly engaged in the wholesale business in the larger

cities. The wholesale clothing business in New York and Boston is largely carried on by Jews who for the most part are thoroughly honest and reliable men. Then too there is the educated and refined whom we likewise exclude from the bliseful majority. These smaller segments of the Hebrew race move in reputable society and are received everywhere quite generally.

The Jew has always refused until of late to marry other than a Jewess. This has been something of a hindrance to his social advancement. If he takes the alternative his identity is lost. Quite a number of wealthy and educated Jews have gained an *entree* into the best society of New York and Boston, still there is a disposition on the part of society to turn the cold shoulder on these people who for so many years have borne such a stoical attitude towards society in general other than their own kith and kin.

Irrespective of all that has been said of the Jew in his wanderings in America, he is yet when educated, cultivated and refined the noblest of men. In the worst of ages there has never been a day so black but there was a Hebrew found to hold the lamp of God. There has always been found a Jew who loved Jesus. God has said, "I have sworn and will not repent. I will show kindness unto them for their father's sake, and for the sake of the remnant I have chosen. Pray for the peace of Jerusalem; they shall prosper that love her."

"Ye chosen seed of Israel's race,
A remnant weak and small."
There is something within a tree mysterious, hidden and unknown, which preserves life in it when everything outward tends to kill it. So in the Jewish race there is a secret element which keeps it alive. The Lord has said it: "The race of Abraham shall endure for ever, and his seed as many generations." It was a Jew who saw visions too bright for human pencil to depict, and too glowing for human language to express. The Jew! who can write his future, or who can transcribe his prophecy?

ADONIS.

Boston, July 9th, 1892.

Denominational News.

G. F. CURRIE.—We are endeavouring still to do the Master's work in this place. The little church is progressing and doing fairly well. Last Sunday evening at our communion service which was a season of much blessing, four new members were received into church fellowship, one by baptism and three by letter.

G. F. CURRIE.
Moncton Aug. 11th 1892.

ACKNOWLEDGMENT.—I wish to acknowledge, through the *Intelligencer*, the receipt of \$35.00, the proceeds of a social at Millville, Aug. 6th, and to express my heartfelt thanks to the many kind friends for that as well as many other presents.

A. H. BONNELL.

FROM J. NOBLES.—July 29th I left home for Lakeville, found the people had proved they had a mind to work. They have got their meeting house turned the end to the road, a good substantial wall under it, and a new roof on it. They had taken the clapboards off the end next to the road and clapped it new and had it with the other part of the house ready for painting, to be done as soon as possible. I made an appointment for Sunday. A good congregation gathered and a good meeting was held. Learning there was no service to be held in the place on Sabbath morning two weeks from that day and only on each alternate Sunday I told the people there would be preaching there in that house every alternate Sunday by some F. C. Baptist preacher. In the afternoon I went to Brookville and in the evening was with Brother Thompson. I then went over to Blaine to see how my people were getting along, I found them better then when I was there before. Thence I went over to Bath to see Brother Barnes, engaged to go with him to Fort Fairfield but getting a dispatch to come to Upper Brighton to attend the funeral of Brother Rideout's little daughter I drove down, attended the funeral, took the train and went to Fort Fairfield. Brother Barnes joining me at Bath, we remained there over Sunday and as he was called away to another part of the circuit to attend a funeral it left the labor of the day chiefly on me. This is a promising field, much already has been accomplished and very much more may be with proper care and the right kind of labour. Brother Barnes as far as I could learn stands well with the people generally, but he needs help the help of some good thorough worker. The evening service was held in the neighbourhood that used to be called the Bishop Settlement but now is known as Stephenville. Some years ago a man by the name of Stephens came in there and built a mill and

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