

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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Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR

WEDNESDAY, Aug. 24th, 1892.

—ABOUT TEN DOLLARS in our money was the price for which Joseph's brethren sold him. Men in this day are sold for as small a sum. The man, who to reduce his taxes, as he mistakenly thinks, helps to establish a licensed drink trade, puts a much less price on the head of his fellowman—his brother, who will be destroyed by that drink trade. And he has, in the same transaction, sold himself. A bad bargain—a very bad bargain.

—THIS is a frank utterance, and presumably a correct one, credited to the "Christian Standard" a paper devoted to the "second blessing" theory: "Some who are otherwise wonderfully saved (or think they are) have not yet been saved into ordinary good manners, common courtesy, and kind consideration for the opinions and feelings of other people. The Holy Ghost, on no occasion, ever leads anybody to be anything else than a perfect gentleman or a perfect lady. We may attribute our bluster and brusqueness to the Holy Ghost, but He will surely disown it."

—TALMAGE has returned from Russia whither he went with a cargo of provisions for the people stricken with famine. While in Russia Dr. Talmage was most cordially received by the Czar—in fact he became quite one of the family. He talked intimately with the Czar and romped with her children. It is but natural, after such a reception, that the learned Doctor should entertain the most kindly feelings toward his despotic friends. But Talmage goes farther than that, he comes home incensed against all who have written or spoken against the Russian Govt. and the outrages daily perpetrated by that Govt. He says that he will make it his work to correct the wrong opinions that are abroad concerning affairs in Russia. No doubt Dr. Talmage is sincere in his opinion that the Russian Government has been much maligned but the great preacher went to the wrong place to hear of abuses. He was shown only the brightest side of Russian life.

He cannot think these devoted men and women are well informed, who, at the loss of time and health, have traveled Siberia's desolate plains to find and relieve the victims from the abuses of this cruel despot.

Everybody recognizes in Talmage a man of power one who has accomplished great good and surely he will not permit the halo and splendor of a magnificent reception to blind his eyes to the fact that his entertainer is the head of the most cruelly despotic and the most pernicious Government on earth.

WHO HAS NOT HEARD some professing Christians excusing their spiritual poverty and inactivity in the Lord's service to nature. Whether their fault or sin takes the form of penuriousness, of passion, of cowardice, or whatever, they plead that it because they have been less endowed by nature in some respects than other people and so cannot help it. It would be quite as reasonable, the "Christian Advocate" thinks, for one whose father's table, to which he has free access, is daily loaded with wholesome food to go about the streets with gaunt bony fingers and ghastly countenance, starving to death, and saying, "I cannot help it." God is able to make a penurious man liberal, generous, and benevolent, or a

cruel man as gentle as a lamb, or a passionate man as calm and serene as the bosom of a mountain lake when the winds are hushed to rest. He is able to make all grace abound toward all His children.

—A CLOSE observer of the churches in this day finds in them a growing interest in social questions, and a disposition to make a more practical application of Gospel truth to every form of every day life. This is a hopeful sign of the times.

—CENSUS RETURNS, recently published, show that of the various religious bodies in Ireland the Methodists and Jews are the only ones on the increase. The others have not even held their own. Roman Catholics, Church of England and Presbyterians have all decreased considerably since 1881—the decrease of the Roman Catholics being the largest. The Methodists now number over 55,000; and of Jews there are 1,798—an increase of 1300 in ten years.

—THE "Canada Presbyterian" declares that there is more manly pluck and political independence in Manitoba than in any Province in the Dominion. And in support of this declaration it recites these facts,—a few years ago the people, though a mere handful, secured railway competition in spite of the combined power of the C. P. R. and the Dominion Government. What other Province could have done that? Having some difficulty in balancing their provincial ledger they economized by abolishing their Senate. Quebec, Nova Scotia and Prince Edward Island are yet afraid to retrench in that way. The little prairie province then tackled the Separate School question, and Separate Schools must go. Last, but not least, the Manitobans have decided by a vote of more than two to one against the liquor business. The weather is too hot for much enthusiasm, but one does feel like shouting, Hurrah for Manitoba!

—AS AN outcome of the recent troubles in Uganda and Algiers the French Government has notified Lord Salisbury that British missionaries must be immediately withdrawn from Algiers. It is asserted in justification that the missionaries provoke disturbances among the natives. It is possible that, in return, England may exclude the French missionaries from Uganda, but this is not probable. England will not come down to that narrow plane. An American paper suggests that this is America's chance to step in and carry on the work.

Russian Persecution of Jews.

The time has come when it is a serious question whether it is not the duty of the Christian nations to interfere between Russian cruelty to her Jewish subjects. Presumably not one half of the stories of barbarous treatment and frightful persecutions have been made public, yet enough has been heard to make the Christian world open its eyes in horror at the dastardly crimes of this nation, one of the great powers of Europe.

Every day brings fresh tales of the woe and anguish of the descendants of God's chosen race. Recently a young Jewess, a graduate of the University of St. Petersburg, a woman of fine education was forced either to forsake and renounce her religion or leave the country. She chose the latter and along with hundreds of her people, in crowded cars, she was hurried to the frontier. Even here her troubles were not ended. The officials refused to allow her to go until she presented a pass. To secure this she had to travel four hundred miles. The story of her sufferings, as told by herself is full of pathos and it causes one to stop and wonder whether, in the name of Christian civilization, some power should not rise and put an end to this wrong and injustice.

In most countries this is an age of religious tolerance. In fact, in most countries, notably our own, we are inclined to tolerate without considering the conditions of toleration. So long as a man in the following out of his religious opinions and practices does not become an injury or a menace to his fellow man he must, according to Christian ethics be allowed his own thoughts and his own practices.

The Russian Jews are a quiet inoffensive people living up so far as possible to a sublime conception of God. The practices of their religion are carried on among themselves, in modest retiring manner that would cause them to remain in the seclusion desired if not direful persecution seek some object upon which to give itself vent.

A gentleman holding a position under the Russian Government recently gave some account of the dealings of that Government with the Jews. His description was a most painful story of inhumanity. Judging from the infor-

mation it is doubtful, if any country, during the middle ages, when every man's hand was against the Jew, ever disgraced itself with such cruel deeds of such extent and enormity as Russia is doing to-day. The Jews are deprived of their property; they are driven from the cities where they might prosper by trade; for the Jew is essentially a trader, and finally they are driven from home and country bereft of everything, to take up life anew, if perchance they be fortunate in finding a country hospitable enough to receive them. What can be more pitiful than this? And yet little is said and nothing done in reference to it.

In this blind cruelty Russia is to an enormous extent, injuring herself and to the expulsion of the Jews the recent famine is due in this way. Although the wheat crop of last year was bounteous it largely rotted in the fields. There was no one to transport it. The carrying trade has been in the hands of the Jews. They were driven from positions which inexperience and stupidity prevented others from taking up at once. This of course caused stagnation in the circulation of products.

Down through all the ages the Jewish race has existed and produced strong minds and brave hearts, despite continual persecution. The time has come to call a halt. Christian nations cannot afford to stand unmoved before such a spectacle. In point of religion they are much nearer to Christianity than the adherents to the formalities of the Russian church. Russia has always been the foe to freedom and the practices daily carried on in Russian Siberia and European Russia would justify, nay they even demand, the terminating of the power of this nation—a relic of the barbaric days of the dark ages.

Labour Difficulties.

The United States is at present passing through a crisis in its great labour war. For some years labour unions have had a large say in controlling the wages of workmen. With such organizations, growing and increasing in strength yearly, it is only natural that as power increased high handed arrogance should also grow. Employers of labour have lately taken the firm grip with the employees and dreadful results have ensued. No sooner were the Homestead riots over than these arose, even worse disturbances, in Tennessee, and at present it would seem that the workmen were getting the better of the fight. In every instance the U. S. officers have been outgeneraled and their troops beaten by the armed miners. Of course the rioters must eventually give up their hopeless struggle but before that much blood will have been shed and much valuable property ruined.

These riots and labour difficulties are some of the evils that necessarily follow in the wake of free emigration. For many years the very offshootings and scum of Europe have been flocking into the country by thousands. That the country that prohibits the entrance of the hardworking industrious Chinaman, opens wide her gates for incipient anarchists and nascent rioters.

No country in the world has such a large proportion of worthless, idle, low-bred population as the United States, and with all the Yankee thrift and business smartness their effect cannot but be felt holding back the country from the prosperity that would otherwise be in her lot.

Australia has also been having some labour difficulties lately. Tremendous strikes widespread in their influence have been the order of the day. The Premier of Queensland has undertaken to meet the difficulty by the importation of barbarian labourers. Australian missionaries have openly remonstrated against this form of slavery—for it is practically slavery. The Premier says in reply that the labour party is similar to the Nihilists of Russia and that they will not work unless they can fix their own wages. He declares that their purpose is to destroy the stability of all existing moral social and business relations.

The Premier of Queensland may be doing what he considers his duty, but in the end his course cannot but be disastrous to the country. It is not strange that workmen are driven to lawless deeds when fought with such weapons as the importation of barbarian slaves to fill their places. These slaves must become a part of the country, and their effect cannot be good, it must be detrimental. Let us be thankful that we in happy Canada are free from the difficulties besetting our neighbors of the Republic and our fellow Colonists of Australia.

Ministerial Modesty.

"Quilldriver" writing in "Zion's Herald," says many racy and pointed things about ministerial modesty—and the lack of it. He begins by speaking of modesty as a priceless jewel, which

bedecks the brow of man or woman with charming grace. There is, he says, about a modest man—a modest minister—that which is exalting and irresistibly attractive. He never lacks for friends because he is himself always a friend. What he does is done in quietness and under circumstances that cause no special excitement. He is content to labor in secret, well knowing that the Father who seeth in secret will recompense him; and yet he is not unduly anxious about the matter of reward. The work of his hand is not told in Gath nor published in the streets of Askelon. Patient, gentle, persistent, faithful, he toils on with a success that reaches into the years—for himself? for his own exaltation? for the sake of winning a name? No, for the honor and the glory of God. All hail to the modest minister!

But another kind of minister is described, who, though his name is not legion, is too numerous to make his multiplication desirable. To this class belongs the good brother who is constantly at pains to exhibit himself. He evidently, "was made subject to vanity." Now, perhaps there is no valid objection to a minister's congratulating himself in the privacy of his own study when he has done an exceptionally good thing. A certain amount of vanity is pardonable and permitted to all men. This is the legitimate result of the approbation of conscience and the commendation of our fellow-men. But what shall be said of, or done with the good brother who haunts the newspaper office, is hand in glove with the reporters, requests the editor of his religious paper to print extracts from local papers in which his last sermon is described in half a dozen extravagant adjectives that squint in the direction of inordinate flattery? For instance, a minister in a Western State sent this item concerning himself, written by his own hand to a religious paper: "His sermon to the high school graduates is pronounced one of the ablest and most original and eloquent ever given in —. Nearly 1,000 people listened to it." Surely this good brother, ambitious to see his name in print and to have his good qualities hawked about through the church after the manner of the auctioneer at Tattersall's, must have forgotten the application of the parody: "Verily he that bloweth not his own horn the same shall not be blown; but he that bloweth his own horn too much, the same shall be blown out of the small end thereof." If the item referred to exhibited the brother at the point of his greatest efficiency, it also served to verify the Scripture which saith, "Verily every man at his best state is altogether vanity."

Two men come to mind just now with whom I have had experience with reference to this very matter. Both were men of acknowledged ability; both had been highly honored in the matter of collegiate degrees, one of them having received a D. D. from Harvard. One of them was president of—University. During my collegiate life I was connected with the daily press, and at each Commencement season received the baccalaureate as my assignment. Each time I sought a private interview with Dr. —, I was cordially received, but could get neither advance copy, outline, theme nor text of the baccalaureate. The good doctor was positively opposed to the whole business of parading before the public and exhibiting himself in the daily papers. At other times when I desired information about the institution it was cheerfully given, but with the understanding that his part in the matter should be wholly ignored, or stated in the fewest possible "words of truth and soberness." The modesty of this great, good man was not only refreshing, it was inspiring. The other man on one occasion was to preach the baccalaureate also. He knew of my connection with the daily press. But instead of my going to him for information in regard to the sermon, he hunted me up a few days before the eventful Sunday and requested me, as a personal favor, to see that the sermon be published in full, with such additional comments as I might choose to make, in the Monday morning papers. On several other occasions since, the same brother has requested journalistic favors of me that would put a man of modesty to the blush.

"O wad some Pow'r the giftie gie us To see ourselves as others see us! It wad frae monie a blunder free us, And foolish notion."

From Rev. Edwin Crowell, Barrington, N. S.

MR. EDITOR:—The Prohibitionist success in the plebiscite recently taken in Manitoba, and the assurances we receive of legislation to follow immediately accordant to the popular will, cause a new fleet of possibilities to oom up on the temperance horizon of

this Dominion. While the power of a Province to prohibit the liquor traffic within its territory has yet to be provided under existing law, or gained by suitable amendment of the B. N. A. Act, it may be well to try to forecast the results to follow, when that vantage ground shall have been gained. Let us suppose the power of any Province to prohibit to have been established? What are the advantages?

1. That in the interim, while stretching towards the goal of general prohibition (which, whether the Dominion as a whole is or is not ready for it, is certainly not enforceable in some extensive sections of our country), the principle of local option may be enlarged and reinforced in its most important provisions, and remedied in its most glaring defects. E. g., the cities in which the liquor trade is most strongly entrenched will find thereby no exemption from a prohibitory law, adopted it may be by a preponderance of the country influence. In other words the temperance sentiment of the country will be fused with the comparatively weaker temperance sentiment of the towns for the enforcement of law. In the present phase of local option, the law loses one-half its effectiveness by the vicinity of drink centres, especially when some tangle clause permits legal transit and trade in packages of such small size that every facility is afforded for clandestine distribution. Upon our assumption of Provincial option and choice of Prohibition, the minimum quantity in package could be largely raised, the number of places of storage and transhipment reduced, and a more vigilant supervision of necessary dealings in intoxicants be more easily exercised.

2. Once the power of Provincial prohibition was conceded there would be a transference of the political temperance agitation from Dominion to Provincial politics. And if in the case of a few Provinces this would seem to defer all hope of prohibition indefinitely, yet it is also true that the same liquor-enslaved Provinces most obstinately thwart the general Prohibition movement, and thus hinder the Provinces that are now ready, from enjoying it.

By carrying the political temperance agitation into provincial politics, legislators would be more under the eye of their constituents, more competent to judge of the abuses of the liquor traffic in the territory in question, less affected by the strong and corrupt pressure of the liquor trade, than they would by that concentrated at a great capital.

3. Here is a solution of the great financial difficulty, viz., how to replace the revenue which would be lost under Prohibition.

Suppose Manitoba to adopt such a law with the result of reducing the revenue of the Dominion by her proportion of liquor duties. That would be a trifling affair to provide against in the next budget. In a few years the Maritime Provinces may follow. But another million in the diminution of our annual receipts represents only a part of the surplus of some recent years. No statesman would be staggered at that demand upon our fiscal resources. British Columbia, the N.W. Territories and Ontario, according to the development of Prohibition sentiment, might be expected, perhaps a few years later, to make successive demands for new provision for revenue; but this whittling down the burden by special imports or reduction of expenditure, *pari passu*, with the growth of popular desire and demand for Prohibition, seems to open a way through what has been thought a very aloof of despond, for the Prohibitionist.

4. The opportunity of comparison of advantages will then appear between the Provinces which have Prohibition and the others. The fact that some Provinces have thereby escaped so great a contribution to the revenue, would be in itself a powerful reason for the adoption of the law more extensively. Let this be carefully considered. The tardier Provinces would begin to look with envy upon their sisters, who were not only avoiding the curses inevitable to the traffic, but were finding also the economic saving, computable, though indirect, to be more than the annual Dominion subsidy to such Province. And when the door stands open wide enough in Provincial politics for morality to enter hand in hand with great public economy, their appearance will not be long delayed.

Careful estimates of the liquor sales in Maine a few years ago put them at less than a million, which would seem fatal to the Prohibitory idea, were it not that the proportion Maine would otherwise be entitled to in the total United States traffic would be twelve millions. To reduce liquor-selling by eleven-twelfths is no failure.

With these advantages of method, it seems high time for Prohibitionists to lay aside the long cherished hope of

securing Prohibition by a revolution, and to adopt a plan under which the successive Provinces captured may be safeguarded by existing sentiment, and at the same time furnish a better basis for the persuasive and legislative campaign.

EDWIN CROWELL, Barrington, N. S., Aug. 16, '92.

Seminary Notes.

On Thursday, July 30th, I went to St. John, in order to be present at the Christian Endeavour Convention on the following day. Early Saturday morning I took the Shore Line road to St. George, and spent all day in that beautiful place. The kindness of Dr. and Mrs. Dick I shall not soon forget. On Sunday morning I spoke in the Portland Baptist Church, and in the evening at the Carleton Free Baptist Church. Both these churches are strong centres of Christian influence. Tuesday was very rainy; nevertheless I drove to St. Martins, in company with Mr. Bengough and his family, of Toronto. Mr. Bengough is interested in the establishment of a Summer School somewhere in the Maritime Provinces, and since his inspection of our Seminary and its surroundings he says that there is no place so well fitted for such a school as St. Martins. Our friends may look for developments.

We arrived in St. Martins on Tuesday evening, after a six hours drive in the dreaching rain. About midnight I started on my return trip to St. John, arriving just in time to catch the morning train for Fredericton. Later on in the day I drove to Prince William, where I met a cordial welcome from Dea. Estabrook and his family. Through their kind attention Prince William became to me in very truth a land of fruit and flowers. The next day I lost myself looking for Canterbury, and found after driving fifteen miles out of my road, that the Canterbury I wanted was not Canterbury Station but Front Canterbury, otherwise called Eel River. Intending visitors may therefore take notice, and govern themselves accordingly.

On Friday evening I spoke in Jacksonville, on Saturday at West Florenceville, on Sunday at Centreville in the morning, East Florenceville in the afternoon, Tracy's Mills in the evening. Bro. Thompson has a large church and an inspiring congregation. There were some 200 young people in the audience on Sunday night. Monday evening was spent at Hartland, Bro. Swin being present and giving his earnest endorsement of the school, as Bro. Peiray did at East Florenceville the day before. On Tuesday I took a trip to River de Chute, returning to Hartland, and from there driving out to Jacksonville in the evening. Wednesday brought Woodstock, Thursday Prince William again, and Friday St. John, where I expect to speak to-morrow.

One of the most prominent educators in New Brunswick said to me the other day, "I firmly believe that you have at St. Martins the very best school in the Maritime Provinces." This is one of many testimonies to the value of our school; but, coming from so high a source, it is worth bringing to the attention of our people in this public way.

AUSTIN K. DEBOIS.

St. John, August 13th.

Denominational News.

FROM REV. T. O. DEWITT.—In a letter dated North Head, Grand Manan, Rev. T. O. DeWitt announces his intention of leaving the Islands this fall and expresses the wish that some one would take the field. He himself has no plans, but is in the hands of God.

FROM REV. J. J. BARNES.—On Sabbath, 14th inst., five persons were baptised and added to the Fort Fairfield Church. These conversions resulted from the labours of the regular prayer meetings of the church, which are held on Tuesday and Friday nights of each week. There is a strong religious interest in the church, and the people of the place are deeply moved. A large number stood up for prayers on last Sunday morning, many of whom were men and women of years and heads of families. This people deeply felt the need of ministerial help. They are anxiously waiting and asking for a pastor, who will go in and out among them as a good shepherd caring for their souls. The proper man will be highly respected among them, for his work's sake, and will be well sustained pecuniarily.

This church added to Arthurett, Rowena and Perth Centre would afford a very promising field of labor, if occupied by a good industrious man.

At the close of the present year (Church year) I shall D. V. make much change in my plan of action, in the matter of labor with the church here. First I thought of moving out of the District, which I have at last abandoned. I cannot yet leave this

district with sent year prosperity

Though churches at the district of my time district chief object strengthen the close of established and we have reached or be all the now for good and must give of our cause where I live time to report we have lost Father N to in his profitable. Bath, Aug.

From R not prove u to hear som the Lord's seventy y Free Baptis to serve the

The worl as can be fishing se portion of gaged in th from their sanctuary vals. But religious w of grace, whatever t to do. Th during the The Centro ing its own tendency co by whose ef just been Soney Isl women wo able energ ing Sunday of which M intend.

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Amonga the utmost prevails. A part from sickness duties at n mand my the three not been trials, yet people, and of God's m end of my things hav good," p soon send shall leve ber next.

It was p ago to pr brethren n preach the modious about 25 anxious to with all th interesting guidance Methodist people o Cooper has received W. Smith C. Westo year are e them all. go to this them oppo

Cape Is