

TERMS, NOTICES, ETC.

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Religious Intelligencer.

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

WEDNESDAY, MAY 16, 1888.

SERIOUSLY ILL. Dr. Cullis, widely known as the apostle of faith-cure and the founder and manager of a Faith-Cure homes in Boston, is reported seriously ill with heart disease. He is said to be very feeble. Prayer is asked for him. That he is an earnest and philanthropic Christian has done much good, there is no doubt. We trust he may recover.

A NEW CREATURE. "If any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new." So says Paul. And a pertinent question, growing out of this New Testament teaching, is that of John Angel James who asks,—"If a man is as passionate, malicious, resentful, sullen, or morose, after his conversion, as before it, what is he converted from or to?"

MISTAKES. There are people who mistake a loud voice and violent gesticulation for good preaching. There are preachers who mistake their own vehemence for religious fervour, and their anxiety to advance a theory for love for souls. And there are both preachers and people who make the mistake of regarding a boasting testimony and boisterous responses as the best indications of deep piety. They are serious mistakes. There is a better way.

DIED AT CONFERENCE. Two members of the M. E. General Conference died before the Conference had been in session a week. They went to Conference in good health. Both died of malignant diphtheria. The daughter of another member of the Conference, who came from Washington Territory, died during the first days of the session. Death waits on our steps everywhere. But how good if, when he calls us away, we are found at the post of duty. "Be ye also ready."

MOODY'S BIBLE SCHOOL.—The College Students' Summer School, held under the direction of Mr. Moody at Northfield, Mass., will begin this year on June 30 and continue till July 15th. The meetings will be for Bible study and conference on methods of Christian work. Mr. Moody will be assisted by a number of prominent Christian teachers and workers. While college students are particularly invited, the meetings will be open to all who desire to attend. There is likely to be a larger attendance even than last year. From a work of this kind great good is sure to come.

CAN HE? Those Christians who have little or no interest in missionary undertakings whether at home or abroad, would perhaps be helped by pondering the following questions proposed in the *Morning Star*:

Can a man be a true Christian and not have a missionary spirit? Did not Christ show that spirit? Did not he make sacrifices, suffer and die, when he need not, in order to save men? Did he not say, "The Son of man is come to save that which is lost"? Did not his heart yearn for the welfare of Jew and Samaritan, Syrophenician and Italian?

THE LENGTH OF SERMONS. The bishop of Winchester is no friend of short sermons. In a charge to some candidates for the ministry, he expressed his belief that it is a mistake

to yield to the clamour for short sermons. He thinks the tendency of the present day to preach short and exciting sermons, appealing to people's feelings rather than to their reason and judgment, is mischievous. He mentioned a number of the most popular and successful preachers in the different denominations who do not comply with the demand for what are called short sermons.

There is not, we think, any need to occupy a specified time, whether long or short. If the preacher has only a little to say, let him stop when done. He should never be guilty of talking against time. Nor, on the other hand, should he stop before he has said what he has in his mind and on his heart to say, just because some one thinks a sermon should not exceed twenty minutes or a half hour in delivery. The sanctified judgment of the preacher may be trusted to guide him as to the time he may wisely occupy as well as in the matter and manner of his teaching.

JAPAN'S PROGRESS. No country has made more rapid progress in recent years than Japan. The statistics for the past year show some remarkable results which are briefly summarized thus: A trade of 95,000,000 dollars compared with one of 51,000,000 just ten years ago. The 9 miles of railway laid down in 151 miles built during the past year. Eleven railway companies were started in the course of the year 1887, which also gave birth to 111 large industrial companies in three cities alone. Two important naval stations have been formed and are being fortified, and the first modern waterworks in the empire were completed in October last. With the exception of the last works, everything has been done by native skill and native capital alone. This is not a bad record for a country where the feudal system was in full swing 25 years ago.

MOODY AT HOME. Whatever Mr. Moody does, he does with a will. Returning to his Northfield, Mass. home, he found that there was a danger of the town voting for license. He at once threw himself into the campaign and it is said the victory for no-license was largely due to him. One of the papers says of his efforts:

"After making an earnest appeal to the voters a day or two before town-meeting, he followed up his preaching with practice. Up bright and early election day, he drove about the town all day long, tiring out several horses in drumming up the voters. His frank, pushing, business-like way and honesty of purpose has made him a favorite with the Irishmen of the town, and among the drinking men he was particularly busy in importuning them to vote that the doors of temptation would not be legally thrown open before them. His zeal and energy were simply irresistible, and he went through the town like a tornado. While the license-men were hovering about the townhall trying to make votes, Moody was driving men in from the highways and hedges, first having sent them on their way with a pleasant chat, a practical appeal, and his cheery 'God bless you,' of course victory was assured. Mr. Moody was not in the hall when the result was declared, but a glib Irishman, who loves Mr. Moody, and his cider too, arose and called out: 'Mr. Chairman, I move the thanks of this town to the Honorable Mister Moody, a motion that, of course, brought down the house.'"

CONVENTION. The Maine State Free Baptist Convention is in session this week in Augusta. It began yesterday. There is, doubtless, a large attendance; and, we trust, our brethren are having a meeting of great interest.

GLADSTONE VS. INGERSOLL. An article in the May number of the North American Review, entitled "Col. Ingersoll on Christianity," from the pen of Mr. Gladstone is attracting a good deal of attention, as it deserves to. The Boston Herald's notice of it, which we print on our first page, gives a very good idea of its character and scope. As always, so in this case, what Mr. Gladstone does he does thoroughly. He is an intellectual giant, and it is cause for profound gratitude that his marvellous powers are so freely and with such great effect used in defence of the Word of God and the faith of Christ.

MR. SPURGEON. The difference between Mr. Spurgeon and the Baptist Union of England has been reconciled, and Mr. S. again becomes a member of that body. His informed was, as our readers were informed at the time, on account of too great laxity of doctrinal beliefs of some of the members of the Union. He charged that many of them had sadly departed from what he regarded as fundamental doctrines of the Gospel as understood by Baptists, and he held that the union should purge itself of such members. At the late meeting of the Union a more explicit declaration of faith was adopted, such as Mr. Spurgeon has contended for, and

hence satisfactory to him. It is cause for gratification that the matter has been so well adjusted. There can be no doubt that Mr. Spurgeon's course has done much good.

SICK SOLDIERS. Last year we called attention to the large amount charged in the accounts of the Infantry School in this city for medicines. The amount in the Auditor General's report of that year was \$789.40. It seemed a good deal to spend for drugs to be used by about one hundred soldiers. Soldiers are supposed to be healthy men; and it had not come to the knowledge of the citizens that any epidemic had prostrated the corps, or that any considerable number had been in the hospital. No other Infantry school in the Dominion had used so much drugs as this one—at least the drugs used by the others had not cost nearly so much; and so the question arose whether Fredericton is a less healthful place than the locations of the other schools, or the men of this school a particularly sickly lot, or the druggists here exorbitant in their charges, or—well, fill up the blank with what you choose.

We are sorry to learn that there is still some sickness in the school. True, the men are about the barracks, they have daily drill, often have a march out, seem fully equal to the various duties required of them, and look as though they enjoyed excellent health. But the bill for drugs tells another story; it says they have been very sick. The Auditor's reports this year says \$772.60 have been expended for medicines and other hospital supplies. Which tells the truth—the healthy look of the men? or the big bill for pills, potions &c? The cost of medicines for about the same number of men in Quebec was \$386.32, and for the same or a larger number in Toronto \$243.40. The reader does not need to be helped to draw a conclusion.

It is, of course, cause for gratulation that the bills show even a slight improvement, about \$17.20 worth. But there is room for much more improvement, say \$400.00 worth. It was, perhaps, too much to expect the school to get back to full health in one year; that would have been too sudden for—well, say the men, or the druggist, or somebody, or all of them. The concern is, let us hope, convalescent, and perhaps may be quite recovered by next year this time. We shall see.

Unpaid Salaries.

When an employer fails to pay the stipulated price for labour, the employee takes steps to make him pay. If he cannot get what is due him in any other way, he sues for it, and nobody blames him for doing so. Indeed if he does not take legal steps to collect what is being wrongfully and dishonestly withheld from him he is blame-worthy in that he is a party to the injustices inflicted upon himself and those who may be dependent on him and whose needs require all his earnings. He also owes it to the man who would defraud him to not give him the encouragement in wrong doing which is given if he does not compel the fulfilment of his agreement. When men will not do right of their own motion, it is well to make them do right. It may not be possible to make them honest, but it is possible in most cases, to make them pay what they owe for services done for them.

There is one class of men, however, who seem to be denied the poor privilege of compelling the payment of money due them according to agreement made, and honestly earned by faithful service. It is open to them, we presume, to collect by legal process. We have heard of a few instances in which it has been done. But they are few who would care to do it. And we would not be understood as advising it, though there are, possibly, some cases in which the temptation to do so is quite strong. The sufferers can, they think, better afford to be defrauded of their rights than to institute proceedings which would be regarded as unseemly and provocative of widespread criticism, hurtful to the cause they love and labour to advance. We refer to ministers who have to endure the wrong and hardships of unpaid salaries. That there are any, the whole of whose salaries are withheld is scarcely possible; but that there are some who suffer the loss of part of what is due them cannot be denied. The number is larger, too, we fear, than is supposed, and some of them have to put up with a deficiency every year. That there is much less of this form of wrong than formerly, we are glad to believe. But any of it is too much, and is greatly to the discredit of those guilty of it.

To make it impossible for any one, so disposed, to think or say that the foregoing statements are made at random, we cite a case in support of

them. We saw, not long ago, a letter from which the following are extracts:

"I was to get only \$400.00 a year, but in two years there was a deficiency of \$50.00. Using all possible prudence we went behind in the two years \$140.00." His field of labour the present year is not quite the same; for three fourths of the year he is under engagement at the rate of \$400 a year. The part of the time not engaged he has devoted to labour in unrequited places, so that he has been constantly employed. In seven months he has received from all sources less than \$100.00. It is not surprising that he should write: "Sometimes I do not know what I shall do. I do not wish to complain; you know I am no complainer, but there are times when I feel that I need some one to sympathize with me just a little in this trying state of things." * * * When will the time come when the people will look upon their ministers as worthy of their support and not as objects of their charity? There are in all the churches some who do all they can and ought, but many have no thought or care what becomes of their ministers or how they and their families get along. And these are the very people who, if the minister does not pay all his bills promptly, are ready to think he must be very careless if not dishonest. These are hard things to bear."

This is not, we fear, a solitary case. There is, probably, a number of like cases. The minister referred to (it makes no difference of what denomination he is) would, we are sure, be one of the last men to make a public complaint. He is a devoted and successful Christian worker. He does not give any portion of his time to other employment. He is one of the men who, preaching the Gospel, "should live of the Gospel."

There is something radically wrong in this way of treating ministers. Their salaries, at the best, are none too large; in the great majority of cases they are, as in the above instance, very small, affording no more than the barest subsistence when the closest economy is used. It is not too much to expect that the promised stipend be promptly paid. The minister should not be allowed to go on through months, receiving only a fraction of his pay. Even though it all may be paid at the end of the year, it is unfair to him to have to run in debt for groceries and other necessities. Having to do so, he cannot avoid anxiety and worry, even though he knows he will get it all sometime; and, besides, he is put in a wrong position in the eyes of those who know his embarrassment, but who do not stop to think why it is. His influence as a man and a minister is lessened.

But bad as irregular and slow payment is, it is virtue compared with the meanness and sin of withholding altogether the promised support. Is he a dishonest man who withholds from another what he owes him? What, then, is a church that fails to pay the salary of its pastor? If there are degrees of guilt in defrauding the labourer of his hire, the church that does so has the greater guilt, because it is set to teach and exemplify righteousness.

There is need of a quickened conscience in this matter. Men who would scorn to do a mean or dishonest thing in an ordinary business transaction, can, without any compunctions, do both in their relations to the church and its ministry. We have heard of a man, one who was fully able to pay all his obligations and much more, and who in all his business was governed by a high sense of honour, deducting two or three dollars from his subscription to the minister's salary because the minister had missed a few appointments, being engaged in extra work at another point in his pastorate. If they become displeased with the minister, or dispute with a fellow member, or lose a little interest in religious matters, or do not like the way the church affairs are managed, or have not made so much money this year, or the crops are not quite up to expectation, or have lost a few dollars by somebody's misfortune or dishonesty, or become more covetous and wish to increase their savings, or get the notion that it is necessary to economize, there are some who do not hesitate to lessen or entirely withhold what they have promised to the support of the minister and to other Christian work. And the worst of it is that they do not seem to think it wrong to do so. They appear to have one conscience for ordinary affairs, and another, and much less sensitive one, for church obligations. A little more common honesty is needed in these matters, the honesty that will make a church unwilling and ashamed to pay its minister less than one hundred cents on the dollar of the promised salary.

There are ministers who, in the course of many years of ministry, have had withheld from them hundreds of dollars of promised support. They laboured faithfully; eternity alone will reveal the full of the good done by their self-sacrificing toils. They did not complain that but small remuneration was promised them, but they often felt humiliated when less was paid than had been agreed upon. And yet they toiled on. Some of them have ceased from labours, and have entered into rest. Others are still doing all they can, though feeling the infirmities of many years and much service. How good if these men could have what is due them from churches with which they laboured. It would relieve them of many an anxiety and provide them many a comfort in their old age.

Every church which owes such a debt should set about paying it at once. The lapse of many years since the debt was contracted does not lessen the obligation to pay it. The debts of honest people are never cancelled by time; they are paid in cash or its equivalent. The Bible teaching on this point is plain enough for the most simple minded; the wonder is that any are so dull or careless that they do not feel its force. The condemnation, even denunciation, of those who withhold the earned wages from the labourer is very severe. "Woe unto him * * that useth his neighbour's service without wages, and giveth him not for his work." "Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord." These passages are not wrongly used in this application of them. "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." Our Lord taught, concerning His servants, that "the labourer is worthy of his hire." Withholding from them what is due is withholding from His cause, from Himself. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed ye? In tithes and offerings."

One reason why some churches are so weak and have so little prosperity is because they have so low a sense of obligation in this matter. "Ye are cursed with a curse; for ye have robbed me," saith the Lord. They need not expect to prosper. As the Christian life cannot thrive in the individual whose ways are unrighteous, so is the continuance and development of spiritual life impossible in the church that is guilty of the unrighteousness of disregarding or repudiating its obligations to its minister or to any of the means ordained of God for the furtherance of His cause. The withholding tendeth to spiritual poverty.

We do not know that the churches of our denomination are sinners above others in this matter. We do know that there has been a steady and encouraging improvement throughout the body in the support of the ministry and in helping to spread the gospel at home and abroad. But while we rejoice in this and thank God for it, we must not shut our eyes to the fact that there is still room for much improvement. A good deal of the deficiency alluded to is, perhaps, in part at least, attributable to lack of instruction. Lack of system in doing church business is also, in part, responsible. These things may be remedied. Ministers, church officers and other interested members should diligently endeavour to remedy them. But most of all is needed a deep sense of obligation to God, an appreciation of the gracious provision He has made for man, and such an indwelling of His love as will bring us into such full sympathy with the Divine plan of restoring the world, that we will see it our highest privilege to be workers together with God.

The M. E. Conference.

The General Conference of the Methodist Episcopal Church, now in session in New York City, is a notable gathering. The session began on the 1st inst., and is likely to continue through the most of the month. It is a quadrennial meeting, is composed of delegates elected by the annual conferences, and deal only with the larger questions that concern the body. The number of members elected to attend the present session is 288 ministers and 175 laymen. They represent 111 annual conferences. Among the lay delegates certified to the Conference were six women, Miss Frances Willard being one of them.

Women had never before been elected as delegates, and the first discussion was about their eligibility. It was a warm debate, participated in by the strongest men of the conference. By a majority of 39 they were declared ineligible, and the question was remanded to the Annual Conferences. The majority is not very pronounced

for so large a body, and the question may be expected to keep alive.

The composition of the Conference is cosmopolitan. India, China, Japan, Italy, Liberia, Norway, Sweden, Denmark, Germany, Switzerland and Mexico are represented. Bishop Taylor from Africa, representing the self-supporting mission work of that now interesting country, is a prominent figure, his presence and the fact of his heroic Christian toils in many parts of the world, evoking much enthusiasm.

There is likely to be some discussion of the question of his status—whether he is a bishop with powers equal to the other members of the episcopacy, or simply a bishop for Africa without a bishop's authority elsewhere.

The bishops of whom there are twelve, preside in turn. Three bishops have died since the last Conference, and four or five will be elected during the present session.

The address of the bishops is always an important document; that presented to the present conference is especially notable. It gives a most gratifying account of the successes attending the labours of the church in all parts of the world, saying, "Gracious revivals of religion have attended the labours of our ministers in almost every section of our own country, and in many places in foreign lands, witnessing to the world that our Gospel has lost none of its power when preached, as of old, with the Holy Ghost sent down from heaven. A careful estimate indicates that not less than 450,000 souls have been brought into the church since the last General Conference. After the deductions on account of death and other causes, our numbers have gone up from 1,769,534 to 2,093,935."

The address treats of many questions of interest to the denomination, such as the plan of the itineracy, the "holiness" question and others, to some of which we shall probably refer in a future issue.

A Needed Exposure.

At least some church of England people are waking up to the fact that it is a great mistake for their church in this country to depend for so much of its support on funds received from England. It is certainly high time they did so. That any denomination here should allow itself to be regarded a mission, not to say to take pains to exaggerate its pretended needs as such, and draw freely from funds contributed quite largely by people in England poorer than themselves, is, to say the least an exhibition of a spirit far from independent and Christian.

Mr. Geo. R. Parkin has done a good thing in calling attention to this matter, though we fear he will not be very heartily thanked by some members of his church for the exposure he has made. In a speech made at a recent missionary meeting in St. Mary's he dealt with the subject of self-support with much freedom and his usual energy. We quote the following summary of his remarks from the *Gleaner*:

For fifty years or more, he said, the church in this province and in all the colonies had been drawing its support largely from England, and they had not yet learned to help themselves, notwithstanding the fact that the country had increased in wealth and population, and the people enjoying a good share of prosperity. This was not as it should be. Instead of the aid received so generously from the mother country being a help to the church in New Brunswick, it was having a contrary weakening effect, as all observing persons must know. Their people had not been educated to giving and to depend upon themselves for support, and in consequence the church had not the life and vitality it should have in this country. The growth of the churches of other denominations in this province which depended entirely upon their own resources, had been something marvellous and finely illustrated what might be accomplished among the English churches in the province if they had been trained to help themselves. He also called attention to the manner in which this was raised in England to support the wealthy congregations in this country. It was the general impression that the money was raised for this purpose among the wealthy class and from rich estates in England; but this was not so. The greater bulk of it came from the poorer class of people in the old country, who gave the money willingly and often at considerable sacrifice, thinking that the churches in this and other parts of the colonies were too poor to help themselves. It was a shame for the wealthy congregations of this province many of the members of which were enjoying the luxuries of life, to allow themselves to be supported in this way. For the credit of their country and out of personal self-respect if nothing else, he added, they ought to be ashamed to continue to be supported in this way. If they wanted the church and all the advantages which it afforded, they should be willing to pay for it. The sooner this grant was withdrawn from them the better it would be for them.