

TERMS, NOTICES, ETC.

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Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication, should be sent promptly.

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Religious Intelligencer.

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

WEDNESDAY, AUG. 1, 1888.

FIFTY. Miss Frances E. Willard, the leader of the great Woman's Christian Temperance movement in the United States, will complete fifty years of life with this year. She has been asked to write her autobiography and the history of the Temperance Union which she has done so much to bring to its present state of great influence. She is now writing the book.

PREPARE TO HEAR. There are few, if any, who do not insist that the preacher should make careful preparation to proclaim the gospel. But how few recognize the duty of the hearers to prepare themselves to hear the word. One reason, and a chief one, why no more good is effected by preaching is that so many attend the services of God's house without any preparation of heart and mind. "Take heed how ye hear."

SO LITTLE. There are professing Christians who seem to try to do as little as possible for the cause of God. And they succeed in doing next to nothing. The Missionary Secretary of the M. E. church tells of a man in New Jersey the owner of three saw-mills and worth at least \$40,000, whose contributions towards all the benevolences of the church amounted to just ten cents. He was a member of the church, too. Such church members should be disciplined.

TOBACCO WASTE. Rev. Dr. McCabe, Secretary of the Methodist Episcopal Missionary Society has made an estimate of the money spent by Methodists in the United States for tobacco. He says they have 400,000 tobacco users. At an average cost to each of ten cents per day, they expend \$40,000 per day, or \$14,600,000 per annum, for tobacco. It is no wonder that he asks, "Brethren, why do ye spend money for that which is not bread?" In all denominations there is like waste in degree. Why not put the money into God's treasury.

BE CAREFUL. That there are evangelists who are earnest and true men, divinely appointed to the work, no one is disposed to deny. They do needed work, and do it with excellent effect. But not all who roam about calling themselves evangelists are fitted for the office they presume to occupy. Great care and discrimination should be exercised in regard to permitting them to work in churches. Given a chance to carry on what they call their work in their own way they do much mischief which many years and much labour may not undo.

"KNIGHTS OF LABOUR" TYRANNY. On our first page is an article from the *Shoe & Leather Reporter* on "Conspirators come to Judgment." It is of general interest showing the tyranny of Trades' Unions, and as showing, also, that their wrong-doing can be punished when a plucky man determines not to submit to their persecutions. The case is of particular interest here because Mr. Hartt is a New Brunswicker, was when here, a member of our church in this city, and is well known to many of our readers. We congratulate him on the pluck with which he has fought and conquered the conspirators. It is certainly fitting that he should have made up to him what he has lost in time and money in

the struggle, for the victory won is in the interests of free labour and of honest employees. We hope the fund started by the Mayor of New York will reach a handsome amount.

SPURGEON'S WORK. The work done under the direction of this remarkable man is wide spread. He employs various agencies. Recently the annual meeting of the Colportage Association of his church was held. The reports showed that last year's operations were attended with much blessing. The eighty agents of the Association labor in twenty-eight counties. Sales were effected amounting in the aggregate to £9,166, and to accomplish this, 831,000 visits were made by the colporteurs, in the course of which people were kindly conversed with on spiritual things. Many of the men attended the meeting. They marched through the building to the platform with their book packs on their backs, presenting just the appearance they bear when following their calling.

MISUNDERSTANDINGS. How many fierce disputes, and with the attendant heart-aches and serious injury to good causes, have their origin in simple misunderstandings. The *Morning Star* cites the following incident which is quite as instructive as it is amusing: Dr. Chalmers and Dr. Stuart once had a warm discussion in reference to the Atonement. They could not agree. The longer they talked the more they seemed to differ. As Chalmers had an engagement, he at last moved off, but, just as he was doing so, he said: "If you want my views read such a tract (mentioning its title) of London Tract Society; it exactly expresses there my sentiments." "What!" exclaimed his friendly opponent. "That tract 'Why I wrote it'!"

IN ALL LANGUAGES. The miracle of Pentecost is repeated in these days in that every man may hear the word of God in his own tongue. The progress made within this generation in the translation of the Bible is remarkable. In 1804, says the *Gospel Herald*, "there were less than fifty versions of the Bible in the world, and these versions were in languages that hardly more than one-tenth of the world could read. Now the Bible is published in 166 languages, and through these languages the eyes and hearts of nearly all living men can be reached. And the Bible societies are running their presses with almost lightning speed to meet the demand of the world for copies of the Word. In 1887 more copies of the Bible were printed than the whole world contained in 1800. The Church relies on the Word for the conversion of the race. The Gospel is the power of God unto salvation. No agency known to the human race, surely, has so lifted mankind in the plane of moral and social being, and there is good reason to believe that with its loss to the world moral and social retrogression would surely and speedily follow.

A STRIKING CONTRAST. From the reports made at the great Missionary Conference the contrast between the beginning and the close of "The Century of Missions" is seen to be most encouraging:

"One hundred years ago the world was rated at 731,000,000, of whom 174,000,000 were Christians; now the population has doubled and the Christians trebled. One hundred years ago the church was asleep on mission-work, and the governments and nations opposed missions; now, with little exception, all welcome them. One hundred years ago English speaking people had not one mission society; now they have 150 reported. One hundred years ago educated men could not be induced to become missionaries, the work was too forbidding; now we have 7,000 missionaries, nearly one-third of whom are women; also 35,000 native agents, 3,000 of whom are ordained ministers. One hundred years ago there were not 300 Bible converts among the heathen; now there are 3,000,000. One hundred years ago it was thought vain to hope for conversion from Mohammedanism; now, in many parts, as Lahore, India, most of the leading Christian pastors are converted Mohammedans. Within the past two years more than 2,000 young men have gone from the United States and Canada, and are laboring with success. The Moravians of Germany have done good work, but to the Anglo-Saxon race, both sides of the Atlantic, are committed the oracles of God."

THE "TELEGRAPH." The *Telegraph* appears not to like what the INTELLIGENCER last week said about its misrepresentation of Hon. Mr. Foster. The *Telegraph* we are sorry to have to say, is not any fonder of the truth about Mr. Foster than it is of the gentleman himself.

Of the papers whose reports it quotes in support of the charge against the Finance Minister, the *Toronto Globe* is the only one that gives it any assistance. But the *Globe* a paper of which Mr. Anglin is one of the chief writers, and which has all along been un-

truthful, and as mean and vindictive as the *Telegraph* in its allusions to Mr. Foster, will scarcely be accepted as an unprejudiced and trust-worthy witness.

We beg to suggest to our contemporary that it might let its readers know what the gentleman whom it attacks has said about the untruthful report it persists in publishing. Honorable Journals that gave currency to the incorrect report have given equal publicity to what he really did say. The *Telegraph*, we are sorry to know, has not recently shown itself to be that kind of a paper.

RIGHT. There is to be an election of an M. P. in Halton, Ont. The Prohibitionists of the County have held a meeting in which they resolved to ask the Candidates to pledge themselves to support prohibition. If one or both do this, they will not nominate a Candidate, but if neither is for prohibition, they will bring out a straight prohibitionist. In this determination they are carrying out the suggestion of the Montreal Convention.

SUNDAY SCHOOL WORK. The St. John County S. S. Convention was held last week. Col. Cowden, a well known S. S. worker from the United States, was present, and seems to have added much to the interest of the meetings. He is to make the tour of the County Conventions and be present at the Provincial Convention, according to announcement made a week or two ago. The Sabbath School executive of the Province have made an excellent arrangement for this year's work, and much good may confidently be expected.

Christian Endeavor.

The "Christian Endeavor" movement has reached large proportions, and seems to be steadily advancing. The annual meeting of the societies bearing this name was held recently in Chicago. There were in attendance between 4000 and 8000 delegates, representing 1800 societies in twelve hundred cities and towns, in thirty-one States and Territories. Christian youth from all parts of the United States met and reviewed the work of the past year, and discussed new methods of increasing the efficiency of the society. The eminent persons under whose guidance the proceedings of the Convention were held included such names as Rev. Drs. Arthur Mitchell, James W. Brook, and John H. Barrows, Bishop Samuel Fallows, Prof. W. R. Harper, Miss Frances E. Willard, and Mrs. G. R. Alden (Pansy).

The reports submitted there showed that there are in the United States and Canada 4887 societies with 310,000 members. The increase during the year was 2573 societies and 160,000 members. There are probably many societies that were not reported at the annual meeting. It is not yet eight years since the Society had its beginning, but its growth was greater last year than in six and a half years preceding. It is claimed for it that it is not separate from the church, but works in it and in harmony with it; and it is stated that from its ranks 22,000 have joined evangelical churches, the majority of whom would not, perhaps, have been reached but for this form of christian activity. There has been a fear in some minds that the society might assume to take the place of the church and become antagonistic to it. The words of Rev. F. E. Clark, who is, we believe, the originator of the movement, will, we think, be reassuring to those who have had this fear. He said: "The great problem is how to guide this movement that it will promote personal piety and the prosperity of the Churches. This is its high purpose, and, if it fails in this, it is an utter failure. The world is not pining for more means of social entertainment. The Christian Endeavor Society was not organized to meet a demand in this direction. But the world is spiritually weak and dying for want of faith in Christ, and the purpose of the society is to meet this great want. We owe our allegiance to the Churches, and to nothing else." All the leading speakers were particular to emphasize the fact: the society is subject to the church. If this purpose is maintained and carried out, there can be no doubt that great good will result; but if, like some other well meant movements it should arrogate to itself the place and work of the church of Christ, it would do more harm than good. Explaining its character and methods the *Guardian* says, "Its great object is to prepare its members to be useful and devoted members of the Church. It is thus provided that any efforts of the society shall be carried on with the approval of the pastor and governing body of every church which contains one of the local organizations. Generally speaking, harmony with orthodox doctrine is secured by a rule that re-

quires unswerving allegiance to evangelical Christian truth. Such being the case, and due provision being made for the practical work of the societies under the supervision of the Church, there is no reason to doubt that great good will be done by this new movement. Its object is the true and genuine one which ought to inspire religious effort. It has the great advantage of enlisting the young in its work, and requires its older members, after fulfilling certain requirements in connection with church duties, to assume the position of honorary members, who must, of course, continue faithful to the rules of the society. The "Prayer-meeting Pledge" is a special bond of the society. Prayer-meetings are one of the cardinal features of its organization, and the surest pledge of its earnest Christian usefulness. This movement may prove to be a landmark in the advance of Christ's kingdom. It comes as a fresh revival of spiritual religion. It will tend to bring the youth of all evangelical Churches nearer together in Christian fellowship. We trust that its influence will be mighty for good.

The Seminary.

The ministers of the two denominations concerned in the establishment and carrying on of the Union Baptist Seminary, have each received a circular letter, signed by the Principal, Rev. B. F. Simpson, and the General Superintendent, Rev. J. A. Gordon, asking their earnest co-operation in the work of filling the school with pupils at the beginning of the term, Sept. 20th next. The following requests are made:

1. Will you not take occasion, at once, to speak favorably of the work to the people of your charge?
2. Will you not interest yourself in finding, in your congregation or vicinity, any young man or woman who could be induced to enter upon a course of study in the Seminary this fall?
3. Will you not, by an early reply to this, indicate whether or not a visit to your field of labor by some representative of the Seminary, would be acceptable to you and your people, or would be profitable in view of our work?

These requests are not more than can reasonably be made of the brethren to whom they are addressed. We trust every one of them will promptly and heartily do the things asked.

There are, in nearly every congregation, some young people who are contemplating such a course of study as that which the Seminary is intended to give. They are thinking of going away from home to some school. A judicious word from the minister will, in most cases, determine them to go to the school established by their own denomination. There need be no hesitation in speaking strongly in favor of the school. When the Seminary was in St. John, occupying a rented building not well adapted to the purposes of a school, and without a suitable boarding place for students, it did excellent work. Now that it is to occupy a building planned for the purposes of such an institution, and unequalled by any Seminary building in the Dominion, there is good reason to believe that better work than ever will be done.

The staff of instructors has not been engaged hastily; the directors have been governed by a purpose to have the institution in charge of accomplished and competent teachers. They are highly recommended, and it is confidently expected, will fully realize the expectations of the friends of the school.

Addressing Free Baptists especially, we are hoping that the Seminary term will begin with a full proportion of our young people in its classes. Many of our people have for years desired a school under the denominational auspices to which they might send their sons and daughters to whom they wished to give the advantages of the higher education. They now have such a school; and there is no longer any excuse for sending Free Baptist boys and girls to Academies and Seminaries established by other denominations. We trust the ministers and other interested friends of our work will use all their influence in behalf of our own school.

We wish also to bespeak for the financial agent of the Education Society the hearty co-operation of the ministers, and as well of all our people. In the face of great difficulties the work has been carried on to its present promising position. But there are yet quite heavy obligations to meet. The Directors have engaged Rev. A. J. Gordon as business manager and general superintendent of the Seminary's affairs. We think the choice a good one. Bro. Gordon will, in due time, adopt measures for raising the needed funds. It must be remembered, however, that if left alone he cannot accomplish the work undertaken. He must have the earnest co-operation of all who are interested in the objects of

the Education Society and who are desirous of the success of the Seminary. As a denomination we are pledged to the support of this institution in means and in pupils. Our reputation as a progressive Christian people, and our honour are involved in its success. And we are hoping that when appealed to every one will be disposed to readily and liberally do his part. Our people are quite able to do all that is required of them. Let it be done freely.

Too Slow Progress.

In his book on "Evangelistic work" Rev. A. S. Pierson, D. D. deprecates the slow rate of progress in the conversion of the world. He expresses himself thus:

Those who have made a study of the matter, taking a survey of the whole area of Protestant and Evangelical Christendom, and the average accessions by conversion for the half-century past, tells us that the increase is about seven converts yearly to every one hundred church members. If this be true—and it tallies with such conclusions as we have been able to make from a tolerably broad induction from facts,—we are making such slow progress toward the world's evangelization that we are gaining from the world only about four new converts a year for every hundred professional disciples.

At such a rate, even had we unlimited time for the work, it would take a half a millennium of years for the thirty million of Protestant Christians to reach the half of the race now without the gospel. The melancholy fact is that the population of the world is more rapid in its increase and displacement than the church is in its evangelizing march. With all the progress made, after all the triumphs of the gospel, and notwithstanding all the open doors and multiplied facilities of communication and impression, the host of the unsaved is undoubtedly vaster to day than it has been at any previous age of human history.

These are not the only conditions that complicate the great problem. *The Church itself lacks piety, and therefore power.* We have conceded that one-half the race is already evangelized; but is this true? There are millions nominally connected with Romanish, Greek, and Protestant communities, and even whole churches, who are sunk and buried in ignorance, superstition, and virtual idolatry. There are millions more who have a form of godliness, but deny the power thereof; and yet millions more who in the very blaze of gospel light, live in irreligion, immorality, and infidelity.

Such, then, is the problem, and such are some of the factors and elements which enter into and complicate it. The host of the unsaved is a vast multitude. Practical indifference as to the peril of lost souls is eating like dry rot at the very foundations of evangelistic effort; and who is sufficient for these things?

Tithes in Ireland.

Irish landlords, as represented by the Marquis of Waterford, have raised a bitter cry in the House of Lords against the payment of tithes. No men in the world, they declare, are so hardy treated. Not only has their Church been disestablished and disendowed but they have still to pay tithes in full. These tithes are paid, it would seem, into the Church Fund, created by Mr. Gladstone, which, after the settlement of the claims of the disestablished clergy, is available for national purposes. Up to 1838 the occupiers paid the tithes; but after that year the burden was thrown upon the landlord, who was, however, empowered to add the amount to the rent, and recover it as such from the tenant. The Land Acts of 1881 and 1887 have, however, greatly reduced the rent, whilst the landlord has still to pay the tithe as fixed in 1838 when prices were at their highest. Moreover, by an Act passed in 1872 tithes in Ireland are no longer subject to a revision assessed every seven years on the prices of wheat and oats. In order to show how hardly this fixity of the tithe bears upon Irish landlords, the Marquis of Waterford directs attention to the fact that the average price of wheat for seven years ending 1887 was 35.3 per cent. below the average price for seven years ending 1872, and that the average price of oats for seven years ending 1887 was 17.5 per cent. below the average price for seven years ending 1872. Rents, therefore he says, which under leases were not variable were made variable by Act of Parliament when prices were at their lowest, and tithe rent charge, which was variable, was made a fixed quantity when prices were at their highest, and had remained so through the bad years. Irish landlords also complain that whilst a terminable annuity of 4 per cent. for forty-nine years makes a tenant owner of his holding under the Act of 1885,

they cannot purchase the tithe rent charge without paying £4 9s. per cent. for fifty-two years. Even under the figures named in the Act of 1879 they contend that the whole sum, principal and interest, would be entirely paid off in forty-six years instead of fifty-two years. Why, they ask, should they make a present to the State of six years' purchase more than it is entitled to obtain—a sum amounting to about £2,460,000? Earl Cadogan, in replying to these complaints, admitted that they were well founded, and declared they should receive the attention of the Government in a future session.

In the Prayer Meeting.

"Now," says a writer in the *N. Y. Observer*, after having referred to various classes of Christians who keep silent in the prayer-meeting, "now we are ready to generalize,"—which he does as follows:—

"The reasons why there is not more public speaking in the meetings for prayer are: (a) Because of a wrong conception of prayer and testimony. Prayer and testimony are not to be weighed in the balances of grammar, or of rhetoric, or of eloquence. Beautiful prayers to reach the throne must go through the heart. This is the only way for the home prayer. Let no man say that he can not pray in public because he can not pray beautifully."

"(b) Another reason is because of a wrong conception of one's gifts. What is this talk about 'the gift' for this and that? A man has a gift for prayer or exhortation largely because he uses what he has, not necessarily because he possesses something that other men do not. The man who says he cannot pray in public because he has no gift is almost invariably the man who has the gift but will not use it. By what species of logical jargon are we to believe that the public debater and the secular orator must constitutionally be a silent listener in the prayer room?"

"(c) Another reason is because of a doubting faith in the divine promises. There is no infallible guaranty that a man will succeed when he speaks in the court room or from the platform. But there are direct and immediate helps in the promises of God which gird up the loins and support the feeble knees of the most timid."

"(d) The most common reason of all is a shallow religious experience. Men do not confess Christ in public frequently because they know that their private lives would give the lie to their testimony. Let a man's private relations balance his public confession and his words will have power. A million ton weight of criticism can not destroy this beautiful equipage. Grandeur than this, let a man be filled with spiritual power and his words become irresistible. Like Peter at Pentecost, the heart must flame and the tongue can not but speak. How little of this "can not but" experience there is in the Church! It is that supreme height where duty is transformed into love. Oh, that those shallow lives of ours might be deepened! Confession would then be easy. Men would delight to pray. The Christian grace would be bestowed upon the silent thousands, and all over our land the meetings for prayer would be possessed with a new power."

General Religious News.

The centennial of negro Baptists of Georgia was largely attended. At the opening of the exercises 300 ministers were present. There was an attendance of over 10,000 people.

In Lower Burma, in connection with the Baptist Mission, they have a Christian Endeavor Society, known by the name of "Kyo-zah-thaw-ah-thin," literally, "The Society which Tries."

In Philadelphia a home for Baptist ministers is nearly ready for occupation. Deacon George Nugent, of the Second Baptist church of Germantown, Philadelphia, left by will over \$250,000 to found such a home.

The "Church of God" is the name of a new society in Brooklyn. It rejects infant baptism and practices immersion, believes in immortality only through Christ, and looks for his speedy coming.

The native Christians of Madagascar have given more than \$4,000,000 for the spread of the Gospel during the last ten years. What a contrast to the old state of brutal heathenism in that island.

Mr. George Muller was in Auckland, New Zealand, at the close of April. On the 23d of that month he had been twelve weeks in New Zealand, but the openings for service were so abundant that he thought it likely he might be detained three, four, or six weeks longer. After leaving New Zealand he expected to return to Melbourne, and then to Sydney, New South Wales.