

TERMS, NOTICES, ETC.

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 \$2.25 a year.

New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then the address to which he wishes it sent.

The date following the subscriber's name the address label shows the time to which he subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

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. Observance of this rule will prevent much copying and save confusion and mistakes.

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

Religious Intelligencer.

Rev. Joseph McLeod, D. D., Editor.

WEDNESDAY, Nov. 27, 1889.

NEW SUBSCRIBERS.

SPECIAL OFFER!

To every new subscriber the INTELLIGENCER will be sent THE REMAINDER OF THIS YEAR FREE.

The subscription price 1.50 of one year will pay FROM NOW TILL JANUARY 1st 1891!

Will the ministers and other friends of the paper make this offer as widely known as possible, and solicit and forward new names.

Now is the time to do good canvassing.

We hope all the friends of the paper and its work will push the canvass now.

—FEEBLE. The health of the Pope is growing feeble. He realizes that he has not long to live, and, amongst other directions, has intimated where he desires burial.

—A CHANGE. The discussion amongst Presbyterians about the revision of their creed, has given occasion for much plain statement, all of which shows that a great change has taken place. For instance, in a recent meeting of the New York Presbytery, Rev. Dr. Paxton said:

"A man who could preach some of the articles of our faith would not be a contemporary of the nineteenth century. He must have walked out of the seventeenth century. He would be a survival—and not of the fittest. We cannot breathe with Abraham's lungs. We cannot look at God through Calvin's eyes. Calvin looked at God and saw nothing but His terrible sovereignty. We see that His name is Love."

—DECLINING. At the Brooklyn Methodist Preachers' meeting last week the decline of Methodism in New York city and vicinity was talked of. The statement was made that many of the churches in N. York and Brooklyn are actually struggling for existence, and most of them look for help to the denominational societies. How to stay this decline and start the churches on an advance movement is the problem.

—NO EGOTISM. How true is this from "Zion's Herald."—"The more like our Lord and Master Jesus Christ we become, the more conscious are we of our moral infirmities. Egotism in our Christian experience is impossible, then, if the divine ideal is ever before us."

—PRACTICAL. Christianity must be practical or it is nothing, even worse than nothing. "When the Bible teaches love your enemies," says the Free Baptist, "it does not mean that you can be jealous, envious and censorious in your attitude toward those whom you call brethren and sisters in Christ. That love for one's enemy includes all the rest. In the Christian economy there is no place for hatred

of aught but sin. Therefore, love one another. When the Word of God tells you to "feed my sheep" it does not mean that this is simply the pastor's work. It means you just as much as it does him. Therefore "be instant in season and out of season" to sow divine truth. When the Scripture tells you to "owe no man anything" it means the publisher of your religious paper just as much as it does your landlord or merchant, and the best way to make this truth practical is to "pay that thou owest" and owe no man aught but love and service, and God will bless you abundantly."

—CONCERNING THE COLLECTION. It is no unusual thing to take a collection, but how to take it may not be generally well understood. Dr. Gray, who has evidently given no little attention to the matter, makes some suggestions which may help to get good contributions where they have been few and small. He says a good collection depends on these six things:

1. Address your audience as if you felt sure they have the money—are able to give.
2. Impress them with a sense of the importance of the cause for which you ask them to give.
3. Strive to induce, but never to compel any one to give.
4. Be thoroughly in earnest—deeply solicitous yourself.
5. Say nothing about the apportionment, but present the cause for which you solicit.
6. Beseech God to touch and move the hearts of the people to give. He says that "the cause, the contributor and God should be the trinity that should settle every donation;" and he is right.

—"NOT A DOLLAR." It seems that Mr. Mercier, Quebec's Premier, who has been so lavish in bestowing Provincial money on the Jesuits, thinks he will get a larger amount from the Dominion treasury, and so make good his gifts to the Roman church. At least he intimated as much as this in a recent speech. Referring to it, the Toronto Empire says, that Mr. Mercier's scheme will fail, that he will not get one dollar. The Empire says:

If Premier Mercier and the people of his province choose to make a handsome present to the Jesuits, that is their own affair so long as they are ready to make a sacrifice in order to spare the money for this purpose. But it is quite a different thing when they ask the people of Canada to foot the bill for their gift. The enormity of the demand on Canada is as great as the trickery of the attempt by Mr. Mercier to secure gratitude for a liberality of which he would make others bear the cost.

—POLYGAMY. There is occasionally an intimation that the Mormons who have settled in our Northwest will not abandon polygamy. What authority there may be for these statements we do not know; but enough is known of Mormon hypocrisy and persistency to make it important that they should be closely watched.

Pastor and Evangelist.

Pastors and Evangelists are often compared. The comparisons are often other than complimentary to the pastors. In many cases, we think, the comparisons are unfairly made. The difference in the circumstances of the two classes and in the conditions of their work, are not considered, and the comparisons are, therefore, unfair and the conclusions reached unjust.

That some pastors, perhaps many, may learn something from evangelists we do not doubt. But it is equally true that some evangelists might learn a good deal from some pastors.

Evangelists sometimes help the work of pastors, and sometimes they increase the difficulties of their work. It is a mistake to accept off-hand, every man who undertakes the mission of an evangelist as a God-send and wise worker, receive all his teaching as correct, and his plans as wise and much more effective than those employed by pastors in their regular and special work.

Mr. Moody is acknowledged to be the leading evangelist of this day, and he well deserves the place accorded him. That God has sent him to the work, endowed him with the strong common sense so essential in a Christian leader, and anointed him for it, there can be no doubt. He sees the mistake and injustice of instituting comparisons between the faithful pastor and the evangelist to the disparagement of the former, and frequently takes occasion to correct the wrong notions and to rebuke those who entertain them.

He has many times said, in substance, that no evangelist can do the work of the pastor; and that no evangelist, however zealous and skilful, has more zeal, nor the necessity for nearly so much real wisdom, as must be possessed and exercised constantly by the pastor who has what is called average

success in his work. Evangelists who have a few weeks or months of what appears great success in awakening churches and winning people to Christ, could not hold an ordinary congregation twelve months if put in full charge of every part of the work. And yet some people think if they only had such and such an evangelist all the time all would go well, and in their hearts they cherish the feeling, and sometimes express it, that their pastors are not earnest, faithful, skilful. We have sometimes thought that it would be a good thing if some church would make trial of an evangelist for permanent work instead of the pastor with whom he is compared so much to the latter's advantage.

The fact is that there is plenty of work for the God-sent evangelist; and the work he does is of great value. There is also abundance of work for the pastor, work that requires patience, skill and devotion of the highest order. And while the work of the evangelist appears, at the time, to be greater and to produce larger results, the work of the pastor is really deeper and stronger; it has more to do with established Christian lives, and is more permanent and far-reaching in its effects.

The Repeal Movement.

THE DAY OF DECISION AT HAND.

The canvass has gone on another week. There has been much earnest work done. The public meetings have been largely attended, and enthusiastic. The speakers during the week have been Mr. Bryan—"the Chalk-Talker", Mr. Spence, and Mr. Dobson, besides the city ministers, Messrs. Crawley, Mowatt, Shenton and McLeod and other citizens. One of the best and most effective meetings was the one addressed by Messrs. H. C. Creed, F. J. Todd, Nath. Smith, Wm. Anderson and W. Reed.

Outside the meetings a great deal of work has been done. The committees in the wards have been diligently looking after the voters. They say the prospect brightens, and they expect to win a good victory.

The other side has not been idle. They have sought to make the temperance party believe they were not doing anything. No intelligent person has been deceived by them. "A still hunt" has been their plan throughout. They expect to do heavy work with rum and money on voting day. They are not feeling very well just now about the reward offered by the temperance party for cases of attempted bribery.

They are desperate, and will not hesitate at anything that may help them accomplish their purpose.

The headquarters of the Temperance party is at 125 Queen St., the building having been very kindly placed at the disposal of the party by the owner, Mr. Willard Kitchen. The committees hold meetings there, and the friends of the movement meet to hear reports, compare notes etc. It is quite suggestive that the place was occupied as a rum shop at the time of the last campaign. The then owner—Russell—has since been driven out of the business and away from the country by the C. T. Act.

The following is a copy of the petition circulated by the ladies of the W. C. T. U.:

"We the undersigned mothers, wives, sisters and daughters of this city earnestly entreat you to vote 'for the Act' on November 28th and again strike a blow at the saloon, which is the enemy of the home."

The women are the greatest sufferers from the accursed liquor traffic and yet cannot cast a ballot for the defence of the home. We therefore beseech you to represent us at the polls and protect those who cannot protect themselves. Little children destitute, hungry and cold stretch out their hands appealingly to you. We entreat you by your vote on the 28th to prevent the opening of saloons in our fair city, and thus bring rejoicing to our hearts and homes. "Behold, I set before you this day a blessing and a curse." Choose ye.

Eleven hundred and thirty women of the city signed this appeal to the voters to reserve to them and the community the C. T. Act, and not thrust on them licensed rum shops and all the appalling evils that inevitably result from them.

It is a pathetic appeal, and hard must be the heart that can resist it.

The pulpits of the city spoke earnest words last Sabbath, as some, if not all, of them have been doing for several Sabbaths. The prayer meetings have been making the contest a subject of special prayer; the people have the question so much in their minds and on their hearts that they must pray about it. Sabbath afternoon there was a special prayer meeting for women in the Hall of the W. C. T. U. On Thursday there will be a prayer meeting from 10 a. m. till 4 p. m. in the W. C. T. U. parlour, to which all Christian women are invited.

The temperance people recognize God, and seek His blessing.

The day of decision is at hand. Tomorrow (Thursday) the ballots will be cast. Whether this city is to remain under the C. T. Act or return to license will be determined.

By the C. T. Act the city declares and has been declaring for more than ten years that the drink trade is bad and dangerous and should not be tolerated. By a return to License law the city will declare that the drink trade is not so bad, that it should have a place and protection in the community, and that whatever dangers are supposed to attend it can be regulated.

Has anything occurred during the ten years of the C. T. Act amongst us to induce the people to believe that license is better than prohibition?

It is charged that the law's enforcement has not been as rigorous and impartial as it should have been, and that it has been violated many times. To which charges it may be answered that the same things may be said of all other laws in a greater degree. And yet no one agitates the repeal of the other laws that are somewhat defective, that are not as well enforced as they might be, and that are violated more or less.

But the time for arguing the question is past. Platform, pulpit and press have said everything that can be said on the subject. There has been no lack of information and argument.

Two things every voter ought to keep before him,—(1) that the repeal movement originated with the men who have violated the law, and (2) that the repeal of the Act means a return to license. And every voter should answer these questions to his conscience, his God and his fellows,—(1) Do I want to help the rum-sellers? (2) Am I prepared to give sanction to the rum trade and share the responsibility of all the evils it causes?

Every one who is willing to help the rum-seller, and to share the responsibilities of the traffic, will vote for repeal; and every one who is unwilling to do these things will vote to sustain the Act.

In view of all the evils produced by a legalized drink traffic—the homes destroyed, the widows, the orphans, the manhood ruined, the womanhood degraded, the hopes blighted, the children debauched, the graves filled, the souls lost; and because we would not have these awful things perpetuated by authority and under legal protection, we earnestly entreat all voters to rebuke the attempt to legalize the deadly, damnable traffic in our midst.

Mr. Moody's New Plan.

HUNDREDS OF FAMILIES THE REGULAR MINISTERS FAIL TO COME IN CONTACT WITH—HIS SCHEME IS NOT A NEW CHURCH ENTERPRISE—HOW THE TRAINING-SCHOOL WILL BE CONDUCTED—MAINTENANCE OF THE WORKERS—NO ASSAULTED EDUCATED MINISTERS INTENDED.

Mr. Dwight L. Moody, speaking of the recently published article over the signature of the Rev. D. R. Breed, says it is in the same line as a number of other criticisms by representatives of various denominations, and that Dr. Breed is laboring under a misapprehension. Concerning his plan for Christian work Mr. Moody continued:

"I found hundreds of families in cities like this never coming in contact with churches or their representatives. The bulk of our church members are taken up with their own household and business cares, and unless some persons are set apart and trained for this work I do not see how it can be done. It seems to me that we ought to have a corps of men and women who shall make this their business, as is already done in the Church of England."

"My idea is not to originate new church enterprises, but rather to fill up the present churches. Men who frequent saloons and such places will never be reached by Sunday meetings. Even if they strayed into such meetings, any impression which is made is all dissipated before next Sunday. If we are going to reach these classes we must have some places open every day in the week. There is a class of people that practically have no homes, and they go out in the evening into some places where they have genial companions and amusement. This is a source of vice and crime. My thought has been to establish places of meeting open every night for these people, where they might find some up-lifting influence. Then they will find their way to the churches."

"There is far more demand for trained lay workers than is commonly apprehended. This morning's mail brought me eight applications for such workers, and I could place fifty if I had the proper persons to recommend."

"What studies do you propose shall be pursued in your training-school?" asked the reporter.

"Mainly three. First, I shall aim

to have given a sufficient knowledge of the English Bible; so far as may be, a practical mastery of it. Second, I would have workers trained in everything that will give them access practically to the souls of the people, especially the neglected classes. Third I would give a great prominence to the study of music, both vocal and instrumental. I believe that music is one of the most powerful agents either for good or for evil."

"How are the workers to be maintained while they are in the school?" "There are few people who have developed any fitness for Christian service who have not either some means of their own or some friends who would be glad to assist them in obtaining higher fitness, or whom the churches to which they belong would not willingly assist for a time by their gifts, in qualifying themselves for a life of service. I see no practical difficulty in the way of their support any more than in the way of trained nurses."

"What is your idea of affording women equal facilities with men for this work?"

"I have found women to be equally as effective workers as men. Women can only reach women in many cases. Besides this, a great many of these women will become the wives of Christian men and be mothers of children, and can be, in their way, better helps to their husbands and better trainers of their children by the education for Christian work which they received in this school."

"What did you mean by saying that the 'ministers are often educated away from the people?'"

"That there is a large class of the community whom the ordinarily educated minister does not and cannot reach. For instance, there is a large class of mechanics; they are busy through the day and cannot be seen except at their shops. In the evenings they go to the saloons and places of amusement. None of the churches reach them. Since they will not go into the churches let us go into the highways and hedges and so compel them to come in. Again there is a large class of mothers in such a city as this, who, if they are reached at all, it must be by carrying the Gospel to them and by cottage meetings in their homes."

"Did you mean any assault upon the educated ministers, as such?"

"Not at all. I believe they have their place and are necessary to church life and growth. But there is a class of people whom no man can reach successfully, except one of their own number. Let me give you a matter of my own experience. When I was in London I went by invitation, one Sunday, to what is known as the 'Bird Market.' I had never been there before. When I was down there I was asked to preach. I found a great company of people with almost every kind of animal for sale. Men were there in hopes to get a cock fight and bet on the result. I spoke as best I could. I told them a lot of interesting stories. Men would stand there with their fighting cocks right under their arms, and they and the roosters would look up at me as I preached, but I found it was hard to hold them. Men might start the cock-fight right in front of me while I was preaching. After I got through, one of their own number who had been converted took the stand and began to address them. He was familiar with their own dialect; he knew their habits; he had the inside track to their hearts. They stood there and shed tears while he spoke in his simple fashion."

"Did you say you hoped to fit ministers for their work in three months?"

"I said nothing of the kind. I am not seeking to make any short cut to the ministry. I do not consider this work to be in conflict with the work of the theological seminaries."

"Are you trying to establish what is practically a new denomination?"

"No. On the other hand I think we have too many denominations already, and my only effort has been rather to unite existing denominations than to make any new ones. I see no reason why the Presbyterian and Congregational, to which I belong, should not be united; they hold the same doctrines and are separated only by a trifling matter of church government."

"Why did you make this Chicago Avenue Church undenominational?"

"All the leading denominations had churches between here and the river, and they moved away because they could not be self-supporting. My own desire is to help qualify honest, yearning, Christian men and women to be the means of saving souls and to supplement the present work of the churches. I have no personal ambition to gratify."

"Have you seen any workers actually developed by such methods as you are here putting into operation?"

"Yes; but not as if they had had

such opportunities as are now proposed to furnish. For instance, in my school at Mount Hermon, about forty or fifty efficient young men have been trained for service, and our great difficulty has been that there is such a demand for such workers in the churches that they are all tempted away from our training school before finishing their course by the opportunities of immediate work and ample compensation."

"Have you any assurance that competent teachers will come to your aid?" "Abundant. For instance, Dr. Gordon, a leading Baptist of Boston; Prof. Weidner, a leading Lutheran; Dr. Moorehead, United Presbyterian, of Xenia; such men as Mark Guy Pierce and Price Hughes of England, and others."

"What provision have you in buildings?"

"We have already three good houses for women workers on La Salle avenue. The buildings for men will be done by Dec. 1, and in the two we can then accommodate about 150."

"Is it true that the bulk of your funds have come from Presbyterians?"

"Yes, a large share; but we have had no opposition from business men of any denomination on denominational grounds."

"Has it been your experience that this kind of work alienates from the churches?"

"No. On the contrary I believe I am myself proof that such work rather draws men to the churches. I believe I am of more value to them, as I have more experience in this kind of work."

Our Western Letter.

RACINE, WIS., Nov. 18th.

Union meetings are now being held twice a day, in a large Rink here. Messrs. Potter and Miller of Chicago, are the leaders. Mr. Potter does the preaching, and Mr. Miller, who has a rich, full, tenor voice, leads in the singing. They work well together. Mr. Potter is a real estate agent who has a gift for evangelistic work, and devotes two or three months in each year to such work. "He has never had a failure"—using his own words—in the many meetings he has held. His aim throughout is to win men and women to Christ. In his teaching he steers clear of everything but the one thing—to get people into the Kingdom. He is thoroughly conversant with the sword of the Spirit—the Word of God. He sticks to the Word and fully believes, "my Word shall not return unto me void." In declamation he is strong; in such themes as death and judgment he is most effective. His language is good, and his manner commanding and pleasing. He is ready in resource. His method is not different from other evangelists. He follows closely the method of Mr. Moody. At the close of each service he has an enquirers meeting; explains the way of salvation and seeks to get all to take God at His word. There is scarce any expression, publicly, of experience. The names of the enquirers and their church preference are taken, and the cards handed to the pastors of the churches. The meetings have been held a week, and over 200 names have been given in. On Sunday afternoon 1600 were present in the meeting, and 1800 in the evening; the Rink was crowded; it was a grand sight and most impressive.

Mr. Miller is a great attraction. His solo singing is a blessed means of grace. There is a choir of over 100 voices, with an orchestra of 20. As, unitedly, we sang "All hail the power of Jesus name," it was something long to be remembered. Then as the vast congregation bowed in silent prayer, and the choir and band gave "Nearer my God to Thee," the effect was thrilling, and the influence mellowing and awe-inspiring.

The meetings will close in the Rink this week. The expense now is \$250.00 a week. It is thought that to continue at that rate is more than circumstances will permit. One of the larger churches will be used. Apart from direct results in conversions great good is being done in arresting attention to higher things. But some feel that we are as yet but on the surface of things. A deep work of grace must begin in the church membership. That is the scriptural method. To jump fences may be easy, to brush past "causes of offence" may be done, but true and deep work is not accomplished in that way. A certain work, very good, perhaps, is done; but a better work can be wrought. But in our case our leader does not work to that end. He calls it "pounding the church." No sensible man believes that is right; but pressing obligation, revealing righteousness, exposing glaring iniquity—that is work the true preacher should do. It is not easy, it is not agreeable, but done in the truth-loving spirit it is a needful work. There is the do and the not do of christian life. There is evil to be ex-