

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.

Communications for publication should be written on only one side of the paper, and business matters and after for insertion should be written separately. Observance of this rule will prevent much copying and needless 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, AUG. 7, 1889.

—SHOW THEM. There are many who will never come to understand the doctrines and power of Christ, until they see them exemplified in the lives of the Christians about them.

“THE LITTLE FOXES.” How true that “many Christians who bear the loss of a child or the destruction of all their property with the most heroic Christian fortitude, are entirely vanquished and overcome by the breaking of a dish or the blunders of a child or servant, and show so unchristian a spirit that we cannot but wonder at them.”

—A DOUBTFUL CHRISTIAN. “I did not know that ——— claimed to be a Christian until I saw him go forward to the communion table. I know him well and see him almost daily, but I never knew that he made any pretense that he was a Christian before.” These words were spoken in sincerity and in kindness.

Zion's Herald very properly queries. How much of a vital Christian is that person who only gives evidence of the claim to be a Christian in such a way?

—CONSECRATION. That a thoroughly consecrated ministry is a great blessing to the church everybody admits. But there is equal need of a consecrated laity. The “Free Baptist” well says that when there comes over all our churches a consciousness of the claims that the gospel has upon the time as well as the talent of every child of God, the question, “Lord what wilt thou have me to do?” will take the place of an excuse for doing nothing. As long as secular matters hold first place in the affections, people will find enough to do to occupy all their time, but when love prompts to sacrifice ready hands and warm hearts will find no lack of opportunity to prove their love for Christ in tireless service.

—A PASTOR'S OPINION. A successful pastor, one who has succeeded in introducing the INTELLIGENCER into a large majority of the homes of his pastorate, writes thus:

“Both myself and wife are always pleased to do all we can to help extend the circulation of the INTELLIGENCER, not only for the encouragement of its worthy editor but for a still higher reason—to promote the spiritual welfare of the homes it visits. I attribute the healthy spiritual condition of the ——— church to the fact that the INTELLIGENCER visits nearly every home in it.”

Such interest in the work of the paper and such testimonies to the value of its influence are greatly encouraging.

—ABOUT PREACHING. On the subject of extempore preaching, Rev. Dr. Storrs, himself one of the finest examples of the extempore preachers of his generation, gives some suggestions which young preachers especially may find profitable. He says it is well to keep up the habit of writing, with whatever of skill, elegance and force the preacher can command. Let the preacher write, not sermons but essays, analyses, articles for papers, lectures, whatever attracts him most to the use of the pen. Then on the subject of success in preaching the chief points to be remembered are:

1. The physical vigor must be kept at its highest attainable point.

2. The mind must be kept in a state of habitual activity, earnestness and energy.

3. The plan of the sermon should be simple, natural, progressive and thoroughly imbedded in the mind.

4. The preacher should have a distinct and energetic appreciation of the importance of his subject.

5. He must speak for a purpose, having in view from the beginning of his discourse the definite end of practical impression which it is to make on the minds of his hearers.

6. He should always take into the pulpit a sense of the immense consequences which may depend on his full and faithful presentation of the truth, and a sense of the personal presence of the Master.

—WOMAN SUFFRAGE. Elizabeth Cady Stanton is predicting that in ten years women will have the suffrage in every part of the United States. The editor of the “Christian Advocate” recalls the fact that he heard the same prediction made thirty-six years ago, and says “with little fear of being discounted as a false prophet we record the prediction that ten years from now woman suffrage will not exist in any of the States except some of those having the least population, and those mostly in the newest regions of the West.”

The ground of this prediction is that a large majority of the women of the country do not wish it, and a large majority of the men do not believe in it. If it be asked on what basis we hold these two things, the answer is that the first is asserted because of the indifference amounting almost to apathy displayed by the women of the country, exceptions to which, though considerable in the aggregate, being relatively to the whole population exceedingly small. The ground of the second assertion is the treatment of the subject by the Legislatures and in which it has been most persistently agitated and powerfully advocated.

Some Things Needed.

Last week we wrote of some things encouraging as brought to our notice in the four District Meetings recently held. Because in that article we referred only to encouraging features and signs of progress, we will not be understood as seeking to give the impression that all things are as they should be, and that no improvement in the character and methods of the work is necessary or desirable. Perfection in any respect has not been reached by a good deal. There is, and probably always will be, room for improvement in many things.

One of the purposes of District and other general meetings, at which reports of the work are made, is to discover the weak points in the work and to devise and apply remedies. Those meetings which see only the good and rejoice in it, and shut their eyes to the defects and neglect to consider them, with a view to their removal, fail in one of their most important duties. We are glad to notice an increasing anxiety among the brethren, both ministers and laity, to know the exact state of the work, and to strengthen it at every point. This is most encouraging, and if continued is sure to effect great improvement.

Among the things that just now need careful attention is the better grouping of the churches. In some sections of the field they have been so arranged as to form convenient and self-supporting pastorates. Such pastorates are experiencing the benefits of the wise arrangement in quickened and developing religious life. They find it easier to support local interests, and are readier and more liberal in their support of the general undertakings of the denomination. All the churches may be as wisely grouped. It is a mistake, indeed much more than a mistake, when the stronger churches provide for themselves without consideration of the weaker ones in their vicinity. Among churches as amongst individuals the strong must bear the burdens of the weak. “Bear ye one another's burdens, and so fulfil the law of Christ” cannot be disregarded by churches without great injury not only to the neglected but to the neglectors as well.

There has been too much the custom of two or three churches, comparatively strong numerically and financially combining to support a pastor utterly regardless of weaker churches near them. There is a selfishness about this quite out of accord with the spirit of a well instructed Christianity. Ministers have not always been wholly free from blame for this state of things. They should never consent to arrangements that necessitate their passing by weak interests to reach the different points of their pastorates. We are glad to know that in late years there has been marked improvement in this matter. The number of groups of churches arranged not only for convenience of work by the pastors, but

for mutual help is increasing. There is no reason why all the churches may not be so grouped, and there are many reasons why they should be. The District Meetings and the General Conference may, perhaps, help much to accomplish this good end, but the churches themselves and the ministers can do most towards it. Unless they set themselves heartily to do it, recommendations and plans by the general bodies will effect but little. We commend this matter to the churches and ministers for their prayerful consideration. By carrying out this plan churches now strong will become stronger, the weak will soon rank with the strong, and the whole body will feel the blessed increase of life-force that comes from the different members being helpers one of another.

It cannot be said of our churches generally that they are unwilling to support the institutions of religion. They are not unwilling. There are several reasons why they did not earlier come to appreciate the importance of financial support of religious work either at home or abroad. But they have not been so slow to learn as it has sometimes been thought. No one can read the financial reports of the churches and not see that there has been real gain in this respect. This is cause for thankfulness. But it will not do to rest satisfied while the amount devoted to religion is below the needs of the work and the ability of the people.

None of our pastors receive large salaries; it may safely be said, we think, that not one of them receives as much as he ought. They are not at all given to complaining, though sometimes they have, perhaps, reason enough to do so. And many of them have at times practiced economies such as their parishioners know nothing of. These things cannot but interfere with their work and lessen their efficiency. Better provided for, relieved of the worries of living decently on inadequate incomes, they could work with more heart and accomplish greater good. Ministers are quite willing to share the poverty of their people; they ought also to be made to share in their prosperity. Our people have not only increased in number, but they have also been blessed with material prosperity. Their ability to support the Gospel is much greater than it was twenty or even ten years ago. Their contributions to God's cause, in the support of the ministry and other branch of the work, should certainly increase in proportion to their increasing ability.

The Home Mission work of the denomination should receive more attention. Just now there is special need of this. The work done by the H. M. Executive should be in two ways, (1) supplementing what the weaker churches can do for themselves, and (2) occupying new ground. Lack of money is, probably, the chief reason why more and better work is not done. It ought not, however, to be very difficult to raise a considerable fund if the needs of this work are properly placed before the churches. The churches of no denomination owe more to mission work than do ours. And now that so many of them are self-supporting they should be given the opportunity of showing their gratitude for what they have received by being helpers of others. We hope that the next conference will give special attention to this part of the work.

More ministers are needed. There are not enough now in the active work to properly supply the whole field. Some have to cover altogether too much ground. They do it because otherwise churches would be wholly neglected. But they have the feeling that such necessities make it difficult if not impossible for them to do justice to either the work or themselves.

It is cause for thankfulness to God that several young men are now preparing for the work of the ministry who give promise of being a valuable accession. Some others are starting who will, we trust, immediately set about the preparation of themselves for the good service to which God has called them. But still more are needed. There is one way to get them, “Pray ye the Lord of the harvest that He will send forth more labourers.” The churches are asking for more ministers; are they praying God to send them? It would be well if in every church special prayer were offered to this end. And then when God moves, young men to devote themselves to the work, the churches must be ready in every case where necessary to help them make preparation to be “workmen approved of God.”

And this suggests a reference to the denomination's educational work. At all the District Meetings recently held the Seminary was talked of and its

claims set before the people. In another column is a communication from Rev. Dr. Hopper, the Principal of the Institution. He writes that “the outlook is brighter both for students and funds.” Our churches and all amongst us interested in Christian education should give the Seminary hearty support. When our boys and girls are sent from home to school, the Seminary is the place to send them. The teaching done in the school is excellent, all the influences are good, and the cost is as low if not lower than in any similar institution in the Provinces. Then as to the debt of the Education Society, it is the business of the two denominations concerned in the work to provide for it. It is not a large undertaking for two such bodies. Our own people are fully able to do their share, and we think they are quite willing. When Dr. Hopper or any other representative of the Society calls on them for payments of stock already subscribed or for subscriptions of stock we hope they will respond readily and liberally.

Union Baptist Seminary.

This institution, in which both sections of the Baptist family are now happily united, opens September 12th with full courses of instruction for both young men and ladies. It offers superior advantages for obtaining a liberal education, in its beautiful and healthful location in a highly moral and Christian community, in its unequalled modern buildings to promote the comfort of its students, and in its staff of instruction full in all departments with teachers of acknowledged ability.

The Board of Directors are to be congratulated on the accomplishment of their plans. All in connection with the Institution is creditable to Baptists save the debt on the property. Last month I came at the call of the Board from California to undertake the management of the school and the lifting of the debt. I was well aware that it was no holiday task, but the appeal of an institution that had so large a place in my thought and work in its inception and development could not well be resisted when its demands were so imperative. I am glad to report that the months' survey of the situation has impressed me with the belief that the school can be filled with students and pay its way, and that the people will listen to and respond to appeals in behalf of the debt. Everywhere there is interest manifested in the school, and it only requires hard work to free it from all pecuniary embarrassment. It is especially desired that all who have subscribed stock make remittances as soon as possible to the undersigned in order that sundry small bills may be paid and adequate provision made for the opening of the school in September so as to do the best work. Next week the Principal will visit churches in Queens Co. and the following week in company with Rev. W. B. Hinson will address public meetings in Westmoreland Co. seeking both students and funds. Any information in reference to the Institution will be supplied by addressing

J. E. HOPPER, PRINCIPAL.

The European War-Cloud.

Although the frequent rumors of war in Europe have somewhat accustomed us to regard them as uncertain indications of an immediate outbreak, yet there can be little doubt that there are deep convictions among cautious observers in regard to the imminency of a continental struggle. While the war-cloud shifts from one part of the sky to the other, there is a constant strengthening of armaments by all the Powers, intensifying the general alarm.

While there is an increase in preparations for war, we are compelled to look upon the danger as great, though without any certainty as to what or where the first occasion of an outbreak will be. A very slight pretext for war may serve as well as a very serious one. The pressure of military burdens on the people is an additional reason for inventing a pretext; the tax-paying masses will revolt unless they see some result justifying the enormous expenditure wrung from them, prejudicial as it is to their own interests. It is very difficult to say who the chief disturber is. France has always been called the disturber of Europe, and in the much talked-of Franco-Russian alliance there is probably as much danger to peace as there is in any other combination of powers and interests. Whatever may be the immediate occasion of a struggle, there is a widespread conviction that it will be a continental one. The great powers have become so involved in treaties and alliances that one of them cannot fight without dragging the others into the contest. Nor could such a war take place without a profound disturbance upon the life of our own continent. The commercial relations between Europe and

America would be unsettled, and if England were involved, the struggle would be as general on the sea as on land. As far as generally known, Germany, Austria, and Italy are united against France and Russia. These five nations are understood to be divided into two hostile camps by the triple alliance. French hostility to Germany does not seem to have taken away the old dislike of England; and there is every probability that England would be against France in the event of a continental war. Russia's constant intriguing in furtherance of her Asiatic interests, as well as her sympathy with the Austrian Slav population, seems to make her position inevitably hostile both to England and Austria. An inextricable maze of jealousies and opposing interests makes the present relations strained and easily kindled into the flame of war. The Pope has very little influence as a mediator, and the spirit of Christianity seems powerless before the exigencies of the time and force of arms. So long as militarism prevails over the industrial civilization of the continent, it is difficult to say what would be permanently settled even by a continental war on the largest scale. The Powers are pretty evenly divided, and probably no one of them would be destroyed. After recovering from the exhaustion of a war, the same jealousies and intrigues, backed by similar armaments, would again provoke a contest. That a contest is soon coming there is little room for doubt.—*Chris. Guardian.*

The Temperance Question.

At our yearly meeting we passed the following resolution:

Whereas, the liquor traffic is a foe to all progress in both church and State, and the chief destroyer of our nation and people; and whereas, we believe that to license, tax or regulate it, is wrong in principle, pernicious in practice, and a compromise with evil; and whereas, we believe the suppression and entire prohibition of the liquor traffic is the best possible and the only righteous policy to destroy the great curse of curses; and whereas we believe the power to destroy the traffic is with the voters, and the time has come for us as a denomination to take a higher stand with regard to this great moral issue, as we did upon another issue in pro-slavery days; therefore

Resolved, (1) That we urge our ministry to keep the subject of temperance clearly and distinctly before the church and people, in accord with the expression of our covenant; (2) That we recommend the organization of a temperance and prohibitory league in each of our churches; (3) That we urge upon our membership the duty and obligation to use the sacred right of suffrage for the suppression of this heaven-cursed system, and vote only for men pledged to the entire destruction of the hateful traffic.

Some thought that in the above resolution we took a backward step. But such is not the case. Third party supporters seemed to think that only the endorsement of their distinct platform would satisfy the needs of the hour. The resolution affirms a principle, and cuts clear of any particular political party. It calls for a party of a clearly defined principle and urges a vote for a vote. The Third party stands for the principle affirmed, but is isolated from all other political parties. The aim and end of the resolution is to unite men of all political parties on a common ground of action. Before giving reasons for this method of securing what all prohibitionists want, let us have the opinion of the editor of the *Free Baptist*:

“The Wisconsin Yearly Meeting passed resolutions on the temperance question which have in them the right ring, resolutions that should commend themselves to every Free Baptist in the country regardless of parties.

Without advocating party they specify principles in behalf of which every Christian should take a decided stand. The practical adoption of such resolutions as these by the combined membership of the evangelical churches of America would make liquor men and politicians alike tremble for the cause they could no longer hope to save. It is for the churches to first make their influence felt; and first among the churches in every notable reform should be our own denomination. Let this action of the Wisconsin Yearly Meeting be the keynote for Conference action at Harper's Ferry, and during the next two months may we have many an able second to this stalwart motion in behalf of the purity, peace and permanent prosperity of our nation.”

That endorsement was read with much pleasure, because it confirmed growing convictions as to the true method of action.

Whatever may be said against political parties they are here to stay. There are solid Temperance men in both the old parties; and they are there to stay. To denounce them is both foolish and stupid. There is neither sense nor reason in such plat-

form methods. Is it not wiser to get the Temperance men in both parties to unite and hold fast to the principle of prohibition? Making it the ground of political action. Firmly demanding from all candidates for political honors a vote for a vote. This has not been the method of the Third party. They have put up their own candidates even if either of the other candidates of the old parties were prohibitionists.

Past defeats so overwhelming have caused men here to say, is there not a better method of action to obtain what is needed? And East and West the drift is not to disband organization or lower the flag, but to unite us Temperance men upon Temperance issues within party lines.

Last evening in this city we met to discuss the outlook of the prohibition party in this State. After a long discussion it was unanimously resolved to carry out the spirit and principle of the resolution above named. Six months ago in connection with the church here we organized a league on the same platform. The Third party men were surprised at the number who came forward from both the old parties and signed the pledge and constitution.

In Canada some are seeking to establish methods to secure prohibition that are here being discarded. It is hoped that men who can read aright the signs of the times, will not be carried away by what here is seen not to be the wisest course of action.

T. H. SIDDALL.

Racine, July 23rd.

DENOMINATIONAL NEWS.

YARMOUTH COUNTY.—A united picnic of the Free Baptist Sunday Schools of Yarmouth County, Nova Scotia took place on Thursday, July 25th at Reynardton. The beautiful grounds of J. W. Reynardton Esq. were kindly lent for the occasion. The day was gloriously fine; not a cloud could be seen; and the heat was tempered by a refreshing breeze. No less than 310 teams were used in bringing the large crowd together. There were over 1500 persons present. The order and harmony prevailing this vast concourse of people was something never to be forgotten. Not a single case of impropriety of conduct was observed. Every one behaved as a Christian.

Many hundreds were happy all day in conversing with old and warm friends from different parts; and a blessed re-union of hearts took place. Various games were provided swinging, target shooting, croquet, etc. There was also boating in the large and picturesque lake.

At three o'clock the people gathered together to hear some addresses on the temperance question.

After a hymn was heartily sung, prayer was offered by Mr. Parker.

The Rev. Dr. L. Lang, member of the Mass. F. B. Association then introduced the Rev. C. F. Cooper who after a few remarks in the subject of temperance spoke in warm evangelistic terms of the work Dr. Lang has lately done in the Yarmouth and Beaver River circuits. While there churches were without a pastor he nobly “held the fort” and the churches comprising those circuits are greatly indebted to him for his active, energetic and successful labours. Mr. Cooper called for three cheers for Bro. Lang which met with a cordial and ringing response.

Dr. Lang gave an excellent address in which he vigorously attacked the old enemy—strong drink. Mr. Parker also said a few words.

Towards evening the various teams drove away laden with the children and their friends, all of whom had thoroughly enjoyed themselves.

Great credit is due to Mr. Parker who got up the picnic, and whose arrangements were in every detail perfect.

Shakers Decreasing.

An article in *The Christian at Work* goes to show that the Shakers are decreasing. Of them Dr. MacArthur says: There is but little in their system with which orthodox Christians can agree. They reject the Scriptures as the inspired Word of God the vicarious work of Christ, all that is supernatural in his life, and all forms of vindictory punishment, they reject also. They are now living in what they call “the harvest life.” They are thoroughly rationalistic in all their views of nature, providence and God. Some things, however, in their system are worthy of commendation. For sixty years they have used no wine or liquor as a beverage; they are abstinent from habit, and not as the result of any pledge. They attach great importance to honesty, industry, economy and manual labor as virtues of a high order. When a man becomes a member of their organization he must pay his debts as well as confess his sins. When their members desire to go back to the world they are at

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