

TERMS, NOTICES, ETC.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the 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 consequent 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, SEPT. 3rd, 1890.

—REMIT NOW. Will those of our subscribers whose subscriptions are due kindly forward the amount at once? The money is needed.

—CORDEN said that the temperance cause is at the foundation of social and political reform.

—ALL the men at the head of really great movements are Christians.

—THERE are men whose favour is less desirable than their enmity.

—SOMEBODY complained that ragged people do not go to church, to which "Punch" well replied, "That is because when people go to church they soon cease to be ragged."

—THERE are some things worth more than money. A good conscience, for instance.

—THEY GOT MAD. A Montana pastor preached a sermon on hypocrites. The congregation got mad. He did not tell them they were hypocrites; but by getting mad they acknowledged that they were.

—THE ONE SUBJECT. Gladstone, in a recent talk, spoke of the gospel as the great subject—the one thing that will correct everything needing correction. The only hope for the world is in bringing the human mind into contact with the divine revelation.

—SUMMER REVIVALS. The papers report a number of summer revivals. It is a good sign. Special Christian work and gatherings have too long been thought to belong exclusively to the winter. There are, doubtless, circumstances which make the winter especially favourable to special effort, but much might be accomplished quite as well in the summer if attention were given to it.

—THE CHRISTIAN LIFE. Some people think, said Beecher, that a Christian life is like a canal, with proper locks to lift men up and drop them down as occasion requires. There may be a sluggish, lazy puddle-life of that kind; but there is no such Christian life. No man can live a Christian life that does not avail himself of all the powers given him on every side. There is work for the thought, work for the imagination, work for every moral sentiment, work for every affection, work for all the combinations of the faculties.

An Urgent Need.

The statement of the Treasurer for Foreign Missions which appears in another column makes clear enough, without an additional word from us or anybody else, the condition and need of the Treasury. Money now due the missionaries should be sent to them at once, but the Treasurer has none to send. What is to be done in such a case? Many churches and individuals must have failed to pay their part, else there would be no lack. Some of them, perhaps, are thinking it will be time enough to pay at Conference. The fact that the treasury is empty is a call to all to immediately send in their contributions.

Brethren, we must not, we cannot afford to let this branch of our work be weakened and crippled for lack of funds. The amount required for the whole year is not large; it is quite within, indeed very easily within the ability of our people. That there should be an empty treasury just when a remittance is due is a depressing fact. We cannot, however, think that it indicates indisposition to provide the needed funds; they have simply overlooked the importance of prompt and regular contributions.

If the ministers and churches will now give attention to the matter, the need will, we are sure, be at once supplied. Do not neglect it a single day, brethren.

Loyalty To Christ.

Christ is King. All believers in Christ acknowledge Him as their rightful sovereign, and their first duty is loyalty to Him. Nothing against Christ but everything for Him becomes the rule of life. While there is no lack of professions of allegiance, there is, in too many lives, a failure to live up to the profession. And much of this lack arises from a failure to grasp what loyalty implies.

An article in the "Intelligencer," dealing with this subject, shows where, in loyalty to Christ differs from loyalty to country and government, to home and family, to self and one's work, and how duty to Christ is supreme, largely because it embraces all other duties. Every other duty and obligation is subordinate to allegiance to Christ, and if right, will fit into the life as a part of the duty owed to Him. It continues: "A great defect of Christian living is the failure to discern this fact, and the putting of duty to Christ on a parity with other duties. There is no want of clearness in the teaching of Christ and the Scriptures—'he that loveth father or mother more than me is not worthy of me,' to be His disciple one must leave all and follow only Him. He 'is the Head over all,' 'the blessed and only Potentate, the King of kings and Lord of lords,' 'of Him and through Him and unto Him are all things,' but there is in the practical application of this truth a woeful shortcoming. Self, and family and business, to say nothing of country, if not put above, are far too frequently put on a par with duty to God and service of Christ. Religion is made merely one of the obligations of life, instead of the one. Loyalty to Christ, to be worthy the name, must give Him the pre-eminence, and let every duty centre in this one chief duty. This is what Christ means when He says, 'Seek ye first the kingdom of God and His righteousness;' since everything is included in that chief possession. To the loyal soul everything is brought into subjection to Christ, and every duty is done, as unto Him.

But if there is failure in estimating aright what loyalty to Christ implies, even more frequent is the mistake as to how it will, and ought to, manifest itself. To far too many does it present itself as a direct relation, having regard merely to the soul's attitude towards its Saviour. It seems sufficient evidence of loyalty on the part of many, that in all honesty they can say, 'I love Jesus.' The test of loyalty is made a sentiment, a heart emotion, a subtle, spiritual experience difficult to analyze, and so subject to moods as to make it most unreliable. A personal union to Christ and living communion with Him lies, indeed, at the very basis of membership in His kingdom, and is essential unto loyal service, but the proper expression and the only trustworthy proof of loyalty to Christ consists in actual obedience, in the faithful doing of Christ's work. It is merely a religious sentimentality which talks of love to Christ and professes boundless loyalty, and yet does nothing to uphold His kingdom. Hasten the prevalence of truth and righteousness.

Loyalty to Christ means loyalty to the principles and law which govern His kingdom, to the spiritual characteristics illustrated in His life, to the work begun by the King, but carried on by His subjects. To be loyal to Christ one must be loyal to truth, to righteousness, and to works of beneficence. There is only one way of attesting loyalty; it is in doing the work nearest at hand; and in the way and by the instruments ordained by our Divine Sovereign. It has pleased the Commander to engage His soldiers in a battle for the conquest of the world. It is a life and death struggle. It is not to be won by guerilla warfare, but by such deliberate, careful and well organized efforts as give success on other battlefields. Independent fighting is in this contest largely a waste of energy, it is beating the air. Christ is head of an organized kingdom, not of

a mere aggregate of individuals. His host is made up of divisions and regiments, and loyalty to Him can only be shown by loyalty to these.

Loyalty to Christ means, therefore, loyalty to the Church of which the believer is a part—to the individual Church through which one becomes enrolled as a soldier and in connection with which alone one comes to be recognized as a member of Christ's kingdom—and equally to the denomination through which the aggressive power of the individual churches is made effective. He is most loyal to Christ, and effects most for Him and His cause, who is most faithful in doing nearest duties, and most loyal to the organization of which he is a part.

Would any express loyalty to Christ, one must be heedful to sustain by words and deeds, presence and influence, the Church of which he is a member—be loyal to pastor, attentive to church duties—pray and labor to lift up the Church to the very highest plane of devotion and service—and care equally for those wider agencies and activities which, as organized in a denomination, depend for their efficiency on the individual churches and their members. The way to prove one's loyalty to Christ is to be faithful in the sphere and to the organization in which he is. Were this more generally recognized and conscientiously acted upon, the Church of Christ, locally and in its wider spheres, would advance more rapidly than it does unto world conquest.

The Strain on Ministers.

Dr. Lorimer's breakdown in health will be heard of with regret. Overwork is the cause. A brilliant preacher and most diligent worker, the strain of his manifold labors has broken down the eminent Chicago divine.

Born near Edinburgh, Scotland, in 1838, he came to this country in 1855, a member of a theatrical troupe. The company played in Louisville, Ky. While there the pastor of the Baptist Church held some special meetings. One day the pastor's wife went out and delivered some tracts in the streets and gave invitations to the meeting. At the front of the theatre, where Lorimer was playing, stood a group of young men, he in the midst. Mrs. Everts handed a tract to one, but he refused to take it, saying: 'Give it to Lorimer he needs it most.' Lorimer accepted it and thanked her for her kindness. On the following Sunday he, with some boon companions, went to hear Dr. Everts. The subject of the sermon was 'the Prodigal Son.' He was convicted and converted. At once he renounced the stage and gave himself to Christian work. He took a college course preparatory to entering the ministry. He preached his first sermon in the church in which he was converted, and afterwards became its pastor. For one year he was pastor of a Baptist Church in a small town in Kentucky.

Afterwards for seven years he was pastor of the leading Baptist Church of Louisville. In 1868 he accepted a call to Albany, N. Y. In 1870 he became pastor of Tremont Temple Church, Boston, where he remained nine years. He then was called to Chicago, and has remained in that city ever since. It is said that he has doubled the Baptist denomination in Chicago since he came. As a pulpit and platform orator his fame in the West, is at the top. He has taken a foremost place. All denominations render to him esteem and regard. He has now resigned his position, and in September next goes to his native land. His physicians enjoin absolute rest and quiet. Opinions differ as to the prospects of future usefulness. He cannot sleep, is troubled with pains in his head, and with fits of melancholy. He was recently given a vacation to rest and recuperate; instead of resting he completed a task he had accepted as co-editor of an improved Baptist hymnal. Result, reaction and break up. Task done, but at what a sacrifice!

This has been a sad year in needed brilliant men being destroyed by overwork. Dr. Elmslie, London, in the strength of his manhood; or Macfadyen, Manchester, Eng., in the glory of his strength; both men of remarkable power and usefulness, and of international reputation. And now comes Dr. Lorimer.

To cast upon such men outside burdens seems cruel. 'Thou shalt not kill,' needs to be considered by denominations, in their often unwise making unreasonable demands upon their leaders. 'Better wear out than rust out.' True, but, 'wear out' doesn't mean kill by the inordinate demands of a voracious 'public.' The pressure of the age, the desire to excel, and the straining for 'something new,' with the push and snap of daily life, all combined put a terrible strain upon a city pulpit. It is no use for men to say there is too much of the ways of the world in the pulpit. Grant that all can be said justly in condemnation of

anything like sensationalism, and the fact remains that to reach men nowadays you cannot ignore the quick mode of thought and energy of our times. The steam engine, electricity, and the press had revolutionized modes and presentations of thought.

We have to take things as they are not as we would like them. To catch men on the wing calls for a short aim, and a good shot. Whitefield preached as if everything depended upon him, and as if all depended upon the great preacher—the Holy Ghost. Pretentious and poetical frenzies, may charm and give rapture to unsophisticated youth, but level-headed men and women have no use in this draining crushing world for, 'airy fancies.' They want the Christ, of reality, to uplift, guide and bless in daily life. Help is the need of man, in the battle and strife of life. Christ is that help, in the grace of His love and in the strength of His righteousness.

S.

The U. B. Seminary Opening.

This institution opens for the year 1890-91, Sept. 11th, with appropriate public exercises. The I. C. Railway and the Central Railway will issue excursion tickets at one fare good to return same or following day from stations between St. John and Moncton to parties of ten or more. The I. C. R. will run a through car from St. John to St. Martins and return. Train will leave St. John at 7 o'clock a. m., standard, and Moncton at 5.15, standard, reaching Hampton to connect with St. Martins train. Returning will connect with night express east and west at Hampton. The Principal will give an address on 'The sphere and work of the Seminary,' at 11 o'clock a. m., followed by addresses from others. It is expected that portraits of one of the Fathers, and a former Principal will be ready for presentation. In the afternoon the Board of Directors will hold a meeting and in the evening a Literary and musical Entertainment will be given.

The new professors will be in their places. Miss Lyford, the Preceptress, is a graduate of Wellesley and formerly Preceptress of Clinton College, Kentucky. Prof. Lewis is a graduate of Dalhousie, and comes to us strongly commended for scholarship and Christian character. Miss Powell is a graduate of Cradock College and the Boston school of expression. Miss McLeod, Miss Hopper and Prof. March have all been away in the States during the vacation perfecting themselves by attendance at Summer Schools, and by instruction from Specialists. They with the other excellent teachers of our staff will bring added power to the discharge of their duties, and all patrons may rest assured that this Institution will keep itself abreast of present day requirements.

We would like to see a large number of the friends and patrons of the Institution on opening day.

Dinner and tea will be served in the Seminary Dining Room to all visitors who wish it, and the Board will do all it can to make the day pleasant and profitable. A day by the sea-side in such a place as St. Martins is now a luxury.

J. E. HOPPER,

Prin.

St. Martins, Aug. 29, 1890.

Foreign Mission Fund.

Dear INTELLIGENCER:—Some inquiry is being made of me as to how the money is coming in towards the Foreign Mission Treasury. In answer to those questions I may say that there is not one dollar in the fund to-day with which to meet the remittance for next quarter which should go forward immediately. The sum required is four hundred and thirty dollars.

Will the churches that have not sent in their amounts do so at once? We cannot afford to allow Bro. Boyer and family to lack daily bread while doing our work in India.

WM. PETERS,

Treasurer.

Aug 28: 90.

General Religious News.

—Rev. Dr. Justin D. Fulton has been called to the pastorate of the new Grace Baptist church, Montreal. He will not make his decision until fall.

—The wealth of church members in the United States (census of 1880), was nine billions of dollars. Their contribution annually for missions was one dollar in every 1,586.

—Mr. Stanley has found time and inclination to talk about the missionary prospects in Africa. He foresees trouble between the Protestants and Roman Catholics if native converts be not kept well in hand, but he has no fear of Mohammedanism in the future. That faith, he thinks, is fast decreasing, and he ventures to prophesy that within five years there will not be one Mohammedan south of the equator in Central Africa.

—By the will of D. M. Weston, who died recently, \$30,000 is bequeathed to the Girls' Seminary at Northfield, and \$50,000 to Mr. Moody personally. This last, it is thought, will find its way into another school building.

—The Jews in New York City have forty-nine synagogues, and constitute a larger population than in Jerusalem itself, numbering nearly ninety thousand. Although comprising ten per cent. of the population, they contribute less than one per cent. to the criminal cases.

—A despatch from Chicago says: "Rev. Dr. G. C. Lorimer, pastor of the Immanuel Baptist Church, has tendered his resignation on account of ill health, and it is predicted that he will never again be able to enter the pulpit. The pastor is now lying very ill at his home, where he is receiving close medical attention."

—The severe restrictions of the seraglio, harem, zenana, forbid a man to approach Eastern wives and mothers, even in the capacity of a physician. There are perhaps 400,000,000 of women who, if reached at all, must be reached by Christian women.

—Twenty thousand pounds (\$100,000) were contributed in England last year to sustain missionary operations on the North Sea among English deep-sea fishermen. Ten fully equipped evangelizing vessels, three of which are hospital ships, are employed in the work. One of the fishermen, greatly moved by the earnestness of a woman missionary, expressed his surprise and gratitude that she "had come out to do us North Sea dogs good."

—The colored people have some fine churches in Philadelphia. The African Methodists have a house which will seat 1,500. It has ten class-rooms and the other usual accessories of a modern church edifice, and has cost \$50,000. The St. Thomas Protestant Episcopal Church has cost \$30,000, and the Berean Presbyterian Church \$32,500 both colored. This indicates the kind of progress which will eventually solve the race problem.

—The Rev. John Hanaloo, a native Hawaiian Protestant pastor, has just died, after having served for twelve years a church in the leper district on the island of Molokai. He left his former pastorate in 1877 to accompany his leper wife, and has ministered to the lepers in the kindest way and without contracting the disease. He is said to have always taken all the ordinary precautions of cleanliness to avoid infection, but without neglecting at all his duties to the people.

—As there is much ignorance about the Armenians, says the *Christian at Work*, "a few facts may be interesting. About 2,000,000 of Armenians live in Armenia. The rest are scattered over the East. There are altogether about 4,000,000. Mager, 'The Servant of Jesus Christ, by the Grace of God,' is the 'Catholicos of all the Armenians and Patriarch of the Holy Convent of Etchmiadzin in Russian territory, near Mt. Ararat. There are four other Patriarchs in the Armenian Church—the Patriarchs of Constantinople, Jerusalem, Sis and Akhtamer. The last two are only Bishops, with the honorary title of Patriarch."

—One who has lived forty years in the Turkish Empire, and is therefore thoroughly conversant with the subject, contributes a valuable paper to the *Indian Witness* on the difficulties besetting every attempt to evangelize Mohammedans. The great obstacle is the fact that the death penalty hangs over every Moslem who becomes a Christian. To be known to be an attendant upon the religious services of Christians subjects a Mohammedan at once to a warning from the heads of the sect; and, if he persists, he soon feels the weight of their power to compel obedience. The present Sultan is a most amiable individual, but were he to declare his subjects free to adopt what religion they choose, he would be regarded as a traitor and an infidel, and be in danger of deposition or assassination. The well-informed writer in our Calcutta contemporary states that another obstacle is created by Protestant officials representing Christian nations. Many of these men, occupying the highest positions in civil life and in the army, ignore the Christian faith when among Moslems, and for political reasons pay the most profound respect to their superstitions and their vain worship. The practical outcome of the paper is that the most effective Christian efforts to convert the followers of the false prophet will be those which are indirect and unobtrusive. An organized aggressive mission, proclaiming its designs and its results, would inevitably defeat itself and imperil those it sought to benefit.

The *Independent*, in a late issue, gives letters from thirty missionaries in all parts of the world. It asked for and published these letters "in order that the churches might know why they have been so earnestly exhorted to increase their offerings." They all tell the same story of heroic consecration; of open doors of opportunity and few to enter; of progress painfully made, and with one voice they testify that the harvest is great and more laborers imperatively needed.

DENOMINATIONAL NEWS.

FREDERICTON.—During August the pulpit of this church was occupied by the following brethren, in the order named, Licentiate Bonnell, Rev. G. A. Hartley, Licentiate McNinch, Licentiate Rogers and Licentiate F. C. Hartley.

MARYSVILLE.—At the annual meeting of the F. C. Baptist Church, Marysville, the Rev. Wm. Downey received a unanimous call to continue his labors among them as pastor another year.—*Gleaner*.

N. S. F. B. CONFERENCE.—The finances of the Societies in connection with the Free Baptist Conference of Nova Scotia have suffered by too great a dependence on the annual meetings. The remedy is that each church shall serve the Master in the capacity of Foreign Mission Society, Home Mission Society Education Society and so on, by raising funds systematically for those purposes.

The remedy accords with our polity; and is apostolic when collections are made beforehand from the funds laid by on the first day of the week, with a sense of thanks unto God for His unspeakable gift and according as the Lord hath prospered.

Much will be gained in time and enthusiasm if secretaries of societies will come to Conference prepared to report their work at once; great advantages must ensue upon having a discussion of the different denominational schemes in the business session, rather than a popular rhetorical discussion of the same in a mass meeting.

Firstly: In attracting the visitors to the business session.

Secondly: In giving better opportunities for making collections while other work may be proceeding.

Thirdly: In saving time. Last year five sessions were given to public meetings of societies. If the conference should assign time for an address or sermon on any or all the important matters, the Conference might adjourn on Saturday, and entertainment would not be such a burden.

Fourthly: A shorter session would winnow out the pleasure seekers, and open the way for the Conference to meet with smaller churches.

E. CROWELL.

DON'T LIKE DAKOTA.—A farmer who has been vainly trying for seven years to make a living in Dakota has arrived in Manitoba to stay. His experiences are worth noting. In July last he had 200 acres under crop looking promising, but a hot wind came along and wiped out the whole thing. The hot wind is evidently a robust member of the blizzard family. He told the representative of a Winnipeg paper that his "experience had been the same year after year, for the long period mentioned, and he says that state of things is general. All the people who can get away are consequently leaving the district without being able to sell their land or their stock. Coming northwards the gentlemen found excellent crops extending from Inkster, N. D., towards Winnipeg. He does not hesitate to say that if he could have raised such crops as he has seen in Manitoba he would not have found it necessary to leave South Dakota."

BIBLE STUDY.—Prof. Wm. B. Harper, of New Haven, Conn., has conceived, and set about executing, the gigantic plan of enrolling all the world in classes for the study of Scripture. Here it is in brief: A portion of Scriptures is selected (this year it is Luke) upon which all who are enrolled are to be examined on the 30th day of December. Two hours are given to the examination, under the supervision of special examiners appointed by Prof. Harper. These special examiners are only expected to distribute the question lists to the four grades of students, see that all the conditions are observed, and forward the papers to Prof. Harper. All students will be graded on a scale of 10. All who reach 7 will be entitled to a certificate, and a copy of a list of all who obtain certificates for the year. Those who score from 8½ to 10 are of the A grade; the others B. The execution of this plan involves considerable expense. The correspondence is large, and Prof. Harper requires several assistants to grade the examination papers. A system of fees has, therefore, been devised, ranging from \$2 for a single student down to 50 cents for classes of fifty or more.—*Standard*.

SUNDRIES.—It is computed that there are over one million deaf and dumb people in the world. . . . There are more countries on the continent of India, and more tongues, than in Europe. . . . Influenza again prevails in London, and there is a fear that it will become epidemic. . . . Mr. Stanley's health will oblige him to remain in Switzerland until October. . . . The Crown Princess of Denmark is the tallest Princess in the world. Her height is announced to be six feet three inches.