

TERMS NOTICES.

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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 sometimes 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, JULY 4th, 1894.

The International Convention of Christian Endeavor Societies is to meet in Cleveland, Ohio, July 11-15. It is expected that 25,000 young people will attend. It is a question whether so large a meeting has so good effect as a smaller one.

The attempt to have the Gothenberg system of dealing with the liquor traffic made the law of Massachusetts has failed, for this year at least. Massachusetts, we think, to be congratulated on escaping the grip of a system which in theory appears like a step in advance, but which in practice is sure to entrench the liquor traffic more strongly than ever.

"If the state does not soon control the liquor traffic, the liquor traffic will soon control the state," is what Great Britain's Prime Minister is reported to have said in a recent speech. The trouble is that the traffic controls public affairs to a large extent now. The great need is men in public life who will break with the abominable thing, and resist its selfish and cruel tyranny.

Two Methodist ministers, one belonging to the Toronto Conference, and the other to Montreal Conference, were disfellowshipped at the recent sessions of these bodies. They hold and teach unscriptural views, and were unwilling in other respects to be subject like the other members of the Conferences to the rules of the denomination's discipline. They assume to be under the Spirit's direction in their teachings and movements, and think the revelations they fancy they receive are of higher authority than the Scriptures. Of course they and their friends will now say much about what they have suffered for being true to the doctrine of holiness.

Baptists, Methodists and Episcopalians visited the Presbyterian General Assembly when it met in St. John, and gave the brethren cordial welcome to the city, and said many fraternal words. All of which was good and pleasant. "Behold how good and how pleasant it is for brethren to dwell together in unity." But on the Sabbath, when the Presbyterian ministers filled the most of the pulpits of the city, it was noticeable that they did not occupy any church of England pulpits. Fraternal feeling did not go that far. Perhaps it will reach that point some day.

In an address, a few days ago, to the graduating class of one of the schools for training christian workers, which he has established at Northfield, Mass., Mr. Moody struck a hard blow at jealousy amongst christians, and prescribed a dose which had effected a cure in his own case. He said:

A selfish, mean man of any profession kills himself for doing good work. I once had to do a terribly hard thing in Chicago. I found myself jealous of a certain minister, and I determined to cure myself. I invited him to preach, and then I advertised and filled the church. I took a back seat and made my old human nature squirm. Pretty soon I began to like the man and have liked him ever since. No man can ever get a grip on the conscience if he is possessed with jealousy. I like a man with a fiery temper, but he must have it under contr. l.

The services of the Brook-

lyn Tabernacle congregation, which were carried on two or three Sundays after the burning of the Tabernacle, have been given up, the collections falling far below the expenses. It is not probable the congregation will ever meet again, the church will eventually disband and the members find homes in other churches. Dr. Cuyler, a warm friend of Dr. Talmage, points out some of the mistakes of the Tabernacle church movement. He says,—"My neighbour, Talmage, by his brilliant and truly orthodox ministry has succeeded in attracting a colossal 'mass meeting' on every Sabbath; but he has never built up a solid, compact, money-giving church. It is a great injustice to themselves to report in our Assembly's Minutes a membership of four thousand four hundred and forty-seven communicants; for they cannot lay hands on more than quarter of that number. A friend of mine who attended the communion service there recently on a pleasant Sabbath says that, with all the strangers remaining to the service, there was not a thousand persons who partook of the communion! I state these facts from no unkind feeling toward my friend, Dr. Talmage, with whom I have been on the most friendly terms since his youth. I honor the good work he has done and is doing, even if I venture to point out the lessons taught by the unwise methods pursued in his world-famous Tabernacle.

Our Free Baptist brethren

in the western states have in contemplation the appointment of District agents or secretaries whose business it will be to look after the churches in the sections in which they are given charge. They have had state agents for some time, but the work assigned them has apparently been more than they could manage advantageously. The duties of a District secretary, should the scheme be adopted, are thus indicated by the *Free Baptist*, the excellent organ of the western yearly meetings,—

"The district agent is to be, not so much an evangelist himself as an employer of evangelists in the sections under his charge; he will not be a pastor of one church, but a helper of all churches in securing pastors. He should be a handy, judicious, all-around man, who can begin or finish up a meeting as occasion may demand, supply a church a week or a month if necessary, a wise man in church councils, a man of judgment that can be trusted, of courage that is not visionary, of persistence born of faith in God. Such a man will so adjust our forces that the weak churches will increase in strength, new churches will be formed, evangelists will assist the pastors at opportune times and the work take on new life and strength."

The question of such a plan is to be considered in the yearly meetings soon to be held, and we shall watch with interest to see what our brethren determine.

The Rumsellers of Montreal

have an association which they call the "Licensed Victuallers Association." The temperance people of Montreal have become so persistent in their agitation for at least an appearance of observance of the restrictive features of the license law that the rumsellers feel that they are being badly used. And so their Association has made formal protest. This is one of the resolutions they passed the other day:

We blame the Dominion Alliance or the agitators, who create by their continual unjust agitation a serious damage to our trade, which is a constitutional one. We further declare that these societies (temperance) are a public nuisance and we ask for their suppression.

The Alliance ought to be ashamed of itself for interfering with so beneficial business as these rumsellers are carrying on. Why is not legislation had at once to prohibit the nuisance of temperance societies? Away with them! that the blessed rum traffic may do its philanthropic work unhindered.

A Serious Fault.

Why is it a Christian man will make a subscription to the Church, or to some benevolent cause, and then be utterly indifferent as to the time of payment, or indeed, as to whether he pays it all? Here is a case; A church was dedicated, at which time a subscription was taken to pay the debt. It was distinctly stated that the money should be paid within six months. On this condition the subscriptions were made. At the end of the six months not half the money had been paid. There was no special reason for the failure, no financial disaster, hard times or prevailing sickness. There were few persons in the whole number whose circumstances had so changed that they could not meet their obligations. But they had made no real effort to pay, and were indifferent about it. They did not seem to regard the obligation as at all binding.

It was a promise to the church, and they could keep it or not as might seem convenient. And this was the only reason why the subscriptions were not paid.

There is need of a sweeping revival in this line. The support of the church is one of the first and most important duties of the Christian. A subscription to the church, or to any benevolent cause, should be as sacred as a bond. Just as much effort should be made to meet an obligation of this kind as to meet a note in the bank. This is the very essence of religion—of godliness. A revival in downright righteousness of the Decalogue type, would be the best kind for the world. The church would have greatly increased power after its effects had become fully established.—M.

The Bible and the World.

Amid the many wonders of the world, and especially of our century, is that of giving the Bible to the world.

At the beginning of the Christian era the Bible was in two languages. Down to the Reformation it was in 23 languages. In 1804 it was in 57 languages. From 1804 to 1890 there were no less than 342 new translations. Today the Bible is in 386 languages and 62 dialects. Total 448.

Estimated population of the Globe 1,440,000,000. Languages 3000. But, as Dr. Cuyler says, there are languages and languages. "There are isolated tongues spoken only by a few hundreds or thousands." Whereas Mandarin Chinese is the means of communication for 200,000,000; English 120,000,000; Hindustani for 82,000,000; the Russian for 75,000,000; the German 54,000,000; the Arabic for 50,000,000. Then there are other widely spread tongues as French, Spanish and Bengalian. "The Bible has been translated into 187 of these leading languages which are spoken by 600,000,000 people." Add thereto the number of the "minor tongues" possessing the Bible or portions of it, and the number is estimated to be 1,000,000,000. Thus the Bible, or portions of it, is now accessible to at least 1,000,000,000, out of 1,440,000,000, the estimated population of the globe. And the wonderful work is mainly the work of this century; and the principal part been done by the British and Foreign Bible Society, which was founded in 1804. In the first 84 years of its existence it printed or assisted to print the Scriptures in more than 240 languages and dialects. Up to 1889 had issued more than 116,000,000 copies of the Bible whole or in part. In 1893 the same society distributed nearly four millions of copies of the Bible.

A truly marvelous work! Still there is a vast work to be done. Over 2000 tongues have no translation of the Word of God; and at least 440,000,000 souls who cannot be reached through this medium.

But, each year the number of tongues without the Bible, is rapidly being diminished, thanks to missionary zeal. The work of missions, and Bible translation and distribution go hand in hand.

There is sometimes a question as to the cost, sacrifice of men and money in seeking to evangelize say Africa. But, the fact is overlooked that through missionary labors on the one part the Bible has been translated into 75 languages of Africa.

Now what does the Bible mean, viewing it simply as a civilizing agency? Who can estimate its power and influence in the lower sphere of good? What agency can take its place as the one supreme power, in the civilization of the rude, and barbarous people of the earth? And, are we not as nations bound to each other? Then, on the lowest ground this talk of the failure of missions is idle talk. But, when we realize the real purpose of the Bible as not only being a supreme, the supreme literature, but a Divine revelation, the Word of God, then cost and sacrifice are but as the mist of the morning when the sun has risen, all vanish in the light of the claims of that Father, who is not only Father of British people, but of humanity, and of that Saviour who came to redeem a world, and whose life and glad, glorious work, are enshrined in the "Living Word."

The value of the Bible to us who can estimate? And if to us inestimable why not its benefits and blessings for others? Then apart from missions how shall the Book of Life be known? How shall it be given to all "kindreds, tongues and peoples." If missions had done no more than give the Bible to India, Africa, China, and the Islands of the Sea, the achievement would alone justify all cost and sacrifice.

S.

Voices and Echoes.

Baptist tobacco costs more than Baptist missions.—*The Kingdom*.

We presume the paper making the statement knows whereof it speaks. Other denominations are probably

open to the same grave charge. And how about your case, brother? You spend \$— per year because you love your pipe. How many dollars per year to devote to the service of the Lord whom you love?

Is Harvard College becoming "a papal training ground?" Sanders Hall is frequently used for addresses in praise of Romanism. It is stated that recently a member of the University board of overseers lectured there on the "Catholic Church in America," which he said is "becoming more and more necessary to the country."—*Morning Star*.

Harvard and every other educational institution on this continent will be made practically "a papal training ground" if there is not careful watching and steadfast resistance of Rome's insidious movements.

Some preachers fail because they do not think it worth while to cultivate common sense.—*The Ram's Horn*.

Nothing can take the place of grace. Next to grace is common sense. Even grace cannot fully make up for its lack, though it helps amazingly. Some men give grace a hard time because they do not allow common sense to have a voice in their affairs.

Sins that are the most profitable in dollars and cents are the most difficult to tackle.—*Telescope*.

And that is why so many are afraid to take the grip with rumselling and rumsellers.

Many people begin their downward course of gambling by taking "just one chance" at a church fair. If the gambler is finally lost, what will the end be of those who set the net in which his weak, wayward feet became entangled for the first time!—*Exchange*.

That "one chance" has been the ruin of many. And that it has been "just to help the church" has not changed its character, nor prevented its effects. There are few churches now, we are glad to believe, that are guilty of raising money by disreputable methods. Those that do, under whatever guise, should cease this service of the devil.

Hebron and the Pools of Solomon.

There are only a few roads in Palestine over which it is possible to drive, but carriages are provided to convey Cook's personally-conducted parties from Jerusalem to Hebron, and the drive is a very interesting one. We passed through the Jaffa Gate and by the lepers, who haunted us with their piteous cries, and went down the Valley of Gihon, and across the Plain Rephaim. We were first told to Halt at the "Well of the Magi," and informed that while looking into and drinking of this water that the Wise Men from the East saw the reflection of the Star, which afterward guided them to Bethlehem. Alight, and look in," said our dragoman, "and you will see the faces of the wise men." Each declared that he saw one distinctly! The Convent of Mar Elias was the next object of interest, and after that came the pleasant village of Beit Jala, with its Greek, Latin and Protestant churches. But the most interesting object was the Tomb of Rachel, which is about five miles from Jerusalem. It is a domed building, by no means ancient, but there is almost no doubt that it really covers the grave of Jacob's wife, for the love of whom his seven years of service seemed but a few days. "I buried her young, in the way of Ephrath," said the young man, when, in his dying hours, he looked across his life to his youth. The pathetic scene forced itself upon our memory; but pathos and indignation become a little mixed at Rachel's Tomb, for the tomb is covered with the names of nobodies scribbled upon it.

The tomb is near Bethlehem, which town we saw, white and shining, among the hills to our left; but we were not to call there at present. We journeyed on to Abraham's oak, at Mamre, a tree much venerated and visited by pilgrims. It stands alone in a lovely spot surrounded by olive groves and vineyards; and although no one can suppose it to have been standing when "the Lord appeared unto Abraham by the oaks of Mamre," as he sat in the tent-door in the heat of the day, yet it is very ancient, and so decrepit with age as to have to be strengthened with stone and mortar, so that there is no difficulty in believing that it may be an offshoot of the tree itself. We were to have lunched under it, but a party of pilgrims had already taken advantage of its shade, and our picnic was spread a few yards away. It was right that we should have left the pilgrims undisturbed, for when they had finished their simple meal they kissed the trunk of the tree, and, as they left they took off their caps and bowed a farewell to it. They were, no doubt, Russians; so many of whom come to this sacred spot, that a little above the

glen a Russian hospice has been erected for their convenience. Some acorns from the tree were offered us for sale, and we were fortunate enough to find one or two for ourselves. It is a grand old monarch of a tree, nearly thirty feet in girth, and as beautiful as it is large.

Our way from it lay through the Valley of Eschol, which must look very much more lovely when all the vines are covered with leaves, and more entrancing still when the grapes are ripe. It is a district of vineyards; but the vines are not trained to grow and cling to trees and poles as in Italy; they simply lie along the ground, and are so closely pruned that there is nothing beautiful about their appearance until the leaves and fruit begin to grow. It was here that the spies came into the Valley of Eschol, and cut down from thence a branch with one cluster of grapes, and they bore it upon a staff between two. The valley is very fertile, and figs and pomegranates grow in the neighbourhood still.

From Abraham's Oak to Hebron is a little more than a mile. The town is one of the oldest in the world, and also one of the dirtiest. Its earliest name was Kirjath-Arba, and it probably received it from Arba, the father of Anak the giant. Josephus said it was two thousand three hundred years old in his time. It has had a wonderful history. It was here that Abraham bought the field of Machpelah, here that Jacob lived and mourned the loss of Joseph. Hebron became the inheritance of Caleb, and it was one of the cities of refuge. David resided at Hebron for seven years, and it was Absalom's birthplace, and the scene of his rebellion. The population is estimated at fourteen thousand. Probably seven hundred of the people are Jews, but there are no Christians, and the Muslims will not allow a European to build a house in the place, though the Pennyfather Hospital, an excellent institution, is only a little outside of it. The principal street in Hebron is long, narrow and muddy. It is like going into a vault to pass through it; a roof is overhead, and it is in semi-darkness, the ground is rough and uneven, and the shops are only dimly lighted. But in the bazaars some beautiful silks may be bought and many curiosities. We were entreated to keep together, and be careful to do nothing to wound the susceptibilities of the fanatical dwellers in the town, and it was impossible even to pass through it without feeling that they were distinctly hostile. The boys threw stones at us, and some even spat upon us, and the looks with which we were regarded generally were anything but loving.

We passed on as rapidly as possible to the Mosque which covers the Cave of Machpelah. Of course we knew that we might not enter, but I think that no one had any desire to do so. Less than a dozen Christians have ever seen the inside of this sacred place, which stands in the field that Abraham bought for a possession, in the cave of which he buried Sarah, where his sons Isaac and Ishmael—"the Jew and the Arab"—buried "the Friend of God," where Isaac and Rebekah were buried also, and to which place the embalmed body of Jacob was brought from Egypt, attended by the elders and servants of Pharaoh, and all the house of Joseph and his brethren, with chariots and horsemen. To the Jews Hebron is one of the four holy cities. They are not allowed to enter the Mosque, but there is a bit of the wall where the natural rock of the cave can be seen and touched, and there are cracks and holes in which they place written prayers addressed to Abraham. One of these was taken out, and afterwards presented to me by a gentleman of our party. I had a curious feeling that both the giver and receiver had committed sacrilege; but perhaps the prayer had already done all it could do! In any case, it was too late to return it. We waited a few minutes to remember what we had heard or read of the cave. The shrines of Abraham and Sarah stand within two octagonal chapels. The shrines are covered with green and white silk, embroidered with Arabic texts in gold thread; the gates are of iron, plated with silver. The walls are cased with marble, silver lamps and ostrich shells are hung before the cenotaphs, which are surrounded by copies of the Koran and the shrines are lighted with stained glass windows. There is a slab of stone, brought from Mecca six hundred years ago, which is said to show the impression of Adam's foot.

From Hebron we drove past the cemetery, and saw the women mourning for 'a new dead man,' and then made our way to Solomon's Pools, where our camp was pitched for the night. There is an old grey, castle-looking khan near the Upper Pool, and a low, square building over the spring which is thought to be the 'Fountain Sealed' of Solomon. This spring supplies three great marble cisterns, called the Lower, Middle and Upper Pools. At present they supply Bethlehem with water, and very excellent water it is; but that it was formerly conveyed to Jerusalem there is no doubt, as the aqueduct has been traced all the way to the place where the court of the Temple stood. And still the Gardens of Solomon are watered and beautiful, so that it is not difficult for the imagination to fill in the the word pictures given in Ecclesiastes and the Song:—"I planted me vineyards, I made me gardens and parks, and I planted in them trees of all kinds of fruits; I made me pools of water, to water therefrom the forest where trees were reared." Thy shoots are a paradise of pomegranates with precious fruits, henna with spikenard plants, spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices. Thou art a fountain of gardens, a well of living waters and flowing streams from Lebanon."

MARIANNE FARNINGHAM.

About Mission Contributions.

The Treasurer of the Home Mission Executive received from the Treasurer of the Second District a Post Office order for \$61.75 for Home and Foreign Missions. The amounts acknowledged in another column are, as nearly as he can make out, what is intended for the Home Mission. The Treasurer, Bro. Rideout says, "The most of this is given to both societies, to be decided at the rate of \$2.00 for Foreign to \$1.00 for Home. I do not see how I can divide it and make the lists appear right, so I send it all to you." I am very glad to receive it all, and will have pleasure in handing \$34.59 to the Treasurer of the Foreign Mission Executive. But to "make the lists appear right, still remains a difficulty. The greater number of these lists are headed, "For Home and Foreign Missions." Should either Society, publish in the Year Book, these lists with their many names, and amounts, it would appear that that Society had received all the money. And should the Treasurer of the H. M. Society make two copies of these lists for publication, dividing the amounts as instructed, unless the contributors should read both lists, they might suppose crookedness somewhere. It would save the Treasurer of the District annoyance, and be pleasing to the Treasurers of both Foreign and Home Societies, if the collectors would make separate lists, especially so, when they expect the names published. Victoria Corner church, sent its lists separate, plainly written with ink. Waterville lists would have been good had they been written with ink, but the pencilling had become so dimmed in some way, that to make out some of the names, and amounts as well, is about impossible. Other pencilled lists are equally difficult. While all interested appreciate the good work, voluntarily done by the collectors, I would like kindly to say to them, that by making separate lists, and writing plainly with ink, they would greatly facilitate the work of others, and make it about impossible for mistakes to appear in our published lists. This may seem a small matter, about which to say so much, but to the Treasurers, printer Day and others who have spent many hours trying to decipher blurred pencillings, and mixed lists, it is quite worth the time. It is hoped that churches of the other Districts will not give the Treasurers so much unnecessary trouble.

G. A. HARTLEY.

Mission News and Notes.

—A missionary in India writes: "There is one thing which education does not seem to bring to India, and that is moral stamina. The ability to accept and harbor the most debasing social customs of this land is found among Hindus almost as frequently, if not as fully, under the university cap and gown, as under the unkempt hair and rags of the village ploughman. This is a vast and ghastly factor in the great problem of India's social and religious renovation."

—The present King of Siam, a few years since lost his wife and sent to the missionaries for a New Testament, saying he had lost faith in his own religion, as he could find nothing in Buddhism to console him in his great grief. It might cost him his crown and even his life to change the state religion; but does not this look as if Siam was "not far from the kingdom of God? Some of the Siamese princes have received a Christian training in Edinburgh.

—Sixty-five Protestant missionary societies are at work in India. There