

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, JUNE, 12TH, 1901.

The Presbyterian General Assembly of Canada meets in Ottawa on Wednesday of this week. It will, as usual, be a large meeting, representative of every part of the country.

A leading Prohibitionist in Ontario, in a private letter to the editor of the INTELLIGENCER, says,—"I am glad you are hammering at the Gothenburg humbug. Some of our friends here are going off on the line of government ownership. As a general rule, however, it is strongly repudiated by our people, who believe in fighting the battle out on the old lines."

At the anniversary exercises of Cobb Divinity (Free Baptist) we notice that three of the principal address were by Nova Scotians—Revs. E. Crowell, J. M. Lowden and H. Lockhart. Only one of the first named, we regret to say, is working at home. What would the brethren on the other side the line do if our young men did not cross over to them?

The editor of a religious paper in the United States has fallen heir to \$30,000. Just think of it! The poor fellow has probably been haunted during all his editorial life with the problem of making ends meet. And to come into possession of thirty thousand!—the wonder is that the shock didn't kill him. Of one thing he may be sure—many more of those who read his paper will conclude that he shouldn't have anything for his work, not even so much as his bread and butter.

When it is known that negotiations are going on between a pastorate and a minister, it is not brotherly for any outside party to endeavour to have the pastorate invite another minister. Even when correspondence has not actually taken place, if it is known that both the pastorate and the minister are thinking of each other with a view to possible engagement, any interference in behalf of a hitherto unmentioned minister, is, to say the least, a marked discourtesy.

A writer in one of our exchanges points out the injury done by injudicious friends. He puts it thus:

A young man starts out to succeed in life. His enemy may lie about him, may call him worthless. He may think he is hurting him. If there is anything in the young man, the enemy's lies and discouraging words only spur him on to greater effort. They do him good. It is the friend that ruins the young man by false, injudicious, unearned praise. As artist, poet, writer, clerk, or in any other effort, the young man begins his work. It is his friends who tell him that he is a splendid success, when he needs to be told that, at best, he offers some slight chance of success, and that everything depends on desperate effort. Look at the young conceited fool, who, instead of struggling on, rails at the world, feels that he is not appreciated. He is a failure, a sad, foolish failure. He has been made a failure, not by the attacks of his enemies, but by the more dangerous praise of his friends.

Even young ministers are hurt by unwise friends. The Advocate thinks that thousands have been actually spoiled by injudicious praise. And then, as bishop Asbury observes, "It is quite common for those who first spoil a man to condemn him." The good-humored, persistent critic who points out in private a young man's defects, and loses no opportunity to commend him for self-sacrificing and judicious efforts, is the true friend, though he may sometimes be suspected by him to be lacking in love

There was a few days ago a report that a reconciliation between Gen. William Booth, of the Salvation Army, and Commander Booth, of the Volunteers, and an amalgamation of their work under the Army flag, was contemplated. Mr. Booth-Tucker, son-in-law of the General, who has command of Army work in the United States says there is no truth in the rumour. That he is so quick to deny it, and so emphatic in his denial, would seem to indicate that he does not desire such reconciliation.

Since writing the foregoing we see that Mr. Ballington Booth, also, denies that there is any foundation for the report. And he seems equally indisposed to consider such union. He shows in what respects the two organizations differ:

"The government and principles of the two movements are so at variance that a union would be impossible for these reasons: The autocratic government of the Salvation Army is opposed to the democratic rules of the Volunteers of America.

"The Salvation Army has discarded the rites of baptism and sacraments, while the Volunteers recognize them as essentials and have made provision for their observance.

"The Salvation Army absolutely forbids voting, whereas the Volunteers elect their own officers from the president down, thus securing officers in position and authority representing the members of the movement like other church governments.

"The Salvation Army forbids its members to remain as members of the church to which they have previously belonged, while the Volunteers permits them so remaining.

"The Salvation Army is governed by one man, while the Volunteers is governed by a Grand Field Council, the organization being incorporated, thus necessitating the governing of the society by the directors or council.

The work of the Volunteers, its leader says, is prospering and steadily increasing its membership and activities. There are, he says, ten almost self-supporting hotels for working men, five restaurants for poor people, five Homes of Mercy and Rescue for women, 7,200 members of the Prison League from the various state prisons, some 500 commanding officers, apart from the non-commissioned, and during the last year over 3,500,000 of people were reached by the Volunteer workers alone.

We hope both movements may have large success in rescuing the lost. They should be careful not to quarrel with each other about their respective merits or anything else.

A JUBILEE CONVENTION.

In Boston this week there is being celebrated the fiftieth anniversary of the establishment of the Young Men's Christian Association on this continent. The first Association on this side the water was organized in Montreal, the second one in Boston. The founder of the association in England, Sir George Williams, is still living in London. It was hoped to have him present at the American Jubilee, but his great age made it inadvisable for him to undertake the ocean voyage. He is represented in the Convention by his son, Mr. Howard Williams, of London. Delegates from many countries are present—from Great Britain, France, Germany, Spain, Russia, Denmark, Switzerland and South America. Among the delegates and those who are to make addresses are many distinguished men.

An article in the current number of the Century tells interestingly of the birth place of the Association, and of an interview with Sir George Williams, its founder. The writer says:

One dull London day I sat at luncheon in a room which is, in some ways, one of the most interesting in the world, with a man who, judged by a central act in his life, stands among the notable figures of the nineteenth century. The table at which I sat is historic. Around it, one day in June, fifty-seven years ago, a band of London young men gathered—not more than a dozen in all. The man who sat with me was their leader. Guided by him, they established the greatest religious-civic body known among men since the dawn of Christianity.

It was in this room, at this table, that George Williams founded the Young Men's Christian Association, recognized by progressive men, in and out of the church, as one of the most powerful agencies of modern life for physical, mental, moral, and religious betterment of young men. When I called at the office of this white-haired yet young-faced old man one late September day in 1897, I found him sitting in his little private office in the building in Paternoster Row known wherever there is a member of this great association. He was an old man, but his mind was clear, his intellectual grip strong.

He invited me to go up to the room, on the third floor of his great business house, unchanged since the day when he and his young friends gathered while he outlined to them his plans for the new organization. The room remains as it was on that memorable occasion, nearly sixty years ago. It is an oblong, low-ceiled room, with the long table at which the young men sat standing in the middle of the room. On the walls are photographs of important events in the life of the organization, taken in many parts of the world.

When the semi-centennial of the association was celebrated in London, in 1894, Queen Victoria conferred knighthood upon Mr. Williams, and he was presented with the freedom of the City of London, an unusual honor.

Hard by the room where the association was founded are large apartments where members of the staff of the business house of which Sir George is the head take many of their meals. At the end of one of the long rooms is a raised platform, and every morning, just before the wheels of the great business begin to revolve, the employees gather here for a short religious service.

The Association idea has gone into nearly all the earth, and in many countries are flourishing associations, exerting marked christian influence over young men. The latest available figures show the Y. M. C. A. membership of the world to be about 521,000. While not all of the associations in the United States and Canada make reports to the proper authorities for compilation in the year-books of the organization, their membership last year was approximately, 255,000. The property of the associations of the world, according to the latest statistics is worth nearly \$26,000,000.

A MISLEADING VIEW.

In the effort of some Christians to combat the theory that a believer may obtain a condition of heart in which he does not commit any sin they go to the extreme of saying that there is no christian who is righteous, that there is none who is good. And these objectors to a sinless state quote from the New Testament these words: "There is none righteous, no, not one;" and also these words: "There is none that doeth good, no, not so much as one." But it is very misleading to apply such words to christians. Paul, who quoted them from the Old Testament, made no such application of them. He was arguing that the natural condition of both the Jews and the Greeks was the same, that both classes were condemned by the moral law of God, and that not one of them was righteous according to that law. He declared that "they are all under sin,"—that is, they are all under the control of the law of sin, they are all under condemnation. This is the condition of all unsaved people to-day. Not one of them is righteous, as demanded by God's moral law. There is none of them who does good,—that is, who pursues a course of goodness, or who leads a good life. But it is quite different with the true christian. He is righteous in God's sight, for he lives by a righteous faith; he has in him the righteousness of Christ; having accepted Christ he is accounted righteous for Christ's sake. He does good, for his new nature inclines him to perform good works. He now lives a life of prayer, which is a good life. He seeks to please God, and this is always a most commendably good thing. The christian is not free from defects in his faith and good works, but this does not mean that those things are not good. Imperfection in goodness is not badness. A good life is one which is in line with love to God and men; it is committed to God, with a desire to become better and more helpful to Christ. No christian should make such use of the words which Paul quoted as some have made use of, and declare that no christian is righteous and that none does any good things.

C. H. WETHERBE.

OUR GOD AS A REWARDER.

BY REV. T. L. CUYLER D. D.

Among all the names and attributes of our heavenly Father, that is a very endearing one that is continued in that glorious epic of faith, the eleventh chapter of the "Hebrews." We there read that God is the "rewarder of them that diligently seek him." That precious promise is linked with every earnest prayer and every act of obedience. God rewards labor. Does not every farmer act in faith when he drives his plough in springtime, and drops his grain into the mellowed ground? Every minister prepares his gospel message—every Sunday-school teacher conducts the Bible lesson, and every godly parent tills the soil of the child's docile heart, in the simple faith that God rewards good sowing with harvests.

God rewards obedience. He enjoins upon every sinner repentance and the forsaking of his sins, and the acceptance of Jesus Christ as his atoning Saviour. Every sinner that breaks off from his sins, and lays hold of Jesus Christ, does it on the assurance that our truth-keeping God will reward obedience. "By faith Noah being warned of God of all things not seen as yet, prepared an ark to the saving of his house." An unbelieving generation hooted, no doubt, at the "fanatic" who was wasting his time and money on that unwieldy vessel. But every blow of Noah's hammer was an audible evidence of the patriarch's

faith in the Lord as a rewarder of obedience.

God rewards believing prayer for right things, when it is offered in a submissive spirit.

"Ask and ye shall receive; seek and ye shall find." Humble, childlike faith creates a condition of things in which it is wise and right for God to grant what might otherwise be denied. We grasp the blessed truth that he hears prayer, and gives the best answer to prayer in his own time and way; upon these two facts we plant our knees when we bow down before him. Oh, the long, long trials to which we are often subjected, while our loving Father is testing our faith, and giving it more vigor and volume! We are often kept at Arm's length—like that pleading Syro-Phoenician mother—in order to test our faith; the victory comes when the Master says "be it unto thee even as thou wilt."

Godly wives are often left to press their earnest petitions through months and years before the answer comes in the work of the converting Spirit. There was an excellent woman in my congregation who was for a long time anxious for the conversion of her husband. She endeavored to make her own Christian life very attractive to him—a very important point, too often neglected. On a certain Sabbath she shut herself up and spent much of the day in beseeching prayers that God would touch her husband's heart. She said nothing to her husband; but took the case straight up to the throne of grace. The next day, when she opened her Bible to conduct family worship, according to her custom, he came and took the book out of her hands and said, "Wife, it is about time that I did this," and he read the chapter himself. Before he was praying himself, and at the next communion he united with our church!

Verily, God is a rewarder of them that diligently seek him. That praying Hannah who said, "The grief of my heart is that of my six children not one loves Jesus," was not satisfied that one loves Jesus. She continued her fervent supplications until five of them were converted during a revival. They all united in a day of fasting and prayer for the sixth daughter and she was soon rejoicing in Christ. The victory that overcame in that case was a faith that could not be denied.

Sometimes the prayers of parents are answered long after the lips that breathed them are mouldering into dust. When a certain captain K.—sailed on his last sea-voyage he left a prayer for his little boy written out and deposited in an oak chest. After his death at sea, his widow locked up the chest, and when she was on her dying bed she gave the key to their son. He grew up a licentious and dissolute man. When he had reached middle life he determined to open that chest, out of mere curiosity. He found in it a paper, on the outside of which was written, "the prayer of M—K—for his wife and child." He read the prayer, put it back into the chest, but could not lock it out of his troubled heart. It burned there like a live coal. He became so distressed that the woman whom he was living with as his mistress thought he was becoming deranged. He broke down in penitence, cried to God for mercy, and making the woman his legal wife, began a new life of prayer and obedience to God's commandments. And so God proved to be the rewarder of a faith that had been hidden away in a secret place a half a century before! I have no doubt that among the blessed surprises in eternity will be the triumphs of many a believer's trusting prayers.

My friend, if you are not a Christian, I entreat you to put the divine promise to the test. Jesus Christ's invitation to you is "follow me!" He calls on you to forsake your darling sins, and offers you pardon. He calls you to self-denial, and offers you peace of conscience. He calls you to his service, and offers you more solid joys than this world can give or take away. He calls you to a clean, pure useful life, and offers you grace sufficient for it. He calls you to follow him through sunshine or storm, up hills of difficulty and through some sharp temptations—to follow him implicitly gladly and heartily to the last hour of earth, and then in heaven you will acknowledge that the "God of all grace" is the eternal rewarder of all who obey him.

TEMPERANCE CONVENTION.—Representatives of the Temperance societies of York Co., have called a meeting of temperance people to confer and decide upon some plan for more aggressive war against the liquor traffic. The meeting will be held in the Temperance Societies Rooms, over C. H. Bart's store, Queen St., this city, commencing at 2 p. m., Tuesday, June 18th.

NOTES ON CURRENT EVENTS.

GONE TO "THE STATES."

The man Delpit whose base attempt to prove that his wife was not his wife received the approval of the Roman Catholic church authorities, but who failed to get the civil law in Canada to work in his behalf, has gone to the United States to obtain a divorce from the mother of his three children. He will, doubtless, succeed.

HE OBJECTS.

La Patrie, Mr. Tarte's paper, objects to Canada being represented in the judicial committee of the privy council of the Empire, as is proposed by the British government. It says such representation is not needed and has never been asked for, and hopes the Minister of Justice, Hon. D. Mills, who is now on his way to England to take part in a conference concerning the matter, will give the scheme a death blow. The trouble with Mr. Tarte is that he does not like anything that tends to strengthen the bond of union between Canada and Great Britain. His great ambition is to make Canada a French country.

RUSSIA.

The situation in Russia is, evidently, far from satisfactory to the government. Socialist agitators are exciting the labouring classes, and they are very defiant of authority. Arrests of those making demonstrations, and of the socialist leaders are frequent, but the revolutionary feeling is scarcely checked. Professors of Colleges are among the arrested for their political views, and the editor of one of the best known semi-political papers is under arrest charged with uttering seditious opinions. The authorities endeavour to conceal the facts about the situation.

WAR RIBBON.

It is calculated, the London Mail says, that about 75,000 yards of ribbon will be issued with the South African war medals. This estimate is made on the assumption that about 300,000 men will secure the medal, there being nine inches of ribbon served out with each medal. It is about an inch and a quarter wide, and is made of ribbed silk of three colours—red on the edges, dark blue next, and orange in the centre. The last mentioned color has half an inch to itself, and is therefore the most prominent of the three.

THE FRENCH BUDGET.

Says the Westminster: France is labouring under the double disability of a stationary population and an increasing expenditure. Her taxpayers have not materially increased in numbers during the past decade, while her annual outlay has been rapidly expanding. The budget now to be submitted to the Chamber of Deputies is by some millions of francs the largest ever proposed, and it is more likely to be increased than diminished while under consideration. In Great Britain and her self-governing colonies, proposals to spend public money are made by the crown, and no private member of Parliament has a right to propose any increase. Under this system the members of the Cabinet are a standing "budget committee," and their chief work is to fight proposals to lessen expenditure not to increase it. The United States suffer in much the same way as France does, from a lax system of dealing with budget proposals in the national Legislature.

THE CENSUS.

From some things which are stated about the census it is likely to show that in the matter of nationality Canada has a patch-work population, with very few Canadians. At least such will be the result if the enumerators in all the Provinces have done as those in British Columbia. The Victoria Colonist tells what happened on the Pacific coast. A. B. was born in Canada, but his father was born in the United States. A. B. is entered in the census of as United States origin. C. D. has a French name, but is English to the core. C. D. is reported as of French origin. E. F. is English, but does not know his ancestry. He is counted as English; but his brother has heard that his great-grandfather came from Austria. The brother goes on record as of Austrian origin. Another citizen who can trace himself back six generations, when an ancestor lived in Switzerland, is reported as Swiss. This is all nonsense. Why not put all these people in as Canadians. It would at least be pleasant to know that there are a few Canadians in the country.

IS IT "PROSPERITY"?

Much is said about business prosperity—the money made by large business houses. When it is known how some of the profits are secured

"prosperity" seems another thing. Here are some facts concerning some of the hard workers who contribute towards the "prosperity" of sundry New York concerns:

One intelligent young married woman, with a child to support, makes men's gingham shirts at twenty-seven cents a dozen. One man with a wife and two children, occupying two rooms on a top floor tenement, makes children's shoes at three cents a pair, but gradually were cut down to this, hand made. They used to get ten cents or twelve cents a pair. His wife tried to help along by making muffs. By working all day, and until late at night, she can finish one muff, for which she receives fifty cents. A woman in delicate health, who has a daughter very sick with cancer, makes men's pants at six cents a dozen. This means the putting on of thirty-six yards of braid by hand and sewing on one hundred and forty-four buttons. They have to work in a cold room, not being able to afford a fire. Another woman makes fine French violets at six cents a gross. By working from sunrise till late at night she manages to earn thirty-six cents. A woman finishes men's fine coats, hemming down the linings at seven cent apiece. Another works on dress shields for thirty-five cents per gross. The sickness of a day would make any of these paupers, and they are but specimens.

THEIR PROGRAMME.

The places in Canada to be visited by the Duke and Duchess of York are announced. There is to be a grand state welcome at Quebec on Sept 16th. From Quebec the Royal party will proceed to Montreal, where they are to be the guests of Lord Strathcona. On Friday, the 20th they will arrive in Ottawa, and remain until Tuesday, the 24th, on which day they will leave for the Pacific coast. The journey will have to be a rapid one, and the stops of the Royal party in the prairie section will be confined to Winnipeg, Brandon, Regina, and Calgary. The programme contemplates a two days' visit to Victoria, and one at Vancouver. The Royal party will travel in a magnificently-equipped train. The Duke and Duchess will occupy a car which the Government is having constructed specially for the Royal visit. The members of the household and staff will be accommodated in cars which the C. P. R. is having constructed, so that the Royal train will be new throughout. Returning from the coast one week will be spent in Ontario, the tour including a visit to the Niagara Falls, and probably a trip through the Thousand Islands. From Montreal the party will take the short line to St. John and Halifax. Halifax will say good-bye to Canada to the Royal visitors on October 15th. They will arrive at St. John's, Nfld., according to the schedule, on October 17th, and after a few hours spent there, the Ophir will start for England.

BEING ENFORCED.

Just now the Canada Temperance Act is being pretty well enforced in this city. It can be well enforced all the time if the Police Magistrate and the Administration of Justice committee of the City Council want to enforce it.

RAILWAY ACCIDENT.

The returns made by the railways show that last year Canada's railways carried 22,000,000 passengers. Out of this great number there were only seven fatalities to passengers through accidents. But among employees 123 deaths were caused by accidents of one kind and another. Of these fatalities, the Mail and Empire tells, thirty-five resulted from falling from cars, twenty from jumping on or off trains in motion, sixteen from coupling cars, eighteen from collisions, and one from the putting of the head out of the window while the train was moving. Many of the accidents to employees were preventable. But the total is about half what it was fifteen years ago, although we have twice the mileage, and the country traversed is more difficult. The adoption of new coupling devices and the use of the steam brake for freight trains have helped materially to reduce the danger, and to save life.

THEY WANT TO VOTE.

One of the Methodist Conferences in Ontario, at its annual session last week, passed a resolution calling the attention of the Government of the Province to the disability suffered by Methodist ministers of that province in the exercise of their franchise. Owing the itinerant system of pastoral appointments, and the use of comparative old voters' lists, it is seldom that one-half of the ministers have an opportunity to go the polls. This con-