

Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH CHRIST.—Peter

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THE PREACHER OF THE TWENTIETH CENTURY.

BY REV. JOSEPH PARKER, D. D.

The preacher for the Twentieth Century would not do badly for himself or for his cause if he studied the preaching that was so striking and effective in the first century. Those who boast, and perhaps justly, of being apostolic in their spirit and methods should return to the apostolic point of view in the matter of preaching, as well as endeavour to imitate it in the matter of policy. How did men preach in the first century of the Christian era? Did they write sermons and read them to languid or resentful congregations? Did they study the classical words and pride themselves on their polished composition and eloquent diction, to say nothing of mechanical calculations? In reading the New Testament nothing seems to us further from the apostolic method than the methods which are accounted timely and popular in our own age. There is not a good deal of needless utterance against what is called the "sensationalism" of the pulpit? There is a sense in which we all detest sensationalism. Is there not another sense in which sensationalism may be legitimate, and may, indeed, be necessary to the certification of the preacher's personal sincerity and earnestness? Can a man resort to buffoonery in order to attract attention he is guilty of a degree of sensationalism. It is true that some regard the word "sensationalism" as always meaning a cheap or counterfeit article. This is unfair to the word. There is nothing objectionable in the word itself. There is not really so much objection to sensationalism, for there is very little sensationalism to be objected to.

Must we imagine that quietness is sometimes an expression of sensual feeling. Noise is no necessary element of true sensationalism. A preacher may be as tragic and effective as some kinds of thunder. My only objection in this passage is to put critics on their guard against confusing one kind of sensationalism with another.

The preacher of the Twentieth Century must have a definite, luminous, practical message to his day. He will have no need to puzzle his brains in the selection of a subject; his topic is assigned to him. He is a man who has taken "holy orders" in the same sense—taken them directly and immediately from the Head of the Church. He has to preach the gospel. He has not merely to preach about the people in our hearts, and bearing them up before God in loving, wise and tender prayer.

The preacher for the Twentieth Century must be a contemporary rather than an antiquarian. Some of our people really do not care much about the heresies of the early centuries of the Christian era. The fault I have to find with many people is not that they are antiquated, but that they are not sufficiently venerable. If they were more venerable they would be more modern. I would not advise the preacher for the Twentieth Century to go back to the Puritans; I would strongly advise him to go back to the prophets and to the apostles. Do not let your antiquarianism be too shallow, and too obviously wanting in color and moss and proofs of incalculable age. I would rather hear a Biblical preacher than a preacher who founds himself on the methods of the Puritans. The Puritans I hold in high honor; I would on no account disparage their solid and careful teaching; but if I have to choose between a Prophet and a Puritan I unhesitatingly choose the Prophet.

London, England.

Wednesday Jacob Dearborn Marr, a farmer living near Clinton, Me., killed his three children, Alice M., aged 13 years; Elwin, aged 9, and Helen, aged 7, with an axe. He was crazy.

At Coldbrook, Mass., Thursday, Mrs. Lizzie Naramore slew with axe and club, her entire family of six little children, the eldest not quite ten and the youngest a babe of ten months. She was of course, insane. She cut her own throat.

Memphis, Ind., was almost totally destroyed by fire on Monday; loss about \$200,000.

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A man named Dowie in Chicago has power enough, it seems, to do cruel harm in a quiet rural spot in Nova Scotia. We had read of his evil ways in other places, and the skill he has displayed in leading astray the simple and the ignorant by his lying wonders and his plausible fables; but we did not suspect that his victims could be found amongst ourselves. The unexpected often happens. In King's County, N. S., so we learn, a mother was very ill and weak after the birth of her babe. The father would call no doctor to help the poor woman at any stage of her illness, and it is said that the mother herself was of the same mind. They would "trust in God,"—they would have "faith cure." They would have no doctor, no drugs. But they—at least the husband, trusted in Dowie and telegraphed to Chicago for Dowie's prayers. He spent a good deal of money in this telegraphing, and received answers directing him to "Thank God for partial victory, give up all medicines, pork and tobacco." This for the benefit of a woman in the most critical stage of serious illness! The woman died and thus gave up "pork and tobacco." No doctor had been called to her assistance; but the aid of a cruel rascal two thousand miles away was solicited by telegraph. "Trust in God," certainly, and pray to God. It is the old and right advice at all times. Faith in God is the highest reason. But God is reasonable and He expects us and directs us to use all reasonable means for the preservation and restoration of health. Faith is a privilege and a duty; and all our works and our efforts for our temporal and spiritual good should be begun continued and ended in faith in our gracious Heavenly Father. Why should reasonable men and women put their trust in Alexander Dowie or any other human being, man or woman, whose evident purpose is to deceive and rob and spoil the unsuspecting? Dowie has a large Hall in Chicago where he exhibits the crutches and other aids laid aside by the cripples whom he has "cured." This is a contemptible old dodge, . . . restored to decoy the foolish. . . . We pray to God for our daily bread; we trust Him for our health. We "praise God from whom all blessings flow." Yet we are not such idiots as to cease from proper and reasonable efforts to secure these blessings. The physician and his drugs, the surgeon and his implements and apparatus are just as much needed in their time and place as the farmer with his plow, the merchant with his wares. It is difficult to write calmly of persons who cruelly risk the lives of men and women and take their money while so doing; and who at the same time claim God's high authority for the course they are pursuing. We should remember that deceivers have abounded in all ages, and that in our enlightened days they are not less numerous, not less cunning, bold and adroit. We should be on our guard against their wiles. School teachers ought to teach the children the lessons of common sense. Ministers of the Gospel may well utter timely warnings, and help to form a sound public opinion in which the scope for the operations of the swindler—and especially the person who swindles in the name of the Lord shall not find a congenial atmosphere or a convenient sphere for his operations.—Presbyterian Witness.

many times that sum. Of course millions of people will be benefited by it who will never stop to think that the dam was not always there. More food, more work, more money, greater prosperity will come to Egypt and abide there. England will still be called a nation of land grabbers. The fact will be cited again and again that the British fleet under Admiral Seymour battered down the Egyptian forts at Alexandria, and that Redvers Buller with his cavalry captured Cairo, and that Arabi Pasha was banished to Ceylon. But the other fact remains that Christian civilization has given to Mohammedan Egypt blessings never known before, and now has crowned its work by one of the greatest mechanical achievements of modern times, in whose benefits all the people will share.

The person who is in a chronic state of feeling hurt and is the martyr of endless grievances is discussed by 'Jan Maclaren' in a Sunday Magazine article on 'Respectable Sins.' This person, says Dr. Watson, 'will refuse to sit on the platform because he was not put in the front row, or he will not serve on a committee because his advice was not taken on some occasion, or he will harp in conversation on the fact that he is of no importance, and therefore it is of no use his saying anything. If you have to deal with this sort of temper it is necessary to take care that he (or more likely she) is consulted first and made a leader, and given the glory, and made much of, and then he (or more likely she) will work hard, and not grudge sacrifices, and be as sweet as honey.'

During the nineteenth century the British and Foreign Bible Society distributed 165,000,000 copies of the Scripture. They weighed 30,700 tons. To transport this mountain of Bibles a train sixteen miles long, drawn by 150 locomotives, would be necessary. The area of the printed pages would furnish standing room for twice as many persons as are now living throughout the world. If all these Bibles were made into a single volume the book would be 202 feet high, 140 feet wide and 41 feet thick; each page would weigh 60 tons, and to turn one of them over would take the strength of 1,200 men or 40 horses. Further, the Bibles would make 197½ columns each as high as Mount Everest (29,000 feet).

PROGRESS OF THE NEGRO.—Congressman White, of North Carolina, the only colored member of the House of Representatives at Washington, in a recent speech gave the following facts concerning his race in the United States. They show the remarkable progress of that people since they ceased to be slaves. Mr. White said: "The negro was no longer the negro of forty years ago. Since that time illiteracy among the members of his race had decreased forty-five per cent. His race now included 2,000 lawyers and as many physicians; the negroes had \$12,000,000 of school property and \$40,000,000 of church property; they owned 140,000 homes and farms of the value of \$750,000,000 and personal property to the amount of \$170,000,000. All this, he said, his race had accomplished in the face of almost insurmountable obstacles—lynchings, burnings, disfranchisement—and notwithstanding the fact that the door of every trade was closed against the colored man. The colored man, he said, who had done the country's work for two and one-half centuries, would not always remain poor. There was plenty of room at the top, and the negro was climbing."

For the first time in 126 years the judges in the Supreme Judicial Court Massachusetts, the highest tribunal in the State appeared in robes at the opening of the March Court.

It is with narrow-souled people as with narrow-necked bottles; the less they have in them the more noise they make in pouring it out.—Pope.

CANNOT PRAY.
The man who cannot pray without a prayerbook cannot pray.—Free Baptist.

Since the Queen's death the women have been terrified lest they should be ill-treated and trampled on again. "Now women will be hanged," they say. "Now, no Englishman will be courteous to a woman, and they will never take off their hats to the men sahibs again." And men, bewildered by the thought of the Queen's powers, say, "She was no woman; she was an incarnation." The bazaars are full of strange rumors. "Mr." Russe and "Mr." Germany are going to fight over England; they wouldn't touch it while the Queen was living." Now we are certain to have war; all men love fighting; it was only because the Queen was a woman that we had peace.

PARLIAMENT.

MONDAY.—Mr. Borden moved the amendment of which he gave notice last week. It set forth, he said, the Conservative policy—the same as had been adhered to since 1878. He spoke in criticism of the government's uncertain and ever varying policy.

Sir Wilfrid Laurier followed in defence of his government.

TUESDAY.—The debate on Borden's resolution was continued by Messrs. Wallace, Russell, Kemp and others.

WEDNESDAY.—This was private members' day in the house. Mr. Bennet moved that in the opinion of the house duties should be levied on lumber imported from the United States, corresponding with those now existing on lumber entering the United States. He pointed out that the Americans are increasing their trade in this country, while the Canadians are being closed out of the United States markets. He asked that the government retaliate unless the Americans come down.

Mr. Charlton condemned the tariff which placed our markets at the mercy of the United States. The operations of American lumber firms threatened to destroy the industry in British Columbia. He believed that a tariff for tariff would bring the United States to their knees. The time had arrived when our markets should cease to be a dumping ground for \$110,000,000 worth of American manufactures in return for privileges of selling a paltry \$7,000,000 worth of agricultural products.

Messrs. Edwards, Scott, Puttee and Davis opposed the resolution as being opposed to free trade principles, holding that protection is the curse of every industry of the country and should be wiped out.

THURSDAY.—Mr. Marcell continued the debate on the budget, followed by Messrs. McLean, Roche, Brock and others. No business was done.

FRIDAY.—The budget debate was continued. Nothing new was said.

A VERY SAD STORY.

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Woman's Foreign Missionary Society.

"Rise up ye women that are at ease. Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

FROM THE HOME SECRETARY.

DEAR INTELLIGENCER: Having been requested by some of the sisters to write for the column, I attempt to do so, with the feeling that perhaps I can write nothing of interest. Always when I open the INTELLIGENCER, the Woman's Missionary department is the first to take my attention. I enjoy much the letters written by our sisters.

We are endeavouring, as best we can, to increase the interest in Foreign Mission work. For this purpose two public meetings have been held at Third-Tier and Waterville, respectively, since Conference; and our minister has promised to give us a missionary sermon. We intend soliciting the brothers to become honorary members, by the payment of one dollar. Perhaps other auxiliaries will benefit by this suggestion. No doubt the brothers will readily acquiesce in this, as they, surely, will want to show their love for the cause in some way. We feel that in getting people interested in this most glorious work, which is doing more to elevate fallen humanity than any other enterprise, that they are being benefitted personally, as it reacts in giving new life and energy to the heart. A self-centered life is far from being a happy one.

Dear sisters, are we not too easily satisfied? Ought not our funds to be doubled? And ought not to have more missionaries? Let us earnestly pray to God to send forth more faithful labourers into the harvest. The promise that "whatsoever ye ask in my name, that will I do," has proved true for nineteen centuries. If our prayers are not answered, the failure is on our part. May God give us the faith that will take no denial. Let us be active, earnest workers in this line of christian work, as well as in all others.

P. A. HARTT,
Home Sec.
Jacksontown, C. Co.
March 18th., 1901.

P. S. I purpose sending blanks to our District Secretaries at once. As the Spring opens, it is to be hoped that there are some sisters in each church who will solicit subscriptions, later, collect the money.

HINDU WOMEN AND QUEEN VICTORIA.

A well-known Baptist Zenana missionary sends the 'British Weekly' from Delhi a paragraph on the native Indian women and the death of Queen Victoria: 'The death of the Queen,' she says, 'is probably a greater loss to India than to any other part of the empire, and there is a different note in its sorrow. India is mourning its apostle of womanhood. One can scarcely overestimate the object lesson her life was to an Oriental, and she taught a lesson that no one but a woman, and a queen, could teach. Imagine the shock of the Queen's personality and power to a man who honestly believed that a woman had no soul and no intellect. Suttee had arisen because men thought no woman was strong enough to be faithful when they were not there to guard them. The English Government had forbidden the rule, but no law could have done what the Queen's adoring faithfulness to her husband's memory did. What must the atmosphere surrounding the Queen have meant to Orientals used to other courts and other manners? Think of the other side of the great reign—no arguments as to how a woman ought to be treated could have taught the people the lesson they learned from the very way Englishmen honored the toast of "The Queen—God bless her." The perfect circle was complete—"Reverence a woman and you will find her worthy of reverence." "A woman worthy of reverence will be revered."

There is an immense amount of worldliness within the church. Ministers not only declare that they do not know what to do with the worldliness in the church, but many of them have given up any attempt to deal with it.—Michigan Presbyterian.

WHAT IT LACKS.
The preaching of the day does not lack eloquence, does not lack earnestness, does not lack scholarship, does not lack vigor; but it does lack directness, boldness, frankness. It would be better calculated to arouse and quicken if it were less genteel.—N. Y. Tribune.

AN OUTSIDE OPINION.
An attorney general who neglects and refuses to enforce the criminal laws when it has been shown that great public wrongs have been committed, is the revealed friend of all criminals and the enemy of all good citizens.—Halifax Herald.