

## TERMS AND NOTICES.

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## THE RELIGIOUS INTELLIGENCER.

REV. JOSEPH McLEOD, Editor.

SAINT JOHN, N. B., SEPTEMBER 8, 1882.

—REV. B. MINARD occupies the pulpit on our first page this week, and, of course, preaches a good sermon.

—SUBSCRIBERS whose subscriptions are overdue will do us a great favor by giving immediate attention to them. Prompt remittances are needed and expected.

—"By their fruits ye shall know them." One of the best guides, indeed the only real guidance, that men believe in the Christian religion is that they live according to the teachings of Christ.

—A Scotch distiller complains that the work of Moody and Sankey and the Blue-Ribbon movement under the leadership of Francis Murphy are refining his business. What a pity!

—FOR THREE HUNDRED YEARS the Roman Catholic Church has had missionaries in China, and yet it has not had printed for circulation there a single leaf of the Bible. What a record!

—WE ARE GLAD to learn that Rev. E. Weyman's condition is a good deal improved. Rev. C. T. Phillips writes us that he is doing nicely. We hope that he may recover from the effects of the paralysis. Many friends will join in the hope.

—IT SEEMS that Judge Weldon has cancelled his order granting bail to Lees, who are now awaiting trial in Fredericton. To what a long-suffering patience is indebted for this act we do not know. Perhaps the judge was made aware in some way of the indignation his order had aroused in all good citizens, or perhaps his brother judges are remonstrated with him. Whatever the cause let us be thankful.

—SOME PEOPLE—those who have any doubts and fears about the existence of the place—will probably be glad to hear that the question as to whether there is or is not a Purgatory is likely to be decided. An Australian Court is to have the honor of giving judgment in the matter. It appears that an Australian bequeathed the enormous sum of \$100,000 to be paid for masses to deliver his soul from purgatory. The executors decline to pay the money on the ground that there is no such place where his soul is detained, but that it has already reached its final resting place. The case has gone into Court, and the judges of course know all about the case and the place, and will give the world the benefit of their knowledge.

—SANTIFICATION is a Bible doctrine. The "profession" of sanctification may be wise, or it may be unwise; we don't pretend to say which. We think, however, the following suggestion of the *Telegraph* is both wise and timely: "It is not well to fall out over the profession of sanctification. The pious of the past believed in holiness and pressed toward it. Comparatively few professed to have attained it. Paul and Peter wrote closely about it, but their highest profession seemed to be that which counted themselves not yet to have attained. There are thousands to whom the profession of sanctification would be a thing impossible. Yet these may follow after Christ with an undivided heart. Let every man be fully persuaded in his own mind."

—"WHEREFORE this waste?" is not always, we know, a reasonable or appropriate question in relation to the expenditure of money. It is, perhaps, not a right question concerning the work of the *Telegraph* in Egypt, for there are interests at stake more important than the material. It is only right, however, that we should have clearly before us any details which may enable us to realize the enormous material cost of war. It appears that in the recent bombardment of the Alexandrian forts, the discharge of a single round of the 87 guns engaged cost nearly \$500, and the guns were blazing away, round after round, all through the day as though powder and shells were as common as the sand of the seashore. We may well ask What must have been the cost of the day's bombardment!

—BISHOP SIMPSON's idea of the end to be had in view in the preparation of sermons is the correct one. If such a view were held by all ministers, much more good would be done by preaching. He thinks sermons should be prepared with the congregation always in the preacher's mind. They should not be simply discussions of subjects, strong argument, elaborate in language and illustration; but the question should ever be present, Will this be profitable to the congregation? Will it reach the consciences of the stiffened and hardened? Will it arouse the careless and indifferent? Will it attract them to the cause of Christ? Will it edify their perplexities? Will it dispel doubts? Will it impart comfort to the sorrowing ones? Will it lead the church to holy living and Christian activity? With questions like these, and with a single eye to benefit his people, the minister will compose a sermon not only excellent in itself, but especially suited to the needs of his people.

—EDUCATE your children. If you are poor and cramped for means, still give them every chance possible. To do so may necessitate some self-denial and hardship, perhaps, but it will pay in the long run. *The Christian Union* well says: "Money spent in giving your son or daughter a good education is money well invested. There is always room at the top. Well educated men never have occasion to starve; and rarely go to life poor-houses. A broadly educated man always has a choice of occupations. If he cannot find employment in the line he would choose he can take to some other line and find employment there. A thousand dollars given to a child is soon spent; a thousand dollars' worth of education given to a child can never be expended. The interest on the thousand dollars is sixty or seventy dollars a year; but the difference in position which two or three years of schooling will give to a boy is worth anywhere from three hundred dollars to several thousand dollars a year. Investments which pay from thirty-three to one hundred per cent, are not common; education is such an investment."

—THE SAME writer points out the mistake of the prevalent notion that a fine education unfits for the common duties of life. It is certainly a great mistake. No matter what employment a young man or woman may choose, or may be compelled by circumstances to adopt, education will help rather than hinder its faithful doing. "Any man can handle a hoe better for knowing something of mechanics; any girl can cook a breakfast better for knowing something of chemistry. You cannot educate one faculty without developing them all. Many a young girl without household training has after her marriage at once mastered the art of housekeeping; her college did not teach her to cook, but it taught her to think, and the cooking followed as a matter of course. Intellectual development is physical development; by refining and strengthening the nervous system it gives power of recuperation to the body. The U. S. war statistics show that delicately-bred college boys stood the hardships of camp and field hospital far better than rough, whether from the wild woods or the great cities."

—A PAPER on "The Historical Foundation of Faith," by Dr. Schaff, contains the following concerning the growth and power of Christianity:

"Taking our position at the close of the apostolic age and looking back to its fountain-head and onward to succeeding generations, we cannot but be amazed at the magnitude of the effects produced by the brief public ministry of Jesus of Nazareth. There is absolutely nothing like it in the annals of the race. The Roman Empire embraced at the birth of Christ over one hundred millions of men, conquered by force, and after having persecuted his religion for three hundred years, it died away without the possibility of a resurrection. The Christian Church now numbers four hundred millions, conquered by the love of Christ, and is constantly increasing. The first century is the life and light of history and the point of view of the ages. If ever God revealed himself to man, it was then and there, and with it in the person and work of Jesus of Nazareth. His Cross became the tree of life to all nations; his teaching is still the highest standard of religious truth; his example the unsurpassed ideal of purity and holiness; the Gospels and Epistles of his Galilean disciples are still the book of books, more powerful than all the classics of human wisdom and genius."

—THE OCEAN PARK (Old Orchard Beach) meetings of our Free Baptist brethren in "the States" have come to an end. From the reports we have seen we learn that the attendance was large, much larger than was expected, that the various meetings were of much interest, and much of the divine presence was enjoyed in the devotional services. We are glad to hear these good reports. The *Star* says: "What a privilege to visit once a year this delightful denominational rendezvous by the Atlantic surf! It will do our ocean-breeze brethren good to sniff, once a year, the cool breezes amid the influences which gather at the Park. A considerable number of lots have been sold lately, and new cottages will be erected another year. A commodious hotel is also to be erected for the convenience and comfort of transient visitors. We rejoice in all these evidences of prosperity and growth, and we trust the variant of God will work all our churches and new inspiration in all our work as a people. The highest and best ends are kept constantly in view, and so we earnestly pray for God's blessing upon this novel and vigorous enterprise. If by it we can become better acquainted and more firmly united as a people, and more ardently interested in all the work which God has committed to our hands, every dollar that is expended at the Park is a wise investment and will yield return to the advantage of all our church and benevolent undertakings."

—CONCERNING the third jubilee of the Moravians which was celebrated in Europe and America on the 2nd ult., and to which brief reference was made in these columns last week, it may be interesting to write the circumstances which led to the beginning of the work a century and a half ago. In 1731 Count Zinzendorf, upon a visit to Copenhagen, attended the coronation of Christian VI. of Denmark, came to a negro from the island of St. Thomas, in the West Indies, and from his lips heard of the wretched condition of the slaves on the plantations. On his return to Herrnhut, in Saxony, he repeated the tale of suffering with much emotion to the small congregation of Moravians, and two devoted members, named Leonard Dober and David Nitschman, went forth, willing, if necessary, to become slaves themselves if only they could have the opportunity of preaching the Gospel to their poor and neglected fellow-creatures. They started on August 21st, 1732, with the blessing of the congregation, a few shillings in their pockets, the clothes on their backs, and as their "instructions" that they were in all things to seek the direction of the Holy Spirit. Five months later two others sailed for Greenland. Subsequent missions were started in Lapland, Algiers, Ceylon, India, and other places. The members of the Church gathered from amongst the heathen some 74,500 souls to the glory of their Lord, Amen."

—THE ARCHBISHOP of Canterbury, the Primate of the Church of England, has issued a prayer respecting the war in Egypt which is to be used—probably now being used—by ministers of that church everywhere. Here it is:

"O Almighty God, whose power no creature is able to resist, we beseech Thee, our soldiers and sailors, that they may not forget to be Christians, while they are engaged in the service of their country, and that they may be preserved evermore from all perils, to glorify Thee, who art the only giver of all victory, through the merits of Thy only Son, Jesus Christ, our Lord, Amen."

It is a delicate undertaking to criticize a prayer; yet it may be done without being irreverent. And surely it is not saying too much to say that the above is a singularly inadequate and faulty prayer. Of it a London paper says:

No one who approves of war in any sense or under any pretext, can be subject to its being made the subject of prayer. Even if we suppose that the prayer, when it is uttered in the path of duty and in the presence of God, may suggest petitions addressed to His throne, and that some few prayers may be more elevated and Christian in spirit, or more pious, than was he who said that even "carnage" may be God's daughter. But, in the first place, does such a prayer really express the sentiment which in human nature can be expended; and, in the second place, the most cursory reader of the whole dirge and tenor of the prayer, and the sentiment which it must be, if at all, under a deep sense of responsibility, and for special and weighty reasons, we turned our eyes to the prayer, and we found that it was a prayer for the drawing of the sword. No war, conducted by a Christian nation, can be a matter of course. 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