

TERMS, NOTICES, ETC.

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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 a great deal of confusion and mistakes.

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Religious Intelligencer.

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

WEDNESDAY, JANUARY 16, 1889.

ALL AT IT.—Let the work for canvassing for new subscribers, and getting old subscribers to renew, go on together. There should be a systematic canvass on every pastorate. The increased circulation of the INTELLIGENCER, will increase the interest in every department of denominational work.

A GREAT DIFFERENCE. The following, by Rev. W. F. Davis, will we are sure be appreciated by many:

"Between holiness and holiness, sanctification and sanctification, there is a great gulf fixed. One is God's creation, the other is the imagination of the thought of man's heart. One is the fruit of poverty of spirit, the other of spiritual pride."

PRAYER FOR MISSIONS. An eminent missionary said, "Prayer breath, like ocean vapours, may rise on one side of a continent to be precipitated in showers on the other side." How much is included in our being rope holders for the toilers who go down into these mines of heathen darkness after souls? Have they not a right to feel that a praying hand is back of them as well as a sure guarantee of temporal supplies?

FIVE WAYS. Rev. Dr. Lawson, in a speech at the Baptist Convention in Richmond, Va., claimed that there are five ways in which a mad dog may be dealt with, and used them to illustrate the treatment of the rum traffic. He said: One way is to let him loose, and bite whomsoever he pleases; that is free whiskey. Another is to tie him up with a long chain, and tax his owner \$50; that is low license. Another way is to shorten the chain, and charge a good round sum; that is high license. Another is to drive him out of town into the next town; that is local option. But the only effective way is to cut his tail off close behind his ears; that is prohibition.

TRAINED HIMSELF. One of New York's well known and successful financiers, recently deceased, who was known for many years as a liberal giver to all worthy causes, in telling the secret of his generosity gave a print which ought to be done by a good many people, some of whom have much and some little. A friend remarking upon his generous disposition, he said, "You mistake, I am not generous. I am by nature extremely avaricious. But when I was a young man I had sense enough to see how mean and belittling such a position was, and I forced myself to give. At first, I declare to you it was hard for me to part with a penny; but I persisted until the habit of liberality was formed. There is no more like that of habit. Now I like to give."

NOT AGREED. The Methodists of Ontario are having a warm struggle about the matter of College Federation. The last General Conference voted in favour of Federation, and steps were taken to raise the money necessary to carry out the plan. A strong minority, led by Dr. Sutherland, is opposing the movement with much vigour, but we fear, with not much success.

terize their action. They are evidently determined to obstruct the movement in every possible way, notwithstanding the vote of the Conference in its favour, which was taken after a most careful and exhaustive consideration and discussion of the whole question. The controversy has been carried into the secular papers, and is exceedingly warm. The Guardian, the organ of the denomination, stands faithfully by the Conference, and defends the Federation scheme with great calmness and strength, and is confident of its success despite all opposition.

Methodism in the Upper Provinces has never before had so hot a controversy. —DR. GRAHAM. We are sorry to have to announce the death of Rev. D. M. Graham, D. D., which occurred in Philadelphia, his home for several years, on the 21st ult. He had been in poor health for some time, yet his death was quite unexpected.

Dr. Graham was, when in his prime, a prominent and successful minister and educator in the Free Baptist denomination in the States. He was a good and successful preacher and pastor, and was for some years President of the denominational College in Hillsdale, Mich. He will be remembered by many of our ministers and others as having several times visited our Conference in this Province. He has also, for many years, been an occasional contributor to the columns of the INTELLIGENCER. He always had something good to say, and said it in the best way. Our correspondence, as all our intercourse with him, was always pleasant. We found him a man of large heart, ready and anxious to help everybody. We mourn his death as that of a good man, and extend our sympathy to the bereaved ones. He rests from his labours, but the results of his life and labour abide.

GOOD ADVICE. Bishop Vincent, of the Methodist Episcopal Church, in an address to laymen at a recent Conference, gave some excellent advice which may apply everywhere, and being heeded, have good effect. He said,—Be cautious; be just; be generous; be prudent; be careful how you talk about your minister. One of the worst things a man can do is to make adverse criticism on his minister. The reputation of a minister was as sacred in my father's house as was my mother's. Give your minister a house-warming. Send your best, most genial men to meet and welcome him to your town. Pay him all you promise. You owe it to him. You are dishonest if you do not pay every cent of a respectable salary. And remember a minister cannot live on the average salary of a business man. He has bills to pay, in order to make your church stand in its proper rank, that you cannot understand. Fix up your church; make it clean and bright. Let no grass grow on the sidewalk. People will then say as they pass by, "This is a live church." Do not discourage your minister in taking the benevolent collections, but help him. It is your duty. You promised to do so when you joined the Church. Let every man, woman and child pay toward the support of the pastor. Be not satisfied with that religious emotion that spends itself in singing and crying. Support the Church on its religious side. Go to prayer meeting. Take part, if you only quote a text or hymn. Tell them you want to help or be helped. Go not because you feel like it, but from principle.

A Duty of the Church.

To provide for aged and disabled ministers and those dependent on them is the duty of every christian denomination. Simple justice and humanity, not to say anything of the higher christian obligation, demands that suitable provision be made for those who, in unselfish devotion to duty, have spent their days and strength for the church and their fellow men. In giving themselves to the work of the ministry they abandoned those opportunities which are open to men generally of laying up something for "the rainy day." Their salaries, ordinarily, are barely sufficient, often much less than sufficient, to provide themselves and families with the bare necessities of life. His vocation prohibits him engaging in business enterprises with a view to making money, and from doing any of many things which might secure to him a moderate provision for sickness and old age. Though he generally gets the stipulated salary, often it is paid in a way that makes it of the least value to him, and sometimes he does not get all he has been promised. Many people have a strange conscience, or lack of conscience, in matters involving obligation to the ministry and other branches of christian work. Men who would indignantly resent the imputation of

failing in the minutest particular in their undertakings, in ordinary business transactions, seem able to regard as a very light thing their obligation to the church and the ministry, and to easily persuade themselves that they may repudiate responsibility even after they have voluntarily assumed it. That this class is smaller now than ever before, we are glad to believe. It will disappear altogether if right teaching on this important subject is done faithfully and lovingly.

There is a quite prevalent notion that the majority of ministers have no business knowledge or ability, and could not do as well, even financially, in any other calling as in the ministry. There is little or no reason for this belief about them. Men are not in the ministry because they are not fitted for any other work, but because they believe the will of God for them is in that work; they have heard the Divine call, have felt the "woe is me if I preach not the Gospel," and putting away all other aspirations and the opportunities for worldly gain which are open even to Christians, have obeyed the Heavenly call. Instead of being without the qualities which are necessary to success in business life, we believe it to be true that the average minister is possessed of the mental training and balance, the perception, the sound judgment, the application, the courage, the caution, the methodical habits &c., which assure success in commercial undertakings as in other things. But all these things they have devoted to the ministry. And not one true man of them is sorry for having done so. They rejoice that they have been counted worthy of so high a calling, and would magnify their ministry and the word of grace committed to them by unwavering faithfulness.

Just the other day this statement appeared in the Presbyterian Witness of Halifax: "There is living in a village in Hant's County, Nova Scotia, a venerable minister of the gospel who is a Doctor of Divinity, the master of four or five languages, a true poet, an eloquent preacher, a devoted and laborious Christian. We have it on excellent authority that this venerable Father is in very straitened circumstances, pecuniarily. He has never told us; probably he has never told any one. But it is true, nevertheless; and it ought not to be true. A man who has toiled as he has done should be above want in his closing days."

We think we know the minister referred to. It is a sad case. He should not be permitted to spend the closing days of a laborious and useful life in need, nor even in any degree of uncertainty about the means of comfortable support. It is not creditable to the denomination with which he is connected that he should be so situated.

But his is not the only case of the kind. There have been many able ministers, after having devoted themselves, without thought of self to the ministry of their churches, and who have through many years to live very closely in order to keep out of debt, who have found themselves in old age, or in sickness brought on by the exposure and privations incidents to their work, quite without means of support and dependent upon the uncertain and never very large charities of those amongst and for whom they have laboured and spent all. We have known of some even whose funeral expenses were not paid by the people to whom they ministered for a pittance, and for which their peniless families had to go in debt.

Governments not only give good living salaries to their officials, but have a system which provide for them when they are superannated. The church of Christ ought to do as much for its faithful servants.

Some denominations do make partial provision for the ministers no longer equal to the active work. The Methodist plan is, perhaps, the most complete. All the others either do something or promise to; but none of them do what they ought. Our own denomination does very little, and does not do that according to a well-defined plan. There has been good deal of talk about the matter, and there is a general agreement, probably, that a system of support ought to be arranged. What is now needed is to determine upon the system, and then faithfully carry it out.

We simply direct attention to the matter in this general way. We shall be glad to have suggestions from those who are interested in it.

THANK YOU.—Our thanks are due to those ministers and others who have done such good work in getting new subscribers. Their active and successful interest is very encouraging. Like work in every part of the field would double the list in thirty days.

Brevities.

—Mr. Moody is holding meetings in San Francisco. Everywhere he has been on the Pacific Coast his work has been blessed.

—Carlyle gave this good advice: "Never write poetry unless you can't help it."

—In the Roman Catholic church in the United States there is only one coloured priest, and only one coloured editor. The former lives in Illinois, and the latter in Ohio. They must feel lonely.

—The sense of sin leads to holiness; the conceit of holiness leads to sin.—Professor Shedd.

—Osman Digma seems determined to cure his soldiers of tobacco chewing. He takes the wives and property away from those who persist in the practice.

—Dr. Lyman Abbott, successor of Henry Ward Beecher in Plymouth Church, seems to have had very good success. In his first year there were added 79 members. The removals by death and otherwise numbered 83. The net decrease is only four, when it was expected to be in the hundreds.

—When a New Britain man marries a second wife, the female relatives of the deceased wife are permitted to do as much damage to his property &c., as they can, and they generally do it. Brave fellows, certainly.

—Joseph Cook's 1889 course of noon lectures in Tremont Temple, Boston, will begin Feb. 4th.

—In the recent civic elections in Ottawa, the question of taxing church property was an issue. The party in favor of such taxation won, carrying the Mayor and seventeen of twenty-four aldermen.

—Many hundreds of renewals are now due. We want to hear from them all at once. Please do not delay.

—We much regret to hear of the death of Rev. D. P. Harris, (Baptist.) He died at Petitoctic on Monday of last week. Bro. Harris was a good man, much devoted to his work. He was in the 54th year of his age. He was born in Southampton, in this county, and was well known, both as a teacher and preacher, in this part of the country. He leaves a wife and several children. To all who mourn his death, we extend sympathy.

—The Christian Standard says: "You may shout if you shine." It might have added that many shout who do not shine, and that those who shine most truly are least disposed to shout—about themselves.

—Talmage says: "I always feel sorry for a man who has so little character himself that he has to go back and marshal up a lot of ancestral ghosts to make up the deficiency. It is no credit to a fool that he had a wise grandfather." Amen!

—Speak carefully. One of the ancients said it is as easy to draw back a stone thrown with force from the hand, as to recall a word once spoken. "Keep thy tongue from evil, and thy lips from speaking guile."

—"Godliness is profitable for all things." It not only has the promise of the life which is to come, but also of the best things in this life.

—John Newton used to say that he read the New Testament to see how God loved the world, and the newspaper to see how He governed it.

—The clergy of the Church of England of all grades, from archbishops to curates number 23,000.

—Dr. Edward Judson of New York has been holding a series of evangelistic meetings in the Olivet Baptist church, Montreal, which have been greatly blessed.

—Will every minister, who has not already done so, make a special effort this month to double the list of INTELLIGENCER subscribers in his field? We believe it can be done in nearly every church if a careful and systematic canvass is made. Try it, brethren.

CURRENT TOPICS.

BURIAL REFORM.

The question of reform in burial customs is engaging a good deal of attention. In England there is a "Funeral Reform Association" which is doing much to provoke thought on the subject, and is taking steps to do still more. The Association has asked for a Royal Commission to inquire into the condition of cemeteries and modes of burial. The London Lancet, referring to the principal reforms needed, says:

The first is greater uniformity of practice, and more safeguards against abuse in the burial of newly-born infants, whether premature, still-born, or deceased. The second is greater simplicity as regards the burial of the wealthier classes, the total abolition of imperishable coffins, and of catacombs, vaults, or bricked graves; in short,

burial in the literal sense of the word, and the resolution of the body to earth in a reasonable space of time. The third reform required is burial of the lower classes in grave plots rather than in "pits" in "common" or "public" graves, as being both more in conformity with sanitary laws and respect for the dead. There ought, in truth, to be little if any difference between the burial of peer and pauper. In the former, reform is required (with some few happy exceptions) in the reduction of excess; in the latter, more recognition of the grand principle that in death we are all equal. We frequently experience from time to time the disastrous results of the method of disposal of the dead in past ages; let that of the present and of the future be such as shall give offence to none.

CHARACTER BUILDING.

Dr. Rand, late Superintendent of Education in this Province, has no superior and few, if any, equals as an Educationist in this or any country. What he says is always worthy of consideration. In a recent address to Normal School students in Toronto he dwelt upon the importance of character in teachers and character-building as the great aim of all teaching. "Implanting right principles and forming conscientious habits far transcends in importance all proficiency in 'mathematics or grammar, or science, though as a matter of fact good character and proficiency usually go together. And nothing but character can act powerfully upon character. The man, or the woman, who would mould the minds and hearts of children after noble models, must be himself, or herself, in a good degree a model of the virtues to be inculcated."

The following is an extract from Dr. Rand's admirable address:

Plato, dying at eighty one, thanked God on his death-bed that he was made a Greek, and that he lived in the days of Socrates. I doubt not that you thank God you are Canadians, and that your lives have fallen in this present time. We have a country vast in extent and rich in material resources. We are in the enjoyment of civil and social institutions (which are the fruitage of religious and civil freedom). It is manifest that a spirit of patriotism and the stirrings of national life are being increasingly felt, and are to be reckoned important factors in the development of the future life of our people. Among the great forces operative in fashioning this new Canadian people there is none so widespread in its influence as that which may be wielded by the men and women who have charge of our schools. I do not say a new people by way of characterizing our political future. Our political affairs will inevitably register the moral elevation of our people, and the moral integrity of the private citizen is the essential condition of our national welfare. If only our Canadian boys and girls shall be inspired by high ideals and impressed with the transcendent dignity of the personal, individual life, we need not fear that our political destiny will issue in a condition of moral atrophy or social corruption.

It is indeed a great and high service to which you are giving yourselves. May I suggest that you should make character first in your lives and first in your teaching, in order that your boys and girls shall be first in all manly and womanly virtues. Our distinctive greatness as a people is not going to depend upon our vast territory, material resources, miles of railways and canals, great commercial fleets, or even the price of land per foot in Toronto, but upon the sterling character of our men and women. There is room in the world for a grander people than any which Christian civilization has yet produced, and why should we not seek our greatness by earnest and unwearied efforts in the making of such a people? Let it be our great obligation to teach our Canadian boys and girls, both by example and precept, that conscience is a sacred thing and is authoritative in conduct; that moral law reigns both in the individual life and in society, and that its requirements are disregarded today only to be repeated with avenging emphasis tomorrow. Let us by example and precept teach them that a Canadian reverences truth and speaks it; that he is honest, courteous, generous and brave, and that he ever holds by his honor and the fear of God. And that all this shall indeed be true, let us inflame the young lives in our charge with the recital of the heroic deeds of those who had gone before us; their deeds of courage, self-sacrifice, patriotism and benevolence; their efforts to resist the evil and to maintain the good. Let us be enamored ourselves of excellence, and let our eyes rest on the sunlit summits of character, as exhibited in the life of that Divine One who "was made flesh and dwelt among us," and who has made it possible for us to say—

So close is glory to our dust,  
So near is God to man;  
When duty whispers low, Thou must,  
The youth replies, I can.

HEART-WORRIES OF THE MINISTER.

Many ministers will appreciate these seasonable words from the New York Evangelist, and many people, not ministers, will do well to give them serious consideration:

More probably than any dozen of his congregation, the pastor has real heart-worries which he feels are crushing his energy and life out of him, but which he cannot tell his people with much hope of sympathy that will lighten his burden; for though they mean to be kind, they have not had the same experience, and so cannot understand what he feels so keenly. Aimless busy-bodies or malicious mischief-makers misrepresent his words

and acts. His good name is assailed, and his influence is impaired so artfully, that he can do nothing to defend the one or regain the other, without making matters worse. His utterances are perverted, and he is made to say things he never said; his sermons are too spiritual or too literary; his congregations may be large, but careless; his prayer-meetings may be full, but cold, and he cannot warm them up. These and other real heart-worries (a small salary included) press heavily upon the pastor's mind and energies. Is it any wonder that under such circumstances he becomes over-sensitive and nervous, and is perhaps obliged to resign a charge, in which a more kindly thoughtfulness on the part of the people might have made him eminently useful?

CONTAGIOUS.

Cheerfulness, like its opposite, is contagious. It is the duty of every one to be cheerful as possible. How much better by our own brightness to brighten other lives, than by sourness and complaints to pain and burden those with whom we mingle. Says the Christian Inquirer:

"I cannot meet Mr. — without getting a gleam of sunshine into my own life," said a friend recently. How we all need it! How one cheerful face lights up and brightens a company and changes in the thought of a disheartened pastor the whole aspect of a congregation! What right has one to look like a thunder-cloud and to generate darkness and gloom wherever he goes? Be cheerful. Cultivate a pleasant look, and a pleasant way of speaking to everyone. Never take a doleful view of things, then no one will cross the street to avoid meeting you or feel that his peace of mind is destroyed by a brief interview. The clear sky and bright sunshine after days of rain and fog are no more grateful than the cheering face and presence of those who reflect the mos. of the image of God.

YOUR OWN CHURCH PAPER.

A pastor making a canvass for his denominational paper reports that he sometimes met with the objection that some other papers can be had at cheaper rates. Those who take this view have certainly a very superficial knowledge of the mission of a denominational paper. Its work is not only to supply a given amount of good reading, but to help each member to understand and to intelligently perform his part in the body of which he is a part, by informing him of those things about the church at large which each member should know. On this subject the Methodist Recorder says:

The relations of the individual to Church life are far from exhausted by the claims of the local church. The local church is but one member of the body of Christ, and to perform its function properly it should work in harmony with the other members of the body ecclesiastic. An individual who has sufficiently awakened to the duty of a Christian life to attach himself to a local church is in duty bound to complete the work by placing himself in intelligent sympathy with the denominational life of the Church at large. He might as well try to perform his duties as a member of his local church by refusing to attend all religious services, and closing his heart and mind to all sympathy with, and intelligence of, what is going on in his own congregation, as to discharge his obligations as a member of the body of Christ without keeping in sympathy with denominational life and intelligent movements.

Now the Church paper is the most efficient instrumentality in bringing the individual church member into close sympathy with the work of the Church at large. Without the Church paper this cannot be done. No other papers can do this work. They do not try to do it.

Your own Church paper is needful to you for the performance of your duties as a Christian. It serves your local church by caring for its interests as none other does. It stands ready to support you and to turn sympathy and encouragement toward you in every laudable enterprise. It is your means of defence; it diffuses those Christian principles for which your church and others in the denomination have existence, and you therefore should uphold its interests. No other papers can do this work for you. Loyalty to the obligations you have taken upon yourself, cannot be maintained, if you recklessly disregard your duty and because of some caprice or some fancied advantage allow some journal that cares nothing for these interests to drive out your own Church paper.

Missionary News and Notes.

—The American Baptist Missionary Union calls for eighty men to fill vacancies and open new work on the various mission fields.

—Five years ago there were five girls schools in Yokohama and Tokio. To-day there are more than thirty, and all well patronized.

—A whole village in Brazil has accepted the gospel through the instrumentality of a young business man who invited a missionary to that place.

—One of the most hopeful indications for the future of Christianity in Japan is the missionary character of the native Christians. They are zealous in carrying the gospel to their own people, and also to Corea and the islands dependent on Japan.

—The present prime minister of the Sandwich Islands is a decided Christian.