

TERMS, NOTICES, ETC.

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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 our 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 avoid 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, SEPT. 11, 1889.

—SEND THE NAMES. Already we have received names of subscribers on the special trial offer. Thanks to those who have sent them.

We hope all the friends of the paper will make prompt and earnest use of the liberal offer, and deluge us with new names now. Let the ministers tell their congregations, and solicit subscribers. The non-subscribing in every community might be easily canvassed. And each friend of the paper and its work can tell his neighbour and secure his name.

There was never a time when our people needed the INTELLIGENCER more than now. Every minister and member should be fully alive to the needs of the hour, and push earnestly this and all other interests of the denomination.

We are expecting good lists from every part of the field.

—FUNERAL SERMON. The sermon preached by Rev. E. Crowell on the occasion of the funeral of the late Rev. J. I. Porter, will be found on the second page of this paper. It will repay perusal.

—LAY PREACHERS. There is much work that might be done by lay-preachers. To do it would be good for them as well as for the cause. There are in all the churches men who might devote themselves to this kind of work. Why not?

—THE PIETY NEEDED. Writing of the need of more and a better piety, Dr. Cuyler thinks what is needed is a piety that will stand a pinch; that would rather eat an honest crust than fare sumptuously on fraud; that can work up steam against currents; that sets its face like flint in the straight, narrow road of righteousness. An ungodly world will be compelled to look at such Christly living as at "the sun shining in its strength."

—REV. J. H. ERB. The friends of Rev. J. H. Erb, who is in Texas in search of improved health, will be glad to hear from him. He writes us that his health at present is very good, although he was not very well during the hot weather. He reads the news from home with much interest and pleasure, and says he feels that perhaps sometime in the near future the Lord may permit him to share the toil of sowing the seed of truth and also the joy of harvest in the home field. We hope so.

—TROUBLED. Halifax churches are a good deal bothered in their Sabbath and other services by the noises of the Salvation Army in their marches and antics. The attention of the Mayor has been called to the matter. The Presbyterian Witness says:

"We are glad the Mayor has taken up the matter, as the Salvation Army has been of late absurdly and intolerably noisy. Their street capers, their drumming, their noises have no justification or excuse. Christian, forsooth! Think of our Saviour or His Apostles indulging in the pranks so dear to these folk!"

—GERMANY OF THE LIFE. "Ye are of the world," said the Lord Jesus.

but by the Christ-likeness of your lives, is the Lord's requirement of His disciples. Some one said to the great Whitfield,—"What a glorious testimony to Christ will be your death-bed and dying words?" "No," said Whitfield, "I shall not wait until then. My life will be my testimony. My death will be silent." So it was with all the prophets and the apostles. Their lives are glorious testimonies to the love of Christ; their deaths are clouded in mystery.

And so it should be with all Christ's disciples, their lives should testify and magnify the grace of God. It is the testimony of the life that has power.

Unfaithful Christians.

There is more truth than is pleasant in the charge, often made, that many professing Christians disregard the obligations of Christian discipleship. It is impossible for any one to have anything to do with Christian work and not see and be pained by the indifference of many. It is true, thank God, that in every place are some, and in some places a good many, whose love for God and zeal for His cause are all that can be desired. It is also true, we believe, notwithstanding the attempts to show the contrary, that there is in this day an increase in the number of those devoted to God, and also an improvement in the quality of the devotion. But yet there remains so much indifference that "the watchmen" cannot but see it and the danger attending it; and, in faithful-ness, they must cry out their warnings and admonitions. Faithful pastors have heart-ache about it, and the burden-bearing members of the churches groan in spirit and cry to God for help.

It is no wonder that so many unconverted appear quite indifferent to religious truth as taught by the pulpits and in the Christian literature of the time. It is not surprising that many become confirmed in their disregard and treat the whole matter of obligation to God and the soul's need with polite contempt. The unfaithfulness of professing Christians is responsible for the indifference of the unconverted who see and know their manner of life. They hear their profession and see how little their lives accord therewith—how careless they are of many of God's commandments, how selfish, how absorbed in worldly pursuits for purely worldly ends, how often and flagrantly they deny Christ, and how unconcerned for those who are in the wrong and danger from which they profess to have been delivered; seeing all these things the unconverted very easily and not unnaturally conclude that there is, at least, some mistake about the matter, and that their condition is not worse and certainly less inconsistent than that of the unworthy professors.

It is, of course, unfair that the church and the truth it is set to exemplify and advocate should be judged by the doing or non-doing of unworthy members. There is a great host of faithful ones whose lives adorn the doctrines of God. And these good lives do have effect; God honours them by making them the means of bringing many to the saving knowledge of Christ. But it is easy for many to look past the good and faithful to those who have only a name to live while they are dead, and form their opinions of Christ and Christianity from their course. To do so is in accord with the desires of unregenerate hearts, and in it they receive not a little help from the adversary of souls.

The evil done by the unfaithfulness of Christians cannot be estimated. Instead of being helpers of their fellows into the Kingdom of God, as they are called to be, they are hinderers of the Gospel of Christ.

Where are you, brother? What are you doing for God and your fellow-men? Yours is a high calling—to "be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse people, among whom ye shine as lights in the world."

CURRENT TOPICS.

PASTORAL DUTIES.

There are many erroneous notions about pastoral duties. Many unreasonable things are demanded of pastors, and they are often unjustly censured. The Christian Inquirer says:

Some people suppose because a pastor does not visit their homes that he is indifferent to their welfare. In many cases an invitation to him would only be a graceful advance on their part. A Glasgow minister lately expressed the feeling of many pastors when he said he had a very honest desire to become acquainted with those members of his congregation who had an equally honest desire to become acquainted with him. He did not feel that he had any right, because they had chosen to worship in that church and might prefer his teaching, to force himself, unthought, upon them in their domestic and private relations.

CANNOT BE SEPARATED.

It is not possible for a man to separ-

ate his business or social life from his religious life—and retain any religious life. Religious principle and spirit must enter into and dominate every part of his life, or be of no worth. Says the Morning Star:

He can not say, "I will serve God in every particular except in the single line of my calling or my companionship." Religion is life. It enters into everything a man is and does; it pervades his whole character, and extends to every transaction of his personal history. Very wisely said a newly converted merchant, the next morning after the great change, as he addressed his clerks, "We must do business on a different basis now. We must take off the 'P. M.'s' from all our goods, and mark them down in plain figures. I have taken a new partner into the concern. Henceforth this firm is to be known as 'God and Co.'s' entire!" He was right. God is, and must be, the chief partner in all our life, or nothing. We must remember that he brings all the capital, all the interest, and all the success. We are his. "Let us therefore glorify God in our bodies and spirits which are His."

A SIGNIFICANT MOVEMENT.

There was inaugurated at Saratoga a week or two ago a movement bearing the name of "The National League for the Protection of American Institutions." Such distinguished gentlemen as Mrs. Herrick Johnson, Miner, Plumb, Hamlin (of Constantinople), Olmstead and Dunn (of this city), and Joseph Cook are foremost in starting and shaping this new society, which has the sympathy of leading clergymen and laymen of all denominations, and aims, in particular, to oppose the Romish parochial school movement and to procure a constitutional amendment protective of American institutions and prohibiting legislative appropriations for sectarian purposes. During the day the meetings held were strictly private, no one being admitted without a ticket; but in the evening a public meeting was held, in which several speakers took part. The N. Y. Sun reports the following utterances of the meeting, which indicate the principles and aims of the movement:

"Our movement is and will be defensive, and not aggressive.

"We shall make war upon no man's religion, but upon the political dangers which threaten us.

"There is no safety to our institutions so long as any man with a ballot in his hand is dictated to by any other man.

"It is not the business of the church to rule or interfere with the public schools.

"What we need and must have, is provision in the Constitution which shall say, 'No State Church; no appropriation of public money for sectarian or denominational purposes; nothing to compel or nothing to prevent 'the use of the Bible in the public schools.'"

"The platform of this movement is to stay the political aggressions of Rome in this country; 'Free schools, free church, free speech.'"

COMMON SENSE IN CHRISTIAN SERVICE.

The Congregationalist does not put it too strongly when it says:

They do more good who unconsciously reveal their piety, than they who parade too much the fact that they are intent on the Lord's business. "The world is learning rapidly that clerically cut collars, Bagster Bibles, and holy toises, do not necessarily accompany judicious and sincere piety. Not only genuineness but also adaptability to render religion effective.

THE COLOSSAL CRIME.

This is a sample of the fruits of the rum trade:

A drunken wretch went home, and found his wife, clothed in a loose gown, lying asleep on a lounge. The fiend lighting a match, and went quietly and set fire to the sleeping woman's dress. She instantly awoke with a scream, and began to fight the fire. Her husband laughed at her fright and agony, and congratulated himself on his brilliant achievement in this bonfire. And yet there are some very good people who really think prohibition would be a bad thing. There is not a single day of the whole year in which thousands of persons do not suffer inhuman cruelties at the hands of drunken maniacs. The liquor-business is the colossal crime of the age, and people who fancy that what they sneeringly call "prohibition fanaticism" has received its quietus do not appreciate the profound feeling of the Christian heart of this country upon this question. There is but one cure for the evils of intemperance. That cure is prohibition, and that it will be adopted at last is as certain as that there is no other remedy for the curse of strong drink.

Union Baptist Seminary.

This Institution opens on the 12th inst. During the vacation a number of changes and improvements have been made in the building, conducing much to promote the home-like comforts of the place. A strong faculty of instruction has been secured, and with the divine blessing we look for the best results. Already a goodly number of students have intimated their purpose to attend. The St. Martins train will run all the week of the opening, coming to St. Martins from Hampton on the arrival of the Express from St. John in the morning, and returning to Hampton in time to catch the evening Express for St. John. On

Wednesday the 11th, the St. Martins train will wait for the arrival of the Eastern Express from Moncton before coming to St. Martins in order to accommodate Eastern students.

Several gentlemen of prominence in political and religious life will address the students on the day of the opening, and a public dinner will be served. In the evening a grand concert and elocutionary exercise will be given in the Academic Hall. The friends of the Institution are invited to visit it at all times.

J. E. HOPPER,

Principal.

St. Martins, Sept. 5, '89.

An Interesting Anniversary.

On Wednesday, 4th inst., about forty persons representing four generations assembled at the residence of Mrs. H. Wilson Morton, Penobscia, to celebrate the ninety-third anniversary of that good lady's birth. It was a remarkable and pleasant scene as each bevy of arrivals during the afternoon were ushered into the parlour to greet the aged hostess, who sitting back in her rocker promptly called each one by name and inquired fondly after the friends left at home. Neither her memory, conversational powers or interest in the welfare of her numerous descendants and friends seemed to have weakened in any degree. During the evening tea was served on the lawn in front of the house and there surrounded by so many of her loved ones, she went through the liberal bill of fare with evident relish, at the same time maintaining a steady talk embracing reminiscences of her early life. This tea was certainly an enjoyable one long to be remembered by all who participated. Sipping fragrant tea from dainty china cups, which have been tenderly handed, jealously guarded and lovingly preserved for nearly one hundred years; inhaling the fragrance of flowers reposing in pitchers, vases and quaintly shaped dishes of nearly equal antiquity, and listening to the firm voice and intelligent recitals of one who has lived to mingle with six generations of her own blood, was calculated to impress every one in a marked degree. Four generations at one table. The early pioneer days of Canada—a little clearing in the wilderness, a log house, a bridge path running by the door, a "dugout" or flat boat at the riverside, no school house, no church, no country store, no neighbors possibly within miles; milliners and dressmakers unheard of; linked through successive generations to the present with its vast areas of well cultivated farms, comfortable and even elegant residences, broad and easy highways, free school, churches, rapid transit by rail, electric light and all other co-existent improvements.

Mrs. Morton, so well known to all her friends as "Aunt Jane," is the daughter of the late Wm. McLeod, Esq., who took up land and settled at what is now known as Penobscia nearly one hundred years ago. She was born in the year 1796, and was the only daughter and eldest child of a family of seven children. The boys were Robert, William, Isaiah, Alexander, John and Ezekiel, all of whom have preceded her to the bourn from which there is no return. Each member of this family enjoyed more than a local reputation for their hospitality, sound judgment, integrity and enterprise. The youngest, Rev. E. McLeod, was the founder and late Editor of the RELIGIOUS INTELLIGENCER and whose comparatively early death twenty-two years ago was greatly mourned throughout the Maritime Provinces. The farm on which Mrs. Morton was reared is still known as the "McLeod homestead," and is now occupied and owned by Messrs Winslow and Edward McLeod brothers of Messrs E. and R. McLeod, Barristers, St. John.

In 1821, Jane McLeod was married to H. Nelson Morton the son of another pioneer family of Upper Settlement, as Penobscia was then called, and the young couple went to reside on a portion of the Morton homestead. Ever since, sixty-eight years, she has continued to live in the same house into which she entered as a bride. In time that home was tenanted by eight happy boys and girls who never knew the want of a mother's tender loving care or a father's mature and wise counsel, until the death of the latter sixteen years ago.

This home was always open to receive visitors and its hospitality was unbounded. Four of the eight children, thirty-four grandchildren and twenty-two great grandchildren are now living. Mrs. Morton shows strong promises of celebrating other anniversaries, and when she does may the writer be there to participate.

St. John, Sept. 7, 1889.

Mr. P. S. Stevenson, President of the N. B. Railway Co. died in Montreal on Sunday.

Religious Miscellany.

—Ninety-five per cent. of the students of Franklin College, New Athens, Ohio, are professing Christians. Sixty-six per cent. of its alumni have entered the ministry.

—The leading priests in the United States are anxiously pressing for the right to elect their own bishops. At present the authorities at the Vatican appoint one of three nominated by the bishops. The Pope indeed may appoint any one, but he usually selects one of the three recommended by surviving bishops. The priests have no voice in the matter.

—A devoted, independent American missionary, the Rev. J. Crossett, died a few weeks ago in China, and the American Minister at Peking sends home a glowing account of his devotion. We are glad there are some of these independent workers, who strike off on these peculiar lines of ascetic devotion. And yet it is not these undisciplined and irregular workers that Christianize the world. He was called by the Chinese the "Christian Buddha," and lived like a pauper. This is not the best ideal for civilized Christianity, and other methods show better fruit.

—The New York correspondent of the Standard of the Cross, Protestant Episcopal, of Philadelphia, in a rather boastful paragraph concerning the number of ministers that have come to the Episcopalians from other denominations, say that some occasionally leave them, but it is "rare as a frost in June." He must have forgotten the number that go to the Roman Catholic Church from them. Frosts occasionally occur in June, but not half so often as Protestant Episcopalians and Church of England ministers advance a few steps farther than some of the High-Church party still remaining, and fall into the arms of Rome. Cardinal Manning received seven former ministers of the Church of England, one of great distinction, into the Roman Catholic Church on Sunday last, and an appalling list, including some of the brightest and best, could be made up from this country.

—It is stated that under the patronage of the new emperor, the work of city evangelization in Berlin is prospering as never before. In one of his first addresses to the representatives of the city, the emperor urged upon them their duty of erecting more church edifices. The presence of a new spirit in church circles was manifested by the recent elections to the city-synod, when for the first time a majority of conservatives and positive men were chosen. The sermon distribution now scatters 120,000 sermons each Sunday among the workmen of Berlin and other centres who cannot attend services. About 40,000 of these are sold in Berlin alone, and the others are used wherever the German language is spoken on the globe. The difficulty in estimating the real significance of such facts is in the circumstance that ecclesiastical affairs are so much under government control, that we can draw no sure inference as to the extent to which the people are affected. A preponderance in the number of evangelical preachers may prove only that the government is favorable to that class for the time being.

DENOMINATIONAL NEWS.

A CALL ACCEPTED.—I received a call from No. 3 pastorate in the Second District; and, after a week's consideration and prayer, have decided to accept it for one year. I told the pastorate clerk I would also inform the INTELLIGENCER, so that all the churches would be notified at once. The pastorate has six churches, Rockland, Coldstream, Windsor, Forreston, Knowlesville and Gordonsville. The Windsor church is being completed, and will be ready to use in about six weeks.

ABNER MCNINTCH.

JUVENILE MISSION BAND.—Those who are interested in Missionary work probably would like to have a few encouraging lines from our Juvenile society in Yarmouth. This year the society has increased both in interest and members. We have our meetings once a month. The children have items, readings, and recitations, which make the meetings very interesting. This year we thought it would be more encouraging for the children to have mite boxes, and we have found it to be a very good idea; the amount of money raised this year has been eleven dollars, whereas as before it was never over seven dollars. I hope those who read this will soon organize Mission Bands in their Sunday Schools if they have not already done so. Thus we may be able to send more missionaries to those who know not the way to God.

JUVENILE MISSION BAND.

KNOWLESVILLE, C. CO.—I wish to say a few words about the success of Mission Band at Knowlesville. All who were present at Second District Meeting were much pleased to find such an organization, and many prayers were offered for its success; and now it is with much pleasure I write of the Band's doings.

Directly after District Meeting the name of the society was changed, and instead of being called "Mite Society" it is now called "Mission Band." The band was organized with a membership of thirteen, now it numbers sixty. Last Saturday (Aug. 31st) the Band held its first quarterly meeting; all the members were present, and the following programme was successfully carried out.

The President, C. Doucette, was in the chair. Bible reading by Miss Ella Spinney; prayer by Mrs. Gayton; Singing, Bringing in the Sheaves; role call, by E. Powers, Sec.; address, by Mrs. Gayton; declaration, by Addie Thorne; Reading by Edith Doucette; Music, a missionary hymn; declaration by Ida Hemphill; Reading, by Mr. Styles; declaration by Bertie Corey; reading by Ella Spinney; a story by Mrs. Gayton; Music, "Greenland's Ice Mountains"; declaration by Blanche Whitehouse; reading by Mina Whitehouse; collecting of dues by Treas., Miss Etta Hobbs; closing hymn, "God be with you till we meet again."

We are glad to see so much interest manifest here, and are especially glad to know that other Mission Bands have been organized elsewhere, one at Coldstream and one at Windsor, with a membership of 35 each.

The money raised by these societies will be sent at the end of each year to our missionaries in India.

ABNER MCNINTCH.

A COSTLY IDOL.—An idol only two and a quarter inches in height, called the "Hindu Lingam God," was recently sold in London for \$12,250. It is described as consisting of a chrysoberyl cat's eye fixed in a topaz, and mounted in a pyramidal base studded with diamonds and precious stones. This curious relic was preserved for more than a thousand years in an ancient temple at Delhi. The base is of solid gold and around it are set nine gems or charms—a diamond, ruby, sapphire, chrysoberyl cat's eye, coral, pearl, hyacinth garnet, yellow sapphire and emerald. Round the apex of this gold pyramid is a plinth set with diamonds. On the apex is a topaz shaped like a horse-shoe. In the center of the horse shoe the great chrysoberyl cat's eye stands upright. When the last king of Delhi was captured his queen secreted this gem, and was finally obliged to sell it.—Gospel in all Lands.

ARMY METHODS.—The methods of the Salvation Army have borne fruit where perhaps it might have been least expected. It is said that Canon Lester, of the Established Church, is organizing a band of workers on a plan similar to that of the Army. They are to be uniformed and sent forth to work among the lowest classes. If Canon Lester's action is sanctioned by the Church of England—and probably it would have been—nipped in the bud had not ecclesiastical permission been given—it is a distinct recognition of a wider field of religious action than is at present compassed by regular Church agencies. Whether additional effectiveness in working or permanence in results will come from Church supervision of the new movement remains to be seen. But the movement is in the right direction. The Church ought to reach all classes of men, and if its regular methods fail to do so, any departure not contrary to Scripture is justifiable.

A GOOD PLAN.—One brother sends \$1.00 for four trial copies, his hope being that the families receiving them will desire to continue them on their own account when the trial term expires.

Are not there many of our friends who could do good service by paying for a number of papers for the rest of the year to persons not now subscribers? It is a good plan. Try it.

NINE.—No person living will again date a document without using a "9." It now stands on the extreme right—1889. Next year it will take second place—1890, where it will remain 10 years. It will then move into third place—1900, and there will rest a century.

VERY FEEBLE.—Rev. Father Phelan, editor of the St. Louis Watchman, a catholic paper, has been visiting Rome and the Pope. He seems to have been greatly surprised by the feeble condition of the Pope. He says: "What struck me most forcibly was his very great apparent age and feebleness. He fairly looked a hundred years old if he looked a day. He looked too old and gone to impress one, only as a relic might impress." He was very much struck and disappointed. I had hoped to see a stirring face and an eye full of life and fire. Leo had both once, but they are now gone. When I knelt at his feet his look was very feeble."