

TERMS, NOTICES, ETC.

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ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, AUG. 28, 1889.

FANATICAL. An eminent minister has well said that it is fanatical to wait for special leadings and impressions for plain duties and labours.

ORDAINED. A Congregational church in Illinois has just had a lady—Miss Mary Moreland—ordained as pastor. Another Congregational church, one in Nantucket, Mass., has had a Miss Baker as acting pastor for four or five years, but Miss Moreland is the first lady regularly recognized and ordained as a Congregational pastor.

SHINGLING THE CHURCH. The story is told of a church calling a minister to the pastorate, offering him a salary of \$1000. The committee representing the church explained that the salary ought to be \$1300, and they had intended to give him that amount, but they had discovered that the church needed shingling, and that it would cost about \$300, and so they had to reduce the salary that much.

THE STORY is well authenticated. It is not difficult to believe, for there are churches all over the land which are doing the same kind of thing. Because they contribute to missions, or help buy a S. S. Library, or paint the meeting house, or erect a new place of worship, or do any of a score of the things incident to church life, they think they must keep the pastors salaries at a lower figure than they know and admit he ought to receive.

PROHIBITORY CONVENTION. The annual meeting for 1889 of the Council of the Dominion Alliance will be held in Richmond Hall, Toronto, on Thursday and Friday, September 12th and 13th. This will be the first meeting of the Council of the Alliance on its new basis, which provides that the Council shall be composed of representatives of the respective Synods, Conferences, Unions, Committees, and other religious bodies in the different provinces of the Dominion, representatives of the different Provincial Temperance Organizations, and representatives of the Provincial Branches of the Alliance.

THE CALL of the Executive says: "While there is every reason for encouragement in the strong and growing sentiment of our country, and particularly of our churches, in favor of temperance and prohibition, the battle is not yet won. The position of the cause in Canada, the recent seeming reverses which that cause has sustained, the mighty and aggressive power of the liquor traffic, and the unsettled condition of political affairs, make it desirable that at this juncture we

should be more than ever wise, prompt, and united, in all our movements, so as to secure the best and most permanent results. It is earnestly hoped that, in prayerful deliberation towards that end, the representatives of every phase of our common cause will unite in this, the first meeting of this character ever held in the Dominion of Canada.

All the principal Canadian railways have arranged to issue return tickets to Toronto from all points at single fare from September 9th to 21st. These tickets will be good for return trips up to September 24th.

A large number of the bodies named have elected delegates, and it is confidently anticipated that the convention will be a large one, of a thoroughly representative character, and of unusual interest. All friends of the temperance cause are cordially invited to attend the convention as visitors.

HOME-LIFE. A native Indian gentleman, the Nawab Mehdi Hassan, who is a chief justice and very prominent in India affairs, has been on a prolonged visit to England. He has been writing to India papers his impressions of English life. He seems to have been especially impressed by what he saw of home-life and of the influence of English women. Writing of these things, he says:

"It is this home-life that is one of the chief sources of England's supremacy. Their children grow up in the society of educated mothers and become intelligent and thoughtful while they are yet children. In our country where the women for the most have no education, this is impossible, and they grow up into men and women quite ignorant of the simplest things—things that are known in England by the children of the very poorest people. It is impossible to express to you my sense of the great influence of the English women upon English life. They refine and elevate it beyond all measure; you never know where their influence will not reach. I am a firm believer in the complete freedom of women, although I recognize that complete equality with men is not possible; but Indian people know nothing of this great influence of women upon English thought and action—the greater because it is a silent influence, working by suasion, not by force."

SERMON-MAKING. In one of the meetings of the Northfield Conference, Mr. Moody called on some of the ministers to tell how they made their sermons. Rev. Dr. Pierson, an admirable preacher, was the first called on, and this is what he said:

"I don't pose in the character of a man who understands his business. Twenty-five years ago I thought I knew all about it, fifteen years ago I thought I didn't know quite so much, and now I think I know nothing at all. Sermon making is a tremendous business, and any man who goes into preaching as a resort of laziness is out of place. Three principles I will mention, the first being sympathy with God. Every true preacher is a prophet of God. The closer his communion with God and the deeper his sympathy, the greater will his sermons be. Now you can see how, above all other things, the preparation for a sermon is prayer. The second principle has to do with the subject. A sermon is a sacred oration having as its object the turning of the hearers' wills. A minister should choose first, not his text or his subject, but his object. He should decide to what end he is going to preach and choose his subject in accordance with this. Be sure your subject is in the text. Study your subject, seek out the parallel passages. Draw your illustrations as far as possible from the Scriptures. And the third principle is sympathy with your hearers. A minister must not only be in sympathy with God and his subject, but with his hearers. Then we will talk on his level. A sermon should be colloquial. Therefore it is necessary for a minister to come in contact with his hearers."

THE REAL AND THE AFFECTED. Nothing is more beautiful than holiness, and nothing is more hideous than affectation of holiness. Sanctimoniousness—says the Methodist "Christian Advocate"—is the word generally used to express that show of piety which is so contemptible in the eyes of all good men, although it is susceptible of another meaning. Sanctimonious people frequently adopt a peculiar tone in conversation, especially religious conversation and prayer, and wear a solemn countenance. Not having genuine principles of religion fixed in the heart, they unconsciously fall into these saintly airs in their effort to appear holy. They doubtless began this hypocritical display at first not to deceive, but in ignorant efforts to find the way of true holiness. They missed the genuine and appropriated the counterfeit. They were deceived themselves and have never learned their mistake; but they will never deceive any but themselves. No one can palm off spurious piety on the children of this world. They may call good men hypocrites, but they know genuine goodness when they see it, and can readily detect the false. Where one's religion is all in the outward appearance no fruits of righteousness will be found in him. "By their fruits ye shall know them."

THE McALL MISSION. A writer in the "British Weekly", who has been spending some weeks in Paris writes in warm terms of the McAll mission in that city and the grand christian work it is doing. He says: "If there is a work of genuine unpretentious goodness in the world, it is this great enterprise, so humbly begun years ago, so wisely planned, so lovingly worked, and so marvellously blessed. Taking care never to unfurl the flag of aggressive Protestantism, content simply to bring men and women into contact with the living Christ, it is doing the work of the evangel in papal and pagan Paris with unparalleled efficiency. In these meetings you will find yourself among the Parisians that do the world's real work, toiling, struggling, suffering, sorrowing, and you will realize that greater and worthier Paris than lies away behind and beneath the tourist Paris of gaiety and frivolity. Than this I know nothing, amid the din and worldliness and pain of much you encounter in the giddy capital, more fitted to do your heart good, to illustrate the simplicity of the Gospel over against the sensuous worship of Catholicism, to bring into the brightness and pleasures of your relaxation deeper and tenderer notes, and to assure you how everywhere the human heart needs and welcomes the voices that tell of a better world and of an unseen care and love that are with us in life and in death and forever."

CONSCIOUSNESS. There is, nowadays, quite frequent appeal by a certain class of preachers and their followers to what they sometimes call "christian consciousness." They seem disposed to make this the standard of duty and the test of righteousness, not only for themselves but for all others. Their "intuitions" are an infallible guide, and they utterly ignore whatever conflicts with their "convictions," which are nothing more than their personal predilections. The folly and presumption of this position is very manifest. Infallibility is not in man; and universal experience is in strong proof of the fact that mortal judgments are not to be too much trusted, certainly not to be regarded as the final court of appeal. The wisest men have learned to be suspicious of the suggestions of their own minds, the very suspicion being evidence of their wisdom. No greater danger threatens men in the search of truth than the temptation to make "consciousness" an ultimate authority; and no man more utterly shows himself astray, and dangerously astray, than he who makes his feelings his standard of right.

CHRISTIANITY'S TRIUMPHS. "And I, if I be lifted up, will draw all men unto me." So said Jesus in the days of His earthly ministry. It must have seemed to those who did not recognize Him as the Son of God, the Divine Saviour, a most absurd utterance. But just what He said He would do, He has been doing ever since. There are, of course, found some who pretend to believe that Christianity has not accomplished much. They either are ignorant of the greatest facts in human history, or deliberately ignore them. It is true in a large sense that "His Kingdom ruleth over all." Making a summary of the triumphs of christianity the "Religious Telescope" puts the facts fairly and clearly. "That the human race is rapidly advancing in science and literature none will deny. The progress of the last century is amazing. It is claimed by some that Christianity belongs to a superstitious age—that priests take advantage of the ignorance of the masses and frighten them into a belief of the Christian religion. But how does this accord with the fact that in the last century this religion has made the most rapid progress, and to-day has a firmer hold upon the confidence and affections of the intelligent masses than ever before? Does any one doubt this? Let him look at these figures: At the close of the first fifteen hundred years of its history Christianity had 100,000,000 adherents. In the next three hundred years it gained 100,000,000 more; so that at the end of the year A. D. 1800, its adherents numbered 200,000,000. But to-day there are not less than 415,000,000 nominal Christians in the world; that is, in the last ninety years, the period in which man has made the most rapid advancement in science, Christianity has gained more adherents than it did in the previous eighteen hundred years of its history. Does this look like failure? Does it look as if the advancement of science and intelligence is likely to overthrow Christianity?"

PROTESTANTISM IN FRANCE. A hundred years ago in June the French Protestant Church in Paris was opened by Marron, formerly chaplain to the Dutch embassy, who had hired a room at a wine-shop in the Rue Mondetour. Even prior to the Revocation of the Edict of Nantes the Protestants were not allowed to hold services in Paris, but had a church just outside the city, at Charenton. This was confiscated and demolished at the Revocation, and for the next hundred years the Protestants had no public services, though at times the government allowed them without molestation to attend the chapels at the embassies of Protestant powers. The Revolution brought toleration in its train. The centenary was celebrated a few weeks ago by the holding of the annual meeting of the Protestant Historical Society at the Oratoire, one of several disused Catholic churches granted at the beginning of this century to the Protestants. Several papers were read on the vicissitudes of Paris Protestantism.

A TRIBUTE OF ESTEEM. Permit me to lay a wreath of affection on the grave of my departed friend and brother, Rev. J. I. Porter. For eleven years we worked side by side in the closest intimacy and truest friendship. We were one in all the interests of the denomination which he so loyally and zealously cherished. His work from first to last was that of shaping and organizing. He had business aptitude and methods. His early training and business associations fitted him for the position he so wisely filled. Exact, methodical, prudent, farseeing, and withal broad and generous in spirit, he has left a deep impress upon the denomination, and his "praise is in all the churches." Time and again in the dark hours of the denomination's history, with a zeal and faith truly admirable, he rallied the discouraged, and gave heart to the disheartened. By his self-sacrifice, devotion and sterling integrity he caused scattered and languishing interests to become strong, and made hope to take the place of despair. He undertook journeys and labors far beyond his strength, and the sufferings of his last years no doubt were caused by exposure and the overtaxing of his strength, all done in love for the interests bound up with his very life. As a pastor, he was cherished for his uprightness, sympathy and faithfulness. In the homes of the afflicted he was specially welcome. His spirit entered into the trials and losses of all sufferers with a yearning desire to help and comfort. As a counsellor he was prized, and his wisdom was greatly

trusted. As a preacher, he was faithful and true to the "old paths." Having a deep spiritual experience, he knew the things of God and sought to live and get others to live in deed and truth as face to face with God. As a worker for the weal of the denomination at large, he thought of and studied all. He delighted in the prosperity of each branch; he was ever willing to help, and always anxious to see advancement and progress. Devoted to education, he pushed it to the front and made it the path of the denomination. In times of peril and difficulty he thought only of the interests of Zion. With a manliness and earnestness truly praiseworthy he stood forth and held, without thought of self, to right and truth. His wisdom, honesty and sagacity have, in my observation, always been made clear in good results. His marked individuality gave him a large place in the hearts of the people. A Conference will scarce seem a conference without him. Missed! Yes! and his worth will be realized more and more.

HAVING lived with him in his home with his dear family, I saw how strongly he was bound up with all the interests of those who now so sincerely mourn the loss of a good father, a helpful neighbour and a true and sincere friend. "For he was a good man and feared God above many."

I can scarce realize that he has been taken to the good man's rest. With his bereaved widow and Bro. Hervey Treprey, he was the last person we saw as we left Barrington. Now, in memory, we see him standing on the top of the wharf, as he came to say good bye. He lingered there till we could no longer see each other. He is gone! Work done, and well done! In the Temple we sang together, "God be with you till we meet again." Heaven is in our thought, instead of earth. Thank God for the prospect! Our dear friend makes heaven nearer, and the good hope through grace has received another cord that draws to the glad city of our God. He lives "in friendships hallowed bliss," for love knows no separation; he lives in the treasured memories of the days that are past, fragrant and precious, "for the memory of the just is blessed." Sadly, sorrowfully, we place our humble wreath of love and esteem on the grave of departed worth. And we trust that God will be with us "till we meet again;" and that of His abundant grace He will comfort and sustain the family of our departed brother, and help all to say:

"Come, Lord of peace! our griefs dispel,
And wipe our tears away;
'Tis thine, to order all things well,
And ours to bless Thy way."
T. H. SIDBALL.
Racine, Aug. 19th.

MISSION WORK NEWS. —The mission work in Bulgaria is encouraging. —There have been forty professions of conversion at Milan, Italy, recently. —The converts to Christianity in some parts of India are doubling every five years. —During the past fifteen months the American Board at the Japan Mission has registered 2,867 converts. —There are 3,064 languages in the world, and its inhabitants profess more than 1,000 religions. —A new mission for Central Africa has been originated by the Primitive Methodists, who have arranged to open a station on the Zambesi River. —A loud call is being made for missionaries in Chili, Brazil and other South American States. Romanism, which in those countries is nothing more than heathenized Christianity, has reigned there for 300 years.

Mrs. Bishop Newman has opened a Home, at Round Lake, for women missionaries who return from their fields of toil to rest awhile or spend the remnant of their days. The building cost about \$8,000. Mrs. Newman is in charge for the present.

The Chinese Evangelist gives a list of 123 Chinese schools and missions in America. The average attendance, so far as given, is about 1,600. This total does not include the missions of the Pacific Coast, in connection with which there are 217 Christians. In New York and Brooklyn there are thirty-five schools, with an average attendance of 700, of whom sixty-four are Christians.

The editor of a Japanese newspaper recently collected statistics of growth from all the Protestant churches of Japan, showing that during the last three years they have grown from thirty-eight churches to 151, and from 3,700 members to 11,600.

The gospel is spreading rapidly in Japan. In Tokio it is estimated that the new converts average five hundred a month. Thirty-one thousand dollars were recently raised by some

Japanese gentlemen for the enlargement of the American college in Tokio, in order that it might be made a "Christian University."

Since the beginning of 1886 there have been over 1,000 baptisms in the Ongole district and 471 in the Vinukonda district. Dr. Clough, of Ongole, reports the baptism by himself of 420 during the month of February. He sends the following striking account of a visit at Ravalporam, a village thirty miles from Ongole. When he reached the village, on account of peculiar circumstances, he pitched his tent at a spot where, unknown to himself at the time, a fakir some twenty-five years before had prophesied that a teacher from God would some time pitch his tent, who would bring a message to the people from God. It seems this fakir who made the prophecy ordered the people to keep three big pots of ghee (clarified butter), and give them over to the teachers whom God would send them. He took them, and stuffing old rags into each of the pots, lighted them, making a great blaze throughout the night. This attracted the people and they came in crowds, and the golden opportunity was seized for preaching Christ. Hundreds heard the word of salvation in the light of this blaze, before which idols were brought out and broken in pieces. The preaching was continued until dawn, and for some days subsequently. It was a remarkable scene, and it is believed many saving impressions were produced.

DEER ISLAND DEDICATION.—Our people, always glad to hear of the prosperity of our denominational Zion, will enjoy, I know, a few words from me, about the dedication of our new church edifice at Fair Haven, Deer Island. This faithful and united little band of workers, have nobly accomplished their object. They have finished their house, which is a credit to them, a monument to their devotion and their sacrifice for the cause of their Lord. This church is not large in membership but it is strong in union and good works.

Some time since, feeling that they must have a house in which to worship, and that a home for themselves as a christian family, was essential to their prosperity, they undertook the work for God. Men and women alike, felt that it was a heavy undertaking for so few, but they threw their left into the scale, and in spite of all obstacles, the beam went up. Much credit is due the women of the sewing circle, who have contributed so nobly to the funds. A former pastor, Rev. J. N. Barnes, will always be pleasantly remembered, in connection with the starting of this building. Could Bro. Barnes have heard the many kind words spoken in my hearing, about his encouragement and help given to the people, I am sure he would feel more than ever, that his faithful work is not in vain in the Lord. Many regrets were expressed that he was unable to be present at the dedication.

The house is 26 ft. by 36 ft., has a good stone wall, with a strong frame and is well finished. The whole interior is sheathed with good narrow kiln dried lumber nicely laid off in panels, put on in herring bone form. There are thirty well built and easy pews, made of oak and ash woods. A neat desk and suitable chairs and a good carpet adorn the pulpit platform. The floors are well painted. The windows are Gothic shaped, with good muslin flowered glass. Upon the whole this audience room compares favourably with the best of our country churches. The finishing of the house was very satisfactorily done under the superintendence of Rev. J. A. Robertson, who is labouring with the churches on the Island.

The dedicatory service was held on Sabbath the 18th inst. The day was fine and the attendance large. Friends in the place say it was the largest gathering of people ever seen in Fair Haven. After the house was crowded fully one hundred were outside. Rev. J. A. Robertson the pastor, and the writer were the only ministers present. The services were divided between us, and a blessed day was enjoyed. The dedicatory sermon was preached by G. A. Hartley, who also read the dedicatory prayer, as in the new hand book. Bro. Robertson offered the dedicatory prayer. The entire exercises were impressive, especially so, was our new dedicatory service. We held three

meetings during the week. The first was a supper was a success. The second was a prayer meeting, and the third was a service for the sick.

On Monday, the 18th inst., we had a large and interesting service, in which we were joined by many of our friends. The services were divided between us, and a blessed day was enjoyed. The dedicatory sermon was preached by G. A. Hartley, who also read the dedicatory prayer, as in the new hand book. Bro. Robertson offered the dedicatory prayer. The entire exercises were impressive, especially so, was our new dedicatory service. We held three

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