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TERMS NOTICES, &C

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Beligious Intelligencer.

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

WEDNESDAY, Nov. 30th, 1892.

- Integrity is the best insurance against loss of character.

-Some People are very sensitive to noise in religious services. If a good man, out of the fullness of the joy of salvation, shouts 'hallelujah! they are horrified; "it is so improper, even unseemly," they say. But these same people will put up with, and even participate in and seem to enjoy, any amount of noisy domonstration in other things. They are more fussy than consistent.

-THE POWER of covetousness is greater than is generally understood. Under its influence men will do almost anything-they will trample on friendships, violate the most sacred trusts, resort to the most unscrupulous methods, belie all their professions, disregard all moral obligations, wound the cause of religion, darken their own religious lives, and jeopardise their souls. It is a passion which works terrible things. "Beware of covetousness.'

-DR. HAPPER, who has lived forty years in China, says that when he first went there but few Chinese used opium. Now, however, the opium couch is seen in almost every house, and there are, Dr. Happer thinks, forty million opium-smokers in China.

It is very little credit to our boasted civilization and Christian advancement, and, in the pages of history, it will be a black spot on the pages of the last half of the 19th century; but it is not the less true that the so called enlightened nations have drugged and besotted the nations of Asia and Africa in order that they may exercise upon them the tricks of civilizationin a word that they may rob them. The doors so long shut to Christian nations, have been opened and, in stead of the peace of the Gospel, there has entered the methods and wiles of the sneak thief. What a parody on our civilization?

-THERE WAS held in Baltimore quite recently a Convention of the Episcopal Church. If we judge from the business transacted by that Conthat it was rather a peculiar body, having something in its make up, that is quite unique in Christian Assemblies in general. The following is from the report of one of the meet-

that a clergyman convicted of a serious offense, such as drunkenness or immorality, be prohibited from officiating for at least one year after the commission of such offense. It was apparent that the House was not pleased with this motion, when the threatening mutterings and expresions were stilled by a motion to e on the table. When Presi-

dent Dix put the question the only "No," and it was a strong and feeling one, was that of Rev. Dr. Robert, of Missouri.

This is something new and startling, attitude taken by other Protestant bodies in such matters. One surprisng thing is the mildness of the original resolution; and any body that would table such a resolution shows itself to

times-shows itself to be out of joint with the fundamental principles of the Universe.

-WE HAVE THE Jesuits in Canada, and as far as their power goes, we are not free from their blight. They are universal intriguers. They are hereditary and traditional conspirators from the very love of conspiring. Looking back far into the dim vistas of the past we find that the body was founded by Ignatius Loyola and that the organization embodied a grand and noble spirit and purpose. Their very name Jesuits or the Society of Jesus tells of their high purpose, but how has that name been trampled down under the foot of intriguer, conspirator and homicide! The order became the tool of political crime, and no name was held more in dread in peaceful and peace-loving communities than the name of the Jesuits, so that to-day they stand as outlaws in nearly every country on the face of the globe. "The Christian at Work" says of them :-

At the close of the sixteenth century the Jesuits were all powerful in Europe, and were numbered by the hundred thousand. At the time of its dissolution near the close of the eighteenth century the order of Jesuits numbered 22,500 members. Now they number less than 13,000, while many of their colleges and seminaries are closed. On this continent Canada is credited with 240 Jesuits, and New Orleans 195. This organization has survived its usefulness, and is no longer disturbing in character, simply because its power is gone; and it is regarded more with a feeling of curiosity than anything else-a relic and a shadow flung down to us from a past, dim, distant and effete."

We hope they may be a "relic and a shadow," but we fear that in Quebec or wherever they are in any strength they are getting in their work of evil-

-How OFTEN ministers and other christians become discouraged, and are ready to abandon their work because they see little or no fruits of their labours. Some seem to have nothing but sowing to do; others enter into their labours and reaps the fruit of what has been sown. He that soweth as well as he that reapeth, is doing the Lord's work; and both hall some time rejoice together.

But here is an incident for the encouragement of the sometimes de pondent toiler. "Zion's Herald tells of an humble and faithful minister in New England. His churches believed in him, trusted him and be came greatly attached to him. He had, however, a very lowly estimate of himself and his work. His one temptation in the ministry had been an occasional impulse to abandon the pro fession because he saw so little fruit in it. A few days ago one of the most prominent and influential men of New England approached the de spondent minister and surprised him by saying: "Your faithful, manly life first turned my thought to the purpose to become a Christian. But for what I saw in you I should never have commenced a Christian life. Thus, after many days, to that faithful servant of his Lord came this approving word of "well done." As the tears rolled down his face, the best response that he could make to that grateful acknowledgment of his friend, the writer recalled again that never failing prophecy, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with

Faithful Preaching.

The faithful preacher will sometimes, indeed often, arouse antagonism. It is not the business of the vention we are led to the conclusion | preacher to say simply such things as please his hearers. He has a sadly wrong conception of the work of the gospel ministry who times his utterances to the taste of the people. His duty is to make men who are thinking wrongly think right, who are looking Rev. Dr. William Jones, of Ar- at things from a material point of kansas, offered a resolution providing view look at them from a spiritual point of view, who are selfish and world-loving, self derying and God loving. He may think it a hard thing to do-it is a hard thing to do, but that is the work to which God has called him. No man is more in need of the unconquerable and the conquering spirit than the preacher of the gospel. Everything is against him but the human conscience and the truth. The girded, vigilant, aggressive spirit, which expects antagonism, but also expects victory, is the temper of the true preacher. It is no accident that Paul, speaking of service something quite in contrast with the for the gospel, so often employs figures drawn from the soldier's struggle and equipment. "Such and such made dints; leather breeches and business minds, nearly every church Another made a deep and abiding immoral literature. Nearly all the persons will not be pleased, they will spurs complete the regulation dress of could soon be brought to where the impress upon him, his college friend Leipzig establishments have formed a withdraw their support, the time is the rancher and his imitators. Judg- financial claims against the church Arthur Henry Hallam. Their hearts union to this effect, and recently they

influences that are to be conquered stock business does not pay, for, as make the conquest. Be faithful.

Stray Notes.

NO. III.

Prince Albert is in "the North country," as they call it here, and is, by rail, two hundred and forty seven miles from Regina. Trains run twice week each way, and judging by the amount of freight, and the length of stops, to put off freight, a good deal of business is done. About forty miles south of Prince Albert is Duck Lake, of which everybody has heard who read account, of the last rebellionthe place where the chief slaughter by indians and halfbreeds occurred. The Quapelle valley, through which the road passes, is a desirable region; some other section present a less attractive appearance; but as we get north the character of the country improves. Prince Albert is finely situated on the Saskatchewan, and is evidently a thriving place. It has a population about fifteen hundred, and its people claim that it is steadily growing. It is the oldest town in the territories, an old Hudson Bay Co. post. It is interesting, and its character is shown a railroad, but its importance and the character of the surrounding country induced the building of the railroad. The land is what is called "Parkland," said to be well adapted both for grazing and miscellaneous farming. The Nov.) there was a snow fall of a couple of inches. The residents say it is not unusual to have some snow in the latter part of October and early November, but that it does not remain, and they have two or three weeks of mild and very fine weather following is never heavy, that they rarely have sleighing before Christmas, and, that at no time in the winter is the snow deep. We met there some representatives of Minnesota and Dakota farmers prospecting, and they expressed themselves much pleased with the country.

Prairie fires have been quite frequent and extensive this year, and have in some place done a good deal of damage. The mounted Police keep up a regular fire patrol, and doubtless prevent much damage, though in spite of the greatest vigilance some fires do occur.

Moose Jaw is forty miles west of Regina. It has a population of a thousand, including many railroad men, as there are R. R. shops there. There are some New Brunswickers there, who we were glad to see for the few minutes the train remained. They say they are not sorry they came west. Soon after leaving Moose Jaw, the

Alkali region is reached, and for many miles the land is, apparently of little value.

Calgary has grown much since we saw it last-six years ago. Then i was not much more than a group of "Shacks," while now it is a town of four thousand people, with every appearance of substantiality. There are several fine stone buildings and others, including two or three fine blocks, in course of erection. A new building for the Post Office and Customs is to be erected at once, at a cost of \$60. 000. The town is admirably located. surrounded by high land and almost encircled by the Bone and Elbone rivers. It is the centre of a fine ranching country, and is evidently destined to become a larger and more important place than it now is. The Rockies are in sight, and the view in the early morning, as the sun rises, is really very fine. A stranger might think to walk, for a morning constitutional, out to the mountains, they seem so near, but should he undertake it he would find it necessary to trudge about seventy miles. It is better and less wearisome to go by

Calgary is one of the places where band, the hat having sundry carefully systematic effort on the part of a few of the English speaking race. unfavourable for insistence on true ing by the number who are seen about might be settled at least once a quarter. were knit together, in friendship's have been joined by eighty-one Swiss

religion but with the morality of the to present it the whole truth, it is that some, perhaps a good deal, of the our churches have greatly improved was "loosed" Tennyson deeply me better to adapt the preaching to those ranching is done in the hotels and in this particular during the past few who are sensitive on these points "- bar-rooms. English money has bought | years. But there is still room for imare the weak pleas too often heard in and stocked much country hereabouts, provement. these days. If the servants of God and many of the young Englishmen are to wait till the world and worldly who are supposed to be in charge of church members are with them, and the ranches are not suspected of being the times are favourable, they will particularly concerned to make them never do much. Of course the self-sustaining, having the large bank world and unspiritual professors are accounts of fathers at home to draw against them, but it is these hostile upon. This is not saying that the for Christ. And it is by the truth- matter of fact, it does pay those who the whole truth, in the hearts and on give it the careful and business like the lips and in the lives of His faith- attention it needs, some of those who ful servants and people that God will are prospering steadily having begun with very little capital except an opportunity and purpose of diligence.

The Calgary and Edmunton, and the Calgary and Fort McLeod railroads start from here, the first running two hundred miles north, and the other one hundred miles south. The country at Edmunton, and between here and there, is said to be very desirable, and is attracting a good number of settlers. At Red Deer, half way between Calgary and Edmundton, Rev. Leonard Gaetz, well known in Fredericton and other parts of the Maritime Provinces, is located. During his ministry in London, Ont., about ten years ago, his health failed, and he had to give up preaching. He came to the west and located at Red Deer. He has, in a large degree, regained his lost health, has acquired a fine property, and is one of the substantial men of the country. His sons are settled about him, and he is quite a patriarch, not in years but in influence, in the midst of his family and the community, being held in respect for his christian character, his wise counsels and his patriotism. It was a pleasure to meet him after the lapse of fifteen years, and talk over by the fact that it is not a town created | the days when we were privileged to by the penetration of the country by co-operate in Christian work in New

Brunswick's "Celestial City." Several other N. B., people are here, among them John Livingstone, for many years a leading journalist in rolling prairie, partly wooded, and is St. John. Mr. L. is much broken; he has not been out of his house for three months, though now he is much second morning we were there (3rd improved, and hopes to be out soon. So far as we could learn the New Brunswicker's in this section are getting along very well, some of them remarkably well, and seem satisfied with the opportunities offered them here. Some of them, however, can scarcely conceal a longing for the old it. They, also, say that the snowfall home, with its quieter conditions and tender associations.

Their Mutual Relations.

We find the following in "The Free Baptist," and commend them to churches and pastors. Such suggestions, if acted upon, will help pastors and churches in their mutual relations and obligations, and make their united efforts increasingly effective and

THE PEOPLE OFE THE PASTOR

1. Confidence. The word pastor i empty and meaningless where the people have not confidence in him. The church can have no growth in grace and can make no progress in the community, if the people have not confi dence in him who ministers to them in spiritual things. Confidence is the medium of personal influence; it is the basis of all co-operation in religious

2. Co-operation. No matter how eloquently he may preach, nor how faithfully he may labor to build up the church, if the people do not respond to his appeals and work with him, he is as helpless as an infant. They should use their influence to help build up an audience for him, speak well of him as a man and as a preacher, to those who are not in the habit of attending church. They should attend all the public means of grace, the preaching services, prayer meeting, and Sunday-school. If all the members of the church would do this, how the churches would fill up on Sunday! and into what newness of life would many a dead prayer meeting spring! The people owe the pastor faithful co-operation in all the lines of church activity.

3. A competent support. No man earns his support more honestly and effectually than the gospel minister. He is in no sense of the word a charity; he renders value received for all that he gets, and yet there are very few pastors but are often embarrassed for the want of money, when their embarrassment might be relieved if even

THE PASTOR OWES THE PEOPLE

life. This does not simply mean that is the judgment of "men of light a he should regard his honest obliga- leading." No equal in the language tions; it means that he should always is the testimony of one;" "the noble keep his word with scrupulous fidelity. poem in the world" declares another No engagement should be neglected, Faultless in expression as all his wo and no promise should be left unful- but behind the skill and beauty of filled. His life should be so open and there's the depth, breadth, and tre transparent that the voice of all men ness of lasting and living though will rise up and say, "There is an Faith, Hope, God, are the groundwo honest man.' 2. He owes them the power of cheer

in all social intercourse. There are some people whose manner and countenance always remind us of gloom they are guideboards to the shades of despair. They fairly infect the atmosphere with the miasma of melancholy, and chill the nobler sentiments of all hearts. The preacher, above all men, cannot afford to be a pessimist. His life should be ever magnetized by the contagious power of cheer, and his heart ever warmed by the mellow light of hope. There should be gladness written in his face and flashing from his eye, as he meets the young in the social gathering, the middle aged in the midst of the business activities and cares of life, and those whose lives are weighed down with years as he meets them by their firesides. The pastor owes it to his people to bring cheer and sunshine and inspiration into their lives. 3. He owes to the people who listen

to him from Sunday to Sunday the best sermons he can preach. It is a very usual thing for public speakers to forget the rights of the listeners. They are so nervously absorbed in their own embarrassment that they forget the embarrassment under which the audience labors. Very often the people who have to listen have the hardest end of it. All public speakers, and especially preachers, should recognize the fact that the audience has rights which they are in duty bound to respect. They owe it to their audiences to present their thoughts in a pleasing and attractive manner. The people who support a preacher and take the trouble to go and listen to him every week have a right to expect that he will study wide enough and deep enough to be able to speak with authority, and not be under the necessity of mumbling over meaningless platitudes as do the scribes. He should never come before the people without having something to saydefinite and matured lesson to impart He will then be an instructor and an inspirer of his people. He that doeth these things will never fail.

Tennyson as a Religious Teacher.

The true poet is the seer of modern day's; the interpreter of the unseen and the re ealer of eternal realities. Wordsworth defined poetry as "the breath and finer spirit of all knowledge." He also gives the mission of the poet:-

'Blessings be on him and immortal praise.

Who gave us nobler loves and nobler The Poet who on earth hath made us

Of truth and pure delight by heaven-

ly lays!" Milton said a poet ought to be "a

composition and pattern of all the best and honourablest things." Browning described the poet as

doing the King's work all the dim day long." Tennyson set forth his ideal "early in his career:" 'The poet in a golden clime was born. With golden stars above;

Dower'd with the hate of hate, the scorn of scorn, The love of love.

He saw thro' life and death, thro' good and ill, He saw thro' his own soul.

The marvel of the everlasting will, An open scroll, Before him lay. . . . Thus truth was multiplied on truth,

the world Like one great garden show'd, upcurl'd,

Rare sunrise flow'd. And Freedom rear'd in that august evangelistic work than Ireland. sunrise

Her beautiful bold brow, When rites and forms before his burning eyes

Melted like snow."

Nurtured in a home of love and piety, their paltry salary were kept paid up he spoke of his mother, "as the beautifullest thing that God Almighty ever Nearly all our churches can improve | made." The excellency of the mother many men affect the broad brimmed in their methods of conducting the lives in the noble life just closed; and hat, of light colour, with a leather business matters of the church. By a in "nobler loves" among the millions

be out of harmony not only with the spiritual life, it will not be judicious town, it is not an unfair suspicion It is encouraging to note that many of ballowed tie, when the "silver cord" houses. Complaints long and loud

ed one of whom he said he was near perfection as a mortal man be." The print of that friendshi the tribute to endeared memory have in "In memoriam:" The great 1. An honest and consistent daily elegaic poem in the English langua of "the divinest art." "That God who ever lives and loves,

One God, one Law, one element, And one far-off divine event To which the whole creation move

Said Victor Hugo:-"Behind the dim unknown

Stands God within the shadow." Tennyson at the age of five in the

words discerned God. "I hear a voice that's speaking in t

Life-long all Nature was to him the voice of God. "The liquid azure blog of a crescent sea;"the Pleiads glittering "like a swarm of fire-flies tangled in silver braid;" "the little flower th clings to the turrets and the walls Myriads of rivulets hurrying thro't

The moan of doves in immemor

And murmuring of innumerable bees All had a voice to him, and wer the "autographs" of "the God

beauty and blessing.' His life work is a protest and con demnation of subtle pantheism, emp naturalism, and carnal materialism Entering life at a period strugglin with the fetters of ages of "form an conventionalities," he cast aside the barren husks and pierced to the he of things. He with prophetic visio beheld a truer hope, a wider faith. nobler righteousness.

Right well he said :-Our little systems have their day; They have their day and cease to be They are but broken lights of Thee, And Thou, O Lord, art more that they.

We have but faith: we cannot know; For knowledge is of things we see; And yet we trust it comes from Thee A beam in darkness; let it grow."

In the Christ of God he found the heart of all true life. 'Strong Son of God, immortal love,

The expression of "the creed of creeds "In loveliness of perfect deeds."

To our beleved Queen in the depth of her great bereavement he said; 'May all love,

His love, unseen but felt, o'er shadow Till God's love set thee at his side

"All love" that was the supreme light of his life as with Browning who

"God! Thou art love! I build my faith on that." To Tennyson life's purpose was a

with our Master who said, "Not my will, but thine be done." 'Our wills are ours-we know not how Our wills are ours to make them thine.'

That in reality of life, devotion, and firm trust.

"Tis only noble to be good." 'His strength was as the strength of

Because his heart was pure." His hope was in the "sinless land."

'Thou will not leave us in the dust: Thou madest man, he knows not why He thinks he was not made to die; And Thou hast made him; thou ar just."

"I shall know him when we meet, And we shall sit in endless feast, Enjoying each the other's good." T. H. S.

General Religious News

George C. Stebbins, one of Mr Moody's singers, has been sum moned to Ireland to assist Mr. And thro' the wreaths of floating dark | Moody and Major Whittle in their work. Mr. Moody says he has never seen a place better fitted for successful

The recent Statistical Quarterly Statement of the German Empire reports the latest religious data of the country. According to these Germany has 31,026,810 Protestant subjects; 17,674,921 Roman Catholics; 145,540 other Christians: 567,884 Jews; 562 adherents of other religions, and 12, 753 without any religious profession. The total population is 49,428,470.

German and Swiss book concerns