

TERMS NOTICES, &C

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Items of religious news from every quarter are always welcome.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately.

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Religious 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.

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.

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.

There was held in Baltimore quite recently a Convention of the Episcopal Church. If we judge from the business transacted by that Convention we are led to the conclusion that it was rather a peculiar body.

Rev. Dr. William Jones, of Arkansas, offered a resolution providing 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.

Something new and startling, something quite in contrast with the attitude taken by other Protestant bodies in such matters. One surprising thing is the mildness of the original resolution; and any body that would fable such a resolution shows itself to be out of harmony not only with the

religion but with the morality of the 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.

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.

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 sewing to do; others enter into their labours and reap the fruit of what has been sown.

Faithful Preaching.

The faithful preacher will sometimes, indeed often, arouse antagonism. It is not the business of the preacher to say simply such things as please his hearers.

Calgary is one of the places where many men affect the broad brimmed hat, of light colour, with a leather band, the hat having sundry carefully made dints; leather breeches and spurs complete the regulation dress of the rancher and his imitators.

to present it the whole truth, it is better to adapt the preaching to those who are sensitive on these points—are the weak pleas too often heard in these days. If the servants of God are to wait till the world and worldly church members are with them, and the times are favourable, they will never do much.

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 a 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.

Several other N. B. people are here, among them John Livingstone, for many years a leading journalist in St. John. Mr. L. is much broken; he has not been out of his house for three months, though now he is much improved, and hopes to be out soon.

Prairie fires have been quite frequent and extensive this year, and have in some places 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 were glad to see for the few minutes the train remained. They say they are not sorry they came west.

Calgary has grown much since we saw it last—six years ago. Then it was not much more than a group of 'Shacks,' while now it is a town of four thousand people, with every appearance of substantiality.

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It is encouraging to note that many of our churches have greatly improved in this particular during the past few years. But there is still room for improvement.

that some, perhaps a good deal, of the ranching is done in the hotels and bar-rooms. English money has bought and stocked much country hereabouts, and many of the young Englishmen who are supposed to be in charge of the ranches are not suspected of being particularly concerned to make them self-sustaining, having the large bank accounts of fathers at home to draw upon.

The Calgary and Edmonton, 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 Edmonton, and between here and there, is said to be very desirable, and is attracting a good number of settlers.

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 a blessing.

Their Mutual Relations.

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THE PEOPLE OWE THE PASTOR

1. Confidence. The word pastor is 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 confidence in him who ministers to them in spiritual things.

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.

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 their paltry salary were kept paid up promptly.

Nearly all our churches can improve in their methods of conducting the business matters of the church. By a systematic effort on the part of a few business minds, nearly every church could soon be brought to where the financial claims against the church might be settled at least once a quarter.

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THE PASTOR OWES THE PEOPLE

1. An honest and consistent daily life. This does not simply mean that he should regard his honest obligations; it means that he should always keep his word with scrupulous fidelity. No engagement should be neglected, and no promise should be left unfulfilled.

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.

3. He owes to the people who listen to him from Sunday to Sunday the best sermons he can preach. It is a very useful 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.

Tennyson as a Religious Teacher.

The true poet is the seer of modern days; the interpreter of the unseen and the realer of eternal realities. Wordsworth defined poetry as 'the breath and finer spirit of all knowledge.'

Who gave us nobler loves and nobler cares, The Poet who on earth hath made us heirs Of truth and pure delight by heavenly lays!

Milton said a poet ought to be 'a composition and pattern of all the best and honourable things.'

The poet in a golden clime was born, With golden stars above; Dower'd with the hate of hate, the scorn of scorn,

Thus truth was multiplied on truth, the world Like one great garden show'd, And thro' the wreaths of floating dark upcurl'd,

Rare sunrise flow'd, And Freedom rear'd in that august sunrise Her beautiful bold brow, When rites and forms before his burning eyes Melted like snow."

Nurtured in a home of love and piety, he spoke of his mother, "as the beautifullest thing that God Almighty ever made." The excellency of the mother lives in the noble life just closed; and in "nobler loves" among the millions of the English speaking race.

Another made a deep and abiding impress upon him, his college friend Arthur Henry Hallam. Their hearts were knit together, in friendship's hallowed tie, when the "silver cord"

was "loosed" Tennyson deeply mourned one of whom he said he was "near perfection as a mortal man can be." The print of that friendship the tribute to endeared memory have in "In memoriam." The greatest elegiac poem in the English language is the judgment of "men of light and leading." No equal in the language is the testimony of one; "the noblest poem in the world" declares another. Faultless in expression as all his work, but behind the skill and beauty of there's the depth, breadth, and truthness of lasting and living thought. Faith, Hope, God, are the groundwork 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 moves"

Life-long all Nature was to him the voice of God. "The liquid azure bloom of a crescent sea; the Pleiads glittering like a swarm of fire-fires tangled in silver braid;" "the little flower that clings to the turrets and the walls"

All had a voice to him, and was the "autographs" of, "the God of beauty and blessing."

His life work is a protest and condemnation of subtle pantheism, empty naturalism, and carnal materialism. Entering life at a period struggling with the fetters of ages of "form and conventionalities," he cast aside the barren husks and pierced to the heart of things.

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 than 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 beloved Queen in the depths of her great bereavement he said: "May all love, His love, unseen but felt, o'er shadow thee, Till God's love set thee at his side again!"

"All love" that was the supreme light of his life as with Browning who said: "God! Thou art love! I build my faith on that."

To Tennyson life's purpose was set 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.

"His strength was as the strength of ten, Because his heart was pure."

"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 summoned to Ireland to assist Mr. Moody and Major Whittle in their work. Mr. Moody says he has never seen a place better fitted for successful evangelistic work than Ireland.

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 are combining to combat the spread of immoral literature. Nearly all the Leipzig establishments have formed a union to this effect, and recently they have been joined by eighty-one Swiss houses. Complaints long and loud