

TERMS NOTICES.

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Terms \$1.50 a year, in advance. If not paid in advance the price is \$2.00 a year.

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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 sometimes 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, April, 19, 1893.

—THE CHRISTIAN RELIGION stands all tests. The more it is put in contrast with other religious systems the more its beauty, purity and power are seen.

—"Praying is more than saying prayers. The heart must be right before God—humble, trustful, expectant, else all forms of prayer, however beautiful, are in vain.

—THE MAN takes great risks, who speaks out his convictions in Russia. A pastor in one of the towns has been sent to Siberia for having denounced the liquor traffic as a worse evil than cholera. The traffic yields an immense revenue to the Russian government, hence the punishment of the man who dared to tell the truth about it.

—DR. McLAREN of Manchester, England, is one of the best preachers living. In a recent sermon he uttered this sound truth,—"If a church begins to lose its care for and its power of drawing the outcasts and the sinners, it has begun to lose its hold of Christ and it will not last long, and the sooner it dies the better, and there will be few mourners at its funeral.

—A LETTER from Mrs. Boyer to her mother says that her children sailed from Calcutta March 8th, in care of Dr. N. Phillips. The parting with her little girls must have been a most trying experience for Sister Boyer. Her love for and devotion to the work to which God has called her keeps her in India, while she sends her little ones home. She should have the prayers of all who know and love her and the work she is doing. For the safety of the children on the long journey many prayers will, also, be offered.

—HERE is a HINT for smoking Christians. A gentleman in Syracuse, member of a church, had been in the habit for a long time of smoking four cigars daily. He came to know that for the price of a cigar he could buy a small testament. He at once stopped smoking, and applied the cigar money to the purchase of Testaments, giving away four every day. He has practised the habit ever since, and enjoys it much more than he did the smoking. The Testaments have been blessed to those into whose hands they have fallen, and conversions and other good things have followed. Stop smoking, and give the money to the Lord's cause.

—REFERRING to a recent case of embezzlement by a minister of the Gospel the "Christian Advocate" says some strong—but not too strong, words: Ministerial scoundrels should be punished to the full extent of the law. They either stole the livery of heaven, to begin with, to serve the devil in; or, if ever honest, they have become traitors to their Master, and He calls them "wolves in sheep's clothing."

The sympathy sometimes shown by Church courts for ministers who, when clearly guilty of such villainies, weep and profess penitence, is mauling and disgraceful. For deeds of sudden impulse, unless so vilely criminal as to show thorough depravity, on repentance, consideration may wisely be shown, and reproofs or suspension meet the demands of the case. But

for gross immorality immediate expulsion is the only fit course to take with adult members, and especially with ministers. If there be real repentance, the guilty know that this should be done. For them to complain demonstrates beyond question the wisdom of the course. If there be true repentance, after a suitable period they can be received again into the communion of the Church. Anything less than this is a betrayal of the gospel and of the church, and a reinforcement of every evil influence in the land.

—THE THIRTIETH INTERNATIONAL CONVENTION of the Young Men's Christian Associations of North America will be held in Indianapolis, Ind., May 10-14, 1893. Nearly a quarter of a century has elapsed since the Convention met in Indianapolis in 1870. This period has witnessed a remarkable growth in the work for young men. The blessing of God during all these years is cause for devout praise and thanksgiving, and the Associations are earnestly invited to send delegates to this meeting in May that shall attend with the sincere desire to consult together as to how the work may be made still more useful, and to seek the continuation of the Divine favor and guidance.

—DR. CUYLER made these needed and pointed remarks recently: One great need of the times is for the rich people to understand their duties; otherwise wealth may be a snare and a curse. Another need is for strong churches to discharge their obligations, (that is the word) to the weak and the struggling. After preaching in a certain church in New York I shook hands with over one hundred millions of money in ten minutes after the service! That might mean one hundred missionaries supported and endless other blessings scattered abroad. The greatest need of all, is more personal consecration on the part of every one of us to self-denying service for our crucified Master. "Inasmuch as ye do it to the least and weakest, ye do it unto Me." That is our Master's watchword and call to duty. Power means debt—a debt we owe to the poor, the feeble, the guilty, and the perishing. God help us all to pay the debt!

—A MINISTER who was witness in a case before a court had administered to him the usual oath,—"You do solemnly swear that, in the case now pending, you will tell the truth, the whole truth, and nothing but the truth. So help you, God."

He happened to know some things about the case which neither side of the case wanted told in court. The witness, however, intended to tell all he knew. The lawyers began to object to his making certain statements, saying they did not wish to hear anything except what they asked him about. He appealed to the judge, and the judge said he should not tell anything to which the lawyer objected. The minister replied,—"Your honor, didn't you make me swear I'd tell the truth, the whole truth, and nothing but the truth, so help me God? You made me swear it, and I'll tell it."

"And with that he jumped to his feet, and turning to the jury, commenced to rattle it off to them; and despite all the efforts of two lawyers to stop him, he told it all; and then, turning to the judge, he said: "Now, your honor, I've told it. Now put me to jail if you like. But hereafter, if you don't want me to tell the whole truth, don't you make me swear that I will."

Judges and lawyers were a good deal amazed; but the honest man wasn't sent to jail. And the judge, after the court adjourned, said to a friend: "That man taught me a lesson to-day that I had not learned in all my forty years experience on the bench; and now I very seriously question if it is right to swear men that they will tell the whole truth, and then allow lawyers to prevent them from telling it."

Who that has sat in a Court room and watched the lawyers in their attempts to prevent witnesses telling the simple truth, and endeavouring to confuse and break down honest men, and too often succeeding, has not felt that there ought to be some way of protecting witnesses, and giving them a chance to tell exactly what they know, and the whole of it.

POLITICAL.—An election in Van-drevil, Que., last Wednesday, resulted in the return of the Liberal candidate, Mr. Harwood.

A convention of the Liberal party is to be held in Ottawa on the 20th June. There is a rumour that the N. S. Legislature will be dissolved and a general election held soon after the close of the present session.

Sir Oliver Mowatt has announced that there will be no election in Ontario before 1894.

The Silent Sermon.

It has been truly said that a holy life is a continual sermon. Though it be silent and undemonstrative, yet it speaks with a force that cannot be unheeded even by the most careless—a power and effect which pulpit oratory can never attain, however eloquent it may be. Men may in the pulpit extol the name of Jesus in words of eloquence and elegance, and the listeners be quite indifferent; but let the humblest disciple of Christ manifest true holiness in his daily walk and conversation, let him be meek and lowly, patient in the midst of trials and difficulties, bold and fearless to do right in the face of danger, trusting and confident even in the darkest hour, unselfish and ready to help according to his abilities, doing good even to those who despitefully use him—such a one wields an influence for Christ which the world cannot gainsay. Such a life is a power for good greater than the wisdom and eloquence of the world. Best of all sermons is the silent sermon of a holy life. Other sermons are necessary, they are of the divine order, but they are weak and worthless unless there is also the holy life.

Give them Something to Do.

Following the article of last week about young Christians and the treatment they should receive, these suggestions—reproduced from the "Tele-scope"—about giving them something to do are timely.

Healthy labor invigorates. Idleness rusts out and destroys. This is true in the physical and mechanical world. It is none the less true in a religious life. The youth, to grow and develop a strong constitution, must exercise in the open air. The exercise must be such as to interest and inspire. If it is only dull drudgery, the toil will blanch his cheek and rob his eyes of their luster.

So the young Christian, if he would grow in grace, advance each day in the divine life, and become strong, must have daily proper exercise in religion. The best way to be religious in the true sense is to work at it. Idleness religiously is truly the devil's workshop. Young Christians who after their conversion cease working for the Lord are sure to backslide.

Nor must their religious work be a mere drudgery. It must be a work into which they can throw the enthusiasm of their young religious life. Religious service rendered for fear of going to hell if it is withheld, or prompted through fear of some one finding fault, is only religious drudgery. It develops no additional soul-strength. It wears out and weakens instead of building up and strengthening religious muscle.

In order that the new converts may continue faithful and be useful in the church and to the world, they must be given something to do. Here, then, is something special for their pastors to see to right now. These young converts must be shown how and where to work for the Lord. Each one must have special directions. If they do not receive this, many of them will sicken and die religiously.

Right here, then, is where the live pastor will manifest his skill and his fidelity to his mission. He will get around among the young converts, visit them in their homes, draw them to the prayer-meeting and to the preaching of the word, and enlist them to help him look after all the interests of the church. For the young he will hold special young people's meetings. If, as yet, no young people's society has been organized in his charge, he will not rest until one is organized at each appointment. These societies, properly conducted, are wonderful agencies for enlisting the enthusiasm and drawing out the energies of children and young people in the work of the Lord, and the live pastor will not rest until his young converts are sharing the benefits of this wonderful, God-ordained helper. It is proving to be a marvel of an agency in the hands of the Lord for enlisting and saving the young people of to-day.

How important, then, that pastors who have had good revivals bestir themselves just now in looking after their young converts, and setting them to work. It is of little use to gather in a harvest unless we properly preserve it after it is gathered. Pastors who look after their young converts will save themselves the mortification of having to report at the end of the year a great falling off of the number gathered in at their revivals. If it is of vast importance (and it is) to secure the conversion of a soul, it is of equally great importance to help that soul to continue faithful.

QUITE RIGHT.—In a lecture in Toronto, last week Principal Grant said the government should legislate more in favor of the mining and agricultural classes and less in favor of cities.

High Church Assumptions.

Archdeacon Farrar is one of the most distinguished men in the Church of England. As a preacher he has few peers; as a writer he is known everywhere. When he speaks or writes of things and tendencies in the Church he is dealing with that of which he has intimate personal knowledge. In the last issue of the "Review of the Churches," of which he has been one of the editors, he utters ringing condemnation of the high-church assumptions.

He says that he has never understood the prayer that "we may have grace to lay to heart the great danger we are in from our unhappy divisions" in the sense which limits it to the members of the Anglican communion; or which thinks that our sincerity in offering the prayer is best illustrated by the contemptuous arrogance which incessantly though vainly attempts to "unchurch" our brethren who belong to the great Nonconformist bodies. He has more than once protested against this unlovely and unchristian exclusiveness, and not unsuccessfully. Every sincere Christian—every one who visibly shows the grace of Christ in his life and conduct, and brings forth the fruits of the Spirit—is a member of the one true church, whether he belongs or not to our fold. No amount of supercilious assertion can "unchurch" any who love the Lord Jesus Christ in sincerity and truth; and such self-assertion only disgraces those who indulge in it, without harming in the smallest degree the faithful ones whom Christ owns, and who bear his name on their foreheads. It is perhaps too much to hope that those who think it becoming to adopt this tone may yet learn that in so doing they degrade the Church of England, instead of ennobling her by the true spirit of catholicity; but in another world they may perhaps learn with a sense of shame

"That all their earthly creed is not correct, That God is not the leader of a sect."

And that those whom they would fain shut out of the communion of the Church of Christ were far nearer to him than themselves. The meek, the just, the pious, the devout, are very members incorporate, no less than we, of that mystical body of Christ which is "the blessed company of all faithful people."

By a sort of vaunting convention, which has already deceived the ignorant, no one is supposed to do any work but Ritualists. The work of others, though it may be ten times wider and sounder, is ignored, and every merit they possess is either derided or passed over in a conspiracy of silence. The whole cause of the Reformation is going by default; and if the alienated laity, who have been driven into indifference by the Romish innovations and Romish doctrines forced upon them without any voice of theirs in the matter, do not awake in time and assert their rights as sharers in the common and sole priesthood of all Christians, they will awake too late, to find themselves nominal members of a Church which has become widely Popish in all but name—a Church in which catholicity is every day being made more and more synonymous with stark Romanism, and in which the once honored name of Protestant is overwhelmed with calumny and insult.

Voices and Echoes

The more a man looks like a preacher the less good he does the Lord on a street car platform with a cigar in his mouth.—*Ran's Horn.*

Looking like a preacher is not nearly so important as acting like one. Conduct, not clothes, is the chief thing.

Both houses of the Washington State Legislature have passed a bill making it unlawful in this State to manufacture, buy, sell, or give away, or have in one's possession cigarettes or cigarette papers.—*Despatch.*

Probably many of the men who supported this measure would refuse to enact a like prohibition of the liquor traffic. Necessary as it, doubtless, is to make laws to check the evils of the cigarette habit, it is as much more necessary to delegatize the rum trade as the rum trade is greater curse than cigarette making and selling.

A distinguished French writer on being chided for having slept during the discussion of an article on which his opinion was desired, replied: "Sleep is an opinion."—*The Standard.*

What about the people who sleep in church? It does not always indicate lack of interest in the sermon. Quite as often, we think, it is attributable to imperfect ventilation of the church.

What a lamentable sight to behold a feeble minded preacher squinting rose water over an aesthetic congregation with a little modern sermonette.—*Zion's Watchman.*

Such men need a touch of Paul's experience.—"Necessity is laid upon me; Yea, woe is unto me if I preach not the Gospel."

If people dressed according to their convictions and avowed their opinions, it would revolutionize society.—*Charles Dudley Warner.*

And he is about right. Men and women do not quite realize how great slaves they are to fashion and often the most senseless and hurtful fashion. Nor are they half as brave to express their honest opinions as they think they are. Most of us might be improved in these respects.

Pope Pius IX. once said: "Public schools open to all children for the education of the young should be under the control of the Roman church, and should not be subject to civil power, nor made to conform to the opinions of the ages."—*The Standard.*

Pius IX is dead, but what he said the Roman church still believes—and practices, so far as it is able. And it succeeds in more places than is generally believed.

The devil is not trying very hard to get the man who is mean enough to say insulting things in an anonymous letter.—*Exchange.*

The reason given for the devil's not trying to get such men is that he has them already.

In a Holy Ghost Church, therefore, no part of the service will possess more charm than the reading of the Word. It will be no hurried exercise, chiefly useful as affording time for the choir to arrange the music books for the next anthem. In the Holy Ghost Church every member will bring his Bible. Indeed, the idea of not bringing the Book will no more enter the worshipper's head than coming to the sanctuary without his boots or hat.—*Rev. Arch. Brown.*

These are needed words. The absence of the Bible in public worship is a regrettable fact. In most congregations only a few persons have Bibles, and in some not one would be seen.

On our first charge there was a man of eminent devotion, and singular fidelity, who was known as Father Hancock. One Sabbath evening he had occasion to be absent, and engaged Father Hancock to supply our place. In going from his home to the sanctuary he had to cross the railroad track, and fell, cracking one or two of his ribs. But he went on and preached, and after meeting called at the physician's, was bled, and went home none the worse. He was a strong believer in Mr Wesley who said, "Break a limb rather than disappoint a congregation."—*Phil. Standard.*

A good example to those preachers who are not careful to keep their appointments—who allow a trifling storm, a heavy road, a slight cold, a headache, or like small thing to excuse them from keeping faith with the people whom they have engaged to meet. The preacher who does not go to his appointments cannot long command the fullest confidence of his people.

Sabbath School Work.

BY REV. W. CREELMAN.

PART III.

We are told that "the Good Shepherd goeth before his sheep and they follow him, for they know his voice." The S. S. teacher learns that it is his duty to guide his pupils in the most gentle manner. He is on no occasion to assume the position of driver. No soul can be forced into, or even towards heaven. The pupils learn from his conduct, his example, his conversation much more readily than from his precepts, however skillfully imparted. David says, "Come ye children, hearken unto me and I will teach you the fear of the Lord;" and the fear of the Lord is the beginning of wisdom. The word is the pleasing, soothing, gospel Come—not the harsh, hard imperative Go.

S. S. work is a leading out of the young mind, step by step, in the onward march of a new and better life—for something that is more satisfying than he has yet had, something to feed and nourish the cravings of the young soul after a knowledge of divine things, of which, at this stage, he has but attained a limited acquaintance.

The material whence he draws his lessons are copious and exhaustive. The Scriptures of the Old and New Testaments are full of interest, and can be made charmingly fascinating to even the youngest in the classes. What child has not drunk in, with delight, the story of Abraham's faith, and wept with sorrow or joy at the various incidents in the life of Joseph; and, in fact, all the old stories of Moses, Joshua, Samson and David have their own peculiar interest and have yielded stores of delight. Each story may be made the stepping stone of a still further advancement in the knowledge of Jesus, knowledge of his glorious work of seeking, saving and redeeming men. A lesson given in a S. S. without presenting Jesus from the text, in some phase of his media-

torial office as Redeemer, is, to some extent, so much time wasted.

Too many undertake the intellectual capacity of children, and are apt to think that to present truth in this style to tender minds is a premature work, and deem it wise to delay until they have come to more mature years, when as a result of careful training they will give their hearts to God, join the church, and all will be well. "Now is the accepted time" applies to the young, as well as to the old, and the teacher who does not aim most earnestly to bring the members of his class to Christ, has not performed his duty to them. In fact the chief object in our S. S. work is the grand effort put forth in striving to have the image of Christ so firmly and legibly stamped on the life and character of the child, that in youth, in manhood, even to old age, it shall spiritualize and harmonize all his thoughts, words and actions, in accordance to the sanctifying and governing influences of the Holy Spirit, and until we strive to this attainment, our S. S. standard is not what it ought to be.

Jesus says: "I am the Good Shepherd and am known of mine." There is a mutual understanding. This teaches a condescending kindness and affability on the part of the teacher. He should study to have a close acquaintance with his pupils—with their characteristics and modes of thought. This is only attainable by a personal study of each individual pupil. Such a knowledge will enable him to govern himself to advantage in guiding them, as the circumstances of each case presents itself to his experience. No two minds are of the same mental power or are found running in exactly the same channel, and as a necessary consequence each will need a training and discipline adapted to its requirements. He must gain their confidence, and show by his treatment that he loves them and desires their good, and that is not merely in the S. S. School that he is acquainted with them, but he is happy to meet and recognize them whenever and wherever an opportunity presents itself. He may thus have a powerful influence for good on the minds of his pupils far—very far beyond the limits of actual S. S. work, an influence that will tell with a mighty effect. And the teacher who is fully alive to his duty will allow no opportunity to escape without profit to his scholars. A word spoken, ever so simply but in kindness, a loving look of sympathy or affection, or a friendly salutation from a teacher to his pupil as he passes along, may be the turning point in a boy's life that may influence and govern for good his whole future history. Examples of this kind are too well known to require repeating here.

"And am known of mine." This teaches caution on the part of the teacher, that no inconsistency should exist between his precepts and example. Children are close observers of habits and conduct, and, as a general thing, are a grain sharper in weighing motives than they get credit for. They readily detect any excellency, or any deficiency in their teacher, and accordingly as their approval of his mode of teaching, or their objection, so will their respect and confidence be.

It is desirable that the scholar should know his teacher as a person in whom he has every confidence as a leader and guide—one on whom he can lean for help, and to whom he can go in time of trouble, doubt or difficulty for advice, comfort or instruction. To see in him, it may be, some resemblance of the Great Teacher in his mode of instruction, and to discern in the whole tenor of his conduct such traits as becometh the gospel of Christ. He should appear to his class as a person full of wisdom, having his mind filled with scriptural knowledge, and able to draw from its treasury things both new and old.

Mission News and Notes.

Every Sunday morning sixty per cent. of the population of the Hawaiian Islands are in the pews of Protestant churches. Eighty-three per cent. of the population of the Fiji Islands are communicant members of the Protestant churches.

One hundred years ago the converts in heathen lands did not exceed 300. Now there are more than 1,000,000 communicants and about 4,000,000 adherents making a grand total of 5,000,000 in all.

Gen. Booth carries on his missions at comparatively small cost. The officers who work among the Zulus get sixty cents per week as salary, besides corn-meal for breakfast, rice for dinner, with an occasional bucket of molasses thrown in. The latter costs twelve cents at the sugar-mill.

Advisers from Armenia state that Christians in that country are being subjected to gross ill treatment by the