

## TERMS, NOTICES, &amp;c.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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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.

## Have You?

We assume that you read the "Ten Hundred and Eighty-Six" note in last week's paper.

Were you one of those concerned in that call?

If so, have you forwarded the payment asked for?

Some have. If you are one of them we thank you.

If you have not done so, we have to ask you to do so at once.

This call is urgent, and requires prompt attention.

## Religious Intelligencer.

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

WEDNESDAY, March, 29, 1893.

—A WORLD'S TEMPERANCE CONGRESS is to be held in Chicago June 5-12. It will be a notable gathering.

—It is said that one of the first questions President Cleveland asks about an applicant for office is, "Does he drink?" Let us hope this is true.

—DR. CUYLER speaks to the readers of the INTELLIGENCER this week some earnest thoughts appropriate to this time when so many are thinking of the resurrection of Christ.

—THE ESTEEM in which the late Phillips Brooks was held is shown by the fact that nearly \$100,000 have already been contributed to the fund to erect a memorial of him in Boston, and contributions continue to come in. They are from people of all denominations.

—IN THE ALLOTMENT of space to the religious denominations at the World's Fair, each Protestant denomination has been given four hundred square feet, while the Roman Catholics have been given twenty thousand feet. Like inequality in all things in the treatment of Protestants and Catholics is constantly occurring in the United States, in Canada, and everywhere else.

—MEN WHO HAVE large business interests are generally supposed to have little or no time for purely religious duties. Church members who are busy men often plead their many cares as an excuse for non-attendance at prayer-meetings and for neglect of devotional duties generally. To all such it is proper to suggest that the two most devotional men mentioned in the Old Testament—David and Daniel—were constantly engaged in the business and cares of the world.

—HOW MANY have to mourn the failure to use opportunities for doing good. Dr. Cuyler says—"The sceptre I am most afraid of at the last is the sceptre of lost opportunities. The keenest regrets that I feel to-day are born of neglected duties—of neglect to do all that I might have done for the sick, the sad, the suffering and the sinning, above all for the immortal souls that are now beyond my reach."

If one so constantly busy in his Master's service has such feelings, how much more deeply must a great host of people regret their neglects.

—ALL THE REPORTS agree that at the recent inauguration of President Cleveland there was more drunkenness than was ever before seen on such an occasion, or at any public celebration

in any city in the country. It is said that "ambulances were obliged to travel through the streets of the capital, picking up the fallen, who lay in gutters and in other uncomfortable and dangerous places."

Perhaps this disgusting exhibition suggested to the President the resolve, referred to in another note, that he would not appoint drinkers to any office.

—A STRANGE THING is reported as having occurred in the Metropolitan Tabernacle (Spurgeon's) a few days ago. A female member of the church was thought to be dying. She sent a request to the church that special prayers be offered for her. The request was of course, complied with. Then Dr. Pierson, the acting pastor, suggested that we send her our Christian love, together with a request that when she shall meet and see our beloved pastor, C. H. Spurgeon, she communicate with him (as she no doubt will be able to do) the loving greetings of the Church. The congregation expressed approval of the suggestion by rising. One of the deacons was delegated to convey the message to the dying woman.

We think this is scarcely Baptist. (Baptist) accounts for the incidents by saying that Dr. Pierson "has a vivid imagination and his enthusiasm is sometimes exceedingly great. This seems to have been an occasion when his poetic fancy and his religious enthusiasm were both drawing in the same direction, and took him off his feet."

—WHEN A CHURCH MEMBER is guilty of dishonesty or other sin, or when a minister goes wrong many are ready to say hard things of all church members and all ministers, that they are all untrustworthy, etc. etc. Now, we do not think the condemnation of the wrong-doers is more severe than it should be. The Church of Christ is not disposed to condone the guilt of unworthy members or leaders, and does not find fault with the world for dealing severely with them. But it is greatly unfair to condemn all for the sins of the few. Dr. McArthur says—

That bad men should seek membership in the church of Christ and entrance into the Christian ministry is not surprising. They pay in this way indirectly a compliment to the church and the ministry; they thus practically affirm that the church is vastly better than the world, and that membership therein is a great advantage in social life and in business relations. Men do not counterfeit lead; they counterfeit gold and national currency. They thus compliment the gold and the paper recognized as valuable. That bad men in some small proportion will always seek membership in the church is to be expected. There was a Judas among the twelve. The proportion of bad men to the number of genuine disciples now in the church is certainly smaller than it was in the days of Christ and especially among the chosen twelve. Probably no one would now affirm that one in twelve of the members of our churches is a Judas. But church officers must exercise even greater care as to the men they receive into their ranks; but after all due care has been exercised a certain proportion of evil men and women will still be found in the churches. Omniscience is not an attribute of the pastor or the diaconate. The good and bad men will remain together in some proportions until the final day. It is the special function of the Lord Jesus to retain the one and to cast out the other. Churches ought not unduly to blame themselves, nor ought the world unduly to blame the churches, because now and then there is a wolf among the sheep, a Judas among the disciples.

## Funeral Sermons.

What preacher has not, sometime, been perplexed when called upon to preach a funeral sermon? If all the people who die were good the matter would be much simplified. But those who are not very good die, as well as the good. They must be buried. There must be a funeral service, and often a sermon or other address. If the preacher knows nothing of the deceased his difficulty is lessened. He may preach a sermon of a general character omitting all reference to the deceased, giving sound counsels to all and presenting the consolations of the gospel as adapted to all classes of people, in all circumstances.

But in the majority of cases the minister has knowledge of the deceased. He was, perhaps, neglectful of God's house, treated religious things with contempt, was profane, or was given to drinking or other evil habits. Or, while observant somewhat, of religious forms, he may have been sharp in trade, not always truthful, selfish, unpleasant and overbearing in his

home relations, or any other of a score of things equally unchristian. Just what to do or say on such occasions puzzles many a minister.

Some have adopted the rule of never saying anything, no matter what manner of person the deceased may have been. There is a degree of safety in this plan, but if strictly followed it precludes the preacher often from saying what he would like to and ought to say. It shuts him off from emphasizing the lessons of a good life or the warnings of a misdirected life.

Once we held the opinion that it would be better, all things considered, to do away with preaching funeral sermons. But we have come to believe that funerals furnish opportunities to preach the Gospel to many who are not reached at any other time, for only on funeral occasions do they attend where there is religious service. Our opinion has changed, also, as to the rule of making no reference to the dead. We do not mean that eulogies, on the one hand, or condemnation on the other, of the dead, are desirable, or even proper. They are not. But it is proper, and a duty of the preacher of the Gospel—difficult in some cases, to be sure, but a duty nevertheless—to make such use of the providences of God, as a sound Christian judgment suggests, to illustrate and emphasize the truth revealed in the word of inspiration for the government of human life and the salvation of men. Funeral services, rightly conducted, may be, and often are, the means of great blessing to those who come within the influence of the solemnities of the occasion, and hear the voice of God, which speaks both from the coffin and the pulpit.

Of the so-called gift for funeral sermons, which some preachers are regarded as having, and which simply means that they can be relied on to eulogize the dead and flatter the family pride of the mourners, Dr. Buckley, in the "Christian Advocate" truly says, "it is no gift at all. The minister who does it contradicts the words of Jesus and the doctrines which he himself preaches. He who, standing in the pulpit on the Sabbath, declares that those who live in sin cannot be saved, and when brought face to face with mourners who bewail the death of a friend, and deplore still more the life he lived, speaks as though the deceased had certainly ascended to glory, is a betrayer of the truth. On the other hand, those who to avoid this, are blunt and severe, or make any remark of the deceased which they would not dare to make to him if he were living, are not of the spirit of the Gospel."

An instance is related showing how, in an exceedingly sad case, the minister was tenderly and effectively faithful. A young man, of many attractive qualities, naturally, but who had chosen and gone far in the path of vice, died. He was popular, and at his death many people said "Poor fellow, he was his own worst enemy." A great concourse of people attended the funeral. The minister spoke of the shadow which death throws over every home; of the fact that religion, too often neglected, appears in the foreground in the midst of such shadows, and speaks of life and death and the future; of God, always the same; and of Christ, the only Saviour, who triumphed over death and the grave, and gives victory to those who are His. Speaking of the deceased, he said,—"He must have been an attractive young man. Long has it been since at such an hour of the day so large a number of persons have assembled at the funeral of so young a man. You knew him; you have felt the touch of his hand; you have seen the sparkle of his eyes; you will see them no more. He lies here helpless; his life is ended. What question shall we ask? How many of you tried to help him to a noble life? How many of you pointed him to the right path? How many of you can say to-day, with your hand upon your heart and your eyes upturned to God, 'My example, words, and spirit when in his presence were always favourable to his highest welfare?' I see before me hundreds of young men that associated with him. How much did you do to help this boy that grew up with you into paths of virtue, temperance, and piety? I see here scores of older men who met him frequently. How much did you do to make of him a useful citizen, a good and true man, to direct his brilliant talents into paths of usefulness?"

The effect was marked. All were made thoughtful, and were brought face to face with their responsibilities.

As has been our custom for some years past, we will have a *cheap sale* of Kid Gloves the Saturday before Easter Sunday.

JOHN J. WEDDALL.

## An Easter for the Soul.

BY THEODORE L. CUYLER, D. D.

Among all the bright Sabbaths of the round year, the brightest is that which commemorates the most thrilling fact in the history of the human race—Christ's triumph over the power of death and the grave. Easter bells ring from church towers; Easter flowers make the house of God fragrant; and Easter hymns are pitched to the most jubilant key. All this is very beautiful and inspiring; and there are multitudes of people who profess and call themselves Christians who need something more than flowers or songs or Easter sermons. Their daily lives are not very joyous or vigorous; it is a gasping for breath rather than a growth in grace. There is not much bloom or fragrance in their religion. Their spiritual pulse is low; their spiritual joys are about as few and scanty as sunshiny days in Alaska. The most that they can honestly say for themselves is: "Well, I think that I was converted some time ago, and I am a member of the Church, and I hope that I am a Christian." They are like the conies, "a feeble folk"—with little muscle in their faith, little ring in their devotion, and little power in their influence on those around them. What these people need to have is a genuine Easter for their souls.

The Easter message to them is: "If ye be risen with Christ, seek those things which are above, where Christ is. Set your mind on things above, and not on things of the earth." We seldom get better things than we seek for, and you, my good friends, may be grubbing away—like Bunyan's man with his muck-rake—among the straws and rubbish, while there is a crown in the air above you. What you need is first to look higher, and then strive to live higher. Set your mind on something better than merely getting on in the world, and aim at getting up, which is infinitely more important. Adding dollar to dollar in your income or adding room to room in your dwelling, or round to round in the ladder of social promotion, is not the true mark of the prize for a Christian. There is a loftier realm of spiritual life—of which the risen Christ is the centre—that you should strive to rise into. This need not make you a visionary or a sentimentalist, or any less a practical, every-day Christian. You may make these every-day duties in your business, in your shop or study, in your home or elsewhere, the stages in your climb upward toward Jesus Christ. Dr. MacLaren has wisely said that "no man is so well able to perform the smallest duties here, or to bear the passing trouble of this world of illusion and change, as he to whom everything on earth is dwarfed by the eternity beyond as a hut is dwarfed beside a palace—and is great because it is like a little window a foot square through which infinite depths of sky with all their stars shine in upon him." So you may make your everyday duties—even the simplest and the plainest—to be the rounds in that ladder by which you attain to "the things above."

In order to attain this higher and stronger and sweeter and really happier life, you must honestly desire to possess it. Sick and tired of being what you are, you must yearn for something better; and this must voice itself in prayer. Probably you have done but little praying—especially in secret, and what you have done has been from the throat and not from the heart. If you want to be lifted into the warm, pure atmosphere of fellowship with Christ you must use the wings of fervent prayer. Lay hold of the promises of divine strength. There is a prodigious lift in the prayer of faith. When I once kneeled beside Spurgeon at his family altar and heard him pour forth a most wonderful prayer I discovered one of the secrets of his power. He was laying hold of God with what the old Scotch doorkeeper called "close groups." Then, my friend seek those things that are above, strive in fervent prayer after them; and you may be sure that the risen Christ will manifest himself to you as he did to his disciples in the evening of that Easter Sabbath in Jerusalem.

As you look searchingly into your own heart, you will probably find that a great many besetting sins have found house-room there. A cleaning and clearing out is necessary if you would have the Master dwell there. You must make a fresh surrender of your heart to that loving Lord, and that will amount to a *reconversion*. Peter got such a reconversion, and what a different man it made of him! No more bragging and cowardly skulking now! Peter, after his baptism in the Holy Spirit at Pentecost, was as superior to the Peter in Pilate's courtyard as an athlete is to a sickly child. He had indeed risen into Christ—into a close and vital and victorious union with his Lord. It was a prodigious lift that

hoisted the sleeper in Gethsemane and the coward of Pilate's court up into the heroic thunderer whose single sermon converted three thousand souls. Oh, if this Easter season could see a thorough reconversion and reconsecration of God's people, what a Pentecostal power our churches would attain! What a new liberality in giving and new zeal in working! What a new revelation of the risen Christ to an ungodly world; for assuredly that world never will be converted by men and women who are gasping for life themselves. Even such a soldier of Christ as Charles G. Finney confessed that he sometimes found that his preaching had no power to awaken or convert souls; he seemed to be firing only blank cartridges. When he put himself into close connection with Jesus Christ and sought a fresh baptism, the currents of spiritual power flowed again mightily and irresistibly. On a certain morning Dr. Horace Bushnell told his wife that he had had a revelation made to him. When asked what it was, he replied: "The Gospel." He said that the glorious core-truth of the Gospel had broken upon him as an inspiration from Heaven; he had got a spirit-illumined conception of Jesus Christ. From that time onward he rose from doubts and partial glimpses into a freeness and fullness of communion with God such as he had never enjoyed before.

Something similar to this in kind—tho not in full degree—has happened to tens of thousands of Christ's people. They have realized their low estate and begun to "seek the things that are above." Instead of grieving and thwarting the Holy Spirit, they have prayed to be filled with the Holy Spirit and have sought a fresh baptism. Instead of leaving their Christian lives in the condition of yonder cathedral up on Lafayette Avenue—where for twenty years there has been a mere foundation and no edifice on it—they have laid hold of "building themselves up in their holy faith, in the love of God." They have added to their faith, courage, meekness, temperance, patience and the other graces that beautify the Christian. A happy and a glorious Easter will this one be to all of us who get a new vision of the risen Christ, and prostrate ourselves in humble adoration at his feet and cry out "Rabboni, Rabboni!" Then shall we set our hearts—lifted into a new atmosphere—on things above and reach an actual higher life. We shall know more of what it is to live by Christ, in Christ, for Christ, and with Christ, till we reach the marvelous light round the throne in glory.

## Voices and Echoes.

The moment we begin to think somebody else has no religion we lose a great deal of our own. —Exchange.

If it be true, many people, and among them those who make the highest claims, have seriously impoverished themselves religiously.

Stealing an island from a poor old colored woman is not a great national achievement. It belongs to the cheap-vineyard style of diplomacy. —Vineyard Herald.

A sarcastic way of characterizing the attempt of the United States to get possession of the Hawaiian islands. It is a little surprising to find a U. S. paper stating the truth so sharply. It is a good sign.

The statement is on its travels that "Portugal is the most illiterate country in Europe." —Inquirer.

The fact to be kept in mind, explanatory of that country's illiteracy, is that Portugal is the most thoroughly papal country in Europe, and that the church has control of all teaching, secular and religious.

The great problem is not how to save the world, but how to persuade each Christian that it is his business to be the means of saving some one man in the world. —Dr. Parkhurst.

That's it. Every saved man is called to be, instrumentally, the saviour of another. How sad that so many Christians fail to realize this. How much they lose, not to say anything of the loss they cause others and the weakness they cause the church. "To every man his work," is the divine order! Obey and live.

Put your hand into your pocket, get secure hold of your wallet, and lift. In order to get other people to do the same, set them a good example. —United Presbyterian.

Good advice. The suggestion about example is, perhaps, intended for ministers. Some of them need it, doubtless. But as a rule, ministers pay into the Lord's treasury more in proportion to their ability than any other class of men. This they do in direct contributions, not to say anything of what they are compelled to contribute by inadequate payment, or no payment at all, for services done.

## Sabbath School Work.

BY REV. W. CREELMAN.

PART I.

Sabbath school work is emphatically a labor of love. It is calculated to call out our most benevolent, philanthropic and Christian sympathies. It fosters, strengthens and exercises our faith, and concentrates into action our mental and intellectual efforts. The active worker in this field does not ask who is my neighbor? nor does he waste his time in speculation on the old and vexed problem: "Am I my brother's keeper?" He feels that all are brethren, for all are one in Christ. He reasons from personal experience that in this humble work he finds a field of sufficient magnitude and importance to call forth his best efforts for the precious present, as well as to occupy his thoughts for the future. His immediate field of action may appear to be very limited, and in one sense it is, but to the faithful worker it is in reality as wide as the world, for the seed he sows in the Sabbath school, he sows for eternity. He has faith that the good seed that he sows to-day in the young mind, will by the influence of the Spirit take deep root and bring forth fruit to the honor of God for all time. He feels that he is impelled from the very nature of this work to activity. His sense of duty says: "Go work to-day in my vineyard." The way being pointed out so clearly he responds willingly. The good seed is sown in the purulent soil of the young and tender mind. He tends and cultivates it with jealous care. He waters this precious garden daily with his earnest prayers that the Lord of the garden would bless his efforts in bringing forth an abundant harvest. Then he looks at the distant future when these simple deeds of devotion shall have had their effects on the mind—taught and trained for Jesus, and they in their turn become themselves active workers in other and similar fields, it is then the magnitude of the work appears.

We now present our view of the ideal teacher. There are few positions in which a man can be placed, in which he may exert a greater influence either for good or for evil than the teacher of our common schools. The young minds under his care being soft and plastic may be easily moulded by an experienced teacher to any required model. He trains not only for the present, but the bias he gives to the intellectual and moral capabilities of his pupils will be lasting and shall have its effects for ages to come. Seeing then that the office is so important and responsible, how fitting it is for parents and guardians of our youth to weigh well the character and standing of the teachers to whom they entrust the shaping of their ultimate destiny.

It is, at least, equally important that we make a wise choice of teachers to whom we entrust our children in the S. school. Next to the parent, and their own immediate associates, none wield a greater influence than the S. S. teacher. It is well to pause and ask ourselves a few pertinent questions. What are some of the principal qualifications of a S. S. teacher that would commend him to you as a leader, and warrant you to commit to his care, training and instruction the dearest and most precious objects of your affection—your children?

Now I do not consider that it is absolutely necessary that a S. S. teacher should be a very profound scholar or thinker, that he should be regarded as a very learned man, that he should have distinguished himself in fields of letters or art. If these be so, how few—very few, workers would we have in the S. school. If he be so qualified he is all the better fitted so far as this goes for active work. But I do not deem this the main part, far—very far from it. I have known quite ignorant men, as men regard ignorance, who have been very successful teachers, and who did good work in their day, and whose usefulness is held in grateful remembrance. These men were wise, for they were taught like the disciples of old in the school of Christ.

At the same time it is quite evident from experience that a large amount of training is indispensably necessary to the successful carrying on of a S. School. I do not undervalue intellectual culture, and I maintain that it requires a vast amount of study and preparation to fit any man, however intelligent or spiritually minded he may be, to come up fully to all the requirements of a S. S. teacher.

I have often thought, during my experience in S. S. work, that the conversation which took place on the shore of the Sea of Galilee between our blessed Lord and Peter as full of suggestive thought to all workers in the gospel field, and particularly so to S. S. teachers. And without stopping to consider the peculiar and painful circumstances of Peter's relation to his

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