

TERMS NOTICES.

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

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PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietor at Fredericton.

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 876, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, AUG. 29th, 1894.

"Suppose that a man should advertise to take photographs of the heart, would he have many customers?" is one of Moody's latest questions.

Wrong-doing cannot be condoned by devoting part, or even all, its products to religious purposes. God cannot be bribed to sanction the violators of His laws.

Rev. Dr. Cuyler says: "I have personally and naturally a frail physical constitution, but I have stood nearly fifty years' unbroken work, with plenty of sound sleep, and never a drop of alcohol and never yet spent a Lord's day on my bed."

The Roman Catholic bishop in Syria has, it is stated, pronounced a curse upon all who read or receive the sermons of the late Mr. Spurgeon. So great is the hatred they entertain toward his excellent evangelical discourses that they have burned all the copies they could find.

"O that God would enable me once more, before I go hence and am no more seen, to lift up my voice like a trumpet to those who gain and save all they can, but do not give all they can." So said John Wesley towards the end of his life. Such trumpet call needs to be heard throughout the length and breadth of the land today.

The editor expects (D. V.) to be at the Nova Scotia Conference. As always he will be glad to receive subscriptions for the INTELLIGENCER—old and new. Many subscribers may find it convenient to send by ministers and others attending the Conference. We will be glad if the ministers will mention the matter to their congregations, and solicit renewals and new subscriptions. We hope to get a large number during the session.

It is told of two recently converted Chinamen, that entering in to a business partnership, they mutually adopted the following rules:

"First, we will not buy or sell anything injurious to our fellow-men. Second, we will do no business on Sunday. Third, of all we make, one-tenth shall be given to the Lord's work."

Many Christians, not converts from heathenism, might, with advantage to themselves and the cause of Christ, adopt similar rules.

More expository preaching is needed. Not only will the people be more benefited, but the preachers will get richer experiences. Much that passes for gospel preaching scarcely deserves the name—not that it does not reveal thoughtful and careful preparation, or that it is not well and forcibly delivered, but because it is not an unfolding of the revealed word of God.

Nobody will ever be sorry for hearing before judging, for thinking before speaking, for holding an angry tongue, for stopping the ear to a tale-bearer, for disbelieving most of the ill reports, for being kind to the distressed, for being kind toward everybody, for doing good to all men, for asking pardon for all wrongs, for speaking evil of no one, for being courteous to all.

The Roman Catholic church

is supposed to be very strongly opposed to the marriage of divorced persons. A few days ago a divorced woman was married by the R. Catholic bishop of S. Dakota. Asked for an explanation, he wrote,—"Mrs. D. was not baptized." Not having been baptized by the church at the time of her first marriage, the bishop did not regard her a married woman. She had only been living in open adultery, and was, therefore, free to marry. At least that seems to be the bishop's view. Fine doctrine, surely.

The "Christian Register"

telling of a lawyer denouncing ministers for mixing with politics, suggests that the ministers might have retaliated by denouncing the lawyer for keeping his religion and his politics so far apart. Ministers have never been in the habit, to any great extent, of talking politics in the pulpit; but they have had the courage to bring moral issues into it, and to denounce the corruptions of political life. Such matters as stealing, fraud, intemperance, bribery vote-selling, and corruption generally are things with which the minister has some concern. If politics were pure and honest, the minister might safely let them alone; but it is just because they are reeking with filth and corruption that every good citizen, minister or not, is summoned to help in the work of purification. It is worthy of notice that it is when the pulpit aims most directly at the moral issues in politics that the saloon politician squirms, and denounces the minister for being out of his sphere. Dr. Parkhurst of New York was met with such an attack, but he was not to be bluffed in this way.

Noting the deaths, recently,

of two ministers while preaching, Dr. Buckley gives the following advice: Ministers and other public speakers are often compelled to speak when ill. No serious detriment is likely to be felt if the following precautions are observed: No one should speak when he is conscious of pain in the throat, however slight, if the cause is acute; nor one conscious of dizziness, nor a pain in the head which persists; nor one under the influence of fever; nor one under the influence of any acute malady. Under a cold or an ordinary headache, the result of indigestion, one may speak without permanent injury, provided he makes no conscious exertion. Those who endeavor to shake off illness by unusual exertions or will power, and those who become absorbed, or who speak immediately after eating heavy meals, or who become unnaturally excited upon any occasion, furnish the majority of sudden deaths. The most frequent cause is eating rapidly, hurrying into the pulpit, and endeavoring to overcome by unusual efforts the lethargy which is the natural result. On all occasions when one is not well, for his own sake and that of the audience, he should be brief.

Our present pastor has

done what his predecessors did not do he has preached missionary sermons," is what a lady said in our hearing the other day. She went on to say that the church is having real prosperity under the ministry of the present pastor, that all the meetings are good and the work generally healthy and promising. The people are not paying less for local purposes because the duty and privilege of supporting missions is enforced; indeed, they are doing more. And so it will be everywhere. The Christians who are instructed as to their duty in all branches of Christian work, and are induced to share in it, are not likely to neglect home interests. And the more experience they have of participation in the movements for the extension of Christ's Kingdom the more they will thank God that He gives them the privilege of such service—and the personal spiritual blessings which attend it.

Are there now any pastors who do not set before their people the importance of the active and hearty co-operation of every Christian in the schemes of the church which are designed, under God, to evangelize the whole world? If there is such an one he cannot have read aright the commission of our Lord to His people, or has, by some means, drifted away from sympathy with Christ's great purpose.

NEWSPAPERS.—The total number of newspapers published in the world at present is estimated at about 50,000, distributed as follows: United States and Canada 20,934; Germany, 6,000; Great Britain, 8,000; France, 4,300; Japan, 2,000; Italy, 1,500; Austria-Hungary, 1,200; Asia, exclusive of Japan, 1,000; Spain, 850; Russia, 800; Australia, 800; Greece, 600; Switzerland, 450; Holland, 300; Belgium, 300; all others, 1,000. Of these, more than half are printed in the English language.

"Take Heed How Ye Hear."

The anxious and inquiring people who attended upon our Lord's ministry often following Him from place to place, were admonished to hear aright. What would He say to the average congregation of church-goers of to-day? Respectful in manner and decorous in conduct, yet not giving earnest heed to the message of divine grace, is, we fear, true of a large number. Many have to be classed with those of whom Ezekiel says,—"And they come unto thee as the people cometh, and they set before thee as my people, and they hear their words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."

A gentleman, who had been a regular attendant at the Sabbath morning service for years, admitted to his pastor that he had not really heard one sermon in all that time. He said he went to church because he believed it the proper thing to do, but had fallen into the habit of giving himself up to thought of his business affairs, making plans for the next week, and was so absorbed that he was quite deaf to the preaching. Perhaps not many do as he did; yet are careless listeners who receive no benefit. Many may be able to tell the text, and even describe the preacher's method of dealing with it; but they never ask themselves, seriously, "how much of this truth applies to me, and how may I profit by this message from Heaven?"

That this manner of listening to preaching, is wrong and even sinful must be plain to everyone who has given any consideration to the subject. The person who practices it injures himself, since he fails to learn those things which are designed for his spiritual health and to correct the errors of his life. To say nothing of those who would become Christians did they give attention to the warnings and invitations of the Gospel, the weakness, coldness and indifference of many professing godliness may be attributed to careless listening to the heavenly message which is designed to quicken and strengthen their spiritual life.

Such listening must be displeasing to God. It is practical disrespect to Him. The preaching of the gospel is the means which God, in His infinite wisdom, has ordained to the saving of men and the edification of believers. And he who refuses to give earnest attention to the gospel not only misuses a precious opportunity, but slights God whose gracious provision it is. It is the sin of which many will, we fear, stand guilty, in the judgment, and in consequence of which not a few will be lost. "The word that I speak unto you, that shall judge you at the last day." "Take heed how ye hear."

Points for Pastors.

Bishop Lawrence of Massachusetts, successor to Bishop Brooks, gave an interesting talk a few days ago to the theological students of the Boston University. He told them the preacher can only preach what he has, and that his effective ministrations must have a basis in his own experience. In his preaching, as in all his work, he must be simple and sincere. Preaching the gospel should be in the language of to-day, the language men are constantly using about us, only being careful to avoid the use of slang. The voice, he said, should be used naturally, avoiding a pulpit tone. He then went on to speak of the pastor as an administrator as well as a preacher, and to point out some of the qualifications necessary to success. Among them he mentioned the following:

1. Complete devotion to his work. This is always a power, and never more so than in our day. Men who succeed in any line of work must be devoted. In business, success is possible only to those who give their lives to it. Bishop Brooks was early in his study, and continued long at his task. There is no patent way of success in the ministry; whoever would gain the prize must run for it.

2. Sympathy with all sorts of people. We must know who they are; we must know their wants and how they can be met. For instance, we should know how to visit the sick. For that we need vigorous health and a joyous temper, which will enable us to bring sunlight into the sick room; and be sure not to stay long—in many instances not more than three or five minutes. But not a few ministers fail for the lack of the quality we call tact—the ready adaptation of words and actions to the occasion. The lack of this is often fatal. The man utters the wrong word and does precisely the thing he ought not to do. He fails to enter into the moods of the people with whom he has to do. It resolves itself into a want of sympathetic contact with men. Once come into that sympathy, and our action becomes natural and we at once do the right thing.

3. There must be an open-mindedness, a receptivity and a breadth of view with the successful preacher,

which come only from a Christian temper and contact with various classes of men. We should follow conscience, to be sure, but we shall often have occasion to enlighten conscience. A narrow conscientiousness is a danger as really as the want of conscience. It is sure to mount a hobby and to become dogmatic on lines not thoroughly tenable, and thereby damage the cause. Take the temperance question. The positions of some ministers are so narrow as to fail to hold broad and good-sensed men. The appeal is to the narrow public; and hence, however good their cause, they fail.

4. For the administrative duties of his office the minister needs to cultivate business habits. This for a double reason: He will have more or less to do with the funds of the church, and should be prepared to account for every dollar passing through his hands. To manage his own affairs the preacher needs to cultivate business habits. He should learn to live within his means.

5. Again, he should care for his health, so much in demand in the pastorate. A dyspeptic minister can never preach a jubilant and glorious Gospel. His ill-health will cloud the brightness of his message. The best physical condition is required for the most effective preaching.

6. Cultivate kindly relations with clerical brethren. Be careful of their reputation; be sparing in criticism. A critical temper will hurt both yourself and them.

7. Finally, and most important of all, there must be with the minister himself a constant spiritual growth. The plant or tree that ceases to grow, begins at once to die. The law holds in the spiritual domain. The minister, if he would succeed, must improve spiritually. He is expected to do so, and he ought to make advance because of his opportunities. He is associated with the most spiritual people in his church and beyond it. His growth should be in the knowledge and temper of Christ. He should become Christlike in his life, and, in that case, his life can hardly fail to be a power among men.

Two Preachers' Outing.

DEAR INTELLIGENCER,—It is about time for me to contribute a few lines to your valuable columns—as I make it a specialty to give such contribution each year. On the 26th of June last I left San Antonio for New Brunswick. My friends there were not anxious to have me leave, or at least I take it they were not, for they made me no donation nor gave me any valuable present to get me to go, and, besides, they said they hoped I would soon return. Had a very pleasant trip home, of which I might write at length, but will not now. I was glad to meet old friends and enjoy their association once more.

It has been a great pleasure for me to visit a number of pastors and to preach to their congregations.

Rev. J. W. Clarke, pastor of the Waterloo St. F. C. B. church, St. John, and I, having decided to take a little outing—he to enjoy the vacation so thoughtfully given him by his church, and I to enjoy a much needed and hard earned holiday—started on Monday, July 30th, with P. E. Island as an objective point. But first we went to Dorchester, and soon found ourselves in the Penitentiary. While we were there we were treated in the most hospitable manner. More courteous officers were never in charge of any institution. It has been my privilege to visit a number of prisons, and I have never seen a better conducted one. Dorchester is beautiful for situation, especially so during the summer months.

The same evening we returned to Moncton where we tarried for the night. The following morning we looked the village over and saw that many changes and improvements have taken place in the last few years. On arrival of the Halifax express from St. John, we took leave of Moncton and, soon were rushing toward P. E. Deuchene where we found the magnificent steamer "Northumberland" waiting for us. In a few minutes we were on board and on our way across the Strait of Northumberland toward the island Province. Never have we more enjoyed a sea voyage. The water that at times rises up in its might and grandeur had settled down, as if to enjoy the quiet of the holiday season, the sun shone out in his beauty, while the zephyr breezes fanned us lest we should be too warm. In about three and a half hours we reached port at Summerside. Summerside is quite a flourishing town of some four thousand inhabitants, and we, "like men will" in a strange place, began to ask questions, and found the people very willing to impart any information that we wished. We were much pleased with the frank and kindly way strangers are treated. Among those we met was Mr. C. Brannan, editor and proprietor of the Summerside Journal and, also, owner of the Parkside farm. To Mr. Brannan we are indebted for some of the most enjoyable parts of our visit; "in true Kentucky style" he seemed to have pleasure in making the strangers enjoy themselves. In the morning he took charge of us and, with horse and buggy, drove us around the town and surrounding country, pointing out the many places and things of interest, and last but not

least we were taken to Parkside Farm, the home of the celebrated trotting horse, "Parkside," one of the handsomest horses we have ever seen; and where we also saw a number of the finest trotting colts which it has ever been our fortune to see. The day was most pleasantly spent. The next day we decided to visit the capital, Charlottetown. Everywhere the lands seem well adapted to farming, although we were informed that we saw only the poorer part of the farm lands from the car windows in our journey. Certainly the inhabitant of this beautiful island can well be proud of his country. After having travelled over a large part of Canada and crossing the United States a number of times from Maine to Mexico, we are convinced that we have never seen a finer farming country than this.

The capital is situated on the north side of the harbor, which is formed by the junction of the East, North, and West Rivers. The city is built on gently rising ground, with wide streets. The Provincial buildings, churches and colleges are the principal edifices. The government stock-farm is located near the city, on which fine stock is raised. Three miles distant is located the Hartz farm, owned by Mr. Hartz of Charlottetown, who kindly drove us out to see his standard bred horses, and surely we enjoyed looking at fine horses, from colts only a few months old to the fully developed horse. There are many things of which I might write, but having a dislike for long letters it would be well to remember that other wise people have the same idea. Of the churches and the church-going people we can say but little, as it was not our privilege to spend the Sabbath on the island, but judging from the number and size of the church houses we were led to believe that we were among a church-going people. We would not forget to thank the officers of the steamer "Northumberland" for giving us clergyman's half fare rates on their fine vessel, and also the Superintendent of the P. E. I. R. R. for giving us a half-fare permit over the entire line. Time would fail to mention the many kind acts shown us during our short sojourn. But they shall live in our memory, as we retrospect the days thus pleasantly spent. Saturday morning we crossed over to New Brunswick, greatly refreshed by our days of leisure, and still able to sing "there is no peace like home, be it ever so humble."

J. H. E.

Bits of Letters.

"I will not say stop the paper until I get paid up; and then it is likely I won't want to stop it any more than I do now. I get more comfort from it than from any paper I see."

The writer of the foregoing sends a remittance on account. He differs from some people in that he does not think to pay what he owes by stopping the paper. There are some and they call themselves Christians, too—whose ideas of common honesty are so peculiar that they think they have paid their debts when they have said "stop the paper."

"I always read your excellent paper with great interest and profit. It is among the best of our exchanges." Which is a brother editor's testimony.

"Enclosed find \$3.00, being payment for your valuable paper. Long may it live."

The foregoing is from a good Methodist subscriber who has had the paper for more than thirty years.

General Religious News.

The Michigan Central Railroad has recognized the good work of the Goff evangelistic car, with its party of evangelists, among its employees by allowing free transportation along its line. Most of its services are in the open air, and thus multitudes are reached who would not go into a church.

The Rev. B. Fay Mills, it is reported, has agreed to serve as stated supply for one year for the Fourth Presbyterian Church, of Albany. He is, however, to have leave of absence for several weeks during the year to meet any engagements for evangelistic services which have been already made. The engagement does not continue longer than for one year, when it is probable that Mr. Mills will return to his work as an evangelist.

The Russian Bible Society recently commemorated the twenty-fifth anniversary of its receiving imperial sanction. It had been at work for five years before that time, and during the thirty years it has put into circulation 1,588,413 copies. Its relations with the American Bible Society have been very cordial, and the latter has given it much assistance in colporteur work, nearly 4,000 copies of its dis-

tribution having been at the expense of the American Bible Society.

Altho Dr. Talmage is not expected back until November, his friends here are prospecting with regard to work for him on his return. Different plans have been suggested, among them one for securing the Madison Square Garden auditorium. Dr. Talmage, it is understood, desires very much to remain in Brooklyn, if possible. That may not, however, be practicable, tho the suggestion is made that he preach somewhere in Brooklyn in the morning, and perhaps go to Madison Square Garden in the afternoon or evening.

At the recent Christian Endeavor Convention in Cleveland Mr. Herman Warzawski, of New York, a converted Jew, made a strong address on the "Movement of the Jews to Christ." He reminded his listeners that in all the mission work of the Church of Christ, the Jewish race had been neglected. He took an illustration from the city of Cleveland, saying, "There are thirty thousand Jews in Cleveland, yet, but for the efforts of one young man, who came from New York, with two hundred thousand Christians in the city, the Jews would be left entirely alone. The work among the Jews is hopeful, they are willing to come to Christ, but do not know the way."

Home Religious News.

Another Salvation Army barracks will be erected soon, it is said. The Army is at present occupying the Masonic Hall.

Rev. Malcolm Ross, Baptist, the oldest minister on Prince Edward Island, died at Charlottetown on the 17th inst. He was a good preacher, both in Gaelic and English. A deeply pious man, he did much good and was highly esteemed.

Mr. A. Stoeger was ordained a minister of the Reformed Baptist denomination in St. John on Thursday evening last. Revs. W. B. Wiggins and J. Shenton (Methodist) conducted the service.

Bishop Sweeney, Roman Catholic, St. John, will celebrate the fiftieth anniversary of his priesthood next Saturday.

Rev. W. C. Vincent has been called to the pastorate of the Baptist church, Sackville.

Denominational News.

FROM REV. D. T. PORTER.—From a personal letter from Rev. D. T. Porter we make the following extracts concerning his field pastorate.

I preach at Port Greville once a fortnight. My circuit is large, although none of the churches have a large membership. We have friends at every point, and hope to have additions to our membership from time to time. My health during the last year has not been so good as formerly. I took cold last fall and had an attack of bronchitis which continued through the winter. I was unable to preach for about two months and did not feel well through the spring, but am better now, and hope, by taking good care of myself, to be as well as ever soon. My wife was sick during the latter part of the winter and all the spring, so we had a pretty hard time. Our friends were very kind and helped us all they could. I shall visit home, Barrington, after the conference.

STAGE NOTICE.—On Wednesday Sept. 12th the regular stage leaves Yarmouth for Kemptville at 1 p. m. There will be a special stage from Brazil Lake for Kemptville on Sept. 12th connecting with the afternoon train from Digby. Those coming by the above stages will please send word to the proprietor, Mr. Samuel Hamilton, Kemptville, Yarmouth Co., N. S., in order to secure a passage.

G. M. W.

DEDICATION.—The new Free Baptist meeting house at Port Greville, N. S., was dedicated on Sunday, August 19th. Rev. Edwin Crowell, of Canning, was invited to preach the dedicatory sermon, but as he was unable to attend, the services were conducted by the pastor of the church. There were preaching services in the morning and afternoon, and social meeting in the evening. Communion service was held at the close of the afternoon meeting. The subject of the morning service was, "The Beauty and Security of the Christian Church." (Psalms 48: 12, 13, 14.) The new meeting house is not large, but is very neat and convenient. There was a large attendance at the meetings.

One young man was baptized at Sand River on Sunday, August 12th, and united with the Apple River and Salem church. A sister has been re-