

TERMS NOTICES.

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

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When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

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 proprietors 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 375 Fredericton N. B.

THE JANUARY RECORD.

The Present Need.

January is always expected to be a great month in newspaper offices—in the receipt of subscriptions, renewals and new.

The month just closed has brought the INTELLIGENCER a good number of subscriptions. We have to thank all who have promptly renewed; and we have also to acknowledge with thanks, the receipt of a good number of new subscribers.

There remains, however, a large number of subscriptions from whom renewals are due, and from whom we expected remittances before this.

Each one is thinking, perhaps, that the delay of his subscription makes no appreciable difference. And it would not, if his were the only one. But when the number delaying runs up into the hundreds, it makes a very great difference, as any one who thinks about it can easily understand.

To all who have not yet paid their subscriptions for 1894, and to those also who are in arrears for other years, this note is addressed, with the respectful but urgent request that each one will forward his subscription at the earliest possible date.

The friends of the INTELLIGENCER—and we are glad to believe that all who read it are its friends—cannot better or more practically show their interest in it, and the work it is set to do, than by promptly paying their subscriptions. Please do not delay another day.

Religious Intelligencer.

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

WEDNESDAY, JAN. 31st., 1894.

"That religion has most divinity which does most for humanity."

The "Intelligencer" will be greatly obliged to the ministers if they will call the attention of their congregations to the necessity of prompt renewals by subscribers, and at the same time recommend it to those who are not subscribers.

Every home needs the regular visits of a religious paper. Nothing can take its place. And no form of publication gives so much good reading at so small a price as the religious weekly. Pastors may help their people a good deal by telling them this.

The people who are forever crying out, "You cannot make men sober by law," are the very people who are all the time trying to make the legalized rumshops a promoter of sobriety. They ought to know by this time that the whiskey sold by law makes drunk just as quickly as that sold in violation of law.

Some people seem always afraid that the majority of those who profess faith in Christ in times of revival do not quite realize what is involved, and soon fall away. As a matter of fact the vast majority of those in the church of Christ today, and actively interested in Christian work, were brought in through revivals. Revivals are in God's plan of keeping His people quickened and calling the unsaved to the blessings of salvation.

Rev. Dr. Talmage has resigned the pastorate of the Brooklyn Tabernacle church, the resignation to take effect in the spring. He has been pastor twenty-five years. It is believed that the financial burdens of the church have discouraged him, hence his resignation. Whether an arrangement can be made, and he be induced to withdraw his resignation, remains to be seen. The congregation evidently hopes he will remain.

A lesson for Christians in this country is contained in this statement about the Christian converts in Ceylon. They have, it is said, four methods for contributing to the support of the gospel: First, the tithes of their earnings; second, the offering of the trees—the setting apart by each of a coconut tree, the produce of which they sacredly devote to benevolent purposes; third, the offering of labor—devoting a certain amount of time to the interest of the church; fourth, they reserve a handful of rice from every day's meal.

The Louisiana Lottery has ceased to have legal status in the United States. Its headquarters are now in Honduras, where for a consideration it has been given legal standing. But it has no idea of giving up its United States business. Through agencies and the mails it seeks to sell tickets, and succeeds, in a degree, in spite of the vigilance of postal and other officials. It evidently does some business in Canada too. Of course what it does here is against the law. Since it persists in defying law, how would it do to legalize it for a consideration. That is the argument in behalf of the rum traffic.

Mentioning the death of one who was once a somewhat prominent singer and author, and who, when at his best, had great power as a singer and speaker, but who, lacking principle, became a wreck, and died in obscurity, and dishonour, the "Christian Advocate" says these sound words: "Character, not power to weep or sing, is the essential element. Honor the men who live right. If they can weep and sing, it is well; if they can do neither and are genuine, it is not ill."

The "Protestant Protective Association" has assumed large proportions in Ontario, and is likely to wield a great influence politically and otherwise. A convention was held in Hamilton last week, at which nearly nine hundred delegates were present. They were from all parts of the Province. Their meetings were secret, and no full report of proceedings has appeared in print. The growth of the Association has been rapid. Three years ago the first club was established. At the end of two years there were ninety-six organizations with ten thousand members. Now there are four hundred and thirty-nine clubs, or lodges, with a membership of about fifty thousand. The membership is steadily increasing. Its chief object is to prevent the encroachments of the Roman Catholic church, which it is believed has far too great influence in the control of the country's affairs.

A new Protestant paper will make its appearance in France the first of the month. It is to be a daily. The idea of its proprietors is to produce a journal which shall form a bond of union amongst the various groups of the Protestant family in France, and be at the same time a political and social organ of elevated tone which may be admitted into households without danger of the contaminating elements belonging to so large a proportion of the cheap French Press. If the new paper can take the place to any extent of some of the vile publications which, under the name of newspapers, appeal, at present, to the French public, it will be a blessing.

Rev. J. H. Hector, the "Black Knight," at the close of a lecture in Erskine Presbyterian church (Rev. Mr. Mowatt's), Montreal, answered a number of questions. Among the questions was this: "Who is to blame if a man becomes a slave to liquor?" Quick as thought, and with tremendous earnestness, he answered,—"You Christian men who maintain a system by which men are licensed to sell that which robs man of his will power, dis-eases his brain and makes him physically unable to resist the awful power of alcohol." How true, how sadly true, that Christian people by consenting to the drink traffic are taking upon themselves awful guilt.

The Roman Catholic papers continue their attacks on Rev. Dr. Chiniquy. Asked if he would sue the papers for libel, he said: "Oh, I have done all that long ago. I have already sent a priest to jail for fourteen years for a less slander than that, but it cost me four years of litigation and a great amount of money, which I never could recover. The evidence has been wide-

ly circulated in print. The French people do not believe these things against me. They understand where they come from, if the Protestants do not. What would be the use. You know their tactics; they would put it off for one cause or another. It would take two years. I am eighty-four years of age and six months. I would be dead. I would have better use for my last days; I will write something for them. I prefer to fight my battle before the whole country and before the whole world." He has written a reply to the *Miner's* calumnies, and demanded its publication; but it has not yet appeared, nor is it likely to in that paper. Some other will publish it, though.

We hear that Rev. Dr. deBlois has tendered his resignation of the Principalship of the Union Baptist Seminary, the resignation to take effect at the end of the school year in June. This will, we are sure, be heard with great regret by all the friends of the Seminary, who have come to hold Dr. deBlois in very high esteem, both as a Christian gentleman and as a most successful Principal. His devotion to the Institution has been quite extraordinary. His efforts in its behalf have been most untiring, and a large degree of success has been achieved. The report in another column, of the opening of the winter term is most gratifying. The fact that the number of Free Baptist pupils in attendance this year is so much larger than ever before must be particularly pleasing to our people. We hope that Dr. deBlois may be induced to withdraw his resignation, and remain at the head of the school which has had so marked success under his Principalship.

Reality in the Pulpit.

Some months ago a writer in the *Andover Review* contributed a suggestive article on the pulpit, its power and its weakness. Its power, he held, and truly, is the presence of reality; its weakness is the absence of reality. Instinctively men recognize the presence of power and respond to it, whether they can or cannot tell whence it is; and they are equally quick to feel its absence, even though they may not be able to explain what is lacking. A preacher may or may not possess resources of culture and gifts of speech, but if his preaching has reality it has the power to command attention, men will listen and be impressed. Let a man be a true preacher, really uttering the truth through his own personality, and men are sure to give respectful attention to what he says.

Does the preacher preach simply because it is Sunday, and he is in the pulpit and must do what he has engaged to do? Perhaps there is no preacher to whom this experience has not come some time, to some many times, perhaps. But the true preacher is shocked to find himself in this state; he abhors the feeling, and quickly gets deliverance from it. He wants to feel—and is not satisfied unless he does feel, that he has a message from God to the people; and under a full sense of the importance of the message he proclaims it; as a sinner saved by grace, as one who has precious experiences of the comforts of the world of promise and the abiding of the Holy Spirit to those who need like ministries, as a dying man to dying men.

Men want real preaching, and, as a rule, they know when they have it. Even those who do not clearly discern between the real and the unreal, need the real, for it alone will do them good—move them to thought, to heart-searching, to penitence, to faith, to salvation.

A sermon has to do with spiritual facts and forces, and the preacher must have clear personal knowledge and experience of those facts and forces if he would preach with effect. The fact is—and in his heart every true preacher knows it, preaching is most real when it is most spiritual. A sermon has reality as a sermon when it weakens the spirit of a man with the sensation of Jacob's dream, "Surely the Lord is in this place." The true preachers have been the spiritual preachers—men to whom the truth was so real that in presenting it it has impressed the hearers as being, what it really is, the very truth of God, and things unseen and eternal have become luminous and real. O, for more reality in the pulpit.

Education in Nova Scotia.—The report of the Superintendent of Education in Nova Scotia shows that the attendance last year was slightly less than in the preceding year. But much more was expended in building and repairs, and the salaries of teachers have increased. The Normal School had 163 pupils, all the counties in the Province, except Victoria, being represented by pupils.

Some Current Topics.

MORAL SUASION.

That the moral suasion efforts in temperance reform of the last forty or fifty years have done much good, there can be no doubt. That like efforts ought to be continued with zeal is the conviction of all who have an intelligent interest in the temperance cause. But it is a serious mistake to think that these efforts alone are all that is necessary. The traffic must be attacked, and the fight upon it kept up till it is utterly annihilated. The *Religious Telescope* says:

Moral suasion efforts have not to any very great extent aroused the enmity and hostility of the distillers, the brewers, and the saloon keepers. On the other hand, it is a well-known fact that many of these have been admirers of John B. Gough and Francis Murphy. Why? Because their heroic efforts to club the traffic and lift up and reform the drunkard have served only as checks to prevent the effects of the rum traffic from becoming too appalling and too apparent.

Some fourteen years ago we had the honor of being a personal participant in a Murphy temperance campaign, in a saloon-cursed town in Pennsylvania. Much interest was worked up. Mr. Murphy was at his best, seemingly did effective work, and nearly two hundred signed the pledge. The day he left the town, having accompanied him to the train, one of the better sort of saloon keepers stepped up to us and congratulated the temperance people for securing Mr. Murphy's services. "Indeed," said he, with an oath "I am glad you temperance people do this. The business would become too bad if it were not for these meetings. I gave a dollar myself toward paying Mr. Murphy."

As a means for preventing the rum-traffic from becoming too appalling, and completely besetting society, the purely moral suasion efforts of the Francis Murphy type have been somewhat effective; but so far as striking at the root of the evil is concerned, and uprooting and destroying the infamous business that overcomes and makes drunkards of innocent boys is concerned, they have proved miserable failures. So long as the legalized saloon exists, so long will it continue to do its terrible work of death, despite all the efforts of the most able and the most enthusiastic moral suasionists. Israel could not stand before its enemies so long as the gold wedge was in Achish's tent. No more can a so-called Christian nation save its citizens from the destructive sword of the rum power so long as it gives the sanction of law to the saloon. Moral suasionists cannot turn aside the curse under such circumstances, and God will not.

SHORT SERMONS.

Whether a sermon is long or short depends, not so much on the number of minutes occupied in the delivery as on what it contains and how it is preached. Amidst the much that is said about the importance of short sermons, it is good to have something said on the other side, and that by a man who knows how to preach, and who, probably, never tired a sensible listener.—Dr. John Hall.

This is what he says: "I do not understand why there should be this desire for brevity in sermons. You do not find this in public things. Men at the bar, in any public assembly, don't as a rule feel themselves shut up to such brief limit as twenty-five or thirty minutes in the discussion of a question. They don't feel that they can thoroughly go through it within a limit like that. It recalls the story I heard once of a man who went to a fashionable restaurant, and asked for a long time, after great preparation made by the servants around the table for the reception of the mutton-chop, at last it came, the waiter with a plate upon which was deposited a chop done to the smallest dimensions. Sticking his fork into it, he put it to the horror of the servant, into his mouth at a mouthful, and munching it in a minute said: 'Yes, that is it; bring me some.' I sometimes feel tempted to say when one of these diminutive sermons of five-and-twenty minutes is finished: 'Yes, that's what I want; bring me some.' I myself really do not feel that I am fairly under way until five-and-twenty minutes have passed, and one who has got sympathy with the subject, and with the people, will feel the same thing. It is—depend on it—it is because a great deal of the preaching has been rather poor preaching, that the people have come to this conclusion in favor of short sermons. These men on Sunday feel uncomfortable if they do not hear a sermon, and because it is not good they want it as brief as possible—just enough to satisfy their consciences. Brethren, a sermon is to instruct; it is to arouse the conscience; it is to point to the whole man in behalf of the truth of which you are the herald and messenger. If you will put your whole strength upon one of these great truths, you will be inclined rather to think, when you have done your very best in trying to put in the clearest and most concise manner, in order to present it to the minds of your hearers, that thirty or thirty-five minutes is not enough."

THE TEMPLE PROFANED.

There is need, *Zion's Herald* thinks, of the "sacrage of small cords" in many Christian temples to-day, as used by our Lord in the temple of old. The particular profanation against which protest is made is the advertisement of unseemly and disgraceful topics for the pulpit, and the sensational discussion of them in the sacred desk. The *Herald* says:

In too many cases the minister is assuming the role of a mountebank and competing with the showman to secure and entertain "the crowd." So long as this practice was confined to rare and individual cases, to men of genius and peculiar gifts, it was reluctantly endured; but when men come to think that such strange and grotesque methods must be imitated in order to succeed, it is time a determined protest should be made. We are amazed at the spread of these undignified and un-Christian customs among us. Ministers are now printing in the local press topics for public discourse which we would not republish in our columns, not only out of consideration for the preacher, but because of the degrading effect upon our readers.

Never was more mistaken impression cherished than to imagine that permanent success can be attained by such methods. For many years, in exceptional cases, we have seen the experiment tried, and humiliating failure has been the speedy and only result. Even the brilliant clergyman who undertakes to rival the circus and the theatre, is exceedingly short lived. The crowd that assembles to witness spectacular and amusing performances in the church very soon wears of such an exhibition. It is not only unbecoming and discreditable, it is very wicked to thus misuse God's temple. Let us be rid of these modern abominations!

Voices and Echoes.

The preacher who puts in his time scolding members who are not present, doesn't exhibit good sense.—*The Messenger*.

Nor when he scolds those who are present. Nobody exhibits good sense and certainly not a Christian spirit, when scolding. Scolding is a vice.

Rev. Canon Hincks, of Windsor, Ont., is alleged to have refused to take part in a union service the other night, although pressed to do so, giving as a reason that Rev. Mr. Tolmie, the Presbyterian divine, had used slang phrases in the pulpit which he could not consistently countenance.—*The Globe*.

The particular "slang" used by the Presbyterian minister is not given, but it must have been very offensive to warrant his Episcopal brother's course, unless, indeed, he was anxious for an excuse to refrain from cooperation. But we are disposed to forgive Mr. Hincks a good deal because, according to a statement we saw a few days ago, he does not hesitate to talk very plain and needed truth to his congregation. He said:

"I am a Socialist myself, and it is enough to make any one the same when they see poverty on every side—men, women and children actually starving for the want of food, while others have an over-abundance of money and spend their time in trying to squeeze more out of their unfortunate brothers."

You are not satisfied to insist on social distinctions during the week, but you must bring them into the church, the very house of God, the place above all others where we would expect to see the rich and poor sitting side by side. Here in this church you insist on paying for a seat in order to keep as far away as possible from those whom you are pleased to term your social inferiors. Do you realize that if this continued blood will be running down your streets and brothers will be fighting against each other in that awful conflict?

I ask you to listen to those cries from the hungry and distressed. Give to them from your abundance. Share with them what you have, and in so doing you will save the whole world from the awful judgment that otherwise will be cast upon it. I warn you, and if you, value the safety of your children, let not this warning go unheeded."

That is plain, strong talk—perhaps just a little extreme. But it is much better to boil over than not to boil at all. A man who has feelings which move him to rebuke the heartless exclusiveness of his people in this way, ought, we think, to be able to find a way to cooperate with the ministers of other churches.

Not long ago a delegation of the rural population waited upon the petty king of Wurtemberg, for the purpose of laying before him some grievances and of petitioning for relief. The king, being advised by his ministers, refused to receive the delegation. The latter therefore published an account of the affair, criticising the action of the king in refusing to hear "unpleasant truths from the mouths of his subjects." This was too much, and the leader and the paper which published his criticism were prosecuted. The courts, however, decided that the defendants had done nothing worthy of death, or of bonds, and they were released.—*Standard*.

The New Brunswick Supreme Court might make a note of his little fact.

A shocking event in an ordinary Congregational prayer-meeting would be the rising of a young man to say that he wished to be a Christian. Everybody would look around at him, and would feel at a loss to know what to do with him.—*Advance*.

Are not there many prayer meetings, in all denominations, which would be surprised, if not shocked, should a seeker after Christ present himself? And yet one purpose of the prayer-meeting should be to help souls to the Saviour; and no spirit should be always such as to induce and encourage seekers.

St. Martins Seminary.

The Winter term opened on the 10th of January. Nearly all of the old students have already returned, and a large number of new ones have come with them. In the Boys' Wing not only every room is occupied, but every available place except one has been taken. The Girls' Wing is almost as full. All the new rooms which were finished last summer, in the upper flat, are in use, as Art and Music and Elocution rooms. Still further enlargement will very soon be a necessity. The fact of our school being full again this term is nothing short of marvellous, when it is considered that the St. Martins Railway closed at Christmas time, instead of running until the end of January, as it has heretofore done. The weather was rough and boisterous, and the teachers and pupils had to drive all the way from St. John by stage; but the building is filled, notwithstanding, and the prospects for the school are brighter than ever before.

I am convinced that the interest manifested by the people in the various parts of the Province which I visited in my canvass last summer, was deep and sincere, and is already beginning to bear fruit. Our attendance is not only large but representative. All section of the Province have sent us their quota. The Northern counties are awaking. Last year at this time we had three students from Carleton and Victoria Counties; this year we have fourteen, the most of whom are F. C. Baptists.

Encouraging signs appear on every hand. There is a zeal for advanced scholarship on the part of the teachers which is highly gratifying. Their efforts are all in the direction of the fullest mental development. Nor are their efforts unrewarded. Fully seventy five per cent of our young people are students, in the true sense, and are devoted with purpose and energy to their work. The moral and religious life of the Institution is warm, healthful, and vigorous.

AUSTEN K. DEBLOIS.

General Religious News.

One of the most interesting events in the ecclesiastical world of to-day is the contemplated union of the Old Catholics and the Greek Catholic Church. A commission was recently in session in St. Petersburg settling the conditions on which such a union is to take place.

According to the "Baptist Handbook for England and Wales," just published, there has been a very general growth. This membership has advanced from 337,409 to 342,507, the Sunday-school scholars from 487,801 to 495,284, and the pastors in charge of churches from 1,858 to 1,881. There are twenty-two more churches and twenty-three more chapels, providing 4,416 additional sittings. The Metropolitan Tabernacle, with 5,179 members, is still the largest church in the denomination.

In these times of financial depression the Salvation Army, which is intended especially to reach the poor and unfortunate classes of the cities, has brought hope and cheer and relief to hundreds of homes. This was notably the case at Christmas, when 3,500 hungry persons in San Francisco, and nearly 4,000 in Chicago, were fed by the Army.

The "Gospel push-cart" is coming into use in Australia. It is eight feet long four feet wide, and six feet high with the canvas top down, and eight feet high with it up. It is carpeted, has an organ, chairs, and, one side being let down, a platform is made for the speaker and singers. It is a little portable chapel, lighted by electricity, and moved about by three men or one horse. The small wheels behind act as a sort of rudder, by which it can be turned around sharpest corner in the narrowest alley.

Trinity Church, Boston, has just opened a pawn-shop. It is to be run in direct opposition to the money sharks, and will of course be conducted on humane, Christian principles. Money will be loaned on the securities usual in pawn-shops at 4 per cent. As an exchange well says in commenting on this new idea in church work:

There are many men and women to whom the loan of a few dollars at a critical time, without usury and without publicity, would mean escape from starvation or worse.

A disposition has recently shown itself among some members of the Metropolitan Tabernacle to have Mr. Thomas Spurgeon elected as permanent pastor at the forthcoming annual meeting of the church members in February. Mr. Spurgeon himself, however, has declined to countenance such a proposal, his invitation having been to occupy the pulpit for twelve months from July last, with a view to the permanent pastorate.

Miss Lizzie Hausel of Vancouver, has resolved to devote herself to the care of the Chinese lepers of British