

TERMS AND NOTICES

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

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PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any authorized agents 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 375, Fredericton, N. B.

"DECEMBER, '95."

On a large number of address labels is printed Dec. '95, which means that the subscription expires this month.

From everyone of these we are hoping to receive a renewal for 1896.

Now is the time to send the renewal subscription.

Do not wait till next month. Do not wait, even, till the end of this month.

Send it now.

By doing so you will help the INTELLIGENCER, and will feel better yourself. Try it. Now.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, DEC. 18TH, 1895.

No rumeller can be an Odd-fellow. The highest court of the order made a law to this effect at its last session. It is a sign of the times.

During the closing days of December all the friends of the INTELLIGENCER will, we trust, push the canvass for new subscribers with vigor.

Christmas reminds us all of Jesus, "who gave Himself for us." What more fitting acknowledgement of the great gift than a contribution for the extension of His Kingdom.

The "Christmas Present" which the INTELLIGENCER would enjoy is a renewal for 1896 from every present subscriber. Send yours, please, so that it will reach us at Christmas.

The statement of Premier Greenway, published in another column, would seem to be explicit enough. If any have cherished the belief that the Manitoba government would make any compromise in the schools question, it might as well be abandoned.

Do everything you can to make your home pleasant—so pleasant that your children would rather be there than in any other place. The children are to be pitied whose home experience is such that they think every other home is more desirable than their own.

Are our Sunday schools training the children to an interest in missions? If the church a few years hence is to do the larger and better things which ought to be expected, the children of to-day need to be carefully taught the Christian duty of spreading the truth in all the earth.

While the communion was being administered in an English church, the curate accidentally spilt some of the wine on his surplice. When the ceremony was over the surplice was burnt, and the ashes were put into a little coffin, which was buried in the churchyard. What next?

Writing of the books and other reading which have helped him most, the editor of the *Morning Star* says: "From sweet and deep experience let me say to Free Baptist parents—You can never do a better thing for your boys and girls than to keep before them, week by week, the religious family paper that represents the interests of the kingdom of God as expressed in your own church and denomination."

The attempt to get members

of Christian Endeavor Societies everywhere to make united prayer, on Thanksgiving day, for the conversion of Ingersoll, was, doubtless, well meant but was not very wise. The "Christian Advocate" concludes an article on the subject with these words:

"If there be anything taught distinctly in God's word, it is that there are some for whom the prayers of others cannot avail."

We fear, therefore, that not only will this movement flatter the already inordinate vanity of this man, and place him in a position where pride of resistance will be fatally intensified, but that it will, in its failure, give great "occasion to the enemies of God to blaspheme," and intensify his and their power to do evil."

Dissenters in Great Britain

are much stirred up by Lord Salisbury's treatment of a delegation which recently waited on him in connection with the proposal to give state aid for sectarian education. The Premier is reported to have expressed himself strongly in favour of the demands of the Established church and the Roman Catholic church for aid for religious education, which would secure for these bodies endowments to the amount of about \$15,000,000. From the reports published it would appear that he treated the delegation, which was composed of Wesleyans, with scant courtesy. The feeling aroused is strong. The President of Nonconformist Council, Dr. Clifford, expresses the belief that the country is on the eve of a great struggle which menaces the freedom of Christian education.

Good Lives.

What men say is not so important and so influential as what they are and do. Goodness is the chief thing. A holy life is a testimony more powerful than the most eloquently presented argument. It rebukes sin, it maintains right, and it adorns the doctrine of Christ. Those who say most about their religious views and experiences are not always, nor even often, the most influential in leading men to Christ; but those whose good lives the light shines, silently and unvaryingly, as the brightness streams from a light-house. Paul desired for the Philippians that they might be "blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse generation among whom," as he told them, "ye shine as lights in the world, holding forth the word of life."

All that men may say about religion, however well they say it, is of little worth, unless it has the emphasis of Christ-like living. But, even where little is said, a consistent Christian life—patient amid hardships, thoughtful of others, unselfish, clean, straight—will surely be influential for good. Though in the estimation of many, such may be of "low degree," they will be "great in the sight of the Lord," and will be a blessing to the world.

Hints for Young Preachers.

Following what we said about young preachers last week, the following, hints from "Zion's Herald," seem very appropriate.

Any congregation will tire if the sermons are too much on one key. They should not be all hortatory, or all argumentative, or all illustrative, or all declamatory, or all descriptive, or all literary, or all expository. Variety should be studied, and a due proportion carefully observed. If instruction, exhortation, and consolation—these are the three chief sorts of sermons—are duly mingled in the topics chosen and the treatments adopted, the people will be, for a long period, both edified and interested.

Since "faith cometh by hearing," one of the best forms of ability is audibility. And this depends not so much on volume of voice as on clearness of articulation. Let your modulation be known to all men. We read that the Lord "opened His mouth" when He would teach the multitude. But a great many preachers fail to do this. They speak through their teeth, or with flabby, inert lips that do not form the words distinctly, and then wonder that people do not take in what they have roared out with wholly unnecessary and altogether deafening noise.

It is true of too many ministers that what singers value they resign. No person has more occasion to pay strict attention, in a common-sense, everyday sort of way, to voice cultivation than the preacher. Regular reading aloud is good practice to give flexibility and vigor to the vocal chords. Habitual deep breathing, by which the chest is expanded and every square inch of the lung surface aerated, is invaluable to the public speaker. One who wishes to build up an adequate and efficient voice should pay close attention to it in

his common conversation. Drill and will power can accomplish wonders.

If a young man is told to put everything he can into every sermon, and also to omit everything he can from every sermon, he will at first be confused, but further consideration will show him the wisdom of both counsels. The soup cannot be too rich, but the ingredients must be selected with utmost care. No padding is to be allowed, nothing irrelevant, or to fill up. Nothing is to be left out that bears essentially on the precise point which is to be forced home to the hearer's heart.

Force is more important than finish. Ten will be impressed by the former where one is by the latter. Rounded periods rarely prick. Point, pith, and pungency are better worth cultivating than exquisite neatness and niceness of array or adornment. The preacher should resemble a workman, in his way of handling his theme, rather than a dandy. It is possible to be too prim, too precise, too particular.

Nothing is truer than that every good sermon must be born twice—once in the study and then again in the pulpit. Unless the fire of composition is rekindled in the presence of the congregation, there will be coldness all around, both behind the desk and in front of it.

The chief failure of the average preacher is in his delivery. At least a hundred per cent. would be added at once to the efficiency of his discourse if he could get over a very few faults of manner. He needs to be more animated for one thing, to wake up and limber up, to look the congregation straight in the face, with a sense of being master both of them and of the subject, and "let her drive," with all the batteries in full blast.

It is the great Tholuck who said that a sermon should have heaven for its father and earth for its mother; which is, perhaps, only another way of saying that there must be a due combination of the eternal and the temporal, of the Bible and the newspaper, of touching men's passing interests and present feelings, as well as their gray hairs and their midnight hours.

Keep up to your highest level in every sermon so far as it can in any way be done. Exhaust the possibilities of every theme so far as your resources permit. Take infinite pains. Neglect no point. Admit no slovenliness. Heed no pleadings of the flesh for ease, no whisper that just this once so much labor is not called for. Go into the pulpit each time feeling that you have done your very best in the way of preparation. Then if not much seems to be accomplished, you will be freed from self-reproach. Your hard work will be sure to tell grandly in the long run.

There is no need of a preacher's being dull, tame, uninteresting and commonplace. If he has something to say, and then takes pains to say it freshly and with feeling, studying closely "the art of putting things" so as to bring in the surprise element and keep ahead of the audience in their thought, he will be listened to with pleasure and profit.

Men should be preached to "in their own tongue in which they were born," not in the theological dialect. Cant phrases, technical terms, and bookish idioms must be stringently ruled out. A sermon ought to be simple in form, evangelical in subject-matter, and vigorous in delivery, but from the heart. Much can be learned from the criticism of the Scotchman who described three successive, but not successful, ministers of his parish in the following manner: "Our first minister was a man, but he was not a minister; our second was a minister, but he was not a man; and the one we have at present is neither a man nor a minister."

Does your subscription expire with this month? Kindly send a renewal now.

Voices and Echoes.

How many spend a dollar a month for tobacco, who cannot afford a dollar a year for Missions! And they call themselves self-denying, cross-bearing Christians, too!—Free Baptist.

Do you know anybody of this class? The Lord have mercy on such.

"Do not aim at men's pocket-books; aim at their hearts," said a speaker.

"Where your treasure is, there will your heart be also" is from high authority. Perhaps, since the thing most prized by many people is in their pocket-books, preachers sometimes go there in search of their hearts.

Disqualification for life from public office and a heavy fine is a severe penalty

for ex-Mayor Aubry, of Hull, Quebec, to meet, but his offence in selling his official influence to a contractor was absolutely clear, and the fact that he is an educated professional man left it without a shadow of palliation.—*Ottawa Journal*.

What wholesale disqualification there would be if all who use the positions to which they have been elected for personal gain, were prosecuted.

In the last general election in Canada experts said that temperance did not turn five hundred votes in the whole Dominion. On the other hand beer in England polls its entire force, and that force comprises not only the makers and sellers of liquor, but a host of employes about inns, dependents and debtors.—*Golden Smith, in N. Y. Sun*.

Mr. Smith may be right in his estimate of the influence of temperance voters; we have to remember, however, that his estimate is likely to partake of his prejudices, and he has small sympathy with temperance in politics. But even, at the best, it has to be admitted that the temperance strength of the country has not massed itself at the polls. There is prohibition sentiment in the country sufficient to determine the character of Parliament, if it will. Let us hope the day is near when it will do so.

The *Ram's Horn* of recent date has a suggestive but sad scene on its front page. The picture represented a political boss leading, by a chain around the neck of each, a well-dressed gentleman and a dirty tramp up to the voting place. The collar to which these chains were fastened bore this inscription: "Party Allegiance."—*Chris. Standard*.

The picture is true, but the "Standard" thinks it might have gone farther and dressed the gentleman as a clergyman, with a Bible under his arm; for there are clergymen, it matters not how they pray, who vote as the party "boss" directs, and, of course, with the thug and saloon keeper. God hasten the day when the political policy which is formed by the criminal and the depraved classes, will be denounced and voted against by the preacher and church member.

That Sick Servant.

It was a high commendation of that sick servant when the centurion, his master, expressed so great anxiety for his recovery. The years, no doubt, had forged between the two a strong link of friendship. Slowly, imperceptibly perhaps, but nevertheless surely we form strong attachments, not only to our faithful and genial fellow beings, but even to our dumb brutes. So strong sometimes are these ties that we scarcely know their strength till, like the centurion, we are confronted with the inevitable separation. Such an unprejudiced man as that Roman soldier, of great heart, and full of sympathy, would easily, by close and constant intimacy, come to reckon that sick man his friend more than his servant. But there was a reason, other than mere friendship, why the master wished his servant healed. That servant, doubtless, filled well his place. That faithfulness, integrity and uprightness characterized his life, there can be no doubt. His master could confide in him. He would neither tell an untruth, nor slight his work, for any consideration. Promptly and carefully, to the minutest detail did he perform every duty, as in the sight of God. His master had learned to lean upon him. He could trust him with gold uncounted. The price of such men is far above rubies. How can I get along without him? Who will fill his place? I imagine, are the questions that come to the centurion, as he watches the life of his dear servant, slowly yet surely ebbing away.

The helpful and encouraging lesson we may learn from the case of the sick servant, is that he who faithfully serves others, living a life of honesty and unselfishness, will be most sure to go down to his grave honoured and lamented, leaving behind him an untarnished name, and deeds which have uplifted others. The true life in any sphere, whether it be in the home, the nation, or the church; whether it be work performed on the farm, behind the counter, or in the school; whether it be by one who commands, or one who obeys, is the life that is lived and spent, not for ourselves but for others.

The brave men whose noble deeds grace the annals of history, and who have put every succeeding generation under obligations to them, were men who suffered and sacrificed, while they stood for the rights and liberties of their fellowmen. It is said of David, "He served his generation by the will of God," and Jesus Christ said, "I am among you as he that serveth." The idea, which is too much abroad, that because a man has money or position, he must be set up and served by the poorer, is an idea that, in many instances, is cursing both church and state. If a man has health, wealth or education he should thank God that by its possession he is able to be a

more efficient servant to the sick, the poor, and the ignorant. Blessed is the man who is eyes to the blind, a support to the weak, a comfort to the afflicted, &c.

Such a life is not only the true life, but it is the free and happy life, because it bears with it the consciousness of God's approval, and the commendation of men. But selfishness is a miserable bondage, holding us down and clouding the life. Who has not felt like the person who wrote these verses?

"Oh, I could go through all life's troubles singing,
Turning earth's night to day,
If self were not so fast around me clinging
To all I do or say."

"O Lord, that I could waste my life for others,
With no ends of my own;
That I could pour myself into my brothers,
And live for them alone!"

Geo.

General Religious News.

—Rev. Dr. Storrs has just completed the fiftieth year of his pastorate in Brooklyn, N. Y.

—Boston, Lowell, and Woburn each reports a Greek Christian Endeavor Society.

—Rev. John McNeill will devote the coming year to evangelistic work in the large centres in England.

—The Bible Society of Saxony recently celebrated its eighty-first anniversary. It distributed last year 35,000 copies of the Bible, at an expense of about \$20,000.

—Rev. Dr. Lorimer (Baptist) has decided to remain in Boston with the Tremont Temple church, and consequently declines the call to the University church, Chicago.

—A religious revival of remarkable power is sweeping through Colorado College. The whole college is profoundly stirred, and the influence of the movement is very far-reaching.

—A large number of hymns and other poems in Charles Wesley's handwriting were recently found in a pile of old documents at the Wesleyan Conference office in London. Many of the poems are political and relate to the American Revolution.

—There are now nearly eleven million Roman Catholics in Russia about one of ten, of the whole population. In the former kingdom of Poland, they form three quarters of the population. St. Petersburg contains 35,000 and Moscow 15,000 Catholics.

Home Religious News.

—A revival is in progress at Hampton Village, K. Co. Meetings are being held by Rev. Geo. Howard, of the Baptist church, assisted by Rev. J. W. S. Young. Sixteen were baptized on the 8th inst.

—The Episcopal church at Musquash, St. John, has a new rector, Rev. Mr. Bareham, of Ontario.

—In the Cathedral, this city, daily prayers are being offered for the success of the mission in St. John.

—Evangelistic meetings have been held in Annapolis Co., N. S., by Rev. O. W. White, with encouraging results. Mr. W. is now in Lunenburg County.

—Rev. Canon Roberts, of this city, has been thirty-nine years in the ministry; three years at Douglas, fourteen in Westmorland and twenty-seven as rector of St. Ann's church, this city.

—The debt of the Baptist church, Maryville, was paid at a social held on Tuesday evening of last week.

—The York and Sunbury Baptist Quarterly Meeting was held at Maryville last Friday.

—A student at the Normal School, who was recently converted, has, it is said, been cast off by his father, because he joined the Baptist church instead of the church of his father. The father has notified his son that he need not expect any further aid from him. The young man will have to leave the school.

—Evangelist Gale is expected to hold meetings in Sussex some time next month.

—The Baptist church, Sussex, is having a revival. A number of converts have been baptized.

—The labour of Rev. Mr. Ainley, the evangelist of the Methodist Conference, have been much blessed in P. E. Island, and many have been added to the churches.

—An extensive revival is in progress at Berwick, N. S. and vicinity. A large number have professed conversion.

—The Church of England "mission," in St. John, under the leadership of Rev. Mr. Aitkin, has been

successful. The meetings last week were largely attended, and a marked interest has been awakened. Meetings are being held this week.

—Messrs Hunter and Crossley are now in Amherst, N. S., where they began last Sunday. Their work in Charlottetown was much blessed; and it, doubtless, will be in Amherst.

—Last Sabbath six converts were baptized in the Baptist church in this city.

—In the Methodist church, this city, last Sabbath evening, Rev. Mr. Cassidy, a missionary to Japan of the Canada Methodist church, gave a very interesting address on Japan, its progress, religious condition and needs, etc. Mr. Cassidy has been seven years in Japan, and expects to go back soon.

Denominational News.

REV. J. H. EBB has spent two or three recent Sundays on the Blissville pastorate.

REV. O. N. MOTT was in the city Monday. He is now comfortably located at Fredericton Junction, and is enjoying the work in the new field.

GATHERED FROM THE PAPERS.—The Y. P. Society of the Fredericton church held a social Wednesday evening. There was a musical programme and refreshments.

A supper was held in the school room of the Victoria St. church, St. John, Wednesday evening. A musical programme followed the supper.

Rev. G. F. Currie preached in Woodstock Sabbath, 8th inst.

Rev. Thos. Todd (Baptist) preached in the Woodstock church last Sabbath.

Twelve persons were baptized at Lower Ridge, K. Co., on the 8th inst. by Rev. G. Swin, we presume.

A birthday social in Woodstock, recently, raised \$50 for the organ fund of the church.

BROOKLYN, N. S.—The new Free Baptist church at Brooklyn was opened for Divine worship on Sunday, Nov. 24th, the dedicatory sermon being preached in the morning by Rev. C. F. Cooper, who was assisted in the service by Rev. W. C. Weston. The afternoon service was conducted by Rev. J. H. Sanders. In the evening the new pastor, Rev. A. W. Carrie, preached to a large congregation. The collections exceeded \$30.00. The church is a beautiful and commodious edifice and is a credit to the neighborhood.—*Yarmouth Telegram*, Dec. 6.

MONCTON, N. B.—The Free Baptist church in Moncton shared in the blessings resulting from the labours of Evangelist Gale. On Sabbath, 8th inst., ten converts, among them a grand-daughter of Rev. J. T. Parsons, were baptized by Rev. Jos. McLeod, and they, with eight others who presented letters from other churches, were received into the church. These additions increased the membership of the church sixty per cent., which is, proportionately, a larger increase than received by any other church in the city as a result of the recent meetings. The ordinance of the Lord's Supper was administered at the close of the Sabbath evening service, and was a season of interest, as was, also, the social meeting in which many took part.

Bro. E. S. Parker, a licentiate of the Nova Scotia Conference, is now pastor. He has been in charge about six weeks, and feels hopeful of a good degree of success. He is active and enterprising, and we trust may be much blessed in his work.

THAT PERJURY CASE.—The charge of perjury against E. E. Peck, a witness in a case against Scribner of Hampton, K. Co., for violation of the Scott Act, has fallen through. The trial was before Judge Wells last Wednesday and Thursday. It was attempted to prove that Scribner was not in Hampton on the date of the sale of liquor by him, as stated by Peck. Of course, Scribner swore he was not there; and one Crandall swore that Scribner was at Springfield. But witnesses, whom the court believed, made it clear that Scribner was in Hampton on the day stated by Peck. The judge discharged Peck. It might be in order now to prosecute the real perjurers. Scribner is the fellow who was appointed licensed vendor—to help the Temperance cause, you know. He was put in jail last Friday, which will, probably, be an additional help to the cause.

PERSONAL.—Major D. McLeod Vince, who has been absent several weeks, is at home again. He went as far as Philadelphia. His friends will be glad to hear that his health is improved.

Rev. C. T. Phillips is expected home next week. He is now in Brooklyn, and is being benefitted by his vacation.

POLITICAL NEWS.—Hon. Clarke Wallace, Controller of Customs, has resigned. He is opposed to remedial legislation.

A political meeting, to be addressed by Messrs. Davies, Fraser and Longley, is to be held in Sussex the first week in January, Joseph A. Chisholm