

TERMS AND NOTICES

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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.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, JULY 1ST 1896.

This is Dominion Day, and marks the twenty-ninth anniversary of the confederation of the Provinces.

The editor of the "Morning Star," accompanied by a party of about fifteen, will sail for Europe on the 4th inst.

There is no doctrine which more needs to be taught in all the churches than that of Christian stewardship.

A New York judge has recently annulled a clause in a will by which \$800 was left to pay for masses for the rest of her soul.

Home and Foreign missions are not in competition. They are but branches of one work, the great work of the church of Christ—giving the Gospel to those who are without it.

The Pope realizes the value of the press, and encourages his priests to make use of it freely. His advice to one, which is probably his advice to all, was—"Write articles for the newspapers. People read them who never go to hear a sermon preached."

It is stated that on a recent Sunday night a popular preacher in Chicago had a congregation of only fifteen persons. Instead of preaching to them, he at once dismissed them saying they were too few to waste a good sermon on. The man who would do that has lost sight of a true preacher's duty, if he ever understood it. The man who is not willing to preach the gospel to fifteen is not fit to preach it to fifteen hundred.

The many friends of Mrs. Boyer India missionary, will be pleased to learn that she reached home safely on Tuesday of last week. A warm welcome awaited her from her loved ones, and is extended to her by the many who have not yet met her but whose hearts have been with her in her work and in her sorrows these many years. None but a mother can quite understand the joy of the reunion with her children from whom she has been separated so long.

Rev. Aaron Kinney, formerly a Free Baptist minister, but recently of the Reformed Baptist denomination, of which he was one of the organizers a few years ago, has applied for admission to the Methodist Conference of Nova Scotia. The newspaper statement intimates that his congregation at Port Maitland, N. S. is included in the application for admission. At this writing it has not been decided whether they will be received.

It will be remembered that the Philadelphia Presbytery, of which Dr. Pierson is a member, advised him after his baptism, to join the Baptist church. Dr. Pierson has written the Presbytery a long letter in which, while expressing his sympathy with the Baptist position in many respects, he states his desire to remain with the Presbyterians if they are willing. But if they are not willing to have him remain, he wishes his name erased as one who has withdrawn to another Christian body. Final action was deferred till next month, when he will be present to speak for himself.

Speaking of the much that is said about the needs of the pulpit—a good deal of which, by the way, is such nonsense, as might be expected from those who do not know what they

are talking about—the "Canada Presbyterian" well says that "nine out of every ten average ministers need encouragement much more than they need anything else." And this one thing that they need most is just the thing that some of them never get. Instead of it they get any amount of discouragement of the most exasperating kind. And too often they get it from the very people who should be the first to give encouragement.

Mr. Moody feels moved to devote himself more than ever to a new branch of Christian work. At a recent meeting in Chicago he outlined the work he has taken up and the methods he will employ. He has been impressed by the fact that 750,000 men enter the penal institutions of the United States every year, and comparatively little is done for their religious instruction. His plan is to provide them with religious literature. For this purpose the Bible Institute Colportage Association was formed, and Mr. Moody is raising funds to carry on the work. Every sheriff of the 2,700 jails in the United States was written to for permission to place books in each cell, and only one refused to grant the request.

This is, certainly, a great work to undertake, and much needed. That God will greatly bless it many will pray.

People, not members of the Anglican and Roman Catholic churches, have often desired to know what is the precise benefit derived from the "consecration" of a burying ground, apart from the exclusiveness of it. At a recent consecration of a cemetery in England the bishop of Rochester made an address in which, presumably, he said the most that can be said of the reason for it and the effect. He said: "They could not any of them think it was imagined that any character or virtue was conveyed to that soil which it had not before—that would be superstition—but they knew there was a something, which none of them could put into words, an association and feeling of power about certain places and certain times. A doctor once told him he could not give an opinion so well as in his consulting-room. . . . Those things were airy, but most real. He did not presume to say—none of them could presume to say—what in the sight of God was the precise meaning of what they had done there that day, but he was sure it was acceptable in His sight."

The obvious reflection is that if this "airy" something is what no one can presume to define, not even the bishop himself, the living and the dead might get along very well without it. A fuller and more definite statement will be necessary to satisfy the inquiring that such "consecration" is anything more than one way of declaring how superior to all others these two churches think they are.

There has lately been a good deal said in the religious papers of the United States about plagiarism, growing out of a charge against a well known Episcopal minister of New York. Bishop Thompson (Protestant Episcopal), in an article in one of the church papers, says some sensible things. The following is an extract: "The poor fellow who steals a loaf, or a peck of turnips, or a pound of beef to keep his wife and babies from hunger I would forgive on the instant. But the preposterous individual, with a reputation for learning, piety, and honesty, 'admired' by a great congregation, 'kootooed' to by pious ladies, who goes on a false reputation and steals other men's brain work to keep up his humbug, is so detestable an animal that there is no known punishment adequate to his case. The ordinary pickpocket is a saint in comparison. But what is it to steal a sermon or a lecture? Well, I ask you what is the time of day. You pull out your watch and tell me. You put it back again. I have got from your watch all you can get—the right time; but I haven't stolen your watch."

"It seems to me very plain. No man is 'original.' No man can be original." Homer was not original. Shakespeare was not original. He stole from everybody. But how proud they must be now, if they know it!

"I never delivered an 'original' sermon in my life. I never wrote an 'original' paper. This, now, is not original. But consciously I never stole a sentence from any man, living or dead."

"We read, we absorb, we intellectually digest. Thinkers all have done so since the world began, always will. The thorough assimilation and digestion makes originality. As the late Henry Ward Beecher put it, in his usual way: 'I eat turkey. Beecher doesn't turn into turkey; turkey turns into Beecher.'"

SUDDEN DEATH.—An estimable citizen of P. E. Island recently died at a political meeting, presumably from excitement. A venerable citizen of Toronto, Hon. J. Beverly Robinson, Ex-Governor of Ontario, attended a political meeting at Toronto which was addressed by Sir C. Tupper. Mr. Robinson intended to speak briefly at the opening. He died of heart-failure just before the proceedings began.

Evangelists.

The number who call themselves evangelists and seek work as such has greatly increased in late years. That some of them are called of God to the work there can be no doubt; and they are much blessed in it. There is a fear, however, that some run who are not sent, and churches are becoming cautious about receiving as an evangelist every one who claims to be one. This caution is quite proper.

The chief courts of some of the denominations are giving attention to the matter of evangelistic work, seeking at once to provide for it, and, at the same time, to protect the churches against irresponsible men who, without fitness for the work, seek to thrust themselves into it. One of the matters dealt with by the Methodist Episcopal Conference of the United States, during its session last month, was that of the appointment of evangelists. It was found necessary to adopt a new rule, which gives a bishop authority, on a two-thirds vote of any Annual Conference, to appoint men to be evangelists to serve within the bounds of the Conference voting for their appointment. A proviso was adopted requiring pastors who desire the services of any evangelist outside of their Conference to secure the consent of the Presiding Elder before employing such evangelist.

During the discussion of the question by the Conference, Dr. Forbes, a witty member, said that the methods used now-a-days by many evangelists made conversion quick and easy. All that one had to do was to hold up his hand for Jesus, and send in a card with his name and he was accepted as a converted man." He thought that "probably the next step would be to send in cabinet photographs, and to receive persons into full membership by telephone."

The same matter was discussed in the N. B. and P. E. I. Methodist Conference, held in St. John a few days ago. Some of the members thought the evangelistic work should and could be better done by the pastors; the majority, however, favoured the employment of evangelistic work supplementary to pastoral work, but desired that proper guards should be put about it. A committee of Conference was appointed with power to make such arrangements for evangelists within the Conference limits as may be deemed necessary, without involving the Conference in any financial liability. The action of the Conferences mentioned seems to us wise. The office of the evangelist is recognized, the useful work which evangelists can do, is acknowledged, and provision is made for the employment of such labourers, under proper supervision. Other Christian bodies have taken substantially the same ground; and still others that have not yet dealt definitely with the matter will, doubtless, find it necessary to do so.

Our own Conference has for a long time been doing, in a moderate degree, under Home Mission Board direction, one branch of the work, viz. providing some help for churches which are with pastors. But that is not all that might be done. There is abundant room for the employment of two or three evangelists within our denominational territory, working both in conjunction with pastors and in uncharted and new fields. It is a matter which the Conference at its next session might do well to consider.

Sir Leonard Tilley.

In the death of Sir Leonard Tilley, which occurred at his home, in St. John, on Thursday morning of last week, the foremost New Brunswick of his time passed away. No citizen of the Province had greater prominence than he, and none was held in higher respect by all classes of people. He was born at Eggleston, N. B. in 1818. When only a lad he went to St. John and learned the business of druggist. He began business on his own account when only a young man. He early became interested in public questions, and soon was put forward as a candidate for the Legislature, and for forty years, until his retirement a few years ago, on account of failing health, he was constantly in the eye of the public occupying some position of great trust and great influence in the public service. He was one of the fathers of Confederation, and was a member of the first Canadian government, being first Minister of Customs and afterward Minister of Finance. Twice he was Governor of this Province. He received the honour of Knighthood in recognition of distinguished public services.

In boyhood he became interested in the total abstinence movement; as soon as old enough he became identified with the Sons of Temperance, and maintained his connection with the organization and his interest in temperance work till the close of his life. He was the author of the Prohibitory Law

enacted by the New Brunswick Legislature in 1854. During his whole career he was a foremost and steadfast friend of the temperance reform movement, and by his advocacy and his manner of life did much to strengthen and extend temperance sentiment throughout the country, and to promote legislation to restrict the liquor traffic. Like other men in public life he had to take his part in the political warfare of his time, and, as of course often the object of the sharp attacks; but he was never charged with wrongdoing, his political opponents freely acknowledging him to be a man of high moral character. While, as a leader of a political party, he had many and strong political opponents, he had few, if any personal enemies. His treatment of public questions and of political opponents was always so calm and frank and free from objectionable features, that even those who did not agree with his views were won, sooner or later, to respect the man. And when he retired from public life he was easily the first citizen, and continued to be regarded as such to the end of life, commanding the confidence, respect and even affection of all classes of his fellow citizens. He was a devout and earnest Christian man, concerned for the moral and religious welfare of the community, and actively interested in everything designed to promote the moral well-being of the people. His life was truly noble, reflecting honour on his country, which he served so long and so faithfully.

The funeral, on Saturday, was attended by a great concourse of people.

The New Parliament.

A new Parliament has been elected. It is too soon to form a judgment as to its character. It is different from the last Parliament in its political make-up. The Liberal party, under the leadership of Mr. Laurier, has carried the country, having a majority, over Conservatives and Independents, of about twenty. Mr. Laurier will be called upon to form a government, probably within a few days. Sir Charles Tupper and his followers will have the easier, but, from the politicians' point of view, less desirable duty of being "Her Majesty's opposition." Of course, everybody is curious to know as soon as possible who will compose the new administration, and what changes, if any, will be made in the trade policy and in the general administration of the affairs of the country. The personnel of the government will be known in a few days at most; the other matters will show themselves more slowly. Mr. Laurier has announced that his policy is one of "reform, not of revolution," and that whatever changes are made will be gradual, and after due notice has been given.

The general result of the elections is not a surprise to those who have closely and calmly watched affairs, not allowing their estimate to take colour from their desires and hopes. The attempt to pass remedial legislation aroused more antagonism to the government than its members and many of their friends were willing to believe. In many parts of the country it was the question which took precedence of all others; and everywhere it had considerable effect. Many did not stop to think whether both parties were equally pledged to remedial legislation; they knew that the government issued the Remedial Order, introduced a bill to give it effect, made a determined effort to carry it through during the last session, and declared that, if returned to power, it would be again introduced and passed, if possible. Against all this there was a strong feeling which found sufficient expression to bring about the defeat of the government. What the incoming government may attempt to do in the matter can only be conjectured. Mr. Laurier is pledged, as strongly as Sir Chas. Tupper, to redress what they both seem to believe are the wrongs of the Manitoba minority. Possibly, however, he may understand that the country has really declared against it, and will govern himself accordingly. But should an attempt be made to pass legislation in any form interfering with Manitoba's free schools, we trust there is in Parliament sufficient opposition to it to make a speedy and effectual end of it.

The elections revealed some strange things. As stated above, the question which, in many parts of the country, chiefly influenced voters was that of Remedial legislation. Manitoba is supposed to be strongly opposed to such legislation; the Provincial Legislature elected only a few months ago, is almost unanimous against federal interference; and yet last week that Province elected a majority of members to support the government which introduced the Remedial Bill. On the other hand, Quebec, which was head-

quarters of the remedial movement and demand, gave a sweeping majority against the government which introduced the Remedial Bill. The mandate of the bishops did not have much effect; it is quite possible that they did not expect or even intend it to have.

For those who advocated and supported Remedial legislation because they believed it necessary and just, we have respect, while we differ entirely from them. Those, however, who favoured the remedial scheme for political reason have, perhaps, discovered that they were guilty of "poor politics."

Parliament is called to meet for business on the 16th inst.

Voices and Echoes.

Prayers intended for men's ears never reach the ear of God. And, by the way, may not that be the reason why so few "eloquent" prayers are answered?—*The Telescope*.

A preacher whose voice, during prayer, was not distinctly heard by some in a remote part of the church, was interrupted in his devotions by some one calling, "speak louder." He stopped and said, "Excuse me, but I am addressing God, not this audience, and He can hear me." Now, it is well for one who leads a congregation in prayer to be heard so that all may unite in the petitions he offers; but it is more important that he should always remember that his prayer is to God rather than an oratorical exhibition in the presence of the people.

The Nashville Christian Advocate objects to that temper of mind which, in the pulpit, refers to the "dear Lord" in one breath and "dear Tom Brown" in another.

The objection is right, and much needed. The use of a lot of endearing terms in addressing or speaking of the Deity is, to say the least, not in good taste. Their use is mere habit, we think, and not a good habit. It was the same habit which led one recently to tell of what he had been reading in "dear Hebrews."

The true preacher is the voice of the good and true among the people. The timeserving pastor is only the voice of what he thinks will please his congregation—especially the wealthy pew-holders.—*Rel. Telescope*.

What a pity there are any of the latter class in the ministry. The devil likes them; they do his work more effectively because they wear the livery of heaven.

A chromatic Bible! This is the newest venture in Biblical literature. A good many different kinds of Bibles have been printed in the English language, and some of them are sufficiently curious. Among them we might name the Bellamy's Bible, in which an attempt was made to overcome all the difficulties in the Old Testament by altering the translation. Then there is the Bible translated by the two venerable sisters in Connecticut. And still later we have had a Bible especially prepared for women, in which great havoc a made, we suspect, with the text. There are not a few other curiosities in the way of translation and expurgation. But as yet we have had no colored Bible that we know of. The colored Bible is not a Bible for colored people, although no doubt they would be much interested in its variegated hues. The colored Bible is simply, as announced in the advertisement, a Bible printed in colors for Christians throughout the English-speaking world. The whole Bible is to be divided into nine main topics, with fifty sub-topics. Each of these main topics has its distinctive color; and everything in the Bible which can be grouped under that topic is printed on a background of that color, so that when one opens the Bible, he finds a chromatic display of pink, purple, red, green, yellow, dark blue, light blue, buff and white. Pink represents the sovereignty and power of God. Purple represents sin; red, atonement; green, the future of Israel; and the land; yellow, responsibility, covenant relationship; dark blue, love and grace; the Lord Jesus; light blue, God, the Holy Spirit; buff, spiritual foes; white, historical narrative.—*Ch. Register*.

Which proves at least one thing, viz., that there are yet some good people who are extremely silly.

How To Be Contented

BY THEODORE L. CUYLER, D. D.

If we cannot bring our means to our minds, then let us try to bring our minds to our means. That is an old Puritan minister's version of Paul's cheerful message to his Philippian brethren: "I have learned, in whatsoever state I am, therein to be content." The great apostle was not content to be in a low spiritual state, and therefore he pressed toward the goal of a higher spiritual life every day. But he was contented to be where his Master put him, to bear all the hard knocks and endure all the rough usage of duty. Paul's spirit was like a watch. You may carry it up and down with you, and shake it hither and thither; but the mainspring is not put out of order, nor do the wheels lose their re-

gular motion. Paul was knocked about with cruel treatment and fierce persecutions, but the mainspring of love to Jesus was not broken in his heart, and the wheels of his consecrated activity ran on undisturbed.

Christian contentment is the cheerful acquiescence of the soul to the will of God in all conditions and under all weathers. It is the habit of the mind, just as faith is the habit of a healthy Christian and benevolence is the habit of a philanthropist. Like faith, it grows by practice, and like faith, it is learned from God's word and is matured by experience. The great brave apostle learned it where he learned Christ, and he learned it from Christ and in a pretty severe and costly school. Like every precious thing, we must pay the price for it. And like most precious things, it is quite too rare in the minority. It is not every young minister who is satisfied to preach Jesus to a hundred new settlers in a frontier log church, or to a few hundreds of poor children in the mission school of the slums; yet, unless he is willing to be right there and to do just that thing, his Master will sooner put him down lower than say, "Come up higher." We may overrate this grace, but it seems to us that genuine contentment, that is ready to let God have His own way, to let God put us where He chooses, even though the furnace be hot, is more scarce than it ought to be. He or she has attained to it who has learned to say, under disappointments the most bitter and under trials which give the last turn to the screw and make the blood start, "Thy will, O God, be done!"

This style of contentment is not reserved for sublime occasions, it is visible in all the little unnumbered events of everyday life. It is patient not only under death strokes, but under petty vexations and wounding words and neglects; it does not worry over hard seats or boring visitors or stupid servants or a crying child. It manages to be happy in a small house when it cannot afford a three-story mansion. So rich is it in God's promises and the sweet smiles of the Master and a good title to heaven, that it does not mind wearing a coarse coat and a trudge on foot toward the better country. It wears the herb called "heart's-ease" in its bosom; it finds a cool spring to drink of in the lowliest vales of life, and catches grand outlooks from the summit of every steep hill it climbs. As it treads along its patient path it chants John Bunyan's quaint, simple song: "I am content with what I have, Be it little or much; And, Lord, contentment still I crave, Because Thou bleasest such; Fullness to me a burden is As I go on my pilgrimage. Here little and hereafter bliss Is best from age to age."

General Religious News.

—The General Assembly of the Presbyterian church in Canada closed its session in Toronto on Friday last.

—There are 20,000 Oxford Bibles issued every week.

—D. L. Moody will soon go to San Francisco to conduct a series of religious meetings in that city.

—In seven years the Methodist Church has received a total of 1,755,012 probationers, and during this period the membership of the Church was increased only 507,696. So that 1,247,316 are set down as "leakage," according to the *Central Christian Advocate*.

—In the private chapel at Windsor Castle, which is octagonal in shape, with a lantern roof, the Queen's pew is in the gallery, in the division next to the organ loft. The household sit below, the women on one side and the men on the other.

—When Victor Immanuel entered Rome the first Bibles were taken into the city on a dog-cart by a colporteur. Now, says the *Missionary Review*, it is the testimony of the Florence correspondent of *Evangelical Christianity* "that there is no book so widely spread in Italy as the present moment as the Bible; that of all books none finds so many buyers."

—While the wheelmen are using the cycle as a means of keeping out of the churches, which they used to frequent many churches are recognizing the

advisability of cyclists. And now the Tract and has p from which roads and mission ra wagons. from these August, in attended by Of this num officers the habit of great Brooklyn wagon, w permanent

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