

## TEAM AND NOTICES

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## Religious Intelligencer.

Rev. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, JUNE 16TH, 1897.

In the majority of cases the successful man is he who has learned to condemn contempt.

**The Montreal Methodist Conference**, in annual session at Ottawa last week, disapproved the practice of using individual cups at the Lord's Supper. It is well that the good sense of so influential a body has expressed itself against a foolish fad.

**Goldwin Smith, who is not** given to saying flattering words, says, in a recent article, that the ministers of this generation "are better preachers than any who have gone before them." The pulpit, he says, has not declined, but "the intelligence of the hearers has risen, and demands of the preacher more than it ever did before;" and it is no easy thing to "satisfy a congregation well-educated, quick-witted, and always demanding something fresh original and striking of its pastor."

**Of christian obedience, Dr. Cuyler** says: It is no exaggeration to say that obedience is the crowning grace of a follower of Jesus Christ. It is the essence, the very core, of personal holiness. To learn the will of our divine Master is the chief purpose of Bible study and of true prayer. To do the will of the Master is the loftiest attainment to which any child of redeeming grace can aspire this side of heaven. "Follow me," are the two words that condense the sum of Christian duty; and up in the realms of glory they follow the Lamb whithersoever he leadeth.

**Dr. Buckley knows a good deal** about preaching, and about the things which will enable the preacher to do his work well. A good voice is important and to know how to strengthen and develop it is also, important. About voice-building he says, "There is no exercise so wholesome as the proper use of the human voice in the open air, and no sounding board so magnificent in effects as the silent woods. Many a weak voice could be strengthened if its possessor would go into the forests with a companion and practice conversation at a distance of fifty or more yards. The colloquial tones would then become strengthened and the inflection would not be lost. Henry Clay was in the habit, for several years in his early life, of speaking extemporaneously in the forests and cornfields of Kentucky for twenty minutes every day, uttering the sublimest thoughts of the best writers in his own language."

**It is stated that last year** the people of Canada used sixty-nine million cigarettes. They cost the consumers more money than is contributed in the whole country for missions. A speaker in a recent missionary meeting in Ottawa said that enough tobacco is used each year by Christians to send two thousand missionaries to leathen lands and the neglected parts of our own country. He did not say, perhaps because he could not accurately estimate it, how much of this is used by professing Christians; the proportion is certainly deplorably large. The duty bill of Canada is sufficient to send out eighty thousand missionaries annually. And some of this liquor money is spent by members of the churches; and the traffic which encourages the worse than waste, and fattens on it, has the support of a considerable number who bear the name of Christ and say the prayer "Thy kingdom come." What an awful mockery it is.

**The Montreal Methodist Conference** had to deal with a minister who had "come to himself." Rev. F.

H. Sproule, two or three years ago left the ministry of the Methodist church and joined in the Hornerite (holism) movement, sought readmission to the ministry of the church he had left. He was thoroughly examined. He acknowledged that he had made a great mistake, renewed his vows to conform to the Methodist discipline in every way and also to the usages of the church as to methods as well as doctrine, and was therefore restored to the ministry by a vote of the conference.

There is no doubt the man was thoroughly sincere when he went off from his church; as many another has been. He showed true christian courage when, having discovered his mistake, he frankly acknowledged it, and sought restoration to the fellowship of the brethren from whom he had separated. There are, doubtless, many others who see the mistake they have made; it would be well for them if they would return to the church home they left.

## Sixty Years.

Next Sunday there will be, as is fitting, in all churches throughout the Empire some expression of thanksgiving for the goodness of God in the preservation of our sovereign to complete sixty years of beneficent reign. The services in the churches will, of course, vary greatly, but whatever may be the form of service, including the most elaborate and the most simple, there will be in all a spirit of sincere thanksgiving.

Not only in the British Empire, but far and wide, wherever Englishmen are, there will be remembrance of the event which the day celebrates, and glad hearts for the goodness of God to Queen and people.

It says much for Her Majesty that such is the case. It is not simply because she is the Queen, but because she is such a Queen that accounts for the chivalric manner with which British people everywhere remember her and do her honor. The kindness of her nature, the sympathy which she always shows for human suffering and sorrow, the interest she invariably manifests in the various concerns of her subjects, the intimate way in which she mingles her feelings with those of all her people, make their thoughts of her tender and pleasant, and their celebration of any event in her life most sincere and enthusiastic.

When a girl of eighteen, she was summoned from the quiet of home to the throne of the most powerful nation on earth, the loyalty and devotion of the people was very marked. Not for centuries—if, indeed, ever, had the affection of a great nation been so completely enjoyed as when the gentle girl received into her hands the sceptre which waves over a great portion of the earth. Now that sixty years have passed, during which she has wisely and bravely borne the weight of empire, and has, also, borne many personal sorrows, she is cherished in the hearts of all her people with tenderest affection, and holds the foremost place in the confidence and esteem of the nations of the earth.

Very few can have even a faint conception of what it is to live and act in the fierce light that beats upon a throne; and thankful as every subject of Her Majesty is for all that she has been and done, the Queen herself is, doubtless, even more profoundly thankful that she has been enabled to live a life worthy of her exalted position and her solemn obligations. And in the thanksgiving services of next Sabbath, the most humble thankful heart in the Empire will, without doubt, be the heart of the Empire's Queen.

On another page is a summary record of the Queen's reign. But as the late Earl of Carlisle happily observed, the glories of Her Majesty's reign are "the glories of peace, of industry, of commerce, and of genius; of justice made more accessible; of education made more universal; of virtue more honored; of religion more beloved; of holding forth the earliest gospel light to the unawakened nations; the glories that arise from gratitude for benefits conferred; and the blessings of a loyal and chivalrous because a contented people."

This jubilee, says a writer in "Onward," is a lesson for all kings and potentates and rulers. It is a lesson for all the rich and great of earth. It is a lesson for the young. "I will be good," said Victoria when a girl. That may be the willing utterance of a young girl and boys, and the keynote of a noble and glorious life for them, as it has been for her.

It is a lesson for us all, to seek first the kingdom of God and his righteousness—to do justly, love mercy, and walk humbly with God.

It is, above all, a magnificent object-lesson on the power of divine grace. That divine help and mercy is as free to all as the sunshine that falls equally

on her palace and the poor man's cottage.

Let us magnify the grace of God in our noble Queen. May her last years—God grant that they may be many—be her best. We give her afresh into the keeping of our loving Father in heaven, and trust that, through the merits of that Saviour whom she loves, by-and-bye she may wear a brighter crown in glory, for ever and ever.

## Hints To Young Preachers.

## No. VII.

Study systematically and faithfully. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Study the Bible. Study God's work. Study all books. Study current events. Study men.

Do not be guilty of the mistake of thinking that committing to memory what somebody else has thought and written is study.

Make your own sermons. Do not appropriate even the outlines of sermons.

When you quote a sermon, in part or the whole, acknowledge the author. Think for yourself, and do not be afraid to say what you think.

Preach only what you believe with all your heart. Never undertake to teach what you are not sure about. Spurgeon said it would be as wrong for him to preach doubts as to use profane language.

## Notes on Current Events.

Last Saturday the world should have come to an end, according to a negro prophet who has his headquarters in Indiana. He preached a farewell sermon the Sunday before, and exhorted everybody to be ready for dissolution of all things. He will probably figure again on the great event. All the prophets of his school have had to do so.

The N. Y. Advocate tells of a unique memorial service held in a Minnesota city, Sunday, May 23rd. The service was held in the Methodist Episcopal church, the pastor of which had charge of the service. The other ministers participating in the service, and the part each one took, were as follows:

The rector of the Episcopal church read the Scripture lesson and pronounced the benediction; the pastor of the Free Baptist church gave out the hymns; the pastor of the German Evangelical church delivered the prayer; the Roman Catholic priest delivered the memorial sermon, which was listened to by a large audience, including many veterans of the civil war. A feature of the occasion that adds to the interest is that the Episcopal clergyman is a native of England, the Free Baptist pastor a native of Russia, the Evangelical pastor a native of Germany, the Roman Catholic priest a native of Ireland, the Methodist preacher being the only native American among the clergy.

It is intimated that Mr. Laurier will visit Rome and pay his respects to "the holy father" before his return to Canada.

Statistics of lynchings in the United States show that last year one hundred and forty-one persons were lynched; 131 of them occurred in the South; and 86 of the victims were negroes.

Late advices from China say that famine and plague are making a most deplorable condition of things in the north and east of the country. It is stated that in one town half the population had perished from starvation and fever. Smallpox and other epidemics are very prevalent in Tokio, while two hundred cases of black plague are reported from Taihoku and Tai-Wan, Formosa. There are some eight hundred and fifty cases altogether.

The chief actor in the immuring tragedy at Tiraspol, Russia, is under arrest. Feodore Kolva is his name. It was on his premises that there were recently discovered six bodies of persons who had been buried alive, and he confessed that he had walled up in his cellar nine living beings, including his wife and two children. They all belonged to a fanatical sect known as the Raskolniki, and sought salvation by self-immolation. Kolva declares that all the victims went to their death voluntarily. It seems that he drew lots with a co-fanatic to decide which should bury the victims and that the choice fell to him. He earnestly desired to be buried alive himself, and is still impelled by a fanatical desire to commit suicide. For this reason the officials are having a strict watch on him.

Senator Mills, of Texas, in his speech on the Tariff bill severely arraigned it as a class measure designed to enrich

group of greedy monopolists. He gave a table showing the vast fortunes of a few individuals who were to receive the benefits of the bill. "Daughters of millionaires," he said, "are fattened like hogs and sent abroad in quest of titles. When the vast fortunes had been built up by unjust taxation, these daughters were put on the market, hawked and peddled, sold for princesses and duchesses and countesses and marchionesses and other 'cesses.'"

The Emperor of Germany manages to make himself thoroughly disliked by many of his own people. At a recent great parade, which for many years has been a popular diversion, all street traffic was stopped on the streets leading to the grounds, practically preventing the people from witnessing the parade. The Emperor and Empress, while going to and coming from the field, were not once cheered by the populace, which was in a very ugly mood, as the stringent measures were attributed to the Emperor's orders. Several persons hooted the Emperor, which was instantly answered by the police forcibly dispersing the throng and arresting a score of people. The newspapers all condemn the severe police measures adopted in excluding the people from such occasions, and contrast them with the different course under the Emperors William I. and Frederick III.

The Baptist Convention of Ontario declared in the name of 200,000 Baptists that the Prohibition plebiscite should not be complicated with any question of the fiscal policy of the country, and that a land free from the blight of intemperance could raise revenue without a personal tax.

The Montreal Methodist Conference, which was held at Ottawa, sent a delegation to interview the government on the prohibition question. Rev. Mr. Courtice, who spoke for the delegation, told the government that the people were disappointed at the delay of the Plebiscite. He protested against incorporating the prohibition question with one of direct taxation. In reply Sir Richard Cartwright said the Plebiscite bill would be passed early next session. When asked if he would assure the delegation that there will be only one question, Sir Richard did not give a direct answer, simply saying that he could not discuss details.

This week—June 14th to 19th—the National Council of Women of Canada is in session in Halifax. Among the questions being considered are:—Women on Boards of School Commissioners and as School Trustees; The Immigration Question; and as it affects women immigrants and the immigration of pauper children; Temperance; The Treatment of Aged and Infirm Poor; The conditions surrounding working women and children in stores and factories. Lady Aberdeen presides.

The report of the Minister of Justice was laid before Parliament on Thursday. It gives the Penitentiary record for the year, of which the following is a summary. The number of inmates of the Penitentiaries is 1,361, compared with 1,277, an increase of six and a half per cent. The number pardoned was fifty-two compared with seventy-three the year before. There were eight deaths. At Dorchester twenty percent of the population are under twenty years of age, and 126 altogether. There were 1239 of the convicts addicted to drink and 122 total abstainers. In nationalities they stood 937 Canadians, 136 Americans, 132 English, fifty-eight Irish, thirty-four Scotch, fourteen Chinese, nine Germans, eight French and five Italians. There are 880 single 472 married and nine widowed. Fifty-five are in for life. There are forty-seven percent Roman Catholics, twenty-one percent Church of England, fourteen percent Methodists, eight percent Presbyterians and five percent Baptists. Those who can read and write are 1,046; who cannot read, 235, and who cannot write 80. About twenty percent are in for offences against the person, seventy percent against property, and ten percent against the public generally. About a third of the total number are there for larceny, and five percent for murder and manslaughter. Common laborers embrace thirty-six percent. The net expenditure was \$345,000.

The Anglican clergy of Toronto desire the introduction of sectarian religious teaching into the public schools. A deputation of them recently presented a petition to this effect to the School Board. This action has stirred up at least two classes of citizens, and they express their objections in a forcible way. The Jewish community of the city has presented a memorial to the School Board, of which this is a summary:

"Unlike the Roman Catholic minority, we Jews do not maintain, demand or wish for separate schools. As far as possible we try to work in harmony and hand in hand with our fellow citizens in the interests of education, enlightenment and culture. If religion is to be introduced into the public schools however, we should be forced in self defence and in order to save our children the inconvenience which would be caused them by the proposed legislation to petition the government to give us the same privileges as our Roman Catholic fellow citizens, who have much less reason than we for their action, since they represent only a variant form of Christianity, whilst we are professors of a totally different faith. This would mean the erection of separate schools for us also, which would necessitate an immense outlay on the part of the school board and make it impossible for its trustees to keep down expenses. After a time it would probably lead to separate schools for each denomination. The Manitoba difficulty would be transplanted to Toronto."

The Trades and Labour Council has also put itself on record against the proposal. At its regular meeting last week, a resolution was adopted expressing the opinion that "the introduction into the public schools of dogmatic and sectarian teaching, such as that asked for by the Deputation of Clergymen at a recent meeting of the school board, would be nothing short of a calamity. The public schools were designed by the State as unsectarian schools for the purpose of giving education to the children of the citizens of all classes and creeds as well as of no creed."

Acting for the Board of Managers, I saved the property to the loyal part of the church, by insisting that the election of Trustees of the church be legally done. I was also Treasurer of the fund raised by the late Bro. Wm. Downey for that church when several hundreds of dollars passed through my hands. So the view of what I know has been done for that interest, and what I believe it might be made if once freed from debt, I assuredly think it worth all it will cost to save it. It would be a serious loss to the denomination should we have no church in that rapidly growing town. And lose it we will, if the present earnest appeal made to us is treated with indifference. Now or never. 2. Bro. Parker seems to me to have the weight of our cause heavily on his heart, and so far as I know of his plans and efforts, is working both earnestly and wisely, trying to save for us our Moncton church property and people. He deserves our hearty co-operation in his laudable effort.

G. A. HARTLEY.

## Mission News and Notes.

—Twenty-three thousand souls pass into eternity every day in India.

—Fifteen German missionary societies are actively engaged in spreading the gospel.

—Of the 200,000,000 people of Africa, 140,000,000 have not even been touched by Christian teachers.

—The King of Corea wants to destroy the idols worshipped in that country; so it is said. He has destroyed thirty temples. This would probably pave the way for Christian faith.

—The Wesleyan Foreign Missionary Society, of England, reports that the home churches have raised £1,800 more than in the previous year. There is also an increase of 2,000 in the membership of the foreign churches.

—Do not neglect the study of the Book of Acts. It is the 'chief of missionary documents.' It is the pattern of what God wants his church to be in respect to missions, all down the ages. The church without the spirit of this book is wanting in the divine model given.

—The Baptist Missionary Society of Great Britain reports the receipt, during the past year, of \$380,000, the largest amount received in any one year, except the centenary year. The expenses have been larger than the receipts, but a small balance of the Centenary Fund and a special contribution from the treasurer met the deficit. The reports from the field are encouraging, especially from China, where 400 converts have been baptized, an unusually large number.

—The Presbyterian missionaries in Korea represent that great religious interest prevails among the people with which they are laboring. Referring to the number of applicants for admission at different stations—10 at one, 50 at another, and 73 at another.—The Rev. Eugene Bell asks, in "The Christian Observer," "How many of our home churches can report such large numbers of conversions without special revival services being held?" Dr. Jaison, Editor of "The Korean Independent," who studied medicine and became a Christian in the United States, "never loses an opportunity," Mr. Bell says, "to speak a word for the Gospel, and is thus often more effective than if he were a regular missionary or conducted a purely religious paper."

—A new Baptist church is to be built at Midgic. It will cost \$3,000.

—On Wednesday evening Alex. D. Archibald was ordained in the Presbyterian church in this city. Rev. Wm. Ross preached, and the ordination prayer was offered by Rev. Mr. McLean.

—The Fredericton Sunday School Association held its regular meeting in the Free Baptist church on Monday evening of last week. Dr. Barbour presided. Two or three papers were read, and discussions followed. Rev. Mr. Lucas gave an interesting talk on "Lesson Preparation by the Scholar."

The new officers elected are,—Rev. J. D. Freeman, President; Geo. Edney, Vice Pres.; M. Lemont, Sec. Treas.

—A new Parsonage is to be built by the Moncton Baptist church.

—The Methodist Conference of New Brunswick and P. E. Island will meet in this city on Wednesday of next week. The session will probably continue a week. Our brethren may be

## The Moncton Church.

A brother living in the country has enquired of me concerning our Moncton church. He asks "Do you think that interest worth to the denomination what it will cost to save it, and do you think Mr. Parker the right man to undertake to raise this money?" As there may be others of our people who would like to know what I think about this matter, I will state through the INTELLIGENCER. 1. I know something of the history of Moncton church, having gone at one time to their rescue just in time to thwart a plan to switch the whole property on a side track.