

TERMS AND NOTICES.

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Religious Intelligence.

REV. JOSEPH McLeod, D.D., ... EDITOR

WEDNESDAY, APRIL 16TH, 1902.

The preacher's message should be delivered simply, directly and reverently.

Many churches, some of them very fine structures, are being built in Austria as the result of the "Away from Rome" movement. A considerable number of them are nearing completion and will be dedicated during the Summer.

The Mormons make many converts in Denmark. They have grown so bold that they distribute their literature in the churches. The clergy, with the assistance of the government, are making an effort to stop the proselytizing.

Miss Stone, the missionary so many months in captivity, reached her home in Chelsea, Mass., last Thursday. She is in very good health, except some nervousness due to the severe strain she endured for so long.

A Quarterly meeting of a religious denomination in Wisconsin at a recent session actually passed a resolution appealing to its churches to refuse to allow any representative of the Woman's Missionary Society to organize work amongst them. What an enlightened Christian body that Quarterly Meeting was!

Ministers in some places have combined in feeble efforts to discourage Sunday funerals. Very small success has attended the attempts. Another class of men have now set themselves to abolish the Sunday burial practice. In Trenton, N. J., the carriage drivers' union resolved to refuse to attend funerals on the Lord's day. Perhaps they will succeed better than the preachers. Let us hope so.

The custom of praising the dead at funerals is responsible for much of the indifference with which the preaching of the gospel is received. Men and women of prominence in the community die. Though in their life they disregarded the claims of the gospel, they are praised in funeral sermons as though they had been the most exemplary Christians. Listeners say, "If men and women who have lived as we know these to have lived are all right, as the preacher now says, why need we become Christians?" Ministers have grave responsibility in this matter. Preach the truth.

Success in the ministry, Dr. Gunsalus says, is not to be measured in apparent results. God Almighty takes our loaves and fishes which are so few, and, through the hands of the Christ we would serve, they feed the multitude, and vast inspirations and energies for good are left over. No man is fit to succeed in the ministry who is not ready to meet an apparently grand failure. All we have to do is to be entirely lost in the message of Christ to the human soul, and somewhere and sometime success is sure. Nothing more certainly blights the prospects of true success than devotion to statistics which apply only to this world. We are dealing with eternal things, and he succeeds who counts upon eternity to develop wisely sown seeds in that field we call Time.

While the gain of Protestantism in several parts of Europe is attracting attention, it is also worthy of note that Roman Catholicism is gaining rapidly in the capital of the German Empire. About one hundred and fifty years ago the Romanists of Berlin were so few that they had not a single church or chapel. They are now

reckoned at 187,886 persons—that is, more than one-tenth of the total population. Another remarkable fact about them is their extraordinary energy. They have, on the average, three places of worship for every 26,500 souls, whilst the Protestants have only one; and the members of the religious orders work among the poorer classes, especially among the poor Protestants, with admirable zeal and ability. The Protestant clergy of Berlin evidently need to look at home and set their own house in order.

The story of how a Presbyterian church became extinct is told by the United Presbyterian. It was organized in a newly settled district. The people were struggling to make their homes and had not much means. They asked for and received help from the Home Mission Board. Though the people became able to support their church they continued to ask for and receive help from the Home Mission treasury. The church did not grow. There was no aggressive work. Unspiritual members came into control. The services became unattractive. The church died. The building was sold and became a barn.

There are churches amongst us that are weak because they allow themselves to be dependent when they ought to be self-supporting. Unless they arouse themselves and undertake the responsibilities of Christian work for which they are able, they will become steadily weaker, and some day die.

Rev. T. DeWitt Talmage D. D. died in Washington Saturday night. He had been in poor health several weeks, having recently returned from New Mexico because too ill to fill speaking engagements. He was seventy years of age. He was as widely known as any preacher in the world, and his sermons were read weekly by many thousands. For about twenty years he preached in Brooklyn. Talmage's Tabernacle was one of the places to which visitors to New York were likely to go. He had a great congregation, a considerable proportion of which, however, was made up of the floating population. His Tabernacle was burned three times, and after the last fire he moved from the city. His congregation, large as it was, was either unable or unwilling to rebuild after either fire, the large part of the cost of building being secured from outsiders. And when, after the last fire, Dr. Talmage left the city the church and congregation, about the size of which so much was said, melted away so completely that people wondered what sort of a church it could have been. His congregation never made any contributions to home or foreign missions, nor took practical interest in any of the great religious and benevolent enterprises of the time. While a popular preacher, and a preacher, for the most part of sound doctrine, Dr. Talmage did not move his people to great undertakings for the extension of the Kingdom of Christ. That he did good, and, probably, much good, will not be questioned, but it has been a surprise to many that his work in Brooklyn did not have more practical and permanent effects. Many regular readers of his sermons will mourn his death, and will miss the enjoyment and help they have been receiving from them.

FAILURES IN PREACHING

In the current number of the Homiletic Review Dr. Gregory deals with failures in preaching even when the truth is faithfully preached. It is not to be wondered at, he says, that preachers fail to see any adequate results from their preaching when they neglect or ignore the Gospel in their messages. The case is a simple one under the law of cause and effect; absence of cause if followed by absence of effect. But when one apparently holds firmly to all the great truths of the Gospel and proclaims them faithfully, there seems to be something perplexing about it. Has not God said of His Word: "It shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it?"

The man in the pulpit has the Bible, and his message is the Gospel salvation. His function is—with the aid of the Holy Spirit—to secure the embodiment of that message with its salvation in the lives of his hearers, as a transforming agency to save them from sin and from sinning, to bring them into subjection to Christ and righteousness and to direct their energies in the work of extending and establishing the kingdom of God over the world. In order to this result the message must be so presented as to reach men and to grip them. Assuming that the preacher has "the root of the matter in him," these two words reach and grip—suggest the two fundamental conditions, or laws, of effectiveness in

preaching. If the message fails to reach, of course it can not grip; or if it fails to grip the man, that is uttermost failure.

Observation has convinced the writer that the ministry of many a man, the matter of whose message was orthodox, the drift of whose purpose was right, and whose tone and manner were indicative of much earnestness, has come to grief, and he himself to agony of soul, by reason of unwitting, but nevertheless fatal, transgression of these two laws of effectiveness. The present purpose is to illustrate these two laws, and it may be to help some one, who is failing through breaking them, back to success through the keeping of them.

The topic is thus seen to be one of vital moment, and the writer devotes his best efforts to the enforcement of the points he makes. The first point made is as follows:

Success in the pulpit demands, humanly speaking, that the preacher shall put his message into the mind of every hearer with the clearness, if possible, with which it lies in his own mind.

This should be an overwhelming conviction with the man in the pulpit. He is there, not to exhibit profundity, nor to minister to literary or esthetic culture, nor for lecturing on abstruse theories to students or professors on theology or philosophy or literature or art, but to carry home a message from God to a sinful soul that needs salvation. The word "every" is used designedly in the statement at the outset; for his commission calls upon him, not to level up the highest intellect before him, nor to aim at the average man merely, but to reach with the Gospel the last and lowest lost man to whom he is sent to offer the choice of life and death and for whom God holds him accountable.

The last and lowest man, who is essential to complete the "every" for whom the preacher is responsible, must be made the objective; and then comes the common-sense adaptation of the means to the end of reaching him with the message. What does that require?

The answers to this question ought to be full of light to many a man who is sorrowful in soul because of sad failure to reach men.

It goes with the saying that it requires that the preacher should himself master the themes and truths that he presents; that he should have in his own mind clear, distinct, and adequate conceptions of them from his own point of view; and that he should be able to state them with absolute clearness to himself.

If the preacher would reach men he must master the character, the needs, the point of view, the thinking, and the language of the average man and of that last man in his audience, and in the light of these adapt his message to his hearer, and then drive it home.

In a sense, the preacher is called upon to preach to every man "in his own tongue." To do this it may require a radical change in the preparation of his sermons and in his notions of thinking and of the aim of preaching, and a practical study on bonded knees of plain living in humble cottages or even in squalid hovels.

But in order to reach men the preacher must go further than the mastery of the forms of plain and common speech. He must quicken his clear statements, already so far adapted to the needs of the ordinary hearer, by every art of illustration and enforcement, until they mean, if possible, to that average and last man all that they mean to the messenger himself.

The Great Teacher is in this respect—as in so many others—the one safe and perfect model for those He has sent to teach men the way of life. He did not make illustrations—made illustrations are the poorest manufactured articles the world ever sees; He used the things of common life and observation and knowledge as His illustrations, pictures, enforcers of truths, thereby reading out for common men the lessons God had put into these material symbols for all mankind. The great illustrators in the pulpit—Beecher, Spurgeon, Robertson, Drummond, and their fellows—have caught the spirit of the Master—their power in this respect lying in their becoming seers rather than makers; and the preacher who would reach men with his truth will do well to study profoundly and constantly the Master's method in this essential art.

And in order to reach his last man and make his message as clear to that man as it is to himself, he will need to add every honest art and device of manner and speech—compass of tone, variety of emphasis, sweep of gesture—that can be made subsidiary to his divine aim.

This failure to reach men is undoubtedly the first and most common

cause of the early passing of the dead-line by so many able and honest and earnest men in the ministry.

But supreme success in the pulpit demands that the preacher shall not only reach his hearers with his message planting the vital truth in the mind, but also that he shall grip them with that truth by fastening it to the controlling practical ideas in the man.

Is it asked: What are these ideas?

In their Biblical and Christian forms these practical ideas, as they present themselves for the preacher's use, are all summed up in Christ as the Divine Savior. The supreme thing is loyalty to Christ, leading the lost and helpless soul to implicit trust in Him as Jesus and to absolute obedience to Him as Lord; transforming the life into service to Him for the lost world; and leading to joyous anticipation of endless glory and blessedness with Him.

It is easy to see why many a thoughtful and scholarly preacher gets no spiritual grip upon his hearers. He takes some concrete Scripture teaching and, leaving out the central figure of the Cross, he acutely and ably draws from it an abstract proposition as his theme. Perhaps all his people understood the simple Scripture itself; but the abstract theme is unintelligible to nine-tenths of them. Possibly some poor soul may be in the mood of that hearer who, after his minister had delivered an elaborate argument of this character in proof of the existence of God, was constrained to say: "Pastor, notwithstanding all you have said, I still believe there is a God!"

The preacher has got to get out of that kind of so-called preaching, if he is ever to reach and grip men. He needs to keep to the Cross and to the concrete, if his message is to lay mighty hold upon his hearers. Beyond this, he is to present all the great saving teachings of the Scriptures in their relations to Christ and the Cross, and with the one aim of bringing those who hear him into the obedience and service of Christ.

In preaching on sin, he is not to dwell upon it in the abstract, nor to puzzle his auditors over its origin, nor to inveigh against it as crime or vice, nor to censure it as godlessness simply, but to press it home as supremely the personal unbelief of the man just before him in Christ, in whom is summed up all the grace and glory of God.

In preaching salvation, he is not to dwell upon it chiefly as a marvelous theory or scheme, nor simply as rescue from present wretchedness or from future woe; but as the justifying, regenerating grace of God in Christ, transforming the sinner and saving him from sinning through bringing him to living obedience to the Christ who died for him.

Faith is to be exhibited, not simply as belief in religious generalities and abstractions, nor merely as belief in a historic Christ and the truths connected with Him; but as belief on Him as Jesus and Lord, personal resting of a lost soul on Him, the crucified One, as the only hope and help—so revolutionizing the attitude of the soul and of the man toward Christ and God.

So the Christian life is to be set forth, not as a six-days' worldly and selfish affair with the slightest seventh-day touch of religiousness; but as an all-the-week, whole, and whole-hearted service of Christ, is the one only enterprise in which it is worth an immortal soul's while to engage—the winning of lost men for present usefulness for Christ and for eternal glory with Him.

In attaining to such grip of truth on men—always by the aid of the Holy Spirit—it is our firm conviction that the preacher's best—if not only success is to be won. Men must be reached with the message in such a way that it shall be clearly theirs; but that is not enough. The Gospel message of life and death must be fastened to the life-and-death practical ideas in man before it can exercise a saving and transforming power over men. Until that is arrived at all preaching is comparatively a failure.

The points made suggest the price at which some of the ablest men in the pulpit may save their ministry from wreck, and put away Paul's dread of becoming "castasides," the dread of the ministerial dead-line. We have in mind a man of good abilities who started as a brilliant rhetorical and literary preacher, but was providentially led to see the futility of his aims and the foolishness of his ambitions. By the grace of God he crucified his ambitions, his sermons, and himself, and through that crucifixion became one of the best-known and most popular of the distinctively Gospel preachers of the nation. He thinks the price paid a paltry one for the vantage-ground attained and the permanent power gained. May not others follow his example?

NOTES ON CURRENT EVENTS.

DRINKING WOMEN.

The drink-habit is increasing among the women of England. Not any one class, but women of all classes are amongst those who are yielding to the drink temptations. Official records establish this most painful fact. The revelation of the fact has caused some alarm, as it well may. Lady Henry Somerset has an institution for the reformation of women victims of the drink habit. It has been very successful, fully 65 per cent of the women who have gone there having been cured.

WHAT IT COST.

The Minister of Agriculture stated, in reply to a question, that the census in 1881 had involved an outlay of \$456,904; that in 1891, an outlay of \$570,115, while the census of 1901 has cost to date \$986,296, with a prospective expenditure of \$183,703 more to complete it, which will make the total cost of this enumeration \$1,170,000.

It has cost enough to be fairly correct. And yet there are most inexcusable inaccuracies, the one which wipes out 10,000 Free Baptists in New Brunswick for instance.

WHO DRANK IT!

In the itemized account of the expenditure by the Provincial Government during the visit of the Duke of Cornwall \$645.96 is put down as paid to M. A. Finn for wines and other liquors. The Duke and his party were in the Province about twenty-four hours. Who drank the grog?

A REPEAL MOVEMENT.

In Cape Breton there is a movement to bring about the repeal of the Canada Temperance Act. Petitions to have an election for repeal are being signed. Roman Catholics seem particularly active in the movement for repeal. The petition has been read in several Roman Catholic churches and signatures asked and received. How strange that any branch of the Church called Christian, even the Roman Catholic, should lend itself to further the interests of the iniquitous liquor traffic.

SPECIAL LEGISLATION.

A Calais, Maine, minister, presumably a United States citizen, has been authorized to solemnize marriage in New Brunswick. It required an Act of Provincial Legislature to do it. Some people can have special legislation for the asking nowadays.

FORTY-THREE TO ONE.

The vegetables for the Royal party when in St. John cost \$15.40; the grog cost \$645.96. The rum-seller is forty-three times as important as the vegetable dealer, in the judgment of the powers that be; he is supposed to be that much more valuable as a vote controlling influence.

THE TEACHERS.

About twenty of the Canadian teachers for South Africa sailed from Halifax by "The Corinthian" on Monday. The others, including those from New Brunswick are to sail from St. John by the "Lake Ontario" on Friday of this week. They go to London, thence to Africa. A pleasant voyage to them and much success in their important work.

PEACE TALK.

Peace negotiations are understood to have been going on the past week. On Thursday, in answer to inquiries, the War Secretary stated in the British Commons that Schalk-Burger, Reitz, Lucas Meyer and Jacobs had been joined at Klerksdorp by General Botha and added that Steyn, De Wet, De laarey and three other members of the late Orange government arrived at the same place Tuesday.

Sunday it was announced that the Orange Free State and Transvaal leaders and generals who had been at Klerksdorp considering terms of peace were then in Pretoria. This announcement caused an increase in the hopefulness of the public that peace is not far off. The peace expectations were increased by the movements of the Colonial Secretary and other members of the cabinet in London. Important despatches were believed to be passing between Lord Kitchener and the government on Friday.

The transfer of the negotiations to Pretoria, where both Lord Kitchener and Lord Milner, the British high commissioner in South Africa, are at present, is interpreted by the London Monday papers as meaning that the Boers are prepared to make formal peace proposals.

THE FUNERAL.

On Thursday the body of Cecil Rhodes was committed to the burial place in the Matoppo Hill, chosen by himself. The funeral procession which wound its way through the hills and gorges was five miles long. Twelve oxen hauled the coffin to the almost inaccessible summit of the kopje, 2,000 natives with their chiefs had assembled to witness the Christian burial rites which they afterwards supplemented in their own fashion by the sacrifice of fifteen oxen to the shade of the great dead chief. The scene around Cecil Rhodes' farm the night preceding the interment was most extraordinary. The whole population of Bulawayo seemed to be moving there to camp. Camp fires sparkled in all directions. Some natives tramped 100 miles to be at the interment.

SOUTH AFRICA.

Casper Kruger, the eldest son of former President Kruger and twenty-four other relatives of Mr. Kruger bearing the same family name, and living at Pretoria, are among those who have recently taken the oath of allegiance to Great Britain.

Over 2000 Boers are fighting in the British ranks and are found useful. General Kritzinger has been acquitted of the charge of murder and is now held as a prisoner of war.

The next Canadian contingent for Africa will be mobilized at Halifax. Recruiting will commence on the 18th. Rates of pay will be the same as in the Second Mounted Rifles. It is understood that lighter horses will be taken, the idea being that with light and smaller horses greater mobility can be secured.

It was announced in the British Parliament a few days ago that all the papers and dispatches relating to the Spion Kop engagement would be published.

The differences between the C. P. R. and the trackmen are to be settled by arbitration.

The British Admiralty has sent out a cruiser to search the North Atlantic for the missing Str. Huronian, which left Glasgow Feb 11th, for St. John.

The appointment of Major General Lord Dundonald as commander of the Canadian militia has been officially announced.

The rebellion that has been in progress in Southern China for the past three months has recently been assuming more formidable proportions, and is spreading over the three provinces of Kwang-si, Quang tung, and Yunan. Numbers of the Government soldiers are joining the rebels, and grave fears are expressed as to what the end may be.

Sir Henry Strong, Chief Justice of the Supreme Court of Canada, is to retire very soon.

McGill University has opened an office in London, where students may take the entrance examinations.

Rev. Edwin C. Sweeter, pastor of a Universalist church in Philadelphia, has been asked to resign, for praying for Czolgosz, the murderer of President McKinley and refusing to pray for the president.

PERSONAL—Prof. Davidson, of the University N. B., has been given year's leave of absence, to take effect at the end of the present term.

Says The Messenger & Visitor: "Among the lady teachers who are going from these Provinces to pursue the work of their profession under the direction of the British Government in South Africa is Miss Ida E. McLeod, daughter of Rev. Dr. McLeod of Fredericton, and Miss Ella D. Crandall, daughter of Rev. D. W. C. Randall, of Waterville, N. S. Miss McLeod has been for four years teacher in French and German in Acadia Seminary and the highest esteem in which she is held both by her personal qualities and her work as a teacher finds expression in a letter from Principal DeWolfe, which appears elsewhere in this issue. Miss Crandall studied at Acadia and a Normal, Grade B teacher of several years standing. We wish them a safe passage and a period of happy and useful service in their new spheres of labor and under the new conditions which they will meet in that far away land."

Principal DeWolfe's letter mentions above, says:

Miss Ida E. McLeod, who has been for four years our teacher of French and German, has resigned to accept an appointment under the British Government as a teacher in South Africa. Miss McLeod left for her home in Fredericton on April 13th.

Miss McLeod will be greatly missed in the Seminary. A teacher of excellent ability, beloved by her pupils, honored by her colleagues, and by her associates, she carries with her to her new work the best wishes and prayers of the entire school.

The Moncton Daily Times is an eight page paper, somewhat enlarged. It is evidently prosperous.