TERMS AND NOTICES.

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## Seligious Jutelligencer.

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

WEDNESDAY JAN. 24TH, 1900.

Religion that is good for anything takes form in good character.

"Prepare ye the way of the Lord" was the cry of the Forerunner. The same cry needs to be heard in all the churches of the land. Only when at the house of the Lord, and to the church is awakened and consecrated will the world be reached with religious is a question frequently disthe message of salvation.

"Two visits from the Virgin Mary" is what a young woman in the vicinity of Ottawa claims to have had recently. Now look out for some "miraculous" healings, or something of that sort, for the benefit of "the church." Quebec is full of peop!e who an by "worked by such means.

The man who has the illwill of the worst men in the community, deserves the respect and confidence of the best people. He may have blundered sometimes in his methods, but that his purpose was right and that his methods have been effective is proven by the feeling of the vicious towards

A writer in the Canadian Baptist tel's of the growth of the Bap. tist body in Toronto. The figures are enrollment of 207 This year opened Schools in the city, with an enrollment of 7000.

the missionaries says it is their intenprobably make some converts.

Fifty thousand dollars is missions this year by the Congregational Sunday Schools in the United States. Not only will the amount be a great help to the mission work, but the raising it will be a great and growing blessing to the Sunday Schools. How many of our Sunday Schools are encouraged to support missions All of them ought to be.

We have seen the statemer t lately that in its earlier years "the Y. now." The statement is, probably, correct. There is no reason, however, reason to think, is true of the church in many places.

The lurid doctrines of the Middle Ages as to the future of those who die outside the pale of the Rom n church are, it appears, still being taught in all their crudity from Roman Catholic pulpits. We hear of a sermon preached by a Jesuit priest, on a recent Sunday in an important town in East Anglia on 'Hell and its Tormen s.' This preacher declared that hell was for those who died rejecting the sacraments of the Holy Church.

The kidnapping of the children of dissenting parents by authority of the leaders of the Greek church. continues in Russia. In whatever way they can they take the children from their parents. Recently two couples were sentenced to two months imup their child en in the Greek O'tho handed over for education to relative. the editor.

of the Established Church, or, in The Sparks that Kindle Revivals. The Feligious Intelligences is issued default, to the Government. It is a poor religion that is built upon parents bleeding hearts.

faction by all who know him. Mr. Lane is a man still in the prime of life, temperament. There is nothing of kid-gloveism about him, but on the contrary, a willingness and even an inclination for knocking about and roughing it, combined with a geniality and bon hommie which will go far to WHEN IT IS DESIRED to discontinue the make him a favorite and give him a stronginfluence with the men entrusted post card. Returning the paper is neither | to his spiritual charge. It is a solemn responsibility, that undertaken by a chaplain going to min'ster to men liable, every man of them, to sudden death, or grievous wounding, and we are sure that Mr. Lane feels this deeply and will be grateful to be remembered in the prayers of all who are interested in him and in his work.'

How to Influence Them.

A good many people who are within sound of the church bell, and within easy reach of the church, absent them selves habitually from the place of public worship. This is true of a considerable class in many christian communities, and it is not diminishing. How to secure the attendance of such waken in them a real interest in things cussed. Ministers preach about it, and perhaps scold about it, too. Deacons and other "leading lights" express their opinions, and sometimes, perhaps, n language not likely to have a particularly persuasive effect on the offenders. Other professing christians, who are themselves more or less irregular in public worship, as in their observance of christian obligations generally, presume to sit in not too charitable judg ment on the habitual non-church goers These ways of dealing with the matter may satisfy the people who do them, but they do not help the people against whom they are directed.

There are some ways of reaching the irreligious which experience has shown to be successful in a large degree.

One is for all the christians in a community to attend the Lord's house faithfully themselves. The sight of a large proportion of the members of a quite striking. In 1850 there was just church loyally acknewledging the one Baptist Sunday School, with an claims of religion upon their time the r effort, their attendance, by being | nice place this is to hold some meetwith twenty-four Baptist Sunday regularly in their places on Sunday ings." He was cordially invited, and and at the mid-week prayer-meeting at the end of a week about twenty The Buddhists of Japan ber of sermous on church-going that sems slow work,' I said to him. have established a mission in the any ministers in the land could preach. "Very true," replied my sagacious United States for the conversion of If there is anything that impresses the brother, "it is slow, but if you want christians and others to the faith of | world it is downright earnestness and | to kindle a fire, you collect a handful Buddha. The headquarters of the constancy in Christian people. It is of sticks, light them with a match, and mission are at San Francisco. One of about useless to invite a non-church- keep blowing until they blaze, then tion "to spread the gospel of Budd'a worship, if the one inviting him, really here with a handful of Christians, throughout America." They will cares so little about church-going that endeavoring to warm them up with call, or if Sunday finds his place in and sinners will be converted." He the amount expected to be raised for church unnecessarily vacant. A re- was right: the revival did come and it on the part of Christians.

Another method that seldom fails is for Christians to show and feel more interest in the spiritual condition of the non-church-goer than in getting him M. C. Association was more emphati- simply to attend church. Churchcally an association for the spiritual going is as often the result of religious methods in themselves is a fatal misbenefit of young men, for their conver- interest as it is the cause of that inter- take. Success depends on watching alon and christian training than it is est. The public services of religion the leadings of the Holy Spirit, and in are a means of grace, but personal prompt co-operation with the S, irit. spiritual conversation with the impeni- That Spirit works with the humblest why it should have become less a spirit- tent is also a means of grace We are private Christian, as truly as with the ual power. The same thing, there is not at liberty to rest satisfied with in- most eloquent preacher. "He will incontinent, fierce, despisers of those viting the religiously indifferent to baptize you with fire." Grasp that that are good, traitors, heady, high attend church in the hope that they precious promise and act on it. If minded, lovers of pleasures more than may find good there. A loving pre- there is a live coal in your heart, or lovers of God; having a form of godwhich nothing is said about church- it will kindle somebody else. False the House of God, than as y invita- and sure to spread. tion to attend "our church." There is a spiritual reslity in a personal appeal to a man to become a Christian that somehow is lacking in the most courteously extended invitation to attend "our church."

ONLY A COMMA. - A misplaced comma has got a Greeley county (Kan.) ournal in question recently published an item in which the following sentence occurred: "Two young men from Leuts went with their girls to Tribune prisonment "for not having brought lio attend the teachers' institute, and soon s they left, the girls got drunk, The comma hel nged af . r the "gerl ." d. x faith, and the children were and the l ter are making it h t f r

REV. THEODORE L. CUYLER

No wise Christian ever despises the day of small things, especially if he Of Rev. W. G. Lane, the sees the hand of God in them. Spirit-Methodist minister who is with the ual awakenings in church very often second Canadian contingent for S uth | have small beginnings; one or two Africa, the Wesleyan says: "His persons who have become thoroughly appointment will be hailed with satis- | aroused awaken others. Sometimes the spark of the holy fire is in a single godly heart that is inspired with the vigorous in physique and energetic in love of Jesus, and a solicitude for the salvation of souls.

> The Pentecos al work began with handful of earnest followers of the lately crucified Christ who met in an obscure upper room in Jerusalem and 'continued in prayer and supplication. What cared the great wicked town for that little coterie of "fanatics?" But the fire kindled in that sacred chamber soon burst forth over the civilized world, and it is burning yet! The seed of the Reformation flame was in Martin Luther's big brave heart. That intersely spiritual preacher Dr. Thomas H. Skinner, told me that during his pastorate in the Arch Street Church, Philadelphia, he felt deeply moved with an insatiate hungering for the immediate outpouring of the Holy Spirit upon his flock. He invited two or three of his elders to meet him in fervent prayer; they got well kindled, and called in others; after several evenings thus spent, the flame spread through the whole congregation, and there was a powerful work that yielded a large number of conversions. Would not this be a good precedent for those pastors in New York and numberless other places who are desirous of a genuine revival?

> During my own pastorates, which extended through forty-four years, I an testify that nearly all the revivals had very humble beginnings. The first one-and a very remarkable one it was in many respects - began with a faithful talk of a sweet young girl with an impenitent friend, and as soon as I discovered that the Holy Spirit was at work in that family I appointed specil services, and before a week had passed, the little church was in a blessed bl ze! What a luxury it was to work then under the baptism of the power from on high! The sermons made themselves, and at the devotional meetings praying came to my people as easy as breathing.

It has never been my usual practice to invite the labors of an evangelist but twenty-seven years ago, Mr. D. L Moody (who had not yet become famous), said to the Superintendent of our new Mission Chapel, "What a would produce more moral effect upon | persons had been mustered together the average community than any num- on the sharp winter evenings. "This goer to become an attendant at divine heap on the wood. So I am working on the prayer-meeting evening he is at love for Jesus, and if they get well a lodge or a club or making a social warmed, a general revival will come vival of religion generally begins in an spread into the parent church, and increased interest in divine things on over one hundred converts made their the part of Christians; an increase of | public confession of Christ before our church-going on the part of the com- communion-table. It was in those munity at large usually accompanies little chapel meetings that my begreater devotion to the house of God loved Brother Moody prepared his first "Bible-readings," which have since become so celebrated in this country and in Great Britain.

Everything depends upon going stra ght to "headquarters." Reliance upon any man, or any method, or any sentation of the claims of Chr s., in even a glowing spark, carry it where liness, but denying the power thereof.' going, may do more to awaken that fire soon ends in smoke; but a seed of thirst for God which brings a man to the Divine fire is pretty sure to grow,

Free Baptists.—The Intelligen CER wants especially to get into every Free Baptist home. It has a right to expect to enterthem. Therearehundreds | of them in New Brunswick and Nove Scotia it is not permitted to visit. A special canvass by the ministers and paper into a peck of trouble. The others just now will be appreciated, and there will always be a stir, and what may help very much.

special effort to secure new subscrib ers. The Intelligencer asks all its tieth century I stand by the Church or their robbery. friends to do what they can in this

Why I Believs In Revivals.

BY D. L. MCODY.

vival of trade in this country as for a wili breathe upon the churches and quicken the spiritual life of our coun-

There never was a time of spiritual quickening when some mean slurs were not cast on the movement. I hear a great many objections to revivals. People sneer and say: "Excitement; 'Sensationalism;" "The results don't pay;" "The converts don't hold out;" and so forth. I would sooner cut off my hand than talk against revivals.

Look back into history, and you find (1) that revivals are perfectly Scriptural, (2) that most of the great denominations arose out of rev.vals, and (3) that a large proportion of church-members were converted during

REVIVALS ARE SCRIPTURAL.

had any revivals before the flood; if they had, perhaps there would have them. The evil thing should not be been no flood. They never had a revival in Sodom-there were not ten righteous men in the place, But, when things were at a low ebb with the children of Israel in Egypt, they had a great awakening under Moses. Were there not revivals of righteousness in the time of the judges? And so in the days of Samuel and Elijah and other prophets. Never in the history of mankind has it failed that, when men have repented and turned from their idols to the true and living God. He has come with mighty power and blessed them. Was not the nation stirred under John the Baptist? Are we not told that the Apostles turned cities upside down-or, rather, right side up? Let no one tell me that revivals are unscriptur.l.

DENOMINATIONS THAT AROSE OUT OF REVIVALS

Follow the history of the Church. and you will find that most of the great denominations sprang out of revivals. The Roman Cathelic and Episcopalian Churches claim to be Luther? And the Methodist Church, did it not come from the revival under the Wesleys and Whitefield?

CHURCH MEMBERS CONVERTED IN RE VIVALS.

Not only so, but I venture to say that four-fifths of our church members were converted during revivals. I have tested this again and again in my

They are not sickly, milk and water Christians, either. Some of the best men in our churches to-day were brought out in '57. Have not they lasted pretty well? Last winter I spent six months in Colorado, Ar zona, and the free delivery of mails to country people came to me who had been opposition to it developed. A post awakened in our meetings in London office, it is claimed, is a great convenior Birmingham or New York years ago. I found that they were pastors or deacons or Sunday-school superintendents in those Western churches.

THE NEED TO-DAY.

I am not a pessimist, but there i no denying that things are pretty dark with us now. We are living in "perilous times." Men are "lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unhely, without natural affection, trucebreakers, false accusers, D vorces are increasing, and murders, lynchings, Sabbath desecration, and dishonesty in business. Inside the Church the indifference is appalling. as there comes a breath of interest. I prefer sensation to stagnation every time. A seaman does not fear a storm as much as a fog.

I will tell you where there is no excitement—in a graveyard. A man lies there where they put him. But I think there will be a stir on the resurrection morning. Where there is life we need in our churchec is a fresh The present is a good time to make breath of life from the Spirit of God They talk of the Church of the twen. oi the first century.

ost its power to grip the hearts and | ling with in Africa, we are perha the consciences of men! It is a false forgetting that the Boers are have idea that people want a new Gospel. some difficulties, and that they I am not nearly so anxious for a re- What we must do is to cry down sin increasing instead of diminish and exalt Jesus Christ. Let us get | The Mail and Empire mentions so revival of righteousness. I do not back to the Bible, and cease splitting of them: Every farm has believe that a republican form of gov. hairs and magnifying our differ nees. deserted by its male occupants ernment can exist without righteous- I should like to see a wave surging fourteen years old up to seventy. ness. My constant prayer is that God | from Maine to California and sweeping tousands into the kingdom of God. the former, seeing that the hope What else will save our young men have been commandeered, are harns from ruin, and our homes from utter ed to the plough. At the front the godlessness?

The way to start a ravival is to get on fire ourselves. May God send down

## Notes On Current Events.

The Mormon settlement in our Northwest is said to now number about twenty five hundred people - old and young, and is increasing rapidly. The leaders are Mr. and Mrs. Card, the latter being a daughter of Brigham Young. The place is called Cardson. In many parts of Canada Mormon missionaries are at work, propagating their peculiar doctrines, and, doubtless, having some success. Of course I do not understand how any one the Mormon community leaders deny who knows his Bible can throw his that they are polygamists. But it is influence against revivals. If you read | worth while watching them closely. your Bible carefuly, you will find that By and by they will have so many God has been quickening His people | voters that they can and will do about in all ages. I do not know that they as they like, and trust to the value of their votes to the politicans to protect allowed to grow.

Among the consequences of the Span'sh-American war is a considerable enlightenment of the people of Spain about the Americans, whom they were taught two years ago to scorn as a breed of "pigs." Since American rule has been established in Cuba, the Spaniards there who had the courage to make trial of it, have sent such a good report home, that immigrants from Spain are now going in. The Spanish papers try to check the current, warning their readers of the risks they run of unjust treatment, besides the hurt to sensitive Spanish pride in beholding the recent jewel of the Spanish crown in the hande of conquerors. The ineffectiveness of such warnings appears in the reported recent arrival at Havana of 1,175 in one ship. The Spanish peasants see in Cuba what the Irish peasants saw in America at the time of the potato famine.

New Mexico, Oklahoma and Arizona | tracted from our labors for the recove Apostolic. If so, must they not have desire to be reognized as states, and an started at Pentecost, out of the fires attempt will be made during the presof the mightiest revival this world has ent session of Congress to have them ever seen? Some Lutherans do not admitted. The President is said to be approve of revivals, but were they not | willing. Party considerations will, born in the revival under Martin probably, determine the action of Congress.

Liberia, which has been in a condition of bankruptcy for a quarter of a century, is now paying the interest on her public debt. The revenue derived from rubber, which is paid an English Company known as the Liberian Rubber Syndicate, has enabled the state to begin interest paying. Most of the bonded debt is held in England. The bondholders had probably given up hope of ever getting anything.

In the United States an attempt has been made in some sections to extend on the Pacific coast; and everywhere districts. Strange to say, strong ence in a small village or country place. It often makes a centre for business that otherwise would go to the city. The salaries of the postmasters, though each is small, amount to a considerable sum, which the people think benefits them all. These and like objections are made. They are very like the objections that used to be urged against railways-that they would seriously interfere with the stage coaches and the taverns along their routes, and especially with the sale of ergs, butter &c used by the travellers the divine blessing upon us. by stage. The free delivery of mais system will prevail by and by.

An idea of what the business "truste" which are getting to be so common, mean to the people can be formed from these facts concerning the tinplate trust in the United States: The tin plate trust has closed down inde-Yet people say "Excitement," as soon finitely 16 of its 31 plants. According to the testimony of an owner before the investigating committee, he made 20 per cent net profit when tin plate sold at \$2.60, yet the trust has now advanced the price to \$5.65 The people are slow to comprehend the meaning and solution of the trust problem, but when they do there will be a tremendous upheaval somewhere. And there ought to be an upheaval. Greedy combines not only rob the people, but they so control legislatures

that they secure the s amp of legality

women and children are alone, is constant danger. The men wounded, killed, or captured. For year the thing may go on, and how the population feel about it? Boers have but a hazy idea of w they are fighting for. They began thusiastically. But many are restiand some have actually to be kent the front by threats and the whip. the case of the Free State Boers, situation is especially hard. They in the fight for no reason whatev and as the war is prolonged, their wisdom in joining in it presses ho upon them. The Boers have the troubles; they were made for the not by Britain, but by leaders who both narrow and corrupt.

## Proselyting.

In the Church of Christ, there necessarily a division of the forces to different bands or denomination The divisions are similar to those in army. Those who have qualification of a given character are assembled one band, and those of a different character in another. In this way to tone has passe maximum efficiency of each work and the whole force is secured.

If in an army, the cavalry show attempt to recruit from the infant hristmas night th regiments, or vice versa, the matter best entertains would receive a prompt check. Tople say. And would not be tolerated for a moment being our 'don Just the same rule should apply in t Church; proselyting from any evans lical church should be rejected despised, as counter to the weifare at such intimat the Church of the Lord Jesus. For astor and people

1. It adds nothing to the worki force of the Church at large. addition of one man from the ranks sin, makes the army of Christ theetings with t stronger; the transfer of one from an. 21. this to that denomination does not.

2. Proselyting weakens the Chur by distracting the attention of workers from their proper aim, conversion of sinners. Every ho spent in trying to win a Christian of some other Church, is an hour su of the unregenerate. We cannot ford such a waste of time.

3. Proselyting enfeebles the Chur out by the facts by leading members to take plat and about the where their work is less effective. divisions of his a man is hard at work in one bran has been crosse of the church, and by urgency we p Warren and Lyt him up, root and branch, to plant he to fight every elsewhere, almost certainly we demisthey have stead ish his effectiveness for Christ, a perhaps ruln it. The influence whit Ladysmith. Th he had in his former connection this writing (M. destroyed, and the matter of securi an equal place in the hearts of his sociate is problematical.

4. Proselyting mars the Church creating ill-feeling. Human nature not sufficiently sanctified to bear intrusion upon the membership of own particular church without would ed feelings. But harmony in whole Church of God is a vital cond ion of success in her work.

THE REMEDY.

On our own part the remedy is ea It is to abstain entirely from any su business. There are enough perish souls around us to occupy all our ti and care without making inroads other communions. Let it altoget alone.

But if we forbear and others of tinue to proselyte, will we not be

No! for the condition of success growth in the Church is not solely mainly the work which we do, that blessing comes especially those who most please the Master.

And what shall we do to a prose ing neighbor?

1. Go to him in kindness, call attention to the unity of the Chu and to the wounded feelings that low, and to the fact that we both prosper better on the other line. have seen this course succeed and to long continued, generous co-op ation between rival denomination without friction of any kind.

2. If he do not hear thee. cherish the spirit of patience him. We all have our weaknes His is (it may be) of one nature own may be of another. Each cultivate patience.

In conclusion, the changes of nomination which are necessary secure unity between husband s wife in church work should never accounted as proselyting. Famil While we are t inking about the should ever seek this unity in chut .. nk Gov. the old Gospel has not difficu ties which the Br tish are wr s - relations. - The Chris. Observer.

Some Absent are glad alway eabouts and wor ren"-those, we d their work, for e United Stat of the 'Morni ion made of for nformation of th mber the breth in their prosper ew-we quote : nelsea, Mas . (H H. Lockhart, I ness meeting, ro fficers was held ing, Jan. 3. T different departo k to be in a very on. The treasure uce sheet, as u of service. It 00 had been rais es and expended vndon Center. V

JAN. 24 190

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