

TERMS AND NOTICES.

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VOTE FOR--

- "Men whom the lust of office does not kill; Men whom the spoils of office can not buy; Men who possess opinions and a will; Men who have honor, men who will not lie; Men who can stand before a demagogue and scorn his treacherous flatteries without winking; Tall men, sun-crowned, who live above the fog; In public duty and in private thinking; For while the rabble with their thumb-worn creeds, Their loud professions and their little deeds; Mingle in selfish strife, lo! Freedom weeps, Wrong rules the land, and waiting Justice sleeps.

Religious Intelligencer.

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

WEDNESDAY, Oct. 31st, 1900

The Russians are not a reading people. There are in Russia only seven hundred and seventy-nine periodicals. They are printed in eight languages.

"A worldly church will never make a godly world," says the Free Baptist. And yet some churches nowadays seem to think the way to church prosperity is by courting the favour of the worldly and the wicked.

An enterprising American has erected a number of steam pumps on the Jordan and is now supplying churches in Europe and the United States with genuine Jordan water. And there are people who think Jordan water has some peculiar virtue.

About four million dollars, it is said, will be spent in church building during the present year in New York city. Fully three quarters of a million of this amount have been raised towards the great Cathedral of the Protestant Episcopal Church.

Speaking of the political situation in the United States, a well known New York financier says that money is in the saddle; it is riding down the institutions of the country with a confident insolence that tells its firm belief in its own invincibility. It is running the government to-day in its every branch and arm. What will be the end? If it goes on, there are, as matters trend, two solutions. One is socialism and the other is revolution.

In a recent article on preaching Zion's Herald says,—Dr. MacLaren, of Manchester, Eng., considered by many good judges to be the great representative preacher of the gospel of Jesus Christ, is reported to have said at a recent Methodist parliament held in this city, that the deplored lack of the old urgency for men to come to Christ. Instead, he now heard essays, reviews of the last novel and such-like, but he missed the earnest preaching of Jesus Christ and Him crucified. Has not the great preacher in these few words pointed out the general lack in the modern pulpit? So we think. Doctor MacLaren's preaching, which best illustrates what he means, is exegetical—a critical and thorough unfolding of the Word, carrying the "Thus saith the Lord," with tremendous force and solemn unction to his hearers. When we are able to restore this message to the pulpit, we shall no longer be troubled with the question of how to reach and move the people.

Dean Farrar has an article in the North American Review on "Imperialism and Christianity," in

which he reasons with those who have scruples against war, under any circumstances. He admits the horrors, sufferings and losses of war to the full, but says: "In spite of all this, we answer with entire conviction, that war, in any just and holy cause, is not only defensible, but is a positive duty." Such war is but the collective form of the age-long, unceasing conflict of the human race against the usurpation of tyrannous evil, and to suppress all appeals to the decision of war 'would involve the certain and absolute triumph of robbery, oppression, greed and injustice.' The whole Bible—New Testament as well as Old—recognizes the occasional necessity for war between nations. 'Our Lord never forbade war, from which He sometimes took His metaphors.' Therefore, in the cause of right and justice, 'no Christian need have any misgiving at taking part in that awful, yet final, arbitrament, in which the issues are left to the determination of the God of Battles.' Dean Farrar points to the high qualities which war calls out even in ordinary men, and to the fact that again and again war has tended to save whole nations from cankering vices, which too often grow up in long continued peace, and concludes: 'It seems to me that I have said enough to prove my point, that a war waged in the cause of truth and right, though it may be a very terrible necessity, yet in human history still continues to be at times a necessary duty, even for the most Christian nation.'

HARD SPOTS.

Few, if any, of God's people complete the journey of life without at some time, treading hard spots. It may be by the loss of loved relatives or friends or the loss of this world's goods, or the loss of health, or some unexpected trial or disappointment. Or it may be the performance of well-known duty. Be it caused by what it may, he who follows in His Steps, is quite sure to find hard spots. In this world we will have tribulation, and will be called upon to endure hardness. Faith will be tried and patience tested. So it always has been, and so we may expect to find it. But hard spots are not the worst spots we may encounter. The best of God's true servants and great soldiers of the Cross, have graduated from the school of tribulation. Strong characters for eminent service have come from the drill camp of hardship and sacrifice. Had it not been for the great sacrifices demanded of, and made by Abraham, that great and grand servant of the Most High would never have been seen as we now behold him. Isaac's endurance of hardships made his character illustrious. Jacob would never have been the go by patriarch he became, had not the meanness of his early life been ground out of him between the millstones of trial and disappointment. Paul found many hard spots. He seemed to be apprenticed for many years service in the school of tribulation. But so far from sitting down discouraged and abandoning the Lord's work, he says "I take pleasure in infirmities, in distresses for Christ's sake, for when I am weak then am I strong."

Why should not we glory in tribulation? What better evidence that we are following the Captain of our Salvation, who was made perfect through suffering? The men who stand out in the boldest relief as the heroes and pillars of the church of Christ are not the dolls and duds of the churches who have never suffered reproach for Christ's sake, or had their faith sorely tested.

Often what we call hard places prove valuable in revealing to us ourselves our insufficiencies, and weaknesses. Our faith and enthusiasm seem never to find their true level as they do when the soul is thrown in its helplessness upon Christ alone. Then it finds in Him its "All in all." Then it learns to trust in Him. Such experiences often bring us to the end of self. If hard spots are necessary as a discipline, and to slay our self-righteous confidence, surely they are blessings. Peter's hard spot, on which he fell, broke his pride and self-sufficiency, and taught him to trust in one outside himself who could keep him from falling. Without these hard spots we would never know the resources and the reserved blessings of God. Difficulties teach us the all-sufficiency of our Heavenly Father.

God can be real to us only up to the measure of our actual needs. Our hard spots are His opportunities. These are the occasions when He can manifest His great wisdom, infinite power, and blessed grace, in the deliverances of His trusting and faithful followers. These are the occasions when He proves that "My grace is sufficient for thee."

Our hard spots both test and strengthen our faith. They aid us to walk alone with the invisible one. It

is our exalted privilege to trust in Him in all life's trials and hard places, enduring hardness as good soldiers of Jesus Christ. If duty demands sacrifice let not withhold. Dare to do right. H.

THANKSGIVING.

A stranger passing through our country on the day set apart for thanksgiving would have been much surprised to be told that it was Thanksgiving day. The closed schools and banks, would be the only evidence that it was a holiday. If the stranger wanted to go to church he would find many of them as securely closed as the banks. Stores and factories were running as on other days, and the farmer gathered his belated harvest, and grumbled because it was not larger, or was thankful that he had a harvest to gather, according to his mood.

Why should not our day of thanksgiving be a general and genuine one? Why should not all the churches be opened on that day, and crowds go up to give thanks to God, instead of a few lone worshippers? Where are the nine "who have not returned to give thanks to God for his manifold blessings?"

Is there any land that has more reason to have a day of general thanksgiving than ours? Peace within our borders, our barns and granaries filled to overflowing, the hum and whir of factory and mill heard in the land, sweet music in the bread-winners ears. Not for one brief day only should thanks be given, but every day, for "the lines have fallen to us in pleasant places, and we have a goodly heritage."

That we should better observe the day set apart for thanksgiving will be conceded by every thoughtful, thankful person. How shall we show our thanks for God's great blessings, temporal and spiritual? By going to His house and praising Him in the congregation, and singing "Praise God from whom all blessings flow" etc.? That will be done by the truly grateful soul, but will not love find a better way? We give thanks to our friends for small gifts, and slight courtesies, and go our way and forget gift and giver. But when some great trouble comes to us, and summer friends fail us, and we put our hand out in the darkness and grasp the warm hand of our Jonathan, then we plan and pinch and save, that we may express our love in a way "that doth cost us something."

So when I want to show my love for my King, I dive into the deep for pearls to hang about his neck; I cross mountains and seas, to bring gold to lay at his feet. He "became poor, that I through his poverty might be made rich." "He died because he loved me so." My thanksgiving goes up to him in song. My feet go where His went. I go to prison to visit Him. I sit with Him in the night watches because he is sick. Because I love Him and want to show my gratitude, "I go where He wants me to go, and do what He wants me to do," and then, because I can do so little, I tell Him that "Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all." P.

KEEP THE ROAD CLEAR.

Spiritual roadmakers are always needed to keep the King's highway clear. They are especially required just now to see that such stumbling blocks as promises, rum and five dollar bills, are kept out of the walks of those whose duty it is to walk to the polls in Nov. 7th. Make a smooth, clear path for your neighbours feet.

H.

PREVAILING PRAYER.

REV. THEODORE L. CUYLER, D. D.

There are several other good women named in Bible biographies to whom we owe our gratitude besides Hannah, the model mother, Ruth, the model daughter, and Dorcas, who sanctified the needle. One of these was that Syro-Phœnician woman who came to Jesus, and besought him to cast the evil spirit out of her afflicted daughter. For a time the Master seemed to hold her as it were at arm's length, in order to try the mettle of her faith. Like Bartimeus, she only cries the more importunately for mercy; and, like him, she carries the day. "Go thy way," saith the compassionate Jesus; oh, woman, great is thy faith; be it unto thee even as thou wilt." And so he granted to a great faith what he might have denied to a little faith.

Prayer is not a teasing and a coaxing of an unwilling God; it is the fervent plea of weakness and of want into the open ear of One who knows just what is best for us. One of the things that is best for us to have is a complete trust in God. He does not cheapen His mercies; nor does he toss them to us as a foolish father flings money to a spendthrift son. We must come into

the right attitude and stay there. An honest, trustful faith—a faith that works while it prays, a faith that is not balked by discouragements—does not plead without securing some real and precious blessings. Such faith creates such a condition of things that it is wise for God to grant what would otherwise be denied.

There are many things in the loving providence of our heavenly Father to which we ought to submit. We ought to submit unconditionally and without murmurings to certain chastisements and bereavements. "I opened not my mouth because thou didst it." A childlike faith has often written that line with eyes swimming with tears, and has often carved those words on the monument that covered a darling of the heart. But there are many things in our pathway that we must not submit to; we must wrestle with them and overcome them. If Apollyon strides across our road, we must fight him out of the road. If a difficulty blocks our path of duty, then is the time for a stout faith to "remove the mountain." A parent whose children are yet unconvinced has no business to sit down in sullen submission to such a state of things. Neither has a pastor or a church any right to sit down submissively to the terrible fact that the gospel is powerless, and no souls are converted. The reason why there are no revivals in some churches is that they actually vote not to have them!

That Syro-Phœnician mother would have done egregiously wrong if she had gone home submissively under a seeming discouragement. "There's nae gude done John, till ye get into the close cups." So said Jeems, the door-keeper to Dr. John Brown, who gave us the immortal "Rab." There lies one secret of prevailing prayer. The woman of Canaan carried her point and got the demon expelled from her daughter because she came into a "close grip" on the Divine Healer. God is a wise and supreme sovereign up yonder, and we are responsible free agents down here. As a sovereign, He has commanded us to pray, and to pray without ceasing. The ceasing would be a sin. God reserves to Himself the right to grant our requests when He chooses, and just as He chooses. It is our duty to pray and it is God's right to bestow the answers that seem best to Him; i. e., such answers as are for our good and for His glory. The right kind of faith is that temper of the soul which submits to what God orders, but never submits to what God can make better. If we yield to temptations and yield to discouragements when we ought to struggle against them; if we are tamely content to be without spiritual blessings, and neither labor nor pray persistently for such blessings, we deserve to suffer.

Prevailing prayer must always be accompanied with prevailing effort on our part. God never puts a premium on cowardice or laziness, or palpable neglect of duty. There is no hazard in prayer. All of God's promises have conditions; we must comply with their conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop unless he has ploughed his field and sowed his seed. Be sure, my Christian friend, that you are honestly and perseveringly doing your part, if you expect God to do His part. He promises His Holy Spirit to His ministers and His churches when they are willing to co-operate with the Spirit; if they quench the Holy Spirit, they pay the terrible penalty.

What a magnificent epic are the triumphs of prevailing faith! The Bible history shines with the glorious record. That early church were "continuing with one accord in supplication" when the Pentecostal baptism of power descended upon them. Prayer opened Peter's prison-door; and I have seen awakened sinners come into meetings and inquiry-rooms who were just as truly delivered from Satan's prisons as the apostle was, by fervent intercessory prayer. That Syro-Phœnician mother's message to the churches to-day is, prayer is power! Everything with Jesus; less than nothing without him! Two things our churches must do if their barrenness is to be exchanged for harvests. The one is to quit the companionship of a self-indulgent, corrupting world; for as long as the world has influence on Christians they will gain none on the world. The other is to come into closer companionship with Christ Jesus; closer in clean, godly living; closer in self-sacrifice; closer in love-labor for the salvation of souls. Then the "dose grip" in prayer will bring down the sought-for blessings.

LARGE OFFERING.—Forty-two thousand dollars was the offering taken up at the consecration of the Bishop of Carpentaria at the Sydney, Australia, Cathedral, recently.

NOTES ON CURRENT EVENTS

CHINA.

The principal recent diplomatic event has been the alliance between Great Britain and Germany in relation to China. Of it the Halifax Witness says: They support the "open door" policy wherever it is possible to do so. They will not seize any territory for themselves, but in the case of another power making use of the complications in China in order to obtain under any form whatever such territorial advantages, the two contracting parties reserve to themselves the right to come to a preliminary understanding regarding the eventual step to be taken for the protection of their own interests in China. The other power here referred to is obviously Russia, which appears to be engaged in separate negotiations with China to secure for herself by and by the whole vast territory of Manchuria. The agreement between England and Germany has been promptly communicated to other powers. The agreement is more important as a proof of good will between the powers than for the substance of it, for it is in full accord with the British policy as taken up and urged by the American government and seemingly endorsed by all the powers, not excepting even Russia. The "open door" has been the British policy for years. It seems certain that Russia is determined to take Manchuria, and that this is the explanation of her policy of ravage and extermination in that territory. It is well known that Russia and France have had a treaty of alliance which holds good whatever other negotiations are presented or completed. Russia drags France in any direction she sees fit. The understanding between Great Britain and Germany will serve as a counterpoise to the alliance between Russia and France. Other powers—the United States, Italy and even Austria—will be in full sympathy with the principle of national integrity and the open door for trade resolved upon by England and Germany.

A DOLLAR.

The amount received by the Mayor of St. John for the Chaplain O Leary fund was one dollar, which he forwarded to the Quebec committee which has been endeavouring to boom this fund.

PARK LIBRARIES.

Brooklyn has inaugurated an admirable extension of the free library system by establishing libraries in the Parks. The atmosphere of even the best-conducted public reading-room is liable to become decidedly "stuffy," and there are many who enjoy the delights of a garden and the fresh air, the more if they have a book in their hands at the same time. It was a very happy idea to turn the public gardens to use in this way. In a single park at Brooklyn 16,832 books were taken out in seven months for home reading, and 13,300 books were read on the premises under pleasant open-air conditions. The idea might very well be adopted in other places.

RELIGIOUS INSTRUCTION.

A Royal Commission, consisting of ministers representing all denominations except Roman Catholics and Jews, which was appointed to suggest what religious instruction should be given in the State schools of Victoria, Australia, has selected a series of lessons from the Old and New Testaments which it unanimously recommends should be read in the schools and explained by the teachers. A conscience clause is provided for both teachers and scholars. Prayers and hymns have also been collected for the optional use of teachers. The Commission recommends that the question of the adoption of the lessons should be submitted to a direct vote of the people in the form of a referendum.

THE POPE'S TEMPORAL POWER.

European Roman Catholics outside of Germany, and possibly England, the Journal and Messenger says, are very sure that the Pope is yet to be restored to what he holds to be his right of temporal dominion. There is no end of planning, if not plotting, and the loyalty of a Catholic is gauged by his zeal in behalf of the restoration. There are those who say: "The revolution which robbed the Pope of his rights is now devouring the royal family of Italy," and it may be that some Romanists are foolish enough and superstitious enough to believe it. The revolution with which reference is had was led by Garibaldi and Victor Emmanuel, both of whom died natural deaths at a good age, and though the late king was slain by an assassin, he had passed middle age, and left a son who big fair to wield power for the good of his people. Who may come after him it is not possible now to foretell; but there is no probability that it will be a reactionist, nor that the way is prepar-

ing for a return of the papacy former supremacy. No doubt are revolutionists in Italy who be glad to see things as they under the Popes, when brigandage beggary were the most prominent characteristics of Italians; but the prospect of that condition of things, under two monarchs who have admitted their power and prestige third, is not likely to be lost in the next two or three decades.

THE MINERS' STRIKE.

The strike of the miners is headed. A notice was issued on Tuesday by the President and officers of the Mine Workers Union, in which they say: "After carefully canvassing the strike situation, we, your officers, district and national, have concluded that your victory is so nearly complete that no good can be served by continuing the strike longer. The contest has been in progress for days, and the companies employed you have, with few exceptions, satisfied their willingness to pay the wages formulated."

Each mine employee is to receive an advance of 10 per cent. in wages. Work was resumed Monday.

TEACHING HATRED.

Maud Gonne, the Irish young woman who was in the United States a little while ago carrying on an anti-British agitation, is now endeavouring to organize, in Ireland, a system of educating the children in hatred against Britain. Evening classes have been started in which the Irish history and such portions of Irish history will serve her purpose will be taught.

THE DOMINION ALLIANCE.

The attitude of the Dominion Alliance for the prohibition of the liquor traffic in the Dominion election is stated by the Secretary, Mr. F. Spence: The duty of prohibition is clear. There can be no advancement to our cause from the support either party as a party. We can hope to help our cause by securing the election of members of parliament who will support it regardless of mere party considerations. The situation has been carefully considered by the executive. It is clear that in the vast majority of the members of parliament the success of the party is more desirable than the success of prohibition reform. To succeed in such a matter must change these conditions. Those in must secure the election of men of such high principle that prohibition will be put before party; or else must secure such a development of demonstration of public opinion which will make favor for prohibition an essential to the success of a party candidate. In other words, prohibition must be made a dominant political issue.

IMPERIALISM.

Hon. Joseph Chamberlain, Colonial Secretary, in a speech delivered at a banquet in London a few days ago spoke at some length of the imperial aspirations of the British nation.

"Union with the colonies does not signify hostility to other nations. On the contrary, we desire their friendship, if it is not purchased at the cost of objects more essential. We believe they will reciprocate the friendly sentiments we express and feel for them. If they decline our friendship we shall do without it. If we cannot persuade them, then we must be isolated. But, surrounded and strengthened by our colonies, our isolation would be a splendid isolation, so that, even if England falls, her over-sea colonies will carry on the English tradition. The new imperialism means the recognition of the fact that all British colonies are entitled to the same rights as England herself. I hope that the federation of Canada and Australia will be an example to South Africa. Imperial federation will enable the empire to continue its mission of peace and civilization, its mission of peace."

LORD STRATHCONA.

In a speech in Montreal the other day Lord Strathcona intimated that while he would be going back to England soon he expected in a short time to return to Montreal to remain.

PURE POLITICS.

The two candidates A. H. Moore and Henry Lovell in Stanstead, P. Q. have issued the following: "Messrs. A. H. Moore and Henry Lovell, candidates for election to the House of Commons, have solemnly agreed that no money or improper means or influence of any kind shall be used by themselves or with their sanction or connivance; that they will strictly comply with the law regulating the conduct of elections; that they will guarantee the strict observance of