

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH McLeod, D.D., ... EDITOR

WEDNESDAY, Nov. 20th, 1902.

The Intelligencer's announcement for 1902 is repeated in this issue.

This note is to ask the attention especially of the ministers to it. We will esteem it a great kindness if they begin at once the canvass of their congregations for renewals and new subscribers.

Every week now is valuable. This is the time of year when many are deciding what papers they will have for next year. We want the pastors to help them decide that the INTELLIGENCER is the paper they should have.

Remember, brethren, the things we need:

1. Payment of subscriptions now due.
2. Renewals for 1902.
3. New subscribers from every congregation.

We are expecting the tide of subscriptions, old and new to set this way at once, and to run strongly.

We solicit the co-operation of all the friends of the INTELLIGENCER.

Though there are sinners who are known as respectable, there are no respectable sins.

The really good sermon—the one that is worth while being preached, is the sermon that moves men to better and truer thoughts of life, and to worthier living.

The rumsselling fraternity always opposes the candidate whom they fear. Their opposition means that they know if he is successful he will do everything in his power to overthrow their traffic.

One of the things had in view in the removal of Dr. Lorimer to New York is the purpose to establish a great Baptist headquarters in that city. A number of rich men, including Rockefeller, are said to be concerned in the movement.

One of our contemporaries tells of a pastor who has been anxious that every family in his field should have a religious paper. In his visitations he kept the matter before the people. In six years he has induced nearly three hundred families to subscribe.

The new editor of the Morning Star, Dr. Geo. F. Mosher, is in charge. For more than twenty years Dr. Brickford made the Star a good paper. His successor says, "It will give me joy if I can keep our publications up to the standard to which they have been held during the last twenty years."

Dr. Mosher is not new to the editor's chair and work. From 1869, he served twelve years in the Star office—the last half of the time as editor. Since then he was four years (1881-85) United States Consul in France, and afterward President of Hillsdale College, (Free Baptist) Michigan, which position he resigned last June. We wish him the best success.

Roman Catholicism in the Netherlands is losing ground. Fifty years ago the Romanist population constituted fully forty per cent. of the whole. By the recent census it is shown to be less than thirty-four per cent. Catholic newspapers appear a good deal concerned, and seek to ex-

plain the decrease by the statement that irreligion is making headway in the large towns; that two Catholic provinces are in a chronic state of poverty; finally, that the celibacy of the religious orders is a great drain on the natural increase of the population. In the Netherlands there are 11,500 secular clergy and 16,500 monks and nuns, besides 2,000 celibate servants belonging to the clergy. One per cent. of the entire population is under vows of chastity.

HOME MISSION NEEDS.

More Home Mission interest is one of the present needs in the churches of the Free Baptist Conference of this Province. No branch of the denomination's work more requires attention. And it needs that attention at once. Examination of the Year Books will show that for several years the amount contributed by the churches for Home Mission work has been much smaller than it should have been. There are some single churches that might, without great effort, contribute nearly, if not quite, as much per year to this department of the work as is contributed by all the contributing churches. One reason why the treasury is not fuller is that only a few churches, comparatively, send anything to it. Listening to reports of churches read at District Meetings, one wears of hearing, "Home Missions blank."

Among the things that have made the churches less mindful of this work than they should be are, perhaps, the fact that the Woman's Mission Society has each year for several years made a generous donation to the fund, the fact that one or two individuals are in the habit of making liberal gifts, and the fact that there is sometimes a good contribution from some Conference fund, which having been carefully handled has a surplus. It would appear that the churches, or some of them, have come to rely on these ways of providing the home mission treasury with funds, and are neglecting their duty—much to their own hurt as well as to the weakening and hindrance of work that should be done by the Home Mission arm of the denominational forces. We would not have the contributions from the sources mentioned less than they have been, but more, if possible. And yet it might be a good thing if they were withheld for a year or two, if only their being withheld would move the churches to see and do their duty.

A few years ago Home Mission work was directed chiefly, indeed, almost exclusively, to new fields, or to promoting revivals in existing congregations. That good resulted from the work done there is no question. But it is not certain that it was the most needed work, or that the good effects were as permanent as if the same expenditure of effort and money had been in another form.

But whatever may be true of past methods and efforts, it is a fact that one of the imperative needs of the present time is the strengthening of weak pastorates. No part of its work to which the Home Mission Executive may give attention is so important as this and none will yield so good returns in the long run. There are several pastorates that are not self-supporting. When they have done all they seem able to do, they do not furnish support for a pastor. Such pastorates should have assistance enough to assure them regular pastoral care.

The very life of some churches depend on their receiving such help. No truer nor wiser home mission work can be done than supplementing the financial efforts such pastorates make in their own behalf. Judiciously helped for a few years, they will so profit by the encouragement thus given that they will become not only self-supporting, but helpers of others.

It is the poorest kind of policy, to say nothing of the essential wrong of it, to neglect the weak. There is only one end of such a course—death to churches neglected, and something very like to the churches guilty of the neglect.

The Home Mission Executive is helpless without the cooperation of the churches. If we might make a suggestion it would be this,—that the Home Mission Executive, from a careful canvass of the needy field, make an estimate of the amount required to meet the demands of the work for the year. Then, keep the facts before the people by publication in the INTELLIGENCER, and by having the pastors regularly presenting the matter to their congregations.

The churches certainly need to know that every one of them should share in the work of caring for the struggling interests in the home field. We commend this matter to the earnest thought of all the pastors, and to the prayers of all the people.

NOTES ON CURRENT EVENTS.

NEWFOUNDLAND.

A correspondent of the Presbyterian Witness writing of affairs in Newfoundland says there is a great change in public opinion favorable to union with Canada. He thinks if reasonable terms were offered, a popular vote would show a large majority for entering the Canadian confederation. Of the religious complexion of the island colony he makes some interesting statements. Half a century ago, the population of Newfoundland, outside of St. John's, was practically all Roman Catholic or Anglican. The relative growth of denominations since then has been largely in favour of the Methodists. The latest census returns show that, outside of the three leading bodies, there are: Presbyterians, 1,447; Congregationalists 1,782; Reformed Episcopal, 457; Baptists and others, 37. At a few points the Salvation Army has obtained a good foothold, numbering 2,092 in the entire colony; 193,089, out of about 203,000 of a population, are classified as follows:

Roman Catholics72,342
Episcopalians68,075
Methodists52,672

This leaves only about 10,000 for all outside of these three bodies. It is an interesting fact that of Newfoundland's 203,000, no less than 195,769 were native born. The portion of Labrador under this colony's jurisdiction contains a population of 4,106, and of these 1,387 are returned as Moravians. Education is conducted on the sectarian principle and is by no means in a satisfactory state.

CROWDED.

How crowded some sections of large cities are may be judged by the statement concerning the Jewish quarter in New York: Other districts in the city are more squalid and far more unhealthy than this—the Italian quarter on the west side of the Bowery but none are so crowded—in none do you stand appalled by such hordes of humanity. In the denser districts of London and Liverpool and Glasgow and Edinburgh there is nothing to compare with the Jewish quarter of New York. The most dense square mile in London sustains a population of 175,000 while there are acres in New York on which 1,000 are living which would give a population of 640,000 to the square mile. There are not, however, any whole miles so densely packed as this, but the district which we speak of has one square mile in which 330,000 people are living—almost twice as many as the densest in London.

TAMMANY'S STRENGTH.

It is said that the Tammany Society of New York had 46,000 members holding office of one kind and another. When the relatives and friends of these office holders are considered something of the voting power of Tammany is seen. To beat this enormous force is a great victory. That it has been done shows the power of the moral sense of the people when once aroused. Would that it were fully aroused in every community.

RUSSIA'S "LOVE"

Our United States neighbours have for many years cherished the belief that Russia is the friend of their country. They ought to know that Russia can have no real admiration for the great republic and that any appearance of friendship is a mere pretence played as part of the selfish game which Russia is always playing. Henry Norman, writing in the November Scribner's, tells his fellow citizens some truth they need to know. He says:

The whole belief (in Russia's friendship) is a political soap-bubble. It is nothing but a bright film in the ether. Russia likes to appear a friend of the United States, because the effect of that is to postpone any co-operation of England and America in world affairs—a contingency which Russia is not the only power to fear. But beyond this, she never thinks of the United States, except to regard her institutions with profound disapproval and worse: to anticipate the time when enough cotton will be grown in Turkestan to make it safe for her to put a prohibitive tax upon every American bale; or to wish that the American billionaires would invest a few spare millions in government 4 per cent. bonds of the Russian State railways. Russia thinks about America precisely what a great religious autocracy must think about a huge secular democracy four thousand miles away. The rest is mere empty flag-wagging.

FITNESS THE TEST.

President Roosevelt is, evidently, intending to be as independent in the Presidential office as he has been in other positions he has occupied. In

appointments to office he is purposed to be guided entirely by the test of fitness. The political "bosses" will have very small influence with him, unless the candidates they recommend have fitness for the places they desire to fill. Nor will he feel bound always to appoint a man of his own political party. A worthy Democrat will have a better chance than an unworthy Republican. Good.

THEY PROTEST.

Four hundred and fifty thousand adult Finnish subjects have signed a protest to the Czar against the recent Law of Description and other measures which are part of the policy of Russifying their country. They declare that the Finnish people cannot give up their nationality. United by common historical traditions, by a common system of jurisprudence and ideals of culture, they will remain steadfast in their love for their fatherland and of their law-abiding freedom.

MORMONISM.

Mormon churches are being organized in many States. There are two churches in Brooklyn, N. Y., one in Manhattan, one in Philadelphia, a strong and growing Mormon settlement on the borders of Pennsylvania and New Jersey. They are said to already have gained enough strength to control four western States. Scattered over the country there are 2000 Mormon missionaries diligently spreading their doctrines. Canada has a full share of them.

THE CAPTIVE MISSIONARY.

Miss Stone, the captive American missionary, is still believed to be alive. A Bulgarian clergyman claims to have seen her and Mrs. Tsilka on the 11th inst. They were then well, he says, but the strain on them is severe. He says the brigand chief said they will insist on the ransom for Miss Stone. It is surely time something was done to bring about the release of the unhappy women.

TRADE RESOLUTION.

The Montreal Chamber of Commerce has passed the following resolution: "This chamber is of opinion that in equity Canada is entitled to compensation, and expresses the view that the federal government, taking account of the needs and interests of the country, should make representations which the situation demands to the imperial government, in order to obtain concessions as much as possible equivalent to those which our country has cordially taken the initiative in giving."

LATE CENSUS FIGURES.

Additional census returns continue to be received and announced, increasing the population somewhat. It would seem that the officials who are responsible for the belated census reports must be the same or, at least, of the same class, as those who did the extraordinary voting in Quebec in the Prohibition Plebiscite. The evident design of the prolonged voting was to make Quebec's vote defeat the vote of the rest of the country. The late census figures are still further enlarging the French population of the country.

BEGGING FROM CARNEGIE.

St. John City Council has voted to accept a gift from Mr. Carnegie for a Public Library building. It is difficult for any one reading the correspondence between the Mayor of St. John and Mr. Carnegie's secretary to discover any offer of a gift. The Mayor wrote Mr. Carnegie, telling him what a hard time St. John was having, how much had been lost in the great fire, and asking Mr. C. to give the city something. There is nothing in the reply beyond a statement that it is Mr. C.'s plan, when he makes a gift for a library, to give ten times as much as the community is prepared to expend annually for library purposes. The Mayor and a majority of the members of the Council appear to have persuaded themselves that the statement of Mr. Carnegie's plan is equivalent to an offer of a gift. Two members of the Council, Messrs. Armstrong and Baxter took strong ground against accepting anything from Mr. C. even if he should offer it. That he should be solicited to give the city something does not seem to be in keeping with the spirit of independence that should characterize the city which likes to call itself "the city of the loyalists." Why should Canadian towns go bowing down to Carnegie, or any other United States money-bag, begging favours? Can-

dians can provide for their own needs. Whatever they have or have not, they cannot afford to throw away their self-respect.

OTTAWA'S MAYOR.

The Mayor of Ottawa, being charged with violating the liquor license law by purchasing liquors in prohibited hours, acknowledged the offence and was fined. Besides the fine, it appears that violation of the law by an official is punishable by removal from office and disqualification for holding office for two years. And this severe penalty the Mayor must suffer too. Of course there is talk about persecution; there always is when officials are interferred with. Let us hope that this case will help those sworn to uphold the law to know that they cannot violate it without incurring the penalties of violation.

It is estimated that there are 80,000 unemployed persons in Berlin. The distress throughout Germany is becoming intense.

The statement is made that one of the newly elected members of the Quebec Legislature can neither read nor write. Only a Quebec constituency could be so represented.

Several Indian Chiefs in British Columbia who were presented to the Duke and Duchess of Cornwall and York are showing their pride in having shaken hands with the Royalties by vowing that their hands which clasped those of the King's son and the Royal princes shall not be washed till the New Year.

Commercial depression continues in Europe.

REVIVALS—SHALL WE HAVE THEM?

This question is vital; it is fundamental. If the church does not obtain, cherish, and promote a revival spirit in its ministry and in its laity it is on the road to uselessness and final extinction. Recessions from God and departures to the heavenly country are ever decimating its ranks, and unless these are recruited, by and by the end will be reached of what was once an enviable record.

The Christian church began in a revival. Every evangelical denomination had its birth in a revival. Just as the Church has kept this spirit aflame on her altars has she been successful in her mission of winning the lost to Christ. It must be a living church to represent the living Christ. No dead body can carry a living head. No dead branches can be suffered on the living vine. The dead belong to the grave; the living to life's activities.

There must be something pungent and vitalizing about the life of a true church. Savorless salt goes to the foot-path and rubbish piles. Leaven that has lost its power is disgusting and unhealthy. Seed that has lost its fertility means barren lands and starving populations. Water that has lost its heat is bathing and nauseating. It generates no steam, it drives no machinery.

A church without enthusiasm is a church without God. The inworking of God gives a rush of spiritual sensibility, a growing zeal, the power to boil. The frozen stream turns no mill, the motionless mill-stone yields no flour. God in the church means a perpetual revival. He is "the fountain of living waters." No green scum gathers on these waters. Life and health, and fruitfulness go where they go.

But now have a revival? This is an old question, you say. Granted. But truth is old. Is it less truth or less valuable because old? In seeking a partial answer to this question, we may easily put the ministry in the lead in its promotion. A sorry experience comes to the Church when the Lord's lament as given by Jeremiah, comes to be true. "The priests said not, Where is the Lord? and they that handled the law knew me not; the pastors also transgressed against me, and the prophets prophesied by Baal and walked after things that do not profit."

Ministers are leaders of God's hosts. The Holy Ghost inspires them to his leadership. They have a divine calling, and a specially divine Book put into their hands, teaching human duty and destiny, containing topics so thrilling as to arrest the ear of the world. What should be expected of such a favored and anointed class of men? Will not all classes of society be reformed, and the whelming tides of iniquity be set forever backward? If not, why not?

There is to be no change in the character of the ministry. The ministry demanded in all times is the same. The pulpits become ineffective and disreputable, there is no cause to be named outside of the pulpit itself. God has made it the throne of power. Our

efficiency," says Paul, "is of God. To realize this, there must be fullness and freshness of experience. Jesus said to his early ministers, "Harden and see." The minister, to come in contact with the living truth, Christianity must never become scientific speculation. The less measured, weighed, studied, while living power is unfeigned. There must be the disclosure of the Divine character. Sin is blinding; truth revealing. The nearer the minister comes to God the more unworthy will feel. Pride, vanity and self-esteem cannot flourish in such an atmosphere. In the light of the divine character Abraham goes on his way when ninety-nine years old; Moses loses his self-confidence in the presence of the fire-lit bush; Joshua resigns his captaincy in the presence of the divine messenger; Job is down when the Lord takes up the controversy; Isaiah's whole life is changed under the vision of the temple when he saw the Lord.

No man is well prepared for divine calling until he has met God. I do not mean meeting God in nature, in philosophy as scholars may meet him in grace; meeting him as a personality. Not in the gases, not in the winds, not in the stars. They are fitful and two far away. We meet him in the Holy Ghost. "He is in you," is the way Paul puts it. Elijah had an experience with nature in its wild and fiery moods, but did not find God in it. He found God in the still small voice.

When the ancients had their visions, they went on their faces and cried out in despair. They saw themselves. Isaiah said, "I am unclean." A hard thing to say. Let my reality try it. One must first know who the plague of his own heart is, and then properly warn and help others. The minister must first push his own to the cross for victory to be fully able to tell others how to do it.

Usually it is the best and the smallest. The spiritual that are earliest and readiest to cry out, "Unclean." Daniel was the best man of his times, and he went down under the vision at his good great river. Even Paul cried out, "Who is sufficient for these things?" Let the power of this vision be let the hold upon God be lost, and quickly dimness gathers over. For who spiritual sight; how quickly reason abates; tenderness turns to rudeness and coldness, love for souls purposes, clines, and faith becomes a merely intellectual process instead of the living realization of eternal things.

What do? Come back to God in the renewal. There must be wrestling ministers be princes. Judgment must begin at the house of God. All great revivals have begun with broken-heartedness, a confession of sin. Let the minister and his people go together in confession, and humiliation, waiting at the altar for the fire. It comes in answer to prayer and patient waiting.

The church must be built up. Can this be done without revivals to have? How much can a minister build up a church under whose ministry no living converts are converted? His work is likely to be a tearing down of the church. As there is a perpetual work upon the life of the church so there must be perpetual additions and church continual growth. This is true in the records of the early Church. The Lord's additions were daily. The Lord's adding. It is easy for him to add this when the church life is in a state of service. Shall we have revivals? Let each answer on his knees.

HOME RELIGIOUS NEWS.

The Protestant families Memorial Association have decided to hold a union church.

W. E. Forbes was ordained at a ministry Tuesday night in the Methodist church at Dartmouth, N. S. W. G. Lane, President of the Conference, conducting the service.

A Baptist church at Fair West, Co., was dedicated last Sabbath. Revs. D. Brown, E. B. McLeod and W. B. Thomas were the preachers during the day.

The Y. M. C. A. of Sydney have expended \$7000 in extending and improving the association building. The new building is being found, and is quite owing to the increase in membership.

St. John Y. M. C. A. are planning to erect a new building. The estimated cost is \$80,000, at least four-fifths of which must be secured by subscriptions before the year begins.