

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, MAR. 26TH, 1902.

A christian should esteem it a high privilege to contribute to the support of God's cause.

The resurrection of Christ was to the disciples first a wonder and then a jubilee.

The ministers of a Kentucky city, interested in the good government of the city, have made their influence felt. The City Council, in retaliation, proposes to tax the ministers a special tax of \$50.00 each.

The Free Baptist evidently believes there are some professing christians whose prayers and votes are not in strict agreement. To such it says: Your prayers for the destruction of the rum traffic are idle, as long as you vote for its continuance.

Large churches in the centres of population find it necessary to provide their pastors with assistant ministers, so many and varied are the pastoral duties. Some churches are finding it an advantage to employ women helpers, also. There is much service that can be better done by a consecrated woman than by any minister.

Lord's Day Week, as announced two weeks ago, is April 6-13. It is very desirable that all leaders in Christian work should make use of the opportunity to strengthen the feeling in favour of better observance of the Lord's day. Pastors are requested to preach on the subject, the leaders of Young People's Societies should introduce the subject in their meetings, and Sunday School Superintendents and teachers are asked to bring it before their schools. There is, certainly, great need that all who are concerned for the preservation of the sacredness of the Lord's day should by their example, prayers and efforts endeavour to preserve it.

There seems to be a growing conviction, the Christian Observer thinks, that one reason why there are not more conversions and greater interest in the spread of the Gospel, and greater anxiety for the salvation of souls, is the low plane on which Christians are living, and the meagre type of their piety. This may be a good sign, and it ought surely to lead Christian people to self-examination and confession. Instead of seeking to conform to the world, they should try rather to be like Christ. A generation of Christians "in the world yet not of it," would do more to advance the kingdom of Christ than almost anything we know.

There are two hundred thousand Baptists in Texas. One of their ministers, speaking of the strength of the churches in the State, says they are fifty thousand strong and one hundred and fifty thousand weak. It is a somewhat striking way of saying that about one-fourth of the members of the churches represent the activities of the denomination, and that three-fourths of the members do nothing and are a positive weakness to the body. Other denominations have the same proportion of strength and weakness. How is it with your church? Are more than one-fourth of the members really sharing in the burden-bearing? Each church member may well ask himself whether he belongs to the section representing strength of his church, or to the section representing its weakness.

Members of the High Church

party have manoeuvred much to identify the King with their own sectarian views. But His Majesty is evidently determined not to be caught by them. For he continues to show a broad-minded and sympathetic recognition of the actual facts of religious life of the country. One of the signs of his feeling is a recent notice from his Lord Chamberlain's office intimating that the "clergy of all denominations" will, on application, be furnished with cards of admission to the King's levees. This is something new. And while the majority of ministers, other than those of the established church, care very little for State functions, the King's recognition of them will not displease them. It is important chiefly as showing that he wishes all churches duly recognized. He is, evidently, a man of good sense.

Another religious newspaper amalgamation has just taken place. The Westminster has purchased the Presbyterian Review. Both papers are Presbyterian. The Westminster, which is now in its sixth year, has absorbed The Canada Presbyterian, The Presbyter, The Northern Presbyterian, The Western Presbyterian, and now the Presbyterian Review. The Westminster has had a successful career, not only because it is well-conducted but because it has absorbed its competitors. The increase in the cost of paper, and the recent marked advance in the cost of printing, together with the imposition of newspaper postage, have made it growingly difficult for the low-priced papers to hold their own. The consolidation of several papers covering the same field, as has been done by The Westminster, makes not only for economy but for efficiency. And yet there are those who think the work is helped even in a limited field, by the multiplication of small papers. Our Presbyterian brethren have learned better. We congratulate The Westminster on its success, and the latest enlargement of its field and opportunity.

THE RESURRECTION.

The supreme event in the earthly career of our Lord was His crucifixion. But it did not complete his work upon earth. In a real sense His resurrection was the crown of His career. It was necessary to supplement the crucifixion. Of course, His death bewildered and discouraged His followers. It was not strange, that they thought their hopes blasted. They would have been more than human if they had felt otherwise. The conception of an unfaltering faith, triumphing over every obstacle, which christians of this time have learned to have, was scarcely possible to them. They had no generations of christian history behind them, to encourage steadfast faith.

When Jesus was crucified, and when they saw Him buried in the tomb, all must have seemed over to them, excepting so far as some of them had a vague, unreasoning confidence that somehow, at some time, He would prove that they had not trusted Him in vain. But when He rose from the dead He vindicated Himself. He demonstrated that the cross with all its anguish had been only a single fact, although the most trying and solemn, in His career. He proved that He had the power even over death itself, and that His redeeming work not only had not suffered by His crucifixion, but had been enriched and made more effectual forever.

Again, the resurrection was necessary to complete the revelation of Christian truth. Christ came to teach not only repentance, forgiveness and salvation from sin, but also immortality. What need of any other lesson upon the subject than His own resurrection! His victory over the grave is the victory, as He declared, of every believer. Because He rose we shall rise too. Because He lives forever we shall live forever. But for His resurrection the world would never have been convinced of the glorious truth of immortality, as it now is.

The resurrection was essential, also, to inspire the Church, and in respect not only to its faith, but its aggressiveness as well. It was no longer a conquered and despondent body of believers, but a victorious, hopeful body. It was not yet as triumphant, or as assured that the gospel would prevail amongst men, as it afterward became. It was not without forewarnings of terrible trials sure to be encountered and endured. Yet it was a Church uplifted and encouraged, assured that its faith rested upon a solid foundation, knowing Jesus as He had not been known before, and, therefore, inspired for faith, service and endurance as it could not have been otherwise. Truly the resurrection was the crown of Christ's career. M.

OUR FOREIGN MISSIONARY SITUATION

TWO LETTERS ON ONE SUBJECT.

The Free Baptist people generally throughout the province feel keenly the truth of what the Moderator of Conference wrote some weeks ago, regarding our Foreign Mission work; and, no doubt, many of them have had thoughts similar to those expressed by him.

That a body of people representing 12,000 communicants and probably 30,000 to 40,000 adherents, in this age of spiritual light and liberty and of easy and comparatively cheap transportation to and from foreign lands, and with the commission fresh from the Master's lips ringing in their ears, together with the urgent appeal (urgent because of the need) coming from across the waters, "Come over and help us," that such a body with all these things before them, should tail from any cause whatsoever of having representatives as its missionaries in the foreign field is, certainly, a most humiliating fact.

That we have no young men or women from among ourselves offering themselves to this work, may be more suggestive than we are aware, and is certainly cause for deep regret. A most importunate prayer to "the Lord of the harvest."

The situation in which we find ourselves is assuredly an unpleasant one, and one from which, so far as the present is concerned, there seems to be no deliverance, save in part. But should we not welcome the means of even partial deliverance? It may not be opportune just now to discuss union in the broadest sense of the Baptist bodies of this province, or even to suggest a union in foreign mission work, but surely it is feasible for the Free Baptist people of New Brunswick to accept as their own missionaries one or more from among those who are waiting at the door of our Baptist brethren's treasury, kept from foreign mission work only because of lack of funds to send them. Does some one ask to what field they should be sent? We answer to some section of the field occupied by the Baptist people in India—i. e., our missionaries, to report their work to the Free Baptist Conference supporting them, rather than to the Baptist Convention. Then, if in the course of two or more years, we should have application from among our own people, we could relinquish our claim upon our Baptist Missionaries and hand them over to the Baptist Convention.

Many of our people, we believe, would like to hear what reasonable objection could be urged against this course, and also what our Baptist brethren would think of it. I hope the brethren may frankly express their views on this matter through our denominational paper.

Sussex, N. B. B. H. NOBLES.

I have read with interest the items in RELIGIOUS INTELLIGENCER, in connection with suggested missionary union in N. B. Though not now in that Province, my heart is not separate from there, especially as our denominational interests and circumstances there and here have so much in common.

The Christ life in His church takes hold of God's work, the salvation of the world. There is no better evidence of life and health than activity. To take hold of this work two instrumentalities are needed, people and means. Of these, the first is people, with the meaning Christian,—Christ's men. Now, it seems in our missionary work we have not all that should be in this, first, for we have not the fruit, missionaries. When we keep in line with Christ we will be a missionary denomination in truth, and if such, there will be produced the richest fruit of the Spirit in the church, missionaries. It is plain, then, that the failure in doing all we should in missionary work cannot be rectified by going from branch to branch, but by "abiding in the vine."

There are some missionary proposals of very high authority that will still prove very fruitful, among which are, "Aoidie in me," "Pray ye the Lord of the harvest," "Go ye." The same proposal for union in Missionary work have come, during the last year, to the F. B. Conference of both provinces. These offers are to be esteemed and given due consideration and regard." (N. S. Free Baptist Minutes, 1901, p. 18, 19.) But while these express sincere desire for such missionary union they do not prepare us for such a union by giving us a missionary of our own. Only One can do that. When the "Holy Ghost say unto us as a denomination Separate me, such a one, or such ones, for the work whereunto I have called them" then will we have reached real progress in missionary life and work.

And more, until that time, can we reconcile ourselves to think that we are in a position on our part, as a Christian people of our present numbers and advantages, to seek new missionary union with the first evidence of our fitness lacking, viz. missionaries in proportion to the work we ought to do?

Then, have we as Free Baptists not had any missionary field? Is our field closed, or is there no work needing help there? Years ago the Lord graciously gave us an open door in India, when members of the Missionary family, Phillips, became our missionaries. And more or less work has been done by our people there since that time. What was the counsel of Rev. J. L. Phillips when his connection with the N. B. Conference ceased? Was it to seek some other channel? No. It was, "Seek a missionary of your own." True missionary of the Cross that he was, he knew that missionary life, to be what it ought to be, must first give missionaries and then means. And has there not been since that day some whom the Lord has called to this work, and who have obeyed the call? Has not the W. M. Society, with a missionary in the field, been a standing evidence of work there, for which the Master held F. Baptists of these provinces in some measure accountable. Yea, now, is there not going forward the preparation of at least one of the young people of N. B. Let this fact be prayerfully weighed. Let it come as a message of Christ from the F. B. Y. P. L. indicating to our people in these provinces the leading of the Master. "Thus saith the Lord even by the servants of the princes of the provinces." But if, for the time being, it may be necessary to send men alone, why take our efforts from fields already dear to our people? The tools of the part should not be treated so lightly by the present. At least one grave bids us follow where our brother gave his life in discharging for Christ our work. Would we gain by turning some other way. Surely, it will be as sound an appeal to our people to aid in those fields where we have already done some work and have some interest, as to take up some new interest, while yet the former calls for assistance.

DAVID PATTERSON. Kemptville, N. S.

WORSHIPPING ANCESTORS. Worship of Ancestors is a form of religion to which 'The Wesleyan' thinks Methodists are too much given. There are others guilty of like idolatry. Of course, as our contemporary suggests, it is not possible to think of the godly character and the fine christian service of those who went before us without the profoundest admiration, and a deep thankfulness to God for them and what they did. The ancestor-worship objected to is "that self-complacent spirit which builds upon the virtue and valour of the past, and makes no adequate effort to emulate or surpass it, which holds up to view in a vague way the mighty faith, and heroic lives of our dead ancestors without any genuine effort to reproduce this faith and their lives in the circumstances of to day. The Jews of our Lord's time had precisely the same spirit. They were Abraham's seed, and they boasted of the fact very loudly, and essayed to build upon it for personal and present recognition and respect. But Christ drew a distinction, a very definite distinction, between being Abraham's seed and Abraham's children. 'If ye were Abraham's children ye would do the works of Abraham.' It is quite possible to boast blood-descent, and ignore the all-importance of spiritual lineage."

Our brother's admonition to his Methodist readers needs to be heeded by all branches of the evangelical Church, by none more than by our own: "Let us cease worshipping our ancestors, let us begin to emulate them. If they have no spiritual descendants the race will die out. Of course the race itself will not die out—"God is able of these stones to raise up children unto Abraham." But, spiritual descent, unless we are faithful, may not continue to run in direct line. Did we say may not? Let us rather say, cannot. For that is the solemn fact. What was the dominant note of the early days? Intense spirituality. Is that the note, the dominant note of to-day? It is not. Let us get back.

POLITICAL NEWS.—The Ontario Legislature was prorogued last week. It is stated that Z. R. Everett, of this city, has been appointed Fishery Inspector in room of the late H. S. Miles.

The British Columbia Legislature is to have forty-two members.

NOTES ON CURRENT EVENTS.

A CORONATION DINNER.

King Edward has arranged to give a dinner to 500,000 of London's poor people during coronation week. He has appropriated £30,000 for the purpose, and has asked the Mayors of the several corporations to make the necessary arrangements to entertain his half million guests.

HIS DENIAL.

Petition for the pardon of a South Dakota man, who had been sent to State's Prison for writing vile letters to a good woman, having been presented to President Roosevelt, he wrote this across the petition: "Denied, I sincerely regret that it is not within my power materially to increase the sentence of this scoundrel."

AGAINST FEET BINDING.

It is stated in a late despatch that the Empress Dowager of China has issued a decree condemning the practice of foot-binding and declaring that hereafter the feet of Chinese girls shall be allowed to grow naturally. She, also, advises men of rank and means to send their sons abroad to study. These are, surely, signs of progress in the Celestial Empire.

A CHANCE FOR THE KING.

A select committee of the House of Lords is investigating the evils of betting with a view to applying remedies. A few days ago they heard some plain truth from Rev. J. W. Horsley, a former chaplain of Clerkenwell Prison. He had during his Chaplaincy been in contact with 100,000 criminals. He had traced many of the crimes he had investigated to betting, which he declared, was due to the example of the aristocracy. "If," he said, "the King would say tomorrow, 'I will never again go to a race-course where betting is practised,' the evil would entirely disappear."

ENCOURAGING CRIME.

A few weeks ago four men were fined \$500.00 each, or six months imprisonment for corrupt practice in the Montreal election. A few days ago the Montreal City Council voted to remit the fines and have the men released April 1st. This is the way a premium is put upon election crimes.

THE KING OF SPAIN.

The young King of Spain is understood, is strong neither in body nor mind. The time is near when he it has been expected would assume the functions of Kingship, but it is possible he may not do so. The Pope is his "God-father;" and his representative at Madrid has informed the Pope that the boy King's intellectual faults, in spite of careful training, were not sufficiently developed for his high estate. He also stated that the King's bodily health though good, is not excellent, in fact that he was mentally and physically inferior to the average young aristocrat of his age. There was therefore grave fear that the development of Alphonso's faculties would be seriously retarded should he be now called to assume the active duties of a governing sovereign. The Queen Regent asked the Pope's advice. The Pope replied that the prolongation of the regency for three or four years appeared to be imperative, but that before pronouncing a final opinion he would like to see his grandson. The Queen Regent and Alphonso may visit Rome soon.

MANCHURIA.

Of Manchuria—The section of China which Russia covets, and to Russia's possession of which Great Britain, Japan and the United States object—a recent writer tells that its climate may be described as a Canadian winter and summer, with this difference only, that there is a blue sky throughout the year." This country is rich in minerals, possesses large forests, and produces cereals and vegetables in abundance. It has an area of 363,700 square miles, and a population of 7,500,000.

AT THE BAR OF THE HOUSE.

The managing editor of the Montreal Herald, Mr. Brierly, was summoned to the Bar of the Quebec Legislature to answer to a charge of having libelled that body. Last Wednesday he appeared there in charge of the Sergeant-at-arms. It appears that something had appeared in the Herald which certain members understood to be a reflection on their honour, and they determined to make the offending editor feel the full force of their wrath. The appearance of the wicked editor at the Bar of the House, is described as the most amusing incident of the session. He explained that the offend-

sive paragraph—a suggestion that the votes of some members were influenced by corrupt considerations—had escaped the notice of any responsible editor till after a portion of the issue was printed. As soon as Mr. Brierly saw it he had it removed. He also said the Herald had no intention of reflecting on the honor of the House. The House was made happy by the statement, and the editor went his way. Pretty soon it will be as much as one's liberty is worth to even remotely suggest that any Quebec Legislature is other than infallible.

SOUTH AFRICA.

Replying to an enquiry by a correspondent, Lord Roberts, commander-in-chief of the forces, writes that there is not the slightest cause for uneasiness over affairs in South Africa, nor any reason to suppose that the war will be prolonged by recent events.

Lord Kitchener's weekly report shows that during the week ending Tuesday 11 more Boers were killed, seven were wounded, 158 made prisoners, and 126 surrendered.

THE ONTARIO REFERENDUM.

The prohibitionists in Ontario are, apparently making ready to do their fighting in the Provincial elections, which are expected within eight or ten weeks. On Tuesday of this week there is a conference in Toronto of representative prohibitionists from every part of the Province, called by the Alliance Executive and the Temperance Committee of the Methodist Conference.

The Alliance Secretary, Mr. F. S. Spence, expresses his opinion of the referendum bill very plainly, thus:

"Probably never before in the history of democratic government was there proposed any legislative method, so illogical, one-sided and unjust. It ought to call forth the indignation of every friend of the temperance cause, of every lover of equal rights, of every honest citizen."

The Christian Guardian, organ of the Methodist Church, speaks strongly of the injustice of the referendum:

"We have been patient with the Government, considerate of their difficulties, and not disposed to fault-finding or to extreme demands. We have waited for all the light of discussion. We say now—and say it in sorrow—that the Liberal party, judged by its exponents in Parliament, is placing upon the prohibitionists a heavier task than was ever required of them before, and is demanding that task under the most difficult conditions. We are required to poll 213,500 votes in order to secure prohibition. The plebiscite vote of 1894, taken on the day of the municipal elections, was 180,000. That vote was declared by Sir Oliver Mowat and by Mr. Ross as a surprisingly strong and decisive vote. We are now asked on a special day to go beyond that by over 30,000. One of the most unjust and unreasonable features of the present basis is that it is a fixed and inflexible standard, no matter what may be the size of the total vote."

Rev. Dr. Carman, General Superintendent of the Methodist Church in Canada, says:

Humanly speaking, prohibition is dead. The appeal must be to the God of battles! He, the Omnipotent, hath wrought resurrections, regenerations, renovations, and even revolutions in the earth. The prohibition cause can have no other hope or deliverance. Its resurrection must be by the power of the spirit that breathes moral and religious conviction, and keeps alive an intelligent patriotism among men. After the manner of men, that cartoon was true to the fact, which pictured the eagle, Prohibition, fallen to the earth slain by arrows feathered from his own wings.

The Canadian Baptist is very outspoken in condemnation of the unfairness and wrong of the conditions imposed on temperance voters. It says:

"The prohibitionists would have had a better chance of winning had the Government asked them to carry the Bill by a majority of two to one of the votes cast. But this is not all. Had the Government provided that the referendum vote should be taken in connection with the Provincial elections, the situation would not have been so difficult. But prohibitionists are required to take a separate vote, at the most unfavorable time. Prohibitionists must, virtually, run an election, with all that it involves of expense and the rest, while anti-prohibitionists have nothing to do, and are not required to show how small their vote might be. Practically all indifference counts for them against the Bill."

The only people who feel well about the situation are the rum men. They are confident that the conditions of the referendum make their victory sure. They are now sending help to their fellows in Manitoba.

THE N. B. GOVERNMENT PETITIONERS.

On Saturday, in St. John, a committee of the New Brunswick Government received a delegation of prohibitionists who presented a petition asking for the enactment of a Provincial prohibitory law. The petition had

MAR... sign... the de... Rev... S. D... Stee... pres... mem... t... giv... t... it... K... y... Ont... ch... m... h... h... words: "I... shall an... judgment... nothing... and... The Ogi... st... our ever... Africa of 3... a sh... The new... Montreal... usual liqu... being ag... by men... probab... DENO... From R... thing is... Revival in... good all ov... is God... Oak Poi... ing very... holding me... was meeti... will be th... mis. The... rest are p... people. V... Lord may... CLAR... church, A... island, N... a good... ship, and... devoted p... ing the I... man to m... From I... Tracy Mi... Gregg. I... vival at... strengthe... still movi... travelling... where ev... conduct... all I can... and woul... service, b... The letter... When I r... and that... other day... done in f... old and f... and a str... ness. N... Go on... Woodsto... March... VICTOR... Wilson, i... his work... with so... Fenwick... at the re... two wer... It was a... the praye... work ha... others ar... church so... preaching... and cons... whole w... us."