

## TERMS NOTICES.

THE RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton. Terms \$1.50 a year, in advance. If not paid in advance the price is \$2.00 a year.

New subscriptions may begin at any time of the year. When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then that to which he wishes it sent.

THE DATE following the subscriber's name in the address label shows the time to which his subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

WHEN IT IS DESIRED to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietor at Fredericton.

ITEMS of religious news from every quarter are always welcome. Denominational News, as all other matter for publication, should be sent promptly.

COMMUNICATIONS for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 373 Fredericton N. B.

## SPECIAL OFFER!

From this date new subscribers, paying one year's subscription—\$1.50, will receive the INTELLIGENCER from the time of subscribing till Dec. 31st, 1899.

Will pastors kindly make his announcement to their people, and solicit those not now taking the paper to become subscribers?

Other friends of the INTELLIGENCER may secure many new names also by making this special offer known to their non-subscribing friends and neighbors.

With a little attention to the matter it ought to be possible to secure a good many new names.

We will regard it as a favour if pastors will also call the attention of those whose subscriptions are due to the importance of prompt payment. It is especially important just now.

We are hoping to receive many renewals and new subscribers now.

## Religious Intelligencer.

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

WEDNESDAY, Nov. 15th, 1899.

A Brooklyn Universalist church recently installed as co-pastors, a man and his wife. They are both ordained.

On the second page, this week, is a paper read by Rev. T. H. Siddall at the recent session of the Nova Scotia Conference.

To do an evil action, says Plutarch, is base; to do a good action, without incurring danger, is common; but it is the part of a good man to do great and noble deeds though he risks everything.

The encouragement of the rum shop is not the way to national prosperity, though some people—notably some politicians, seem to think so. To annihilate the rum shop should be the purpose of those who desire true national prosperity.

The great missionary, Wm. Carey, being asked how he managed to accomplish so much, said, "I could plod." That is the genius which wins in any undertaking. Patient plodding is needed in all departments of christian service.

The only political platform on which a christian man can stand was thus stated by Chief Justice Chase: Vote for principle, vote for right, and you need not fear the consequences. Those votes only are lost which are given for unfit men in violation of principle.

It is folly for a church to flatter itself that it is getting along very well when it is lacking in true spiritual life, and is not an aggressive christian force in its community. And the minister who, for fear of hurting somebody's feelings, encourages it in that belief is taking upon himself an awful responsibility. It is better to know the truth, though painful; and facing the truth and the duties it demands, go faithfully and patiently about improving the condition.

In a note accompanying the article from his pen, which appears in another column, Dr. Cuyler says,—"I hope it may be of service to ministers on your side of the line. God bless you in your good work."

The pastor of a coloured Presbyterian church in the south writes to his paper that ten members of his church were dismissed for non-payment of their dues to the church. If like discipline were exercised in all churches there would either be a marked decrease in church rolls, or a large increase in church receipts.

Our readers may remember that a woman was received as a member of the Nova Scotia Methodist Conference last summer. Some members of the Conference objected to her recognition as a member, holding that it was against the rules of the church, and they appealed from the action of the Conference. The question came before the Appeal Committee, in Toronto, a few days ago, and the appeal was sustained. There will, therefore, have to be a change in the rules of the Conference before women can be received as members.

The Editor of the New York Sun, in an address to college students on journalism, said this of the Bible: "What books shall the young men contemplating a newspaper career read? Of all, the most indispensable, the most useful, is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now not as a religious book, but as a manual of utility, of professional preparation, and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affectation, none which you open with such confidence and lay down with such reverence. There is no book like the Bible."

The following leaf from a pastor's experience, related in the "Congregationalist", may be suggestive to other pastors:

A pastor of one of our largest churches, with nearly 2,000 members, who is constantly called on for public duties beyond his parish, had felt it impossible for him to make pastoral calls. He has long been used to insist that his one business is in the pulpit. Last January, however, he resolved to make the experiment of visiting his people. He publicly announced each Sunday on what streets he would call during the week. Within six months he had made nearly 1,000 pastoral calls, with so great advantage, as he believes, both to himself and to his people, that he is determined to continue the practice. He has discovered that their affection for him is greater than he has supposed, and he has heartily returned it. He has gained a new knowledge of their feelings, temptations and needs, and in consequence, a new power in preaching and a new sense of the greatness of the work of the preacher and pastor. They have gained a new interest in their pastor, now that they have seen him out of the pulpit and in their homes, and a new interest in co-operating with him in their common work. The increase in additions is marked at every communion, and the autumn opens with great promise. The experience of this pastor, whose name may be found in the list of the Congregational ministers of Brooklyn, will be of interest to many others who are considering how they can best direct their energies to the work of the season just begun.

Seven missionaries Mr. and Mrs. Hamlen, Mr. and Mrs. Wyman, Miss Gaunce, Miss Wife and Miss Barnes—sailed on the 4th inst. from Boston in the *Pavonia*. They all go to the Free Baptist mission in India, and will be a welcome and valuable addition to the working force in that interesting and difficult field. In Lowell, Lawrence and Boston farewell meetings were held on the three evenings immediately preceding their departure, at which the missionaries made addresses and received the hearty god-speeds of the people.

For this band of men and women who go at the command of our Lord to work for the salvation of the heathen, many prayers are being offered—that they may have safe journey and be permitted to work long and successfully in the field to which they have been assigned by the divine will. Two of them—Miss Gaunce and Miss Wile, will be especially in the minds and prayers of the people in these Provinces, for these two are more particularly representatives of our own churches. God keep and bless them.

On the eve of her departure Miss Gaunce wrote:

"I wish to acknowledge the receipt of eleven dollars, the amount of the collection at the farewell meeting, Oct. 18th, which was presented to me. At the time I thought it was to go to the Women's Society. I am unable to express my thanks for the kindness that has been shown me by the many friends I have met at the meetings I have attended. May the Divine blessing rest upon them all abundantly, is my heart's prayer."

## The Revival Needed.

That there is need of a deep and genuine revival of religion, is, we think, the feeling of all thoughtful christians. By this is meant, not simply special religious interest in some or even in a large number of places, but a spiritual awakening, which, like a tidal wave, shall roll over all church life, a quickening so powerful and general as to form an era in church history. This alone can bring new life to the dead and formal churchism which is now so general and clothe the church and all its affiliated organizations with the power to do effectively the Lord's work.

God is not powerless to bless His people, nor is He reluctant to give the baptism of power. He waits to pour out His blessing. He will be inquired of by His people. Are God's people disposed to humble themselves and turn to Him with pleadings for His presence and power? then is He disposed to open the windows of Heaven, to send showers of grace for the comfort and strength of His people, and for salvation of sinners.

That it is a time of religious indifference, and even of serious moral defection and much wickedness in many forms, need be no hindrance. These should indeed, deepen the convictions of need and impel the devout, who long for the triumphs of grace, to strong crying and tears for a display of the Spirit's over-mastering power. The things which would interpose successful obstacles in the way of human wisdom and power, can be no hindrance to revival power which is of the Holy Ghost invoked by the faith, and working through the faithfulness, of God's redeemed people. The little company in the upper room at Jerusalem, humanly viewed and estimated, did not promise much. But tarrying and praying, according to their Lord's command, the fulfilment of the promise came in due time, and by the spiritual power given them the christian church was planted throughout the then known world.

Like baptism of power is now needed. And like baptism will be had if sought in conformity to the Divine will. Nothing else can take its place. The danger of our time is confidence in human resources, rather than faith in God. The history of all God's dealings with men teaches the powerlessness of human methods alone, and the omnipotence of the Holy Ghost. When we learn that our strength is weakness, and our wisdom foolishness, when we come in our helplessness before Him, acknowledging that He and He only can do the work, the Holy Spirit will be revealed in quickening saving power, and all flesh shall glorify God for His wondrous doings.

## Shaky Preaching.

I have heard of a Scottish congregation who presented their minister with a sum of money and sent him off to the continent for a holiday. A gentleman just back from the continent met a prominent member of the church and said to him, "Oh, by-the-by, I met your minister in Germany. He was looking very well; he didn't look as if he needed a rest." "No," said the church member very calmly, "it was na him, it was the congregation that was needin' a rest."

Against what particular style of minister this sharp shot was aimed I do not know, but there is a certain type of preaching from which any intelligent congregation might well seek to have a long vacation. It is what may, in homely phrase, be described as shaky preaching. The minister, if he belongs to any Apostolical succession, is a successor of Thomas the Doubter. He spends his week in a sort of twilight atmosphere, groping about in the company of writers who are a compound of speculation and skepticism, and who claim to be the representatives of "advanced thought."

The poor man may be afflicted with a natural tendency to doubts and indecision in spiritual matters, and instead of selecting books that would confirm his weak faith; he chooses those that unsettle him all the more. He dives into some of the latest issues of "conjectural criticism," and pores over them until he not only rejects the traditional authorship of many of the books in his Bible, but he is doubtful if his Bible is really the supremely infallible Word of God after all. He looks at it as "through a glass darkly." Instead of grasping its grand vital truths firmly and building his pulpit-work on them, he gropes about among the mysterious things which "belong unto God," and he puzzles his brain with that which is too deep for any mortal man to fathom. That glorious tonic preacher, Dr. Maclaren of Manchester, says that every minister "ought to burn his own smoke;" but the shaky minister prefers to live in the smoke of his own doubts, and envelops himself in the superadded mists of other men's unsettling specu-

lations. Instead of keeping his feet firmly planted on the everlasting Rock, and attempting to draw everybody else up on to that Rock, he is constantly venturing off upon the shoals and sand-bars. "I suppose that you know all the reefs and shoals and sunken rocks on this coast," said a passenger to the captain of a coasting steamer. "No," replied the sagacious captain, "I do not pretend to that, but I do know where the deep waters lie." It is a thousand pities that every minister of the Lord Jesus Christ hat not sense enough to imitate that sagacious ship-master.

When the minister who has spent his week in the unwholesome atmosphere of human speculations and reckless Biblical criticisms, and "oppositions of science falsely so called," enters his pulpit on the Sabbath, he is completely hamstrung. He comes before his congregation who have had their own share of difficulties and doubts and temptations and trials. They need to be fed, and with the veritable bread of heaven, and not to be put off with the hard "stone" of human quarrying. They have troubles enough of their own without listening to their minister's troubles about "inspiration," or about "evolution," or about "the existence of sin in God's world," or any other abstruse questions. Instead of being unsettled, they want to be confirmed and strengthened and helped to fight the battles of daily life with a more vigorous faith and a brighter hope. The man who has not spiritual backbone enough to stand up straight and deliver the mighty message which the Holy Spirit has given him, and to deliver it without any trembling of his knees or stammering of his lips—such a man had better doubt whether God Almighty has ever called him into the pulpit at all. "The prophet that hath a dream, let him tell a dream, and he that hath My Word, let him speak My Word faithfully."

The ministers of the Lord Jesus Christ who not only draw their fellow men around their pulpits, but draw souls to the Saviour, are men who like Spurgeon and Simpson and Macharen and Newman Hall and Phillips Brooks and Moody and McNeill, have a clear conviction of vital spiritual truth and a firm courage in proclaiming it. The theological seminaries—in all our evangelical denominations—who turn out well-rooted, well-grounded, spiritually-minded preachers of the everlasting Gospel, will preserve the confidence of the churches. Strong winds that blow down ill-rooted trees may be excepted in the religious as in the natural world; but the men who are stoutly enough vertebrated to stand up against a cyclone, are the men whom God wants in His pulpits in these days. As for the whole tribe of shaky preachers, let them be granted leave to enjoy a perpetual vacation.—THEODORE L. CUYLER.

## Important Questions.

One of the signs of the growing power of the prohibitory movement in this country is the action of both the Ontario government and the government of the Dominion in submitting to the courts questions relating to power of the provincial Legislatures to pass prohibitory laws. There has all along been more or less uncertainty about the matter. In that uncertainty the politicians found it convenient to take shelter. But the demand for more advanced legislation as to the liquor traffic has become so strong that the party leaders have been compelled to take steps to have the question of jurisdiction settled. The Ontario government having submitted a series of questions to the Court of Appeal of that Province, asked the Federal government to join in getting a decision. The Federal government has, therefore, asked the Supreme Court of Canada to answer the following questions:

1. Has a provincial legislature jurisdiction to prohibit the sale, within the province, of spirituous, fermented, or other intoxicating liquors?
2. Or has the legislature such jurisdiction regarding such portions of the province as to which the Canada Temperance Act is not in operation?
3. Has a provincial legislature jurisdiction to prohibit the manufacture of such liquors within the province?
4. Has a provincial legislature jurisdiction to prohibit the importation of such liquors into the province?
5. If a provincial legislature has not jurisdiction to prohibit sales of such liquors, irrespective of quantity, has such legislature jurisdiction to prohibit the sale, by retail, according to the definition of a sale by retail, either in statutes in force in the province at the time of confederation or any other definition thereof?
6. If a provincial legislature has a limited jurisdiction only as regards the prohibition of sales, has the legislature jurisdiction to prohibit sales, subject to the limits provided by the several sub-sections of the 99th section of the Canada Temperance Act or any of them? (R. S. C. chap. 106, section 99.)

7. Had the Ontario Legislature jurisdiction to enact the 18th section of the Act, 53rd Vic., entitled "An Act to Improve the Liquor License Acts," as the said section is explained by the Act passed by the said Legislature, 54 Vic., and entitled "An Act Respecting Local Option in the Matter of Liquor Selling?"

The questions, if not in exactly the same terms, are substantially the same as those submitted to the Ontario Court. It is hoped the Court will not delay, unnecessarily, in giving answers to the questions.

But whatever the answers may be, the fact that the two governments have made the appeal for a decision is gratifying, because it is a recognition by them of the power of prohibitory sentiment in the country. This, together with the fact that the leaders of the two great parties in Dominion politics have felt constrained in recent speeches to give serious attention to the question of prohibition, may fairly be regarded by the friends of prohibition as a promising indication.

## Mission News and Notes.

There are 345 Christian Endeavor Societies in foreign missionary lands.

Rev. Dr. John Paton, the "apostle to the New Hebrides," after spending several months in this country has returned to his mission field.

The Congo Balolo Mission, under the care of the Guinness Institute, London has lost an unusually large number of its missionaries, through death, this year.

Among the deaths recorded in August last was that of Dr. Daniel Jerome Macgowan, who went to China as a medical missionary half a century ago, and was believed to be the oldest foreign resident in that empire. He was seventy-nine when he died.

Mr. Eugene Steck, of England, in a recent missionary speech based on the two words *not* and *but* occurring ten times in the second chapter of I. Corinthians, gave the following as the heads of the speech: "1. *Not* the society, *but* the Lord; 2. *Not* a pet mission, *but* the world; 3. *Not* money, *but* men and women; 4. *Not* the past, *but* the future. 5. *Not* unto us, O Lord, *not* unto us, *but* unto thy name give praise." (for the present and the future). "Not by might nor by power, *but* by my Spirit, saith the Lord."

Bishop Tucker of Uganda, ordained seven men to the ministry recently, two of whom are the greatest chiefs in the country and govern great provinces. These were only ordained deacons. The ceremony took place in the cathedral, of which the bishop says: "For central Africa it is as wonderful a building as Durham cathedral is for England. There are nearly 500 trees in it used as pillars. Some of them were brought five or six days' journey and needed several hundred men to carry them."

It is now 33 years since the first mission was established in Japan, and during that time all the Protestant churches have succeeded in gathering in 40,000 converts. That seems like a small part of 40,000,000, but the good seed has been sown. Great difficulties have been overcome and 10 years from now a great change will be seen.

When a physician accompanies a missionary on a tour, scores of people wait at every village, asking to be treated, and the crowds are so dense that the strangers can only proceed by rising early in the morning and leaving the city before it is known that they are going away. Hundreds of Christian books are sold, and the giving of medicines and looking after the sick are interspersed with earnest talks and prayers.

A Greek Christian in Turkey has sent to the treasury of the American Board a draft for \$1,320, and wrote in the letter which conveyed it: "Feeling that God has placed me under great obligations for blessings bestowed, I have decided to keep a part of the sums he has given me as a trust to be administered for his glory, and a part I sent you to be used as herein directed." This man became a Christian some years ago while at Constantinople. He has done much evangelistic work, entirely at his own expense, has been the object of protracted persecution, has been often in prison, and from the first has calmly faced the probability of losing all his earthly possessions.

At the eleventh annual conference of the Wesleyan Methodist South African Church, recently held, it appears that during the past ten years the number of adherents has increased by fifty per cent., being now 58,998, including 36,367 full members, 15,219 on trial, and 7,412 in junior classes. The in-

crease during the past year has been 6,689, the largest ever reported in any one year. The grant from the Missionary Society will soon cease, having already been reduced from \$65,600 to \$50,000. The income of the South African Missionary Society is now over \$25,000, half of it being contributed by the natives.

## General Religious News.

A daily religious newspaper is soon to be started in Paris.

There are 3,000 editions of the Bible in the British museum library. The oldest is dated 1452, printed by Gutenberg, and is the oldest printed book in the world.

During a fortnight's mission in connection with the Primitive Methodist Church, Stettleston, by Glasgow there were conversions, each night and nearly a dozen of the aggregates were aged people, two or three over seventy years old.

A movement to encircle the earth with a girdle of religious conventions in the 1900th anniversary year of the Saviour's birth is assuming a definite shape, with headquarters in Pittsburgh. The incidental matters connected with the expedition have been carefully considered, the feasibility of the plan agreed upon, and names are already being enrolled.

Religious circles in New York City have been much aroused lately in the interest of French Protestants, of which there are said to be nearly a million. Union meetings have been held under the auspices of the Woman's Huguenot Auxiliaries, in which leading ministers have taken enthusiastic part. It is said, by those who ought to know, that the conditions for Protestant mission work in France are exceedingly encouraging.

A New Zealand correspondent writes that Methodism in that country reports 87 itinerant ministers, 411 local preachers, 2,090 Sunday school officers and teachers, 225 class leaders, with 573 churches and other preaching places, 8,683 members, 20,935 Sunday school scholars, and 56,745 attendants on public worship. The first Methodist church was organized in that country fifty-three years ago.

In Swedish Lapland one single parish is often as large as some kingdoms. That of Gallivare, for instance, contains three hundred and fifty-two square miles. Many of the inhabitants live at such a distance from their church that they are obliged to start on the Tuesday to attend divine service on the Sunday. Thus the complete liturgy is only celebrated once a month. The congregation is then always most numerous.

A series of undenominational Gospel services in Sligo, Ireland, in which Presbyterians, Methodists and Congregationalists have heartily united, have been very successful. About 200 persons have professed conversion at evangelistic services at Portadown; and a successful series of meetings has been held in connection with the various Protestant Churches in Banbridge.

Mr. George Muller, the well-known founder of the famous orphan homes at Bristol, England, had just completed his eighty-eighth year. Mr. Muller began his ministry at Teignmouth sixty-three years ago by becoming the minister of a chapel in Bittow Street at a salary of \$275 a year. Soon Mr. Muller had scruples about receiving a salary chiefly derived from pew rents, and gave it up, trusting to the free-will offerings of the people, and only making known to God his wants; and this may be said to have been the beginning of that marvellous career of faith which has done such wonders.

A correspondent of *The New Zealand Methodist* writes: "We have had the greatest revival ever known amongst us. The mission extended into three weeks, and during that time 100 souls have stepped into the light. Even while the people spoke, seekers rose from their seats and came forward to find rest to their souls."

C. T. A. NOTES.—John Whalen, Sussex, was fined \$50.00 and costs last week for rumselling. A fellow named Dupes, at Head Millstream, K. Co. convicted of rumselling, but who had been in hiding, paid his fine a few days ago. In Chatham, Thompson, was fined for two offences, \$50. and \$100, besides costs. Several fellows in Shediac have had to pay fines recently.

LOOK OUT FOR THEM.—Notes of the Bank of Prince Edward Island, which failed a good many years ago, still crop up occasionally. It appears that a number of them are in circulation. No less than three were offered by different parties in Moncton a few days ago.