

TERMS AND NOTICES

The RELIGIOUS INTELLIGENCER is issued every Wednesday from the office of publication, York St., Fredericton, N. B.

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When it is desired to discontinue the INTELLIGENCER, it is necessary to pay what 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 authorized agents 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 375, Fredericton, N. B.

RENEWALS NOW!

With this issue many hundreds of subscriptions expire. From all we hope to have renewals for 1896.

Will everyone whose term of subscription has expired, or expires with this week, do us the kindness to forward a renewal at once?

Within a week from this date subscriptions for 1896 from all who have not yet paid should reach us. Send yours.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, DEC. 25TH, 1895.

Make your home bright and glad this Christmas time.

In making Christmas gifts do not forget His cause whose birth is being celebrated.

Prayers for the dead are rapidly becoming established in the church of England.

The preacher who is commanded by rumblers for "inluding his own business" needs to repent.

Teach your children the story of the babe of Bethlehem, and the significance of His birth and life.

Like the wise men, give gifts to Jesus—give yourself, your family, your business, everything you have. He deserves all.

A year's subscription for the INTELLIGENCER to your absent son or daughter would be a good New Year present. Try it.

It is well said that "the man who does not love his brother on the other side of the globe does not love his brother on the other side of the street."

A Yarmouth Baptist church has adopted the individual communion cups notion. It would appear, however, from newspaper references to it, that, generally, the fad is languishing—as it ought to.

Rev. E. B. Stiles informs the Free Baptist that he intends (D. V.) to sail from New York for India on Saturday of this week. May the Lord give him a safe and quick journey, and bless him in the work to which he goes.

To complain about the condition of the church is easy enough. It is better, though, to pray and labor to make it better. Stop complaining, and do something. Especially let each one be careful to be right himself.

A report was abroad that Rev. Dr. Cuyler was in poor health. The Doctor corrects the report, and says he never preached, spoke or wrote more in his life than now. This is good news. May he long be spared to speak and write such wise and strong things as have always characterized his useful ministry.

Church quarrels are, without question, bad. They are the worst kind of quarrels, and bring much reproach upon Christ and His doctrine. But, as the Christian Advocate remarks, "there is something worse, namely, tolerated known wickedness. The wisdom that is from above is first pure"

then peaceable. It would be a blessing to many churches if they developed energy enough to rectify abuses.

Dr. Chiniquy had made arrangements with the pastor of a Presbyterian church in an Ontario town, to make an address on French evangelization. The meeting was advertised, and many people were anticipating hearing the venerable minister on a subject which has been very dear to him for many years. But the evening before that on which the meeting was announced to be held, Dr. Chiniquy received a message not to go to the place. Next morning the pastor with whom he had made the arrangement visited him and explained that some complications had arisen which compelled him to cancel the agreement made. When asked what these complications were he declared very plainly that some prominent politician in the church had called on him and made him understand that it would never do to have Dr. Chiniquy discuss French evangelization just now—it might affect the political situation. The minister had either to yield to the demand or prepare to hand in his resignation very soon.

This is only one instance of the power which the church of Rome wields. In a Protestant Province, a Protestant community, and a Protestant church, one of the branches of that church's work cannot be presented to the people for fear of the effect it may have on a political party. It also shows how much party politics has to do with the church. To preserve his self-respect that pastor will probably resign. If he does not, he may expect to be dictated to, at every turn, and as to every utterance.

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Christmas.

We are glad to have the INTELLIGENCER go to its readers this year bearing date Dec. 25th—the anniversary of the birth of the world's Saviour. To all the oldest and the youngest, the richest and the poorest, alike—we send greeting, and wish them a joyous Christmas. And surely there ought to be joy, for again we are all brought face to face with the blessed fact, announced to the wondering Shepherds by the angel of the Lord,

"Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

It is significant that recognition of the birth of Jesus is practically universal. Even the infidel, as he writes his letters, or makes entries in his account books, recognizes and proclaims the incarnation. Christmas day brings before the whole civilized world the blessed fact that God was manifest in the flesh. The richest blessings the world has known come from the manger in Bethlehem. And they were and are for all the world. Instead of divine communications and favours being limited to one nation, the whole world was touched by His advent, "All nations were blessed in Him."

Who can describe the benefits that came through Christ's birth? The assurance of forgiveness of sin, the blessed relations into which we are brought, and the precious hopes we may cherish with regard to the future may well fill us with "wonder, love, praise." With Paul we may exclaim, "Thanks be unto God for His unspeakable gift."

If Christmas Phillips Brooks said,—"The more Christ is in us, the more this day, which gathers this whole life up and holds it in the light, must mean. Each year, if that figure in history becomes more central, the first appearance of it on the outskirts of history must grow more interesting. Each year, if our salvation by the Saviour grows more complete, the day when unto us was born a Saviour must break upon our lives with more mysterious and gracious power."

It is well to mark the Christmas season by loving acts. To do good is to have the spirit of Jesus. There is in the world, and very near to all of us, so much of sorrow and suffering that all who desire may do something to help and comfort others. While, very properly, we exchange kindnesses in our own households, we may bring to ourselves a richer blessing if, as we have opportunity and means, we seek to do good unto others, especially to the poor, the friendless and the suffering. Make some sad heart glad; put brightness into some desolate home. Make Jesus more real to them by the love you show.

Let this be the prayer of us all: O sanctify our Christmas joys; Brood o'er us with Thy peace, And bring us to Thy presence, Lord, When praises here shall cease!

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Forty-three Years.

With this issue the INTELLIGENCER completes its forty-third year. Its founder—the late Rev. Ezekiel McLeod—believed he was called of God to undertake its publication. He spent much time in the earlier years of his ministry in independent mission work. He was much interested in, and frequently visited, the eastern part of the Province. He noticed a lamentable lack of religious literature, and was deeply impressed that an effort should be made to supply the lack. After much thought and prayer he was moved to establish a small and cheap paper, which he hoped might have very general circulation, furnishing sound Christian instruction and news of the progress of Christian work. He felt, as he frequently expressed it, that his call to preach the gospel was not clearer nor stronger than his call to send forth on a like mission a Christian paper.

With but small capital—for he had by that time spent the most of a good property in preaching the gospel "without money and without price," and with no experience in newspaper work beyond having been a contributor to some papers, he undertook the duty of issuing a paper. A very small sheet was the first issue, bearing date January 1st, 1853. It was his intention to issue it monthly. But the first number met with so hearty a reception that it was determined to issue it semi-monthly. At the beginning of the second year it became a weekly, and so has continued to this day. Several times it has been enlarged, and in other respects has been changed to meet the demands of changed times and conditions.

A little more than fourteen years after he had established the paper its founder died. He was not an old man, only 54, but he was literally worn out with much labour and anxiety, for during all the time that he conducted the paper he was also, a pastor, besides doing much other work, involving considerable travel and exposure. But his life, though comparatively short, was full—full of devotion to Christ's cause, of unselfish service, of trials bravely and patiently endured, of rich spiritual experiences, and it was eminently useful. Dying, his last prayer besought God's blessing on the paper which was born, as he believed, of the Holy Ghost in his heart. And God has answered that prayer.

The INTELLIGENCER has been under its present management for nearly twenty-nine years, for twenty-three of which the duties of a pastorate were combined with those of editor and business manager.

The paper has had the experiences common to papers of its class—some of them perplexing, some of them very pleasant. To do the work of preparing it week after week for its readers is a pleasure; the business management is not always so easy nor so pleasant. But through all it has kept on its way, has endeavoured to be true to the mission upon which it started, and is glad to have the assurance, from time to time, that its life has not been in vain.

Looking over all the past there is reason to "thank God and take courage," and that we now do as we write these last lines for the last issue of the forty-third year.

Facing the future, we would remember with gratitude all the blessings received, all the deliverances God has given in dark and trying times, and, encouraged thereby, set ourselves to the work that, of His will, lies before us in the new year.

We like to think that the INTELLIGENCER readers are interested in its welfare, as it is in theirs. Frequently we ask their co-operation in enlarging its circulation. We are glad always to have them to do that. But to-day we feel like asking them sometimes to offer a prayer for it, that its management may be always wise and true and brave, and that God may bless it to forward His work in the world.

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The Dying Year.

In the last week of another year. Eighteen hundred and ninety-five will soon have passed "over to the majority." Our lease of it has expired, though not our responsibility for the use of what it brought us.

At such time as this it is well to look back over the days and the opportunities of the expiring year, and passing them in thoughtful review, have impressed upon us the lessons they teach. 'Tis greatly wise to talk with our past hours.

And ask them what report they bore to Heaven.

To those who reach old age, the passing from one year to another suggests nothing so strongly, perhaps, as the rapidity of time's flight. Each recurring twelve months seems to gain

in rate of speed over its predecessors. It seems but yesterday that the year began, and now it is about ended, its successor standing ready to begin its still more rapid course. It is natural that men should desire life, and love many days. But this rapid passing of the mile stones on the road tells that the journey's end is nearing. As from the tree, after the frost begins, we see the gradual stripping of its leaves, each day showing progress in the decay, so from the store of years which were ours, and which we called our future, one after another has been taken, and the most of what we counted on has become "the time past of our lives."

It adds to the seriousness of this reflection if, in the flight of the past years, our time has been mispent. Some who are now the serving children of God re-call that much of their life was already gone before they began that service. They long stood idle even while their years were fast becoming fewer. And since taking the Master's yoke upon them, how sluggishly perhaps they may have been responding to the divine mandate and warning, "Redeem the time knowing that the days are evil." We all have reason to stand ashamed and self-accused as we contrast with our largeness in the high calling of God, our diligence and ambition in the work of the store, the office or the farm.

Time like every other commodity increases in value, and advances in price as it were, just as it becomes narrower in margin. If we measured our age by centuries instead of by years we might afford our hours of idleness, and make better balancings for neglected opportunities. Or if yesterdays could be recalled; or if time like the Sun at Joshua's command could be made to stand still for a season, what might we not redeem! But time waits not, and the fact that we have these New Year dawns, and that in unvarying and all too rapid succession we turn fresh pages in life's book, only impresses us afresh that we are fast hastening to that last page in our volume where *Finis* must meet the eye.

Our meditation further suggests that this present fragment of time called life is the only opportunity man has for his work. The world to come is not the field or season for it. One no longer has the schoolboy's opportunity when the requirements of manhood are upon him, or the indulgence and training of the home when he goes out into the world. So the present and the future state have each their own business and that of the one cannot be done in the other. One is for planting the other for reaping. On this side is the sphere of work and means, while in the grave there is no labor nor device. We cannot change this order, and think to carry over to the nether state our delayed repentance or our unperformed vows.

Will There Be War?

There has been much war talk in the last week. We do not think Great Britain and the United States will go to war; and yet there are more threatnings of it than one would have supposed possible a few weeks ago.

During the past few weeks newspaper readers have casually noted that there was something of a dispute in progress between Great Britain and Venezuela, concerning the location of the boundary line between Venezuela and British Guiana. It seemed a trivial matter, and readers glanced at it and passed on. No one supposed that it would be the source of the serious complications that now threaten to involve the two great Christian nations of the world in bloody conflict.

President Cleveland, in a message to Congress, asked that body to appoint a commission to determine the rights between the nations interested, and intimated that unless Great Britain accepts the award, the United States will use force to compel acquiescence.

President Cleveland bases his extraordinary message upon what is known as "the Monroe doctrine." For years this Monroe doctrine has been the text of all the jingo, tail-twisting politicians that have been produced in such numbers in the neighboring republic. This doctrine had its origin with and took its name from, James Monroe, fifth president of the United States; and the effect of it at that time (1823), was to prevent Spain from re-establishing her despotism and her religion among the South American States, that had established independent governments. In that case the United States was right, and received the hearty support of England. But since those days this doctrine has been so enlarged and so interpreted that it bears no resemblance to that laid down in the original message of President Monroe. As defined to-day by United States politicians it means simply this, that the United States has the right to control

both the great American continents, that Great Britain, though possessing more territory in the Western Hemisphere than the U. S., is but an intruder, a sort of tenant in Canada, Guiana, etc., by the kindly sufferance of the United States.

In the correspondence between the governments of Great Britain and the United States preceding the President's extraordinary message to Congress, Lord Salisbury pointed out clearly that the matter in question between Great Britain and Venezuela does not at all come within the scope of the Monroe doctrine. He says besides that he must not be taken as accepting that doctrine, since international law is founded on the general consent of nations; and no statesman, however eminent, and no nation, however powerful, are competent to insert into the code of international law a novel principle which has never been accepted before and which has not since been accepted by the government of any other country.

The attempt is made to justify the United States position on the ground that the Venezuela matter should be submitted to arbitration. This is obvious hypocrisy, since England has time and again offered to submit to arbitration, but what England will not submit to is this—the United States as a self appointed arbitrator, starting out with preconceived judgment that England is wrong and threatening war unless there is submission to that judgment.

Congress has promptly appropriated \$100,000 for the expenses of a commission to determine the boundary line, in dispute. Such cool effrontery leaves one breathless with astonishment. It is as if the United States and Mexico were having a little quarrel over their dividing line, Great Britain stepped in and said, "I will send a couple of Englishmen over to decide that dispute and will enforce their decision, even by resort to arms if necessary."

Great Britain is not making any noise about the matter, but she will, of course very firmly and effectually, resist any interference on the part of the United States. The whole difficulty is the natural outgrowth of the United States national life. Their nationality is a composite of the worst foreign elements, the essence of whose politics is hatred of everything British. President Cleveland is either preparing for a third presidential term or he desires to give his party a boost. That he is much more a politician than a statesman is evidenced by his bid for the support of the most reckless classes, at the risk of involving his country in ruinous warfare. As an English paper observes, in effect, such a declaration as President Cleveland's coming from any other power would mean a declaration of war and an instant mobilizing of forces, but coming from the United States it is discounted in advance.

We think there will be no war. It seems incredible that two peoples of the same race and language should every set about killing each other—even to satisfy the politicians. But the President has gone so far, and has been so quickly and excitedly endorsed by Congress, and by a large section of the press, that it will be no easy matter to get out of his dilemma.

Already the United States is suffering, and will continue to suffer, the ill effects of the President's threat. In the great money market of the republic there is a panic. A number of great money dealing firms unable to stand the strain, have gone into bankruptcy. In the commercial centres of Europe, investors in American securities are selling out as fast as possible at a great reduction. There is a lack of confidence in the stability of the republic. But look at England, note the difference. Business goes on, unaffected, the same as if no war were threatened. English public men and papers have not been guilty of such excited replies to the blusters of our neighbours; they have simply expressed surprise, coupled with a calm determination to avoid war, if possible.

It is only fair to say that the best minds in the United States strongly deprecate the course of the President and Congress. The best versed in International law, the men who let reason rule prejudice, declare that England is right. After the first flush of the war spirit is past, there comes to the front the better, truer spirit of our neighbours.

"HAD TO WORK OR SUFFER."—The Rev. W. S. Clark has resigned as pastor of the First Congregational church at Gattensburg, N. J., because he found he would either have to do that or starve. The church is poor. During the six months that the Rev. Mr. Clark has been pastor he has received a total salary of \$28.50. So the minister went into the undertaking business to help keep him alive. He opened an undertaker's shop near the church, but his congregation did not like the idea of the dual office holding. They made it so unpleasant for him that the pastor concluded to give up the pastorate and continue as an undertaker.

Voices and Echoes.

No man can pray with much unction for the conversion of the world, who spends more for tobacco than he gives to the missionary cause.—*Ram's Horn*.
Be careful, brother, lest "Your prayers be hindered."

Twelve laymen, business men of Jackson, Mich., have consented to occupy the pulpit of the Free Baptist Church of that city for the evenings of the next three months.—*Exchange*.

In all the churches there are laymen who could preach, if they would. And there is much need of such preaching as they might do.

We have heard the charge made that some gospel ministers before the Civil War, left the advocacy of anti-slavery reform to atheists and infidels, and then, having abode in their tents like cursed Meroz till after the danger was past, they also tamely turned with the tide of public sentiment, and took to themselves the glory so dearly bought by others.—*Dr. Dantes in Free Baptist*.

That class of men still exists. They never espouse a struggling cause; but when, through the labours and sufferings of others, there are signs of the success of the cause, they coolly appropriate the credit of the victory, and hurrah for themselves lustily. They are a mean lot, but they have to be endured. Don't be one of them.

The late William Gooderham, the Toronto distiller, left \$389,000 in various charities.

And some people will talk of it as wonderful benevolence, and think what a good man he must have been. He accumulated millions by making and selling whiskey. Thousands died, thousands were widowed and orphaned, thousands became outcasts and criminals, thousands were impoverished, thousands of homes were ruined, thousands of parents were crushed by sorrow, thousands were debauched in body and mind and sent out of life hopeless, thousands—but why extend the list? It is heart-sickening to think of what it cost to enable this man to appropriate a few thousands of dollars to charities. Men may be deceived into believing him charitable. But God knows how utterly devilish the whole thing is. And God will judge.

The question of the right or wrong of separate schools is not now the question. But it is the question of loyalty to an original agreement.—*Woodstock Press*.

There is another question, viz., Was there an agreement? There is much reason to doubt it. The alleged "bill of rights," upon which the contention of the Roman Catholics is based is believed by many to be a forgery, and with good reason. There is much in their whole case, both in its inception and in the steps by which it has come to the present position, which warrants, if not the belief, at least a very strong suspicion, that it is grossly fraudulent. And Parliament may well hesitate to confirm them in rights which do not exist.

There is still another question: Assuming that the Roman Catholics have a grievance (of which, we think, there is grave doubt), why should the Dominion Parliament interfere? The Privy Council did not say it must, or even that it should. The question of education is one for the Provincial Legislature to settle. Manitoba may be trusted to do justice to its own people. Interference by the Dominion Parliament with Provincial rights is a serious matter, and full of danger. No Province will quietly submit to coercion. And every other Province will, naturally, sympathize with the one which it is attempted to coerce. There is much talk about the importance of harmony, and the necessity of making concessions to preserve harmony. It sounds well; but it is noticeable that it is always the same class of people in whose behalf the concessions are demanded. Where are the concessions to end? The more they get, the more they demand. "Harmony" which is had at such a price is that only in name, and is not worth having.

One of the Fathers.

In a sketch of the Free Baptist church in Woodstock, printed in the *Press*, there is the following reference to the first settled pastor of the church, Rev. Joseph Noble. Our readers will, we are sure, be glad to read it, and those who know bro. Noble—and they are a host—will heartily endorse the good words which are said of him:

So far as we can learn the first settled pastor was the Rev. Joseph Noble, to whom reference has previously been made in these notes, but who is well deserving of more than passing notice. He is still with us, and though his looks are whitened by the storms of more than fourscore years, his form is yet erect and his reverential appearance commands respect whenever seen on our streets. His mild expression and demeanor show a character moulded by many years of spiritual power. He came of truly noble stock. His grandfather was a Congregational minister