

TERMS AND NOTICES

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Religious Intelligencer.

EV. JOSEPH McLEOD, D. D.,... EDITOR.

WEDNESDAY, Nov. 11th, 1896.

Does any one wonder why the "Business Notice" on page five is repeated? Simply because we have very little reason to believe that it has been read by those to whom it is addressed. If they have read it they have paid little attention to its statements and requests. We have not yet heard from them. We regret to have to repeat the notice, and make this reference to it, but we are compelled to do so. Will those who are addressed do us the kindness of sending their payments this very week? We have a right to expect them to do so.

Are men valued in your church according to their godly character and practical interest in God's cause, or according to the money they have? It is a sad thing when the world's wicked standard takes the place, in the church, of God's standard.

In his lectures to the Yale Divinity School, Dr. John Watson (Ian MacLaren) cautioned the students against sensational topics. Don't hunt for a mad title, he said. Never go into the scandals of the town or the newspaper sensations for the sake of a crowd and the collection. Guard against all sensational advertising. It is the height of vulgarity.

There is food for thought in this statement of the late Rev. Dr. Gordon. He says:

"I have long since ceased to pray, 'Lord Jesus, have compassion upon a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is time for you to have compassion. I have left you to fill up that which is behind in Mine afflictions in the flesh for the body's sake, which is the Church. I have given My heart now give your hearts.'"

The place and power of the laity in christian service is being more and more understood. The church has, the 'Evangelist' says, too long depended upon the ministry to convert the world to Christ, but a better day is dawning. She is awaking to the fact that intelligent, consecrated laymen can do much toward bringing the nations to the cross. The ministry may be regarded as the officers, and the laymen as privates in this Christian army. It takes both officers and privates to fight a battle. And we believe that privates—consecrated, intelligent, courageous laymen are more needed just now than ministers.

Commenting on the much speaking done by the Presidential candidates during the last two or three months, and their freedom from hoarseness, the 'Northwestern Advocate' thinks preachers might take a lesson from them. It is pointed out that one good thing is that they have spoken much in the open air; but it is especially emphasized that they have talked in a natural, easy, conversational tone. Even when they have raised their voices, they have still simply conversed. They have been absorbed in their themes, and have aimed only to put into their hearers convictions what they themselves believe. Church-goers sometimes hear the pastor's praying voice, his hymn-reading voice, his 'announcement' voice, his preaching voice, and his 'How-are-you-to-day?' voice. Of the five different voices the one last named is almost sure to be the best and most natural, as it is entirely the one which he can use all day, if need be, and utterly without danger of hoarseness or sore throat.

Have the Mormons really ceased to practice polygamy? After the passage of the law forbidding the practice, there was considerable anxiety about the many wives who would cease to be wives. Kind-hearted people, interested in their condition, persuaded Congress to appropriate a half million dollars to build a home for them and their children. Up to date the "home" has had but one family. This fact would seem to indicate that polygamy has not been abandoned. A writer in the 'Methodist Review,' who has had exceptional opportunities for gaining a knowledge of the situation, says that Mormonism as a religion is proving itself peculiarly obdurate to the hitherto tried methods of evangelization, and that not only is it the dominant force in Utah, but that it has large control among the people of Nevada, Idaho and Wyoming, and is extending into Arizona and New Mexico. He intimates also that where it is dominant polygamy is still existent, and is winked at by Gentile officials and business men.

At a recent meeting in Bristol, George Muller, now in his ninety-second year, spoke of the work in which he has been engaged so many years, dwelling especially upon the efficacy of prayer. He had, he said, by the grace of God, had many thousands of answers to prayer within the last seventy-one years. Whenever he saw that he was warranted to ask for a blessing, he pleaded the merits of Christ, and exercised faith in the power and willingness of God, and he invariably went on praying till he got the answer. Every stone of the Orphan's Homes was the result of prayer; every particle of timber was the result of prayer; for he had never asked a single human being in the wide world for the £115,000 which the buildings alone cost. Year after year now for sixty-two years he had been going on in that way, without asking for a shilling. In this way he had obtained more than £1,400,000. God had enabled him to found schools in different parts of the world in which he had had 122,000 scholars. From amongst these God had given him 20,000 souls. While travelling on his missionary tours in forty-two countries, during more than seventeen years, he had met again and again persons who had been in his schools, and were brought to the knowledge of Christ. He had been enabled to circulate in different languages more than 275,000 Bibles and 1,400,000 New Testaments, besides smaller portions. Poor man as he was he had been able, in answer to prayer to send £257,000 to missionary brethren. One hundred and eight millions of books, pamphlets and tracts he had been enabled to scatter all over the world. They might see from such figures how much could be accomplished through prayer. He took up his orphan work especially with the object of giving a visible demonstration to the whole world and the Church of God what prayer could do. Out of 9,700 children whom he had had under his care 4,000 had been converted.

Help Each Other.

The minister who visits the pastorate of another is sure to exert some influence there. Whether he intends it or not, his presence there will not be without effect, good or bad. The pastor will be strengthened in the confidence and affection of his people, or he will be weakened and his work made more difficult. Pleasant things said of a pastor by a brother minister often go a long way with a church. They are a leaven of precious help, and are treasured and often repeated to the advantage of the pastor, and to the help of the hard work he has in charge. On the other hand, a word of unbrotherly criticism, a hesitating and carefully qualified commendation may strengthen existing indifference or prejudice, or excite suspicion which will handicap him and hinder his influence with his people.

Some ministers, as other people, have unhappily, an open ear for unpleasant things about a brother minister, and, also, an unfortunate readiness of speech in spreading abroad the story of dissatisfaction. Who has not met those—they are few we are glad to believe, but any are too many—who after spending a day in the congregation of another preacher, is almost sure to come away with stories of the man's mistakes, his poor preaching, and his general unpopularity. They, probably, do not desire to tell these things to the disadvantage of their brother, but to discover and then tell them has become a habit, and no thought is given to the probable bad effect.

The visiting minister should sacredly guard the name and influence of his brother, and by all he says and does should strengthen him in the confidence of his people and encourage their co-operation with him in the work of the church.

Romanism Responsible.

In an article entitled "The Spanish Sunset" the N. Y. 'Examiner' sets forth in a few sentences the decadence of Spain. A little more than three centuries ago, it says, Spain was the first power in the world. She was not only superior to any other power, but might be said to be superior to them all united. She was universally feared. With the exception of England, almost every power had been defeated by her armies. Spain held almost all of the new world, especially those parts that were most favored in climate, and most rich in the precious metals. With the defeat of the "Invincible Armada," however, the naval power of Spain received a blow from which it has never recovered. One by one her dominions in Europe were lost, and, in time, all her possessions in the new world, Florida, Louisiana with its enormous expanse, Mexico, Central America, and the whole of the South American dependencies, till now, of all her once vast colonial empire, Cuba and the Philippine Islands only are left, and in both of these armed rebellion threatens to loosen her grasp. The country is overwhelmed with debt; it has lost its credit, and it is not easy to see how it can long avoid the gulf of bankruptcy. The little island over which she anticipated an easy victory has become the leading power of the world in the extent of its domains and of its population. And even the Netherlands, once a dependency of Spain, has now probably more weight in the councils of Europe than what remains of the kingdom of Charles V.

Why this gigantic failure—this steady decay to the very verge of extinction? The answer, the 'Examiner' well says, is in one word, "Romanism." Romanism crushed freedom of thought by the fiendish machinery of the Inquisition. In expelling the Moors and the Jews, Spain robbed herself of those who would have promoted industry and commercial prosperity. She has not only failed to keep up with the progress of the civilized world, but she has steadily fallen behind, as any nation must which stamps out the intellectual activity which is the condition of progress and advancement. The Spanish colonies were regarded as subject peoples, made to be taxed, over whom some favorite of the court was placed, who, by injustice and rapine, was able, in a little time, to acquire a fortune upon which he might live in luxury at Madrid. The natural consequence followed: the colonies one after another emancipated themselves from, we will not say the mother-country, but from the country to whom a malignant fortune had, for a time, compelled their submission.

And everywhere, Romanism dominant has the same effect. The United States and Canada may well be on their guard. Truckling to Rome is simply fostering the power that will sap national life.

Notes on Current Topics.

When the new papal ablegate, the successor of Cardinal Satolli, reached New York, a few days ago, the United States government sent one of its steamers to convey to him the greetings of the government, and bring him to the city. The 'Episcopal Recorder' comments on what it calls a "prostitution of government courtesies to a foreign church," and points out that no such attentions have ever been shown the representative of any Protestant denomination. But in the United States, as in Canada, politicians truckle to Rome.

The Evangelical Alliance of the United States has issued a call to the ministers of the country with a view to preparation for an earnest and general christian campaign in the coming winter. The call suggests that on Tuesday, 17th inst. all the ministers in each community meet for conference and prayer, and that in the evening of the day all the officials of the churches be invited to meet with them. The suggestion is a good one, and might well be adopted by ministers and churches everywhere.

Her Majesty is much concerned about the sufferers from the India famine. She has not only sent a message expressing her sympathy, but has promised material help to the sufferers.

Nearly everybody who sings at all has sung of Africa's sunny fountains rolling down their golden sand. The "golden" in that case is largely figurative. But according to a recent statement by a Professor in Sydney University, the waves that beat on the New South Wales coast are literally golden. By exhaustive experiment he has demonstrated that the sea water contains gold to the amount of half a grain to one grain per ton, or 130 to 200 tons of gold per cubic mile. If the

same proportion is found in the ocean as a whole, then, at the rate of a grain per ton of water, there is 100,000,000,000 tons of gold in solution. The problem is how to get at it.

The removal of bishop Keane from the presidency of the Roman Catholic University at Washington continues to be freely commented upon. He is, admittedly, one of the most accomplished educationists in the Catholic church, and his removal has caused many protests and other expressions of regret. His removal was evidently brought about by the extreme wing of the church, his offense being that he taught the student priests that any form of Protestantism is better than no religion. To archbishop Corrigan, Cardinal Satolli and their kind, this is rank heresy. Paganism, infidelity, anything, is, in their judgment, preferable to Protestantism.

The St. John branch of the Evangelical Alliance have been considering the advisability of doing away with funeral processions. At a meeting last week the following resolution was passed:

Whereas, The practice of funeral processions is almost universally discontinued in other cities, being in many instances very objectionable to the mourners, and generally inconvenient to pall-bearers and officiating ministers; Therefore Resolved, That this Alliance place on record its disapproval of the custom of funeral processions, and would respectfully request directors of funerals and friends of the deceased to discontinue such an observance;

And Further Resolved, That the ministers of this Alliance be requested to inform their respective congregations of this decision, and ask their co-operation in this matter.

It is not likely that processions will be done away with at once, but gradually they will cease to be a feature of funerals.

In Madagascar Protestant missionaries are having a hard time at the hands of the Jesuit priests, who seem determined by fair means or foul to drive the Protestants out of the island. The native christians, though subjected to many hardships, are, for the most part, standing firm.

There is talk of inaugurating a great evangelistic movement in Boston about the beginning of the new year, with Mr. Moody as leader. The pastors of evangelical churches in Boston and suburbs have the matter under consideration now.

Some young people in New York have organized a "Society for the Prevention of Hereditary Disease." It has now about twenty members, unmarried men and women. Every member takes a pledge not to marry anyone whose family is subject to hereditary disease. There is an initiation ceremony, wherein the candidate, placed on a dais under a strong light, repeats the vow. A girl member backslide recently and married a consumptive. Her picture was draped in black and turned with the face to the wall. But, probably, she did not care much.

Joseph Cook, whose break-down in health was thought to be permanent, is now reported to be getting better. Many will hear this with gladness, and will hope that he may soon be restored to his old-time vigour for more service in the cause of truth.

New York is a large city, and the influence of the liquor traffic there is very great. And yet we have it, on the testimony of Hon. Theodore Roosevelt, Chairman of the Police Commission, that for the past year the law against Sunday selling has been absolutely enforced in that city. He claims that with proper officials, doing their best, the Sunday or any other prohibitory liquor law can be well enforced. The rum traffic is a persistent law-breaker, but with honest law officers the law can break it. It ought to be broken.

The "Companions of the Holy Saviour" is the name adopted by a new order of clergymen in the Church of England, in Philadelphia. The members will be bound by three vows—celibacy, poverty and obedience. There are now about a dozen members. They probably think it the best way to do christian service, but there is plenty of reason to question the wisdom of their plan.

It is said that it requires about \$1,000,000 a year to pay the officials and servants of the Vatican. This money, and a lot more, reaches the Pope in the Peter's Pence contributions of "the faithful" in all parts of the world.

An English correspondent of the Montreal 'Witness,' writing of the Prime Minister of Great Britain and the changes in his attitude towards

public questions which have marked his career, says that in one respect he seems likely to remain unchanged to the end. Lord Salisbury has been, he says, for many years the most influential advocate of total abstinence in England, and his speeches this week show that, on this point, at least, he will stand unshaken. That he will be able to secure any legislation in the direction of enforced temperance, let alone of prohibition, is, however, entirely unlikely. Several members of the present government are personally friendly to the temperance cause, but the Conservative party as a whole would revolt at the mere whisper of such an idea as attacking the brewers and like interests.

If the stories told are not great exaggerations, the brutality of the Spanish in Philippine Islands is something horrible. An English merchant there writes a letter in the London 'Daily News,' in which he tells of shocking atrocities. Prisoners are tortured in all conceivable ways. He says that in some cases prisoners' hands have been nailed to walls, while in others, thumb-screws have been used. A hundred prisoners were thrown in one night into a dungeon in the fortress of Manila, where there was hardly room for thirty. The place was worse than the Black Hole of Calcutta. The poor wretches were up to their knees in filthy, putrid mud. Fifty-nine of them died during the night. A reign of terror exists in Manila and elsewhere in the islands. Wholesale arrests are made daily, and executions are wholesale. The rebellion, he says, is due to the corrupt administration the Spaniards.

There is more talk about the appointment of a Papal official in Canada, whose office and authority will be similar to that which Satolli had in the United States. The name even of the priest who is likely to be appointed is mentioned—Father Forbes, a Jesuit priest in Montreal.

The special case, involving the liability of Dominion officials to pay taxes, which went to the Supreme Court from St. John, resulted in favour of the officials. Judgment was given last week, granting the assessment. The case will probably be appealed to the Privy Council. It strikes most people as a strange arrangement that many of the best paid men in the country should be exempt from taxation. They get all the protection benefits and privileges which are common to the community, but they contribute nothing towards paying for them. Other citizens pay the bills. The officials themselves ought to be anxious to have it changed.

It is reported that Abbe Proulx, the priest who was sent to Rome to induce the Vatican authorities to interfere in the Manitoba school question, has not succeeded in his mission. If it be true that he has failed, it is probably due to the fact that archbishop Langevin was there before him, and got the ear of the holy father and the other authorities.

The Manitoba Schools question is still being settled. There must have been a mistake about what Mr. Laurier said in his Quebec speech of two weeks ago, for according to the report of what he said the announcement of the terms of settlement was to be made not later than last Thursday.

Mr. McKinley is the President elect of the United States. His election is by a substantial majority, though Mr. Bryan developed quite remarkable strength. The contest was the most exciting in many years. Even those most strongly opposed to Bryan's free silver theories have to admire the really magnificent campaign he made, during which he travelled 17,550 miles, visited 29 states, spoke in 423 cities and towns, and delivered 523 addresses. He has gracefully accepted the verdict of the people, but says the fight has only begun, and that during the next four years it will be carried on with vigour. Mr. McKinley's election is, without doubt, better for the country for its honour and for its present business prosperity. And yet, for much that was represented in the Bryan campaign it is not easy to withhold sympathy. In so far as it was a fight of the people—the farmers, the labourers and other producers, against the monopolists, it deserves sympathy. But its assault on sound money, and the fact that the bad element led by Altgeld and Debs, was prominent in it made its success undesirable and impossible. An almost equally dangerous element is in the other party, though people have not yet come to fully realize it. McKinley's election is not only a declaration in favour of the gold standard, but is, also, an endorsement of protection. McKinley is the apostle of extreme protection, and his election is a declar-

ation that the country will not have less but more protection.

More encouraging reports come from India as to the threatening famine there. The news from the Northwest Provinces is more assuring.

Late reports intimate the probability of a serious famine in Ireland. While a degree of famine there is not uncommon, the present outlook is more serious than at any time in the present generation. Despatches say that the continuous rains of the autumn have ruined the crops from north to south. The lowlands have been flooded for weeks when the harvest ought to have been proceeding. Stacked corn and hay stacks have been submerged and potatoes are rotting in the fields. In the hill lands they are again face to face with one of those failures of the potato crop, which have often brought the utmost horrors of starvation and disease among them. It is anticipated that as soon as winter sets in there will be much demand for relief.

Voices and Echoes.

Dr. Newman Hall says that looking back over sixty years of his ministry he is not conscious of having preached a single sermon in which an unconverted sinner might not have learned how to repent, believe, and be saved.

In other words, the author of "Come to Jesus" was true to his call to preach the Gospel, and always pointed out the way of salvation. So let every preacher do.

A town meeting once voted to "build a new schoolhouse, to build it out of the materials taken from the old, and to occupy the old while the new is being built."

That is the way some people want to do their christian work; they acknowledge they ought to do something better, and say they will; but they are bound to use only the old methods and only the old material, and so they never do anything—they stay in the old house.

The poor organ grinder stood grinding out music in front of a house where some boarders were kept—young men. Occasionally he looked up to the open window where some of them were looking out. After a little time the copper came and he went to pick it up. But he dropped it instantly, and, at the same time, looked up and muttered language which, at our distance, we could not understand. This was followed by a laugh from the window. And the organ-grinder moved on further down the street. On making enquiries, we found that the copper had been heated almost red-hot over the gas jet before it had been thrown down. This was charitable giving, or paying for music, but in such a way as to cause pain.—Cor. Can. Baptist.

He thinks God's people often "heat the copper" they give to missionary and other christian enterprises. They heat the money with a little of their own unrighteous indignation before they give it, and that causes pain. Many a collector has gone forth to collect for Jesus' sake, and has had to handle hot money because it came from cold hearts.

It is quite a favorite dodge of the devil's to seek to secure the withdrawal of moral issues from pulpit treatment simply by calling them "political."—N. Y. Observer.

The pulpit that, for any reason, refrains from clear, strong utterances on moral questions has fallen from grace. The christian pulpit should not allow the devil either to fool it or frighten it.

An India Letter.

DEAR INTELLIGENCER:

According to promise, I have to send another communication to you. I have no very clearly defined course of thought to present, but possibly a few words concerning our work may be of interest.

We have had unusual floods, and the crops are well-nigh destroyed. There is sure to be much distress among the poor people. Even now we have them coming, pleading for help. Should it come to any great degree of suffering the Government will open relief works.

Our work of preaching in the villages and markets is kept up, and we are having encouraging cases. We were in one village, some 30 miles away from any European habitation, and when the preacher was talking an old grey-headed man spoke out, and said, "Yes, I have heard about that before; my son brought a book with him one day, 30 years ago, and he read in that book about what you are saying. My son has been dead ten years, but I have the book yet." The preacher asked to see it, and he went into the house and brought out a bundle of old rags, and commenced unrolling it, and at last he brought out the Gospel of Matthew, all smoked and black with thirty years lying in that native hut. He soon turned to the favourite place, and the preacher was convinced that the old man was right.