

TERMS AND NOTICES

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Renewals Now!

Renewals for 1897 should be coming in in large numbers every day now. Start yours this way by the next mail if possible.

We will be glad if the pastors will remind their people of the importance of the quick payment of arrears and renewals, and do what they can to hasten them. We hope they may be able, also, to secure good lists of new subscribers. We depend on our brethren in the ministry to give special help to the INTELLIGENCER—their fellow-helper—just now.

Religious Intelligencer.

Rev. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, DEC. 16TH, 1896.

Somebody, writing of a Sunday with Queen Victoria, says that in the matter of sermon Her Majesty likes the pure gospel sermon. She does not permit any personal reference to herself in the sermon. The preacher is expected to speak exactly as he would if Her Majesty were not present. In all this the Queen shows her good sense, and her Christian spirit.

An English publication tells that a number of instruments for self-torture are now being sold in England for the use of Anglo Catholics in the Church of England. Among them are hair-shirts, thongs of knotted cord, wristlets and anklets of steel wire with sharp points, &c. The ritualist clergyman regularly enjoins, in the confessional, the use of these "disciplines," as they call them, as a condition of absolution. The demand for these things is said to be increasing, the chief purchasers being, not Roman Catholics, but English church ritualists.

Of course you are intending to make some Christmas presents. Addressing church members, especially the "Presbyterian" gives some good advice. It says:

"How much are our members going to spend during the holidays? Count up the amount and divide. If five dollars, then send half where it will give relief. Stop praying, 'Let thy kingdom come,' with your eyes shut. Let us have more prayers where want rises before us. Divide Christmas luxuries, and give all that would be spent on Christmas trees, or if they are to be kept, hang something on them to gladden the homes of Christ-suffering ministers and their families."

It would seem, from resolutions recently passed by two Methodist Conferences in Ontario, that more men are offering for the ministry in the Methodist church than can be easily given work. One Conference, "in view of the reduced grants to superannuated ministers," and "the possible readjustment of the work," recommended the exercise of great care in recommending candidates for the ministry, and urged that none be recommended who are not decidedly successful in their work." Another Conference resolved that "at least in the older parts of the country the needs of the home work are not likely to require in the near future the reception of so many candidates for the ministry in that department as have been received of late years. That such a reduction would greatly tend to aid in carrying out a readjustment of the work which

is imperatively called for in many places in order that better salaries may be paid to our ministers, that missionary, superannuation and other connexional funds of the church may be more adequately sustained, and that the authorities of the church may be relieved from some of the embarrassments now experienced on account of the large number of ministers and probationers in the older fields of the home work. And the matter was directed to be given further consideration at the 1897 session of the Conference.

Referring to a statement by a contributor to the 'Independent' that there are in the United States over three thousand Congregational and Presbyterian churches which last year did not report a single member added by profession of faith, Mr. Moody writes that paper, asking if it can be true. He says: "The thought has taken such hold of me that I can't get it out of my mind. It is enough almost to send a thrill of horror through the soul of every true Christian.

If this is the case with these two large denominations what must be the condition of the others also? Are we all going to sit still and let this thing continue? Shall our religious newspapers and our pulpits keep their mouths closed like 'dumb dogs that cannot bark' to warn people of approaching danger? Should we not all lift up our voice like a trumpet about this matter? What must the Son of God think of such a result of our labor as this? What must an unbelieving world think about a Christianity that can't bring forth any more fruit? And have we no care for the multitudes of souls going down to perdition every year while we all sit and look on?

We mentioned, last week, the expulsion of the Jesuits from Ecuador. The unhappy country has been under their baneful control for many years. Some facts from a book on the "Capitals of Spanish America" show in pitiable language what condition they kept the people in: "In Ecuador there is a Catholic church for every one hundred and fifty inhabitants. Ten per cent of the population are priests, monks, and nuns. One fourth of all the property in Ecuador belongs to the bishop. Two hundred and seventy-two days of the year are feast or fast days. The clerical party control the government. The priests rule the country as absolute lords if the pope were king. Seventy-five per cent of the children are born illegitimate! There is not a railroad or a stage coach in the entire country. The people know nothing but what the priests tell them. They have no amusements but cockfights and bullfights, no literature, no hope of political freedom under priestly leadership, no prospect of industrial advancement, altho the territory, in proportion to its area, is one of the richest on the globe."

It is no wonder there has been a revolt against a system of religion and education which produced these wretched results.

The Call to the Churches.

"THE TWENTIETH CENTURY'S CALL."

The December 'Homiletic Review' has notes of the progress of the movement proposed in the September number, entitled "The Twentieth Century's Call to the churches." There are signs of a wide-spread awakening of the sense of religious need, and in some of the large cities there are stirrings of interest, and preparations for work, participated in by churches of all denominations, which seem to promise large blessings. The work in New York, under the leadership of Mr. Moody, is admitted to be, in some respects, especially in its effect upon Christians, one of the most remarkable in many years. In Philadelphia, also, the work of evangelization of the city is marked by great earnestness, and is steadily extending in momentum and breadth, embracing every part of the city and every class of the people. In other places like religious quickening is manifesting itself. Many pastors have reported to the 'Review' that they have begun work; and many more, including representative ministers in many denominations, have written of their deep concern for a movement which means so much for the Church and the great masses of the unsaved.

These three suggestions are given concerning what needs to be done.

1st. The ministry and the churches need supremely the indowment with power by the Spirit of God for service in the Kingdom of God.

Everywhere the cry goes up, but it seems to be too often only a blind, aimless, and resultless cry. Results may not be expected from such prayer or the Holy Spirit. Rational and resultful prayer for this end must have back of it a definite knowledge, gained from the Word of God, of what we are praying for, and a recognition of the fact that the Holy Spirit is not afar off but 'within' us (John xiv. 17).

There is needed definite Scriptural aim. Pentecost came when the disciples were waiting and praying with the whole mind and soul fixed on the conquest of the world for Christ, to which they had been sent by the "Great Commission." Modern Pentecosts may be expected in the same way, and their results may be expected to be proportioned to the unity of aim and soul and effort. We should seek to know what Christ wants.

There is needed absolute consecration and readiness to enter upon the service. The disciples were ready and waiting for the Master's command to go, and were pressing the Gospel message in the interval of waiting; and the blessing came with power. The same requirements, condition Pentecostal blessings still! We should seek the spirit of service and of consecration.

There is needed a clear conception of the Holy Spirit's Work, especially in connection with this mission of bearing the Gospel to lost souls. The Holy Ghost is in a twofold way the Helper in the work of salvation.

First, He is the Helper of the Christian, minister or member, in understanding his mission and message to lost souls, and in overcoming the

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selfishness and cowardice and inertia that would hinder him from fulfilling his duty. He takes the things of Christ and brings them home to the Christian's soul, and He girds him for service. Secondly, He opens the sinner's heart to the message and makes it susceptible to Christian influences, and He bears the message of the Gospel home with regenerating, converting, saving power. As Christ Himself taught His disciples: "And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment."

The other two suggestions we can barely state, leaving them for later development.

2d. The Ministry and the Churches need to aim persistently at a permanently changed condition of Church life and work. Back of that there must be an overwhelming conviction of the reality of man's lost condition and of the salvation in Christ, and of personal duty and responsibility in the matter of the world's salvation.

3d. There is needed a profound conviction that all ministers and churches are responsible for their own work, and that no one else can do it for them.

In the work now going on in New York under Mr. Moody's leadership he recognizes this, and is seeking to rouse the ministers and the churches. And God is blessing his teaching and exhortations. Everywhere ministers and churches need to realize their responsibility, and go earnestly about the work to which God has appointed them.

Notes on Current Events.

Mrs. Elizabeth Cady Stanton and some other clever but mistaken women some time ago undertook to "fix" the Bible to suit their "advanced" ideas. The result of their work is known as the "Woman's Bible." Many people have supposed that the W. C. T. U. endorsed it. At the W. C. T. U. Convention recently held in St. Louis the rejection and condemnation of the "cut" Bible was strongly stated.

The Baptists are numerous in North Carolina, and they seem to be determined to be represented in the law-making of the State. Of 170 members in the State Legislature, 100 are Baptists.

It is said that there are indications of a change of public opinion in Quebec Province in favour of a better schools system than the poor thing they now have, which is controlled by the priests. It is to be hoped that there is such a change in public opinion.

Prohibition voters in Ontario are getting ready for the municipal elections which take place the first week in January. It will be attempted to elect in as many places as possible councils which, refuse, under the local option provision of the License law, to grant licenses.

Toronto it appears, is to have at least one minister as a candidate for election to the City Council in January. Rev. Mr. Hossack, Presbyterian, is said to have announced his intention to seek election as an alderman. Why not? It is not perhaps, a very desirable position, and may add much to his work and perplexities; but if he can help to give the city an improved government, and believes his duty as a citizen requires it of him, nobody has a right to charge him with going outside of his duty.

The office of Mr. J. H. Carson, Secretary of the Dominion Prohibitory Alliance, was in the building burned in Montreal last week. We are sorry to hear that all the records, books, papers, &c. in the office, the accumulation of many years, and many of which cannot be replaced, were burned.

It will be remembered that two or three months ago a number of French Canadians went from Montreal to Brazil, having been induced to do so by glowing reports of the prosperity they were sure to have there. The poor people found everything very different from what they had been led to expect; and it is reported that they are in a most destitute condition. Their friends at home have appealed to the Dominion government to help them to come back. The matter is said to be under consideration by the government, though it is not quite clear why the government should do what the friends of the unfortunates are probably quite able to do if they wish to.

Later: it is stated from Ottawa that the British Consul at San Paulo, Brazil, has been requested to send back those who want to come and are unable to pay, the expense to be borne by the Dominion government. We wonder if any others than Quebec people would have this much done for them.

Venezuela is protesting vigorously against the plan for the settlement of the boundary dispute between Great Britain and that country, agreed upon by Secretary Olney of the United States and Lord Salisbury. The government of Venezuela was disposed to acquiesce. But a popular agitation against it has made itself felt. Senor Michelena, one of the ablest jurists of Venezuela, and at one time Minister to Great Britain, condemns the treaty in strongest terms. He says that the adoption of the protocol would invest the United States with the protectorate over the republics of South America, which, he thinks, would be dangerous. He regards the clause which states that fifty years' occupation shall make a good title as "outrageously iniquitous to Venezuela's interest and as 'wholly in favour of England.' He declares that the treaty is "an English trick."

"Better lose the territory by force," he says, "than acquiesce in the arbitration of the question under the terms of this treaty. We may regain it, if we have to go to war over it. It is lost to us, forever if we accept this protocol."

United States papers have been boasting a good deal about Secretary Olney's having brought Salisbury to terms. It will be interesting to note what they will say now that the country whose cause was so bumpiously espoused repudiates what the United States called its victory for Venezuela. Great Britain has all along been anxious only to have its own and Venezuela's rights established beyond dispute.

In an account of the last Montreal fire one of the papers says that when the fire reached "Freeman's restaurant, the liquor stored there produced flames of the greatest possible fierceness." And we thought, as we read, if they were the only fierce flames produced by the liquors, what a blessing for this country and the world. But they produced the flames which consume men physically, consume their moral sense and their manhood, consume the hopes of parents and the joys of home, consume every good and pure and desirable thing. And the country thinks it is making money by authorizing this hell-fire for a consideration.

Two or three years ago, as our readers may remember, Rev. Mr. Alexander sub-Dean of the Church of England Cathedral in this city joined the Roman Catholic Church. Last year Mrs. Alexander followed her husband into the Roman church. And now it is announced that their son has become a Catholic. We do not know whether there are any other members of the family. If there are they will probably follow the example of their parents.

The United States House of Representatives last week passed a bill prohibiting the sale of liquor in the Capitol Building. Perhaps the Senate, like the Senate of Canada, may make the good measure practically void. It is, however, a sign of growing temperance sentiment that such bills are passed. The good work goes on.

The British army is to be increased. The St. James Gazette says the estimates to be presented to Parliament will provide for eight new battalions of infantry, and eighteen new batteries of artillery with four guns each and the reorganization of the cavalry service.

The situation in India does not improve. Famine already exists, and must become more wide-spread, for in large sections of the country little or no grain will grow during the coming months. Former experiences have taught the authorities to make every possible preparation for failure of crops and steps have been taken to minimize the sufferings of the people. It is stated that at the request of the Indian Government large quantities of carrot-seed have been shipped from England for gratuitous distribution among the famished cultivators. The carrot can be rapidly grown even when winter rains are deficient. Within the past three months over 100,000 village wells have been made in the northern provinces at the Government's expense, and much work has been furnished to the able-bodied poor in the construction of canals and railways.

If Maceo, the Cuban insurgent General, is not dead there has been much rejoicing in Spain for nothing. It is still claimed by many Cuban sympathizers that Maceo is alive, and that, as after several previous reports of his death, he will do much more hard fighting. The general belief, however, is that the leader who has so often beaten the Spanish forces has really fallen. Of course, Spain regards this as practically ending the rebellion, for while Maceo was not the head of the rebellion he was the brave and skilful commander of the Cuban forces, and there does not seem to be anyone who can quite fill his place. But whatever may occur just now, the freedom of Cuba from

Spanish Sovereignty is, probably, only a question of time, and, perhaps, not a very long time.

There is an agreement apparently between England, Russia and France to have Turkey taken charge of. The London Times says,—"Diplomacy has been busy since the visit of the Czar to Balmoral and Paris, and despite the many obstacles occasioned by the diversity of national interests and the jealousies to which they give rise, a measure of agreement appears to have been arrived at. There is but one way of convincing the Sultan that the powers are in earnest: they must give him to understand with unmistakable plainness that unless he consents to act and proceeds to act as they expect him to do they will concert measures of coercion against him. The Chronicle statement is more definite, and says that the joint fleet of Russia, France and England will enforce the ultimatum."

Another exposure of spiritualism took place in Boston a few days ago. For many weeks exhibitions of the materialization of spirits have been given in the Spiritualist Temple. Many foolish people were greatly impressed by the "remarkable manifestations" and the managers of the fraud were gathering in considerable. But all who attended were not credulous simpletons. Several men who had been watching the proceedings resolved to expose the "medium" and those who were co-operating with him. Two Sundays ago, at a preconcerted signal, they rushed upon the platform, and captured the medium naked in the cabinet, with false whiskers, gowns, and other apparatus with which he perpetrated his frauds. While a woman was playing 'Nearer, my God, to Thee' on the outside of the cabinet, this man was playing the part of the devil within—Of course there was great commotion among the spiritualists, who, instead of being glad that a fraud was exposed, were indignant at what they regarded unwarranted interference with the performers. Among the highly indignant ones is the rich spiritualist who built the Temple, and has been a generous patron of the business. Barnum was right when he said that many people like to be humbugged. No class of people have stood more humbugging than the devotees of "spiritualism." There have been many exposures of "materializing mediums" and other spiritualistic frauds; but in spite of all, many foolish people are ready, and seem even eager, to be fooled some more.

"Learner's" Question Answered.

In the INTELLIGENCER of last week, "Learner" asks an important question, which he will expect some of his brethren to answer.

Wishing not to be thought forward, in sending for publication any information I may have on the subject, I here say that, if anything more satisfactory to the editor, reaches him from some other before this does, he will please with old what I send.

There are several questions that might be asked about the genealogy of Jesus, as given by the Evangelists Matthew and Luke, the answers to which would involve study and considerable space.

The question asked by "Learner" is, in substance, "What is the difference between the genealogies of Jesus as given by Matthew and Luke, if indeed there is any difference?" Perhaps few questions have given careful Bible students greater perplexity. The tables given by these equally inspired men of God, are so entirely different, that it has been found extremely difficult to harmonize them. Without making any pretension, to give a satisfactory answer myself, I will copy and give a few paragraphs from the able and learned Doctors Lightfoot and Kitts, as given in Butlers Bible Work, on the subject of the Genealogies of Jesus by Matthew and Luke, that have been helpful to myself:

"The object of both genealogies of Jesus, in the gospels of Matthew and Luke, is to show that, according to the flesh, the holy child was lineally descended from King David."

"The genealogies coincide until David, when Matthew takes the reigning line, whereas Luke takes the younger and inferior line by David's son Nathan." "They are obviously two different genealogies from the common ancestor, David. This being the case there can be little doubt that the genealogy of Matthew is that of Joseph, and the one of Luke that of Mary—the former being the legal and the latter the real genealogy of Jesus. Matthew was writing for the Jews and tracing his legal descent from David, which legal descent was always reckoned in the male line, and was therefore properly traced through the husband of the mother. Luke composed his

gospel for the intended to the seed of the virgin daughter then is that perfect sense, not only by of Kings through but by direct his mother."

"Matthew with showing Abraham, from had taught the Messiah would contrary truth and thus sign the woman's parents as the and of all the tincti. n. of free."

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As treasure Fund, it is by publication all receipts v uting church few remittan time for las best not to While many to be heard see the int denomination the respons by the Exec ence may be that the ho meeting this may be full amongst us, contributing will diminish indulgences, people, will right, and an emergency, takes of the and fame o may remain not be migh be powerful purpose. If do the right us be true Conference, tions, and t burden-bea very effor: strengthed exemplified Brethren of you all. If so, don't fe opportunity though the us have a g this deaconi In public amounts, I church, a towards the not includ raised.

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