

TERMS AND NOTICES

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PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any authorized agent 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 prior to the date of publication.

COMMUNICATIONS for publication should be written on only one side of the paper, and a business matter and those for insertion should be written separately. Observance of this rule will prevent much copying and so, sometimes confusion as mistakes. ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

THIS WEEK.

Your renewal for 1896 should be sent before the end of this week. Do not neglect it, please.

Religious Intelligence.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, JAN. 29TH 1896.

Is nothing to be done? Are Christian nations to stand by with folded hands while the poor Armenians are either murdered or starved? In a little while they will be completely obliterated, if the slaughter goes on at the present rate.

John Charlton talked sensibly when he said, "Even if the Manitoba minority has a grievance, coercion from Ottawa is the worst possible way to remedy it."

Manitoba cannot be coerced. And any attempt at coercion will aggravate the difficulty, instead of removing it.

A Southern Methodist paper puts it thus: A preacher who is too busy to circulate his church paper, or to attend to other little things like that, will find out that he is too busy to succeed as a preacher or to get his people to succeed in holy living. There are some people who are always preparing to make arrangements to get ready to do something, and never do it.

Premier Greenway, of the Manitoba government, says that no remedial legislation will be introduced by him in the Manitoba Legislature during the session which will open next month. The people, by their votes, told him they were satisfied with the schools law. Why should the Dominion Parliament interfere? Certainly not because the people want interference. The priests do, though. Is that sufficient reason? We shall see.

The much lauded Gothenberg system of dealing with the liquor traffic is not commending itself to the people of Norway. Once in five years the system may be voted on in the towns which have it, women as well as men of twenty-five years of age being allowed to vote. In four towns in Norway the system has recently been condemned by the votes of the people. When the news was announced in one of these towns, the men and women who were then at the polls, 1,500 in number, sang Luther's Hymn: "A Safe Mountain is our God."

Joseph Cook's physical, and perhaps mental, collapse is the result of the tremendous pace at which he lived. For years his life has been one of ceaseless mental activity. He took no real rest. A book was continuously in his hand. When at home he often spent successive days and nights in his library, sleeping little in the meantime. On the train during his travels it was the same thing again, he devoted his time to reading and writing. Every place he went a trunkful of books acted as a travelling companion. This great mental strain is accountable for his present condition.

An English brewer having withdrawn his support from the church (Episcopal) because the minister took pronounced ground on the temperance question, a public meeting of the congregation was held which endorsed the minister's position, and went farther, in the following resolution:

"That the time has arrived when all sections of the church should decline

to receive money for church purposes from publicans, wine merchants, brewers and distillers."

Amen! Yet there are churches in this country which are more or less in fear of offending either the rumrunner, or somebody in some way connected with the traffic. Such churches are a burlesque on christianity.

Cards have been called "the devil's picture book." They have not hitherto been regarded as aids to piety. But a new game of cards has been invented which is claimed to be very religious. From the description of it it would not be surprising to learn that "the church" has an interest in it—a money interest. There are thirty-two cards, each with a short indulgence prayer on it. The cards are shuffled, the players draw them, and then, concentrating his thoughts on some friend or relative, each player repeats the prayer for the benefit of that friend's or relative's soul. "The game is one to become popular in pious circles," say the publishers of the cards. They might, perhaps, invent a nice cheerful game of epigrams?

A section of the Church of England is going Romeward at a quite rapid pace. A series of lectures, on "The faith of Christendom," now being delivered by High Church leaders in England shows how the Romeward movement progresses. In the latest lecture of the series, the lecturer not only advocates prayers for the dead, but prayer to the saints. Baptismal regeneration, of course, he accepts as the merest trifle. He speaks of "that great multitude of baptized children who have never sinned since their baptism, and so have been taken to God," and says that "little children who die just after their baptism are perfected in Christ Jesus." The saintship is all due, in his view, not to their infantile innocence, but to the external application of water with a certain formula pronounced by a priest. We prefer to accept the teaching of Jesus, who said of a crowd of unbaptized children, "Of such is the Kingdom of Heaven."

Talmage has, it appears, gained his point in the matter of preaching Sunday morning as well as evening in the Washington church to which he recently went. The assistant pastor who, by agreement, was to preach alternate Sunday mornings, has resigned.

Talmage likes to have his own way, no matter with whose rights it may interfere. He is nothing if not sensational; and he is not averse to using sermon or prayer to toady to those whose favours he courts. An instance of this was his extravagant praise of the Czar and all things Russian a year or two ago. Recently he used a public prayer for the same unworthy purpose. He said:

"We thank Thee O Lord, for the fish in the Savannah, and in the Hudson, and in Buzzard's Bay." The point will be clear when it is understood that President Cleveland, who attends the church, has his summer home on the coast of Buzzard's Bay, and is very fond of fishing. In this connection the allusion to the Savannah and the Hudson must have been mere padding.

Dealing with the qualifications of ministers, the "Congregationalist" emphasizes the need of elevating the standard. It says:

It is not enough that a man is spiritually qualified to exhort, he must possess natural power, be instructed in things pertaining to the kingdom of God, and be disciplined in mind. Persons who may do good work while roaming from place to place would utterly fail in a six months' pastorate. There is room for lay exhorters. Our ministry must have other qualifications.

And as to the call to the ministry it says that not every man who honestly believes himself called to the work of the ministry ought, on that account alone, to be authorized by the churches. It says:

The churches do not give a man his right to preach, but they certainly must decide whether they think the call of God is clear. The Scriptures bind them to absolute duty in this particular. They must decide whether his doctrine is Scriptural, whether he is an undisciplined novice, whether he is thoroughly instructed, whether he is spiritually minded. Even denominations who believe most strongly in the guidance of the Spirit, act upon this basis.

A SCHOLARSHIP.—Mr. Asa Dow, of Canterbury, York Co., has given \$2000 to found a scholarship in the New Brunswick University. It will be known as the Asa Dow Scholarship. Mr. Dow is a gentleman of 86 years, and is disposed to do lasting good with his money. Not long ago he gave \$1000 to the Victoria Hospital in this city. The good example he is setting may well be followed by others who have been blessed with means.

Efficient Christianity.

As the Christian's manner of life is worthy of the gospel, the great end of his calling is attained. As he is declared to be not his own, he is exhorted to glorify God in his body and spirit which are God's. This is the obvious end for which he was "bought with a price"—to glorify God. Consistent Christian conduct tends to this end. It serves to silence the reviling of the ungodly, and prevent the Name and the Word of God from being blasphemed. It shows the marvellous power and the transcendent value of Christian principles, and proves the reality of a professed attachment to those principles. It is personally and relatively profitable.

The visible harmony between profession and practice is by no means unimportant in its personal bearing. Self-respect is thereby very considerably involved. Consciousness of any degree of hypocrisy must be humiliating and disquieting. A sense of failure as to a correspondence between saying and doing cannot contribute to peace of mind; but it must rather be shame-producing and bliss-preventing. The conscience cannot thus be kept "void of offence." Happiness comes not from that direction. A consistent life must have much to do with having what is Scripturally denominated "hope in death." Thereby the close of life is made to differ from what it might otherwise be. Life's final recollections are unavoidably affected by the right or the wrong actions of life.

A consistent life also makes those who maintain it the ministers of consolation to others, in the hour of sorrow or of death. To whom but to the consistent Christian do those who are not Christians look, when in trouble such as worldliness fails to alleviate? In what other direction are the longing eyes turned, in order that the darkness which enshrouds the sorrowful and distressed, may be cheered by the holy radiance of unquestionable piety? Very significant is the homage which is paid to a manner of life worthy of the gospel, by those who in their painful experience seek the counsels and prayers of the most godly. Christian consistency thus receives very high commendation. Volumes are thus spoken in favor of a holy life. This tribute to worthy living is the realization of that concerning which an apostle speaks to believers in Christ, saying to them "Having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may, by your good works, which they behold, glorify God in the day of visitation."

Surely, it ought ever to be the recommendation of religion, that better men are thereby made, in every relation of life. In proportion as true religion is properly developed this will be the readily recognized result—this will be its valid endorsement. When native converts on the island of Madagascar used to present themselves for baptism, it was often asked them, "What first led you to think of becoming Christians; was it a particular sermon or address, or the reading of God's Word?" The answer usually was, that the changed conduct of others who had become Christians was what first arrested their attention. "I knew this man to be a thief; that one was a drunkard; another was very cruel and unkind to his family. The thief is an honest man, the drunkard is sober and respectable, and the other is gentle and kind in his home. There must be something in a religion that can work such changes."

As genuine godliness most pervades the life and conduct, the greatest good will be accomplished; and the less of this pervasive influence, the less will God be glorified by the fruitfulness of good works. Inconsistency on the part of professed followers of Christ is productive of incalculable harm. Lord Byron is reported to have said, "I date my first impressions against religion from having witnessed how little its votaries were actuated by true Christian charity." Consistency weighs heavy in the opposite scale from inconsistency. It will have much to do in causing that those who bear the Christian name shall not be found wanting when "weighed in the balances" of the final trial.

Prohibition Convention.

A call has been issued for a Convention of New Brunswick prohibitionists, to be held in this city, Feb. 19th and 20th. The object of the Convention is to consider the present position of the cause and to plan for further united action for the securing of legislation for the suppression of liquor-traffic.

The time has come, it is believed, when we are likely to be brought more directly than ever into a definite struggle for the immediate enactment of a thorough-going prohibitory law. In four of the provinces of the Dominion there have been taken pleb-

iscites which have resulted in immense majorities in favor of total prohibition. This province has by the unanimous vote of its legislature memorialized the Dominion Parliament to the same effect. The Report of the Royal Commission appointed by the Dominion Government has been laid before Parliament. A general Dominion election will take place almost immediately. The reform we advocate is demanding from politicians more attention than it ever received before. Our workers have more knowledge than ever of the strength of their forces and the sentiment of the country. It is especially desirable that there should now be laid plans for concurrent and similar action in all parts of the Province, so that such electoral action may be undertaken as will ensure the return, at next general election, of members of Parliament from this Province definitely committed to the total prohibition of the liquor traffic.

Every effort will be made to make this the most representative and strongest Convention ever held in the Province.

It is desired to make the Convention representative, and all temperance organizations, churches, and societies in connection with churches, Y. M. C. A.'s, and Salvation Army corps, are asked to send representatives.

All ministers in the Province, favourable to prohibition will be members; and N. B. members of Parliament and members of the Provincial Legislature favourable to prohibition are, also, invited to attend as members of the Convention.

Arrangements have been made by which delegates and visitors to the Convention may get reduced fares on the railways.

It is earnestly requested that all friends of the prohibition cause will at once bring the matter before the different organizations with which they are connected, and urge that representatives be appointed.

The present is a critical time in the history of the Prohibition movement. It is highly important that those interested in it should get together for consultation, and to agree upon a form of action that will now most promote the object all prohibitionists have in view.

It is, therefore, earnestly hoped that the response to this call will be such as will make the New Brunswick Convention of 1896 the most business like, most enthusiastic and most effective for good of any such gathering yet held in the Province.

Only two days of this month remain. Send your renewal on one of them.

Voices and Echoes.

The Religious Intelligence has completed its forty-third year. The Intelligence is the kind of a paper that we especially like, and we wish for it increased circulation and influence.—Morning Star.

Thank you, brother. The same to yourself.

A Mr. Fulford was recently unseated from the British House of Commons because he spent more money on his election than is allowed by the Act and did not include the excess in the return. There was also illegal payment for the feeding of horses used by coachmen on election day. The judges considered these causes sufficient for "voiding" the election.—The Advance.

That is such an enforcement of law as must command the approval of all who desire the purity of the ballot. A most disgraceful condition of things is believed to exist in some electoral districts in this country. Those who pretend to know declare that the choice of representative in some places turns altogether on the amount of money used. Both the bribed and the bribers should not only be disfranchised but severely punished in other ways.

Just so long as the church only stands at the back door of the saloon picking up drunkards, and refuses or fails to go around and bar and bolt the front door with its vote, just so long will the saloon continue to convert our boys into drunkards for the church to pick up.—Telegraph.

Nice business, isn't it, for the church to be satisfied to "clean up" after the rum traffic? Who called the preachers whose moral sense—or lack of it, allows them to be satisfied to do that? Surely God did not. He does not appoint His servants to such work. What name should the church bear that is satisfied to act such a part? Surely not the name of Christ, for He came to destroy the works of the devil, not to encourage them.

"I met Mr. Mitchell in Montreal. He said if I would allow him to publish an interview and would not contradict it, it would assist him to get an appointment to the senate. I said I would do anything to help him. Mr. Mitchell acted reporter himself, and wrote with his own hand and had published the report to which I refer."

The foregoing is the story of how an "interview" was made, and probably tell the story of many so-called inter-

views. It would, probably, never have been told if Mr. Jas. Robinson and Mr. Peter Mitchell had not become the opposing candidates in the Northumberland election. In the alleged interview Mr. R. was made to say the most complimentary things of Mr. M., and to commend his prospective candidature in Northumberland.—Of course, so soon as the election campaign began Mr. Mitchell's friends began to quote Mr. Robinson in his behalf, and to express wonder that, having said so nice things about Mr. M., he could be the candidate in opposition to him. Thereupon Mr. R. rose to explain, as above, how the scheme was worked. It is not creditable to either of them. They agreed together to deceive the people, so far as they could. And if it were possible to leave them both at home, it would be a good thing. They are not, for many reasons, the kind of men for representative positions.

Later, Mr. Mitchell denies Mr. Robinson's statement about the interview. One or the other of them is— not telling the truth. Perhaps the people of Northumberland may know which to believe.

The main plank in the platform of this Conservative government is remedial legislation with reference to the Manitoba schools, and on this policy it must stand or fall.—The Telegraph.

In the great issues which press upon us as Canadians, and as British subjects, the school question of Manitoba is a small affair.—The Sun.

"You pay your money, and you take your choice." Our own opinion is that neither is quite correct. It can hardly be said, with fairness, that remedial legislation is the main plank in the government's platform, for it is likely to receive about equal support and opposition from both parties. On the other hand it is not "a small affair," even compared with other great issues. It need not surprise any one if some other issues are given a second place, while the people express their feelings about interference with Manitoba's free schools—if such interference is attempted.

The INTELLIGENCER hopes to continue its visits another year to the homes of all present subscribers. But many of them have not yet sent the year's subscription.

General Religious News.

Rev. B. Fay Mills is conducting a series of union meetings in New Haven, Conn., with much success.

Rev. Dr. Pierson has started on a preaching tour in Europe. He will visit Wales, the west of England and Ireland during the first three months of the year, and during the next quarter he will travel in Scotland and the midland counties.

The first Japanese church in America was recently dedicated in San Francisco. It belongs to the Methodist denomination, and has about 300 members, who contributed largely toward the building of the edifice. The assistant minister and the organist are Japanese, and the church organization will be managed by the Japanese members.

The first female pastor of a Congregational Church in New England was installed recently. She is the wife of Rev. Mr. Frost, of Littleton, Mass. Her husband was pastor of the church, but his health broke down. Mrs. Frost supplied the pulpit during the first weeks of his sickness, and her sermons were so acceptable that she was invited to become permanent pastor, and she has accepted the call.

A conference of British Friends was held recently in London to consider the attitude and relations of members of the body toward modern conditions, including among other things social questions and the religious bearings of modern thought. Some of the most eminent members of the society took part in the discussion of the subject of the bearings of modern study on the cherished doctrines of the Friends. In discussing the subject of The More Effective Presentation of Spiritual Truth the problem was considered of finding means of giving better grounded training to those who intend to serve as ministers without incurring the danger of raising up a separate, semi-professional class.

According to Dr. C. C. McCabe, the Methodist Episcopal church of the United States, has gained in eleven years and a half 6,388 churches, or one fourth of the whole number owned by that denomination, these additional churches furnishing sittings for 1,800,000 people. In 1883 the Methodist church had 18,741 churches, and in 1895, according to the reports of the spring conferences, 25,129. In this period of eleven years and a half the church has made a gain of nearly forty six million dollars, or about one-third of the total accumulations of property

from the beginning. The total membership in 1883 was 1,769,534, and in the spring of 1895, 2,715,146. The church has gained in twelve years over 100,000 converts on the foreign mission fields; and during that period its missionary income has been \$5,000,000 more than for the twelve years preceding 1884.

You are intending to renew. Why not now? This is the best time—the right time.

Home Religious News.

—Evangelist Gale is engaged to begin meetings in Picton, N. S. March 29th.

—The meetings in Halifax, conducted by Messrs. Crossley and Hunter, are reported increasing in power.

—Sixteen converts have been baptized by Rev. A. Giberson at Bristol. The meetings are being continued.

—Rev. Messrs. Fiske and Corbett (Presbyterian) are holding special meetings at Greenfield, C. Co. There is a good interest.

—Rev. Wm. Tippet, associate pastor of the Methodist church, this city, is to make a visit to England. He will sail by the next Beaverline steamer from St. John.

—Rev. Messrs. Young and Ervine are holding revival meetings in the 1st and 2nd Baptist churches of Springfield, K. Co. Thirteen were baptized on the 12th inst., and thirty-one on the 19th.

It is reported that the Rev. Mr. McRae, who some time ago renounced the Catholic faith, has returned to his former church, and that he is now at the monastery at Tracadie. The bishop of the Church of England, being interviewed about the report, said he had not received information of the incident.

Prompt payments are a great help to us. Give us the help of your payment.

Denominational News.

YARMOUTH, N. S.—Sunday evening, 19th inst, two converts were baptized in the Yarmouth church by Rev. C. F. Cooper.

RIVERDALE, N. S.—Seven converts were baptized by Rev. A. W. Currie, at Riverdale, on the 19th inst.

CAMPO BELLO.—It has been about a year since I reported in the denominational news department.

At Wilson's Beach our cause is in a very prosperous condition; the congregations fill the house, and prayer meetings are of special interest. The Sabbath School can hardly be accommodated in the church, the Superintendent, Bro. Geo. W. Newman, is a decided success, his zeal and faithfulness seem to kindle the fire in his whole staff; the teachers have been increased about fifty per cent. during the past year. The A. C. F. society is alive and doing excellent work; they have just elected officers for the ensuing year, and are getting in shape for more aggressive work than ever; they are not forgetting the Orphanage, but purpose doing their part.

It is my purpose to begin special work next week; I hope we shall have the prayers of the brethren for success and blessing.

I was remembered by the people at Christmas by several very useful and valuable presents; but I had better not say more of that lest our Texas brother may think I got a donation, and be grieved in spirit that it was not himself.

I am sorry I am not able to report a like condition of our interests at North Road. Our people are few there, but loyal and true to every interest of the Kingdom, and are Free Baptists first, last and always. The apostle's words, that "We wrestle not against flesh and blood, but against spiritual wickedness in high places," is especially true of this place. We are holding on. I go over regularly once a fortnight, and purpose holding special meetings just as soon as it is possible to do so. I do not feel equal to grapple with the difficulties that surround our cause there, but, trusting in God, I shall do the best I can; it may be that with sling and pebbles we shall be able to down the Goliaths of sin that are all around us. My soul is often deeply burdened for that interest and people; and my cry is daily unto God for strength to do His work. Pray for North Road.

J. B. DAGGETT.

HAMPSTEAD, QUEBEC CO.—I again write a few lines for the INTELLIGENCER. Since I last wrote the Lord's blessed work at Hampstead has been steadily going forward. We are being favored with a glorious revival. God's presence and power seem to pervade the meetings in a marked degree. They are still going on, and we hope and