TERMS AND NOTICES

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

Terms $1.50 a year, in advance.

If not paid in advance the price is $2.00 year.

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Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., ... EDITOR.

WEDNESDAY, NOV. 10TH, 1897.

And yet once more—the ourth time in succession – we have to sk the attention of subscribers who in arrears to the fact that we need to have payments from them at once. A few—only a few, we are sorry to have to say—have responded to our request. Several hundreds remain to be heard from. May we count on them doing themselves and us the justice of remitting this week? Every one who owes anything should do us the kindness of sending it at once. The money IS NEEDED NOW. Do not delay it longer.

Miss Willard says that "Canada leads the world in the great prohibition struggle."

When the service of the Lord seems hard, it is because we are but imperfectly doing it.

The notion, entertained by some, that if a man honestly intends to do right his actions will be accepted as right though not conformed to the rule of right, is very misleading. It amounts to saying that thinking an act to be right makes it right. It makes human opinion, instead of God's holy will, as the standard of right.

The fact that of one hundred and sixty-three Colleges for women in the United States, over one hundred are controlled by religious denominations, shows the degree to which Christianity is controlling higher education. Besides, it must not be forgotten that in several of the Colleges not under denominational control the christian influence is quite as pronounced as in the others.

Dr. Chalmers states a great truth, not generally understood, when he says,—"Every man is a missionary now and for ever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence out to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks, there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates; but, being dead or alive; every man speaks.

The extreme Protestant body in Germany is making a strong effort to secure the withdrawal of the German Ambassador from the Vatican The Pope in recent bulls has been saying uncomplimentary things about Luther and the Reformation, and the strong Lutherans of the fatherland are in a mood to give the Pope a taste of their resentment of what he has said. Whether they will succeed remains to be seen. It is a little doubtful. The Roman church is more powerful in Germany now than at any time since the banishment of the Jesuits; and the organs of the Papacy make no secret of its steadily growing influence.

A minister of marked ability annoyed by unpleasant things, which he supposed existed only in his denomination, thought to get rid of them all by uniting with another denomination. He made the change. He succeeded in his new denomination, becoming one of its most distinguished ministers. Many years after, a young minister of the denomination he had left, visited the distinguished divine to tell him his difficulties and ask his advice about joining another denomination. The older man heard him patiently, as he told of lack of appreciation, difficulties in the way of advancement, small salary &c, &c, and then said to him, most emphatically: "Go back to your church and stick to it. You would find quite as many things that would be disagreeable to you in any other denomination." Which was excellent advice. It applies equally to the people, other than ministers, who go from church to church to avoid difficulties or to better their condition.

At a meeting Church of England "missioners" held recently in England, the discussion of methods showed how the spirit of Romanism has possessed the Anglican church. Only one of those present took the ground that the chief business of the missioner is to teach conversion and help the sinner to be converted. All the others dwelt upon the importance of "having people come to confession." One of them recited the following doggerel which ignorant people are taught to say to the missioners:

To Father, Son and Holy Ghost,
To Thee and all the Heavenly Host,
I lift my hands and pour my prayers,
And tell my griefs and sins and cares
For I have sinned, and I alone
Am cause of all the sins I own,
I pray God's pardon and His grace
OF THEE HIS PRIEST, WHO IN HIS PLACE
SHALL JUDGE OF WHAT I HERE CONFESS,
AND BIND OR LOOSE, AND BLAME OR BLESS.

It came out, too, that the missioners do not at the first talk Confession to the people; they wait until they have gained an influence over them, and then they launch their Romanish doctrine.

Facing the Work.

The Conference past, the ministers are now facing another year. There have not been many changes, and the majority of the ministers understand the conditions and needs of their respective fields. The few who have changed are, probably, getting fairly well settled by this time, and are informing themselves as to the state of the cause in their new fields. All are, doubtless, planning how to do the most efficient work this year.

However successful his past may have been, the true minister of the Gospel desires a still larger degree of success He seeks to have each year better than the last—better in his personal experiences, in the instruction and development of the christians under his care, in the winning of the unconverted to Christ, and in the extension of the Kingdom of our blessed Lord.

Among the things essential to real success is whole-souled sympathy with the work we are appointed to do. There is such a thing as the mechanical performance of duties; but such a spirit is sadly out of place in the christian ministry. No man has a right to undertake the solemn and responsible work of the ministry of the gospel without feeling, as did Paul, "Necessity is upon me, yea, woe is unto me if I preach not the Gospel." And he should continue to feel the force of the divine call. It is a sad thing when a minister allows himself to be overtaken by a spirit of indifference in regard to his work, when it becomes mere routine. It is not only bad, very bad, for him, but the evil effects are widespread, embracing the church to which he ministers and the unconverted of the community who should be reached by him and his people. Many a disastrous fall has had its beginning in a lack of personal sympathy with and enthusiastic devotion to the Lord's work. "The zeal of thine house hath eaten me up," was true of our Lord, and should be true, also, of those of whom He has said, "As Thou, Father hast sent me into the world, even so have I also sent them." When ministers of Christ find themselves lacking in love for the work they may well be alarmed, and should at once and most earnestly seek closer fellowship with their Lord.

An abiding faith in the appointed means is necessary to success. The Word of God stands first in the system of agencies divinely arranged for man's salvation. The work of the minister is to preach, explain, enforce this gospel, which is "the power of God unto salvation." To preach the word with effect he must not only know it, but must, from his own experience of its gracious power, be fully persuaded that "the word of the Lord is perfect, converting the soul." Men are in danger from sin; Christ died to save them from sin and wrath; the gospel is the message of salvation sent from heaven, and ministers are the messengers of God to proclaim it. With great boldness the ambassador of God should utter the divine message, confidently expecting gracious results.

The presence of the Holy Spirit is essential to success. Whatever else the minister may have, the absolutely essential thing is power from on high. Without it, all the other qualifications, however important, are of little worth in the work of converting men and building up the church in the faith of Jesus, unless baptized with the Holy Spirit. The promise of the Spirit's presence and power is to all labourers in the Lords' Vineyard. The fulfilment of this precious promise the baptism of the Holy Spirit, is the inspiration and power of the christian minister. And it is fulfilled in the experience of all the humble, trusting and faithful. This baptism of the spirit needs to be earnestly sough, for without it the preacher is without spiritual strength, and his message is not one of power. If the whole ministry went forth in the power of the Holy Spirit startling effects would be produced, and the life of many churches and communities would be quickly revolutionized. Facing the work of another year, aware of its difficulties and conscious of his own inefficiency, let every minister tarry in the place of secret prayer till he shall be "endued with power from on high."

Conference Sparks.

Jesus has made me glad a hundred thousand times.—J. PERRY.

The purpose of my heart is to know and do God's will.—G. A. HARTLEY.

God bids us keep at it.—F. G. FRANCES.

To have the spirit is more than to have emotion.—MISS DEMERRITTE.

When God calls, be obedient.—W. C. KEIRSTEAD.

The Divinity School wants some one on the faculty to represent you.—PROF. ANTHONY.

Every time trouble, like a cloud, has come upon our lives, there has been also the bow of God's promise.—F. C. HARTLEY.

The most impressive fact is the goodness of God.—B. H. NOBLES.

The thought of the home on high gives joy.—J. NOBLE.

The life of Father Noble is a sermon to the fearful.—J. T. PARSONS.

My heart was never so full of praise as to-day.—J. J. BARNES.

THE "MAD MULLAH."—We read much, in these days of trouble in India, of the "Mad Mullah," who is supposed to have had a great part in inciting the uprisings of the Afridis; but few of us, perhaps, have a definite idea of what a Mullah is. The Mullahs are school-masters, lawyers, judges, as well as priests, and many of them are men of great ability and learning. They are passionately imbued with a love for their own order, and, among their own people, their influence is almost without limit, and is generally exerted in preserving the peace. When their dignity is outraged, they suspend all rites of public worship, and denounce their enemy as a dog and an infidel. If this does not suffice, they don their sacred robes, and, carrying the green banner of the Prophet, go up and down through the land inciting the faithful to avenge the insult to the apostle of the Prophet. When a Mullah dies, the place of his death becomes a sacred shrine, at which it is believed miracles are wrought. They live, in most particulars, like the laity; but sometimes they practice extreme austerity in their daily life. As a rule they enjoy a rich revenue derived from the sale of charms and incantations. Their influence over the wild and passionate Afghans is great almost beyond belief.

UNCLEAN LITERATURE.—What books and papers do your children read? Are you as careful in this regard as you are in the choice of the company they keep? Every one remembers some book or story that has largely influenced his life. And this influence is being exerted every day. The Pittsburg Christian Advocate well says: "To keep the minds of our children pure, to protect them from the corrupting influence of impure literature, is one of the problems for the church of to-day to consider. Many publications barely escape the interdict of the law prohibiting the circulation of obscene literature. Much of the art of the day is in the same category. Novels full of lust and passion, with adulterers for their heroes and prostitutes for their heroines, are to be found even in Christian homes. Bring a leper to your house, and expose your children to the loathsome disease, sooner than allow any unclean books, magazines, or newspapers to enter it! If some blackguard were to come to your house, sit down, and in the presence of your wife and children tell some unclean story, you would forthwith kick him out—and serve him right. But if he prints that story in the daily newspaper, you enter no protest; the paper comes on as before, doing its mischief on the minds of your children."—Telescope.

PERSONAL.—Rev. Dr. Parkhurst, of New York, who is in Europe for his health, is not gaining strength as fast as was hoped.

Notes on Current Events.

Premier Laurier and Sir Louis Davies are now in Washington attending the conference of experts to inquire into the preservation of seal life in Behring Sea. Great Britain and the United States are the only countries represented by commissioners.

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It is said to be the intention of the Russian authorities to hand over the Crown lands in several of the southern Provinces to Jewish communities for agricultural purposes. It is doubtful if the attempt to make agriculturists of the Jews will be a success. All attempts hitherto have failed.

* *

Tammary won in the New York election last week. VanWyck is Mayor elect of greater New York. Seth Low was second in the race, though many thousands of votes behind the leader, while General Tracey, the nominee of the Republican party machine, was many thousands behind Low. The death of Henry George gave Tammary the victory. Had he lived it is quite probable that Low would have been elected. In the victory of Tammary the worst element of the great city have triumphed.

* *

Dr. Trotter, President of Acadia University, is having a good degree of success in the work of raising money for the University. Mr. Rockerfeller has promised $15,000 on condition that $60,000 are raised in the Provinces. The Baptists of the Maritime Provinces, who have already done so much to establish Acadia, are not likely to fail in the present undertaking.

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The name of D'Alton McCarthy is mentioned in connection with the Chief Justiceship of the Supreme Court of Canada. Perhaps he may be offered the position, though we think it doubtful. And it is quite as doubtful if he would accept it if offered. No one doubts that he would be a good judge.

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Sir Wm. VanHorne, who has just returned from his annual tour of inspection of the C. P. R. says there is a hopeful and confident feeling in the west. The good crops and good prices have made everybody cheerful.

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The treatment of typhoid fever by a serum which is introduced into the circulation of the patient by a method of vaccination, is said to be meeting with considerable success in England.

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There is likely to be a great rush to the Klondike in the spring. It is expected that thousands will come from Great Britain, besides the thousands of Canadians and Yankees who will turn their faces toward the gold-land.

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The Archbishop of Montreal is in Rome. It is his first visit since he became archbishop. It is hinted that his presence there may have some influence on the judgment of the Vatican in the Manitoba Schools case. Perhaps.

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By an almost unanimous vote the National Council of Switzerland has passed a bill making accident insurance compulsory on all not having independent means of existence; and by a vote nearly as strong it adopted a bill making insurance against sickness compulsory on all who are not financially independent.

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The government of Norway has sent a steamer to look for Andree, who, in July, started for the north pole in a baloon. The relief expedition is provisioned for six months.

* *

General Weyler, the recently retired Captain General of Cuba, may have to undergo Court-martial for some things he said in his proclamation on retiring from the command of the Spanish forces in Cuba. The objectionable paragraph is the following:

"My release from my post and responsibilities did not surprise me. I have expected it from the death of Senor Canovas, not believing that any political leader would be strong enough to sustain me, when the United States and the rebels were together constantly demanding that Spain should come to a settlement. I count it an honor to have been identified with the local Spanish party. But the policy which I have followed was not adopted in obedience to any political party, but for what it represented on behalf of my country."

The Spanish government does not like this kind of talk, and will ask General Weyler what he means.

* *

It is announced from Russia that the Czar has given orders to push on the operations on the great Siberian railway, so that its entire length may be opened for traffic before the end of the century. The Russians are firmly convinced that the huge undertaking will be a gigantic success from the very commencement. It is calculated that the journey round the world will be accomplished in less than half the time that Jules Verne's hero took. From New York to Bremen 7 days; from Bremen to Petersburg 1½; from Petersburg to Vladivostock 10; from Vladivostock to San Francisco 10; and from San Francisco to New York 4½. The ticket is calculated to cost 282 dollars, and 218 more are added for sleeping carriages and board—a total of 500 dollars. It is also stated that a New York syndicate is asking the Russian Government to assist in a scheme to build a line to Alaska, and construct a series of bridges and ferries across the Behring Straits.

* *

Lady Aberdeen has pressed her Victorian Order of Nurses scheme very persistently in spite of her failure to awaken any enthusiasm. The St. John Medical Society recently passed the following resolution:

Whereas the St. John Medical Society has been requested to express an opinion upon the scheme for the proposed Victorian Order of Nurses and whereas Her Excellency the Countess of Aberdeen has been pleased to grant the members of the society a personal interview and has discussed with them in detail the various features of the scheme. Therefore resolved that while in hearty sympathy with the laudable idea of affording needed trained nursing assistance to those in any community who are unable to provide themselves with it, this society cannot view with favor the plan for the proposed Victorian Order of Nurses the members of which in the discharge of their duties will be called upon to undertake the management of cases for which their training and education must necessarily be inadequate.

The Importance of Faith In Christ.

Faith in Christ is most important as the instrumental means of sinful men becoming linked to His saving power. Hence we read:—He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John iii: 36.

The wrath of God abideth on him, because, while God the Father, in His great love, gave the Son, and he most lovingly gave Himself for us, as preferring to save us through faith in Himself, and for the sake of what he suffered, rather than leave us to the just desert of our sins: and while He thus suffered enough for any sinner to be saved by grace through faith (Eph. ii: 8), He did not suffer enough for any sinner to be saved apart from faith in Him, and while still going on in sin. His death did not satisfy divine justice to such an extent as that, but rather to such an extent that for the sake of it, every sinner who yields to the quickening power of the Holy Spirit, and truly repents and believes in Christ, can and will be forgiven and saved as an act of divine grace. And still God can be just in regard to his violated law, yes, and just to the believer too, as well as gracious, in regard to his promise to save. (1 John i:9).

Therefore the wrath of God righteously abideth in every sinner who persistently continues in impenitence and unbelief. Yea, it abideth on all such all the more because of such unbelief. (John iii: 19). To such an extent do many go in their unbelief, that the apostle speaks of them as "receiving the grace of God in vain," and even doing despite unto the spirit of grace, and therefore being left to sink into the awful condition discribed (Eph. iv: 19) as "being past feeling," and as having "given themselves over unto lasciviousness, to work all uncleanness with greediness."

The wrath of God also abideth on every sinner who may be seeking to be saved in some other way than by faith in Christ. There are many who are thinking to be saved on the ground of their works of self-righteousness. But the plain testimony of the divine word is:—"As many as are of the works of the law, are under the curse." How very important then is Christ's own great question, Dost thou believe on the Son of God? 'Yes, dost thou believe on Him? not simply about Him, as we might believe about some other notable person who lived several centuries ago. He is different from any other historical person, in that he is before us to-day as one to be believed on, as well as about. He is to be believed on, in the sense of trusting in, and obeying him, confessing our sins. He is to be believed on just as blind Bartimeus believed on him as his Saviour from blindness when he so earnestly called upon Him as He was passing by, "Jesus Thou Son of David have mercy on me." He is to be believed on just as Saul of Taursus believed on Him when he said, "Lord, what wilt Thou have me to do?" I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." "To me to live is Christ." In order to our thus believing on Him it is not necessary to see Him in His glory as Saul of Tarsus saw Him, nor as the disciple Thomas saw Him in His risen life. It is not necessary for us to see Him any more than it was for blind Bartimeus. It is only necessary that we believe, first of all, concerning him as near and able to save, just as he believed, and then believe on Him as he also believed. Jesus said to Thomas, "Because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed."

Something of what was implied in that blessedness is mentioned by the apostle Peter in his first epistle, first chapter, eighth and ninth verses.—"Whom having not seen ye love, in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith even the salvation of your souls." Faith in Christ will result in the love which will make obedience a delight. It will also result in the divine implanting of a principle of godliness, and the renewing of the whole man unto Christ likeness of character, and therefore, in men living so that the world "will take knowledge of them that they have been with Jesus." So far as those who have professed faith in Christ come short of living Christ-like lives it is thereby manifest that their faith is not what it should be, rather than that Christ as the only object of faich for salvation is not able to save. The conversion and after-life of Saul of Tarsus is a testimony to the power of Christ to save all who believe on Him as he believed, which cannot be gainsaid. Blessed are all who can say with him, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave Himself for me."

J. B.

Fishing For Souls.

BY REV. THEODORE L. CUYLER.

Jesus Christ commissions His servants to be "fishers of men." As ministers and Christian people are now at home again, and commencing another year's labors, a good motto for them is in Christ's command to Peter on the shore of Galilee—"launch out into the deep!" Peter's reply to his Master was that they had been toiling all night and had caught no fish; "nevertheless, Lord," he says, "at Thy word I will let down the net." He was despondent, but not despairing. The command of his Lord is enough to rally his faith. To the eye of faith many things are clear, that to the eye of sense are exceedingly dark. Faith sets the bow of Peter's smack towards the deep water; the fish are there, and not in the shoal water near the shore. So out into the deep they pull; down goes the net, and lo! such a multitude of fishes are enclosed, that two boats are required to bring the abundant haul to land!

Here is a lesson for pastor, Sunday school teachers, parents, and all who long for the salvation of souls. Perhaps last year was not a year of success. Failure in any good undertaking is a calamity; it often breaks the back of a weak Christian's courage. Failure ought to provoke a true Christ an to fresh ardor, and new attempts to retrieve the losses of the past. Spiritual failures commonly have a good reason for them; for God does not work blindly with His people. A scanty crop of spiritual results is apt to mean poor ploughing, stingy sowing, and careless cultivation. No crop at all may mean indolence or unbelief, or both combined. Failure has a reason for it; and it ought to stir every honest heart to the solemn inquiry—whose fault was it? God does not break His promises; His injunction is—be not weary in your good work, for in due season ye shall reap, if ye faint not.

At the beginning of a new year's work the first duty of faith is to make a new venture. Christ's command is to "launch out," and make the effort. I would not make too much of a word which originally had only a local and temporary intention; but that word "deep" has a great spiritual significance. There must be a deep down faith in our hearts, and a deep insatiate desire for the salvation of the souls with whom we labor. God grants to a fervent desire what He denies to a faint and feeble desire. "I will not let Thee go unless Thou bless me;" that is the temper of a Christian who is in dead earnest for a revival in his Church, or for the conversion of the friend he or she is laboring with. Shallow interest, shallow feeling, shallow praying, catch no fish for the Master.

The minister who longs to convert souls must lay hold of deep truths of God, and strive to penetrate the depths of the hearts before him. Down in the bottom of the unconverted heart is the lurking depravity, the besetting sin, or the unbelief that keeps the sinner from Christ; and the truth must go deep to reach the roots. It must root up the sin to make conversion