

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, Nov. 9th, 1898.

The week of prayer for young men, as arranged by the International committee of the Y. M. C. A. is Nov. 13-19, inclusive. It is hoped that the churches everywhere will remember to join in this concert of prayer.

The proposition for equal ministerial and lay representation in the General Conference of the Methodist Episcopal Church, now being voted on in the annual conferences, is, so far, being strongly endorsed. The vote in its favour at present is about five to one.

Reports of christian work often contain the request, "pray for us." Do the readers of these requests comply with them? Surely christian readers ought to do so. Next time you read an account of christian work, offer a prayer for the pastor and the church and the people they are seeking to reach and bless. And do it whenever you read such report.

Notwithstanding their promises and in spite of laws against it, the Mormons in Utah are believed to be practicing polygamy. It would be well for the authorities to look into the manner of life of the Mormon community in our Northwest, for it is reported that polygamy is not unknown there, though a condition of their being permitted to settle in the country was that they must not practise polygamy.

Two of the most uncongenial fields for Protestantism are Sicily and Brazil. Yet in both Protestantism is making very good progress. In one Sicilian town, Riesi, the Protestants have seven hundred pupils in their day schools, and about one hundred and fifty in their night-school. They have recently built a church which will seat four hundred people. In Brazil, also, the native Presbyterian churches are going ahead. They have during this year built a theological college which will cost, when completed, about \$15,000.

In New Zealand, as in Quebec church lotteries flourish, being authorized by law. Last year there were sixty-seven lottery permissions granted to religious denominations. Thirty of the permissions were to Roman Catholic churches, twenty-four to the Church of England, two to Presbyterians, one to the Jews, and ten to various other bodies. In Quebec, so far as we know, only the Roman Catholics resort to lotteries to replenish the treasury of the church. In New Zealand they are ahead, but, happily, they have the company some from whom much better this might be expected.

It is stated that the petitions which have been sent to President McKinley asking him to abolish the army canteens would fill two freight cars. But though the President has the power by a word to stop the whole bad traffic in the army, he has not heeded the great volume of petitions that have gone to him. Why is it? There is but one answer; the liquor traffic is powerful, it is a political machine, and it is arrayed against the man or the party that dares to interfere with it. And the politicians know this. The people who have petitioned for the abolishment of the canteen are better people and more numerous than the rum men—they are the best people of the nation, and far outnumber the others. But they are not a unit in their political influence; they are divided and weak when they go to the ballot box. And the politicians know this, too. When good citizens become wise enough to stand together their

wishes will be more respected by those in authority.

The best canvassing agents, according to 'Zion's Herald,' are Methodist ministers. The Herald being a Methodist paper has a good chance to judge the canvassing powers of the ministers of its own church and is to be congratulated on the good work they do in its behalf. One sent one hundred and thirty subscriptions, others sent large lists, and all sent some. The ministers who diligently circulate the church paper know that they are not only helping the paper only, but themselves and the work of the Church as well. They know that the men and women who take and read the denominational paper are sure to be well-informed and interested in the work of the church, and that they constitute a body of thinkers and workers upon whom pastors can call for work at any time with a certainty that they will promptly respond. Many of our ministers are constantly seeking to introduce the INTELLIGENCER to more homes. We hope they all will make a special effort just now to secure renewals and new subscribers for 1899.

Conference Action.

III.

HOME AND FOREIGN MISSIONS.

In the Conference plan for contributions to the mission work of the denomination, Home and Foreign Missions are made equal. The work is one work—part of it at our door, and part of it in another quarter of the world. The churches are asked to give them equal support. In a recent number of an exchange we find the following statement: "The Free Baptists and the Moravians are probably the only churches which raise more money for foreign than for home missions. The treasurer's report made at the last session of the Free Baptist General Conference (of the United States) shows that the total receipts for foreign missions were \$17,826, and for home missions \$7,468. While this may be gratifying to many, it is nevertheless not the best thing for a church to do. The Moravians are discovering this fact, and some of their principal men are now urging that more attention be given to the home work."

Our Conference has made the same discovery, and is now attempting to remedy the mistake. For years more has been devoted to mission work abroad than to mission work at home. This statement must not be understood to mean that too much has been appropriated to foreign missions. Far from it. Our contributions to the great and blessed work of winning the heathen to Christ have never been what they might have been. And yet we have done even less for the weak and needy section of the home land. The neglect of struggling interests and destitute fields at home is a serious thing. It probably accounts for our having done so much less than we ought to have done for the salvation of those in heathen darkness.

The Christian body which does not carefully look after its weak members will surely decrease in strength; and if it does not seek to occupy new fields, it will lose the power of growth. The Conference realizes this. The fact has never been denied, nor even lost sight of, but it is, evidently, realized more clearly now than for some time. And the action of Conference is the expression of a purpose to make an earnest effort to meet the demands of the home interests, while not neglecting, but, rather, increasing, our support of the foreign work. The feeling of the Conference is expressed in these sections of the Report on the condition of the churches:

Larger undertakings in home mission work are necessary. Weak interests need strengthening, and new ground should be occupied. We are quite able to do this work. We cannot afford to neglect it.

Not less, but more, should be done for the promotion of God's work in the dark parts of the earth. God's call to His people to go everywhere with the Gospel must always be heard by us and obeyed. Better care of languishing home interests will develop desire and ability to do more for them in "the regions beyond."

The appeal of the Conference is to all the churches to share in the mission work which it undertakes. There is no church that cannot do something. Not even the weakest should try to excuse itself from participation in the work. And yet, year after year, a large number of churches have given no sign of interest in any branch of missions. Last year seventy-five churches, having more than three thousand resident members, contributed nothing to home missions; and seventy churches, having three thousand resident members, gave no support to foreign missions. Surely all these christian people are not without interest in these things.

cannot think that. Their failure to do anything must be due, rather to thoughtlessness and a neglectful habit; and, perhaps, in some cases, the claims of these branches of the denomination's work have not been presented. In some years the churches which gave nothing were more than the churches which gave something.

This year it is desired to change all this. It is hoped that the churches participating in the mission work will far outnumber those who do not; indeed, a hope is being cherished that every church—the one most remote, least cared for and weakest, which itself must receive mission aid, as well as the strongest and most aggressive church—will be represented in the contributions which are needed to enable us to efficiently and worthily do the work, both at home and far away, which God has given into our hands.

To accomplish this desirable change will require much patient and earnest effort. The passing of a Conference resolution will not do it. The strong recommendation of Conference will, doubtless, have a good effect, as it should. But even that will not do the work. Nor will the activity of any officer or officers of Conference. Their counsels and oversight will, of course, help, but can be of real value only in so far as there is earnest co-operation by the ministers, church officers and all interested members in every part of the field. Attention needs to be given the matter in every church. The pastors are, rightly, expected, to lead in this as in all christian work. "Like priest, like people" is true in a large degree. Every devoted and wide-awake pastor can lead his people steadily forward in christian interest and activities. In some cases it is more difficult than in others, but there are no difficulties that may not be overcome, in some degree, by a judicious and earnest leader. To do the best work the pastor must have the sympathy and support of his officers and all the members who are really concerned for the prosperity of Zion. But even where these are not given as fully as they should be, the duty of the true pastor remains, and, though greatly more difficult, his teaching and work will not be in vain. If those who are in the bondage of wrong views of christian obligation may not be delivered from it, the young and others who only need instruction and wise leading will be moved to do their part, and to the experience of the rich blessing which comes of sharing, in a broad way, in the work of the Lord.

Let every pastor call the attention of his people to the proposed larger and better undertakings in mission work, and emphasize the importance of the movement. Talk about it in the homes, as well as in the churches. Get the people to thinking about it. Take it into the prayer meetings. Pray much about it.

We are sure that if pastors and churches go about this matter to do their best, looking to God for guidance and strength, this year will witness a great advance in our general work, and a marked and blessed gain in the spiritual life of the whole body.

Start The Work With Prayer.

REV. THEODORE L. CUYLER, D. D.

Ministers are laying their plans for the coming year, and some of them may be taxing their brains with the hope of producing some new idea or novel method to arouse interest in their congregations. To such good brethren we would offer the suggestion that there is one idea that is as old as the Christian church and has not been worn out yet. It is to start the year's work with prayer. That was the way that the early apostolic church started; the church was born in a prayer-meeting. It is quite probable that that meeting where the six score followers of Jesus prayed with such fervor and unity of desire, was held in the identical "upper room" where the Master had recently eaten the Paschal Supper with eleven of their number. Upon that band of earnest souls came down the power from on high.

Can there be any improvement on that idea? Every true church is really a creation of the Holy Spirit; and every genuine Christian in that church was put there by the influence of the Holy Spirit on his or her heart. No church can make any headway this year without the influence of that divine Spirit any more than an ocean steamer can move a single mile without fuel in its furnace or wind on its canvas. The minister hopes to improve in his preaching; but the sermons of an Apollon will not move a single soul Christ-ward without the direct help of that Spirit. The Sunday-schools have had their "rally day" to get teachers and scholars into their places; not one single child will be converted this year without the Holy Spirit, and the

teachers who pray the best will do the best teaching. There is a plenty of modern devices that have been suggested to increase the attendance on and the usefulness of our churches; but no improvement has yet been made on the good old idea of propelling the church with prayer. Start out, then, with that idea; it came from heaven, and it has been tested through eighteen centuries.

The prayer-meeting is the furnace of the church; a pipe of spiritual influence from that furnace reaches under the pulpit. It will be uphill work for any minister this year who is not "backed" by his people's prayers. I have heard of a church in which a company of earnest Christians got together for a few minutes every Saturday evening to beseech God to help their pastor on the following day, and that church did not need any "revival," for it had no condition of stupidity and deadness to be revived from. There was a steady anthracite fire in that praying church; they did not trust to transient tar barrels or pine shavings.

The place to kindle such a blessed flame as the Holy Spirit only can produce is that room in which Christ's followers meet to pray and to praise. Scolding from the pulpit will not bring them there, and scolding talk in the meetings will not keep them there. If the minister goes there full of the Spirit he will bring a brazier of live coals to warm the atmosphere; let every member bring his or her own brazier. Long prayers are apt to quench more than they kindle; and no one has any right to monopolize the time that belongs to the whole company. A dozen brief and pithy prayers, several pointed remarks, and four or five spirited hymns can all be condensed into one hour. A prayer for everything is commonly a prayer for nothing. Honest desire comes to the point, and never rambles. The curse of too many meetings is their wearisome monotony; they are a "cave of the seven sleepers."

To start the year's work with such prayer-services is as futile as to start a steamer with a load of stones under the boiler. A few warm hearts, glowing with love of Jesus, and burning with a desire for immediate blessings, will make an atmosphere in the prayer-room that will draw others there. The flame will spread, just as that flame kindled in that Jerusalem upper chamber spread until it broke forth over the whole city and soon over the civilized world. The secret of success this coming year will depend on the praying power in the church; that will link the pastor and the church to the omnipotent Holy Spirit. The church that starts with the best prayer-meeting is likely to have the best year.

Britain and the Nile.

So long as Salisbury temporized and yielded, the French press and the French demagogues kept asserting that France would not evacuate Fashoda. But the pride of England was touched and Salisbury became firm, and France has left Fashoda without a stipulation. At the banquet given to General Kitchener, in the presence of England's greatest men, the Premier made the following statement, and the language used was most courteous to a yielding foe.

The Premier said in part:

"No one can wonder at the vast enthusiasm by which the career of this great soldier has been received, especially when we consider the strange dramatic interest of the circumstances and conditions amid which his laurels were won by the sirdar. Besides being a splendid soldier he is also a splendid diplomatist. It must have required unusual talents to successfully carry out the delicate mission up the Nile, which conducted him into the premises of Major Marchand."

"The Sirdar has recently expressed the hope that the difficulties arising from the presence of Major Marchand may be within the power of diplomacy to adjust. I am glad to say that up to a certain point he has proved a true prophet."

"This afternoon I received from the French ambassador the information that the French government have come to the conclusion that the occupation of Fashoda is of no sort of value (prolonged laughter and cheers) and that they thought, in the circumstances that to persist in an occupation which would only cost them money and do harm, merely because some bad advisors thought it might be disagreeable to any unwelcome neighbor, would not show the wisdom with which, as I think, the French republic has been uniformly guided."

"They have done what I believe every government would have done in the same position—resolved that the occupation must cease. (Cheers.) I must not be understood as saying that all causes of controversy are removed. That is not so. Doubtless there will be many discussions between us; but a somewhat acute and somewhat

dangerous cause of differences has been removed."

For the past few years there has been too much yielding on the part of the British government to suit the British people, and the time has come now, when the people are aroused. The old British spirit is stirred. France cannot understand why England is so firm about Fashoda. But history is pathetic with reasons why England should not yield in this matter. Remembering Hicks Pasha and his army of 11,000 men massacred at El Obeid in 1883; Sir Valentine Baker defeated at El Teb with a loss of 2,250; in 1884 at Tamanieb, the Soudanese defeated but a British square was broken and there was great loss of life. And worse than all these England remembers Ab Klea and General Stewart dead, nor can she forget the fruitless expedition to save Gordon and that Gordon was not saved. After weary years all these things are avenged, but thousands of homes in the homeland mourn for those whose bones are bleaching in the great Nile Valley.

Is it strange that Britain refuses to even discuss the right of France in such territory?

But there is more than this mere Fashoda incident to account for England's mighty warlike preparations. England to-day is saying to her ancient enemies of France and Russia, this "There are certain questions between us that are in need of settlement, to wit the Egyptian question and the Chinese question. Now is a good time for a settlement, and if you are anxious for war you will not be disappointed." It will not be surprising if a British protectorate is declared over Egypt within a few days, and there is very liable to be a turning of the public gaze in the direction of Port Arthur.

Prohibitionists at Ottawa.

A deputation of over two hundred representative prohibitionists from five of the seven provinces of Canada met the Government at Ottawa on Wednesday last to ask that the will of the people be complied with.

The ministers present were Laurier, Cartwright, Fisher, Fielding and Sifton. Rev. Dr. Carman, superintendent of the Methodist church, introduced the deputation, British Columbia and Prince Edward Island telegraphed their sympathy and support. The speakers were F. S. Spence of Toronto, Major Bond of Montreal, Dr. McLeod of New Brunswick, Rev. Dr. Hogg of Winnipeg, Mr. McClure, M. P. for Colchester, N. S., Miss Annie Rutherford and D. J. O'Donoghue of Toronto.

Mr. Spence, speaking for Ontario, directed the Premier's attention to the fact that the deputation was in every sense of the word representative, and made up of men who voiced the sentiments of some of the most influential bodies in Canada. They were present in their representative capacity. The present delegation, representative of 280,000 of the intelligent voters of Canada, now came forward to seek the fulfillment of that mandate, and to ask for the embodiment in law of the prohibition principle throughout Canada. Long had they waited for this consummation; patiently they had been knocking at the door of Parliament for upwards of thirty years. The government was aware that the temperance people had sought no plebiscite. What they had asked was the passage of a legal enactment against the liquor traffic. But when the policy of the present government was announced they cheerfully fell in therewith, and strove to make the most of the opportunity.

The vote polled in the recent plebiscite was, he desired to say, in more ways than one, a remarkably large one. It is a matter of common knowledge that it is not an easy matter to get people to polls on an occasion of this kind. There was in the contest none of the personal element, none of the active rivalry, none of the peculiar interest that always attaches to a general election. The prohibitionists in Canada were without the force of party organization. The plebiscite was lacking in all the allurements which go to make a party election of interest to the individual. To further establish his contention that the vote was large and representative, Mr. Spence referred to the cases of several of the American states where the referendum is in vogue with regard to constitutional amendments, and where with the most important constitutional issues at stake, the vote on which action was passed did not constitute anything like as large a percentage as is found in the case of the prohibition plebiscite in Canada.

In a place like Toronto where various public matters required a popular vote it would be phenomenal if more than ten percent of the electorate turned out to vote on any abstract question. Yet in the present instance there is

another sign of the strength of the vote. The men who voted for the abolition of the liquor traffic were actuated by no selfish or mercenary motive, such as might be attributed to some of those casting their ballots for the continuance of the traffic. The plebiscite showed by the complete returns, a majority of 13,884 votes, enough to elect a majority of thirty members of parliament for the winning party, giving to each of these a plurality of 160 votes. But the case is even stronger than this, for we find that outside of the province of Quebec, only twenty-four constituencies are found to have gone against prohibition. Yes, the vote was in the fullest measure a clean vote, a stable vote and the kind of vote upon which legislation can very fairly be based.

Major E. I. Bond, of Montreal, was the next speaker. "He had been asked," he said, "to present the case of the prohibition party of the province of Quebec. In doing so it was with the admission that in view of the figures against him the contract was somewhat large. The prohibitionists had done their very best in the province of Quebec with the means at their disposal. They were sent into the fight as a forlorn hope and with the assurance that they could not possibly win, and told to organize the province with but funds to the extent of \$1,000 in sight. He wanted it clearly understood, however, at the very outset, that the figures of the vote could not be taken as at all indicative of the temperance sentiment in Quebec, however they may speak for prohibition, for it is common knowledge that out of the 1,000 odd municipalities in the province more than a third are to-day under a prohibitory liquor law."

"It was with reluctance," he said, "that he referred to the question of frauds. In federal elections these are not unknown, and their introduction into the plebiscite should cause no great surprise. From the information in his possession, which he was prepared to produce if desired, he was in a position to say that there had been gross frauds practiced. The exact effect this may have had on the general result, he was not in a position to calculate. One cause of the result in Quebec lay in the side issue as to taxation. Reference is frequently made to the large families in the province of Quebec. Well, they were proud of their families, but when the electors were informed through the agency of large posters that the enforcement of prohibitory legislation would mean the payment of from fifty cents to two dollars extra taxes for each member of a family, he considered that the thing amounted to a fraud, calculated to frighten almost any voter. Again, the reverence in which the people of Quebec hold all that pertains to their Church is well known. But surely it cannot be considered as taking other than an unfair advantage of this to have informed the electors of Quebec that the passage of prohibition would mean that the Church could no longer obtain the wine to be used for sacramental purposes. Political pressure was not neglected by the friends of the liquor traffic, but the name of Sir Wilfrid Laurier was used freely in many a constituency as urging the elector not to give their support to prohibition. Personally he was well aware that this use of the Premier's name had been wholly without warrant; but could not but recognize the fact that its use in this direction had had a very harmful effect upon the cause of prohibition. The bona fides of the First Minister in this matter had been attacked in more than one quarter; but he felt that the party for which he spoke never wavered in its implicit trust in the Premier's honesty."

"Briefly," said Major Bond, "there are some of the causes—not excuses—for what has taken place in Quebec, and if the government is prepared to introduce at the next session of Parliament, prohibitory legislation I have not the smallest doubt as to the possibility of its enforcement."

Dr. McLeod, of Fredericton, spoke briefly but forcibly on behalf of New Brunswick. He said the majority in New Brunswick was a substantial one, and he mentioned that the experience of local prohibition in nine counties had been so satisfactory that efforts to repeal the Scott Act had been unsuccessful and the people in these counties demanded a larger measure of prohibition. He also made a point of the circumstances that St. John, though it had declined to adopt the Scott Act, had declared for prohibition by 1,485 majority, the vote polled being larger than in two preceding majority elections. Dr. McLeod reminded the government that in 1893 the legislature, fresh from the people, had declared in favor of a federal prohibitory law. He said:

"We have been asked, 'What do you want?' and, having said what we want, we are now here to ask the government to give us what we say we want."

Mr. F. M. McClure M. P. for Colchester spoke well and strongly for Nova Scotia and urged the passage of a prohibitory law.

Sir Wilfrid Laurier, in reply, said the members of the cabinet present had been delegated by their colleagues to receive the deputation. He agreed fully with what Mr. Spence had said.