

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, APRIL 13TH, 1898.

A large number of subscribers knew that we were expecting to hear from them before the end of last week.

Any who disappointed us should remit at once. Surely they will not disappoint us again.

When last heard from the singing Evangelist Sankey was in Jerusalem singing Gospel songs to large congregations every day.

The Lenten lectures at Trinity church, Boston were this year delivered by a Congregational minister, Rev. G. H. Lee. And the fact is regarded as an indication of the growth of a spirit of denominational fellowship.

The proposition to allow laymen equal representation with the ministers in the General Conference of the Methodist Episcopal Church is being voted on in the state conferences. So far the vote is strongly in favour of the equal representation.

It has been remarked that some people, and the number of them is quite large, seem to regard religion as they regard smallpox. If they must have it, they desire to have it as light as possible, and they are very careful that it does not mark them.

The Mormons are at work in Nova Scotia. The 'Presbyterian Witness' has received a letter from Elder H. A. Keeler, Sheet Harbour, N. S., who says that he and another are preaching the doctrines of the church of "Latter-Day Saints." How many followers they have won is not stated nor whether their preaching has been in other parts of the Province.

We want, said the late Dr. Gordon, no more powerful argument for missions than this: "Who loved me, and gave himself for me"—himself, so infinitely much; for me, so insignificantly little. Then was the Christian who can hoard his gold when the dying millions are crying out for more missionaries to be sent to them, and burdened and anxious boards are crying out for more money with which to send them.

All great reforms have been brought about, under God, by men who were bold enough to speak out plainly in condemnation of social evils. They have had to suffer misunderstanding and misrepresentation, and the alienation of friendship and many other things hard to bear; but to be obedient to their convictions they have had to be willing to endure all these things. And so it will be always; those who will bring society to realization of existing evils must be willing to suffer crucifixion.

Rev. Dr. Carman, General Superintendent of the Methodist Church in Canada, started last week for Japan, via Vancouver. He goes to visit officially the Japanese Conference organized and carried on by Canadian missionaries. The Japanese Conference comprises five districts, and twenty-five circuits. The working force is—Canadian missionaries, 7; native missionaries, probationary and helpers, 68; membership, 2,260; Sunday-schools, 68; teachers, 147; and scholars, 2,180. There is a Theological Seminary at Tokio.

A good deal is said about what is called "the dead-line" in the ministry. By some it is thought it is reached at a certain age—say fifty, or at the coming of grey hairs, no matter what the age. Dr. Behrens has the correct idea, we think: "The dead-line

in the ministry, as in any other calling, is the line of laziness. The lawyer cannot use last year's briefs. The physician cannot depend on last week's diagnosis. The merchant cannot assume that a customer of ten years' standing will not be enticed elsewhere. And the preacher must be a live, wide awake, growing man. Let him dye his brains, not his hair. Let his thought be fresh, and his speech be glowing. Sermons, it has well been said, are like bread, which is delicious when it is fresh, but which, when a month old, is hard to cut, harder to eat, and hardest of all to digest." All of which is good sense, and many help some to keep on the right side of the dreaded dead-line till they die of old age.

The Dissenters in England have many strange, not to say impertinent and insulting things said of them, and often to them. The vicar of an English parish, in his zeal to win the dissenters away from their "chapels" to the Church, with a capital C, appealed to them thus:

Perhaps you are a Dissenter. If so, are you quite sure you are right? If you are not sure, and only go to chapel because it is near at hand, do come to us, and learn why the Church is the right religion for all to belong to. The Church is Christ's religion, founded nearly 1900 years ago. He only founded one. Who founded Dissent, and when?

The Dissenters, who appear to be feeling very comfortable in their chapels, might retort, asking the people of the State church,—"Are you quite sure you are right? Why don't you accept the Pope's invitation to go to his church, and learn what is the right religion? And what is the religion of the Church of England, anyway? Is it Protestantism or Ritualism? If the latter—and it seems like it—then it is not the religion founded by Christ, for He established neither priests, vestments, incense nor altars, but only a simple spiritual worship of God.

The Great Need.

It is not at all depreciating what has been done by Christian teaching and work to point out the deplorable things which yet exist. The achievements of the Gospel are great beyond question. No thoughtful person, even though an unbeliever, denies them; while devout Christians greatly rejoice in them—"and take courage." And yet the condition which is discovered to the earnest person who calmly looks abroad in the world is such as to make even the most enthusiastic and hopeful experience, at least for the moment, something of depression. It is not wise to seek ground for denial of the facts; it is wicked, admitting them, to practically ignore them, and go on as though all were well.

Looking abroad among the nations of the world it is seen that the rights and liberties of men are very imperfectly understood, or, if understood, are but poorly recognized. Might stands for right; the strong rarely hesitate to oppress the weak. Among the working classes in all lands there is disquiet and even bitterness; and, whether rightly or wrongly—rightly in most cases, there is reason to believe—there is a deep seated conviction that they do not receive fair compensation for their toil. The feeling of the wage-earners of the world grows more and more bitter, and, unless there is a change, it will find awful expression some day.

Not in heathen and half-civilized lands alone does iniquity abound, brazenly flaunting itself. In nominally Christian lands multitudes are the slaves of various forms of wickedness. Drunkenness, impurity, dishonesty, and the whole brood of sins of self-indulgence are more or less prevalent, and, what is worse, do not cause a shock—are winked at. Even within the Church of God there are signs of conformity to the world, rapidly increasing and recreancy to the simple faith of the Gospel, which greatly lessen its power to do the work for which it exists as God's witness in the world.

Does one ask for a remedy for existing evils? There is no lack of theories. But the thoughtful Christian knows that the only effectual cure for national, social and personal ills and sins, is the practical application of the principles of Christianity to every department of human life. If those who are appointed to rule—Kings, Presidents, and Legislators, fully recognize the brotherhood of man, and the fact of the responsibility of all men to God, the selfish impulses which move them to disregard the weak would be checked. If employers of labour fairly realized their obligation to do unto others as they would that others should do unto them, and felt, as they ought, that they should render unto those in their employ what is just and equal, there would be fewer conflicts between labor and capital, fewer strikes and the unhappy things which result from them.

Many seem to forget, if they ever understood, that Christianity is not a mere system of belief and worship. It is much more than that, it is the carrying of the Christ spirit into all the relations of life. The church cannot afford to stand aloof from the social problems and struggles that disturb and distress so large a proportion of the people. It is the business of the church to be a good Samaritan to the suffering, from whatever cause, and to pour the oil of Christian love into wounded and sorrowing hearts, and to help bear and remove the burdens of the oppressed. The cure of the personal faults and sins of individuals is in the same way—by the practical application of the doctrines and spirit of Christianity to the every day life. If professing Christians, members of the churches—some of them official members and much deferred to, do wrong and selfish things, it is not because of the inefficiency of the religion of Jesus Christ, but because they have only a form of religion, without experience of its gracious and transforming power. Much is said, and with reason we fear, about worldly spirit and practices of members of Christian churches. The only cure of such worldliness is an experience of true religion—a conscious salvation, and "the joy of salvation."

Notes on Current Events.

The Manitoba government has reduced the salaries of its own members and of the members of the House. The members of the government will receive \$300 less than now, and the M. P.'s \$100 less.

Rev. Dr. Briggs, Professor of Biblical Theology in Union Seminary, one of the most scholarly divines in the Presbyterian church, who was the defendant in the celebrated heresy trial of three or four years ago, has become a member of the Protestant Episcopal church. He was confirmed a few days ago by Bishop Potter, of New York. He has sent his letter of withdrawal from the Presbyterian church, and will be ordained a minister of the Episcopal church.

The trustees of the Woman's Temple are making a great effort to remove the debt from the Great building they have erected in Chicago. The amount to be raised is \$225,000 above what has already been subscribed. They aim to do before the first of July, for they have a \$50,000 pledge contingent on raising the whole amount by July 1st. If they can save the Temple it is proposed to rename it in honour of their great leader, Miss Willard. Subscriptions are being received from almost every part of the world; and it is hoped the whole amount will be raised.

The statement, of Great Britain's policy in China, made by Rt. Hon. Arthur J. Balfour, Acting Secretary for Foreign Affairs, in the House of Commons on Wednesday last, gave very general satisfaction, throughout the Empire. The fear that, perhaps, Great Britain had suffered by Russia's occupancy of Port Arthur was removed as the Acting Secretary's statement was made. He set forth the concessions obtained by Great Britain, namely that the region of Chang-Tse Kiang should not be alienated by any foreign power; that the successor of Sir Robert Hart as director of the Chinese imperial maritime customs, is to be an Englishman, and that access to the inland waters is to be had by ships of all nations. A fourth concession, Mr. Balfour continued, only occurred a day or two ago, namely, the opening of three new treaty ports, Funing, Yochau and Chin Wing.

This, Mr. Balfour thought, was a considerable harvest for two months' negotiations. Relative to the German acquisitions of railroads, he said that wherever they were constructed they must be a benefit to British commerce.

Touching upon Wei-Hai-Wei, Mr. Balfour said that Russia, having secured Port Arthur on the maritime approach to Peking, Great Britain had secured Wei-Hai-Wei to balance matters. He explained that had Russia confined herself to obtaining an ice free commercial port as a terminus for her railroad, no complaint would have been made. So soon as Great Britain heard of the negotiations she laid her views clearly before Russia, and expressed her sense of the evil they were bringing upon China. "We offered, if they would abstain from taking Port Arthur, ourselves to give a corresponding pledge to take no port on the Gulf of Pe-Chi-Li. But our offer was not accepted, so, on March 29, we informed Russia that we should hold ourselves free to take the necessary steps to safeguard our interests, and Great Britain has since obtained a lease of Wei-Hai-Wei on the same terms as those by which Russia secured Port Arthur. Wei-Hai-Wei is the only port

on the Gulf of Pe-Chi-Li which might balance the possession of Port Arthur. While Port Arthur is stronger, the accommodation at Wei-Hai-Wei is inestimably greater, and by taking Wei-Hai-Wei under our protection we prevent the Gulf of Pe-Chi-Li from falling under the maritime control of one power and thus defend our interests."

Relative to the security of the future, Mr. Balfour said it is not to be denied that indications were that China might collapse, and fragments might be snapped up by various powers. But, it would be a mistake to allow Great Britain's policy to be governed by such contingencies, adding: "We desire to maintain the integrity of China so far as possible; but, it must be recollected that the future will probably have strange surprises in store."

In conclusion Mr. Balfour said: "The balance of power in the Far East may be very different when the disintegration of China has occurred. The time may come when the great powers will say that China shall not fall into the hands of any one power, and to embark upon a now difficult and costly enterprise in order to ward off a remote and doubtful danger, would be political folly. The Government asks the country to endorse this policy with more confidence, because we know that Great Britain has the sympathy of the great commercial community throughout the world.

"I believe that the time may come when the great commercial powers will join in an alliance to prevent China falling a prey to any exclusive influence, and I am convinced that Great Britain, by continuing her present unselfish policy of opening to all what she secures for herself, will build up in Europe, and not the least in America, a body of public international opinion, which will be more powerful than any has yet action Great Britain might take at the present moment."

The new features of the Ontario Liquor License Act, which will go into effect on May 1st, will, it is believed, cut off more than a hundred licenses in the towns and cities of that Province. The licenses in Toronto will not be effected.

In reply to several questions asked in Parliament, it has been stated that between May 5th and Aug. 30th 1897 permits were issued by the Dominion government for taking 11,500 gallons of liquor into the Yukon.

An unusually large number of members of Parliament have been ill lately, among them the Premier and Messrs. Foster and Tarte. It is hoped they will all be able to take their seats this week.

The report of the Penitentiaries of Canada for the last year, just presented to Parliament, shows an increase of forty in the prison population. The number in prison is 1382. Of these the number under twenty years of age is 131, and over sixty the number is 22. There are 57 life convicts. Of the men 893 are single, 482 married, and seven widowed. Of the whole number only 124 claim to have been abstainers from drink.

Of famine in Italy, the "Register" says "it is assuming alarming proportions. The government is doing all in its power to cope with the urgent conditions by lessening and, in some instances, abolishing altogether, the import duties on corn products. The king has helped the inhabitants of Pisa liberally out of his own pocket. Matters have indeed come to such a pass that the Italian minister of marine declared in the chamber recently that he would be glad of the opportunity to sell some of the government vessels to foreign countries, in order to furnish Italian workmen with employment in the construction of new ones.

The debt of Spain is \$1,300,000,000, being about \$400 for every family in the nation. The Cuban debt is distinct from the foregoing. It amounts to \$300,000,000, and is charged against Cuba.

The Postmaster General's bill to impose postage on newspapers may become law. It is safe to say, however, that the measure has not been very enthusiastically received. The press of the country opposes it, though not for the purely selfish reasons which may be alleged to influence it. The people, more than the publishers, have benefited by the free transmission of newspapers. And the people, principally, will feel the reimposition of postage.

In a recent speech in the House of Lords, Lord Roberts expressed the belief that sooner or later England and Russia must fight in the Far East; He said that "England is bound, both by treaty and policy, to defend

Afghanistan against Russian encroachments; that this will be impossible so long as 200,000 armed tribesmen resist the English approach to Afghanistan; and that, therefore, those tribesmen must be subjugated. In Lord Roberts's opinion, the way to subjugate them is to establish a central cantonment among the different tribes; to make arrangements with each tribe separately; to put them under a general ruler who shall govern with as little interference as possible, but who shall hold them in control, and who shall bring them in large numbers into the English army. When this is accomplished, the English railroad can be carried to Kandahar, and Afghanistan can be protected without the danger of an uprising in the rear of the English troops. The speech is said to have made a deep impression on the House.

Every incident of these last eventful days point to war. One who is watching carefully the bye play of the nations feels convinced, that, barring some outside interference, the end of all this diplomacy, of all this exchange of messages, of all this restraint exercised by a brave and prudent President, is to be the clash of arms. There seems to be little reason to doubt that President McKinley will today (Monday) recommend armed interference for the purpose of putting an end to the outrages in Cuba. Meantime it is reported that Spain has granted an armistice whether this is true or not does not seem to matter much now. There was a time when it would have availed, but to-day the temper of the United States is such that nothing short of Cuban freedom will suffice. Counsel General Lee has left Havana amid the jeers and hisses of a Spanish mob.

With the peoples of both nations so stirred it would seem impossible that the Government of either should be able to so far recede from its position as to prevent war.

A Royal Evangelist.

Prince Oscar, second son of the King of Sweden, is conducting a series of evangelistic services in the city of Copenhagen. It is said that these meetings are moving the city as it has seldom if ever been moved before. It will be remembered that the Prince a few years ago married a maid of honor at the court. He first met her in a hospital ward where she was visiting the sick. His father, the King, made no objection to the marriage, but, in accordance with the law, the Prince had to first sign letters renouncing all right to succession to the throne and resigning his title of Royal Highness. Since 1888 he and his wife have been recognized as among the noblest Christian workers in the country, and during the last two years he has devoted himself quite largely to evangelistic work. It is said that he has a marvelous acquaintance with the Scriptures. Efforts are being made to induce him and his wife to continue their work in other countries. Whether they will do so remains to be seen, but, with intense and unquestioned earnestness, they seem to be reaching multitudes in their own country who before have been untouched by the Gospel message.

Higher!

BY THEODORE L. CUYLER, D. D.

Webster's famous remark to a young lawyer, who complained that the legal profession was over-crowded, "there is plenty of room at the top," will apply to the Christian Church. While there are quite enough minimum Christians (who will probably have only a minimum heaven), there are some who are becoming sick of themselves and of their low attainments. To be barely alive does not satisfy them. "Friend, go up higher!" He who imparted to you such spiritual life as you have, offers to you "life more abundantly." Jesus Christ is the inexhaustible source of a strength and joy, and it depends upon yourself how much of these you shall possess. Growth is not a momentary, magical gift; it is a process, and you must do the growing. Paul was no perfectionist when he exclaimed, "but one thing I do; I press on toward the goal unto the prize of the high calling of God in Christ Jesus." There was something higher yet before him.

Just what are the essentials of that more abundant life that you should strive after? The first one that I may name is—more faith. "Lord, increase our faith," was the prayer of men who felt that they were but children, and not full grown; they saw only through a glass dimly, and often stumbled on the road. A feeble faith may move mole-hills; it takes a stalwart faith to move mountains. It is the feebleness of the grip on the Almighty Savior and Lord that makes it so difficult to stand a heavy strain, or carry a heavy load, or exert a powerful influence over other hearts and lives. This is the secret of a vast deal of the unfruitful preaching in the pulpit and unfruitful teaching in Sunday-schools, and failures generally to accomplish much good in the world. Look over the official reports of a great number of

churches and you will see that they barely hold their own; many—in the mercantile phrase—have ceased to "pay any dividend." "According to your faith be it unto you"; that is Christ's measurement of spiritual power. If a minister does not know whom he believes, and does not know that the book he holds in his hand is God's own "fire and hammer" he will not be likely to melt, or to break many hard, stubborn hearts. Doubt means debility; unbelief means death. What is true of ministers is equally true of all Christians.

You will realize the vital necessity of an increase of faith, if you will but understand that faith is vastly more than an intellectual process or a mental assent to divine truth. It is vastly more than a devout emotion, and a mighty different thing is it from the pious fetish that some religious quacks are now employing for purposes of delusion. A genuine Christian faith is just the grappling union of the soul with the omnipotent Son of God. "I am the vine; ye are the branches; abide in me." That is the way in which Christ puts it, and faith makes that very union. The closer your connection with Jesus is, the greater will be the amount of grace that flows into your soul and out into your daily life. I have seen a current of electricity sent through a huge horseshoe magnet that enabled it to lift four thousand pounds; the moment that the current was drawn off the weights dropped to the floor. The more abundant your faith, the fuller and more potent will be the inflow of Jesus Christ. "Not I," exclaimed the old giant of apostolic days—"not I, but Christ liveth in me; and the life that I now live in the flesh I live by faith in the Son of God." That sentence of Paul is about the best description of the sort of higher life that Meyer and Murray and Moody are now advocating. Stripped of all the language of mysticism that is about the core of the matter.

With increase of faith will come great increase of spiritual vigor. When a person's system is in a low, impoverished condition, he is liable to catch any fevers which are prevailing. It is a feeble spiritual life that breeds self-seeking and covetousness and worldliness, and also exposes one to the ague-fits of unbelief. As weak blood breeds ulcers, so a weak spiritual state breeds sinful lusts. With a sick soul, as with a sick body, the problem is whether there is internal vitality enough to slough off the disease. "I have prayed for thee that thy faith fail not," said Jesus, when Simon Peter was in a wretchedly bad way; and but for imparted grace that ugly assault of Satan in Pilate's courtyard might have been the end of poor Peter. After he was endowed with the more abundant vigor of Christ's promised Spirit, he withstood fifty-fold stronger pressure without flinching. It is very encouraging to weak Christians that the poltroon who was frightened by the sneers of a servant-girl, lived to face Herod's jailers and the threats of death without turning purple in the lips. Why should any Christian be so feeble and so easily upset when he might be strengthened with all power in the inner man according to the might of Christ Jesus? The more vigor you pray for, the more you will receive. Rouse up to useful activities. Quit your Sunday afternoon lounge for some thorough mission work. Act ve exercise does for the soul just what it does for the body.

You say that you are not happy; and I do not wonder. None of us are as happy as we might be. Many professing Christians carry such repulsive countenances and irritable tongues, and shed around them such a chill, that if they should ever try to win an unconverted person, that person might well retort: "No, I thank you; if your religion carries such a face as yours, I don't want it." Such Christians cheat themselves out of their birthright; Jesus promised them that if they continued to abide in his love, his joy would remain in them and their joy would be full. Mounts of rapture are only occasionally reached in the best lives; but a healthy person enjoys a ripe pear or a California orange. A loyal husband enjoys the welcoming kiss of a loving wife at his threshold; and there must be something wrong in you if you profess to love Christ and pretend to be working for him, and find no delight in it. How can you possess Christ and a clean conscience, and not be happy over it?

Joy is love looking at its treasures. The richer you become in having Christ with you here, and in the expectation of being with him forever, the more investments you make in helping other people, and drying tears, and saving souls, the fuller will be your jewel casket. If you say to me: "I have not enjoyed my religion much lately," then I may suggest to you that you had not much religion to enjoy. Turn a new leaf; make a new start, with the honest question: "Lord,

what wilt thou then do it. H sunshine, and your mouth. into your religion wickedness. times," or out have peace of rough weather always some ch April, but sum its time, with Jesus offers you ly"; grasp the boggy and d lead you up Brooklyn, N.

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