

TERMS AND NOTICES.

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

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WHEN IT IS DESIRED to discontinue the INTELLIGENCER it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any authorized agents as well as to the proprietor at Fredericton.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 884, Fredericton, N. B.

The Intelligencer for 1899.

In one month the INTELLIGENCER will complete its forty-sixth volume.

Its record of forty-six years tells best the story of what it is, what it has sought to do, and in what degree it has been successful.

It looks towards the future with hope and courage, and expects to begin its forty-seventh year with unabated vigour.

It is not necessary to set forth in detail what it will be and do in the future. Its past is the promise for the future.

To all INTELLIGENCER subscribers, many of whom have been its faithful friends for many years, we are thankful for their warm interest in its work and their hearty support.

It is hoped that they will all continue to be its readers for another year, and for many more years.

This is the month in which a great many renewal subscriptions are looked for. We trust all the friends of the paper will make a special effort to be prompt in their renewals. Ready payments are a great help to a newspaper—and to none more than to a religious paper.

We have some subscribers—a much larger number than ought to be in this class—who have not yet paid for the year so near its close, and some who owe for more than a year. They have, probably, been intending to pay, but, for one reason or another, have neglected to do so.

We have to appeal to them now to forward their payments without more delay. The money due by them is much needed.

Beginning with January 1st, 1899, newspapers will have to pay postage. This is an additional and very strong reason why everything due the INTELLIGENCER should be paid before the end of this year. Our friends will, we think, hardly expect us to pay postage on papers that are not paid for.

The fact that the cost of publication is to be increased by the addition of postage should make clear to all the importance, not only of the payment at once of all arrears, but of the prompt renewal of subscriptions for 1899.

Will every subscriber be kind enough to give this matter consideration, and quickly make a remittance?

We have to thank ministers and others for their constant and helpful interest in the INTELLIGENCER.

Just now we will be glad for a little special co-operation. If the ministers will speak to their people, both in public and in their house to house visitations, of the necessity of prompt renewals, it will do much good. New subscribers are always acceptable. We have been glad to receive a number of new names lately. There is room for more.

The INTELLIGENCER aims to be the good and true friend of every one who reads it. It desires to continue to go to them as a friend, counsellor and helper.

It asks from them all co-operation in its work. They can help it in many ways, among them being prompt attention to the things suggested above.

POLITICAL NEWS.—Elections are to be held in three Ontario constituencies on Dec. 14th.

Religious Intelligencer.

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

WEDNESDAY, Nov. 30th, 1898.

Not what the pastor says, so much as what he is, does good," is the terse form in which the Free Baptist puts a truth worth remembering by all who would fill the pastoral office.

If the church won't move, says Moody, "move yourself; but don't go out and 'fire stones' at the church. That would suit the devil to a dot. Preach Christ and keep at it in season and out of season, and if you cannot preach it in one place, preach it in another.

The real Christian is always interested in others. Saved himself, he is anxious that all others shall have like blessed salvation. And, up to the full measure of his abilities and opportunities, he exerts himself to rescue the lost everywhere. He prays and pays and is abundant in labours that are "not in vain in the Lord."

The Universalists of New England have appointed an officer, who though not having quite all the powers, is very nearly a bishop in fact, though not in name. The individualistic tendencies in the ministry and churches had become, it was believed, too pronounced for the accomplishment of the best results, hence the adoption of a bit of episcopacy in the government of the body.

There are yet some ministers, though they are now few and becoming fewer, who while quite diligent about the affairs of their own particular churches, seem to have little or no interest in the general undertakings of other denominations. Of course they do not know it, else they would not do it, but they are making a great mistake, and are not developing the Christian sympathies of their people as they ought.

The old Catholic Church which is the result of the secession from Rome of Catholics who refused to accept the Papal Infallibility decree, is winning converts wholesale among the Catholic Germans in Austria, who are disgusted at the priests' abuse of their position for political ends. A Vienna correspondent of the London Times says that the constant interference of the priesthood in the secular sphere has created among the Catholic Germans a sympathy with the faith of the Protestant Prussians, who are envied their immunity from clerical tutelage. Every manifestation of this feeling is bitterly resented by the Catholic clergy. But the work goes on.

Here is a picture of heathenism! The Queen of Nepal, in Northern India, was so disfigured by small pox that, in her horror at the change in her appearance, she committed suicide. The King, who was much attached to her, first wreaked his vengeance on the physicians who had attended her in her illness, and cut off their noses and ears. Then he flew at higher game, and attacked the gods themselves. Out of the great Temple he brought the idols, planted loaded cannon before them and bade gunners fire. In terror at the proposed blasphemy, they refused; thereupon the King changed several of them. The survivors then submitted, and the guns were fired and the idols blown to pieces.

Commenting on the statement of a contemporary, that "a Baptist church is a divine institution," the Baptist Argus very correctly says: "Yes, if it is imbued with the Divine Spirit. A church with no instruction for the young, no meetings for development of piety, no sacrificial concern for orphans and he then, no visits or gifts for those in prisons, no sons and daughters being born into its loving care and faithful training—such a church, whatever else may be said of it, is not a divine institution." A church, whatever its name or form or creed, is only a true church of Christ when it faithfully stands for all that He stood for—righteousness, and does what He did—ministers to the needy and rescues the perishing.

The keepers of a gambling den in Montreal were brought to Court a few days ago by the Citizens' Law and Order League. When the case came on a priest appeared to testify in their behalf, and said the affair was for the benefit of the poor in his parish, and that he had received some money from it for that purpose. The men had, also, a letter from the Mayor sanctioning the concern. As stated in a former note concerning the gambling so prevalent and so openly carried on in Montreal and other parts of Quebec, it is no wonder the evil thing flourishes, as it has the endorsement of the

church" and is done in the name of religion. For a percentage of the ill-gotten profits of the gambling dens the priests become parties to the robbing and debauching of their people. What a travesty of religion!

The Revival.

Are the churches getting ready for the revival? "Why,"—somebody asks—"is there to be a revival?" That depends. There is need of revival. It ought to be. It may be. Whether it will be depends on the churches. This statement does not detract from the great truth that "it is not by might, nor by power, but by my Spirit, saith the Lord." Revival is always by the Spirit and power of God. But it is not the result of the arbitrary exercise of Divine power, independently of human agency. The movements of the Holy Spirit are in accordance with divinely established conditions and laws which work as regularly as do God's laws in the natural world. True, there may have been revivals which seemed to be without any apparent reason, and independent of any seeking or other preparation on the part of the people. But the precedent conditions were not really absent; they were only unseen. It may not always be possible to discover them, but we may be sure they have existed. It is safe to say that no revival ever came to church or community by chance, or by the power of God arbitrarily exercised; there has always been, and must always be, the observance of the requirements which in the divine plan have been made essential to the Holy Spirit's gracious work.

The Lord would have His people seek revival. "I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock." Exceeding great and precious are the promises of God, that He will bestow rich spiritual blessings on His people, and, through their instrumentality, on the unconverted. But He requires that we seek Him for these; and that our approach to Him be in the spirit and practise of the conditions He has established.

We do not stop to discuss the advisability of revivals. It is not a question. The Church of Christ has reached its present position in part of membership and in part of genuine spiritual life through God-given revivals. As to our own branch of the Church, it is the outcome of revival. Our fathers—the pioneer preachers—went through the country preaching the gospel, and everywhere their message awakened the people and resulted in many conversions. The work has grown in the hands of their successors as they have had like spirit and like faithfulness in their ministry. Without revivals, in which the unconverted are convicted of sin and brought into the experience of the new birth, the denomination cannot make the progress it should and be a truly aggressive Christian power, fulfilling its mission. It is quite true that we need to give more attention to various departments of work, such as those especially dealt with in recent articles; but we cannot, without serious danger and loss, cease to be a people of revival power. In deed the right doing of the things alluded to depends in a large degree upon our cultivation and exercise of the revival spirit and labour. Besides, so long as in our congregations and in the communities where our churches are, and all about us are the unconverted we need to be fully alive to the importance of winning them to Christ. If our churches would live and grow and be strong and efficient Christian forces they must be revival churches. Last year eighty-four churches reported no additions. This, certainly, is not as it should be. It does not indicate the best condition of Christian life, nor the degree of concern for the unconverted which should characterize a church of Jesus Christ. May not we hope for—even expect, better things this year? God expects better things of His people. It is His plan that those who are saved be workers with Him, and witnesses for the truth and saving power of the gospel. The church is organized for this purpose. It is its mission to make known "the unsearchable riches of Christ."

What shall we do? Some are asking. They are not satisfied. They desire better days—better personal experiences, a better spiritual life for the church, and the conversion of the unsaved in their communities. Among the things that must precede an "outpouring of the Holy Spirit" in saving power, these may be mentioned:

Conscious need. This will come to the thinking, sincere Christian who contemplates the condition of the cold church and the unconverted. He will realize the powerlessness of all human agencies alone, and into his soul will come a longing for the presence and power of God.

Prayer. God promises His blessing

in answer to sincere prayer. "If my people . . . will humble themselves, and pray," they will, He says, receive the forgiveness and other blessings they need. Saying prayers will be of little avail. To pray aright one must so feel the importance of the things desired that his supplication becomes a wrestling for the good sought. There must be soul struggle for the blessing. The prayer which gets the best answers takes hold of God with an agony of anxiety.

Consecration. God is not pleased with mere formal or half-hearted service. He would have His people be wholly His, eagerly enquiring to know His will, and gladly running to do it. "All for Jesus" is required of every disciple. With every Christian in full fellowship with Christ, every Christian will be, what he is called to be, a winner of souls.

Faithful preaching. God's servants need to declare "the whole counsel of God." The truth concerning sin—its offensiveness to God, and its deadliness to men, that "the wages of sin is death." The need of genuine repentance must be preached; and that there is salvation only in the Lord Jesus Christ—that "there is no other name . . . by which we must be saved."

There is no hard and fast rule as to any particular method of evangelistic work. The chief thing is for the church to get right with God—to get in the place where the Holy Spirit may dwell in it and work through it. Methods of revival work differ. The end is more important than the means. And God uses a great variety of means. It may be the old-fashioned protracted meeting, in which blow after blow is dealt, till the hard heart yields. It may be the agency of an evangelist who attracts a crowd, though, as a rule, the pastor is the best evangelist. It may be by the earnest appeals of the pastor and his faithful members. The methods to be employed may be left to the spiritual enlightened judgment of ministers and their fellow-workers in the churches. But in some way that God will honour let the work be begun and carried forward. God waits to bless His people in their work for Him. He is able and willing to do "exceeding abundantly above all that we ask or think."

More Plebiscite Echoes.

The Montreal Witness reports that,—"The agent of the Ontario License holders has boasted of assurance from 49 members of the Ontario legislature that they would block license reform legislation. He also boasts that he has obtained eminently satisfactory assurances from the Dominion authorities at Ottawa."

He may, or may not, have reason for his boast. The duty of prohibitionists, in any case, is plain; they must be wide-awake, and keep pressing for the fruits of their well won victory in the Plebiscite. They must impress every representative that, as Sir Wilfrid Laurier said to the Prohibition deputation, this is "not a question to be trifled with."

The 'Interior,' of Chicago, says:—"We prophesy that if Canada can and will carry out the expressed wishes of her electors, she will draw to herself, and that from the States the very class who constitute the element of national prosperity. Let the world understand that here is one country where a family may be reared free from the perils of the saloon, free from the impoverishment of the vices, and free from the deflecting power of the trade in its national councils, and it will draw toward itself the God-fearing, health-keeping, liberty-loving citizens of all lands."

That is very different from the cry of the liquor traffic people. They pretend to think that prohibition would depopulate the country.

The 'Presbyterian Review,' of Toronto, speaks out clearly and strongly thus:

Once more the liquor traffic has been warned that its doom is drawing nigh and Canada has placed itself in the van of the world's temperance reform. * * * It was in the purely Roman Catholic districts that the liquor majorities were rolled up. * * * The fact is that on this liquor question the Roman Catholic church is a century behind the Protestant churches of this continent, both in its principles and its practice. * * * We believe it was the duty of the Government to bring in a Prohibitory bill and for Parliament to pass it into law long before the plebiscite was ever thought of, as being the only right mode of dealing with a hideous traffic. We believe it is equally their duty to do so now. The only difference is that it has now been made manifest that the country wants it, and there is a reasonable chance that the Government which does its duty will be supported in its action by the majority of the people. No government ever received a plainer mandate from the country on any question of public policy. We should say it was a case in which duty and interest now clearly lie along the same lines. That does not make the duty more binding, but it ought to make it easier to understand and fulfill.

Notes On Current Events.

It is reported that another attempt upon the life of the Czar was recently made. He was returning from Copenhagen; and just before the special train which conveyed him approached a bridge the switchman discovered that a barricade had been erected at the bridge. An investigation is being made.

There is evidently, judging from recent reports, much destitution and suffering among the people of Cuba. There is pressing need of organized relief. A petition is being largely signed by Cubans asking that an appeal be made to the people of the United States for contributions. Such help, it is claimed, must be had to save the lives of thousands who are dying of hunger.

The relations between Norway and Sweden are becoming very strained. Norway, since 1814, when the Vienna Congress gave it as a reward to Bernadotte for his assistance in the war against Napoleon, has been unwillingly bound to Sweden. It has become practically independent in domestic affairs, but resents the Swedish control of the joint foreign affairs and the joint consular service. Norway now asks that the 'mark of union' should be removed from the corner of its flag, and wants her own consular service, and still more, instead of union of the two countries, a definite defensive alliance with Sweden under a king of her own. One Norwegian writer says: "We are arming in order to meet any eventuality. But few or none of us believe that we shall go to war with Sweden. As Sweden dared not attack us in 1805, she will hardly dare to do so now."

Recent Russian newspapers contain two items of intelligence which, when placed side by side, will give occasion for thought to a good many people. The first item is that the Czar and Court Muraviev have been elaborating the heads of the programme which it is intended to place before the Conference which is to meet on the subject of armaments. There is a general belief in Russia that the Czar will propose that European Governments will pledge themselves not to increase the existing armaments for five years, and at the end of this period a second conference be called to discuss the question of partial disarmament. Side by side with this one reads in the 'Kronstadt Messenger' the semi-official organ of the Russian marine, more or less detailed accounts of additions to the Czar's navy. Two more battle-ships are to be built in Petersburg. The number of improved torpedo-boats is to be brought up to twenty-two. The naval arsenals are to be strengthened and fortified, and large steel-plate foundries to be still further enlarged. A larger factory for the manufacture of boilers for warships is to be erected, also various other steps to be taken to enable ironmasters at work for the marine to increase their output. It is also worthy of note that within the last twelve months the Russian forces in Central Asia have been sensibly increased, and that the gigantic armies of observation, posted not far from the German and Austrian frontiers, have also been strengthened. We are far from implying insincerity to the Czar and his advisers, but if the Peace Conference is not to result in a complete fiasco, would it not be well if they took steps to make their action with regard to their own forces to harmonise with the humanitarian ideas avowed in the Czar's rescript?

Sena or Chandler, of New Hampshire, recently proposed that any difficulty over the Philippines might be settled by the United States giving the islands to Great Britain in exchange for Canada. He assumed that Canada would be quite willing to be handed over to the United States. Sir James Edgar, Speaker of the Canadian House of Commons, has made a humorous reply to Senator Chandler's proposal. He says:

"The suggestion of the Senator is, no doubt, intended to be eminently flattering to Canadians. It also evinces a far-sighted, patriotic desire to utilize the present good feeling between England and the United States in order to make a most advantageous bargain for the latter. To acquire Canada's half continent, with her 5,000,000 of people, for the somewhat problematical ownership by the United States of the remote and tropical Philippines with their dusky population, would be a grand stroke of statesmanship."

"Still there are difficulties in the way, and I may be permitted to point out another deal between England and the United States, which may be consummated much more easily than the one proposed by Senator Chandler."

"England just now has her own troubles with Jamaica, and might out of a friendly disposition, be induced to exchange it for a satisfactory portion of United States territory. The said is contiguous to the recent

acquisitions of the United States in the West Indies, is very fertile, and has a population of 70,000 souls. The State of New Hampshire is contiguous to Canada, and, though possessed of many advantages and beauties, its area is small and its population is only about one-half of Jamaica's. Why not, then, exchange New Hampshire for Jamaica? On her admission to the Dominion, I think I can promise that New Hampshire would be given the full status of a province of Canada."

In concluding, Sir James Edgar says: "It will be observed that I feel justified in assuming, without argument, the same willingness of New Hampshire to accept this arrangement that Senator Chandler assumes on the part of Canada as to his plan."

The New Hampshire senator and others over there who propose plans for taking Canada into the United States ought to know that they are talking nonsense. There is absolutely no thought or feeling in this country favourable to union with the United States under any circumstances or on any conditions; and we are not aware that Canadians have said or done anything which warrants Senator Chandler or anybody else thinking us quite so foolish. Perhaps Sir James Edgar's proposal will help the New Hampshire senator see how absurd, not to say insulting, his proposal is.

Bits of Correspondence.

One of our old brethren, bro. Wm. Cliff, formerly of Lower Queensbury, York Co., in the Province, but now living in West Somerville, Mass., in a recent letter (Nov. 10) says:

I have been reading much of late in your valuable paper about the District Meetings and the Conference. It makes me think of the rise and progress of the Denomination. I was young, about 12 years old, when it took its rise; and I have lived to see it number about 12,000 church members. The reason for its rapid growth was the indwelling spiritual life of our leading men. The fathers have nearly all passed away. Our young men do well to walk in their footsteps. . . . I was glad to learn that all the District Meetings passed off with so much union and harmony; and, also, to know that Elder Noble was able to attend them all, at his advanced age. I hope the years of his life may increase. I well remember the early Fathers and their labours of love. The Lord gave them many souls for their hire, and I was one of them. It is now more than sixty years ago that the Lord took all my sins away, and brought me into the liberty of the children of God. And I have not forgotten that I was purged from my sins, but am still rejoicing in His love, and have blessed hope of eternal life. . . .

About all the Free Baptists in West Somerville have gone to other churches, and I am left quite alone. But as I am strongly attached to the denomination of my early choice, I expect to remain as I am. The Methodists make me welcome, and give me warm invitations to their class meetings, in which I enjoy myself very well. The Free Baptist church in East Somerville is quite a distance from me, and I do not get there as often as I would like, and even less since our good preacher, Rev. E. P. Moulton, has left us. Friday evening a large number were at the church—the Randall Memorial Church it is called—to bid Mr. Moulton farewell. He took charge of the church ten years ago. The membership has been nearly doubled in that time. The church is nearly finished. It cost \$17,000, and there is a debt of \$6,000. Mr. Moulton has made many friends in Somerville, and our best wishes go with him."

We are glad to have this letter from bro. Cliff. Probably he did not intend it to be printed, but we know his many friends in his old home here will be glad to hear from him. His references, too, to the early days of the denomination will be interesting to a still wider circle of readers.

A good sister in Maine, formerly of Nova Scotia (we do not mention her name here, lest she might object) writes of her increased interest in the spread of the Gospel. She tells of her experience of a recent loss, which has been one means of impressing her that she has not been doing all she might for the advancement of Christ's kingdom. A recent article in the INTELLIGENCER—that by Rev. E. B. Stiles, we think, was, she says, particularly helpful to her. She adds:

"I owe the Gospel something, and India has been bearing heavily on my heart. . . . I will do half as much as the natives. I will give \$25.00 after the first of June, or before if necessary, for the work there."

There are many who could give a like sum to this branch of Christian work much more easily than this sister, but who do little or nothing. Perhaps some of them may be touched by this incident. Let us hope so.

We once knew a man who boasted of his ability to take three straight drinks of liquor a day—never any more, never any less. The old man is living yet, but two of his sons have died drunkards, and the third one is keeping a "bar-room." He sowed the seed of "moderate drinking," and has reaped the ruin of his sons. (The Baptist Standard.)