

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, NOV. 2ND, 1898.

Not more organization, but the wise, earnest and faithful use of existing means and methods of Christian service, is the need of the church.

In a reference to the death of the Queen of Denmark it is pointed out that both she and her husband, who were second cousins, traced their descent back to George II. of England. It is, therefore an interesting fact that their daughter the Princess of Wales, is, by two distinct lines of descent, a great-great-grand daughter of George II., of which king, by an entirely different descent, the Prince of Wales is a great-great-grandson.

Some of the young men preparing for the ministry in the Baptist denomination in Ontario must have married sooner than they ought—at least in the judgment of their brethren. The Home Mission Board recently passed a resolution urging churches and ordination councils to strongly advise the candidates for the ministry to not marry till they have completed their college studies, and are fully prepared to enter upon their life work. The advice is good—as good for other candidates for the ministry as for those of the Baptist Church in Ontario.

In the discussion which arose in the Methodist Conference, recently held in Toronto, upon the proposal to change the rule of the discipline which refers to card-playing, theatre-going and such things, Dr. Antliff, urging the importance of maintaining the church's standards, said these weighty words: "We want a pure church rather than a large and fashionable one. And with all our prohibitions, we are not good enough. We are no better than we ought to be; and we should discourage nothing that will be helpful to holiness and the development of the spiritual life of our people." Let all churches and ministers and Christian people keep this in mind.

The "Morning Star" has come across a bit of denominational history, in manuscript, which sets forth that at one of the Maine Free Baptist Yearly Meetings, held Feb. 1796, a complaint was brought against one of the preachers (Ephraim Stinchfield).

That he attempted six or seven times to preach and could not, thus wounding the cause."

The record also says that "the charges" were "considered just, and he (the preacher charged) concurred therein."

The preacher's concurrence in the verdict of the Yearly Meeting was a sign of his humility, and his perfect willingness to submit to the judgment of his brethren. He seems, however, to have kept on preaching, for he became one of the most noted Free Baptist preachers of his time. All of which may be encouraging to young preachers who do not make a very good beginning; and which, also, may cause those who are disposed to sit in judgment on beginners to refrain from too hasty judgment.

The judgment of the Pope against the validity of Anglican ordination, which so sorely grieved the would-be priests in that church, was quite amusingly illustrated and emphasized in the following incident, which is said to have occurred in a Canadian town:

The rector of the English church and the head priest of the Roman Catholic church were personally on very good terms and frequently met. One day, while the two were walking together down the main street, they reached a point just opposite the

Methodist church, in which at that time there was being held a meeting of ministers several of whom were standing outside the church door. The rector, drawing the attention of the priest to these men, gave vent to his feelings in a somewhat important yet condescending way: "Do you know, Father—that you and I are the only clergymen in this town?"

The priest, drawing himself up, replied in a very pleasantly emphatic tone, Sir! "I want you to understand that I and my assistants are the only clergymen in this town."

Dealing with the calling and work of the Christian ministry, our New York namesake well says—"He has mistaken his calling, tramples upon his commission, and violates his most sacred obligations who enters the pulpit to deal out the dry husks of speculation, the froth of mere hypotheses, or the stones of scientific investigation. It is as true now as it ever was that what souls by millions are starving for is the bread of life; and it is mockery of the deepest wants of the human soul to offer it for bread a stone, for an egg a scorpion. Preachers of Paul's stamp scorn the preaching that shuts the Bible as if it had no use for it, and draws its material from Emerson, or Shakespeare, or from human sources alone, the preaching that excels in everything except in magnifying the Holy Scriptures, the preaching that glides into brilliant essays on philosophical theories, on systems of ethics, on popular literature, or is habitually occupied, with the signs of the times, the social and political problems of the age, or the horoscope of the future, failing to exalt in human esteem the Word of God and the Christ of revelation."

Conference Action.

II.

PLAN FOR SUPPORT OF CONFERENCE SCHEMES.

The fact that a number of churches failed last year to contribute to the home and foreign mission undertakings of the denomination, and that some denominational funds were almost wholly neglected, received consideration by Conference. To any one who examines the reports from year to year, it will be clear that the number of churches represented in the contributions to the general undertakings of the church has increased. But there is not the increase desired, and which might, justly, be expected; either in the number of churches contributing or in the amount contributed. The Conference is anxious that every church shall be represented in the contributions to these purposes, and that the contributions shall be according to the ability of the churches. It is desired, also, that every branch of the work undertaken by Conference shall have the sympathy and support of the churches, and that their contributions be divided among the several undertakings in proper proportions. Some individuals may have preferences, wisely or otherwise, but it is felt that the churches, as such, should give support, according to their ability, and in fair proportion, to every branch of the denominational work.

The several enterprises of the denomination, of which the Conference has the direction, are Home Missions, Foreign Missions, the Fund for the relief of Sick and Disabled Ministers, and the Ministerial Students Fund. For the support of these undertakings the Conference makes appeal to the churches. To get for them a better and more equitable support is the aim of the Conference. With a view to simplifying and equalizing the contributions to these funds, the Conference makes this recommendation:

That (except the Conference Fund) all contributions for Conference purposes be regarded as belonging to a general fund, the distribution to be according to the preference of each subscriber, when such preference is indicated, and where not so indicated, according to the schedule adopted by the Conference.

A brief explanation of the plan will, probably, help those interested to a ready understanding of it, and commend its merits to them. The proposal is simply this,—that the contributions to the schemes of Conference be made to a common fund, that fund to be divided thus—two-fifths to Home Missions, two-fifths to Foreign Missions, one-tenth to the Fund for Sick and Disabled Ministers, and one-tenth to the Ministerial Students Fund. For instance: if A. B. pays \$1.00, without saying how it should be divided, 40 cts. would go to Home Missions, 40 cts. to Foreign Missions, 10 cts. to Sick and Disabled Ministers Fund, and 10 cts. to Ministerial Students Fund. If he wishes at all to go to one purpose, or to be divided differently from the above, all he has to do is to say so, and his wish will be respected. Cards, envelopes &c., needed in carrying out the plan will be furnished the churches. They are now being required, and will be for a long season.

The plan will, we think, when looked into, commend itself to the churches. At any rate, it is worth trying, and whatever changes experience suggests can easily be made another year.

There is, it will be observed no arbitrary rule as to the division of the contributions. There is simply a recommendation, one, however, which has the insight which necessarily attaches to the well considered and unanimous action of the chief representative body of the denomination. The proportions are regarded as equitable by those who have given the matter careful consideration.

This recommendation is not a new one. It is, rather, the revival of a plan decided upon several years ago, but which has not been very generally carried out. Whenever carried out, however, it produced excellent results. It is hoped that now it may come into general use in the churches. We feel sure that if it is judiciously worked by the churches the results will be good.

Plebiscite Matters.

The Dominion Government, at the request of the Dominion Alliance, has consented to receive a deputation of prohibitionists. They will be received on Thursday of this week. The deputation is expected to be representative of different sections of the country. This Province will, probably, be represented in the deputation by Rev. Dr. McLeod and J. R. Woodburn Esq., and perhaps some others. The deputation goes to Ottawa to press upon the government the importance of introducing, at the next session of Parliament, legislation to give effect to the will of the people of Canada in favour of prohibition, as expressed in the plebiscite.

An Ottawa despatch of Friday last conveys the strange and somewhat startling intimation that the New Brunswick majority for prohibition will be reduced by 1485, which is the majority given by St. John City. The reason given for this reduction is that "the same people voted in the city, and also in the constituency of St. John City and County." The Ottawa despatch sounds as though it might have been sent by authority. And yet we hope it is incorrect. It certainly ought to be.

Our readers may remember that when the Plebiscite bill was before Parliament it was proposed to add a clause to the bill providing that no elector shall vote more than once in this election. The amendment was not accepted by the government, the reasons given being that the vote was to be taken on the Provincial list, which are now the Dominion voters list, and that the same vote which elects members to Parliament should decide the question of prohibition. One object of the proposed amendment was, presumably, to prevent the multiplication of votes which is possible under the Quebec election law. In some districts in that Province, notably in Montreal and other centres, it is possible for a voter to legally vote six or eight times and perhaps, more times in some cases. Not to say anything of the many fraudulent votes polled, or returned as polled in the Province of Quebec, according to the very general belief, those who had the legal right to vote several times evidently used their privilege to the fullest extent allowable. And to the exercise of their legal right there has been no objection.

The voters in St. John, as in the other Provinces, simply exercised the same rights as in the election of members to the Legislature, and which they will exercise when next they elect members to represent them in Parliament. It is strange it is more and worse than strange, that any officials should undertake to disfranchise the voters and to silence the voice of St. John city in a matter of such vast importance as the question of the prohibition of the liquor traffic.

If the officials who seek to do this injustice to St. John, at the same time reducing the whole country's majority for prohibition, would strike off the majorities in Quebec in all districts where there was double voting, not to mention the votes that were five, or six, or even ten times multiplied by diligent opponents of prohibition, there would be some fairness about the matter. Applying the same rule to Quebec which they seem disposed to apply to St. John, the majority in favour of prohibition would be immensely increased. We would rather, however, that all the votes legally polled should remain as they are, simply because the contest was entered upon with the understanding that the election was to be governed by the election law and the Provincial lists as they existed. They were not at all favourable to the prohibition side of the question, but prohibitionists entered the field with the hands clean, and are willing to abide by the result.

They are not likely, though, to quietly submit to new and unwarranted interpretations of the election law, especially if the new interpretations are to be applied only in constituencies where the effect is to reduce their fairly won and splendid victory.

Notes On Current Events.

The strike of the South Wales coal miners, which lasted from April to September, and which ended in the miners being compelled to accept the Coal Companies' terms, was a costly thing to both Companies and employees. It is now stated that the cost to the Companies was fully \$30,000,000. The miners lost the large amount of wages they would have earned, and suffered in many other ways.

In the Superior Court of Quebec, last week, a judgment was given which affects the clubs that have been supplying their members with liquors on Sundays. The Club had been convicted in the City Court for Sunday selling, and appealed to the Superior Court. The judgment confirms the conviction, the judge saying that it is unlawful for clubs as well as individuals to sell liquor at all on Sunday. This judgment affects all the clubs in Quebec Province, of which there are very many.

The two Newfoundland newspaper men—the editor and the proprietor—who were sent to jail for thirty days for contempt of court, have been released by the Governor, to whom a largely signed petition for their release was presented. They were imprisoned eight days. The "contempt of Court" for which they were imprisoned was the publication of a letter criticizing the conduct of a judge, one feature of the criticism being an intimation that the judge took more grog than was good for him while travelling his circuit. If the statement was incorrect the judge might have proceeded against his accusers for libel. If it was correct he might improve his habits. It is small business for a judge to send a man to jail because he says what displeases him. And no judge should have the power to do so.

The English Commissioners who have been looking into Newfoundland French shore question have completed their investigations and started for home. It is intimated that their conference with the colonial ministry has resulted in a very satisfactory basis of negotiations for the settlement of the entire difficulty. The colonial ministry pledges itself to co-operate loyally in carrying out the arrangement suggested, especially as it is understood that the report of the committee to the British Colonial Office will warmly endorse the case of Newfoundland.

The International Commission which was to have met in Washington November 1st, will not meet till the 10th. The postponement is at the suggestion of the Canadian Commissioners, who had ministerial engagements which required their presence in Ottawa.

Gen. Kitchener, the hero of the Nile expedition, arrived in London last Thursday. He was met by the Commander in Chief, Lord Wolsley, and other high military officers. From the people, who were there in great throngs, he received a most enthusiastic greeting.

A few days ago it seemed that there might be a dead-lock in the negotiations of the American-Spanish Peace Commission, sitting in Paris. The chief trouble was about the Cuban debt, which the Spanish Commission wished the United States to assume. The American Commissioners were firm in their refusal, and the Spaniards had to abandon their contention. A Madrid despatch says the Government of Spain has reason to believe that the United States intends to hold the Philippines.

The damage to the Manitoba wheat crop is not nearly so serious as was at first reported. Mr. Ogilvie, who has just returned from a trip through Manitoba and the Territories, says that the damage will not exceed ten per cent throughout the whole of Manitoba and the Northwest. He states that, to his own knowledge, fully 85 per cent of the crops of the province had been stacked before the rain came, and that as far as the southern portion, as being 40 per cent, ruined, was concerned, the loss there must have been exceedingly light, as that was the Mennonite country, and the grain had nearly all been splendidly stacked previously to the bad weather.

The position of the British government in the Fashoda matter is summarized thus:

1. Marchand must be withdrawn unconditionally and no undertaking or promise can be given to discuss the questions raised by France in regard to access to the Nile and such like.

2. When Marchand is withdrawn then it will be determined whether the questions raised admit of discussion and under what conditions the discussion can be proceeded with.

3. Every possible facility will be afforded to assist in Marchand's withdrawal by whichever route selected.

4. If Marchand is not withdrawn there will be no interference with his remaining at Fashoda, nor date fixed for his withdrawal. Necessary reinforcement will not be permitted to reach him. He will be treated courteously as a foreign visitor and will be regarded in no other light.

5. Therefore it is left for France to adopt any active measures to precipitate a conflict.

The buconic plague has made its appearance in Vienna, due, it is said, to experiments in Prof. Nothnagel's bacteriological establishment in the cultivation of the plague bacillus. An assistant in the establishment died of the plague. Great precautions have been taken to prevent an epidemic.

The Dreyfus case, which for several months has so agitated France, has reached another stage. The Court of Cassation has decided to grant a revision in the case, and will institute further inquiry. The prisoner has not, however, been released. There is a very general impression, outside of France, that Dreyfus is innocent of the crime for which he has suffered so much. In France the feeling is divided, though there is a strong and apparently increasing persuasion that he is the victim of a vile plot.

London despatches, Monday, tell of great activity in Naval departments. An emergency squadron is being assembled, which, it is said, will go to Gibraltar. A Victoria, B. C. despatch says there is much commotion at Esquimaux, the Admiral having received orders to send two war ships to Tahiti, the French Settlement in the Society Islands. Other ships are preparing for any move that may be required.

At Halifax orders were received Saturday from the British Admiralty to have all war ships in shape. Every caulker and shipwright in Halifax was engaged, and all night the sound of hammering could be heard in the vicinity of the naval yard. Fifty-five caulkers were caulking up the main decks of the battleship Renown. The engines were overhauled by the ship's engineers and the naval yard machinists. Minute examinations were made of all arms. While this was going on the battleship was being coaled. The war craft Cordella and Columbine and Intrepid are also receiving an overhauling. The naval authorities expect orders for the ships to proceed to sea.

India's Needs.

BY THE REV. E. B. STILES.

II.

India needs men, and this is not a contradiction to the statement that its one need is Christ. It is rather an emphasis of that statement, because he says, "As my Father hath sent me into the world, even so send I you."

1. Yes, India needs men—good men, living epistles, animated Bibles. Confusion need not be produced by sending men whose lives in any way contradict the Book or give distorted views of Christ. India needs men that will remind her not of great men, not of good men simply, but of Jesus, so that she may see Jesus in his followers, and may "take knowledge of them that they have been with Jesus and learned of him."

"We are finding you out," said a Brahman; "you are not as good as your Book. If you were as good as your Book all India would come to Christ in five years." While this may not be true, it shows what sort of men India needs.

Put goodness and mere mental fitness into competition, and goodness should have the preference every time. But a good man well endowed naturally and then well trained will be a sharper instrument than the good man without the above equipment.

The Bible does not glorify weakness and ignorance. God uses them sometimes because the flesh is so prone to glory, not that he would not as willingly use the strong and the wise. This latter indeed he has done as often as he has needed apostles to the Gentiles. Paul, Carey, Martyn, Moffat, Livingstone, and our own Dr. Phillips are examples showing that God always chooses men of ability and training when they will be chosen. All the men that may be reckoned as master builders among Gentile races have been men that would have made their mark anywhere.

India to-day needs great minds as well as good ones to present Christ to her people. Restless, inquiring, skeptical, is young Bengal to day, and

withal metaphysical. Not ignorance that will swallow anything that you give them, but keen men who will question every statement and demand the reasons therefore.

Have you in your churches young men of good parts, born leaders, builders that can make brick without straw; in short, men that could build up anywhere? India needs them. Fear not lest their talents be wasted. They will find in India that which will call into play their every faculty, acquirement, and grace. Nothing that they have or are will come amiss. No fear that any faculty will be atrophied from lack of opportunity to use it.

To introduce new machinery into India the best equipped men are sent. Expense does not enter into the account; only the very best men are found. Should not the church be as wise when it undertakes to introduce anything as new and foreign to Indian ideas as Christianity? The best and brightest are none too good. God is our example. He gave his best. Should his church do less and be satisfied? The coming church of India will be what the men that you send make it. Dare you send any but the best? Will any others meet India's needs? But again.

2. India needs a revival of apostolic religion in the American churches. Make all the allowances that a sense of fairness can demand, the fact still remains that the church of to-day has but little conception of any mission to the "other sheep." Look up all the statistics that can be found to prove that the church is liberal. When you come to count heads, the conviction will be strong that the church is essentially selfish. Our object is not to abuse the church, but to study facts, and a study of facts can but convict the church of indifference and selfishness in her treatment of the unevangelized at home and abroad.

An indifferent, selfish church is not good soil in which to raise the men that India needs; nor is it the church that will wrestle in prayer or give to the point of sacrifice. Yet a sacrificing church is the strongest proof to the world that her Lord was a sacrificing Lord.

The luxurious, ease-loving church of to-day is ill-fitted to "fill up the which is behind of the sufferings of Christ." The spirit that spends twenty-five or fifty dollars to go to Nashville or Ocean Park, and sacrifices (?) two cents or less a week to carry the gospel to India will not soon meet her needs. "Remember the Maine" is more potent than "Remember the words of our Lord Jesus, when he said, It is more blessed to give than to receive," since many a church member will spend four cents a day for two papers to get war news, who would not give four cents a month that India may hear the news of a Saviour's love.

Am I wrong then in saying that India needs a revival of apostolic religion in the American churches?

Such a revival would bring the right men to the front. It would unloose hide bound pocket-books. It would cause the church to besiege the throne with such a spirit of prayer as would avail for India's blessing. On this point Robert E. Speer says, "The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men, deeper far than the need for money, aye, deep down at the bottom of our spiritual life is the need for the forgotten secret of prevailing, world-wide prayer. Missions have progressed slowly abroad because piety and prayer have been shallow at home."

Other needs there are, but they are all subordinate. Given a truly converted church, and instead of indifference to others' needs there will be the Master's compassion. As the bride comes into fuller sympathy with the bridegroom, she will partake more and more of his spirit. His thoughts will become her thoughts; his interests hers. His love will find out human needs through her, and she will find her joy in doing for the world what he would do.

Brethren, sisters, our meeting here fails of any worthy end unless it impress us anew with the fact that our religion is more than merely feeling well, enjoying life, having a good time. Our religion is being Christlike; and just in proportion as we individuals become Christlike the church will become Christlike, and a Christlike church will supply India's needs. You see how clearly our needs are related to India's. A Christlike church will not turn a deaf ear to the "other sheep," but the mass of the church does turn the deaf ear. What is the conclusion? The church is not Christlike. It needs a revival deep and wide spread.

Could there be a unanimous resolve here to follow "in His steps" for the coming year, what a beginning would be made toward meeting not only India's needs but the needs of the world!