TERMS AND NOTICES.

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Do It Now!

If you have not already done so, will you do us the kindness to send your payment for the Intelligencer' before the end of this month?

Everybody who owes the Intelligencer' anything should make an earnest endeavour to pay it this month. The money is needed to carry on the business. We earnestly urge our friends to give this matter their attention at once

Religious Intelligencer.

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

WEDNESDAY, MAR. 23rd, 1898.

Evangelist Jones, commonly known as Sam Jones, is a candidate for Governor of Georgia. He is not following in the rut of any political party. His platform, which has but one plank, is this: "Simple, unadulterated, unpurchaseable, unbulldozable manhood." Though very brief, it is a much more comprehensive statement that any of the political parties have put forth.

The death of George Muller, whose name and faith and good works are known throughout Christendom, is announced. In the founding of the Orphanages at Bristol he did a great work, which is a monument to his faith and his consecrated life. Besides, he did much evangelistic work in various parts of the world, and, though several years past four score, was active in preaching till last year. He rests from his labours, but the fruits of his godly life abide.

The New York Voice, the chief prohibition paper in the United States, is making a great crusade against the liquor drinking which is permitted, and sometimes authorized, in some of the leading Universities of that country. Princeton, Yale and Harvard have been shown up. The effect of the search-light which the Voice is throwing on these institutions is bound to be good, in spite of the howling of the parties who are hurt by the revelations made.

The Nova Scotia Legislature, in the late session, made an important amendment to the Liquor License Law. The amendment provides that no man who signs the petition of any applicant for license to sell liquor shall be qualified for election as an alderman in the cities or as a councillor in the municipalities. It is a just law. The holder of a liquor selling license is disqualified from holding the offices named. So should everyone be who helps him to get such license.

Several articles in a late issue of the Independent, written by prominent men who are well acquainted with what is going on among the Mormons, go to show that Mormonism has not changed. Polygamy, which the church claimed to have abandoned, is believed to be practised to a large extent. It might be well for the Canadian authorities to have a careful look made into the manner of life of the Mormon community which has been allowed to establish itself in our North West.

The Archbishop of Canterbury declined an invitation to co-operate with other ministers in a religious service at the opening of a new cemetery. He wanted to have sole control; if he could not consecrate the cemetery according to the forms of his own church, exclusively, he would have nothing to do with it. The town council, which had charge of the matter, would not yield to the archbishop's demand, and the cemetery was opened with a simple religious service participated in by the ministers of all the denominations except the Episcopal. Often; in such cases, the people yield to the demands of the ecclesiastics. It is a sign of the times, that, even in England where the Established Church has such great power, the people refuse to be ruled by it in matters, of conscience.

In a Philadelphia church lately, the minister spoke to his congregation of the offering. He had, evidently, been looking carefully into the matter, for he was able to give some particulars about the offerings which, probably, surprised them. He said that at the service on the previous Sabbath there had been 765 people present; of these 400 had each put a cent into the collection, 65 had given more than a cent each, and 300 had not given anything. The people looked their surprise, and listened very attentively while the preacher talked earnestly of more liberal offerings to the Lord. That they were impressed was shown by the fact that the collection which followed was about seven times as much as the one of which their pastor had told them. There are congregations everywhere who need teaching on the same subject.

A missionary in Mexico states that in a Roman Catholic church in that country he read the following notice:

Raffle for Souls. At the last Raffle for Souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of Purgatory.

Ticket 841. The soul of the lawyer James Vasquey is released from Purgatory, and ushered into heavenly joys.

Ticket 41. The soul of Madame Calderon is made happy forever.

Ticket 762. The soul of the aged widow Francisca de Parras is forever released from the flames of Purgatory.

Another raffle for souls will be held at the same blessed church of the Redeemer on January first, at which four bleeding and tortured souls will be released from Purgatory to Heaven, according to the four highest tickets in this most holy lottery. Tickets, one dollar. To be had of the father in charge. Will you, for the poor sum of one dollar, leave your loved ones to burn in Purgatory for ages?

There would seem to be much need of christian mission work in a country where the religious teachers are of the kind indicated by the raffle.

"Primitive Baptists."

The religious body commonly known as Orserites, which for a number of years assumed the name Free Baptist, and which last year and again this year sought incorporation as the Free Baptist denomination of New Brunswick, has been incorporated as the Primitive Baptist denomination. The bill incorporating the body passed the House on the last day of the session.

Our readers have been made aware, in a general way, of what had to be done to prevent that body from becoming incorporated as the Free Baptist denomination—a name to which they had no right whatever, but which they seem very anxious to have in some form.

When we announced in the INTELLIGENCER of two weeks ago that the corporate name of the F. C. Baptist Conference had, by act of Legislature, been changed to Free Baptist, our readers, doubtless, supposed, as we did, that there would be no further attempt to appropriate the denominational name, or to adopt a name which contained the words Free and Baptist, making possible a combination of them which would be misleading and confusing.

We were informed on the 10th inst. or 11th inst. that the Orserite brethren had agreed upon the name Primitive Baptist, and would seek incorporation under that name. Asked if there would be any objection by our people to such incorporation we ventured to speak for them and say that there could not be any objection. And we repeated, what we had said several times previously, that we thought they were doing right in seeking incorporation, and hoped they would secure it during the (then) present session of the Legislature.

Our surprise was very great when information came to us on Wednesday of last week, that it was being attempted to incorporate them as "The Primitive Free Baptist Denomination of New Brunswick." How objectionable this would be is seen at a glance.

On inquiry it was found that there was, on the part of certain persons, an evident determination to put the bill through in its objectionable form if possible. Fortunately, however, the presentation of the case of our Conference before the Corporations' Committee of the Legislature had not only made clear to many members our sole right to the name Free Baptists, but had made equally clear the injustice of giving the Orserite body any name similar to ours. And yet a determined and, we think, a not particularly scrupulous attempt was being made to give them the name Primitive FREE Baptist. Of this, and the parties to it, it may be necessary for us to have something to say at another time.

The sound judgment of the House and its sense of justice, so soon as what was going on was pointed out to members, made it impossible for the unworthy attempt to succeed. The Bill was, therefore, amended and the body incorporated as Primitive Baptist, simply.

This, in the language of diplomacy, "closes the incident," and, we trust, closes it finally.

There are some things which we wish distinctly understood, and, therefore, restate them:

In using the name Orserite we do so only for the purpose of distinct designation of the people who are very generally known by that name—a name, by the way, to which they have no good reason to object.

The Free Baptists of this Province have never objected to their incorporation, but only to their use of our name

We are glad that they have become incorporated, and hope that under the name which they have adopted, and to which they have a legal right, they may have a successful career as a religious body.

There has not been any other than kind feelings towards them on the part of our people as a whole, and the INTELLIGENCER has invariably endeavoured to treat them with christian consideration. It is to be hoped that kind feelings may be cherished, and become more pronounced as the years pass.

Christ's Crown.

Rev. Dr. Burrell, writing in the Christian Advocate, answers the question, "Do missions pay?" thus: Pay! Who said anything about paying? Look to your marching orders! If every missionary that ever set out to preach the glorious Gospel in the habitations of cruelty had been murdered in cold blood; if there were not one native convert to show for the great expenditure of wealth and energy from the time of William Carey, the consecrated cobbler, until now, it would still remain the indubitable duty of the Church, calmly, unquestioningly, without hesitation and with implicit faith, to push the propaganda to the remotest corners of the globe. The word of the King has gone forth; who are we that we should reply against Him?

But missions do pay. Let the question be looked at from any standpoint whatever—commercial, scientific, industrial, moral, or spiritual. Missions do pay. The history of the last one hundred years, the one hundred years of missionary enterprise, is the history of modern civilization. The King's blessing has been placed upon the obedience of His faithful people in the conversion of multitudes, the enlightenment of nations, and the opening up of the whole world to the benignant grace of the Son of righteousness. The royal standards onward go!

And the ultimate triumph is sure. "Let the kings of the earth set themselves, and the rulers take counsel together. He that sitteth in the heavens shall laugh: the Lord shall hold them in derision." The battalions who were seen going forth on their white horses in the vision of the Apocalypse are already returning from conquest, One riding at their head in garments stained with blood. "Worthy art Thou!" is the cry of the veteran host, and "Worthy art Thou, is the response of angels and archangels at heaven's gate, "to receive honor, and glory, and power, and dominion, forever and ever."

Thanks be to God for the honor of serving the King! A brave word was that of the wounded Spartan who, having distinguished himself in battle, was asked by his king, "What wilt thou? A wreath, a noble title, a lucrative province? What wilt thou!" And he answered, "Let me march, O King, in the van of the army." There is no higher distinction than that. Let us push to the front, O followers of Christ; close to the royal banner, close to the person of the King.

MISS WILLARD.—The Earle Publishing House of St. John have the honor of announcing that the authorities of the W. C. T. U. and Miss Willard's Private Secretary, Miss Anna A. Gordon, have united with the great reformer's friends to write the only authentic story of Frances Willard's beautiful and heroic life.

—A band of eighty men has been formed in Glasgow to go to the Klondike to preach the gospel. The men are all of the working-class—engineers, shopkeepers, joiners and other mechanics—and each has taken an oath binding him "to work for the kingdom of Christ."

A Prohibitory Law.

The Parliament of Canada, when it chooses, can make a law very rapidly. It did so last week. A bill was introduced, was rushed through committee, received its three readings, and was sent to the Senate, all within an hour or two. The Senate, without delay, put its approval on the measure, the Governor General was summoned and gave his assent, and it was law. Of course only in a most urgent case could there be such extraordinary hurry. About the rightness of the measure, too, there was substantial unanimity, for members on both sides the House were equally hearty in their support of it.

Readers may be surprised to learn that the law so expeditiously and so unanimously passed is a prohibitory law. It was a Government measure, and was introduced by Hon. Mr. Fisher. Mr. Fisher has always been known as an ardent advocate of prohibition. But nobody, not even the most sanguine prohibitionist, has expected that Mr. Fisher, on any other prohibition leader, could induce the Parliament to delegalize the rum traffic in so summary a manner as the law in question was enacted. Perhaps, when the liquor traffic is shown to be as bad a thing as that which the new law seeks to prohibit, Parliament may think seriously of interfering with it. The advocates of liquor traffic prohibition must wait till the conscience and the sense of the country, as represented in Parliament, have dealt with and effectually checked all the greater evils which menace the material and moral welfare of Canada, before their plea can receive serious attention. Let them breath a sigh of relief, and thank Parliament that the country is to be saved, by legislative act, from the awful ravages of the insect known as "the San Jose scale." Though an infinitesimal thing, it is charged with doing great injury to fruit trees. It has made its appearance in some parts of Canada, and has caused great alarm. It must be stopped. Hence the nervous eagerness of Parliament to rush through the measure which now stands guard at all the gates of entrance to this good country and prevents the coming in of the fell destroyer.

Nobody said this law is "an interference with personal liberty"—the liberty of the citizen to buy fruit trees and the like wherever he chooses, and to have "the scale" if he takes a fancy to it.

Nobody said this law is "unfair to United States nurserymen, some of whom have branch establishments in Canada, and who have taken and are now about to fill orders; they will suffer serious loss by this law, and they should be compensated."

Nobody said "Prohibition does not and cannot prohibit"; nor suggested that it would be better to let "the scale" come and tax it heavily for revenue purposes.

Nobody said anything but yea, yea; nobody did anything but hurry along prohibition of the poor little, friendless "scale."

It is well enough to protect the fruit trees. But,——words fail us! There is nothing to say but a prayer—a prayer for God to have mercy on the country which creates a Parliament that rushes with the excited eagerness of awful alarm to array the whole power of the country against a miserable little bug which threatens to harm and, perhaps, kill some fruit trees, while for a paltry money consideration it gives up its boyhood, its manhood, its womanhood, its everything that is good and pure and to be desired, to the most cruel monster known in human history—the deadly and damning rum traffic.

Notes on Current Events.

The Sportsmen's Exhibition now being held in Boston is attracting a good deal of attention. New Brunswicks showing is said to be particularly good. Governor McClelan and the member of the Provincial Government are there this week.

* *

Mr. Fowler's resolution concerning the New Brunswick University did not come to a vote in the Legislature; it was not even discussed. There was so much opposition to what was understood to be the purpose of the resolution that it was withdrawn. It is quite possible, however, that the agitation awakened may result in good to the institution.

* *

In Vancouver B. C. a vote was taken of the rate-paying citizens on the question of granting a liquor selling license to the Music Hall of the City. The license proposal was defeated by a vote of two to one—405 voting for it, and 881 against it. This vote in the chief city of the Pacific Province may be taken as a fair indication of how prohibitory sentiment is growing there.

Madame Dreyfus, the unhappy wife of Captain Dreyfus, has petitioned the French Government to be permitted to share her husband's exile. She expresses her willingness to submit to all the discipline to which he has to submit. Her prayer has been refused.

* *

Dr. E. W. Parker, of Shahjahanpore, India, furnishes the 'N. Y. Advocate' with a statement concerning the plague in that country. Upon its authority it is safe to assume that the plague has not yet been stamped out, and that much remains to be done, and that of a thorough character, before the people of India are relieved of their present physical distress. Dr. Parker says in his statement that on Feb. 1, 201 new cases were reported in Bombay, 122 deaths from the plague and 269 deaths from all causes. For the week ending Feb. 1: Bombay, 841 new cases, 840 deaths; Poona, 69 new cases, 56 deaths; Surat, 144 new cases, 121 deaths; Thana, 26 new cases, 17 deaths; Sholapur, 205 new cases, 145 deaths; Baroda, 149 new cases, 117 deaths. Total in Bombay District for week, 2,083 new cases and 1,869 deaths. All recorded deaths from plague to date in Bombay city and district, 64,960.

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Sir Wm. VanHorne, in a recent interview, stated that the Canadian Pacific expects at an early date to build three big ocean liners, and place them on the route between Vancouver and Yokohama. It is their intention to utilize the boats now running between those ports for passenger and freight service between Vancouver and Australia. When this is done, a fast line will be established between Quebec and Halifax and Liverpool reducing the time of passage to three and a half days. The Canadian Pacific will then be able to take a passenger at London and land him at Yokohama without transferring him to any other line. This, Sir William says it will be able to do by 1900.

* *

The opinion which the Manitoba Government asked as to the power of the Provincial Legislature to prohibit the liquor traffic, has been laid on the table of the House. It is the opinion of Hon. S. H. Blake, of Toronto. The telegraphic report of it says that in effect it declares that the Legislature has not jurisdiction to prohibit the importation, manufacture and sale within the province of any intoxicating liquors as a beverage, that power resting solely with the Dominion parliament. It would be interesting to know just what form of question was submitted to Mr. Blake. The politicians are bound to dodge responsibility in this matter as much and as long as possible.

* *

Lord Salisbury is not well. His physician has ordered him to rest, and he has gone to a pleasant spot in France to rest and grow stronger. He has had an attack of the prevalent influenza. A United States opinion of Britains Premier is thus expressed by the 'N. Y. Tribune':

'The announcement of Lord Salisbury's illness will cause world-wide concern. His commanding personality, his distinguished career, his vast power in the present critical state of international affairs in four continents, all invest him with greater interest than almost any other contemporary statesman. As a man all the world sympathizes with him and hopes for his speedy recovery. As the executive head of the government of the greatest empire on the globe, he is, of course, variously regarded according to the friendliness or hostility of other nations to the British policy, of which he is the chief exponent. But even his strongest diplomatic opponents will probably view with regret and apprehension his withdrawal from office, knowing well that they could hope to have in his place no more honorable and manly antagonist than he Lord Salisbury is a statesman upon whom, in his official capacity, this nation may well look with kindly and admiring eyes. He has been the champion of British interests over those of America. He would, doubtless, should occasion arise, be a ready champion of American interests over those of any nation in the world outside of the Anglo-Saxon race. To him as a man the sympathy of this nation is given no less warmly than that of his own.'

* *

According to an announcement made a few days ago the Plebiscite bill will, perhaps, be introduced within a week. There is much anxiety as to the character of the bill.

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There is just now a friendleness of feeling in the United States for Great Britain which is quite unusual. "God save the Queen!" sung in the New York theatres, receives enthusiastic applause; and in many other ways the present cordial feeling finds expression. It is certainly a most gratifying thing that the Great English speaking countries — the mother and the daughter,— are coming to understand each other better.

The Cost of Genuine Conversion.

BY REV. T. L. CUYLER.

Many persons just now are revolving that most vitally important of all questions—ought I to become a Christian? And if so—how shall I become one? To such a person I would venture to say with loving frankness that to become a genuine, thorough, useful Christian is not as some thoughtless people say, 'just the easiest thing in the world." On Jesus Christ's side, your salvation cost the bitter agonies of the cross when He died for the sinner's redemption. He desires you to become His followers, and entreats you to do so, and the Holy Spirit is pressing you now to decide for Christ. But you must count the cost on your part. Cheap things are commonly poor things, and nothing is more utterly worthless than a cheap religion.

Jesus Christ never lowers the terms or the demands of discipleship. He provides neither palanquin or parlor car to transport you to heaven. "Whosoever will not take up his cross and follow Me cannot be My disciple." At another time He said "Strive to enter into the strait gate." He knows human nature perfectly; He knows how hard a human heart is, and what an ugly thing sin is, and how busy Satan is with his temptations, and how many bad habits you may have to root up if you become His sincere and happy follower. Count the cost carefully. The so-called "conversions" that are the outcome of shallow, sensational preaching, commonly end in shallow and short lived religion. There are names on church-register that are not worth the paper that contains them. Do not add one more.

The first step in a genuine conversion is a thorough repentance of your sins. The rubbish must come out before the foundation-stones of a Christian character can be laid. Christ Himself began His ministry with the word "Repent!" and He never ceased to demand that all those who followed Him should quit their besetting sins. The amiable young Ruler would not quit his, and that ended the matter; he went off frowning and disappointed. Mark what that clear-eyed old Christian, Samuel Rutherford, once said: "Many people only play with Christianity, and take Christ for almost nothing. If ye never had a sick night and a pained soul for sin ye have not yet lighted upon Christ. Look to the right marks; if ye love your Saviour more than the world and would quit sin and the world for Him, then that proveth that the work is sound." You cannot cleave to your sins, and lay hold of Jesus with the same hand.

When David's eyes were opened to behold the depravity of his heart and the loathsomeness of his conduct he cried out, "Create in me a clean heart; wash me thoroughly from my iniquity." He was willing to be thrown, like a filthy garment into a cleansing vat, and be rubbed and pounded until the foul spots were washed out of the fabric of his heart. That was thorough repentance and is just what you need. The Holy Spirit will aid you in this vital business. Thorough repentance is proved by change of character and change of conduct; the one is what you are, and the other is what you do. The very first sin that you give up in order to please Jesus Christ is a vital step towards conversion. Pray for, and work for, a thorough conversion; it is deep ploughing that cuts up the weeds of sin by the roots, and yields a good crop of clean, useful and godly living. "Must I not have faith?" Yes; but the very essence of saving faith is to obey Jesus Christ. He condensed it into these two words, "Follow Me!" You have been going the wrong way. Conversion means a turning round; instead of living for self and sin, turn the other way and follow Jesus. Prayer in order to be practical must be asking the help of the Holy Spirit, to do this very thing. Without that divine power to aid you, nothing permanent will be accomplished. Quench not the Spirit!

Once more let me urge you to count the cost. To be a strong athletic, useful, happy Christian will cost you the cutting up of old favorite sins by the roots, and the cutting loose from sinful associations and bad habits; it will cost you some fights with the Tempter, and the submission of your will to the will of Christ. This is the only road to peace of conscience and solid happiness. A man is always happy when he is right—happy in doing right and in the satisfaction of Christ's approving smile. "I get more solid satisfaction in teaching my mission-school class," said a converted man to me, "than I ever got out of my theatre going and all the social gayeties of my whole life." He had got a new idea of life; it was not living to please sinful self, it was living to please Christ and help others.