

TERMS AND NOTICES.

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Religious Intelligencer.

R. v. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, MAR. 1ST, 1899.

Christians do not lack money so much as they lack the disposition to use it in God's service.

Churches that refrain from the exercise of proper discipline lest some members, or their friends, may be offended, are showing themselves more careful of the feelings of the wicked than of the good name and efficiency of Christ's Church.

The Pope is, apparently, very solicitous for the welfare of England, whose people he regards as in heathen darkness. He has just established in Rome a college "mainly for English Roman Catholic converts who purpose returning as missionaries to England."

Converted heathens often set an example to those who have been always under christian teaching. A Washington Baptist church recently received four Chinamen into membership. They at once made known to the officers that they desired to do their part in supporting the church. "We want pew," they said, "we pay two dollar a month."

Rev. Dr. Henry M. Field has just retired from the control of the New York Evangelist after having been its editor forty-four years. He has disposed also, of his interest in the ownership of the paper, and will retain only the connection of a contributor as he may feel disposed. Though past seventy, he is yet in good health, and will spend much of his time in travel.

The organized rum interests of Illinois are making an effort to have a bill passed abolishing scientific temperance instruction in the schools of that State. How like them. There is nothing they fear so much as the truth about their unholy traffic. The worst of it is that there are so many good—rather, goodly—people who either haven't eyes to see the schemes of the gang, or courage to oppose their devilishness when they do see it.

In some of the Methodist Conferences of Canada there is an over-supply of ministers. The 'Christian Guardian,' referring to correspondence about it, suggests wisely thus: "Two truths should be kept in mind. The working of the Holy Spirit in calling and equipping the ministry cannot be settled by statistics or schedules. Then, again, young men should not crowd old men. Quarterly Boards should be considerate of age and experience."

The Presbyterian bodies in Scotland are sure to be united. The question of union has been before the presbyteries of both bodies, with a result so nearly unanimous as to be surprising. Every presbytery in the United Presbyterian Church approved of Union, and of the 539 sessions, 509 approved, and only 15 reported disapproval. The Free Church reports are even more remarkable. Of the 75 presbyteries, 71 voted for Union. So the work of uniting bodies which are substantially one goes on.

Harper's Weekly is not by any means, a temperance paper. But it mentions the rum shop in about the terms that would be used by this paper. "It should always be under police surveillance, and when a charge is made against a saloon keeper, the policy of the criminal law should be reversed. The presumption ought to be against him. His life and business should be made abhorrent and difficult."

Those who have always regarded the

temperance movement as "a craze" are coming to see that the rum traffic is an abominable thing.

The initials of Dr. Buckley, the able editor of the New York Christian Advocate, are J. M., and he has been in the habit of signing himself simply J. M. Buckley, and so his name appeared in his paper. He has been compelled to make a change, the reasons for which he states thus:

"There being at the present time at least five persons before the public in one capacity or another with the same surname and initials, and as we have received documents belonging to a Catholic priest, a veterinary surgeon, a general passenger agent, as well as a large bill for liquors that had been sold to a saloon keeper and not paid promptly, we have concluded, with a view to mitigating the evil, to call out the first name hereafter in all correspondence with strangers, and to place it at the head of this paper for the benefit of correspondents."

An English parson has been enlightening his people in this way:

"We are sometimes asked what constitutes the difference between a Christian and a non-Christian? The answer to this is a very simple one. A Christian is one who has been christened, or, in other words, has received Christian baptism; while one who has not been baptized is as yet not a Christian." He added that "the unchristened man may be a far better man than many of those who are Christians, but goodness and purity of character do not make a man a Christian; else Moses and Elijah might be called Christians, which they certainly were not."

About Moses and Elijah the parson might be reminded that they are among those of whom it is recorded, "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." There must be something sadly wrong with a theology which regards a christened bad man as a better christian than an unchristened good man.

Conversion of the Young.

Of those received into the churches in these days the large majority are young people. In earlier years there was much prejudice against receiving boys and girls into the church, it was doubted whether they were converted—whether, indeed, they could be converted till they had become young men and women. Happily a great change has taken place in the feeling and belief of the Church as to the possibility and the desirability of early conversions. Christians have come to believe that the dew of youth as well as the strength of middle life should be given to the Lord Jesus. It is now understood as never before that early conversions tell vastly more than those in later life for the Kingdom of God. When a man is converted late in life it is, of course, cause for joy, for his soul is saved, though his life is largely lost—its powers and opportunities have been wasted in sin, and what is left for christian service is often in a sadly crippled condition. But when a boy or girl is converted, not only is a soul saved, but a life is saved from going to waste and ruin and is devoted in its freshness, with all its grand possibilities, to the service of God. There can be no more important work than that of winning the young to Christ. To it the Church should, more than ever, devote its best energies.

We sometimes wonder whether the work done in the Sunday Schools has in view, as steadily and earnestly as it should, the conversion of the children. Sunday Schools are, certainly, doing excellent work—never better in many respects, but unless the conversion of the members is constantly sought they are failing in the chief thing. Not only pastors and christian parents, but superintendents and teachers should faithfully and wisely labour and pray for the conversion of the children. No christian work yields so large, rich, abiding, and influential results as that which wins the young to the love and faith of Jesus.

Courageous Preaching.

This good article from the 'Morning Star'—with the ring of deep conviction and true christian courage—will do to follow that from the pen of Dr. Cuyler in last week's paper. Courageous preachers—not the weaklings who tinkered chiefly of how what they say and do will effect certain people's feeling towards them—is the need of this time.

A man—a preacher, for example—is sometimes said to have "hurt himself," "injured his prospects," "weakened his influence," when he has only done or said something that does not agree with popular sentiment. But that was the case with the old prophets. Elijah greatly "hurt himself." Paul was given to "injuring" his "prospects." Roger Williams and Benjamin Randall,

in modern days, "weakened" their "influence."

Oh, but these were "great men!" They are no examples for "little fellows," whose duty it is to say what people want said, to seek popular applause, to be praised and patted. Indeed! It is as much the duty of "little" preachers to speak the truth fearlessly as God gives it to them, as it is that of "great" preachers. The chief point of difference between a "little" preacher and a "great" one, is that the latter dares to attack a popular error or vice, while the former dances obediently to the popular fiddle. Dr. Clifford of London said magnificently in Tremont Temple, lately, that they are the true prophets and benefactors who aim to please God, whether or not they please man.

To speak the truth—"in love" indeed, but plainly, emphatically, fearlessly—is the duty of every man who speaks at all, even if in consequence, like his Divine Lord, he is given the "cold shoulder" and comes to have "not where to lay his head." Emerson said that God offers to every man his choice between truth and response—he might have said between truth and popularity. "Take which you please—you can never have both." There are too many preachers to-day who have chosen repose. "With many people," said Dr. Smiles, "religion is merely a matter of words." So with many preachers, preaching is but a matter of words—pretty words, flattering words, sugar-coated words, words that fit the popular wish as the tailor makes a coat to fit the patron's figure. To quote Emerson again, "I have seen men who neigh like a horse when you contradict them." Such "neighings" are far less pleasant than honeyed compliments—and more dollars come with the latter than go with the former. None know this better than your "little" preachers, who will contend eloquently for truths which have become well-established and commonplace, but who will no more take hold of a still unpopular truth than they will grasp a live electric wire. "What eloquent sermons we remember to have heard in which the sins and sinners of Babylon, Jericho, and Gomorrah were scathed with holy indignation! The cloth is very hard upon Cain, and completely routs the erring kings of Judah. The Spanish Inquisition, too, gets frightful knocks, and there is much eloquent exhortation to preach the gospel in the interior of Spain. Let it be preached there, and God speed the word! But also let us have a text or two here."

Let us hear pulpit utterances in which the principles of the gospel are applied to the conduct of men and nations of to-day. Let us have "thoughts that breathe and words that burn." Let us have less servility and more true boldness. Let us have less politic repression and more prophetic and apostolic expression. Let the axes be laid at the roots of the trees. Let us hear it rung out that the kingdom of heaven is at hand, and that He cometh who will burn up the chaff of both state and church with unquenchable fire. We chatter too much about "the preaching needed by the times." Let us have the thing itself!

Above All Things—the Holy Spirit.

REV. THEODORE L. CUYLER, D. D.

There are times when God's people are fenced in, and cannot move a step without God's interposing power. The children of Israel reach the shore of the Red Sea, and cannot advance one rod until He parts the waves before them. The land of Israel is parched with drought, and Elijah summons God by prayer to send the indispensable showers. Peter is locked up in a dungeon awaiting death on the morrow, and the praying band in John Mark's house realize that a Divine arm only can unloose the prison-door.

These cases illustrate the condition in which our churches find themselves to-day. The wheels seem to drag; the conversions are few; the question that many pastors and people are asking is—What shall we do? For one I can see no other deliverance except by a descent of the power from on high! Our churches are fenced right up to this fact—we must have the Holy Spirit, or all our machinery is at a standstill. The most powerful sermons that a McLaren, or a Meyer, or a Moody can deliver cannot move a single sinner one inch toward the Cross without the agency of the Holy Spirit. The New Testament teaches us that the two agents that are to bring sin-smitten souls to Christ are the Christian Church and the Holy Spirit. The church without the Spirit is as powerless to move itself, or to draw others Christward, as a locomotive is to propel a railway train until a fire is kindled under its boiler. Here is the secret of the failure of a vast amount of elaborate sermonizing, of vast amount of church going, and of vast number of prayer meetings. The Holy Spirit is not in the Sabbath assembly; the propelling

and penetrating power of the Spirit is not behind the sermons; and the prayer meetings are not covered to the vital point of pleading for the power from on high. Long, formal, stereotyped petitions are repeated in the meetings, and people go home well-nigh as empty as they came.

In a certain church in Philadelphia the pastor and his half dozen church officers met together every evening for a week, confessed their sins and their weakness, and besought the gift of the Holy Spirit. A fire was kindled in that church that resulted in the conversion of a large number of souls. That pastor and his staff did not send for any human aid; they went right up to heaven for help. And I don't believe that any Christian or any body of Christians ever undertook any good work for the glory of God, and sent for the Holy Spirit, and were turned empty away. The trouble in too many cases is that Christians are now resisting the Divine Spirit and grieving Him away! How can they expect any blessing?

Of all the promises in the Bible none is so explicit as the promise of the Holy Spirit. This is the gift of gifts. God is more ready to bestow this immeasurably precious gift than an earthly parent to feed a hungry child. But Christians have got to hunger for the Spirit, and be ready to work for the Spirit and with the Spirit, or else He will not come. With Him everything; without Him nothing! Unless He descend with His enlightening, warming, melting, purifying, and life-giving power, all preaching, praying, and working will be as useless as to attempt to light a lamp in a vacuum, or to heat up an ice cold room without fire. A blessing is held out by a loving God to every church in this land which is willing to confess its sins, and to co-operate with the Holy Spirit. Above all things—the Holy Spirit.

A Philippine Protestant.

The pastor of the Protestant church of the Saviour in Madrid received lately into communion Don Pascual Pubiete, a native of the Philippines, a man of great influence amongst his own countrymen. The story of his conversion is remarkable. Although quite innocent of any connection with political movements he was suspected by the Spaniards, dragged to Spain as a criminal, and then banished to a fort in Africa, where he was much ill-treated. When, however, his innocence was established he was permitted to return to Madrid. Here he began to attend Protestant meetings, with the result that he saw the errors of Romanism in which he had been brought up. He has been working at a translation of the New Testament into the Tagal language, under the direction of an agent of the British and Foreign Bible Society, and has completed three Gospels and the Acts of the Apostles. He is going back to his own country as a Protestant evangelist.

A MAINE MINISTER writes:—"I read carefully and thoughtfully the last number (No. 6 Vol. 47), and found its pages well filled with carefully written matter. Long may the INTELLIGENCER live."

A PROHIBITION PAPER.—Mr. John G. Wooley, the well-known temperance speaker, and Hon. S. Dickie, of Michigan, have purchased 'The Lever,' of Chicago, which they intend to make a great prohibition journal. It is stated that a large amount of capital is guaranteed to the venture. Success to it—as to every effort, great or small, to smite this great iniquity.

POLITICAL NEWS.—At Thursday's cabinet meeting it was decided to summon parliament for March 16.

Declaration day made one change in members returned. In St. John City, Mr. Shaw was elected instead of Mr. Reynolds, as announced last week. This adds one to the opposition.

In West Huron, Ont., last week Mr. Holmes, Liberal, was elected by 120 majority, to fill the seat vacated by the late Hon. Mr. Cameron.

J. N. Armstrong of North Sydney has been called to the Nova Scotia Legislative Council. He was sworn in and took his seat last week.

It is thought the N. B. Legislature will be called to meet about March 16th.

THE MOST UNRELIABLE.—A representative of a Commercial Agency was recently asked what class of business men they found to be the most unreliable in their business conduct and arrangements. He replied without a moment's hesitation:—"Liquor men and the liquor business more than all others combined." He said in making up the report for a saloon-keeper's word or anything involving his business: that was a class they were "absolutely" unreliable.

Notes On Current Events.

Great Britain's business outlook is reported most encouraging. There is a more general prosperity in business than for several years.

Sir Henry Campbell—Bannerman, the new leader of the English Liberal party, is showing a vigour in leadership which is having good effect on the party.

M. Emile Loubet is the new President of France. He is sixty years old, is a lawyer, has been in political life for over twenty years, and was President of the Senate when elected to the greater Presidency.

A bill now before the Quebec Legislature, to amend a clause of the Montreal charter, will if passed, have the effect of "regulating" brothels in Montreal. "Regulating" means authorizing a strong petition against the bill has been sent to the Legislature.

It is intimated that Secretary of War Alger may resign very soon. The wonder is that his resignation was not required long ago. If it had been before the war began the country would, doubtless, have been saved a good deal that must be most humiliating.

Hon. Edward Blake is to return to Canada, to remain. He is expected here in May. It is hinted that he may re-enter public life in Canada, though he has not signified his intention to do so. It is certainly desirable that more men of his character have place in the public life of the country.

It is proposed to add a new article to the constitution of the United States, dealing with polygamy. The proposed amendment is as follows: "Polygamy shall never exist within the United States or any place subject to their jurisdiction. Congress shall have power to make all needful laws to enforce this article and punish its violation."

Mr. Whitney, leader of the Opposition in the Ontario Legislature, has introduced a bill amending the election law of that Province. The amendment provides that any person found guilty of bribing electors at any election shall be sentenced to six months jail with hard labour. It is to be hoped it will become law. Like penalty should attach to bribery in all the Provinces.

Agoncillo, the representative of the Filipinos, who sailed from Halifax last week, was interviewed in Montreal about the education of his people. He said that on this point many misleading statements had been made about his people. Sixty-four per cent of the 9,000,000 of people can read, he said, they have over twenty-five hundred schools, and three universities.

A despatch from Berlin last week announced what was called "an event of epoch-making importance in the academic world." It was simply that the importunities of women students had at last prevailed and the Berlin University had consented to give women students an equal chance with men students. The dean of the University, in awarding a diploma (M. A. and Ph. D.) to Fraulein Elsa Neumann, took occasion to say that "while the most dignified position of a woman was that of high priestess of home, that position did not exclude her from participation in the scientific work of men."

The Doukhobors children are being taught English in Winnipeg—at least, so many of them as their parents will permit, and can be provided for. In a hall which was secured for use there were a lot of pictures such as are used in connection with the Sunday school lessons. When the Doukhobors saw the pictures they refused to let their children go to the hall. They thought the pictures were part of a scheme to bring their children into what they called "the Canadian religion." The pictures were removed, the fears of the parents were allayed and the children are being taught their A. B. C's.

The International Commission has adjourned, to meet again at Quebec, Aug 2nd, unless the chairman shall, meantime, agree upon another date—either earlier or later, probably later. The commission began its work last August, and with occasional intervals has been at it ever since—part of the time in Quebec, but most of the time at Washington. The announcement of the adjournment is accompanied by a statement that it is occasioned by the inability of the Commission to agree concerning the Alaskan boundary. I seem, however, to be quite

generally believed that there has been nothing of any importance upon. The Commission may again in August, though nobody is surprised if it does not meet.

Aguinaldo, the leader of the pin s, has issued a manifesto in which he laments the hostilities, which he "tried to avoid by means in his power, making him concession and tolerating and outrages of the army of action against the people of Manila. He adds that he is prepared to do everything to maintain "integrity of the national faith and honesty" of his intentions and complaints that he has been treated as a rebel "because I defended the national interests instead of coming the tool of the American preposterous pretensions. He alleges that the country is unanimous in his support, that the people perish rather than accept the American dominion," and that the corrupt Spanish dominion is "ferable."

Finally, Aguinaldo expresses wish to "proclaim to the world" officially dispel the false rumors Germany or any other power rendered assistance, moral or material to the Filipinos," adding, "the Filipinos solicited it."

The United States, it is stated now push the campaign against Filipinos with energy.

A report just made by the President General of Italy reveals a situation of social disorder and crime is a serious menace to the State. Rome alone, the Standard says, have been over 2000 crimes, of a most serious nature committed, perpetrators of which remain covered and unpunished. The declares that never has public safety whether personal or property, been a lower ebb in Italy than at the present hour. The crimes of blood in the country during the past year exceeded those of all the rest of comprising even Spain. The the knife is common, and both and juries dread to convict they should become the object vengeance on the part of the kinfolks. Roman Catholic courts are noted for their crimes of and the existence of the vendetta the case of Italy it would seem the ecclesiastic who would regulate morals of the world should have influence in his own diocese more authority to control the ignorant passions of his own men.

Mission News and Notes.

—In Africa 438 languages and dialects are found, into only seventy of which has any part of the Bible been translated.

—The Roman Catholic Church had small success in its efforts the negro race. Of the 8,000 North America only 200,000 are Catholic. In Cape Colony evangelists have 530,000 adherents the Catholics only 3,000.

—That the tide of missionary rising is attested by the fact during the last eight years 80,000 have been added to the roll of aries sent out by the Church Missionary Society, of which 119 were during the year ending May 1st.

—The [9,890 converts in the South China missions Church Missionary Society year \$10,171 towards the support of their own Church. A dollar China practically equivalent to in this country, and these poor people, much poorer than average workman here.

—The China inland missions numbers 773 missionaries, stations and out-stations, unpaid helpers. There are 13,000 converts in Java and Mohammedanism, as the result of the various Dutch settlements.

—There are several different bodies engaged in work in Japan. They have their interest and are co-operating as practicable. Together include over eight thousand and are well organized into teries and Synods.

—It is estimated that the opening of this century 4,000,000 souls have been brought out of heathen darkness into the light of Christian truth. To-day 1,662,217 communicant native ministers preaching the word of Life to their own people, 59,112 are employed as catechists, readers, and helpers.

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