

TERMS AND NOTICES.

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

\$1.50 a year in advance.

If not paid in advance the price is \$2. New subscriptions may begin at any time.

When sending a subscription, whether new or a renewal the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then the address to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which the subscription is paid. It is changed generally, within one week after a payment is made and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Retaining 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 agent as well as to the proprietor at Fredericton.

All communications etc. should be addressed RELIGIOUS INTELLIGENCER Box 384 Fredericton, N. B.

GREETING.

The INTELLIGENCER sends Christmas greeting and good wishes to all its readers. May it be to all a good and delightful season.

Religious Intelligencer.

REV. JOSEPH McLeod, D.D., EDITOR.

WEDNESDAY, DEC. 19TH, 1900.

The "Intelligencer" desires the earnest co-operation of all the ministers in its behalf just now.

Will our brethren kindly give some special attention to this matter? They can help the paper by calling attention to the importance of prompt renewals.

Every home needs a religious paper. Every Free Baptist home should have the INTELLIGENCER.

The best Christmas gift is the gift of yourself. Give yourself in love and sympathy and gladness to others and to Christ.

Is your church building insured? It should be. Every year church buildings are burned. There have been several burned already this winter. The church that neglects to insure, has poor ground for appeal for help to rebuild in case of loss by fire. Have your church property insured.

Elocution is well enough but there is something else the preacher must have. It is told that a teacher of elocution went to hear the late bishop Simpson, intending to make a careful criticism of the sermon—the manner of delivery &c. At the close he was asked what he thought of the bishop's elocution. "Elocution!" he exclaimed, "He has the Holy Ghost!"

This century has been great in the matter of Bible translation. At the beginning of the century there were fifty-six versions of the Scriptures; by 1860 the number had risen to two hundred and twenty; by 1890 it had leaped up to three hundred and thirty-one; and we pass the threshold of the new century with over four hundred versions of the Bible or some portion thereof.

A federation of churches has been formed in the State of New York the purpose of which is to unite and make more effective the movements of the churches on moral questions and in their benevolences. The churches represented in the federation are Presbyterian, Baptist, Methodist and Congregational. Such union of Christian forces is, certainly, wise. Much good must come of it.

It will be sad if we leave Christ out of our Christmas. There never would have been any Christmas if Jesus had not come into our world. We say Christmas is Jesus' birthday; if it is his birthday, we should certainly think a great deal about him that day. We should remember God's wonderful love, and think of our Saviour's coming. Then we should try to be like Jesus—making the kind of Christmas he would have us make for those about us.

To preach effectively the preacher must know his people and their necessities. To know them he must visit them on proper occasions, and talk with them. He need not cultivate too great intimacy or familiarity, but he should become so related to his people that in any case of difficulty or trial he would be looked upon as a sympathetic and trustworthy friend and adviser.

A New York church committee, looking for a pastor, made appli-

cation to a minister whom they thought might suit them. They were evidently thinking of the transaction as a business one, pure and simple, for they desired the minister to let them know "the lowest terms" for which he would give "two eloquent and instructive" sermons each Sunday, and one secular lecture in the middle of the week. It is because this spirit enters so much into the relation between pastor and people that so little good is done.

It has been proposed that ministers of all denominations join, Saturday evening, Dec. 29th—the last Saturday in the nineteenth century, in a concert of prayer for the baptism of the Holy Spirit. The proposal originated in England, and is being very generally concurred in by the ministers of Great Britain. Dr. Cuyler has directed the attention of the United States ministers to the proposal and suggests their adoption of it. Everywhere it would, certainly, be a good thing.

Here is a sentiment that many people need to ponder: Many men are too small to bend. Very many think it an indication of bigness to be unbending, when it may be that it only shows them to have a big head. A truly great man will always confess to being wrong, and will yield his own will for the sake of higher interests and claims. It is only the little man that refuses to bend his will, even though to be stubborn will imperil the best interests of a church or community. We commend this remark which we have quoted to the consideration of those who are so unfortunate as to be parties in church difficulties.

Not long before his death, in an address to ministers, Rev. C. H. Spurgeon spoke of the richness of the Bible as the preacher's book. He had at that time been preaching for forty years, and for nearly all that time his sermons had been printed weekly, and could, of course, speak with authority about the Bible. And he said, It is inexhaustible. No question about freshness will arise if we keep close to the text of the sacred volume. There can be no difficulty about finding themes totally distinct from those we have handled before the variety is as infinite as the fullness. A long life will only suffice to skirt the shores of this great Continent of light. In the forty years of my ministry I have only touched the hem of the garment of divine truth; but what virtue has flowed out of it! The Word is like it. Author—infinite, immeasurable, without end.

Archbishop Corrigan of New York, has recently returned from Rome. A reception was given him a few days ago by the Catholic Club of New York. In giving an account of his trip, the archbishop told of a "miracle" he had witnessed at Naples—"the miraculous liquefaction of the blood of St. Januarius." He told that he was "within two feet of the sacred relics when the blood of the saint who met death during the reign of Diocletian was transformed from a coagulated to a liquid state." The blood, he said, had been preserved in a vial all the intervening ages and had been exposed every year to the gaze of the people.

The strangest part of this story is that the archbishop apparently believed that he had seen a miracle, and expected the intelligent men who listened to him to believe it, too. And he seems to believe, also, that the miracle was done especially for him, because it was on St. Januarius' Day that he was ordained a priest. And we are at the end of the nineteenth century, with all its boasted light!

A CHRISTMAS SUGGESTION.

It is wonderful how fast the Christmas days come round. The children don't think so; but to the rest of us it hardly seems as if there was a hand's breadth between one Christmas and another. Life appears to gather momentum, and go forward faster as it goes farther.

Now, is there not a suggestion in this of immortality, of the deathlessness of life? If life were always getting slower and slower; if with waning physical powers, the years began to drag, we might argue that life was losing motion and momentum. It might look as if life did burn out. But that is not the way. The longer we live, the more motion, the greater rapidity of progress we find in our days. What does this mean save that life does not lessen, but rather increases, although physical powers may be lessening? We think that a thing which we see ever getting slower and slower will probably stop if we lose sight of it; but that thing which continually goes forward with greater speed, that we feel very sure is going to keep on going, even though we may lose sight of it. Death puts life out of sight; but we can not think life

stops, as it goes out of sight in death, for the nearer death comes, the more speed and momentum life is gaining. The very fact that the Christmases grow nearer, as we grow older, may mean to us that life is declaring its persistency, its continuance to us more powerfully, the longer we keep in its company. We are ever moving on more rapidly; surely that does not mean that we are going to stop, but that we are going to continue moving.

So, when the children wish that Christmases came more quickly, say that they would like to have one every week, and you tell them that it won't be long before they will come fast enough; then remember that you are voicing one of the many little things which confirm our faith, and enlarge our hope in the certainty of immortality. That means, as many other things do, that life is going on. —M.

FORGIVENESS.

At the Christmas time, thought of the infinite love may well move us to love for all men, including our enemies. Injustice, as says a recent Congregationalist writer, is hard to be borne. This explains why forgiveness often, not to say usually, is so difficult. Whatever injury may have been done to us, we feel that we have been treated unjustly. Often we are mistaken. But so it seems. And injustice seems to concern not only ourselves, but the whole universe. Not to resent it seems like disregarding the public good, like being untrue to the great principles of righteousness on which the welfare of the race is based. Thus we exaggerate our own importance and that of the injury which we have suffered. Indignation distorts the whole situation.

We are bound to forgive. God has commanded us to do so. The duty may be hard, but not the less is a duty, and he who means to do his duty at all hazards will accept the fact. But he who takes a higher view sees in forgiveness a privilege. The element of consideration, and even affection, comes into the matter. He loves others too much to cherish hardness toward them. He tries to look at matters from their point of view, and usually finds enlightenment. He thinks also of their own frequent need of forgiveness, and seeks to do as he would be done by. The gentler, more gracious spirit finds forgiveness easier.

Forgiveness brings its own rewards. It wins the love of others, substituting it in the place of their hostility. It also secures that inward satisfaction which is due to the loyal discharge of duty and the hearty yielding to noble, holy motives, the sweetest of all recompenses. It enables us to understand better the divine character, the forgiving, long-suffering tenderness of our Lord. It expands, exalts, purifies and dignifies, the whole being. It is not a sign of weakness, but of strength. It takes a higher degree and a higher quality of character to forgive than to persist in an implacable mood. It costs a struggle, usually vigorous, often severe, and only a strong soul, if any, conquers readily. But when we have learned the habit of forgiveness we have attained unto much of both the strength and grace of Christ Himself.

BITS OF CORRESPONDENCE.

Mr. Wm. Cliff, writing from Boston last week, tells of a new meeting recently established in Cambridge—the same of which Rev. J. Noble makes mention in his letter. We are glad to hear from bro. Cliff, as we know his many friends in Queensbury and elsewhere in the Province will be. Of the meeting he writes:

It was gotten up since Elder Robertson returned from Fredericton Junction. It is called "The Way-side Mission." We believe it to be of the mind and will of God. It makes a good home for many who are wandering. We heard of Elder Noble being in Cambridge. Elder Robertson brought him to his home, and from that to our first meeting on Sunday. When he came in we were overjoyed to meet the dear old saint. The meeting was opened by Elder Robertson, singing by bro. Brown, prayer by Elder Noble; it was an effectual fervent prayer. Then the meeting was open for the people. Bro. Moses Yerxa being there was a great help to the meeting. In the evening Elder Noble preached; his text was, "We receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably; he dwelt mostly on the last part of his text. His preaching was not the word only, but it was with power. After the good sermon witnesses came forward."

There may be a hint for some one in the following. A brother, sending seven new subscribers from one church, writes:

"Surely some one has neglected INTELLIGENCER interests in this part, where there are so many who can easily afford to take it."

NOTES ON CURRENT EVENTS.

A WISE QUEEN.

Queen Wilhelmina, of Holland, is not only an abstainer, but gives her active support to the temperance movement in her country. The ladies and gentlemen of the Dutch Court have come to understand how much their Queen is in earnest in this matter, and many of them have adopted her views on the subject. It is said that the young Queen has persuaded the young German Prince who is soon to be her husband, to share her ideas and adopt her practice. The Queen's earnestness in this reform is due largely, doubtless, to the fact that the drink habit is the great curse of her country.

PROVINCIAL PROHIBITION.

Ontario prohibitionists are moving in behalf of a Provincial prohibitory law. Petitions are being signed and the Alliance will probably have a large number to present to the Legislature when it meets. The Ontario section of the Temperance committee of the General Conference of the Methodist Church in Canada, at a recent meeting expressed its judgment that the time had come to press the Government of Ontario for a measure of prohibition, similar to that adopted by the Manitoba Legislature. It also instructed a deputation to represent its views to the Government. Premier Ross has intimated that the Government will be pleased to meet the deputation on a day to be named, and before the meeting of the Legislature.

THREE DAYS.

An English judge, a few days ago, sentenced a man convicted of bigamy to three days imprisonment. The judge's reason for the absurd sentence was that the second and illegal marriage had been before a registrar, and "therefore had not profaned any religious ceremony." The judge had nothing to do with any religious ceremony. Marriage before a registrar is as legal as if by the archbishop of Canterbury; the law was violated, and it was the judge's business to properly punish violation of the law. He is probably one of those men who think the Established Church is everything.

HAD "A VISION."

A man named Frederic Campbell, an artist, a native of St. John, but now resident in New York, has been creating a sensation by a story about his father and sister appearing to him in a vision and telling him to join the Roman Catholic Church. His father has been dead nine years, and his sister twenty-six years. They were all members of the Protestant Episcopal Church. The man who claims to have had the vision, has been in poor health for some time, and claims that his ghostly visitors assured him that the way to be cured was to join the Roman Church, and he says he is cured.

The priests whom he has consulted assert that Campbell's experience is "the most marvellous evidence of divine inspiration encountered in their lives." There really does not seem to be any absurd thing which such people are not ready to believe, or pretend to believe. But what can better be expected of the priests, and of the people under their instruction and influence, when a man with sufficient brains to be made an archbishop tells seriously such a yarn as that on which we make comment in another column.

ALL OR NONE.

It is hinted that the government may ask Parliament to vote \$20,000 to Col. Otter, in recognition of his services in South Africa. Probably the suggestion is a feeler of public opinion. If one officer is to have such substantial recognition, other officers should not go unrecognized. And if the officers are to receive grants of public money, the men who have endured vastly more hardship and faced greater dangers than the most of the officers, should not be without fitting recognition. And the parents or other relatives of the brave fellows who gave up their lives should not be forgotten. We are not specially advocating nor objecting to Parliamentary grants to those who represented Canada in the South African war, but if grants are voted they should be to all, rather than to a commanding officer and one or two others who have more "influence."

IN HALIFAX SCHOOLS.

The annual report of the Supervisor of the Halifax public schools refers to the cigarette habit amongst the school boys. Supervisor McKay tells that he had, some time ago, received a complaint from one of the best teachers about the prevalence of the injurious habit. The teacher said: "After close investigation, I found that out of a class of 46, there were only 11 who never used tobacco, and that 11 others

were habitual users." After having used every practical means to break up the habit, she found that four of the boys "expressed their inability to withstand the temptation; practice rendering them slaves to the habit. Tobacco is sold, regardless of the law, to boys of all ages, both for their own and others' use." Some months afterwards, she wrote again: "To-day the tobacco question has impressed itself upon me afresh; the class that has just graded to me is in this respect worse than all former ones. Of 36 boys 17 use tobacco habitually. From these I have the names of a dozen merchants who sell indiscriminately."

The Supervisor says he has made inquiries in other schools, and finds that the experience of the teacher whose statements are quoted is not exceptional. He finds that the cigarette habit neutralizes the legitimate work of the schools and injures the boys physically and morally. The eleven non-smokers referred to above presented a striking contrast to the eleven smokers in the same room—the first eleven were clean, tidy, alert, well-behaved, and leaders in their classes—the other eleven rough, untidy, listless and dull at their work. Surely something should be done to protect the boys from this demoralizing habit.

PHILIPPINE FORESTS.

A report on the forests of the Philippines has been just made. It says there are many kinds of trees, that the forestlands are more than one-fourth the area of the islands, or about 30,000,000 acres. Tracts of virgin forest are to be seen on the southern islands, where from ten thousand to twenty thousand cubic feet of magnificent timber per acre were standing with trees more than one hundred and fifty feet in height, the trunks clear of branches for more than sixty feet, and more than four feet in diameter.

SELLING THEIR SKIN.

It is stated that a few days ago a Chicago physician, who had a patient from whose hand and arm the skin and portions of flesh had been torn away, advertised for twenty people willing to sell a portion of their skin for grafting purposes. Over seven hundred men replied to the advertisement. Their need of the money made them willing to sell even their skin.

MURDER.

Murders in the United States are shockingly numerous. The Times-Herald, of Chicago, publishes figures showing that they have numbered over 10,000 a year for the last ten years. In a classification by states it is shown that in Vermont, New Hampshire and Maine, the rate is lowest, being 33 yearly for the three States. The Texas average is highest, being 1,021, and New York comes next with 512. Alabama, California and Tennessee are each over 400, and in nine other States the yearly average is over 300.

HIS PLEA FOR PEACE.

In a speech at Durban, after he had set his face towards home, Lord Roberts urged all who heard him to hold out the hand of fellowship to those who had been their enemies. "When blessed peace is restored," he said, "you will tell them that we are all one in one country; that we have one interest, and that we honour them. They have been fighting for a wrong cause, having been induced to do so by their misguided leaders. Nevertheless, we honour them for fighting for the liberty we ourselves so thoroughly believe in. And now, in the spirit of liberty, truth, justice, and freedom, we are prepared to extend these privileges which every Englishman values, to those who have been fighting against us."

THE MANITOBA CASE.

The argument as to the constitutionality of the Manitoba Prohibitory Law was finished last Wednesday. The Chief Justice announced that judgment would not be delivered until the next sitting in term of the court, which will be in February. The Act is supposed to come into force June 30 next year, though this will scarcely be done should either the Provincial Government or liquor manufacturers and dealers enter an appeal against the findings of the Manitoba bench.

NO LICENSE.

Every year, at their municipal elections, Massachusetts towns vote on the question of license of the liquor traffic. This year the elections showed considerable gains in the votes against license. The license vote in Boston fell about 11,000 below last year's; and in Worcester, the second city in the State, license carried by a majority of only twenty-six. Two towns, Woburn

and Salem, were added to the list of no-license towns.

A FLAG INCIDENT.

It is a hundred years since Washington became the capital of the United States. Last week the centennial was celebrated. In the House of Representatives the flags of all nations were amongst the decorations. Just before proceedings began, one of the members, Reeves of Illinois, noticing the British flag hanging over a corner of the gallery, became alarmed, and hurried to the Speaker to acquaint him with the fact that a bit of British bunting was actually exposed to view in the House. The Speaker at once gave directions to have another flag hung over the British flag. Later, some members noticed that the only flag omitted from the display of foreign flags was that of Great Britain, and asked the Speaker to have one put in the position. The report says "he did the best he could, but the hour having come for beginning the ceremonies, it was too late," and the British flag remained hidden. That "best he could" sounds strangely. Why did he order the flag covered in the first place? The whole affair shows just how large a part the anti-British feeling plays in the politics of our neighbours.

King Oscar, of Sweden, is so much improved in health that he will, probably, be equal to his duties very soon after.

It is intimated that Mr. Bryan, the defeated Presidential candidate, may be sent to the United States Senate by the Nebraska legislature.

The government of Holland has definitely declined to take the initiative in behalf of arbitration touching the Transvaal.

Major-General O'Grady-Haley has incurred the displeasure of some of the Quebec politicians because he would not permit a military band to play at a political meeting. They are threatening him with dismissal.

Some Toronto women are proposing a scheme for maintenance in connection with the Women's Medical College and of a women's hospital for Ontario, in which all operations will be performed by women surgeons, and in which the resident physicians shall also be women.

The new law under which persons of Chinese origin entering Canada pay a poll tax of \$100 goes into force on January 1st.

It was stated in the British House of Commons, the other day, that there had been 15,625 cases of typhoid fever among the British troops in South Africa, and that of this number 3,600 had proved fatal.

A memorial to the Toronto soldiers who were killed in South Africa is to be erected in that city.

THE GOSPEL IN THE NEW HEBRIDES.

Dr. John G. Paton, the New Hebrides missionary, preached at Glasgow University Chapel on a recent Sunday, and gave a graphic account of missionary work amongst the South Sea Island cannibals. Dr. Paton said that forty-two years ago he left the University to go to the South Sea Islands. He found the savages without a written language and in a state of infanticide. He was at that time put to death when his husband died. The great difficulty was that communication, as the missionaries said, was not understood a word of the language. Gradually, however, they were able to gain some knowledge, and to preach the Gospel. The first two missionaries sent had been eaten by the natives, but the next two had fled for their lives, but the two that followed were able to remain, and succeeded in preaching to 3,500 cannibals and make them give up their idolatrous habits and crimes, and to worship God. Those two missionaries translated the Bible, and collected £12,000 from the natives towards the cost of printing it in native languages. As to his own experience, Dr. Paton said at first he was not favourably received. So many of the missionaries who accompanied him were able to speak the language opposition began, and their lives were threatened. He gave an account of the murder of Mr. Gordon, Clubs and tomahawks, Dr. Paton continued, had been raised over his own head; rifles had been pointed at him, and once or twice he knew away the barrel of a gun as it was about to be fired at him. On one occasion his little terrier dog was killed. On going to the window he found nine or ten savages were torches with which they meant to fire to the church. They did so, the flames spread rapidly, and he himself and another missionary in peril. He went out and cut down burning fence which threatened to communicate the flames to a large area, and while so doing he saw