

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, NOV. 7TH, 1900.

This is election day. The people are choosing their representatives for the next Parliamentary term. Let us all hope that their choice will be wise.

Lean on your own experience, not on that of another. You may be encouraged to use a staff because another has used one to advantage but remember you must lean on your own. You must prove the Lord for yourself. Go forth in the name of the Lord. Go and become good.

Recently the Pope canonized the Baroness de Montferriand-Laudias, who founded a religious order in France in 1592. Leo has been Pope since 1878, and has created 260 saints. He has developed quite a facility for this sort of business, and evidently finds it easier to make dead saints than live ones.

In one of the most trying times of the rebellion, some one endeavored to comfort President Lincoln by assuring him that the Lord was on his side. Lincoln's answer was that his chief anxiety was to find out what side the Lord was on, and get there himself. There never was a time when that example was more in order than it is to-day.

Of the kind of a man an editor should be, the Herald of Gospel Liberty says, - He should know everything, he should possess the highest kind of judgment; he should be of the kindest spirit; he should never make a mistake. At the same time he should remember that most readers know more than he does; that they have a better judgment than he has; and that they make no mistakes. The editor should be able to read unreadable manuscript; he should take out the mistakes from the articles of writers that make no mistakes; when a writer fails in his argument, the editor must accept the blame, as not having printed the erased matter as the author intended.

The Dominion Presbyterian tells of a Presbyterian minister whose congregation had been impatiently waiting for his demise or resignation. At length he intimated that he wished to be released from his charge. The matter came before his Presbytery, and representatives from his congregation appeared in connection with the resignation. Their remarks were so respectful, so affectionate, and indeed so eulogistic, that Presbytery was dazed. There was no suggestion that the minister withdraw his resignation. It seemed to be taken for granted that that was out of the question, but there was the deepest regret expressed that this step should be thought necessary. Passing a judgment in accordance with the evidence presented, the Presbytery should have sent the man back to his affectionate people, yet had it done so, the tone of the remarks of the representatives would have perceptibly lowered. It is such things as this that discredit professed church leaders.

It is interesting and important, too, to follow the evolution of the "Catholic" party in the Established Church of England. The latest stage of the development has been most marked. The old name 'High Church' is tabooed, nothing but 'Catholic' will do. Mere aestheticism in church services is regarded as pitiable ignorance, and an Anglo-Catholic is more outspoken than a Free Churchman in his ridicule of what he calls 'silly ritual.' A leader of the party recently referred to the 'unwholesome wave of aestheticism' in the Church, - 'the result of

the thoughtlessness of many who have caught hold of the externals of the Catholic revival, at the same time missing the inward spiritual import of these things." He continues:

What do we mean by Catholic? By this we mean not the use of external ritual and decorations, except as an outward expression of the truth, but we mean the maintaining of the Catholic Faith in all points as taught by that Catholic Church of which we are a part.

Thus emphasis is being more and more laid upon the sacrifice of the Mass, and upon confession, with all the perverted and superstitious doctrines involved therein. The archbishops and the majority of the bishops are constantly referred to as hopelessly ignorant of "Catholic truth."

An Italian paper has called attention to a leaflet, issued not long ago, by a branch of the society of "Catholic Youth," which proves beyond any doubt the tendency of the Catholic Church to put the Pope on a level with God. We quote a few statements from this blasphemous production:

What pleases the Pope pleases God, and the Pope can will nothing which is not in harmony with the will of God.

The Pope really constitutes an eternal person with Jesus the Incarnate Word.

Both possess the same identical authority; absolute in Christ, relative in the Pope.

The Pope is the tree of life which, like that wonderful plant of Eden, never loses its vitality.

The Pope is the living fountain from which flow the perennial streams that maintain the smile of perpetual spring in the garden of the Church.

At the see of Peter there ever watches an invisible power which cries to the great ones of the world, 'I am the strength of God, let no one touch me.'

We hope there are many Catholics who would shrink from offering to a man what comes so close to the worship of God, but there can be no doubt that the ecclesiastics now at the head of the Roman Church declare such homage to be necessary. This lamentable state of things is unquestionably one of the consequences of the renewed activity of the Jesuits, the nature and extent of which are hardly realized in many Protestant circles.

CLEAN BALLOTS.

Canada's greatest foes are not without her borders, but within: "Foes of her own household." Men who, for gain, are willing to sell themselves and their country, to the highest bidder.

Some years ago, in New York, a number of wealthy men formed a syndicate for the purpose of buying the purchasable portion of the electorate.

They reasoned in this way - from a passionless business point of view. "We can by expending one or two millions of dollars control elections, we can elect men who will be our servants, and they will legislate in the interests of the saloon, and for the protection of gambling halls and brothels; and for this legislation and the protection of these places, we will get many millions." Tammany's rule in New York was the result of that criminal combine.

Syndicates on such a colossal scale have not, perhaps, been formed in Canada, but that there have been well arranged plans for the purchase of the electorate is a fact that none can dispute. We wish it could be as truthfully said that such bargains had never been consummated. Purchasers who have money will find goods for sale. Men who have goods to sell will find purchasers.

We wish that the statement that "elections are not carried on by prayer" could be contradicted. Surely, the hot flush of shame came to the cheek of many a christian, as he read that declaration, and thought how sadly true it was. Let us hope that every christian voter made the resolve that his vote should represent the principle of prayer, and that he would do what he could to bring the day when elections in a christian land would be under the control of the God who guides, and governs, the affairs of nations.

The men who have stayed away from the polls, because, as they say, they "have become disgusted by the flagrant violations of the election laws, on the part of the electors, and the elected, would do well to stop and think whether they have not sinned against their country, and so sinned against their God, by not doing what they could to save their country from deserving the sneer that "elections are not run by prayers."

Have teachers and preachers and parents been as faithful as they ought in teaching christian ethics, as applied to elections? Let parents teach their children, and teachers their pupils, and preachers teach their congregations, that to offer a bribe is a crime, and that to accept one is, also, criminal. Tell them that if jurors

could be bought and judges bribed, there could be no law, nor justice in the land. Teach them that nothing a man can offer for a vote can equal it in value; that rubies are not to be compared to it. Let preachers preach so plainly to their people on the sin of bribery that those guilty of it will either repent, or be anxious for the resignation of their pastor. John B. Gough's last address on earth was to young men, and his last words were, - "Young men keep your record clean; and if we could reach the large number of young Canadians who this week will cast their first ballot, we would say, Young men keep your ballot clean. Clean ballots will tell the world that elections can be won by prayer.

THE UNVEILED GOSPEL.

This is an age of advertising. One half of newspaper space is given to it. It is not easy to say how much of the fulsome commendation of advertising is the testimony of experience, and how much is the bid of the papers for patronage. The idea underlying it is that the merchant must not wait indoors for customers to come to him, but must go out after them and bring them in.

This is equally true of him to whom the Lord has entrusted the merchandise of greatest price. Its merits, its indispensableness, its value, even from the view of the preacher as local pastor, will be known by the public only as they are advertised of the facts. St. Paul told the Corinthians that the urgency of Christ's ministers then was such that if the gospel was veiled it was veiled to them who were blinded by the god of this world. So he says, we commend ourselves to every man's conscience in the sight of God. This particular application of the truth and search for converts is in the nature of it a feature of the pastor's work. The evangelist may know how to deal with large audiences, and provide instruction for individual enquirers after his sermon; the pastor is the man who deals with these souls first in personal work and lays the foundation. So also the christian home, the Sunday-school and colporteur and missionary may have an important share in this preliminary disclosing of gospel truths to the heart, but after all these are the allies of the pastor in his great office.

The pastor is a preacher too! Yes, but his work as preacher will succeed in like measure as he personally interests people in the great cause he stands for. Not simply to interest them, or even to move them mightily, can be an adequate ideal for the pulpit, but to teach the doctrines of the Bible to those who gather as disciples and worshippers.

Very little can ever be expected of professing christians who lightly absent themselves from the preaching services of the church: therefore to such, the advertisement of our choice wares, the spiritual goods, is a necessity. "To some he gave pastors." Such a gift can not be over prized. Have we not all received letters asking us to renew our relations with tradesmen, or with partners we formerly patronized? How urgent they were. So we may advertise the blessings handed by the christian ministry. Is it not significant that the good shepherd sought the sheep that wandered and that the church seeks the coin herself has lost? In both cases there is joy among the angels when the lost is found, and untold incentives follow to such good work.

It is safe to say that by merely social calls the pastor does not add much to the conception of the gospel already held by his flock, for men of the world study the art of entertainment and can surpass the student and man of prayer in that respect. The pastor's motto must be, "I must be about my Father's business, and as a commercial traveller, covering the province at reasonable intervals or making much of a present opportunity, he may discharge his trust. A great advance will be made if many domestic circles become places in which God is daily worshipped and believed to be the rewarder of them who diligently seek Him. The world with its babel of voices, tends more and more to displace devotion and spirituality. It needs true christian courage to withstand the influences of evil and the not positively rebellious secular spirit. The cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful.

In face of all this, the good things of Christ call for exploitation. The much serving of Martha fails in comparison with the docile spirit of Mary who sits at Jesus feet to hear his word. The quiet interview of the messenger of Jesus with the parent in the home may impress the importance of these things more effectively than any other agency; for the promise of answered

prayer is for even two who are agreed as to their asking.

Can we not believe that the best advertiser is the personal agent who has at his service the varied machinery of literature and the platform? We would then urge a consecration on the part of all whose hearts feel the burden of witness for Christ, to this sort of every day testimony. We believe there are more failures here than anywhere else in outwardly honest methods of christian work. A week, an average week of pastoral labor may reach more souls of those who cannot or do not attend the church than would constitute the congregation on an unfavorable day for meeting. There is no lack of complaint about the pastor's failure in the real pastoral work; and if, as Free Baptist ministers, we keep the level gained and kept by pastors of other churches we must learn to set and perform for ourselves the tasks that in those other cases are brought under enquiry by the ruling powers of those denominations.

The dusty lanes of Samaria may not be so agreeable as the shady courts of the great Temple, but it must needs be that we pass that way, following our Divine Master; and there we may find thirsty souls and tell them of the waters of life. The pastor's work thus conceived and executed may prove to be the most profitable to ourselves and to others of all our ministry; to ourselves as calling our attention to problems and difficulties in human life we had not previously met; to others as winning brands from the burning and bringing wasting lives into touch with the truth as it is in Jesus. And if to us is given the duty and privilege of unveiling the gospel to the consciences of men, we must either act faithfully where we are, or stand as cumberers of the ground to meet the Master.

E. C.

BRITAIN VINDICATED.

A few weeks ago a letter appeared in The Christian Advocate arraiguing Britain's policy in India as the cause of the frightful famine in that land. The issue of The Advocate of October 12th, with characteristic fairness, prints three refutations of that slander. We quote only in part from each.

Dr. J. M. Thoburn, missionary bishop of India, says:

"The pathetic picture of people who ploughed, sowed, cut, reaped, bound, shocked, threshed, and loaded this wheat on ocean steamships, now dying for want of the wheat they sent abroad is wholly a product of the imagination. The picture of 'Christian England' sitting down to a plentiful repast, while in its richest empire millions of unhappy wretches are dying, is grievously unjust to a great people. I doubt if in all past history, since the days of Joseph down to the year 1900 any government ever helped a starving people so bountifully as the Christian government of India has been doing the past two years. The stories so frequently published in this country about the poor wretches being compelled to plant opium instead of sowing wheat are based on imaginary facts. It is bad enough to misrepresent a great people so cruelly in any case, and it certainly does not diminish the offence to couple it with loud boasting of our own good deeds. The christian people of America have done very nobly in sending their help so far and so bountifully, but it would be better for other people to speak of it, and it would be even still better if our benevolence had been lauded in more stinted terms. The 'millions' which we have sent to India to feed the starving are in part imaginary, as the total sum up to date has not amounted to two millions."

The Rev. Julius Smith, presiding elder of Burma District, says:

"The Indian Government is spending one million dollars every five days on famine relief, or has been much of this year, and the relief camps have never been wholly closed since first opened, three years ago. The fact is, the battle of the English Government in India against famine, cholera, and plague—the latter raging since four years next month—is the finest example of a nation fighting a series of great woes that has ever been witnessed in human history, so far as I know."

William Tomblin, of Alderville, Ont., says:

"Evidently Mr. Buell does not know what England and the Empire at large are doing to relieve this distress. It is well that he knows something of the noble doings of his fellow countrymen for the people of India. As Canadians we gratefully recognize what is done for the mother country and her dependencies, while on the other hand, the reproaches of them that reproach her unjustly fall on us."

NOTES ON CURRENT EVENTS.

FROM BORNEO.

A vessel reached London lately having a cargo of 6,000 tons of gas-making oil from Borneo, a distance of 9,000 miles. It is the first consignment from that region, and a large trade is expected to develop, the oil being twenty-five per cent cheaper than supplies from Russia and America.

RAW FOOD.

A Raw Food Society has been organized in Chicago. Its members are pledged to eat no food that has been cooked. There are between twenty and thirty members. The society is based on the theory that all that is life-giving in anything is destroyed by fire. The society resolved that man could live much longer by eating raw food, and that "children reared on uncooked foods will become giants physically and intellectually." That persons can live on raw food is undoubted, and as very few people have lived on it exclusively, but the human race, as a whole, has survived an indefinite period on a diet including both raw and cooked food, this society will prove simply a nucleus for cranks.

PREMATURE BURIALS.

Recently a society was organized in New York for the prevention of premature burials. Those concerned in this new organization are, evidently, persuaded that burials of living people frequently take place which belief is probably not well founded. The society seeks legislation requiring certain tests before certificates of death are granted, and no burials till such certificate is had. The tests are said to be these: Two or more incisions in an artery; the palm of the hand exposed to the flame of a candle within five inches distance; a mirror held to the lips without sign of respiration; a hot iron applied to the flesh without producing a blister. It is recommended also that mortuary chapels be established where the bodies can be kept awhile under supervision. The one really decisive test is the sign of incipient decomposition.

OLD-AGE PENSIONS.

The question of old-age pensions is treated interestingly in an article in the current number of the "Contemporary" on Denmark's plan of pensions. The Danish scheme became law in 1892, and has therefore had eight years of trial. In the opinion of the most competent observers it has worked very satisfactorily, though, of course, has defects. Pensions are granted only to the respectable aged poor - men and women above sixty, who have never been convicted of crime, and who, during the ten previous years, have neither received pauper relief nor been found guilty of vagrancy or begging. The poor recognize to the full the distinction between receiving a pension and becoming paupers. The greatest defect charged against the Danish system is that it removes the stimulus to thrift. But this is not wholly true. Thrift is now directed to meeting sickness, &c., and to providing honourably for the crucial years between fifty and sixty. The form which pensions take varies. Some pensioners receive small annuities and look after themselves; others are boarded with relatives; and others again are received into old-age homes, if hopelessly afflicted, into hospitals. The old age homes are made as pleasant as possible. The pensioners practically enjoy perfect freedom, and their little rooms are private and their own. In many of the homes the inmates dine together, but take other meals in their own rooms. In 1897 the total cost was £232,747, but as there was a saving in pauper relief of some £111,111, the actual cost to the country was only £121,636. By the law the State contributes half the full cost of the pensions, so that the burden on local ratepayers was only about £50,000 for the whole country.

ABOUT KRUGER.

The government of Holland gives ample assurances that Kruger will not be allowed to pursue a propaganda in favor of the extinct African Republic while he is living in Holland. In fact the tone of the Holland authorities is now exceedingly friendly towards Great Britain. The Belgian authorities have intimated that no demonstration in favor of Kruger will be allowed in Belgium.

UNITED STATES CENSUS.

It is officially announced from Washington that the population of the United States for 1900 is 76,295,220, of which 74,627,907 are contained in the 45 states representing approximately the population to be used for apportionment purposes. There is a

total of 134,158 Indians not taxed. The total population in 1890 with which the aggregate population of the present census should be compared was 63,069,756. Taking the 1890 population as a basis, there has been a gain in population of 13,225,464 during the past ten years, representing an increase of nearly 21 per cent. The tabulated statement shows that the population of New York state is 7,268,000, against 5,997,853 in 1890. The number of Indians in the state not taxed is 4,711.

WELCOME.

The "Idaho," with four hundred soldiers of the First Canadian contingent reached Halifax Thursday morning. All were well. They were given a right royal welcome. And after leaving Halifax for their homes in the several Provinces, everywhere they were received with the most enthusiastic delight. St. John made a great display. This city to which four of them returned - Perkins, Wilson, Pickles and Aitken - was not behind any place. Besides the street parade which was fine, the principal feature of the welcome was a banquet in honour of "the boys" given by the ladies of the W. C. T. U. It was a very fine affair, and a most fitting form of welcome. Speeches were made by the Mayor, Col. Loggie, Col. Dunbar, Dean Partridge and Dr. McLeod; and Messrs. Perkins, Wilson and others replied for the soldiers.

MAX MULLER.

Max Muller, a scholar of world-wide renown, died on Sunday, 28th ult. He was professor of Comparative Philology at Oxford. His place will not be easily filled. Though a German by birth, he many years ago became a British subject.

SALISBURY.

It is announced that Lord Salisbury will transfer the Foreign Secretaryship to the Marquis of Lansdowne. While his health is good, his physicians advise him that the duties of the Premiership are sufficient, without adding the heavy duties of the Foreign Secretaryship.

MCKINLEY OR BRYAN.

The Presidential election in the United States takes place on Tuesday of this week. By the time this note reaches its readers they will probably have heard the result - who is to be President for the four years beginning March 4th next, whether Mr. McKinley or Mr. Bryan.

EASTERN EXTENSION CLAIMS.

The unsettled claim of New Brunswick on account of the Eastern Extension Railway having been referred to arbitration, the Province has been awarded \$263,812. The case was simply this, as briefly stated by the Chatham World: Canada took over the Eastern Extension Railway, as part of the Intercolonial, and paid its estimated value. New Brunswick subsequently claimed that the price was less than the cost, and asked for more. An investigation was made by an expert and his report was that the price paid was \$150,000 too small. The Dominion paid this \$150,000, and New Brunswick afterwards claimed that it should have been paid with interest. This is the claim that has been before arbitrators, and has been allowed by them, the award to New Brunswick being \$263,812. It was a very simple case, being simply a question of interest, and the arbitrators were unanimous in making the award.

THE BRITISH EMPIRE.

Referring to recent speeches by Mr. Chamberlain and others about the future of the British Empire, the P. Witness well says that "it is a subject that cannot be shut from view by any thoughtful student of current events. For the British Empire is at this hour by far the greatest the world has yet seen. It is four times as extensive as the Roman Empire at its greatest. It is five times as large as the Empire of Darius. It is larger than all the Russians with Manchuria included. It is forty times the size of Germany and all her possessions, and sixteen times as large as France and her colonies. The population of the British Empire is four hundred millions - being larger than the combined population of the Russian, German and French Empires. It is with such figures as these that the imagination has to play or labor when we discuss the consolidation of the Empire. Providence is evidently paying the way for a forward step - a step not to be rashly taken, or weakly declared impossible. Faith laughs at impossibilities."