

TERMS AND NOTICES.

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Religious Intelligencer.

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WEDNESDAY, SEPT. 5TH, 1900.

This sentence is to say to those who have not yet given it attention—and they are many—that the "Reminder and Request" of last week should have their attention immediately. See Luke 6: 31.

The Evangelical churches of England are planning for an evangelistic movement next year. The work will begin early in the year. It is hoped to awaken the country to a better realization of the claims of religion, and to win a large number of unconverted to the faith of Jesus.

The Pope is distressed because Protestantism is increasing in Italy, especially in Rome. He sees great danger to "the faith" which he represents. He has issued a letter exhorting Catholics to unite in an endeavour to minimize the great injury caused by the Protestant propaganda.

The religious world of Germany is greatly incensed at recent attacks by the press of that country on missions and missionaries in China, charging them with being responsible for the present troubles in China. It is pointed out that the attacks are by papers wholly out of sympathy with christianity, and the writers are said to be Jewish journalists who are unable or unwilling to recognize the lofty ideals which underlie christian missionary work.

Here are some facts about the spread of the gospel which may help doubters, and stimulate the faith and zeal of christian workers: One hundred years ago only 50 missionaries, all men; now about 16,000 both sexes. Then no native preachers; now 4,000. Then 7,000 native communicants; now nearly 3,000,000. Then a total of only \$50,000 given to the foreign cause annually; last year about \$19,000,000. Millions of Bibles given away during the century. One hundred years ago no publishing houses; now 150, and these giving out during the past twelve months 365,000,000 pages of good reading matter. Then no seminaries, no colleges, no orphans' homes; now these institutions by the scores.

Referring to the fact that there is a recognized courtesy peculiar to persons engaged in the same pursuit, or belonging to the same profession—which brings them into somewhat sympathetic relations to each other, the Christian Intelligencer remarks that this is, or should be, eminently true of the Christian profession, than which none is higher and nobler, involving so much that requires for its true success the spirit of sincere fraternity. This spirit should be manifested in suitable expressions of sympathy for a brother in trouble, defending him against aspersions upon his character injurious to his reputation and that may compromise and cripple his influence; discouraging invidious comparisons and unfair criticisms by refraining ourselves from this evil and by refusing to listen or to assent when others indulge in it. True courtesy calls for the suppression of petty jealousies and animosities that may arise. Yielding to this small, unchristian, unbrotherly spirit has sometimes wrought untold evil.

As we ventured to predict, the courtesies Dr. Talmage received from the Czar moves him to hysterically beslobber all things Russian. "The Czar is all right;" "there is as much religious freedom in St. Petersburg as in New York," etc., etc., are the things he is saying. The Interior, which understands Dr. Talmage,

suggests that he do not assume too much on the religious and other kinds of freedom he shouts about, or he may find himself seriously inconvenienced. Russia is not an unexplored country, and some men who have not been to the Winter Palace to dine have long known a great deal about it. The Interior evidently thinks the worthy doctor might easily speak as warmly of the Sultan of Turkey. It tells that during the Armenian massacres, when only the hills of Kurdistan but the streets of Istantoul ran red with blood, a certain well-known American writer came out with the statement that the Sultan also was "a very good fellow," in fact one of the most humane and gentle spirits in existence; adding that the missionaries deserved all they got, or worse. It turned out that he had dined with the Sultan. Solomon seems to have known what he was talking about when he warned his reader, "When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat if thou be a man given to appetite; be not desirous of his dainties, for they are deceitful meat."

The Christian Scientists of Philadelphia applied to the authorities for a charter for a church. The judge before whom the application came refused to grant the charter, on the ground that such an organization is contrary to the law and the interests of the people. The law is intended, he said, to protect the public from illicit medical and surgical practitioners and stands in the way of the pretenses of these people. It will not be long, he thinks, till it will be enforced against them, not only repudiating their claims as a Christian organization, but protecting the public against their injurious practices.

A NEEDED MOVEMENT.

In the current number of the Homiletic Review, Dr. Gregory deals with the Christian forward movement demanded by present conditions. He thinks that recent events amongst the nations have emphasized the necessity for such a movement, and proceeds to point out the responsibility of the christian preacher. The preacher, as the leader of God's hosts, must, he says, be at the forefront in any forward movement of the Church of God. He is largely responsible for present spiritual conditions, and if they are to be changed it will be chiefly through his instrumentality. The Church can not be expected, unless by special dispensation, to rise above its divinely appointed leaders. The vital question is, therefore, What is to be the attitude of the preacher toward such a Spiritual Forward Movement?

Every preacher of the Gospel needs, as a preparation for such advance, to consider prayerfully and to answer to himself truly and clearly the following questions:

- 1. What are the present spiritual conditions and needs of the Church that demand attention?
2. What is the character of the new spiritual impulse and forward movement suited to meet these conditions and needs?
3. How may the required change and movement be brought about?

He proceeds to consider the first two of the foregoing questions. The third question will be treated in a subsequent paper. A summary of the points made will suggest the scope of the article.

I. Present Needs and Conditions. Concerning the present critical state of Protestant Christendom it may be said:

Probably few will admit that this is anything more than a passing phrase, a temporary obscuration, such as those through which the church in its history has occasionally come, as at the opening of the nineteenth century. But the sad—almost appalling—fact remains that with unlimited forces and agencies, perfected organization and machinery, and boundless divine resources at her command, the Church is not accomplishing a tithe—if even a hundredth part—of what she ought in the extension and establishment of the Kingdom of God on earth.

Some brief statements must suffice to show the connection between this state of things and the present-day preacher and preaching.

- 1. The power of an authoritative divine message and of a divine call to leadership has largely been lost by the pulpit.
2. Naturally, therefore, the man in the pulpit has largely lost the old divine grip upon men.
3. The preaching of sin and salvation has largely disappeared from the ordinary pulpit.
4. The preaching of Christ as Jesus and Lord—the one all-essential thing in gospel and salvation—has been widely lost sight of by the present day pulpit.
5. In consequence, the Church, with its incalculable forces and re-

sources and its vast organizations, has been largely secularized and mechanized, and thereby rendered ineffective in the work of the Kingdom of God, and the preacher finds himself helpless in the toils.

It is not to be understood that these conditions are permanent or universal; they will doubtless prove temporary and more or less superficial. But they indicate an evil trend that for the time being is powerful enough and pervasive enough to cripple the tremendous energies under the control of Christendom. They do not furnish a plea for pessimism, but may point rather to the nearness of the coming change, since God is accustomed to make man's extremity His own opportunity. A deep spiritual longing for new light and life, shown in individuals as well as in conferences and conventions, would also seem to indicate the coming of the dawn and of the awakening.

II. The New Spiritual Impulse and Forward Movement Suited to Meet the present Conditions and needs. . . .

Let it suffice to say in general, that the preacher and the Church must regain their hold upon all the elements of spiritual power that have been accredited as such in the history of the past, and must add to these certain elements that are either new or have hitherto been only imperfectly apprehended and developed, but that have in them the promise and potency of largest future spiritual effectiveness.

1. The only adequate and enduring basis, for such new impulse and movement, must be found in the return to an authoritative Bible, with its fundamental doctrines of man's sinful and lost condition and of justification by faith in Christ as Saviour and Lord.

2. Such new impulse and progress must start where the original movement started, from the powerful outpouring of the Holy Spirit upon the Church.

3. Such new impulse and forward movement as are demanded by present conditions and needs require that the preacher and the Church should set before them, as their aim and objective point, the divine and all-absorbing enterprise of the immediate evangelization of the world of this generation.

No temporal emotional arousing will meet the case; rather it would help to burn out the spiritual life. No temporary expedients, with counting of hands and signing of cards, and all that, will avail; there is no generating power in machinery. What is called for is a stirring and giriding of the Holy Ghost that shall take in, and subsidize in the interests of Christ's Kingdom, all the members and energies and resources of the Church, and shall do this right on through the days and months and years till Christ shall come. That is the ideal—every Christian full of the Holy Ghost; every Christian in all the churches—not a bare hundred thousand out of the millions in the Methodist Church—a consecrated and perpetual worker for Christ; every follower of Church an apostle, sent with the weight of the responsibility for the lost world and going out with conscious aim for its salvation; all this persisted in with unflinching zeal and energy to the end, as the one only worthy business in this world for a soul redeemed by Christ's blood.

Such, in bare outline, are the main features of the new forward movement required to meet the conditions and needs of the present age. Ought they not to send every preacher—not to say every Christian—to his knees?

THE POPE'S VINDICTIVENESS.

The widowed Queen of Italy wrote a prayer for her dead husband—for "the repose of his soul," which she had distributed amongst the people, with the request that they recite it. The people, who loved their King, were pleased with the touching prayer, and were glad to repeat it. The Queen thought she had the consent of the Pope to issue the prayer. But she seems to have been mistaken, or the Pope has changed his mind—his "infallible" mind. A note has been issued from the Vatican against the prayer for the King, for bidding its use by the faithful children of the church. Of course, it won't make any difference so far as the dead King is concerned, but the poor Queen and the thousands who loved Humbert, and who believe in that kind of prayers, must feel keenly the action of the Pope. To those of another faith the Pope's action is noticeable chiefly on account of its vindictiveness.

King Humbert would not relinquish Rome to the Pope, nor aid in anyway his demands for the restoration of his temporal power. The Pope strikes back at the King when he is dead. How brave! Quite in keeping with the spirit and actions of the Papacy. Besides the prohibition of the use of the prayer for the King, the Vatican goes farther and declares that King Humbert had thought of giving up

Rome to the hierarchy, so anxious was he for the Pope's favour and absolution. The Papal powers have made this statement by authority. There is probably little or no truth in all this. At any rate King Humbert was unwilling to comply with the Pope's demands, for he did not receive absolution.

The Vatican has, also, issued a note to the Catholic powers declaring that, so long as Italy contests what the Pope regards as "the rights of the holy see"—his temporal power, Victor Emmanuel will be recognized as only the King of Sardinia. The note says the Pope's condition is "intolerable," and appeals to the powers to help relieve him.

This whole movement on the part of the Vatican is, probably, intended to influence the young King. But it will fail. Whatever the King may feel, or wish to do to further the Pope's purposes, the people of Italy are not likely to relinquish what they have gained of freedom.

THE BAPTIST CONVENTION.

The session of the Baptist Convention of the Maritime Provinces was as we judge from the reports in the daily papers, one of much interest. The reports presented showed the several branches of denominational work going on encouragingly. Dr. Manning reported \$20,844.59 contributed by the churches for foreign missions; this is exclusive of what is raised by the Woman's Mission Society. The Woman's Society contributed \$1,450 to the Convention Foreign Mission treasury, which a little more than removed a deficit in the Convention fund. The report of the Home Mission board was encouraging. We have not the exact results, but the year is called "the brightest in the history of the Church."

It was resolved to undertake to raise a twentieth century fund of \$50,000, to be devoted equally between home and foreign missions. The raising of this amount will consume three years.

The Conventions action on temperance contained this section:

The palpable inadequacy of our temperance laws must be apparent to all who have had to do with their enforcement. The Dominion parliament has had the subject of improved legislation before it in one form or another for a number of years, without making satisfactory advancement towards prohibition of the traffic. In 1898, at the instance of parliament, a plebiscite was taken throughout Canada for the express purpose of ascertaining whether public opinion was or was not in favor of prohibition. A vote was taken in September of that year, and the result was a considerable majority of the entire electorate casting their votes on that occasion were in favor of prohibition. Such being the case, it followed logically upon general principles that the government should have at once incited the legislation necessary to carry out the will of the people thus constitutionally expressed but they declined to take that course, the result being that the clear demand of the majority of those who voted was not complied with, but, on the contrary, the will of all those interested in the liquor traffic has prevailed.

At a meeting of the Baptist Ministers' Institute, in connection with the Convention, the following resolution was unanimously adopted:

Whereas, in the provinces of New Brunswick and Nova Scotia members of certain Romish religious orders have been licensed to teach in public schools without attendance at Normal schools of these provinces, as is required by all other candidates of the teaching profession, and

Whereas, These same members of religious orders, when so licensed, are employed by local school boards and permitted by same to appear in school rooms in garbs of their orders and to give instruction during or immediately before or after school hours in the catechism and doctrine of the Romish church, while at the same time being paid out of public school funds, all of which are in contravention of the spirit, if not the strict letter, of our free school laws; and

Whereas, The historical position of the Baptist Institute for complete separation of church and state remains unchanged: Therefore Resolved, That this institute views with disapproval and alarm this subtle trampling upon this great unimpeachable principle, and desires hereby to bring the facts to the attention of the Maritime Baptist Convention, now in session, expressing strong hope that it may make a pronouncement of its position thereon.

JOURNALISTIC.—A new daily evening paper, the St. John Star, is to be issued from the Sun office, beginning next Monday. It is to be a four page one cent paper.

The honour of building a temple without the sound of a hammer has hitherto, says the Jewish World, been held by Solomon, but the architect who designed the virtified clay church in Chicago competes pretty closely with the learned king. There is not an inch of lumber or a nail in the whole structure. The entire ceiling is of brick and tile vaulting, the keystones being of terracotta, and the ribs of the arches and groins of moulded brick.

NOTES ON CURRENT EVENTS

CHINA.

The Chinese situation is not very clear. In the absence of reliable news there is daily a lot of rumours. Russia and the United States seem to have agreed to withdraw from China, the proposal having been made by Russia. Just how much is involved in Russia's proposal, agreed to by the United States, is not clear. There is, with much reason, strong suspicion of Russia; what she designs can never be told certainly from what she says or does. A Monday London despatch says the Russo-American proposals are quite opposed to Emperor William's policy, and are making much feeling in Germany. The Emperor William intended by despatching Count Von Waldersee to have the master hand in the Chinese settlement. Russia has taken the wind out of that officer's sail and is now posing as the friend and protector of China.

The London papers express the greatest suspicion of the intentions of Russia. The Times' editorial, which fairly represents the opinion of all, says:

"The advantages of Russia's policy are not manifest; and it is very doubtful whether it will recommend itself to powers like England and Germany that have large commercial interests in the establishment of a stable and progressive government to replace the reactionary clique which has impeded all progress and development in China in recent years.

"Negotiations with Li Hung Chang would be a condonation of government crimes and the throwing away of all the advantages gained by the occupation of Peking.

"Much mischief may already have been done by the hesitation to enter the forbidden city. To withdraw from Peking would be interpreted as proving not only that the allies are cowards but that they are hopelessly divided. It may be that some of the powers will withdraw; but that does not imply that others are bound to leave Peking and to acquiesce in the restoration of a government guilty of a gross international crime."

ANTICOSTI.

Mr. Menier did not interfere with the French people who had homes on the island of Anticosti. There were sixty families of them. Of these three families had some grievances, but an official of the Dominion government recently visited them and they are satisfied. But the English speaking Protestants had to go; nothing could reconcile M. Menier to endure such offensive people, and by every injustice and cruelty he drove them away.

THE SPOT MARKED.

Upon the flag-stones in front of St. Paul's Cathedral, London, where the Queen's carriage stood on the Diamond Jubilee Day, the following inscription has been carved: "Here Queen Victoria returned thanks to Almighty God for the sixtieth anniversary of her reign, June 22, 1897."

UNUSUAL.

An unusual thing is said to have occurred in Ahmednagar District, India, in connection with a recent good fall of rain. Seed which was sown last year began to grow. Usually seed which does not germinate soon after planting dies, but the soil of the famine district in India has been so dry during the past year that it kept the seed uninjured, and when the needed moisture was supplied it began to germinate.

WOMAN SUFFRAGE.

It is pointed out by some interested ones who have watched the movement that the question of woman suffrage especially in the far western states fares better the second time it is submitted to an electorate than the first time. This experience encourages the promoters of the movement to believe that it is only a question of time when it will be adopted generally.

COTTAGE HOSPITALS.

Massachusetts is about to make an experiment with cottage hospitals in the care of the insane. The crowding large numbers together is believed by experts to be a bad system. The cottage plan will be watched with interest.

MORE CENSUS FACTS.

Other facts of the United States census than those mentioned last week are being given out. One is that the population will not exceed seventy-five millions, which shows the increase three millions less than was estimated. About one-third of the population live in the larger cities and towns. Comparison in this respect with former censuses shows there is a growing

tendency towards city life. Omaha, for instance, shows a decrease of population. Cleveland, Ohio, has the largest percentage of increase. The population of greater New York nearly three and a half million. Chicago is next, with 1,750,000. Philadelphia third, with 1,250,000.

LEPROSY.

There are thirty-thousand lepers in the Philippine islands, according to the latest and most careful estimate. A recent inspection discovered hundreds of lepers in Manila, confined in various houses. Many of them were warned of the inspection escaped the town. The United States authorities are considering a plan to segregate all the lepers on one island where there provide suitable hospitals the best care that is known. It is difficult to get the unfortunate gathered together in this way, but a merciful proposal, and will succeed.

KRUGER & CO'S MONEY.

Kruger and other Transvaal leopards are said to have \$37,000,000 deposited in Europe—a very good provision "the rainy day" which has controlled by fifteen share holders. Kruger is said to have in hand \$10,000,000 more.

LIFE IMPRISONMENT.

On Wednesday, Bressi, the assassin of the King of Italy, was sentenced to imprisonment for life, the death penalty having been abolished in Italy. It is stated that the sentence means one year shall be spent in solitary confinement in a secret cell six feet by three wide, dark with a plank bed and bread and water once every twenty-four hours as a diet. Absence is enforced rigorously. It breaks the rule he is placed in a straight jacket, in irons, or in "straight bed." The year must be spent also without work, books, newspapers, materials or tobacco. Few prisoners complete the year of solitary either go mad or die. Some Bressi live and retain his reputation will be placed at work in prison.

ROYAL TEMPLARS.

The Grand Council of the Royal Templars of Temperance of the Maritime Provinces, held its annual session in this city last week. The several local Councils were represented, the reports of officers showed encouraging progress of the organization. A report on political action expressed the belief that there is small hope prohibition being secured by the untary action of either of the political parties, that the end be reached by prohibitionists "will only be reached by electing to Parliament prohibition men who will demand Prohibition from any government power under penalty of their opposition."

HAWAII.

The death rate in Hawaii has increased rapidly lately, especially among the native Hawaiians and Japanese. There has been considerable typhoid fever; but consumption heads the list of diseases. The Board of Health is considering a quarantine against consumption, as many people with consumptive tendencies go to enjoy the mild climate, and it is believed that they are a source of danger.

HE LIKES CANADIANS.

Among some recent "pilgrims" Rome who had an audience with the Pope, were seventy-two French Canadians. One of the priests of the party giving an account of the audience, carefully to tell that the Pope was especially glad to see them because they were Canadians. He says that the Pope was told that some "pilgrims" wished an audience, he asked who they were, and on being informed that they were seventy-two Canadians, exclaimed: "Seventy-two Canadians are worth more than one hundred thousand Neapolitans. Let them come."

The Pope has very good reasons to think that the French-Canadians are among his most devoted servants.

BOMBARDING CLOUDS.

To protect their vineyards against destruction by hail, the vine growers of Southern France attack approaching storm clouds with volleys of fire from powder-charged cannon until the cloud is dissipated and the danger of the crop averted. Fifty-two cannon manned by 104 cannoneers and their chiefs, have been distributed over an area of 2,500 acres of rich vine land. A high point is selected as the centre of observation. At the approach of the destructive hail cloud a shot fired from this post, and at this sign