

Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH CHRIST.—Peter

VOL. XLIX.—NO. 15

FREDERICTON N. B., APRIL 10 1901

WHOLE No. 2497

OVER THE SEA. No. 1.

The anticipation of an ocean trip to the uninitiated is not always full of pleasure to say nothing of the realization, and I am free to confess that it was with a feeling of dread that I said good-bye to the dear ones at home and boarded the steamer for St. John. Having completed the many details always necessary for such a journey I took the C. P. R. for Montreal. Friends were at the depot to wish me on my voyage and a loving brother accompanied me as far as Fredericton Junction. With his departure and the arrival of other friends, it seemed that I was really booked for more than an ordinary trip to Montreal and return.

We reached Montreal at 8.30 the following morning, took a cab to the Alder Dempster shipping office, thence to the Balmoral Castle Hotel, and after resting for a time and having dinner we took a ride around the city and out to Mount Royal. Never had I seen Montreal looking so beautiful as on that lovely May day, after a morning shower. The fragrance of the buds and blossoms filled the atmosphere; and the spires and domes of the city glistened in the sunlight with the many handsome buildings embowered in the magnificent spring foliage. We certainly felt that Montrealers were justly proud of their stately city with its famed institutions of learning, and the generosity of many of its citizens for the education of their countrymen. Prominent among these is Her Majesty's most distinguished citizen, Lord Strathcona, the first and only British subject to present his Queen with a regiment. "Strathcona's Horse," will live in the annals of Britain for all time to come, and Donald Smith, the poor Scotch boy, who helped to build Canada, and is now helping to build the Empire has made a peer, not only in name, but in the affections of all British people.

On our return to the hotel we were pleased to find a number of cards left by friends who had called, also an invitation to supper at the Mountain View Methodist Church, where the Hochelaga Co. W. C. T. U. Convention was in session. The day passed pleasantly and quickly. As our good ship sailed at daybreak the next morning, all passengers had to embark that evening. At 9 p. m. we drove to the dock, and it was only a matter of few minutes (amid all the bustle) till, with bag and baggage, we were consigned to our rooms. The steamer was crowded, and we wondered how the passengers had so many friends to see them off, but later we learned there was a champagne supper on board, given by the Steamship Co.

All too soon our kind friends bade adieu, and we went below. Our stateroom was commodious, containing two berths and a sofa, and was one of the best rooms for position on the ship. We were glad to retire, and contrary to expectations slept soundly, notwithstanding the continual racket of freighting all night, and only those who have heard the French sailors or sailors can understand the unnecessary noise they can make. We slept soundly that we did not awaken till the bugle boy's call for breakfast at 8.30. Having sailed at daybreak, we were well on our way down the matchless St. Lawrence. It was a perfect morning, and as we came on deck we were so eager to take in the beautiful scenery along the river, that we scarcely felt we had time for breakfast. The water was without a ripple, and at 8.30 in the afternoon we reached Quebec, where we took on mails and a goodly number of passengers, among whom were the Governor of Jamaica, Sir Augustus W. L. Hemming and Lady Hemming, Miss Martin and the Carrick of New Zealand, and others, all of whom proved an interesting addition to our cabin. As we neared Quebec I viewed Dufferin Terrace with pride, and looked in the direction of the Plains of Abraham, where Wolfe and Montcalm decided the fate of Canada. My mind was filled with recollections of my school days, and the study of the battle of Quebec, how Wolfe, as his flotilla crept down the stream in the shade of the cliffs on that historic night, uttered in a low voice to the officers

by his side, "Gray's Elegy in a Country Churchyard," and said "Gentlemen, I would rather be the author of that poem than take Quebec." I may say just here that it was my privilege while in England to visit the scene of that beautiful poem. We drove out to the Plains of Abraham and visited the many places of interest in and about the city; also enjoyed a drive across the St. Charles river, through Beauport, to Montmorency Falls seven miles below the city. These falls are 100 feet higher than Niagara Falls but not to be compared with Niagara for grandeur.

I was particularly interested in the Citadel, which occupies a most commanding position. It stands 303 feet above the river, and at one time was a formidable position of defence, so much so that Quebec has been called the Gibraltar of America. Though still a fortress, its present chief use is as a barracks, and in it are kept an immense military store.

A little in the rear of Dufferin Terrace is the Governor's Garden, a public park, where a dual-faced stone column was erected in 1827 and 1828 to Wolfe and Montcalm, in joint honor of the illustrious generals, to whom in the words of the inscription "Valor gave a common death, history a common fame, and posterity a common monument." A tall marble shaft now stands on the Plains of Abraham to mark the spot where Wolfe fell, mortally wounded, and bears the inscription: "Here died Wolfe victoriously."

We also drove to the Ursuline Convent, which contains the remains of Montcalm. His body is buried in the Convent, but his skull is kept in the Chaplain's parlor, to which visitors are freely admitted. This, the oldest convent in Quebec, was founded in 1639, was twice burned, but the original foundation and the walls were utilized in the present structure, which covers an area of seven acres. The chapel not only contains the remains of Montcalm but the body of St. Clements from the Catacombs of Rome, 1687; the skull of one of the companions of St. Ursula, 1675; the skull of St. Justus, 1662; and a portion of the Crown of Thorns, brought from Paris in 1830; also some rare paintings by Vandyke and others.

Facing the historic old Market Square is the Basilica, the Mother Church of Roman Catholicism in North America. It was opened for service in 1657. The design of the chancel is a faithful imitation of St. Peter's at Rome. On its walls hang a rich collection of paintings, many of them invaluable works of art which were rescued from destruction during the Reign of Terror in France.

Opposite Quebec is Levis, on whose crowning cliffs, rising higher even than those of Quebec, are three immense forts erected by the British Government at a cost approaching \$1,000,000.

I should like to write of the English Cathedral with its \$10,000 solid silver communion service, a present from King George III, and other places of interest, but time and space will not permit. Returning to the ship, we sailed on to Rimouski.

A SUMMER TERM AT MR. MOODY'S SCHOOL FOR YOUNG MEN.

It was characteristic of Mr. Moody that his soul abhorred an empty building as much as a lazy man. So it came about that the buildings of Northfield Seminary were used first for the great August Conference for Christian Workers, and then for the Conferences for Young Men and Young Women. So also when it was proposed to add a Summer term to the Fall and Winter terms at Mount Hermon School, the great institution he established for young men, his mind instantly approved the plan. Last Summer saw it successfully carried into effect, and now the school is in practically continuous session, having three terms each year of sixteen weeks each. The Summer term this year begins May 1 and closes August 20.

The aim of the School is to give to boys and young men of small means but earnest purpose a thorough Christian education which will fit them for usefulness in life. It is not intended to train men for the ministry only, or for other forms of Christian work, so called, but for all departments of usefulness in life. During this summer

term all branches will be taught by experienced teachers, from Grammar and Arithmetic up to Homer and Virgil, Trigonometry and Chemistry. The school is unique in three respects:

First. It emphasizes the dignity of manual labor. Nearly all the work on a great farm and in the school buildings is done by the students, each student working on an average two hours per day.

Second. The price of board and tuition is fifty dollars a term. The aim is especially to help those who are working their own way toward an education. The average age of the students is twenty, and a large majority have had much experience in life besides that which is gotten from books. This gives an earnestness of purpose to the whole life of the school which is remarkable.

Third. The study of the English Bible and the development of manly Christian character are given a place of central importance in the school life. Each student studies the Bible twice a week in class throughout his connection with the school. The regular teachers, Mr. James McCaughey and Mr. N. Fay Smith, have had much experience in teaching the Bible to boys and young men, and know how to make its teaching interesting and practical.

During this summer term a daily Bible class will also be held, taught in succession by such teachers as Rev. A. F. Schaeffer, D. D., of New York; Rev. Henry G. Weston, D. D., President of Crozer Seminary, Chester, Pa.; Prof. Wilbert W. White, principal of the Bible Teachers College at Montclair, N. J.; Rev. C. I. Scofield, D. D., of Northfield; Rev. R. A. Torrey, superintendent of the Moody Bible Institute, Chicago; and others.

This is a great opportunity not only for boys and young men who want to enter upon a course of education, but for those in business whose usefulness might be greatly increased by spending one summer at such a school.

Full information will be furnished to all who are interested on application to the principal, Henry F. Cutler, at Mount Hermon, Massachusetts.

THE CORONATION OATH DEFENDED.

Rev. J. L. Gordon, formerly of the Congregational church, St. John, now pastor of the Bond St. Congregational Church, Toronto, addressed his congregation last week on the agitation for change in the Coronation Oath. A summary of his address says:

He opened by pointing out that a better feeling existed between Roman Catholics and Protestants now than ever had in the past. He illustrated this by the fact that when the Roman Catholics were building a church at Northfield, Mr. Moody gave them a cheque for \$500. This was probably accounted for by the fact that Mr. Moody found large numbers of Roman Catholics attending his evangelistic services.

This development, Mr. Gordon felt, was highly satisfactory to all, but we find that at the beginning of the twentieth century, there is precipitated upon us a discussion regarding the coronation oath and declaration, which will be apt to cause a feeling of bitterness between the two religions.

There seemed to exist in the dominion of Canada a society whose object it was to agitate for the repeal of the declaration. Mr. Gordon called attention to the relation between the oath and the declaration. The declaration, he regarded as a definition of the oath, and the one useless without the other. Should this agitation become widespread and create a feeling of bitterness between Protestant and Catholic, the Catholics would have themselves to blame for it, being responsible for the precipitation of this question.

Cardinal Vaughan, the head of the Church of England, has appealed to Roman Catholics everywhere to labor for a revision of the declaration. He has also addressed a letter to His Majesty King Edward VII, concerning the matter.

The cardinal, in a recent sermon in London, affirmed concerning the language used in the declaration, that it was "stupid, silly, cruel, painful, shameful, and most wicked."

Mr. Gordon then read the declaration to the congregation, and affirmed

that it was neither stupid, silly, cruel or wicked, but that it was a strong document one of the strongest bulwarks of the British constitution and the backbone of Protestantism. This oath had been in existence for 200 years. Queen Anne being the first one who was called upon to take it in 1702, and that during the 200 years of its existence the Kingdom of Great Britain and Ireland had grown to be the greatest empire upon the earth. During that 200 years Roman Catholics had been treated by Protestants with the greatest fairness and toleration, and there is no country in the world to-day where Roman Catholics enjoy any more civil liberty or commercial prosperity than in the British empire.

Referring to the alleged offensiveness of the declaration the speaker suggested that when the Roman Catholics were ready to eliminate from their oaths and declarations all that was offensive to Protestants, it would then be time for us to consider a revision of the declaration. He then referred to the oath taken by Roman Catholic bishops, who promise to "persecute" with all their might heretics, schismatics, and rebel against the authority of the church.

The great question to be considered was, had there been any change in the polity and policy of the Roman church in the past 200 years. If there had been no change in the character of the Church of Rome, then there should be no change in the character of the declaration which protects the British people from the encroachments of the Church of Rome.

Mr. Gordon pointed out that a repetition of this conflict that necessitated the oath, was now going on in such Roman Catholic countries as Spain, France, Italy, Portugal and Austria. It had been fully demonstrated in the history of the past 50 years that the church of Rome is seeking for secular power and political influence. There may come a time in the history of the United States when it will become necessary to ask the president of the republic to make such a declaration as they asked of the sovereign of England. The encroachments of Rome in the United States have been of such a character as to alarm all thoughtful citizens. The danger is so thoroughly recognized at the present time that it would be absolutely impossible to elect a Catholic to the presidency. The pride of the American is the public school system of the republic. First of all the Catholics objected to the Bible being read in public schools, and then when the Bible was taken out to please them, they affirmed that the public schools were godless institutions and unfit for the children of Roman Catholic parents. They are now establishing their own parochial schools, and soon will be asking for a division of the state appropriations.

In conclusion, Mr. Gordon thought it would be a sad day for the British empire when the Church of Rome should be able to put its hand upon the oath of coronation, and eliminate everything in the declaration which was offensive to the Roman Catholic. There would be absolutely nothing left which would be characteristic or distinctive, and the speaker urged Protestants to arouse themselves in the crisis of the hour.

HOME RELIGIOUS NEWS.

—The Sussex Presbyterian church has called Rev. D. Odum, of Cape Breton.

—The Secretary of the Maritime Baptist Foreign Mission Board, at its meeting last week, was able to report a donation of \$500 from a gentleman in Sydney, C. B., and one of \$668 from two Moncton gentlemen.

—Rev. H. F. Adams has resigned the pastorate of the First Baptist church, Truro, N. S., the resignation to take effect July 1st. It is understood that Mr. Adams is to take charge of a church in Worcester, Mass.

—Fourteen converts were baptized in the First Baptist church Moncton, last Sunday.

—Rev. G. M. Wilson writes: "I enjoy the weekly visits of the INTELLIGENCER more and more. I hope to send some new subscribers."

CHICAGO CORRESPONDENCE. No. 2.

I have preached nearly every Sunday since last June. From June till Christmas I supplied the church at South Wayne, Wis. It is about 150 miles distant from Chicago, and was a long ride. I am glad that they have a pastor now. I found kind people there, and enjoyed being among them. Since Christmas I have been preaching at Mount Pleasant, Wis., which is only half the distance from the city. I am enjoying my pastoral work and preaching. The people are thoughtful, kind and appreciative. Though I am unable to give them much pastoral work, they are taking considerable interest and we are looking for good results. It is quite hard work to preach and attend school, but I enjoy the preaching. Preachers like to preach. I am glad to do it. It keeps me in the work; it keeps the sympathies alive and the heart warm.

Last Summer I attended the Wisconsin Free Baptist Yearly Meeting. I met there earnest men, who are working for the cause in the state. Men pass from state to state, so that the personnel of the Conferences change much more than in New Brunswick. For that very reason there would not be, I should think, the attachments and close friendships among the ministers that we have at home. Their covenant meeting was good, and much like our annual conference. Our conference service has to me the additional joy that comes from knowing personally, and often intimately those who take part. When one knows the joys and trials and struggles of men's lives, the expression of their religious experience means more.

The Free Baptists do not seem to be growing in this state. The reason seems two fold. Their churches are nearly all in the country or in little villages, and the people are moving into cities. There they unite with other churches, and Germans or Dutch replace them on the farms; and these attend their own churches, or quite as often, no church at all. A denomination needs to do as Paul did, plant its churches in the great centres.

Then, in this age, which does not quarrel over doctrine, but lays emphasis upon the spirituality of christianity rather than on its intellectual expression, the peculiarly Free Baptist principles are not distinctive and fundamental enough to admit of large increase under the unfavorable conditions. Some of the things important years ago are, practically, a dead issue now. This is not because we are less religious, but we are less rationalistic. The intellect then was the centre; for us it is the heart. For one creed is emphatic, for the other a right spirit. Of course, it is a question largely of emphasis. What we intellectually hold will determine us to a good degree. It is equally true that the kind of spirit we are of will determine what we believe. Atheism is the product of a wrong life. It is shallowness of moral life, either in individual or race. But the place of emphasis has changed, and for that very reason the weak denomination is handicapped.

Then the principles for which Free Baptists have stood have triumphed in a large degree. Freedom of will is recognized universally to-day. But it is only a partial truth. Moral life absolutely demands freedom of will. But the religious life demands, also, the over-ruling, over-working God. He must be a living God who, through all the sinfulness and wilfulness of men, is working out His purpose, which is the ultimate triumph of His kingdom and the salvation of believers.

Unless God is Sovereign and can make the wrath of men praise him our trust is in vain. To deny freedom of the will paralyzes the moral life; to reject the Sovereignty of God is a blow at the religious life. The man who to-day says, "I am an Armenian," or "I am of Calvin," exclusively, has not learned fully the lesson of history. Neither of these had all the truth, but both did have a part. Because they lived and taught we ought to be better and larger than they. And the fact is that denominations are recognizing this. Calvinism may stay in the Presbyterian creed,—it is a question even there of how long—but it is not preached in their pulpits as expressed in the

creed. On the other hand, no longer do we hear freedom of will proclaimed as mere caprice.

Then, the communion question does not seem so vital now to them as it once did. The Baptist are largely divided on the question, and open communion is growing. There is, to-day, considerable study of the origin and purpose of the communion by New Testament scholars. And the effect is universally that there can be found nothing strong enough to substantiate such a dogmatic proposition as close communion is. Baptists now are saying emphatically that it is a mistake to say that their view of communion is that by virtue of which they are characteristically Baptists. That is something on which they, as Baptists, differ. And as modern thought and the spirit now dominant permeate more and more, close communion, with other things, must go. This the best Baptist scholars are recognizing. On the other hand, in practice, the Free Baptist churches here seldom have at their communion tables those who are not members of their churches. So that it is no wonder that in this state there has been a gradual drawing together of the two denominations. At the last Yearly Meeting the question was discussed, and representatives from the Baptists were present. The idea at present seems to form a partial union whereby weak churches of the two denominations may support a pastor between them.

W. C. KEIRSTEAD.

Woman's Foreign Missionary Society.

"Rise up ye women that are at ease. Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

WHAT CHRISTIANITY MEANS TO A HINDOO WOMAN.

In a plea for prayer for native Christians in India, we are reminded of the great change becoming a Christian makes in the life of a native woman: "As a Christian she has to enter on an entirely different life. She is cut loose from all the social and religious rules that bound her. She must give up the religious practices that took up so much of her time. She is expected to think no more of caste distinction, and to meet on equal terms all other Christians. She has to face the adverse criticism of all her old friends and take her stand apart from everything she has hitherto counted precious. With a half-taught conscience she has to find her way through the difficulties that lie before every newly converted person. With hardly any ritual or forms to help her, she has to learn how to worship 'in spirit and truth.' Instead of being guided at every step by authority, she has to listen for and obey the inward voice of conscience under the guidance of God's Word and Spirit. She must now begin to regard herself as an individual responsible to God only, and to think and act for herself. In her old religion there was no freedom, and little personal life: in that which she has now entered, all depends on the personal acceptance of and union with a living Saviour. Sin and holiness, she must now learn, are things of the spirit and temper, instead of being things of ceremonial defilement or purity. Religious life formerly meant to her a life of external strictness and moral laxity; now a life of moral and spiritual effort lies before her, in which 'severity to the body' if counted as of little value."

SHE: VE THE BEST!

What sad stories sometimes come to us from India! How touching the devotion—the blind devotion—of this poor mother, of whom a missionary writes—

She had two little boys, twins, and one was blind. She thought that the god she worshipped must be angry with her. Could she give some sign of her submission, lest some worse thing should happen?

"One day there was only one babe in her arms; the other she had offered to the great river, the Ganges.

"And the one she clasped to her breast was blind!

"In answer to an inquiring look, she said, in low tones and in her native tongue—

"'Yes, of course, I gave the best!'"