

TERMS AND NOTICES. The RELIGIOUS INTELLIGENCER is issued on Wednesday, from the office of publication, 60 York St. Fredericton, N. B. \$1.50 a year in advance.

Religious Intelligencer.

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WEDNESDAY, APR. 10TH 1901.

Besides those we thanked last week for remittances in answer to the "reminder and request" recently sent, we have to thank others from whom we have had payments in the last week.

From all the others we need to hear at once.

They will be doing us a great kindness by remitting immediately. Do not fail to do it.

Be strong and brave enough to stand with a minority, or alone, for righteousness.

Of the seventy thousand young men who are pursuing their studies in American colleges, thirty-eight thousand are church members, and one in every fourteen is studying for the Christian ministry.

Two impossibilities: (1) To make a preacher out of a man who has no character; (2) to build up a church permanently strong and influential with members of loose notions of morality.

The list of massacred missionaries in China is larger than at first reported. Late news gives the names of nineteen more men and women and nine children of missionaries still unaccounted for, and who are now believed to have been murdered.

The "Over The Sea" letters, the first of which appears in this issue, are by Miss Augusta Slipp, of Hampstead, Q. Co. They will be read with interest, not only by her many friends, but by our readers generally.

Rev. Dr. Newman Hall, of London, the author of the well-known booklet entitled "Come to Jesus," though now in his eighty-fifth year, preaches on an average four times every week, and always to large congregations. Writing to his old friend Dr. Cuyler, he says that after every evening service he holds an after-meeting to which usually half the congregation remains, and there are always some cases of inquiry, and with these he has private conversation, instructing them in the way of life.

Sunday funerals frequently make inconvenience and difficulty for pastors. The Yarmouth pastors have resolved to use every effort to discourage Sunday funerals, and they urge their people to avoid having them except in cases of extreme necessity. And when such funerals are necessary, they ask the people to consult their pastors before fixing the hour, so that there will be as little interference as possible with the regular services of the day. Everywhere pastors would do well to have an understanding about this, and the people, on having the matter explained to them, would probably co-operate with them.

Because the Roman Catholics in Ireland are most of the time making a fuss of some kind, many people may suppose that they are the great majority of the population of that island. It is a mistaken impression. A writer in the Interior tells that the Episcopal Church of Ireland ministers to a population of 600,000 adherents, and the Presbyterian Church has 445,000 supporters in the same country; and that there are about three times as many Protestants in

Ireland as Catholics in Scotland, almost as many, in fact, as the whole count of Catholics in England and Wales.

The Truro, N. S. Presbytery has been giving consideration to the liquor traffic in that town and the surrounding country. The traffic is illegal there, but through the indifference, or with the connivance, of officials it has grown to considerable proportions. The Presbytery brought the matter to the attention of the town Council, and that body has been moved to take steps to have the law against rum-selling better enforced. Some people will think the Presbytery has been meddling with what is none of its business, and may be disposed to advise the members to attend to their preaching, their Sunday School work and like matters. That is the way the rum men and their friends talk when interfered with. The Presbytery, however, has shown that it knows its business better than many religious bodies appear to, and has the courage to attend to it. If religious organizations, including churches, ministers' meetings, evangelical alliances, Christian Endeavour societies and the like, would give more practical attention to such matters there would be a great improvement in many communities.

Church discipline seems to be fast dropping out of the life and administration of the church. This, as the Presbyterian remarks, would be a blessed thing if it meant that there was no longer any need for it, because of the consistent, pure and noble lives of her members; but when it is remembered that many of them are merely nominal disciples, derelict in religious duty, and even doing things which bring disgrace upon the Christian name and profession, it is a cause of regret and alarm that discipline is becoming a lost art. We do not favor its indiscriminate exercise, but after other efforts for the reclamation of offenders have failed, it becomes absolutely necessary. It is neither a popular nor a pleasant procedure, but when duty calls for it, let it be undertaken in the spirit of love and fidelity, first to save the offending party, if it is possible, and if not, then to purge the body of Christ of the unworthy and of the incorrigible. The great Head of the Church has instituted it for these purposes, and he will bless its wise, loving and faithful administration.

THE RESURRECTION.

Many truths are learned from the resurrection of our Lord. Its astounding suggestiveness is surprising. Two conclusions always have been conspicuous among those drawn from it, and naturally. One is that of the deity of Jesus. His resurrection, if not a more genuine proof than others that he was God as truly as man, is a more striking and convincing evidence to many minds. If the fact of the resurrection be admitted—and no fact rests upon more conclusive proof—a necessary inference from it is that the claim of Jesus to be divine as well as human was substantiated.

The other—and it has always been emphasized chiefly, especially at Easter time—is that of the immortality of the soul. The resurrection is evidence of the fact that the soul survives death, and not only continues to live, but also is better equipped for happiness and service than it was on earth. The comfort and encouragement thus afforded to troubled hearts throughout the centuries are incalculable. But is there not another lesson, equally plain and even more important? Would the fact of Christ's deity alone, or the fact of the soul's immortality alone, or both of them together, be what they are to the human heart if the resurrection were not also, and primarily, a supreme proof of the victory of divine love in behalf of mankind?

If Jesus had been divine in the old Greek or Roman sense, but not the embodiment of sweet, gracious, compassionate, redeeming love for men; if the immortality of the soul merely meant the indefinite prolongation of the cares and trials of this life, many distracted spirits would pray for annihilation. But, because the resurrection stands out so boldly as evidence that the divine love for us is supreme over even the grave, it imparts a new beauty and glory to our conception of God's character and a new attractiveness to the life which is to come.

HONOURED.—Among those honoured by the Montreal Presbyterian College, at its convocation last Wednesday, was Rev. A. J. Mowatt, who received the degree of Doctor of Divinity. He was eleven years pastor of the Presbyterian church in this city, and has many friends here in all the denominations, who have heard with pleasure of this well-merited recognition of an able and faithful minister of the Gospel. We congratulate Dr. Mowatt.

LIQUOR TRAFFIC CONTROL.

A few days ago, in Toronto, Hon. Geo. E. Foster gave an address on temperance under the auspices of the Canadian Temperance League. The Premier of Ontario, Hon. G. W. Ross, presided. The audience numbered about four thousand, and gave the speaker a most attentive and enthusiastic hearing. He discussed the various phases of the temperance question in the clear, strong style of which he is a master. The question is a live one, he said, because the evil we are fighting comes in essence or in shadow to the homes of all the people of the country. Admitting the many and great difficulties met in the promotion of the temperance cause, and the discouragements its advocates have often to bear, he contended (and here we quote the Toronto Globe's report) that "never before in the history of the world have the aroused better feelings of humanity been stronger in determination to grapple with and overthrow the evils of the liquor traffic. Never was there so strong a business instinct that sobriety is absolutely necessary and must be insisted upon. The social sense of the country was, moreover, never more keen or more set on the line that the only absolute chance of safety is in total abstinence. Without striking a balance between the dark and bright sides of the question, there was in man an unquenchable faith that somehow or at some time good will triumph over evil. . . . And so, whether the workers in the cause met with defeat or victory, it was their duty to go forward and fight for the right and combat every form of wrong."

He spoke of the incalculable good being done in schools where temperance text books are used, by the churches and by W. C. T. U. and other temperance organizations, and showed how great business corporations and employers generally now insist on sobriety in the employes. Discussing the question of legal restriction he showed that the tendency is to seek the widest areas in which to enforce restriction, instancing the prohibitory laws passed by Manitoba and Prince Edward Island. What temperance people want, he said, is a law which will extend from ocean to ocean.

This, however, they have not been able to get. In this connection he spoke of government control of the liquor traffic, which has been suggested as an improvement on the present system of license. The men who make money out of the liquor traffic are, he said, the strongest opponents of the temperance movement. It is claimed that government control of the traffic, would remove the incentive to profit-making; and if this be so, he wondered whether it might be better to try the system. He did not abate one jot his belief in the rightness of prohibition, but suggested that if the traffic must continue for years it is a matter for the careful consideration of those interested in minimizing the evils of the traffic whether putting it exclusively under government management would be the best way to move towards the reform desired. He said he was not prepared to say that he would support such a project even if he had the power. He merely put it forward as one of the measures now engaging some attention, and which might very properly have consideration and discussion, not as a substitute for either local or general prohibition, but a possible substitute for the existing license system.

Recently Rev. Mr. Kettlewell, a prominent Methodist minister in Ontario, and a leading and influential temperance worker and prohibitionist, has been advocating a degree of government control. We do not understand him to advocate the Gothenberg system, which is not, strictly speaking, government control, but company control; nor do we understand Mr. Foster to advocate it, or even suggest it. As to the Gothenberg plan we shall have something to say later, merely saying now that in our judgment it is a very dangerous form of license.

SOUTH AFRICAN NOTES.

The British continue to capture prisoners, cannon, ammunition and stock.

General French continues to press the Boers in the Transvaal. They get out of his way whenever they can.

Saturday Lord Kitchener reported to the War office that "Col. Plumer has advanced 20 miles beyond Nylstroom unopposed on the way toward Pietersburg."

PRESENTATION.—Rev. H. H. Cosman and wife, of the Sailors' Mission, St. John, were pleasantly remembered by friends on the twenty-fifth anniversary of their marriage, a few days ago. Mr. Cosman was presented with a silver watch, and Mrs. Cosman with a dozen silver spoons. Accompanying the gifts was a complimentary address

NOTES ON CURRENT EVENTS.

PILGRIMS.

The railway from Quebec city to Ste Anne de Beaupre carried half a million passengers. Ste Anne de Beaupre is the place where alleged "miracles" are wrought by certain "relics" of St Anne—bones and the like. The most of the half million passengers over the railway were pilgrims, many of whom were seeking healing. The eastern states supply a large number of them, principally French Canadians. The railway makes money out of it, and so does "the church," whose priests encourage the deception. The railway people expect the number of "pilgrims" this year will be greater than ever before.

THE MEDALS.

It is officially announced that the South African medals will be presented to the Canadian soldiers by the Duke of Cornwall and York on his approaching visit to Canada.

CRIME AND CREED.

Commenting on the criminal statistics of Canada, the Presbyterian Witness points out that the connection between crime and creed is recognized to the extent of giving the religious denomination of the criminal. No church escapes the sorrow and the shame of persons in prison, who bear its name. Last year's report shows that in Canada 5,248 were convicted and sentenced to imprisonment, &c. Of these 174 were Baptists, 2428 were Roman Catholics, 984 Church of England, 566 Methodists, 429 Presbyterians; and besides these 533 are set down as "Protestants." For the hundreds, or the thousands, here set down the churches are in a sense held responsible. There is an element of justice in this,—for if all the churches did their whole duty there would doubtless be a much smaller list of criminals.

WIRELESS TELEGRAPHY.

One of the possibilities of the next two or three years will, it is believed, be wireless telegraphic communication between England and Australia. A proposal is now being considered which provides for a series of stations across Europe, the Suez Canal, and along Southern Asia and Malaysia to Australia, at each of which messages will be repeated by means of Marconi's apparatus or some better one that meanwhile may be invented. The fact that Marconi has already succeeded in transmitting wireless messages over intervals of 100 miles indicates how entirely feasible the proposal referred to is.

NOT THE BRITISH WAY.

General Funston, who captured Aguinaldo, has been made a Brigadier for his success. Of his way of effecting the capture of the Filipino leader, Mr. Frederick Villiers, the distinguished war correspondent, lecturing in Winnipeg last week, said:

"It was a daring piece of work, and may be all right as a bit of warfare, still I do not think that a British officer would stoop to such a thing; British officers seem to have a different code of honor. The capture of Aguinaldo was a piece of rank treachery, and the Filipinos would have been perfectly justified in hanging every one of his captors, had they caught them. There could have been no excuses for them. Had any of our officers done such a thing the Americans would have been the first to decry the treachery of British methods of warfare, but as it is now, they are showering honors upon Funston. I do not say that such things should not be done in war, but it is not the British idea of warfare."

THE BRITISH CABINET.

It is reported that changes in the British Cabinet will take place very soon. Lord Salisbury's health is such that it is thought he will retire, to be succeeded in the Premiership by Mr. Balfour, who will then be elevated to the peerage. Mr. Chamberlain will then become leader in the House of Commons.

QUEBEC LEGISLATURE.

Much of the legislation of the Quebec Legislature, in the session just closed, does not suit the Montreal Witness. It says that while no session ever opened with better promise of serving the Province in honour and purity, no session ever deserved more contempt. Much of the legislation seems to have been in the interests of a few millionaires, at the expense of the people. The Roman Catholic Church openly dictates what laws shall be passed. Concerning an act by which it was sought to refuse the Cemetery Company permission to carry on a crematorium, the Witness says: "Only a

few are anxious to see any change in our modes of burial, but what gave significance to this proceeding was that it was the result of a deliberate effort of the authorities of the Roman Catholic Church to prevent the proposed practice, not on public grounds, but because it was not in accordance with the practices of that church. They first tried to prohibit the process even in the case of Protestants. Failing that, they tried so to shape the law that it would act as a prohibition on Roman Catholics, and they partly succeeded in this. Any such prohibition on religious grounds—and no other grounds were advanced—whether as applied to Protestants or to Roman Catholics, is a direct assault on religious liberty. Let the Roman Catholic Church hold what views and adopt what practices it likes on any subject, but so far as law is concerned let citizens adopt and follow those views or not, just as they choose. This assault on the right to get buried as one chooses, coming contemporaneously with a similar assault on the right to marry as one chooses, and with an effort to impose a new Roman court on Canadian citizens, may so far be accounted defeats of a movement by which ecclesiasticism has been trying to reinstate mediaevalism in our own government. There are still, it appears, a good lot of docile bigots among us who have not learned the first lessons of the rights of religious liberty."

WHAT THE DEACON SAID.

Dust and Cobwebs. When the deacon came to see me the other evening, he had a letter to show me, which seemed to give him some anxiety.

"I have an anonymous letter here, and I don't know what to do with it."

"Burn it, I said, anonymous letters are not to be, or cannot be answered. 'But this letter is an honest one, evidently; it does not suggest blackmail at all events,' said the deacon. The writer is asking me some questions, and he wants them answered, and they seem to be reasonable questions. But why he should ask me such conundrums puzzles me."

"I have a thirty volume encyclopaedia, I said; you give the impression that you think you are by the wide range of subjects you discuss. 'If you read more and thought more, and talked less, you would know more,' said the deacon, with some warmth. 'But I will read some extracts from the letter, and we will see what your Shakesperian intellect thinks of it.'

He read: "I am a member of a small church, of very little money and less religion, where six months dust has collected on the Bible and psalmody in the sacred desk, and cobwebs four months old cover the door of the church. And that makes christianity stale and moth-eaten."

"Now," said the deacon, reflectively, "if I only knew what was the real cause of the 'rotteness in Denmark' I could answer this letter better. I have the impression that the dust and cobwebs in the church are the effect, rather than the cause, of the 'moth eaten' condition complained of. 'Dust on the Bible in the home; cobwebs over the door of the prayer-closet; undisturbed dust on the road to the prayer-meeting; cobwebs over the foreign and home missionary treasures; cobwebs and dust on the collection plates; dust on the pocket-book that thinks one dollar and fifty cents too much for a denominational paper because a dollar pays for a secular one; cobwebs between church members who have become bad friends because they could not agree as to the difference between tweedledee and tweedledum; dust on church and home from the feet of disciples who have shaken it off as a witness against the place because they were not received. No wonder the committal service has been read for such a church, 'earth to earth, dust to dust.' And until cobwebs and dust shall be removed from the closet or prayer, there shall be no resurrection."

"Blessed are the dead that die in the Lord' is a blessing that can never be pronounced on a dead church."

"A dead church is a church that has committed suicide; it has smothered itself to death in cobwebs and dust. You cannot kill a church from without. That has been tried again and again. Persecutions, the flood, the flame, the rack, the sword cannot do it. Death and death begin within."

"And then my anonymous friend asks, 'Which is most in the spirit of Christ—denominational loyalty, or loyalty to the Lord? Is it to the advancement of His cause to still keep the dust and cobwebs accumulate, or to join hands with some other Christian body? Or shall we invite other fishermen to fish in our pond, since our

that point—it ought to be good for St. John." The only reason stated was that the Surveyor General, who represents St. John Co., desired to have it so. One of the strange things is that the representatives of other counties, who were willing to have the non-resident vote shut out of their own counties, should consent to make an exception of St. John.

It is reported from Washington that Russia has been giving the United States assurances that it has no designs on Manchuria such as have been charged. Russia has the reputation of being able to give any assurance that suits its purpose, and of disregarding its promise without a blush. Just when Russia is promising the best things is the time to expect something the very opposite.

Aguinaldo has sworn allegiance to the U. S. republic.

Trooper Molloy, who lost both eyes in the South African war lectured in Halifax to a large audience last week. He is said to be a good speaker. He is to be a Methodist preacher, so we hear.

L'Acadie, a French paper published in Weymouth, N. S., desires the Boer prisoners to come to Canada, and promises them a warm welcome. "Those noble Boers," it calls them. Of course!

Mr. Cleveland is now the only living ex-President of the United States.

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