

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH McLeod, D.D., ... EDITOR.

WEDNESDAY, JULY 31ST 1901.

The highest character that man can have, the character which includes everything which means integrity and honour, is that of the earnest, faithful follower of Christ.

The dread which some preachers have, of being simple is not conducive to strength. When Paul lost himself "in Christ" he became mighty. Although a genius in gifts, his strength and greatness were in the fact that he gladly became "nothing" in himself that he might be a faithful ambassador of the cross.

Two trains of "pilgrims" to St. Anne de Beaupre, Quebec, left Moncton last week. There were twenty-three cars in all. They started with 680 passengers, and expected to pick up more pilgrims along the north shore. Recently more "miracles" have been reported from St. Anne, hence the rush in that direction. Those in charge evidently know how to boom the concern.

In Great Britain quite recently there was a union evangelical mission, covering the whole country. Scholars and preachers took hold of it with great zeal. They found, that if they would get grip of the masses they had to fall back on the great message and declare "Christ and Him crucified" as the only way of salvation. "The old, old story of Jesus and His love," is what the people need. And in the mission referred to, as in all christian work, the degree of fidelity to the Gospel means and Gospel way was the measure of success. Once again was demonstrated the glory and power of the gospel of the cross.

Not doing never built a character. "Whatsoever He saith unto you do it." Obedience is the law of spiritual knowledge. And obedience is the fruit of love in well doing. Paul, was obedient to a lower law, a higher law was revealed to him, and he was not "disobedient unto the heavenly vision." Henceforth the law of Christ controlled him. Christ, became unto him "all in all." He found a "life," and that life became his life. The new way became his positively, and its excellencies his glory. He desired to know only "Christ and Him crucified." His constant theme, and his one supreme power was Christ.

Rev. (the blank may be filled with the name of any one of scores of faithful ministers) the pastor of a country charge, with three services every Sunday, and an average of two prayer meetings each week, will continue at his post the whole summer. Of him and his work, the Dominion Presbyterian says,—"There was much sickness in the congregation last winter, some of it in his own home. He gave away more than he could afford to help the sick as he visited them, and his home expense was increased by the illness of his children. He is worse run down than ever before, but will remain at his post. Perhaps we shall hear next winter that he has lost his grip, and his congregation would like a change.

Bishop Hartzell, one of the most trusted leaders of the Methodist Episcopal Church, visited the chief Boer towns just before the war, and talked with the leading Afrikaner statesmen. He saw that war was inevitable, and said to Mr. Leyds, "You are attempting the impossible. How can 100,000 Dutch, of whom 20,000, including boys of sixteen, are allowed

to vote, hope permanently to deny the franchise to 200,000 Outlanders, mostly of English race, who pay seven-eighths of your taxes and own three-quarters of your country?"

Dr. Leyds, who struck the bishop as a "shrewd and foxy diplomat," listened attentively to his appeal, but was unconvinced. "Dr. Leyds," says the bishop, "has been the worst factor on the Boer side, for he made Mr. Kruger and other Dutch leaders believe that foreign intervention would decide the war in their favour." It is not certain that this delusion has been abandoned.

The religious awakening in Japan is one of the most interesting and hopeful signs of the times. For some months there has been a marked religious interest, which is now regarded by those who know most of it as full of promise. For a long time, says the Christian Advocate, "there was a steady movement away from evangelical Christianity, but that movement, if it has not been checked, is at least giving evidence of the influence upon it of a reactionary tendency. The season of spiritual refreshing has been a most gracious one, and has been also a vindication and an inspiration to the Christian missionaries, who have labored in a difficult and, as some have thought, a sterile field with remarkable patience, wisdom, and fidelity. The answer to their prayers has been rich and satisfying, and the seal of their toil for the spiritual regeneration of Japan has been complete and unmistakable.

"Line upon line" of suggestion and admonition will have to be given before the custom of Sunday funerals is reformed out of existence. It is, the Canadian Baptist thinks, "one of the most insidious forms of Sabbath breaking. We are aware that there may be circumstances, especially in a certain portion of the year, when the burial of the dead on a Sabbath seems to be absolutely necessary. But we know of numberless instances in which arrangements have been deliberately made to have the funeral take place on Sunday, when it could have been conducted on Saturday or Monday fully as well, and better. Ministers as a rule are not directly to blame in this matter, for it is quite too customary to set the hour for the funeral before consulting the pastor at all. The unseemly desire to have a crowd in attendance, and to make a great display is the sole reason of a great many Sunday funerals. And yet we can think of no occasion when the pomp and parade are more out of place than they are when we are called upon to bury our dead."

INDEPENDENCE IN POLITICS

Writing of the party system in politics, the Canadian Baptist makes a plea for individual independence. The thorough partisans who support their respective parties, right or wrong, are, probably, about evenly divided. The balance of power rests either with the independent voter or with the venal one. The latter is controlled by corrupt political leaders, and very often determines results. The purchasable vote turns the scale in many an election. In some instances, indeed, as our contemporary says, gross official manipulation, striking at the very root of honest, not to say responsible, government, has lent a yet darker aspect to the political situation. The independent voter has in his power to offset the influence of the purchasable voter, and to be the determinative element in elections. There is great need of the multiplication of independent voters in both political parties. "It is high time honest men were doing some hard thinking. It is not in times of stress but in times of drifting that communities are in greatest danger of losing the liberty which has cost so much. What is the general trend of political morality in the great parties struggling for the mastery? Are governments rising above the influence of the baser elements? Or, is there increasing subservience to evil men and evil methods?"

These are some of the questions which every man who loves righteousness should ask himself. In the light of the best answers he can give he should honestly use his ballot, and his influence, undeterred by fear, favor, or affection. Let partisans say what they will, any lower standard than this of electoral duty is unworthy the true patriot.

There are always people who cannot mind their own business. One reason is that they have no business and the others that they have no mind. When one has an adequate work of his own to attend to, he has no time for the pulling down of the work of others. When the hands are full the tongue is silent, but when the empty head is joined to empty hands, the tongue is brought into most active exercise and puts the clatter of a cotton mill to shame. The only cure is to employ the hands and the brain and thus give the tongue a rest.—Presbyterian Standard.

WOMAN'S PRIVILEGE IN WORSHIP.

Just what are the privileges of our sisters in our meetings for worship, whether they have, or have not the right to pray or speak, is a question of no small importance. It is important to themselves, to their brethren in the churches and to the cause of religion generally. As worshippers, shall they worship in silence, or shall they take part in our meetings? And if they take part, what part with their brethren? There are sincere people who think woman should keep silent in the churches, and claim that she is prohibited from taking part in public meeting for worship by the apostle's guarded regulation (1 Cor. 14: 34, 35.) While the writer of these lines heartily endorses this inspired statement, he also remembers a previous statement made by the same inspired writer. (1 Cor. 11: 5) in which Paul had already recognized woman's right to prophesy and pray in public, simply requiring her to do it in modesty which was then regarded as her subordinate place as a woman. If, then, he taught the right to pray and prophesy in the eleventh chapter, he would be inconsistent to prohibit it in the teachings of the fourteenth chapter of the same epistle. But is the Apostle, when he says, "let your women keep silence in the churches," speaking of devotional exercises of worship? Certainly not. If he is, then he forbids women singing in the congregation of worshippers. To sing she must break "silence" and "speak." Surely woman, who stands preeminent in music, who is the very soul of song, cannot be commanded by the Apostle to keep silent in the churches. This text (1 Cor. 14: 34, 35) has no reference to the devotional exercises of the church, such as we so much enjoy in our Conference and social worshipping meetings. In the Apostles times in some of the churches, disorders and scandalous abuses of church relations existed as now are found in heathen lands. In suppressing these immoralities, and in requiring that all things should be done "in order," Paul permitted not the women in the church to usurp authority in the exercise of church discipline in cases of disorderly and indecent conduct. It is not the place of woman to attempt such discipline. Clearly not. It is not her prerogative to exercise such authority. In such cases she is to keep silence, and about such matters she is to learn of her "husband at home." What then are the restrictions? It is very certain that woman is to so exercise her gifts and ministry as not to transcend the bounds of modesty and womanly propriety. The wearing of the veil on her head was the recognition of this in the Apostle's time. And she is to act always with such womanly reserve that she will not unsex herself, nor justify the appellation that is sometimes given to a certain class of women, who are described as "short-haired women." Woman has her place in the church of God as man has his place. The apostle clearly emphasizes, not her inferiority to man, but her subordination. While women is man's equal in honor, ability and christian experience, she is nevertheless subordinate in authority. "The head of every woman is the man, and the head of man is Christ." Two judges may sit on the same official bench who are equal in dignity and ability but one is the head of the court while the other is a member of it. Every modest, sensible woman recognizes this Scriptural principle, and thus saves herself the loss of power and good influence that is sure to follow getting out of her place if Rotherham's translation of this verse be correct, it helps to solve the difficulty of the passage. He says the word woman, should be wife. "Let the wives keep silence," and "ask their husbands at home." Wives can ask their husbands, but the husbandless woman could not, even if she should.

But beyond these reasonable restraints woman has no restrictions placed upon her high sphere of usefulness. In the division of labor divinely assigned she has all the privileges of the devotional exercises of social worship. Touching their similarity as christian worshippers, the Apostle says (Gal. 3: 28) "There is neither male nor female, for ye are all one in Christ Jesus." Thus teaching that the gospel in its privileges in worship makes no distinction of the sex. Everywhere in giving instruction in duty, this principle is recognized. As evidence, note the language used by Paul in reference to a point of order in the churches. "Every man praying or prophesying having his head covered, dishonoureth his head. But every woman that prayeth or prophesyeth with her head uncovered dishonoureth her head." It is clearly seen in this passage, that the apostle does not exclude the woman from praying or prophesying as ordinances of worship in the house of God. He only directs how it shall be done

with covered or uncovered head. For a man to be covered in a public assembly was a mark of a kind of servitude, not in harmony with the dignity and liberty of christian men. For a woman to be uncovered in public was then, and now is, in the East a disgraceful impropriety. But the privilege and duty of the exercising of the gifts in the worship of God was, and is, alike honourable to both. "Prophesying," says Rev. John Brown in his Bible dictionary, "as used in 1 Cor. 11: 5 seems to have the meaning of uniting in the public praises and worship of God whether by singing or exhortation." Whatever may be the meaning of the word in reference to man, it must be precisely the same in reference to the woman. So that if he can prophesy to the comfort and edification of the church, so can she. The prophet Joel 2: 28, 29, foretold that the "daughters" as well as the "sons" should prophesy, and that God would pour out His Spirit on his "handmaidens." Peter tells us that this prediction was fulfilled at Pentecost when the daughters and handmaidens must have been filled with the Holy Ghost and prophesied. Pride and fashion, like paganism, would assign woman to silence, but humble, spiritual religion, and the Bible assign her, her true place. With man she shares the burdens and responsibilities of devotional church work and is assuredly entitled to equal privileges in the worship of her God.

"Where the Spirit of the Lord is there is liberty." This liberty pertains to our sisters in Christ equally with the brothers. It is not only their privilege, but it is their duty to be witnesses of Jesus and labourers in his cause. So far as they are fitted by natural endowments and christian experience so to do, christian women have equal rights, and are under equal obligations with christian men to engage in the devotional exercises of Conference and prayer meeting. There is nothing in the nature of woman, the structure of a church, or in religion itself, nor in the Word of God prohibiting it. By nature woman is a sinner, as by nature man is a sinner. Woman is converted as man is converted. Woman has a christian experience, as man has a christian experience, and woman is as capable of speaking of and for Jesus, and has the same privileges to testify as man has. As a worshipper God has placed no restrictions upon her true usefulness. He who chose woman of old to be His pre-eminent instrument of witness and blessing to the world puts no barrier in the way of her blessed testimony and worship now.

G. A. H.

HOME RELIGIOUS NEWS

The ninth Maritime Boy's Camp of the Y. M. C. A. are having outing at Robinson's Point, Grand Lake. Those attending are from points as follows: 13 from Bridgewater, Annapolis and Digby; 8 from Moncton; 1 from Bloomfield; 5 from Sussex; 2 from St. Stephen; 15 from St. John 12 from Woodstock; and 20 from Fredericton. They will remain in camp until August 8th.

The Eastern Baptist Association was held from July 19th to 22nd at Havelock K. Co. Much interest was throughout.

THE BEST WAY TO DRAW.

Christian Guardian:—Many peculiar qualifications are required of ministers by the people. One of the most reiterated is put into the phrase, "He is a 'drawing' preacher," or the reverse. "He does not 'draw'!" What constitutes a "drawing" preacher is hard to say. Some men are magnetic in personality, but simple in speech; others are eloquent in address, but unattractive in appearance, and still other men have commanded a good audience by their steady work and unaffected goodness. The paragon of perfection in which culture, eloquence, simplicity and piety shine with equal splendor in a magnetic personality very rare, and the strong points of most men can be quickly counted. But most of the men who are in our pulpits are consecrated men, using what talent they have, whether two or ten, for the glory of God and the salvation of men. The best way for people, who complain of their pastor's inability to "draw" a congregation is to take a hand in the "drawing" business themselves, and help the pastor to draw outsiders to the house of God by acordial invitation to attend. Churches are not likely to remain empty, or have small congregations when the preachers faithfully preach the Gospel, and the people are alert to welcome and receive strangers.

NOTES ON CURRENT EVENTS.

THE DUKE'S DATES.

The revised programme for the Duke of York's visit gives the date of his stay at different points as follows: Quebec, September 16-18; Montreal, 18-20; Ottawa, 20-24; Winnipeg, 26; Vancouver, October 1; Victoria, 2; Toronto, 10-12; Niagara Falls, 13; Hamilton, 14; Kings on and Thousand Isles, 15; St. John, 17; Halifax, 19.

AUSTRALIA.

The Australian army numbers almost a million. The defense bill now being passed in the Australian parliament provides for the enlistment, for defense in case of emergency, all mail subjects who have been resident in the colony for six months and are between eighteen and sixty years of age. That brings the number for mobilization up to nearly a million. Judges, stipendiary magistrates, parliamentary officials, heads of government departments, ministers of religion, disabled persons, staffs of hospitals, asylums and jails, and the only sons of widows are exempted. The ordinary forces will be maintained by voluntary enlistment. Australia is advancing its plans for "nation-keeping."

COOL.

The Governor General's reception at Louisburg, C. B., was somewhat cooling to a slight misunderstanding. The Mayor and citizens were ready with their loyal address and welcome when they learned that His Excellency in passing through the town to the Old Town was to be the guest of the pastor of the Church of England congregation. This arrangement was made, it is said, at the request of Bishop Courtney. When Mayor Lewis and the town authorities learned of the arrangement which ignored their plans, the address was withheld, and no recognition whatever was accorded to His Excellency. His private secretary states that the Governor General had not the remotest idea of slighting Louisburg.

THE RICHEST COUNTRY.

Writing of rich countries an exchange points out, that the richest nation in the world is not Great Britain, fat little Holland, nor even the United States. For the greatest average individual wealth we must look to the Australian Commonwealth. Last year the total value of the products of the colonies forming the Australian Commonwealth amounted to fully \$550,000,000, of which their pastoral industries represented \$150,000,000, their agricultural \$140,000,000, their mineral products fully \$100,000,000, and their manufacturing and other industries the remaining \$160,000,000. The wool alone from the hundred and twenty million sheep raised in 1900 was worth \$100,000,000, says the New York World. The mineral resources of Australia cannot even be guessed at. In the last forty-eight years the country has produced gold to value of \$1,800,000,000, in the last twenty silver to the value of \$150,000,000.

BOER CORRESPONDENCE.

In the correspondence which Mr. Steyn, former President of the Orange Free State left behind in his recent hasty flight from the town of Reitz, a number of important papers was found. Among them was correspondence which, says the Interior, throws light on the actual conditions of South Africa and on the character of some of the chief actors. Secretary Reitz on behalf of the Transvaal government writes to Mr. Steyn urging various reasons why an armistice should be proposed. The Transvaal leaders bewail the fact that the burghers were surrendering and that ammunition was nearly exhausted so that they could no longer make an effective stand. They propose that some one be sent to lay before Mr. Kruger the actual condition of affairs, and meanwhile prepare an armistice. Mr. Steyn's reply shows that he too is impressed by the gravity of the situation, but wishes to hold out and does his best to revive the fading hopes of the burghers. He is still hoping that European complication may arise and that then the hour of their deliverance will come. The expectation that a quarrel among European nations would help them has been the notion to which the Boer leaders have been clinging all through the struggle. Mr. Steyn lays stress on trivial things to keep up his own and his people's courage. He tells his Transvaal friends that Lord Kitchener and Sir Alfred Milner are quarrelling and that the South African commissioner has been recalled. That he is mistaken in this is apparent. These captured letters indicate that the end of the strife can not now be far off.

QUICK TO LEARN.

The Filipinos seem to have quickly learned some of the ways of politics

IN THE UNITED STATES—AND ELSEWHERE.

During the Presidential campaign last fall, agents of Aguinaldo sought to corrupt the Democratic candidate, Mr. Bryan. Mr. Bryan confirms the story. He says that while in New York during the campaign, "he received a communication from the emissaries of Aguinaldo, which stated that Aguinaldo was desirous of turning over one hundred thousand dollars to the Democratic campaign fund, that the Filipino leader would promise to surrender immediately and unconditionally upon the election of Mr. Bryan, and that in return he would exact a promise that a reasonable form of government, founded on the principles, in force in the United States, should be given the Filipinos. Mr. Bryan declares that though the Filipino agents were at the hotel when he arrived, he refused to receive them in person, or to delegate to anyone authority to consider any proposition they might make."

THE GOVERNOR GENERAL.

The Governor General has been warmly welcomed at the several places he has visited in his tour of the Maritime Provinces. He spent Monday in St. John, received an address, had a drive about the city, and held a public reception in the evening. Tuesday he was in this city for a few hours.

THE KING'S TITLE.

In the House of Lords Friday, Lord Salisbury introduced a bill authorizing King Edward to assume by proclamation within six months of the adoption of the bill, such title as he may think fitly recognizes his dominion beyond the seas. The premier added that this title would be as follows: "Edward the Seventh, by the Grace of God, King of the United Kingdom of Great Britain and Ireland, of British Dominions beyond the sea, King, Defender of the Faith and Emperor of India."

NEW ZEALAND.

New Zealand will not join the Australia confederation—at least for the present. We who have believed Newfoundland unwise for not having thrown in her lot with the other confederated provinces, will place New Zealand in the same category. But we may be sure that in either case there is no feeling of unbrotherliness. Newfoundland has not been altogether unwilling to come in, but the Canadian government has not been willing to assume all the responsibility the ancient colony felt that Canada should assume. New Zealand will not be misunderstood when two things are considered. First, the great distance of New Zealand from Australia. And second, their laws are nearly all socialistic. They have for instance female suffrage and state ownership of land and are wedded to these and other laws not found in Australia. "But they're Britons just the same!"

ROSEBERY.

Lord Rosebery's frank criticism of the Liberal party of England, of which he is one of the distinguished members, and at one time a leader, has startled that party. For some time it had been hoped that he would again become the leader. But he has given the party to understand that he has no desire to assume such responsibility. Dealing with the imperial question he says: "What is the attitude of the liberal party? Neutrality and an open mind? Now, I contend that this is an impossible attitude and spell impotence. No party can exist on such conditions." He concludes by saying: "It is a matter of sorrow and anxiety to see a weak government faced by a weaker opposition at a juncture of foreign hostility and international competition which needs all the vigilance, power and ability at our command." Each shade of political thought interprets Lord Rosebery's letter in a manner that suits it best. Conservative journals are greatly pleased with it for two reasons; first because he is at one with the government on the South African policy; and secondly, they are delighted that their political opponents should receive a castigation from their former leader. One liberal paper suggests the organization of a new party to be led by Lord Rosebery and the Daily News describes him as "standing outside the vineyard and throwing stones at the workers." Sir Edward Grey is of opinion that the country will never return the liberals to power until they can be trusted to take a large, broad-minded view of imperial affairs. What is wanted is imperialism without jingoism. Sir Edward invites Lord Rosebery to take the lead of the imperialistic liberal wing and crush out those whom their opponents nickname the little Englanders.

NEWFOUNDLAND.

The government of Newfoundland and Mr. Reid, the owner of the island