

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. Joseph McLeod, D.D., ... EDITOR.

WEDNESDAY, MAY 15TH, 1901.

If your subscription has not been paid, we need it within a week. By sending it you will be doing us a kindness. Doso.

The article on The Gothenberg System which was intended for his issue will appear next week.

When christian people have knowledge of the field of missionary work, sympathy with the workers as those who are there in Jesus' name, and prayerful interest in the great host yet in darkness for whom Christ died, there will be no lack of contributions to the mission treasury.

In France the anti-Rome movement progresses. The number of priests forsaking "the Church" is steadily increasing. In some parts of the country whole communities have become Protestant. Of course Catholic influences are strong and are being asserted vigorously. In Paris, especially, there is a strong anti-Protestant agitation, and there are occasional threats of force to check Protestantism. But the movement away from Rome will go on.

In the article on the Gothenberg System, in last week's paper, the types made us say, "Sound" temperance men have apparently begun to think that perhaps the Swedish system might be an improvement on existing laws dealing with the liquor traffic. What we wrote was some temperance men. There may be sound temperance men amongst them—we do not judge them; we only say that the system does not commend itself to us, and we undertake to give reasons for opposing it.

"A ministerial catapult," is what a writer in the New York Advocate calls the preacher who flings long high-sounding words at his defenceless audience. A young minister, discoursing on the theme, "We love Him because He first loved us," spoke of "the inexpressible felicity of the affectionate reciprocity existing between the divine mind and the human consciousness."

He was no longer a young minister who trying to impress the adage about people who live in glass houses throwing stones, said, "Those who live in habitations of transparency should not project granitic missiles."

The report which the committee on revision of the Westminster Confession will make to the Presbyterian General Assembly of the United States will state that the returns from the Presbyteries show that the church desires some changes in its credal statement, and that it is the mind of the church that the Confession shall be interpreted throughout in harmony with the teaching of Scripture that God is not willing that any one should perish, nor is it the decree of God, but the wickedness of their own hearts, which shuts some men out from the salvation freely and lovingly offered in Christ Jesus to all sinners.

"Father" Davenport, formerly of St. John, now in Toronto, whose extreme high church notions have recently caused some agitation in church circles and considerable newspaper comment, made defence of his position in a sermon a week ago. He insisted on the "real presence." His idea of spiritual aid for the duties and struggles of life is that it is received only in the sacrament of the Lord's Supper. "How," he asked, "were they to battle against Satan, if they did not believe that Christ really fed

them upon His own precious body and blood in the holy sacrament? Those who made such strong objections to the mysteries of the faith should show how man's spiritual life has to be sustained without them. Do not be wiser than Jesus Christ," he urged "who has given you these mysteries; but make every available use of them—feed upon that which He has provided for your sustenance."

As to bowing to the altar he said "the sanctuary of the church is especially holy because in it is the altar where the bread of life is dispensed, where Christ is really present." Answering the question, "Why do we bow to the altar?" he said, "Because Jesus Christ is there present, and we dare not allow Him to come into our midst without taking proper notice of Him."

Great, isn't it?

There are christians, including some ministers, who really believe that contributions to foreign missions interfere with the support of the home work. It is a great mistake. A genuine interest in the Lord's work on the other side of the earth is sure to increase rather than diminish practical interest in the home work. As says the bishop of Worcester, "By an eternal law, home and foreign work flourish or decay together. Contributions to home work have never been diminished because the work of the church abroad has taken its proper place in our organizations. On the contrary, they will grow and increase, for foreign work acts and reacts on the home work. Schools, Bible-classes, services in church, are all stronger, brighter, healthier, in proportion as the duty to preach the Gospel to the heathen is recognized. The duty once recognized becomes a privilege and a joy. It is a sovereign antidote to that selfishness which is so often a canker in our work. It is quite possible for even the religious work of a church or a parish to be 'sicklied o'er with the pale cast' of selfishness; and it does us all good to be driven out of our narrow parochial groove, to be compelled to take a wider outlook, to be made to feel that Christ's kingdom is not confined to our own parish; our own diocese, our own country, but is wide as the world."

Those christians who manifest concern about the religious life of Roman Catholics, and make efforts for their conversion, are sometimes criticized for what their critics call mistaken zeal. Romanism is christianity, we are told, and the Catholic people should be left alone in the enjoyment of their views and experiences. But, as the Canadian Baptist says, "in order to judge fairly such a system as Romanism, we must look upon it where it is in the ascendancy, and has held sway for some years. An opportunity to do this is afforded us just now in Cuba. According to the census recently taken by the United States Government, the population of Cuba is 1,597,797. There are 552,928 boys and girls of school age, and yet only 49,414 of these were attending school when the census was taken. There is but one scholar where there ought to be eleven, or twelve. Two-thirds of the people are illiterate. Nor can this be explained on the ground that Cuba is peopled by negroes as only thirty-two per cent. of the population are negroes or have negro blood in their veins. There is an army of native-born white people living in illiterateness, to the shame of Romanism and the Spanish Government. A still more degrading fact is that according to this Cuban census, only twenty-four per cent. of the adult population are married. A very large proportion of the men and women are living together by mutual consent merely, without having been united legally by marriage. And this shameful condition of affairs is attributed directly to the greed of the Roman Catholic church, whose priests exact such exorbitant wedding fees that the people cannot pay them. Look upon Cuba's illiteracy and marital immorality, and then judge whether Romanism is good enough for our country."

The Century.—A correspondent of an exchange gives a list of some interesting bits of information about the twentieth century. It will have twenty-four leap years, the greatest number possible. In the year 1935 there will be seven eclipses, the greatest number possible. This happened also in 1823. Three Februaries will have five Sundays—1920, 1948, 1976. This is a very unusual occurrence. There will be fewer Mondays than any other days. In the century there will be 36,500 regular days, 24 of February, 29, and one extra day. How many know why there is an extra day?

An old brother writes: "I prize Dr. Cuyler's articles very highly. He is surely filled with the Spirit."

SOME CAUSES.

The fact that there is a marked decrease in the number of young men having the Christian ministry in view, and preparing for it, has compelled some consideration. More than one denomination has to deal with the unpleasant fact. Why this decrease? is the question which the church is beginning to wrestle with. The answers are many—among them being the higher criticism, the decay of piety, the call for military service, the industrial development, and sundry similar reasons. On examination they will probably, be found to have small influence, if any, in producing the lessened number of ministerial students. Knoxonian, who has the faculty of seeing clearly and saying effectively what he sees, writing in The Westminster, suggests that "the dead-line of forty"—it used to be fifty—has a good deal to do with keeping young men out of the ministry. The Interior discussing the matter recently said, with much point, "When a young man sees that the period of his usefulness is cut down to a time only about equal to that required in preparation for it, he very naturally looks about him for something less unreasonable. He does not think he is called of God to a service from which he will be arbitrarily deposed, in the prime of his life." And who can blame the young man if he stops and thinks very seriously about this. His brother who is a lawyer, or is in business, is doing his best just when he, yet a young man, is cast aside as an old shoe. The churches are responsible for this condition of things, and the sooner they set themselves to correct it the better for their own life.

Among other reasons given is the unreasonable and often unjust treatment given to men in public life. Dr. Joseph Parker says the public is "an infinite baby." In some of its moods the baby becomes an infinite tyrant. Just as it is often difficult to induce citizens of the best class to take active part in civic affairs because of the attacks to which they will be subject, so young men shrink from the ministry because they have observed that so soon as the minister, as religious and moral teacher, deals faithfully with moral questions, or is independent and outspoken in his treatment of matter affecting the public welfare, he becomes a target for the fellows who think themselves or their schemes interfered with; and, what is much more trying, he is left alone by many "good people" who are too weak to stand with him.

The fickleness of the public—even the church-going public, has a bad effect. The people run after the latest new thing, and are caught by the veriest chaff. The "hired man" notions regarding the ministry, the essence of which is that a minister, having been engaged to do so much work for so much salary, has no rights nor feelings that his congregation need respect, has doubtless, a deterring effect on some young men.

And then, as Knoxonian puts it, there is in practice in too many churches that the government is in the hands of the man who has the money, or in the hands of his wife, or in the hands of the man that Ian Maclaren calls the "congregational bully," or in the hands of little cliques, who manage things to suit themselves. It is no so long ago since a young pastor was asked why he did not call in a certain house "to get his orders" before going to his pulpit on Sabbath! This kind of thing would keep any self-respecting man out of the pulpit, or move him to be a very son of thunder in condemnation of it.

It is well that the churches should give very serious thought to the question of ministerial supply, and see whether something in their feeling about ministers and their treatment of them may not be responsible for the scarcity of candidates for the sacred office.

PROHIBITION.

In their references to the meeting of the Maritime Prohibition Association, held in Truro, N. S., last week, some of the papers have taken the fact that there was a smaller attendance than usual at such meetings to mean that prohibition is less in favour than formerly. We do not agree with them in this view. On the contrary, we believe that prohibition sentiment was never more general in Canada than now. There have been clear proofs in recent years of the spread of prohibition feeling, not the least of which are the extraordinary efforts of the liquor traffic people to check the movement.

One reason for the small attendance at the Truro meeting was the failure to properly announce it. We take our own case as an illustration. The INTELLIGENCER might naturally expect to have early and full information of

such a meeting; and yet our knowledge of it was by the merest chance. The statement about it which came under our notice was so meagre and indefinite that we could not feel sure that there was to be a meeting till we had written one of the officers of the Association. We find, on inquiry, that the same lack of knowledge of the meeting was quite general, especially in this province. Earlier and fuller announcement would, doubtless, have resulted in a much larger attendance, and might even have secured the presence of the officers.

We do not wish, however, to give the impression that the insufficient announcement was wholly responsible for the small attendance. Other causes operated against the meeting, as they are operating against every movement in favour of prohibition. It is useless to deny that the prohibition cause has had some severe blows within two or three years, the effects of which are being felt just now more than when they were delivered. We do not mean by this statement that it has been shown that to attempt to prohibit the liquor traffic is a mistaken way of dealing with it. Instead, wherever prohibition—even partial and defective prohibition—has had any sort of a chance, it has demonstrated its power to check the liquor traffic as no other system does. Hence the bitter and unceasing opposition of the traffic to any and every form of prohibition.

The blows that have momentarily staggered the prohibition movement have come from those from whom better things were expected. The Ontario plebiscite awakened hope. It resulted in a strong majority in favour of prohibition. The pledge to be governed by the expressed will of the people has been persistently disregarded. The Dominion plebiscite, while not asked for by the temperance people, was accepted as having been offered in good faith. In the face of great difficulties, against tremendous odds, and in spite of desperate efforts to make the vote of one section swamp the vote of the rest of the Dominion, prohibitionists secured a majority which was, under the circumstances, large and quite remarkable. The people expected advanced legislation to follow the expression of their will. They were refused what they had won. The liquor people were elated. They have become greatly emboldened. They regard themselves as masters of the situation. They boast of their triumph, and are more insolently aggressive than for many years.

It is not surprising that prohibitionists, in their disappointment, were depressed. They have not changed their views as to the rightness of prohibition, nor as to its ultimate triumph. But just for the moment, because some are saying "What's the use? We are right, but the rum gang has 'the pull,' and we do not even get what we win," it is easy for them to refrain from convictions and the like. But this discouragement is only for a time—a very short time. All reforms have to have such experiences. They come out of them stronger and more determined than before. And they will do so this time. The fact that the rum men are more active than for a long time will spur temperance men to more activity. It is the duty of prohibitionists everywhere to stand straight and be strong. The greater the difficulties that confront them the more determined and courageous they should be. We warn the people of the rum traffic that their rejoicing will be short-lived. The prohibitionists will be after them, ere after them, with renewed and increased energy. "There is no discharge in this war."

ACADIA.—Says the Globe: The closing exercises of Acadia College, Wolfville, N. S., will commence on the first Wednesday in June. Extensive preparations for the event are being made. It is understood Rev. J. H. McDonald, who resigned the principalship of the ladies' department of the college a few days ago, will assume the pastorate of the Fredericton Baptist church after the closing exercises, or late in June. Another gentleman will be appointed, the Board of Governors being of the opinion a man at the head of the Seminary is the proper arrangement. The new theological chair, provided for in the large Payzant bequest, will be established at the re-assembling of the students in the fall. Rev. Dr. Trotter is completing the arrangements for this additional branch of study, but no names have been made public as to who will be selected to fill the chair.

JOURNALISTIC.—The St. John Globe has become an eight page paper, somewhat enlarged. It is now printed from stereotyped plates, on a new fast press, and looks well. The Globe is a newsy paper, and has fairly won the success of its rivals.

NOTES ON CURRENT EVENTS.

JUDGE KING.

Judge King, of the Supreme Court of Canada, died last week. He was a native of St. John, where he spent his life till he was raised to the Supreme Court, eight years ago. He was a member of the New Brunswick Legislature thirteen years from 1867, being most of that time a member of the government and its leader. He introduced the Free Public Schools system; and was the author, also, of much other important legislation. In 1880 he became a judge of the Supreme Court of the Province, and thirteen years later was transferred to the higher Court. He was a man of fine ability, and commanded the respect and confidence of all classes of the people. He was 62 years old at the time of his death. The funeral was in St. John on Friday last.

THE DRY DOCK.

Mr. Geo. Robertson, who has been in England for more than a year in the interests of a scheme for a dry dock in St. John, arrived home last week. Interviewed as to the results of his efforts, he expressed himself as still sanguine of success. He had met many difficulties, and admits there are still difficulties to be met, but believes they will be overcome.

WOODSTOCK.

The Woodstock town council has just appointed Rev. B. Colpitts Scott Act Inspector for the town. He has been inspector for the County for several years. Until a few months ago Woodstock was included in his district. The town was separated from the County for Scott Act purposes, the town marshal being given charge in the town. It resulted, as perhaps was intended, in nobody having charge, and the rum men started in to have things run their own way. The people were aroused, and the appointment of Mr. Colpitts followed. The rum gang will have to go more carefully now.

"A SCARCITY OF DANIELS."

Writing of the death, under suspicious circumstances, of Col. Hewitson, the Reporter of this city thinks there is a scarcity of Daniels, and asks sundry questions, which, perhaps, somebody can answer. It says:

So far as we have been able to ascertain not a pulpit in the city denounced the evil thing which caused a family to be overwhelmed with sorrow and a community to be disgraced. What is the matter? Are there too many rum sellers and rum drinkers in the congregations? Is it too "harrowing" a subject to refer to for fear of upsetting the nerves of some of the delicate members of the churches? Would it interfere with sending some help to the heathen, or the revenue for Home Missions? Surely there must be a reason. When a circus comes to town, or the trains run on Sunday to carry belated travellers to their homes the pulpit oratory that denounces the desecration of the Sabbath fairly shakes the plaster down. What's the matter with the pulpit when it comes to murder through rum selling and rum drinking? What closes up the mouths of the preachers so tightly that poor Judas even gets a rest, for fear of some one being affected by inference? There seems to be a scarcity of Daniels.

AUSTRALIAN FEDERATION.

The Duke of Cornwall and York was present at the opening of the Australian Federal Parliament, last Thursday, representing his father, the King. In his address he mentioned that Queen Victoria had signed his commission to open the Australian Parliament.

He paid a tribute to the generous aid rendered by the colonies in the South African war, the splendid bravery of the troops and the services of the squadron in China, and expressed the interest taken by King Edward VII in the Australian people. It was his earnest prayer that the union, so happily achieved, would prove an instrument for the further advancing of the welfare of the Australian subjects of the King and the consolidation of the Empire. He read the following telegram from King Edward VII: "My thoughts are with you upon this august occasion. I wish the commonwealth of Australia every happiness and prosperity."

FAMINE.

Famine, deadly and terrible, says the Witness, is doing its work in Northern China where for two years no crops have been raised owing to drought. Not much can be done—not much has ever been tried—by one part of China to help another in the day of distress. It has been the same in India and in fact in all heathen countries; sufferers must suffer and perish. Christian charity is reaching out the hand to help the perishing in Northern China.—In some portions of Russia, especially in Siberia, famine prevails, and multitudes are perishing. The

regions affected are not beyond the reach of help, but the Russian government is too much given to war and aggression to worry over famine. In this connection we may refer to the fact that missionaries in India are now feeding and caring for 22,000 children left orphans in the great famine. Some 2,000 of these are connected with the Canadian mission.

THE CENSUS.

Of the special and confidential circulars sent out by the census officers to French priests and others, the Montreal Witness says:

As it had been decided to include all names of Canadians non-resident in Canada for twelve months or less as likely to return, care should have been taken by the government to secure the return of all such throughout the whole Dominion by strict instructions sent out all enumerators everywhere alike. This was not done, and we know of such absentees for which the enumerators could not furnish a blank paper which would record them, though asked for such a paper. The enumerators were cautious, and tried to provide a paper but one was evidently not forthcoming. These cases were of English people. Every circular sent out by the Dominion Government should have been a general circular sent all over the Dominion; there should have been no special circular for any one race.

PROHIBITION CONVENTION.

A meeting of the Maritime Prohibition Association was held at Truro on Tuesday and Wednesday of last week. The attendance was not large, but the meeting was not, on that account, dull. Those present were men in earnest, and they addressed themselves to the work on hand thoughtfully and energetically.

The report of last year's work by President Crowell stated that for want of funds, they had been unable to engage an organizer. The executive had done the best possible. Branches were organized in Colchester, Cumberland, Pictou, Yarmouth, Digby, Annapolis, Kings and North Queens. Unsuccessful attempts were made to organize Hants, Lunenburg, Shelburne, Halifax and Windsor. There were no particulars of work in New Brunswick or P. E. Island.

Resolutions were adopted as follows: Resolved, That we hereby place on record our firm and persistent protest against any system of license placing under either private or public control the sale of liquor, whereby we are compelled to responsibility for the result of the traffic; further

Resolved, That in the opinion of this convention, the Gothenburg system, so-called, giving public control of the liquor would be no improvement upon our present laws; and this convention desires to record its conviction that the only rational solution of the drink evil lies in the entire prohibition of the importation, manufacture and traffic in all intoxicating liquors for beverage purposes, and would urge upon our several legislatures the enactment of such laws as shall secure such prohibition in Canada. In this conviction, this convention sincerely believes that it truly represents the enlightened sentiment of the people of this Dominion.

The question of the advisability of a Maritime organization was considered. The feeling of the members present was that it is better to give more attention to Provincial organizations, the Maritime Association to become an advisory council, composed of a small member of representatives of Provincial Associations. The feeling was expressed, also, that the Provincial Associations should be affiliated with the Dominion Alliance.

A resolution was passed to memorialize the Dominion Parliament to amend the Scott Act to provide for searching suspicious premises at night and for hard labor for liquor sellers convicted. The officers elected are: President—Rev. Dr. McLeod.

Vice-president for Nova Scotia—A. B. Fletcher, Truro.

Vice-president for New Brunswick—W. L. McFarlane, Nashwaaksis.

Vice-president for P. E. Island—Rev. H. Carter, Summerside.

Secretary—Rev. H. H. Roche, Annapolis.

Treasurer—Peter Fraser, New Glasgow.

THE CORONATION OATH.

An Ottawa priest, Father Fallon, criticized some remarks regarding the coronation oath, reported as having been made by Mr. S. H. Blake at Wycliffe College convocation. Mr. Fallon deals with the matter at considerable length. Amongst other things he says: "They say, let us change the coronation oath. Well and good. Strike out the anathemas, but let us also strike out the oaths whereby Roman Catholics are pledged to what is far more injurious than what is found in the coronation oath. If the anathemas against Roman Catholicism are to be struck out, let us be fair and strike out the anathemas far more cruel against the Protestants. Let us do