

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is issued on Wednesday, from the office of publication, 107 St. Frederick St., N. B.

\$1.50 a year in advance.

If not paid in advance the price is \$2.00 at New subscriptions may begin at any time.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D.D., ... EDITOR.

WEDNESDAY, OCT. 16TH, 1901.

Dr. Gray, for more than a quarter of a century the editor-in-chief of The Interior, Chicago, died a few days ago. He was a journalist of great distinction.

The effort to retain Dr. Lorimer as pastor of Tremont Temple church, Boston, has taken the form of raising \$100,000 towards liquidating the debt on the property. It is believed he will remain.

The British and Foreign Bible Society is preparing a special copy of the Bible to be used by King Edward at the coronation in June next, when he will take the oath to maintain and defend the Protestant faith.

The new President of the United States worships in the smallest church building in Washington—the Reformed Presbyterian. He is a church member, and practically interested in religious things.

A man who gave very little to religious purposes, claimed that he was a proportionate giver because he gave in proportion to the religion he had. Judged in this way there are many people who have very little religion—except the profession.

Pastors may be helped by a judicious word of appreciation. Some people refrain from saying the word of encouragement for fear the pastor might be puffed up. They are willing to let him carry a burden of depression. They need not fear that pastors, if sensible men, will be inflated. Let them know when they have spoken a word of help, or done some helpful thing.

The Universalist denomination is not flourishing. Some of the best men have withdrawn from it, being unable to endorse some of the positions taken by the body. For instance, at the last Convention of the body, less than one-fifth of the members voted for a resolution declaring that one must believe in "the Bible account of the life-teachings, miracles, death, and resurrection of the Lord Jesus Christ" in order to be a Christian minister. The process of decay is going on.

The depth of a man's religion the Observer thinks, is pretty fairly tested by the way he takes his everyday affairs to God in prayer—his trials and his joys, his discouragements and his ambitions, his failures and his successes, his hopes and his plans, asking God for what he wants, and submissively seeking guidance. We cannot ask too much of God, provided we ask in faith and in trusting love, and according to our faith, so shall the gift be. If we receive little, we need to look to the spirit of our prayers.

Dr. McLaren, of Manchester, Eng., is a prince of preachers. He is a cheerful preacher, too, his sermons throbbing with the spirit of christian faith and hope. Yet, in a recent address he spoke as though somewhat discouraged. He said his heart sometimes failed him when he thought of the present conditions and prospects of christianity in Great Britain. The great wealth, the loosening bonds of Christian faith, the neglect of the Sabbath, the growing senseless luxury, the godlessness of all classes of society, were enough to break the heart of workers. He could not but read in the social life of England, in the public action of the country, in the corruption of the municipalities, in the grow-

ing intemperance of the people, in the manifestly increasing impatience of the press, in many of the leaders of opinion, who were ready to shake off the last fragments of Christianity, and were talking rubbish and nonsense about the superior claims of Buddhism, Hindooism, and he knew not what other ism—he could not but see in all these things a call to Christian people to be ashamed of their quarrelling and envyings, and to go forward, shoulder to shoulder and to close their ranks against the foe.

These words may picture too dark a scene on the one side, but they cannot on the other too strongly emphasize a much-needed lesson. With a gospel of power for all men, a Holy Spirit that worketh in the hearts of all, a God who still reigns on high, the prospect is not so black as here presented. But conditions are such that anything save a spirit of truest co-operation and mutual helpfulness in service on the part of the church universal is a crime and sin against the love of God. Have we, as a church, been guilty?

Whenever a strong grip is taken with any form of evil, there are always some people to say, "Preach the gospel to the wrong-doers: Christianity is the only cure of the evil." That is what they say when laws are enforced against rum-sellers; it is what has been said lately when severe measures have been suggested for dealing with anarchists. It is very easy, the Journal and Messenger says, to say that Christianity is a remedy for anarchy. No doubt Christianity is a remedy for all evils, so far as men will accept it. We would rejoice to see all who sin brought to Christ. But there is no intimation in the New Testament that all men will be saved. On the contrary, all the teachings of Christ and the apostles point to a remnant who will reject the offer of salvation. Now the fertility of the remedy against anarchy proposed by some popular preachers is seen when we know that one anarchist can kill a President. We can not wait for evangelists to secure the conversion of every wicked man in the country, before we furnish protection to society. Neither are many of the anarchists likely to be reached by the Gospel. Most of them deliberately reject it, and the same effort will result in the salvation of more people of other classes. Christ bade the disciples turn from one city which rejected them, to another, where there was hope of better results. The remedy for anarchy in this country is, first, to keep out the anarchists; and, second, to put those now here under close surveillance, with swift punishment for every misdeed. In one sense, the Gospel is a remedy for murder, highway robbery and for every crime committed under the sun, or rather it would be a remedy if the criminals would become Christians. But most of them will not. Most of them are sinning against great light. The Bible nowhere intimates that government should be abolished and that men should go unpunished while we are seeking to reach them with the Gospel. It nowhere intimates that there should be any relaxation of law in protecting citizens, or in punishing crime while we are seeking to lead men to accept the Gospel. Sentiment easily runs away with us.

REV. J. W. CLARKE.

To many homes and hearts the news of the death of Rev. J. W. Clarke will be very sad news. He was always so full of life, and so much enjoyed life, and made others so much enjoy it, that it is hard to think of him as having gone so quickly and so early away from us all. When it was told at Conference the other day that bro. Clarke was ill, and would not be present, there was a feeling of regret in every heart, and there were expressions of regret on every hand, amongst both ministers and laymen. When the venerable Father Noble gave to the Ministers' Conference the message of love bro. Clarke had bidden him convey to his brethren, they bowed in prayer that God might graciously restore him speedily, and give him many more years for faithful service. In some hearts there was a fear that, perhaps, he might not get better, but we so much desired his life that we all hoped that "the sickness was not unto death," and put away the thought that he would die. But all hopes were doomed to disappointment. Early Saturday morning he ceased to live. A despatch from Col. Vince announced the sad fact. A later telegram told us that a service would be held Sunday afternoon in Woodstock, and that the remains would be taken to St. John Monday morning for burial. At this writing (Saturday afternoon) we are unable to state more about the funeral.

Bro. Clarke was converted when a lad, being the child of a christian home. He was not baptized, however, till he was a young man. He was teaching school at Oromocto during the pastorate of Rev. J. N. Barnes, and was there baptized by bro. Barnes, and became a member of the church. He began preaching soon after. He had from childhood had the thought that he must be a preacher of the Gospel. From the first his preaching was blessed. He was ordained at Hampstead, the place of his birth, in October 1878. He was pastor at North End, St. John, at Norton, at Tracey Mills, at Waterloo St., St. John, and at Woodstock. In each place he was successful. He had just completed his second year in Woodstock, and he and his people were looking forward to another year—and probably several more years, of pleasant relations and prosperous christian work.

Bro. Clarke had many friends. They were not all in his own denomination; he had many, also, in other christian bodies. He made friends quickly; he held them firmly, and long. He was warm-hearted and sympathetic. He was welcomed in the homes of the distressed and the mourning heard from his lips the comforting truth that his heart felt. In every way he was a generous man, delighting in contributing to the comfort and enjoyment of others. He loved the church of God. While he ardently loved the branch of the church with which his lot was cast, and served it faithfully, his heart was warm towards all who love our Lord Jesus Christ, and he rejoiced in the advancement of Christ's Kingdom by whatever instrumentality. His love for his brethren in the ministry was very marked. He enjoyed their company; he sympathized with them when in struggles, and rejoiced in their successes. They loved him in return; and they mourn more deeply because their mutual love was so strong, and so sweet.

He took a good place in the councils of the denomination, and did with care and skill the work entrusted to him. He had good business ideas, and these were made useful in his church and denominational work. He was a good preacher, and excelled as a pastor. Every church he served recognized in him rare qualities for successful pastoral work. The Woodstock church, of which he has been pastor for two years, feels deeply the loss it has suffered in the taking away of their beloved minister. And the people of the town, without respect to denominational relations, mourn the death of a religious teacher and leader whose influence was directed to the betterment of the life of the community. His home life was ideal. He was everything to his wife and children, and they were all to him. It was a delight to visit his home; and he and his delighted to have their friends visit them. No more heartily hospitable home ever opened its doors to friend or stranger.

Mrs. Clarke and two children—a daughter and son, are left to mourn—how deeply only those can ever imagine who know how much they were to each other. The God of all grace minister fullness of holy comfort to them. One brother, Mr. Herbert Clarke, resident in Boston, and two sisters—Mrs. Reid Slipp, Hampstead, and Mrs. A. Kinney, Nova Scotia, are also, amongst the family mourners. For ourself we can only say that we stand this hour by the bier of a brother beloved, one whom we shall never forget, and whose love will always be a blessing. And so, we are sure, feel his brethren all. We all mourn his early going away, but we rejoice that he "sees the King in His beauty," and is forever with the Lord, in the higher service of the Heavenly life. Soldier of Christ, well done; Praise be thy new employ; And, while eternal ages run, Rest in thy Saviour's joy.

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ANGLO-AMERICAN UNION—A "Britisher" in Pearson's Magazine points that an alliance between the British Empire and the United States would form the dominant power for peace or war. Anglo-Saxon would then be sovereigns of the world. The "Anglo-Saxon Navy" would then number nearly twenty million tons, while the navies of Russia, France and Spain together would have a little over three million tons. The Anglo-Saxon territory would cover 15,636,000 square miles; that of Russia 8,660,000 square miles. Of Railways, the Anglo-Saxons have 267,000 miles; Russia 30,556 miles. And the Railways of Russia, France and Spain have 67,260 miles. The national debt of Russia, France and Spain combined is greatly in excess of the debts of Great Britain and the United States. Russian trade is only one-fourteenth of the Anglo-American trade. In the number of fighting men the two Anglo-Saxon Empires greatly exceed the combined fighting power of Russia, France and Spain.

NOTES ON CURRENT EVENTS.

THE ROYAL VISITORS.—Toronto gave the Duke and Duchess a great reception. It is said 10,000 troops will take part in the review at Halifax in honor of the Duke of York.

The preparations to receive the royal party in St. John are on a large scale. Many thousands of visitors will be in the city on Thursday.

THE NORTHWEST.—The government of the Northwest is desirous of having the territories organized on a provincial basis. Two members of the government, Messrs. Haultain and Sifton, were in Ottawa last week urging the matter on the Dominion government.

A MILLION.—A movement to secure the enrollment of a million totalitars in England has been begun. It is called the Free Church Million Pledges Temperance Crusade and Rev. F. B. Meyer is at the head of the Crusade forces. One of the leaders says,—the most powerful preachers and the greatest Christian laymen in the kingdom have dedicated themselves to this holy war against alcohol. Addresses will be given in the chief cities and every town and hamlet of the islands during the next two months. The need of the movement is imperative. Mr. Chamberlain when Mayor of Birmingham, said that England must conquer drink or drink would conquer England. The intelligence and morality of the kingdom are nerving themselves for a tremendous struggle.

CLARKE WALLACE.—Hon. N. Clarke Wallace M. P., known all over the country as Clarke Wallace, died at his home in Woodbridge, Ont., Tuesday night of last week. He was 57 years of age. He had been a member of parliament since 1878 and was Minister of Customs in the last Conservative government. He resigned his place in the government at the close of 1895 because he could not agree with his colleagues in the course in the Manitoba school question. He was prominent in the Orange Order, having for several years been Sovereign Grand Master of British America, which office he held at the time of his death. He was a man of ability, and wielded a wide influence in Ontario. He will be much missed.

AFGHANISTAN.—The death of the Ameer of Afghanistan, announced last week, has, of course given occasion for conjectures as to the effect the change of ruler might have upon the relations of England and Russia. As the Telegraph says: The late Ameer was a steady and reliable friend of England. If he had been a weak ruler, liable to be overthrown by some pro-Russian rival, this would have been of no great advantage to England. But he was a strong ruler, under whom Afghanistan has grown orderly and become prosperous. He has put down highway robbery and made life and property safe. Thus the British Empire has had for twenty years the advantage of a compact and well organized state, nominally independent, and absolutely friendly, between her and Russia. Perhaps the Ameer could not be called wholly independent, since he had a cash allowance from the government of Great Britain, and understood that in the event of a revolt supported by Russian intrigue, he would be supported by British soldiers. Abdurrahman owed good will to England. Britain found him an exile, and afterward the occupant of an uncertain throne. She was the first to recognize him as the rightful monarch and to give him assurance of sympathy and support. She has never taken advantage of her own strength to weaken his authority at home, or to appropriate any part of his territory. If he preferred British friendship to that of Russia, he was not acting against his own interests. Russia extends her frontiers at the expense of any Asiatic state that come within her sphere of influence.

It is stated that before his death the late Ameer had his people swear allegiance to his son and successor, and to the British. It is, also, said that he warned the Afghans against the Russians. He said his spirit would remain in this country, though his soul was going to God. There is no panic in India over the death of the Ameer, as it is known that his heir had the Khan, in pro-English.

THE CAPTURED MISSIONARY.—The American missionary, Miss Stone, was abducted in Turkey by a band of brigands, is still held for ransom, \$100,000 is the amount demanded. Word has been received from her and she is understood to have been well treated, but her captors have threatened that unless the ransom is paid within a stipulated time she will be compelled to become the wife of one of the brigands, or be put to death. The ransom has been raised in the United States. As soon as Miss Stone is liberated, the United States Government will of course demand of the Turkish government to know what such things mean.

THE MORMON PRESIDENT.—Lorenzo Snow, the President of the Mormon church, died at Salt Lake City on Thursday. He was in his eighty-second year. He was the fifth head of the Mormon body, and had been president five years.

The director general of public health at Ottawa is of the opinion that vaccination should be general throughout Canada to protect the Dominion from the inroads of smallpox from the United States. The present outbreak of smallpox is directly traceable to the United States. Canadian sheep swept the boards at the Pan-American just as Canadian cattle did, capturing \$2,152 in prizes. Since the Czar's return to St. Petersburg the Nihilists there have become unusually active. Numerous arrests and domiciliary visitations have been made by the police. English companies are taking a very important part in the management of Russian industries. According to a Russian publication, forty-five different corporations are thus engaged, mainly in Southern Russia, where petroleum interests predominate.

HOME RELIGIOUS NEWS

—The Provincial Sunday School Association's eighteenth annual convention, held in this city last week, was well attended. The field Secretary's report told that there are 878 schools, 6,056 officers and teachers, and 40,944 scholars. The average attendance was 30,601. During the year 898 scholars joined the church.

The normal work of the year was reported by Rev. Dr. Fotheringham as follows: Twenty-five applied for examination, fifteen passed and six took honors. Total students, 294. By denominations: Presbyterians, 48 passed, and post-graduate 28, making 76; Methodists, 26 passed, and post-graduate 28, making 54; Baptists, 25 passed, and post-graduate 13, making 38; Free Baptists 12; Reformed Baptists, 3.

The officers for the present year are—President, Rev. A. M. Hubley, Sussex; Field Secretary, Rev. A. Lucas, Sussex; Recording Secretary, Miss J. B. Robb, St. John; Treasurer, E. R. Machum, St. John; Superintendent home department, Robt. Reid, St. John; Superintendent of Normal department, Rev. J. H. McDonald, Fredericton; Superintendent primary department, Mrs. D. A. Morrison, St. John; Superintendent I. B. R. A. Alex. Murray, St. Stephen; Superintendent temperance department, Mrs. T. H. Bullock, St. John. The following were added to the executive committee: R. G. Haley, Andrew Malcolm, Rev. J. D. Freeman, W. J. Parks, Rev. R. R. Dorson, Rev. A. H. Foster, J. Willard Smith, Rev. D. Long, Rev. R. W. Weddall, T. S. Simms and H. A. White.

—The Convention of Maritime Y. M. C. Associations was held in Moncton last week. The reports showed that 27 Associations reported 2,807 members, and 17 reported 1,245 members; 15 associations reported women's auxiliaries, with 435 members; 12 reported boys' branches with membership of 528. The treasurer's statement showed receipts of \$2,109.37, and expenditures the same. Among the recommendations made by the committee is that a \$50,000 permanent endowment fund be completed within two years.

—A series of meetings at Port William, N. S., conducted by Rev. J. A. L. Romig, of the Christian Church, resulted in 64 confessions of faith. A new house of worship is soon to be built.

—The great religions of the East have never hitherto manifested the missionary idea or seemed to have any conception that it was their duty to carry their religion to other lands to influence other lives. The twentieth century witnesses a new departure for Buddhism. San Francisco has a church conducted by Japanese leaders, with branches in three other California towns, and regular services on Sunday. It is reported that already eleven Americans have professed adoption of Buddhism, and no doubt many more will follow.

DENOMINATIONAL NEWS

NEWBURG C. Co.—Eight converts were recently baptized and added to the Newburg church, the result of special meetings held by the pastor, Rev. J. B. Daggett, assisted by Licentiate W. O. Keirste ad.

ACKNOWLEDGEMENT.—In leaving the pastorate, the North River and Coverdale churches made me farewell presents; also, Mrs. Willard Lewis and Miss Mabel O'Brien, of Boston presented me with a beautiful Bible in four volumes.

MINISTERS.—Rev. J. Noble is going to Grand Manan this week. He expects to remain there two or three weeks.

Rev. W. H. Perry has accepted a call to the Salisbury pastorate and will enter upon his duties at once.

Rev. T. O. DeWitt, who has just retired from the Coldstream pastorate is open to a call. His address is Holy Station, S. Co.

Rev. J. N. Barnes went to Stanley and Bloomfield immediately at the close of Conference.

Rev. E. S. Parker preached in Carleton, St. John last Sunday.

During the session of Conference the INTELLIGENCER office had visits from Revs. J. J. Barnes, G. Swim, E. S. Parker, I. D. Harvey, A. H. McLeod, A. J. Prosser, D. Long, B. H. Nobles, C. T. Phillips, F. S. Hardley, L. A. Fenwick and F. H. Knollin.

Rev. Wm. DeWare has moved to Waterville, C. Co., and wishes his friends to make note of the change in his P. O. address.

GENERAL RELIGIOUS NEWS

—Rev. Samuel Seville, son-in-law of the late Henry Ward Beecher, has accepted the call to the Plymouth church, Brooklyn, as assistant pastor to Rev. Dr. H. H. H.

—Four Endeavor societies numbering 420 members have been formed among the B. er prisoners in Ceylon. These added to the seven societies at St. Helena make twelve, with 970 members.

—Among the English Wesleyans there are 19,056 lay preachers and only 2,152 ministers. The English Baptists also have a large corps of lay preachers, and they do most excellent service. We wish our churches might take a leaf out of the books of their brethren across the seas.

—The American board of missionaries has invited Dr. George F. Pentecost to take charge of its mission work in the Philippine Islands. Dr. Pentecost is just returning from a visit to England where he has been preaching for a few Sundays to Marylebone church, over which he was pastor for a few years.

—Baptists at Janesville, Wis., have established what is called a "children's church," in which the babies will be amused with dolls and playthings, and the children a little older will be instructed along kindergarten lines. The real object is to allow the mothers to attend church who could not otherwise do so, the children's department being incidental.

—In the 100,000 evangelistic meetings that have been held in Japan, the result of the twentieth century evangelistic movement, Dr. Peter says that the Christian Endeavor were in the front rank of the workers. At the close of one meeting he saw seven persons distributing cards, every one of whom was an Endeavorer. Over 5,000 inquirers have so far resulted from the meetings.

—A gentleman connected with M. C. A. work tells of a visit he recently made to a British warship at Shanghai, where he found a revival in progress, conducted by two of the non-commissioned officers. The commissioned officers were in full sympathy with the movement and a meeting for prayer and Bible study was held every night on deck. He reports that he had never found deeper feelings or more intelligent acceptance of the Saviour among any hearers than he found among these man-of-war's men in a port noted for its wickedness. A little later he was invited at Honolulu by the commander of the U. S. S. Kentucky to come on board that ship and organize a Christian Association among the men serving the country there. On one of the British battleships near by, Mr. Brockmeyer saw one of the best known captains of the English navy kneeling amid the men praying with them and for them. This remarkable work began with the labors of certain missionaries who cooped up in the seaports during their troubles at Peking, had devoted themselves to Christian work among their own countrymen lying on shipboard in the harbor.