

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, AUG. 21ST, 1901.

Your subscription, if due, will be very acceptable just now. Kindly forward by next mail.

It is intimated that a Roman Catholic College is to be established in Halifax.

In some of the Western States the second coming of Christ is again being definitely predicted. This summer is the time named. Missionaries are going over the country proclaiming the end. There is not, however, a very general acceptance of the prediction.

The author of "In His Steps" thinks that within ten years the prohibition of the grog-shop will be the prominent issue in the political fights throughout the whole United States. He says it is bound to be so because the question "vitality touches all the great interests of the land—home, church and state; social, commercial, and political—and consequently the Christian intelligence of the Nation, growing alert and aggressive, is bound to grapple with it more and more vigorously, until no legalized saloon is permitted to exist beneath the folds of the stars and stripes.

Members of denominational Executive Committees and Managing Boards will appreciate the following from the Baptist Courier:

"We know of no men who are more easily and more generally misunderstood than those who are members of the boards. They are but men at best, but usually they are good men, and among the best. They are usually, wise, although not infallible. They make mistakes, but they will not willingly go wrong. They may not be able always to foresee what is best, but they try very hard to study the possible effects that may in future follow their present transactions. If they are trustees of property, it is presumed that they are honest enough to care for and handle wisely that property; if they are the managers of an institution it is presumed that they wish the success of the institution as much as anybody; if they are the managers of the missionary work of a religious body, or great denomination, we must give them credit for honest purpose, Christian character, and a general desire to see the work at home and abroad growing and prosperous. We believe that the brethren who compose our mission boards, our boards of trustees of educational institutions and kindred boards can be trusted.

A letter from a Catholic, printed in the July number of the Converted Catholic, gives a startling insight into Romanism in its workings in the Philippines. The writer of the letter is in the United States army, and his letter was addressed to his brother, a business man in the state of New York. The letter is as follows: "I don't like to write on religion, but will tell you a little of what we hear and see. As in all Catholic countries, the finest real estate buildings, etc., are owned by the Roman Church. A congregation like St. Patrick's in your town would have not less than a hundred priests. They live in buildings similar to convents in the States, but much larger. We are told that many priests live with women and young girls. I was told that one priest in Cavite skipped out, two years ago, when the Americans took possession, as he was afraid of his life. They tell me he had twelve wives, and children innumerable. When things quieted down, he returned and found his graveyard pretty well filled. He wanted the congregation to settle for graves and funeral services, and, as the natives were without funds, it was impossible for them to pay up, as they formerly did. He threatened to dis-

inter the bodies, but the Americans would not allow it. Such are Catholic countries after centuries of control by the Pope's church.

That the church of Christ is under obligation to provide liberally for the support of its faithful, efficient ministers who devote their time, talents and lives to the work, cannot, the Telescope says, be too strongly or too frequently emphasized. Those who, after a few years' trial, have demonstrated their inability to be successful in the ministry, should be kindly, promptly retired by their respective conferences while they are yet young; but for those who are efficient and are retained, provisions should be made for a liberal support. On this question, the following from the New York Observer is to the point: "In a trenchant editorial on 'The Church and Its Veterans,' the Public Ledger, of Philadelphia, declares that it is unrighteous 'that the service of the Master should be a service that starves,' that when work is done in 'his world for the use and benefit of this world, it is not 'commercial honesty to throw the debt for it upon the next.' These are plain words from a secular journal of high moral tone. The world itself despises a church that does not pay its own debts, or that half starves the ministers that work for it. As long as the members of any particular church are not themselves living upon bread and water, there is no reason why they should demand that the pastor should crucify the flesh for the sake of their pocketbooks. And many a minister who would be willing, if necessary, to starve in China for Christ, feels a natural humiliation and a burning sense of injustice when, in this prosperous country, he is coolly asked to accept in return for hard and faithful service a mere pittance as a salary."

At a recent meeting of the Board of Directors of the 'Morning Star,' the New England organ of the Free Baptists, Dr. Geo. F. Mosher was elected editor. Dr. Mosher has for several years been President of Hillsdale College, Mich., (Free Baptist) from which position he retired recently. He will assume his editorial duties about Nov. 1st. Dr. Bickford, who is about to retire from the editorial chair of the Star, has been twenty years in the service, and has done excellent work. He has been true to his convictions, and has given no uncertain sound on vital questions. He has stood firmly for the old gospel, and has uttered the warning of love and faithfulness against the dangerous drift of the church in these days. Sometimes, in the last two years, we have wished he had a truer understanding of the British spirit and propose. But, this aside, we are glad to put on record a British appreciation of the fine work he has done, especially in his sturdy loyalty to the truth as it is in Jesus.

ENCOURAGEMENT.

Gaius, "the well-beloved," received and encouraged the brethren, but Diotrephes, who loveth "to have the pre-eminence, receiveth us not." The one is commended by the aged apostle, the other is condemned. To step beyond Gaius, came God-speed and bless you! To step beyond Diotrephes, was to be "forbidden," because he desired "to have the pre-eminence." No going forward, no advance; his motto seems to have been "Rest and be thankful," at the terminus of Diotrephes.

What position he occupied cannot be positively named. His authority, whatever it was, he caused to be felt in an ungracious way. His temper, his spirit are in marked contrast with the better way of the excellent Gaius. And, the wise, good Gaius, had courage to face the frowns of Diotrephes; which fact is helpful, instructive and cheering.

The terrors of the domineering Diotrephes did not stay the flow of the sympathies of the kindly, generous-hearted Gaius. Age after age his good deeds, his wise ways, and his most excellent spirit have been a glad light in the path of life—an encouragement to well doing. The beauty of the christian way is that it finds a place in the "common round and the trivial task." Like the sun, which gilds and glorifies all, the bright sunshine of a gracious spirit makes the common uncommon. The helpful word, the well done, the deed of loving-kindness finds opportunity with the opening day. Birds give forth song, flowers give forth fragrance; "All Thy works praise Thee." In the sunshine God's wonderful works unfold grace and beauty. In the "loveliness of deeds of kindness," man's true glory is seen. For the sunshine of the heart is the highest expression of being. The fountain of life is spirit. As the spirit, the man. Spirit proceeds to temper, temper to habit, and habit is character the greatest thing

in the world. The type of the discouraging brother is not a lovable type. But how easy to become such. Each grace, each virtue is ours in use. The self-contained become isolated. We are blest in blessing. Servant is a word which our Lord applies to Himself. In His bright way of good doing and ministering grace, is found joy, peace and gladness of heart, and, bye and bye, after the trail of light, "Well done."

REGENERATION.

Regeneration is more than a change of opinions. It may involve that, but it is something deeper and more important than such a change. It is not baptism, nor has baptism anything to do with regeneration, other than as a profession of a regenerate state already attained. The Bible does not teach baptismal regeneration. It is an internal moral change expressed in Scripture language, as being "born again," "born from above," "quickened." Regeneration, although closely connected with justification, is to be distinguished from it. The one places us in a new standing or relation, the other in a new state. It is a change of the governing purpose of the mind. This in the unregenerate man is selfishness; in the regenerated it is benevolence, just the opposite. It is a change in the supreme object of the affections, from love of the world to love of God, his people and a holy life. It is a change in the moral disposition, from a love of sin, to a desire to be sinless. The change in regeneration consists in the recovery or renewing of the image of God in the moral nature. It is by the power of the Holy Spirit that we experience a change of heart. God employs means in accomplishing this work. The instrumental cause is the word of God. James says, "Of his own will begat he us with the word of truth." Peter says, we are "born again," not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." While the truth is the means, the divine Spirit is the efficient cause. Man is not the author of his second birth any more than he is the author of his first birth. The regenerated are born of God. They are legitimate sons and daughters of the Lord God Almighty. God recognizes and even requires the use of human means. But as in nature, so in grace. It is not the labour of the husbandman, nor the warm sun, nor the genial showers that give life and growth to vegetation, nor yet could such life and growth be without such means. In spiritual things the excellency of the power is not of man, nor of the means used, but of God, and yet the man and means are both necessary. We cannot fully explain the process. The Saviour did not, though he said, "ye must be born again." The Bible does not and yet it teaches the same "must." Experience does not, and yet "we know we have passed from death unto life." While the process may ever remain a mystery, the facts are clear and blessed. We can no more draw the line between the human and the divine in the regeneration of the sinner, than we can draw the line between the Divine and the human in the person of our Lord and Saviour Jesus Christ.

We know he was very God, and we know he was real perfect man. God manifest in the flesh. The word of God, the preaching of the gospel, is the divinely appointed means, the conditions on the part of the sinner are repentance towards God and faith in the Lord Jesus Christ, and yet the inwrought change is supernatural, wrought by the Holy Spirit. The Spirit's efficiency over and above all means is indispensable. But the Spirit's influence is not irresistible. The stiff-necked and uncircumcised, may always "resist the Holy Ghost." God desires the salvation of all, and has provided salvation for every man, and will save all who do not "resist" and refuse to be saved. God convicts, then the sinner accepts or rejects. "He moment the sinner submits and accepts Christ as his personal Saviour from all his sins, the Holy Spirit renews his heart by Divine Grace. If men will not submit, it is not God's fault if they are lost. While God does the divine part, the sinner must needs do his part. They are so intermingled and contemporaneous that it is difficult, if not impossible, to draw the line or to distinguish. The sinner cries "God be merciful to me a sinner," and the moment he fully surrenders and accepts Christ, the Holy Spirit does the work of regenerating, and the new birth is a fact. The sinner cannot be passive in the change. He must be active, or the work would not be moral.

G. A. H.

The Duke and Duchess of York are now in South Africa.

NOTES ON CURRENT EVENTS.

RUM AND MOB.

Referring to the frequent lynchings in the South, the editor of the Baptist Standard says: "Let it be known everywhere that the Southern mob and Southern barroom are as much akin as were the twins of Siam. I have never known of a sober mob. First comes the hell-born thirst for human blood, and after that the insatiate thirst for rum. Spell the word 'murder' backward, and you have 'red rum!' Spell red rum in any way, and you have murder!" This is as true of mobs and lynchings in the North as it is of the same bloody crimes in the South. But for red rum and the saloon, there would be no lynchings, North, South, East, or West.

ANARCHISTS.

There is, probably, no other country than the United States in which there could be the public celebration of the murder of the head of the government of a friendly nation. In Paterson, New Jersey, the anarchists celebrated the assassination of the King of Italy. The authorities made no attempt to interfere with the blood-thirsty gang. Such things seem to be encouraged rather than discouraged and punished.

JAPAN'S TRADE.

Great Britain's trade with Japan is larger than that of any other nation. One fourth of all the imports into Japan are British goods. The United States is second on the list.

CUBA.

General Wood, the Governor General of Cuba, thinks the establishment of the Cuban government can be accomplished in eight or ten months. There is, he suggests, no need of undue haste. The Cubans are rapidly learning the methods of administration, and the gradual transfer of power will prevent many of the excesses which would have been inevitable had the reins been delivered to them immediately after the close of the Spanish war.

OIL IN AFRICA.

The discovery of oil in South Africa is important. The geological formation in the region in Cape Colony where the oil discovery has been made is said to be similar to that of the great oil producing territory of the United States. Companies are being formed to work the oil field.

THE U. N. B.

The Senate of the University of New Brunswick has appointed Ernest Brydone Jack to the chair made vacant by the resignation of Professor Dixon. He is a son of the late president of the University.

NORWEGIAN FORESTS.

Norway's forests have been depleted so rapidly that there is an agitation to preserve them from being entirely destroyed. A commission of experts, appointed by the government, made a report that has quite alarmed those who desire the preservation of the forests. The cut of trees annually is three times as great as the growth. And it is estimated that at the present rate the timber resources of the country will be gone within the next half century if there is not protection. While the lumbermen are blamed for much of the destruction, the pulp makers are said to be the greatest destroyers.

ITALY.

The death of Crispi, says the Presbyterian Witness, brings vividly to remembrance the great and wonderful movements in Italy within the past half century: Pio Nono posing as a liberal Pope but utterly converted to Bourbonism, the statecraft by which Count Cavour secured to Sardinia the headship of all Italy, the magic heroism of Garibaldi, the plotting of Mazzini, the hideous cruelties of the Bourbons, the reeking prisons of Naples exposed by the eloquence of Gladstone, then the swift rush of events by which the Austrian was driven out of Italy—by which even Venice was freed, and at last the troops of France were compelled to evacuate Rome, and the eternal city became the capital of redeemed Italy. Crispi bore a part in the mighty revolution thus consummated. He with many liberals witnessed the super-human efforts—the plots and counter-plots—of the Jesuits to reverse the revolution, and he detested and distrusted utterly the Vaticanists. His death is not mourned in the Vatican.

SNOBBISH.

A Montreal despatch, a few days ago, said that the civic authorities of that city had received a communication from the governor-general's secretary,

to the effect that "the civic reception to be tendered the Duke and Duchess of Cornwall must be a very select affair, or their royal highnesses will not attend." If such a communication really came from the Governor-General's office there is a fool there whom the Governor-General will need to get rid of. There is no place in this country for such snobbishness.

Lord Roberts has issued an order that British officers hereafter carry carbines instead of swords, on active service.

In Canada last year the 9,627 post offices forwarded 178,288,500 letters.

The adoption of petroleum as a fuel by some of the Western railroads and the discoveries of the vast California oil deposits direct special attention to this question of fuel in the Western States, where coal is such an expensive commodity. It would seem that the California and Texas oil fields may supply the West with motive power and the discovery of oil is hastening the adoption of oil-using engines.

When the Duke of Cornwall visits Toronto there will be a display of 10,000 troops; 5000 will be reviewed at Quebec, 5000 at Halifax.

Dr. Bamardo has rescued 12,400 waifs in London and transferred them to other countries.

Queen Sophia of Sweden, is again seriously ill.

Since the South African war began six medical officers have been killed, nine have died of disease and twelve have been wounded; three civil surgeons have been killed, eleven have died of disease, and five have been wounded. Of all branches, including orderlies and nurses, 400 medical helpers have fallen victims to their labors.

THE CENSUS.

The official announcement of the results of the census, as to the population, was made on Friday. The population of the Dominion is 5,338,864—an increase of 505,625 since 1891.

By Provinces the population in 1891 and 1901 is as follows:

Table with 3 columns: Province, 1891, 1901. Rows include Ontario, Quebec, Nova Scotia, New Brunswick, Manitoba, P. E. Island, British Columbia, N. W. Territories, and Unorganized.

The population of the cities, so far as given, is as follows:

Table with 3 columns: Cities, 1891, 1901. Rows include Toronto, Montreal, Quebec, Ottawa, Hamilton, Winnipeg, Halifax, St. John, London, Victoria, Kingston, Vancouver, Brantford, Hull, Charlottetown, Valleyfield, Sherbrooke, Sydney, Moncton, Calgary, and Brandon.

The population of New Brunswick by counties is as follows:

Table with 3 columns: Counties, 1891, 1901. Rows include Albert, Carleton, Charlotte, Gloucester, Kent, Kings, Northumberland, Restigouche, St. John city and county, Sunbury and Queens, Victoria, Westmorland, and York.

Nova Scotia population by counties is thus:

Table with 3 columns: Counties, 1891, 1901. Rows include Annapolis, Antigonish, Cape Breton, Colchester, Cumberland, Digby, Guysboro, Halifax city and county, Hants, Inverness, Kings, Lunenburg, Pictou, Richmond, Shelburne and Queens, Victoria, and Yarmouth.

The figures are quite disappointing. The increase is slightly less than in the ten years prior to 1891.

The effect on the representation of the Provinces in Parliament will be to reduce Ontario's representation five members, Nova Scotia's two, and New Brunswick and Prince Edward Island one each. Quebec's, of course, remains unchanged. There are features of the census returns which are very suggestive, and which call for serious attention.

WHAT THE DEACON SAID.

XIV.

About Choirs.

"Speaking of choirs," said the deacon—"Our church has the best—one of the best choirs anywhere."

"Yes," I said, with that intonation of the voice that is so exasperating to one that has made an authoritative statement, and expects his ipse dixit to be taken without question,— "there are some fine singers in the choirs—anywhere; and if your choir is the best or among the best, you must have exceptionally good ones."

I was not thinking of the quality of the singing, but of the character and conduct of the singers," said the deacon. "The singing is good, and the singers are as well-behaved a church as they are at home, and there is just as much decorum in the choir as there is in the p. w."

"There are choirs," said the deacon—"that will turn a minister's hair gray in six months. We had a choir at one time, (I often wonder if they sing now or cry—they are all dead)—who nearly broke up the church. When they were not singing they were flirting, or giggling, or writing notes, or quarreling with each other. The leader kept turning the leaves of his music book and humming over the next Sunday's tunes. I don't think that choir held a sermon during its existence. There were two sopranos, two altos, two basses and two tenors. We never had a solo or duet, for if the leader would select one or two of them, the other would get cross and leave the choir. Sometimes one of the prominent members of the church would want his son or daughter to sing in the choir, and he was the only one who wanted it, that son and daughter were never made to sing on earth. And then there was trouble, for the choir could not sing with them, and the congregation was not in a devout frame of mind when they were trying to sing, and could not."

"Choirs have never had the church privileges they should have. They are generally put behind the minister, and they get their sermon backwards. If they were placed where they should be—beside the minister, and could have the benefit of his company, they would do better. And then they are criticized and discussed until their dispositions are spoiled. I would not like to marry a girl who had belonged to a choir thirty or forty years, I am afraid she would be cranky."

"There are some choirs that are called to their work, and nobly they do it. They are prompt and regular in their attendance at practice, and they do not spend more time in talking than in practicing. They are at the right hand of their pastor, and they are among his best workers in every department of the church. I have one minister speak of his choir in the strongest terms of affection. He told how they had frequently changed solo duet or quartette after the sermon selecting something more appropriate and the song, he said, enforced his sermon. Many times the organist had played a voluntary until he had forgotten his weariness, and had been helped to preach his sermon."

"The question, 'Shall we have a choir?' is a debatable one; and I should take the negative," said the deacon—"if choir singing stops congregational singing. If tunes are changed so frequently, and are so difficult, that they cannot be learned quickly, and that done to keep the congregation from singing, that choir deserves extinction. 'Let all the people sing.' A choir cannot do my singing any more than I can my praying. And if my voice is cracked and old, and I can't keep track of the tune, I won't make a record, for the organ and the sweet strong voices will drown me out; if my heart is right, by the time the song gets to His ear it will be as sweet as theirs. And 'Angel songs can do no more.'"

The deacon went out, but came back to say, "If you print what I have said somebody will be cross, and I will know that the shoes fitted."

HOME RELIGIOUS NEWS

The Maritime Baptist Convention meets in Moncton next Saturday. About 300 delegates are expected.

A new Baptist church was organized in Sydney, C. B., last Friday. Rev. F. O. Weeks is the pastor.

Political News.—At Halifax last week, J. Walter Alison, M. T. Foster and A. B. Crosby were nominated the Liberal Conservative convention as candidates for the House of Assembly.

Pictou County Conservatives, Thursday, nominated C. E. Tann and Wm. Cameron and E. Munroe for Provincial Legislature.