

TERMS AND NOTICES.

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Editorial.

—Somebody has said the need in the ministry is "not so much more men, but more *man*."

—Show in the services of the church will create interest for a while. It is interest of doubtful worth, and is short-lived. It does not promote true worship, it merely entertains.

—The *Free Baptist*, published in Minneapolis, has been reduced in size one-half, and the subscription price is now \$1. The owners were making a debt at the old size, and concluded to stop before it became too large to handle. The reduction in size may make the paper self-supporting. It is too bad that a paper as good as the *Free Baptist* should be hampered by lack of support.

—In a charge to the ministers of the Long Island, N. Y., diocese, Bishop Burgess, of the Protestant Episcopal Church, said some things which the ministers and people of all denominations would do well to have in mind: Let the church go on and fight its battles with the world; let it stand in the family as the champion of women and defenceless children against cruelty and divorce; let its voice sound in the secret chambers where states can form the policy of nations with its exhortation of peace; let it speak in the midst of labor strifes whenever it can protect the cause of justice impartially to the workingman or to the threatened contractors; let it refuse the large gifts which come from men whose moral life has been notoriously corrupt, or from fortunes won by child labor, or by grinding the faces of the poor in the gloom of the mines or amid the clatter of the mills; let it speak with no uncertain voice when men of proved dishonesty are placed in positions of public trust.

—The Roman Church, which is being seriously shaken on the continent, looks to England as its land of promise, and to the Anglican Church as furnishing its hope of triumph. At Canterbury recently, the preacher of a sermon to a company of pilgrims, spoke in most hopeful terms of the progress Romewards of the English Church. He regarded the Ritualistic movement with great favour, believing, as he said, "that God is using it to bring back the faith to the English people," it is "doing for the Catholic Church what that church could not do for itself." The frankness of this statement is refreshing. Rome evidently regards itself as the residuary legatee of the Anglican Church, and watches with great and sympathetic interest the endeavors of the present occupants (the ritualists) to bring the estate into good order for the time when it shall take possession. And it is to this institution, manned from end to end with these Romish allies, that it is proposed to give supreme control over the education of the people. There is much to warrant the statement that the Education Bill now agitating England is part of the Romanizing of the country.

FAMILY WORSHIP.

It is often stated nowadays that the proportion of professed Christian families which maintain family worship is smaller than formerly. There are, so far as we know, no figures to show that this is true, although there seems to be a very general fear amongst those who give some attention to the matter that it is true. But whatever may be the fact about proportions, it is at least true that not all nominally Christian households maintain the family altar. It is equally true that it is the duty of every such household to daily worship God. That there are apparent hindrances in the way of regular family worship need not be denied. But the hindrances are scarcely ever real as they seem. They would, in nearly every case, disappear before a fixed purpose to establish and maintain the altar of worship in the home.

In some places the necessary circumstances of living seem to put a barrier in the way. Where early work has to be done, where a certain train must be taken, it seems difficult to find the convenient season for family prayer. One reason for this, probably, is the feeling that more time is required for it than is really the case. Perhaps many have memory of the protracted manner in which this was done in a more leisurely day than this. But the question is not as to the amount of time to be spent in the service. The real question is, shall there be a gathering of the family to acknowledge God, to read His word, to ask His blessing? All this can be reverently done in a very few minutes. It can be done in five minutes if it is not possible to rightly ar-

range for more time. Of course, it is better when a somewhat longer season can be devoted to this blessed service. But the essential thing is the worship and the details as to time, form, etc., must be left to each family to arrange according to its particular circumstances.

Some are hindered by a constitutional hesitation to utter prayer in the presence of others. In most such cases all that is needed is the resolute determination to do the duty. A beginning once made, it will not be long before he who thought he could not lead in family worship will be wondering that the duty ever seemed so hard.

The advantages of regular family worship are greater than they know who are neglectful of it. God's blessing is promised upon the families that call upon His name. To have this is to be rich, whatever be the other circumstances. The members of the worshipping family are drawn together as they would not otherwise be, and the precious memories of the family altar linger while life lasts. By family worship there is brought into the life that sense of eternal things and of an eternal Father which is necessary to make living in this world of material things safe. There is an elevation of moral tone that would not otherwise come into the family. There is a spirit of obedience that would not otherwise be engendered. The best image of heaven which this earth can afford is formed in a household gathered to learn God's will, to praise Him for his blessings, to hold communion with Him, and to seek His guidance and help in all the ways of life. A.

THE ROMAN CATHOLIC CHURCH IN ITALY.

The above is the title of a new book by Dr. Alex. Robertson, a Scotch minister who has spent many years in Italy, the city of Venice being his headquarters. A review of the book by the *Presbyterian Witness* shows that Dr. Robertson has been a watchful spectator of the great revolution which has taken place in Italy since 1860, and by his loyalty to progress and liberty he so commanded the respect of the late King that he was decorated with the order of St. Maurice and St. Lazarus. He is in deepest sympathy with the old Italian reformers, the Waldensians. The present volume reports what the author has seen and learned of the attitude of Italy towards the papacy and the Roman Catholic faith. He wishes to make other people see the propriety of viewing the church as the Italians view it, and to treat it in the same way. He is persuaded that sooner or later England must imitate Italy.

Previous to 1860 Italy was but a geographical expression: there was no Italian Kingdom and no Italian King. There were kings of Naples and Sicily, and kings of Sardinia, and there were divisions ruled by princes

and dukes,—the Pope reigning over the city of Rome and the papal states. French soldiers sustained the papal throne, and continued to do so till 1879. All those years the palm of wretchedness might be awarded the dwellers in the States of the Church. So wretched was the condition of the country that as Trollope puts it, the punishments inflicted studded the country with gibbets, crowded the galleys with prisoners, filled Europe with exiles and almost every other home in the Papal States with mourning. Thomas Arnold visited Rome and the Papal States in the palmy days before 1860. His report of the country was exceedingly bad. The condition of Naples, as described by Mr. Gladstone in 1851, was but typical of the whole country. The judges were, Mr. Gladstone says, often priests and the administration was "incessant, systematic, deliberate violation of the law by the power appointed to watch over and maintain it. It is such violation of human and written law as this, carried on for the purpose of violating any other law, human and divine; it is the wholesale prosecution of virtue when united with intelligence operating upon such a scale that entire classes may be said with truth to be its object." When Rome was taken in 1870 there were found in the dungeons of the Inquisition many implements of torture and death.

One very painful example is given of "justice as administered by the late Pope Pio Nono through cardinal De Anglis." In Feb., 1849, a priest of note was mortally wounded. The cardinal ordered the arrest of two notorious vagabonds, Testori and Smerilli, and three innocent young citizens of Fermo. The three belonged to the best families, but they were patriots and the papal government wanted to strike them. The Vagabond Testori was promised his life if he would testify to the guilt of the three young patriots. He did so; and they were condemned to die in spite of the strongest proofs of innocence. In 1854 the five men—the two vagabonds and the three noble young citizens—were put to death. When the Jesuit confessor came to Testori's cell to hear his confession the vagabond perceived that he had been betrayed and that the promise of life was not to be kept. He called for the Marquis Trevisan, a noted citizen, and in his presence and that of the Jesuit confessor, he declared the three men to be entirely innocent and explained how he had been led to accuse them. The Marquis, horrified, begged the confessor to go with him at once to the cardinal, but the Jesuit replied that he was there to receive confessions, not declarations of that kind. On May 23, 1854, the three innocent men and the two guilty were put to death.—When Pio Nono's government was overthrown the remains of three patriots were taken out of the unconsecrated ground and buried in the principal cemetery in the town. A marble monument was raised over their dust, recording