

TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER, published in the interest of the Free Baptists of Canada, is issued every Wednesday.

SUBSCRIPTION, \$1.50 a year, in advance. When not paid within three months the price is \$2.00 a year. Subscriptions may begin at any time.

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ADVERTISING rates on application. ST. JOHN OFFICE: Barnes & Co's, 84 Prince William Street.

All letters, whether on business or for publication, should be addressed to THE RELIGIOUS INTELLIGENCER, Box 384, Fredericton, N. B.

THE Religious Intelligencer.

(ESTABLISHED 1853.)

Manager's and Editor's Office: Fredericton, N. B.

Rev. Joseph McLeod, D. D., - - Editor.

WEDNESDAY, FEBRUARY 17, 1904.

Editorial.

—As soon as a church ceases endeavoring to extend its work, it begins to lose its hold upon the community.

—A Massachusetts pastor is reported as saying: "The less religion a church has, the more oysters and ice-cream it requires to run it."

—Some people seem to think the minister's chief business is to draw congregations to the Sunday services. His duty is to preach the gospel so that those who hear shall recognize it and acknowledge its fitness for their needs.

—It is too true that only a small proportion of church members deny themselves anything for the sake of Christ and His kingdom. If all who bear His name really gave themselves to Him in self-denying service, what a power the Church of Christ would have.

—Sunday, March 6th, is to be observed as Bible Sunday, commemorating the one hundred years' work of the British and Foreign Bible Society. This great society has during its century of life distributed 180,000,000 Bibles in three hundred and seventy languages. It has been the true helper of every missionary society in the world, and of every Christian work. No organization has been so steadfast and strong a friend of the work of the Church of Christ.

—Dr. George F. Pentecost, who recently visited the Philippines in the interest of missions, says that among all the officials sent there by the United States government to establish American civilization in those islands there is not one church-going man. He thinks it strange that the government could not have found among the men appointed to represent and establish the ideals of a Christian country there could not have been found at least one man who honored the Lord's day and publicly recognized the claims of religion

by attending some place of worship. And it is strange.

—The jubilee volume of *The Metropolitan Pulpit*, containing Spurgeon's sermons, is being printed this year. Its number is 2,864. The publishers estimate that in the fifty years of their publication Mr. Spurgeon has by his printed sermons preached to 600,000,000 of people. Nothing is more remarkable about the sermons than that in these days of criticism so many thousands are eager to read them. It proves that the plain, old-fashioned gospel is, after all, what the people hunger for. Though gone from earth "he yet speaketh," and will continue to speak "the truth as it is in Jesus," for many generations.

—Dr. Briggs, at one time a professor in a Presbyterian theological school, and now a minister of the Episcopal Church and teacher in one of the theological seminaries of that church, is likely to take another step. He had to leave the Presbyterian fold because of his extreme "higher criticism" notions. Now he is saying that the Romanists have the only valid claim to apostolic succession, and that the Episcopal Church has no right to make such claim. He is not unlikely to get into the Church of Rome, and if he does there will be an end of the "freedom of teaching" which he seems to hanker after. The *Interior* predicts that when he reaches the Roman communion "he will find his mouth shut with a snap that will jar every molar in his head." A mouth that does not speak with any more wisdom may well be shut.

—The English delegates who visited Canada a short time ago in the interest of the British and Foreign Bible Society were given a warm greeting on their return. A great meeting was held in Exeter Hall, when addresses were made by them and the delegates to other parts of the Empire. Archdeacon Madden, who was one of the delegates to Canada, made a very interesting address. Among other things he said about Canada were these:

"Not only was there this home and foreign missionary spirit, but there was a great spirit of unity in Canada amongst the Christian churches, and I believe the one great power that brought the churches together was the common platform of the Bible Society. You know that there is only one Presbyterian church in Canada. I think it was a grand thing when all the Presbyterian churches came together. The same is true of the Methodist churches. I am hoping for Canada one church for the whole Dominion, Episcopalian in organization—you will expect that—Presbyterian in good sound theology, and Wesleyan in enthusiasm and evangelistic zeal. Just think of a church like that! Why, I should go out to be bishop of it. (Cheers). I would like to have the opportunity of seeing what we could do, standing shoulder to shoulder with the power of God and the power of the Holy Spirit in such a church."

Cassell's Magazine says that the foundations of the Japanese fleet were laid by the Canadian Vice-Admiral Sir Archibald Douglas, who went to Japan in 1872, and from 1873 to 1875 was director of the Japanese Naval College.

UNIVERSAL BIBLE SUNDAY.

The observance of Bible Sunday on March 6th, the last day of the British and Foreign Bible Society's century, is likely to be almost universal. In nothing is the universality of the Bible Society more emphasized than in the remarkable way it has been able to enlist the sympathies of all Protestant Churches in the organization of this world-wide thanksgiving.

Considering the controversial trend of the times, it would have been sufficiently noteworthy to arouse comment had the united demonstration been limited to the various Christian communions in the British Empire. But its unique feature is the drawing together of the churches of other lands, no less than those of Britain, in one great celebration, all minor differences of race, language and sect being submerged in the great bond of our common heritage—the charter of salvation as contained in the Word of God.

In England the King and Queen will be present at divine service at St. Paul's Cathedral on Bible Sunday, when the Lord Mayor and other officials will attend. The sermon will be preached by the Archbishop of Canterbury.

Among the earliest to endorse the suggestion that March 6th should be observed as Bible Sunday were the Archbishops of Canterbury and York; and the bishops have commended it to the clergy in their respective dioceses. Cordial resolutions in favor of the observance have also been received from every Non-conformist Assembly and Conference which met last year, including the Baptists, the Congregationalists, the Society of Friends, the Methodists, the Moravians, and the Presbyterians. In Scotland, both the Established Church and the United Free Church are co-operating in the celebration.

In the British "lands beyond the sea"—in Canada, Australia, the West Indies, South Africa and elsewhere, all the denominations have greeted the proposal with hearty approval. In the United States, also, the principal denominations have cordially agreed to observe Bible Sunday.

All the great Missionary Societies, without exception, have joined hands to observe this day of common thanksgiving. That the suggestion would meet with enthusiastic support in the mission field throughout the world was a foregone conclusion. Both to the missionary and to the native church, God's Book often stands for more than we can possibly realize. To the preacher, cut off from so much that is helpful and invigorating in the Christian life, the written Word takes on an added worth as a source of strength and inspiration; while to the converts, the Book itself—even apart from its message—acquires a preciousness from the fact it is frequently the first, and sometimes the only volume produced in their language.

Most significant in this huge programme is the bringing into line the Protestant churches on the continent of Europe, and establishing a link between those that may be most widely sundered on minor points. Bible Sunday will be kept by hundreds of congregations, representing Lutheran, Reformed, and

Waldensian churches. The bishops of Sweden and Denmark have promised the co-operation of all their clergy; and similar resolutions have been passed by the Protestant Church in Saxony, and both the Lutheran Church and the Calvinistic Church in Hungary. Thus, throughout the world, thanksgiving will be made to Almighty God in all tongues and by all peoples on this memorable day.

Such a celebration as this could only be organized by an institution absolutely catholic in its aims, world-wide in its work, and unrestricted by any merely national interest. From the outset the Bible Society has been able to unify Christians of all denominations in the God-appointed task of seeking to place the Gospel in the hands of the whole human race. And this universal thanksgiving exemplifies most forcibly one of the society's ideals: "If we cannot reconcile all opinions, let us unite all hearts."

THE CHICAGO UNIVERSITY.

President Harper of Chicago University is reported as saying in a recent address that "the University is no longer a Baptist institution." He said that in its faculty, its students, and its methods "it has spread beyond its allegiance to the Baptist Church. Most of the professors and most of the students are non-Baptists." Of the money that established the institution he said:

"All the buildings were paid for by the people of other creeds, and \$99 out of every \$100, except that given by John D. Rockefeller, who is a Baptist, were contributed by people not members of that church."

Dr. Harper himself was a Baptist, and perhaps is yet. But he thinks "denominationalism in universities is narrow-mindedness, and the fact that Chicago University has broken away from it is evidence of its mental progress." The Baptists need not worry themselves over this latest declaration of Dr. Harper. To have the responsibility of the University of which he is the head has been a good deal of a burden to them for some time. That they are not fretting about the new departure is evident from this statement of the *Baptist Commonwealth*, which probably voices the feeling of the body generally in the United States:

"One of our humorists remarked of one who proudly boasted that he was a self-made man, that it relieved the Lord of a great deal of responsibility; so we feel that our denomination has been rid of a great responsibility in the announcement by President Harper that the Chicago University is no longer a Baptist institution. Like the colored man who was learning to read, when somebody inquired whether he could read the Bible, replied, 'Oh, I've gotten beyond that, I read the newspapers now.' So our late university has gotten beyond the denomination now.

"We suppose, of course, that the Chicago University will continue its theological department. But as it is no longer a Baptist institution, it cannot graduate Baptist preachers. Or possibly it will turn out all kinds. A young student when he begins will hardly be able to know how he will end. Even when he gets through with all the theology that the institution can give him, and is packed and crammed with its ministerial lore, he will not know where he belongs."