

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, JULY 20, 1904.

—Are you feeling spiritually dull? A quickened spiritual life comes in answer to prayer.

—It is not truer that right living depends much on right praying than it is that right praying depends much on right living.

—Responsibility is measured by opportunity; obligation is in exact proportion to the power possessed for accomplishment.

—While some members of all denominations are caught by Christian science notions, it is stated that Unitarians, Universalists and Episcopalians are the chief losers.

—Many church members pay more for passing amusements than for the maintenance of Christian worship and the extension of Christ's Kingdom. And yet they persuade themselves that they love Him above all. Why is it?

—All formal religions, says Henry Drummond, are efforts to escape spirituality. It matters not what the form is—ritual, idols or doctrines, the essence is all the same—they are devices to escape spiritual worship. There is nothing man will not do to evade spirituality. The supreme factor in arriving at spiritual knowledge is not theology, it is consecration.

—Speaking at the Pan-Presbyterian Council in London, a few days ago, Principal Caven, of Toronto, said he believed the Christian Church ought to regard union as an imperative duty at the present time; and he expressed the expectation that in the not far distant future it would be possible for them all to represent the principle of union not only in the imperfect way of some federal constitution, but in a more practical organic incorporation.

—The conference of Christian workers at Northfield is to be held this year

from July 29 to August 14. It is the twenty-second of the annual conferences inaugurated by the late Mr. Moody. Great blessing has attended these meetings from year to year, and this year's conference will, doubtless, be as interesting and helpful as any of its predecessors. Ministers, especially, receive much help in methods of work and in spiritual stimulus. The list of speakers this year promises much that is good.

—A day of humiliation and prayer having been called by English Christians in view of the new liquor bill, now before the British Parliament, and which proposes to give the liquor traffic great advantages, a writer in one of the London religious papers remarks that it might have been better to have had the days of prayer before the liquor traffic men and their friends were sent to Parliament. He asks, "Do we in pitiable simplicity, imagine that we can sin in our voting, and then prevent the consequences of our sin by the repetition of a few prayers?" A very pertinent question, and highly suggestive. It is well always to pray, but in many things, notably in their relations to the drink traffic, it would be well if Christians were awake to their other duties at an earlier stage in the proceedings.

—On another page is a communication from the Dominion Woman's Christian Temperance Union, setting forth the attempt to destroy the anti-cigarette bill. Last year the Speaker side-tracked the measure. This session it has passed the House to its third reading. An amendment is now proposed which, if adopted, will destroy the bill. The good women who have given so much effort to this work, and have put so much heart into it, are both distressed and indignant that their endeavors to delegatize the cigarette evil should be defeated in the interests of the tobacco trade. Their letter reveals the hypocritical and misleading methods of the trade. Friends of the anti-cigarette bill are asked to communicate with their representatives in Parliament, urging them to vote against Mr. Gervais' amendment, which is only moved to destroy the prohibitory bill.

—After thirty years of earnest work the Reformed Episcopal Church of America has only about one hundred churches, and less than ten thousand communicants. The church was organized as a protest against the marked ritualistic tendencies of the Protestant Episcopal Church, stated thus: "This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word: First, that the Church of Christ exists only in one order or form of ecclesiastical polity. Second, that Christian ministers are 'priests' in another sense than that in which all believers are a 'royal priesthood.' Third, that the Lord's table is an altar on which an oblation of the body and blood of Christ is offered anew to the Father. Fourth, that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine. Fifth, that regeneration is inseparably connected with baptism."

It might have been better if those who organized the new denomination had cast in their lot with the existing denomination which more nearly represented their views. There does not seem to be any room for new denominations. There are more of them than there is any reason for. The tendency is all towards consolidation of Christian organizations, and the economy of Christian forces.

THE SALVATION ARMY.

The Salvation Army Congress, recently held in London, was a meeting of great interest. There came together from the ends of the earth representatives of this wonderful religious movement which, begun in a very small way, has grown to such immense proportions, and has carried the blessings of salvation to people of many countries and tongues, in nearly every part of the world. There were many hundreds of foreign and colonial delegates. Gen. Booth spoke of the gathering as "unprecedented, the greatest and most important in the history of the Army." Perhaps there has never been anything quite like it in the history of Christianity. One report of the great reception meeting, inaugurating the Congress, says there were "light, color, movement, blare of brass bands, a buzz of happy voices in many tongues strangely mingled with ejaculations of 'Amen!' and 'Hallelujah!' an exhilaration that found vent in shouting and even in occasional dancing, yet through all the motley medley there was an earnest, intense, underlying solemnity of faith and purpose, just as the dull tints of the ordinary Salvationist's uniform made the sober background of the brighter parts of the picture.

The veteran leader of this great movement was given a most enthusiastic greeting. When he entered everybody rose, even the metropolitan mayors who were present, and after the first few seconds the hardened reporters; and there was a scene of positively uproarious enthusiasm, drums rolling, various 'natives' uttering characteristic cries, everybody showing and waving handkerchiefs or flags. Then, standing, and looking wonderfully vigorous, the General received the leaders of the delegations, and delivered a speech of considerable length in a loud, strong voice. It was a wonderful effort for a man of seventy-five. It described the cosmopolitan gathering, recalled the triumphs of the Army, and included kindly messages of sympathy and well-wishing from the King, who had given the General permission to say that "he watched the movement with great interest, and regarded its success as of importance to the Empire."

After giving a welcome to his comrades from all parts of the world, General Booth sketched briefly the origin and growth of the Army. Thirty-nine years ago, he said, on a hot, sultry Sunday afternoon he had walked down the Strand to conduct a short Salvation campaign in Whitechapel, which was carried on under heart-breaking conditions. Yet that Sabbath he recalled was a memorable day, for of the campaign then started the Salvation Army had come to be a continual and ever-

widening extension. He saw the multitudes sunk in misery and sin; he not only saw, he compassionated them, and God led him to give himself to the work of carrying Christ to them. He had no idea that he could do much, but he went home and said to his wife, "I've found my destiny, my sphere, and I've given myself to it, and you, too." He found his task very difficult business. "Have you ever set your hands to mending men?" asked he. It was not easy to please people, some were born cranks and would die cranks, and go to a cranky corner of Paradise, and he should give them a wide berth, but it was more difficult to mend them. But he found a panacea and he tried it first on himself. He liked a doctor who said "I have tried it myself." He would like every parson to be obliged to testify that he had tried his remedy, and to have a certificate from those about him that it had been successful. He found he must not be content with opening a building, and putting out a placard; he must force his remedies. He believed in a sort of moral compulsion. "We don't allow men to drown themselves, why should we allow them to damn themselves?" He was led to many strange methods, which people criticised as irreverent and so on, but in God's sight he believed the one consideration was whether they were effective. He had seen the value of combination, organization, discipline in banks, industrial enterprises, military campaigns. Why not, then, use it in this more important work? So he was led to the peculiar constitution of the Salvation Army, and after all these years he was most satisfied with it. The military system of discipline and obedience was good and effective. "Wouldn't you," he asked a parson, "like to be able to order your congregation to meet you round the town pump at four o'clock on a Sunday morning?" And he confessed he would. General Booth went on to say that he had insisted on a Gospel of righteousness. All their organization would be no good, if they were not good at heart. He taught his people they must have right opinions, right feelings, right lives. He did all he could to make popular a religion of happiness. He looked back on those early struggles with gratitude to God. After giving some figures to show the growth of the Army and its work, the speaker declared they could not afford to sit down and say the Salvation Army was big enough. They must go forward—to China, to Russia, and now, he supposed, to Tibet. That Congress was to help them to go forward. "We have come together," he said, "to reconsecrate ourselves to the great task of blessing our fellows and filling the world with the knowledge and joy of the salvation of God, to live holy lives, to fight to the death."

It was a notable gathering; it represented a remarkable organization for the carrying abroad amongst men the blessings of salvation; and all Christians should earnestly pray for its increasing success.

PERSONAL.—Hon. Geo. E. Foster and Mrs. Foster are at Apohaqui, N. B., for the summer vacation.

Lieut. A. Neville Vince, of the King's Own Lancashire Regiment, now stationed in Burmah, is visiting his father, Col. D. McLeod Vince, Woodstock.