

## TERMS AND NOTICES

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## Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR

WEDNESDAY, AUG. 4TH, 1897.

**Replying to the statement** that the age of chivalry is past, Charles Kingsley said: "The age of chivalry is never past so long as there is a wrong left unredressed on earth, or a man or woman left to say, 'I will redress that wrong, or spend my life in the attempt.'"

**The editor of the 'Morning Star'** has just returned from a long tour in Europe. He evidently had "a good time." We welcome Dr. Bickford back. His assistants, who have done the work so well in his absence, will be quite justified in seeing that he has for a while a double share of the drudgery of office work.

**It is announced that the Pope** intends to establish in some part of Great Britain an institution in which clergymen converted from other denominations may be trained for the priesthood. Of course, any of them who have wives will have to get rid of them, unless, like the wife of the late Cardinal Manning, they die.

**Giving money to the Lord,** says Dr. Cuyler, "is just as much an act of sacred service as offering a prayer, or singing a hymn of sacred praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental; it is put in the forefront of our religious duties."

**The Catholic missionary** Union, which devotes itself especially to work for the conversion of non-Catholics, claims to be having a large degree of success. At a recent meeting of the managers of the mission, held at the house of the archbishop in New York, what are called encouraging reports were presented. It is noticeable, however, that there is great indefiniteness in the statements, the figures used being estimates, usually qualified by the word "about." It is a fact, however, that the work of proselytism is carried on with a good deal of skill.

**"Prayer is not conquering** God's reluctance," but laying hold upon God's willingness," is the terse form in which Phillips Brooks stated a great and blessed truth. Would that all Christians realized how true it is. Our own reluctance to accept God's will has often to be conquered before we can be brought into right relations with the Father, and we sometimes call this struggle prayer, but it is hardly the right name for it. And the idea that we have somehow to persuade God to be gracious and to give us His love, is very deep-seated. Few understand that He is more ready to give than we are to receive, and that the obstacles to reception are wholly on our side. Prayer is chiefly the opening of our souls to take Him in, and the sweet converse with Him which transforms us into His image.

**The enthronement of the** newly appointed Roman Catholic archbishop of Montreal took place a few days ago. The report of the ceremony says that, though "enthroned," he has not yet power to ordain priests, that power coming to him only on his "consecration," which is yet to take place. Even after consecration he will not be possessed of full episcopal powers. We are told that this pallium is what constitutes the full dignity and jurisdiction of an archbishop; and this magical "pallium" does not leave Rome till after three formal requests, each more earnest than the last, are made for it. It must, however, be very gratifying to the faithful to know that, though not yet fully clothed with episcopal powers, their beloved archbishop has "from the moment of

his enthronement been entitled to wear a great ribbon with green tassels on his hat." This highly adorned hat represents, perhaps, the dignities of the office. What more can be desired? With the "great ribbon" and the "tassels" it ought to be easy to wait for the other belongings of the office.

## The New Brunswick Free

Baptist Young People's Provincial League is in session in Woodstock this week. The session began Tuesday evening, and will end Thursday evening. The League was formed in August 1894; the present meeting is, therefore, the completion of three years of organized existence. There is no doubt that much good has been done by this young organization in its three years of life. The benefits to the members of the young people's societies, in a deeper and broader Christian life, has, we are sure, been very great. Besides this, or, rather perhaps by reason of it, the spiritual life of churches has been stimulated, their activities have been increased, and their influence is farther-reaching. The young people's movement, which is simply an organization within the church for the culture and development of the spiritual life of its members and for more systematic and effective Christian service, deserves the sympathy and practical support of all who pray "Thy Kingdom come."

## The great Christian Endeav-

our Convention for 1897 being past, it is in order to suggest, as we did last year, that there is at least room to question the wisdom of such immense gatherings. To criticize the society or its management is not in our thought, but, as the 'Outlook' puts it, "the wisdom of such vast throngs, transported over such distances, associated under such peculiar circumstances, seems to many a matter worthy of serious consideration. Questions of practical importance cannot be wisely considered in mass meetings. Deliberation in such bodies is an impossibility. The Christian Endeavor Society has already accomplished a wonderful work, but it is not unlikely that in the future it would do vastly more if, instead of such crowds as have been assembled in the past, there were to be a representative congress in which all questions pertaining to the common work could be carefully and thoughtfully considered. Such a congress should not number over five hundred. It would be easily handled and entertained, and would avoid the perils which constantly attend the meetings as now held. There would be some waning of enthusiasm, no doubt, but all that is of substantial value would surely remain."

## "Soberly, Righteously, and Godly."

There is no conflict of laws in the Divine government. There is a logical connection and harmony between the requirements of the divine law. We are to live soberly. Sobriety is a condition of mind favourable to the perception of truth. A knowledge of certain truths relating to the character of God and His dealings with men is necessary to the commencement of the religious life. A flighty and careless mind will not clearly apprehend the truths which make one wise unto salvation. The more clearly these truths are perceived at the outset, the more marked will be the soul's entrance on the new life.

The new life, while it experiences new emotions, is a life devoted to doing that which is right. Those have a very imperfect idea of the Christian life who think it consists mainly in acts of devotion and in seasons of spiritual enjoyment. Christ came to do the will of Him who sent him. We are to follow his example, for God's will has reference to every act of life. The laws of justice and morality are as binding as the laws of penitence and faith. The Christian's life should be a righteous life. The Gospel does not lower the claims of the law of righteousness.

As sobriety leads to the higher plane of righteousness, so righteousness leads to the still higher plane of godliness. It is said, and with truth, that we are under obligation to perform a right act because it is right; but in the Christian life love to God becomes the prompting motive to obedience. As the soul makes progress in the divine life the sense of obligation seems to become lost in love. Thus love becomes the fulfilling of the law.

A godly life is a life of loving obedience to the will of God, a life in sympathy with God, a life glorifying God with body and spirit. The obscure and most illiterate can live this life as well as the best known and most intelligent. It is a life determined, not by social or business or intellectual status, but by the individual's relationship to God. The burden of every disciple's prayer may well be for grace to "live soberly, righteously and godly

in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

## Hints To Young Preachers.

No. IX.

Do not say "Matthew's Gospel," or "John's Gospel."

Avoid stereotypes, such, for instance, as "I want to say right here," "And now beloved," "Along these lines," &c.

It may be an advantage to you to know something of Greek and Hebrew and Latin, but it is more important to know simple English.

Be sure, both in preaching and in conversation, to use good, plain English. There is no excuse for halting, incorrect pronunciation and the violation of the simplest rules of correct speech, by any one who has had the opportunities of even a common school.

The use of a slow, solemn tone in the pulpit does not give special impressiveness to the truth preached. There is nothing particularly religious in a whine. Avoid all affectations in voice and manner. Talk naturally.

## Notes on Current Events.

The "Indiana," one of the largest of the United States battle ships, is to be docked in Halifax to be scraped and generally overhauled. There is a dock large enough at Brooklyn, but it is out of order; there is, also, one at Port Royal, S. C., but the approach to it is risky. The Naval department does not like the idea of sending one of its great ships to a British dock, but it seems to be a case of necessity.

The experiment of tea raising in South Carolina has not, so far, proved remunerative. Good tea can be produced, but the cost of picking is so great—about eight times what is paid in China—that the industry is not profitable.

The committee appointed by the British Parliament to investigate the Transvaal raid has reported. The reports reference to Cecil Rhodes is severe. It says: "He seriously embarrassed both the Imperial and Colonial Governments; his proceedings resulted in an astounding breach of international comity; he utilized his position and the great interests he controlled in order to assist and support revolution; he deceived the High Commissioner as well as concealed his views from the members of the Colonial Ministry and the directors of the Chartered Company."

Rossland, B. C., which a couple of years ago, was a hamlet with two or three hundred people, has now a population of several thousands. An indication of its growth is given in the fact that on account of lack of accommodation for seven hundred school children, the School Board has secured the use of some of the churches temporarily.

According to a recent official statement the number of Japanese in foreign countries is 46,277, of whom 11,945 are women. They are divided as follows: Hawaii, 23,102; Korea, 12,303; United States, 6,156; Russia, 1,936; British possessions (especially Canada), 1,769; China, 670; Great Britain, 139; Germany, 89; France, 48; Portugal, 9; Italy and Austria, 11 each; Russia and Mexico, 9 each; Holland, 5 and Switzerland 1. A classification according to occupation gives 9,000 merchants, a little over 2,000 students, 392 officials with their families, and 34,500 miscellaneous, chiefly laborers.

Another attempt has been made to get the British government to either pardon or ameliorate the conditions of the imprisonment of Mrs. Maybrick, who is undergoing a life-sentence, having been found guilty of poisoning her husband. Mrs. Maybrick having been born in the United States, there has been much sympathy in that country for her, and protests and appeals in her behalf have been frequent. The latest one was presented by the United States Ambassador, Lord Salisbury had the whole case examined, and the Secretary of State regretfully stated that he was unable, in view of the conclusion which had been reached by himself and his predecessor as to Mrs. Maybrick's guilt, to recommend to Her Majesty that any exceptional treatment should be accorded to her. He also added that the medical report in Mrs. Maybrick's case was quite satisfactory, an evidence that the government does not credit any of the statements as to the insanity of the prisoner.

In a letter to a personal friend in Montreal, Sir Wilfrid Laurier says

some things which his friend has given to the public, as Sir Wilfrid evidently intended he should. One paragraph refers to the titles received. He says:

"As to the titles and honors which were conferred upon me, I was not consulted as to their acceptance. I found the decree, signed by the Queen, awaiting me when I arrived in London. Is there a reasonable man who can say that under the circumstances I could have refused to accept it and throw the official document from Her Majesty into the basket?"

It would have been much better if Sir Wilfrid had said nothing of this kind. Nobody was surprised when he was offered a title, and nobody expected him to decline it, and everybody hopes he will live long to enjoy it. There are, to be sure, a good many people in Canada who would be pleased if no titles were accepted by Canadians; but they have been accepted and will continue to be accepted in nearly every case where offered. There are only a few—a very few, who will do as Alexander McKenzie and George Brown did, who declined Knighthood. Any of the many who have accepted might have declined; and it is simply absurd for anyone to talk as though he had to accept.

The condition of Cuba is reported as most deplorable. Both the Spanish troops and the insurgents are suffering from famine, yellow-fever and small-pox. The Spanish officers are said to be most cruel in their treatment of those suspected of sympathy with the Cubans.

Toronto has a newly formed association whose principal object is to correct the custom of extravagant expenditure in connection with funerals. Following the "fashion" in funerals makes unreasonable, even cruel burdens, for many families. Any movement which can correct the bad customs should be commended.

The interest in the Klondike gold region increases, and there is a rush towards that far-away part of our country. The difficulties and hardships which must be encountered both in the journey and after reaching there, have been clearly enough pointed out, but they do not seem to check the fortune seekers. Inspector Strickland, of the Mounted Police, who has been in the district in charge of the police says no person should go out there "without taking, with him a year's food, as well as some dollars, because paying claims are not always found immediately and there is the long hard work of building a home. He says that mining is not a picnic. There are no enjoyments. It is all hard work. Wood is scarce and requires a great deal of labor in cutting. The climate is healthy and there is very little sickness. The chief complaints are scurvy, kidney trouble and rheumatism. Though the winter is eight months long, it is only three weeks that the sun is not seen."

It is a little amusing to notice how persistently some United States papers refer to the Klondike region as in Alaska. It is in Canada, and is policed by the government of Canada. The government has, also, provided for the enforcement of customs regulations, and to impose a royalty on the output of the diggings. Besides the cost of registering a claim which is \$15.00, and an annual assessment of \$100 to be paid by the holder, the govt. will charge a royalty of ten per cent upon the output of all claims yielding \$500 and under monthly to each claim, and a claim of twenty per cent upon each royalty yielding over that amount per month.

Sir Wilfrid Laurier went from Paris to London last week to meet and confer with Mr. Merry del Val, the gentleman who was recently in Canada as the Pope's delegate. Sir Wilfrid's visit lasted three days; and a London despatch in the St. John 'Telegraph' says "important results are expected."

The Island of Palmyra, in the Pacific Ocean, has been taken possession of by the British government. Some United States papers are, of course, saying that Great Britain has no right to the Island, that it belongs to the Hawaiian Group, &c.

The annexation of Hawaii by the United States is not to be so simple a matter as our neighbours seem to have supposed. Japan has made formal protest against the course of the United States and will continue to oppose annexation. The protest of Japan, while couched in polite and diplomatic language, is strong in its tone, and evidently means that the Japanese will not easily abandon the position taken.

Lady Somerset is President of the British Women's Temperance Association. Last week she tendered her resignation of the office, being displeased with the action of the local associations. She had recently addressed all the Presidents of local

societies asking them not sign petitions to the Secretary of state for India against the renewal of the contagious diseases act for India. The local societies, with scarcely an exception, did the very thing which Lady Somerset asked them not to do, hence her resignation. If the contagious diseases act is renewed it will be practically establishing prostitution in India, so far at least as military headquarters are concerned. For some strange reason there is a quite strong movement in favour of it, with which Lady Somerset seems to sympathize. There is, also, a strong feeling against it, and this feeling is expressing itself in petitions to the Secretary for India. The petitions which are in effect protests against legalized prostitution, were signed by the local societies of the Women's Temperance Association. Altogether aside from the merits of the case—and we certainly think the women were right—it is refreshing to note the independence of the English women who thought for themselves and acted according to their convictions rather than according to the wish of their distinguished President.

## Northfield Conference.

No. II.

"ROUND TOP."

"Round Top" is a little hill directly back of Mr. Moody's house. Beautifully shaded, sloping on all sides, it looks down upon the surrounding country. Here each day we spent the sunset hour. The sun hiding himself seemed to say, "The night cometh when no man can work," while the fields of ripened grain brought to mind the Master's words, "Behold, the fields are white and ready to harvest." "The harvest truly is plenteous but the laborers are few." When one realizes what great moral conflicts have been waged here in how many lives this spot has seen a crisis, especially if his own has seen one; to how many souls it has been a Gethsemane, what "Round Top" means to the heathen world, and to the religious history of this age, he associates it with those few sacred spots which meant so much in the Masters' life.

The first evening Mr. Conklin spoke on the principles in selection of life's work. Among the many good things he said were these:—Let not anything or any person crowd you into a place, except the one person Jesus Christ. Do not choose a profession overstocked with what you have to offer. In the ministry there is room at the bottom. There are too many doctors, yet a place for you. In the selection of your life's work keep the world in your eye. The Hindoo boy takes his father's profession; his horizon is small. Contrast the view of the English boy who looks over an Empire upon which the "sun never sets." The Christian has a still broader vision. The Lord may need you to fight the Turk; he may need you in the north, south, east or west. Labor to hear that voice, "My son, in whom I am well pleased."

Mr. Beach spoke of helps in selecting life's work. He said: One should pray earnestly to be guided by the Holy Spirit. One should read. The Bible should be studied. How many men were driven out of their country by Ezekiel 33: 1 Cor. 12, John 3: 16, 1 John 3: 16. One should find out the opportunities for living a strong Christian life in this or that profession. One should experiment where possible. Imagination, with helps will aid us in testing. Brooks used pen and ink, wrote down on one side the pros and on the other the cons, and decided upon the ministry. Let us do some final thinking, and fight it through to a finish. We must decide in our best moments. We need not fear to decide on our knees; we need not fear to decide at the time of a mountain top experience.

Mr. Mott said: Recognize the things that hinder,—selfish ambition, flattery, discouragement, pressure of relatives and friends, a narrow horizon, indolence, ignorance, procrastination, disobedience, Satan himself.

The next night Mr. Ding, a Chinese student, spoke. He has a sweet intelligent face. He said in substance, China has one fourth the population of the world;—she is 4000 years old, and is conservative. The customs and ways of the Chinese are hard to change. Now is the time to help China. The student movement means much for China, as the student belongs to the highest caste. "God wants to change this old, old nation to be His nation."

There are no red, black, yellow or white souls with God. The soul of the Chinese is as precious in the eyes of the Son of God as the soul of the Americans. Paul did not want to go to Europe, you do not want to go to China. But the spirit wanted Paul to go. In the night Paul saw the vision of a man and heard a voice, "Come over and help us."—It is no vision of

a man, but a real Chinaman, a representative of 360,000,000 people, whom God has sent to you to cry, "Come over and help us." Paul obeyed. Should not you? You should go where you are most needed. When this man was born there were 12 Christians, now there are 80,000. People, said Mr. Mott, do not know what the living God is doing today.

Mr. Beach, a returned missionary, spoke of the significance of China's past. China has, he said, walls built at the time of the Second Punic war, and part during the kings of Israel. She had great men in the days of the judges, writers in the time of Moses, and contemporaries with Abraham. If there is anything in the "survival of the fittest" China has been left because she has a stability the other nations do not possess. She has been left because, in the purpose of God, much is to be done. If the angel Gabriel should come to earth and preach in the language in which the most could understand he would not use the Russian or the Anglo Saxon, but he would speak a Chinese language so that 200,000,000 people could hear the message. The people respect a teacher. The living divinity of China, is the parent and the teacher. China is conservative; she sticks to the best. The Emperor has been studying English and reading the Bible—When the Emperor was going to pass through the country, four bodies of horsemen, one succeeding the other, were sent forward to whip the people from the imperial highway; then came a number of men who dealt gently with the people; and then the Emperor of 360,000,000 people passed by. Saw the speaker, Diplomacy, commerce, war, and our western civilization have opened up a highway for the King of Kings, but it has scourged and lashed the people. How blessed is the man who cometh just before the King. It is no sacrifice to give oneself to a mighty cause.

Japan occupied our attention the next evening. President Abica, of Tokio College, Japan, was the first speaker. He conveyed to the Conference the greetings of the Christian students of Japan. Japan he said has a population of 40,000,000, and has 40,000 Christians. 25 years ago there were only 40 Christians, and one church. Japan has made wonderful progress in the last few years. She has a republican form of government. Her country is opened up with railroads, and she has several lines of steamers, which connect her own ports and also connected these with foreign ports. She has a good system of education; an American statesman pronounced it perfect.—But, said the speaker, this is not true, for a perfect education gives a perfect character. The system is secular and anti-Christian. There is a subtle kind of persecution of Christians.—Christianity is called a foreign religion. Until recent years our people smarted under a sense of injustice done them by European nations in refusing to renew a certain treaty, and their missionaries did not have the good will of the people. Now foreigners are greeted cordially. Mr. Mott visited us, and increased our Associations from seven to thirty, and these are doing good work. The good deeds of the Christians during the war have overcome the prejudice against Christians. The native religion is losing its hold upon the people, and they are hungering for the gospel. Our students are skeptical. Huxley and Tyndall are read. Mr. Mott said that this was the battle ground. He had never met keener students than those of Japan. Of the 3,500 teachers, 100 are Christians. "As go the students so goes the nation."

Mr. Okoda said, — Seven years ago I was a believer in Buddhism. I found no peace or happiness in Buddhism. I turned to Jesus, and found salvation. Then I would to do for Jesus something. I prayed three days and three nights to do something for Jesus. I testify that if you ask God he will give you something to do. Millions of people are working for the gospel. I am not afraid to preach the gospel to my own people."

NORWAY. — We have a student volunteer movement and a student Conference. We are learning it "is better to live a life surrendered, and filled with the Holy Spirit." "We go with Him and He goes with us, and He can win the battle."

GERMANY. — We have always had interest in missions. In our Universities the reformation started. But until 1891 there were more merchants and sailors than students going to foreign lands. In most Universities we have had a spiritual awakening. We know something of the power of the Holy Spirit. Enthusiasm goes away, but the Spirit abides. Germany is not behind in mission movement.

HOLLAND. — We are small, we fought our dominion from the sea, and are a daring people. We were quickened by

the reformation of conscience. We have a few student volunteers, and should make sacrifice in labor much you give receive." INDIAN. — Carlisle school his nationality dying out, he (00), as many every. Then dialects. Some others are in customs, the systems of work in the lower Eastman and fusions that civilized. "through proper a man of him methods with Rome gave to encouraged la to the Indian on them. out of the wig the whites and will come out." "Plac in the wigwa have a white

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