

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, MAY 18TH, 1898

A considerable number of subscribers know that we are expecting to hear from them this week. They have been asked to favour us with immediate payments. We need to hear from them. We are depending on them. Surely they will not disappoint us this time. Do not!

The Jesuits are dangerous things to have anything to do with, and the less the government has to do with them the better.

The next General Conference (triennial) of the Free Baptists of the United States meets this year at Ocean Park, Me., beginning on August 25th.

The Presbyterian Church of the United States has a debt of half a million dollars. But, as the Church Economist says, a Church with a million well-to-do members ought to quickly make an end of such a debt.

Victoria University, Toronto has conferred the degree of D. D., "honoris causa" on the editor of the "Christian Guardian." We congratulate Dr. Courtice. The honour was wisely bestowed, and will be worthily worn.

Do not think of christian service as a duty only, but as a privilege. So is doing the Lord's work, in any department. Reading may be a duty, but it is a high and blessed privilege. The minister who thinks and talks about preaching as "drudgery" is not in his place. He should get a different feeling about his work, or go at something else.

The union of the Free and the United Presbyterian Churches of Scotland is drawing near completion. The arrangements about property, support of the ministry and other matters have been arranged by the committees having them in charge. Within a few weeks, probably, the final reports will be presented to the two bodies. Such a union is a great economy of christian forces.

Not often are there too many ministers. Usually the complaint is that there are vacant fields, and that men are needed to occupy them. But in the Toronto Presbytery there is said to be a quite large number of ministers without churches, who are quite willing to undertake work if it were to be had. Some of them have been compelled to turn to other employments.

The Pope blesses Spain and prays for her success in the war. The Roman hierarchy of the United States blesses that country and prays that it may be victorious over Spain, and directs every priest in his daily mass to pray for "a glorious victory" for the stars and stripes. The Pope thinks Spain is being badly treated; his bishops in the United States think their country is doing right in fighting Spain.

The hand of Rome is at work against Protestant missions wherever it dare do so. Fifty years ago the French authorities drove the London Missionary Society's workers out of Tahiti, just as they are now driving them out of Madagascar. And the Tahitian Protestants have recently been subjected by the French governor to a new restriction. Every native preacher is to learn to preach in French, and after the next ten years every preacher who does not preach sermons in that language will not be allowed to preach at all.

The Southern Presbyterian Church has a heresy case on hand. Dr. Houston, a missionary of the denomination, in China, holds that, under certain circumstances, one not an ordained minister may administer the communion. He is a man of unquestioned christian character. His Presbytery wants to keep him, and his fellow missionaries are unwilling to part with him. But what are christian character and efficiency in christian work if the man will continue to hold so dangerous a belief? The standards of the Church, it seems, do not allow such a thing to be believed, and he must abandon his belief or go. A strange case, surely.

The purpose of Christian religion, as Jesus taught it, and as His disciples understood it, says Dr. Hodges, was to help the fishermen to be better fishermen, and the mother to be a better mother, and the merchant, the lawyer, the teacher, the mechanic to do their work as in the sight of God, with a new motive, and a new spirit. Jesus sends the new disciple back to take his natural and accustomed place in the common life. He was to go back to the town where his friends lived, where he was brought up, and where people knew him by his given name. In that place he was to show himself a Christian. He must meet his old friend in the next shop, who has known him ever since he was a schoolboy. The common task; it is to this we are called by our discipleship. Jesus did not send the new disciple to teach theology nor to preach sermons. He sent him to tell the others His own personal experience, show how great things God hath done for thee.

Present Blessings.

There are in the churches some people—well-meaning, but strangely mistaken people, who think "the former days" were better than the present. They long for the times—the very early times, when God walked and talked with men, the better days, as they believe, when God's glory was manifested differently from what it is now. While their hearts are thus in the past, they are missing the opportunities and blessings of the present. God blesses now as freely as He did long ago. His mercies are as fresh, abundant and pure as then; but if men do not open their hearts they must not blame God, nor the times, if they are not refreshed.

It is our duty to live in the present, to make the most of present opportunities, and we shall then receive the blessings of the present God did bless His people of old; but He blesses His people in this day as graciously and fully as at any time in the history of His people. What if He did send for Enoch and take Elijah home in a chariot of fire, and bless His people in what now seem striking ways. He does quite as great things for and with His people nowadays. But even if He did not, it avails no soul anything to be longing for what is past, while he fails to seek the good which is in the present—and for him if he will have it. If God's people of to-day place themselves in the same relation to God as did His servants of old, the same blessings—not always in the same form, perhaps, but as truly and as abundantly, will be bestowed upon us. Let us live in the present.

Henceforth my heart shall sigh no more
For older time and holier shore;
God's love and blessing then and there
Are now, and here, and everywhere.

Character.

It is character which constitutes the man; not character as occasionally manifested, whether it be right or wrong, but character as it is exhibited as a whole or in the long run. A single act committed under provocation or strong temptation may stain, or even destroy, reputation, and also be subject to human penalty. But while a good reputation is thus destroyed, the character, although sullied, may by repentance be fully restored.

Avoiding outbreaching sins, and so not becoming amenable to human law, one may make profession of religion while yet the heart is estranged from God. Outward observance of sacred rites may be constant; ordinary duties may be punctiliously performed in the family, in business and social relations, and in the church; but all this may be done from purely selfish motives. One may, indeed, be self-deceived, but such deception is rare. Few, if any, altogether fail to perceive the state of their own hearts. They understand the basis on which their desires rest, and they know also that the Omniscient eye beholds their character in its true light.

A popular reputation may be a blessing or a curse. If it is gained by silence or indifference to individual, social or political wrongs, then however pleasant it may be to the depraved sense, how-

ever much outward respect it may secure, it is a curse. Reputation is a blessing only when its subject is found in the way of righteousness. And even then it is of uncertain value. It is not, therefore, to be sought, being subject to whim and caprice, and liable to sudden change.

But character is not dependent on outward circumstances. It is formed within and developed therefrom, and cannot by possibility be impaired except by one's own voluntary acts. The teaching and example of others are aids to its formation and stability; but these must not be forced upon the individual; they must be voluntarily accepted or rejected. Other external influences may contribute to the formation of character, but they, too are subject to the same law.

The great aim of life should, therefore, be to build up a solid Christian character.

Notes on Current Events.

In some of the Western States there is a growing feeling against state aid for higher education. At a recent Republican Convention in Indiana a strong resolution against appropriations of public money for the support of "higher special and technical education" was unanimously adopted.

Russia is having some warships built in the United States. A Philadelphia firm has a contract for two, which are to be of the largest and most formidable class of war ships. Not many of Russia's war vessels are built at home, but this is only the second time any have been built on this continent.

Russia watches with jealousy all undertakings, not Russian, which have as their object the opening up of Persia. Since the beginning of the century when Russia gave Persia a beating and occupied two of her Provinces, she has regarded the Shah's Empire as a legitimate "sphere of influence," and has looked forward to boring her way through the Persian mountains and across the Persian plains to the waters of the Indian Ocean. But within the past twenty years England also has had her attention drawn to Persia as a sphere of influence, and the project of a Euphrates Valley railway, which is a favourite of Lord Salisbury's would, if realised, upset Russia's plans in this direction. For ten years and upwards Russian diplomacy has steadily set itself to defeat every attempt made by England to secure concessions which would enable her to construct a railway to the Persian Gulf and hitherto Russia's efforts have been successful. But now it seems that a united Belgian and German syndicate have succeeded in obtaining a concession from the Shah for building a line from the Caspian Sea to Tehran to the Persian Gulf. The Russian Press is naturally angry, and their anger is increased by the suspicion that it is not Belgian and German capital which is interested in the undertaking, but that the line will be built and financed by British capitalists.

In a speech at Birmingham, Eng., on Thursday last, the Rt. Hon. Joseph Chamberlain, Colonial Secretary, made some significant statements. Referring to the assertions sometimes made about Lord Salisbury's policy as "weak and vacillating" he said,—

"If foreign countries believe and act upon those statements, they will find themselves very much mistaken and that courteous diplomacy and graceful concessions are not incompatible with a firm maintenance of the country's honor and interests."

Continuing, he spoke of the policy of strict isolation pursued by Great Britain since the Crimean war, saying that this had been "perfectly justifiable," but he added,—

"The time has arrived when Great Britain may be confronted by a combination of powers, and our first duty, therefore, is to draw all parts of the empire into close unity, and our next to maintain the bonds of permanent unity with our kinsmen across the Atlantic."

This is a powerful and generous nation," said Mr. Chamberlain, "speaking our language, bred of our race, and having interests identical with ours. I would go so far as to say that, terrible as war may be, even war itself would be cheaply purchased if in a great and noble cause the Stars and Stripes and the Union Jack should wave together over an Anglo-Saxon alliance."

"It is one of the most satisfactory results of Lord Salisbury's policy that at the present time these two great nations understand each other better than they ever have done since, over a century ago, they were separated by the blunder of a British government."

These utterances were greeted with enthusiastic cheers, showing how thoroughly in sympathy his hearers were with the sentiments he expressed.

Italy is having almost as serious a time as Spain. Labour is scarce, food is high priced, and the people are heavily taxed. There have been serious riots in many places, so serious that the soldiers have been called out to suppress the riotous demonstrations,

and some of the people have been shot. It was reported one day last week that the King and Queen had been assassinated, but, happily, it turned out to be a false report. The anarchist leaders are, of course, getting in their work; and it is strongly suspected that the Vatican is secretly encouraging the troubles, for the Vatican does not love the rulers of Italy.

The relations between Great Britain and France, growing out of West African affairs, are not at all pleasant. Close observers regard the situation as extremely critical. The Commission to deal with the West African boundary lines has done nothing. France has made no reparation the shooting of a score or more British soldiers in British territory in Africa. One correspondent says: "Englishmen are not Jingoists, but when the point of honor is raised, it is immaterial whether the occasion relate to a pestiferous swamp or a combination of paradise and El Dorado. We have now reached that state of relations with France when no language and no diplomacy involving compromise or concession will settle outstanding differences. War or the unconditional surrender of France is the only alternative."

War Notes.

The President recommended a vote of thanks to Commodore Dewey, and Congress promptly did it. A bill was presented increasing the number of rear admirals in the navy from six to seven, in order that the president might nominate Commodore Dewey to the highest position in the navy within his gift, and that, too, was passed without dissent. In addition a joint resolution was unanimously agreed to directing the secretary of the navy to present to Commodore Dewey a sword of honor and to have struck in commemoration of the battle of Manila a bronze medal for each of the officers and men who participated in the fight. The resolution appropriates \$10,000 to enable the secretary to carry its provisions into effect.

General Lee, who was U. S. Consul General at Havana, is it is stated, to be the first military governor of Cuba. Until the time comes for him to go to Havana, he will have his headquarters at Washington and will be adviser of the Secretary of War.

The man, George Downing, who was under arrest in Washington, charged with being a Spanish spy, hanged himself in prison on Thursday. He was charged with having given information in regard to the military and naval operations of the United States for use by the government of Spain. His suicide would seem to be an acknowledgment of guilt.

The first real reverse suffered by the United States occurred on Wednesday off Cardenas, Cuba. The United States cruiser Wilmington, the torpedo boat Winslow and the gunboat Hudson entered the harbor for the purpose of attacking some Spanish gunboats. The Spaniards opened fire, the land batteries of Cardenas supporting the fire of the gunboats. The engagement lasted about an hour. The United States ships were compelled to retire, the torpedo boat having been disabled, and the captain and part of the crew killed.

Spain's internal troubles are, after all, her most serious ones. The war with the United States instead of uniting the several factions, is taken advantage of by them to further their own schemes. The Carlist and Republican leaders seem willing to do anything they can to encourage a revolution. Appeals to their patriotism do not have much effect. The Republicans think the monarchy will be overthrown; while the Carlists expect their leader to come to the throne.

Latest reports from Admiral Dewey are that he is maintaining a strict blockade at Manila, that the rebels are hemming in the city, that he (Dewey) can take the city at any time, and that it is probable the Spanish Governor will be obliged to surrender soon.

The Spanish fleet is on this side somewhere. The United States fleet is on the look for it. When they meet—which must be very soon, and may be any day—there is likely to be a fierce and perhaps a decisive battle.

Back To The Church.

"Back to Christ!" has been the rallying cry of a few prophets of a better day for Christianity. It has penetrated the Christian conscience of a considerable number, inspiring and unifying for the noblest purposes and achievements. Many have abandoned the titling of the mint, anise and cummin, and, catching a real glimpse of the mind and spirit of Christ, have sought to reproduce His life in themselves and in others. But as an accompanying bugle call we need to take up the cry, "Back to the Church!"

Perhaps there is nothing more pathetic or more indicative of a dangerous trend in these days than the radical change manifested by the general public toward the Christian Church. The old time reverent regard for the sacredness and authority of the church is nowhere shown in our large communities, and is fading out in the country towns. We believe the members of the Christian Church are very largely responsible for this condition of things.

For a quarter of a century the Lodge, temperance organizations, the Grand Army, the Grange, and later the young people's societies, have been treated by the membership of the churches as

of equal importance with the church which the Son of God died to inaugurate. We have been making the annex to the Christian Church larger and more important than the church itself. We are only reaping, therefore, what we have sown. That degenerate, depleted, weakened body which we call the church is the human organization which we have fashioned. At the very time when the Roman Empire officially declared its acceptance of the Christian faith, paganism with its sensuous ideas and concessions had already interpenetrated and paralyzed it. The Christian Church is now passing through a similar experience.

Schliermacher rightly said that the church was a society in which every regenerate soul is a component part. Wesley, in his remarkable sermon, "On the Church," said: "The church is called holy because it is holy; because every member thereof is holy, though in different degrees; as He that called them is holy." President Thwing has this excellent modern definition: "The work of Christ's redemption is continued by His church. The labor of the church, therefore, is primarily the turning of men from sin unto righteousness. Its purpose is the incarnation of holiness in the individual and community." The church is, or should be, Christ's representative on this earth, living out and working out His life, and dying vicariously as He did for the salvation of men. But we have been busy making it a pretty, reputable and enjoyable thing. We have been content, even anxious, to transform the church into a social club and palace of entertainment and amusement. We have stooped to add the multitude until the identity of Christian discipleship is scarcely discernible. The Christian has become soft and enervated by this scaling down practice. Atonement, forgiveness, regeneration, conscious salvation, holiness, have become unwelcome words, with little present and personal significance. The church is eclipsed by a multitude of semi-sentimental and semi-moral organizations.

It is a time for spiritual surgery, for cauterization and excision. "And if thy hand offend thee, cut it off." "And if thy foot offend thee, cut it off." "And if thine eye offend thee, pluck it out. It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire." Then back to the church; to the church of the "living God," of the "first born;" to the church against which "the gates of hell shall not prevail;" to the apostolic, Wesleyan church; to the "church of our fathers;" to the church in which we were forgiven and which put a new song in our mouths; to the church so pure, so white, so single-eyed and robust, and withal so spiritually transformed, that it can lead lost men to salvation.—Zion's Herald.

What It Costs.

From the minority report of the Royal Commission, the following brief but eloquent table of figures is taken, and everyone should be conversant with it just now, when the question of prohibiting the liquor traffic is before the people.

Estimated Cost of Liquor Traffic:	
Amount paid for liquor by consumers.....	\$39,879,854
Value of grain, etc., destroyed.....	1,888,765
Cost of proportion of pauperism, disease, insanity and crime chargeable to the liquor traffic.....	3,014,097
Loss of productive labor.....	76,288,000
Loss through mortality caused by drink.....	14,304,000
Misdirected labor.....	7,748,000
Total.....	\$143,112,716
Receipts from Liquor Traffic:	
Dom. Gov.....	\$7,101,567
Prov. Gov.....	924,358
Municipalities.....	429,107
Total.....	\$8,455,022
Net loss.....	\$134,667,694

From Rev. Dr. Cuyler.

BROOKLYN, May 5th, 1898
EDITOR OF THE RELIGIOUS INTELLIGENCER

DEAR BROTHER.—I know that you will be glad to correct any mistakes into which you have inadvertently fallen. This brief paragraph—in your last issue contains two serious errors.

Dr. Patton, President of Princeton University, has declined appointment by his Presbytery to a seat in the Presbyterian General Assembly. Several of the Professors, also, have refused to be appointed. There is a very general impression that Dr. Patton does not care to face the censure which the Assembly is likely to pronounce against the licensed rumshop which has been running under the auspices of Princeton's President and faculty.

In the first place "President Patton and the faculty" had nothing to do with "running" the "Princeton Inn." Out of the fifty professors, two professors—as individuals—did the very wrong thing of signing the petition for the license of that Inn. The Faculty, and

body, disapproved that act, have forbidden the students to frequent that hotel and several weeks ago President Patton delivered a strong sermon defending the wise and proper action of the Faculty. He states that his good reason for not attending the General Assembly is that he cannot leave his important duties as President.

As a zealous ecotoller and prohibitionist I deplore the existence of any liquor-selling haunt in my old Princeton home—but as an alumnus of the University I must resent any unjust expressions upon its large and noble Faculty. Our Temperance Reform gains nothing by inaccurate statements.

Yours most cordially,
THEO. L. CUYLER.

General Religious News.

The fifth chapel car of the Baptist Publication society is being built at Dayton, O., at a cost of \$7,500.

New Orleans, with a population of 300,000, has 169 churches. Fifty-one of these are Baptist, three of them white, forty-eight colored. There are thirty-nine Catholic churches, none of them distinctively colored, as white and black worship together. There are five Congregational churches, all colored, and one Christian or Campbellite church. Of the Episcopal there are twelve churches, and five Jewish synagogues. The Methodist Episcopal have eleven white and fourteen colored churches, the Methodist South nine, and the Presbyterian thirteen, one of them colored. In all these churches, with the sainted few, much is being done to save the people, and with such an array of church standing the city ought to be pious. It is not, and doubtless the wheat and tares will stay together until Jesus comes.

The Rev. Jonathan Reinke, Moravian missionary, gives an encouraging account of the condition of the churches in Jamaica. The Moravian is the oldest Mission in the colony bringing Christianity to the working classes of the island, having been established in 1754, when there were only a few Episcopal churches for government officers and planters. While the missionaries have worked faithfully, and thousands of souls have been saved, and others are still being saved, Christian thought and Christian influence have not yet become dominant. The Baptists, though their churches were the first to declare themselves capable of self-government and self-support, find the natives weak, and likely to need the influence and moral support of European agents for many years to come. The Wesleyans "maintain excellent discipline," and have the advantage of having in their ministry native men from other islands "who have found an extended sphere of usefulness here," but they have been obliged to appeal to England for financial help. The United Presbyterians maintain an expensive theological hall, but do not regard their native ministry as successful, and have had to ask for grants from the Mission Board at home. The Church of England makes no attempt to raise up a native ministry from among the Negroes, and the efforts of the Moravians to that end have failed.

It has been frequently said that the effect of the Christian Endeavor Society is not specially manifest in additions to the churches. Officers of the society have been making some investigations with regard to the facts in the two denominations, Congregational and Presbyterian, in which that society is strongest. It appears that in the Presbyterians an denomination in the whole decade from 1875 to 1884 the total admissions to the Church were 333,481 an annual average of 33,348. Then commenced the effect of the Endeavor movement, and the next half decade records an annual average of 50,870. The next half decade showed a still greater advance to 60,183 while the total additions for the whole decade were 555,268 as against the preceding 333,481. Since 1894 the interest has continued to increase, and during the three years there has been an annual average of 63,252. Since 1884 the additions have never been less than 40,000 in one year, and only in two years have they been less than 50,000; whereas in only two years in all the history of the Church before 1885 did the additions ever reach 40,000. In the Congregational denomination there is a still more marked growth. In the decade 1875 to 1884 the annual average was 16,928; then for the next decade it almost doubled, 30,842, and this rate has more than kept up during the succeeding years. Since 1884 the additions have never been less than 20,000, and since 1890 only once less than 30,000. Whereas before 1885 only in four special revival years in the whole history of the Congregational churches did they reach 20,000. The officers recognize that

the Christian Endeavor by no means alone wonderful record think it fair to large new factor zation has entered churches during and that this g a mere coincidence

Home R.

The Baptists is about completed by the Stanley for the summer

Mr. Frank (terran) has been in the Stanley for the summer

The Cent Moncton, wh by fire some to be occupied expected, be

Rev. Mr. some mon pastorate of Halifax, on quite restored

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From closed church began have be has be weather favour indust church blessing Thirti uni-ed others my fi these reach my o labour spent have home