

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, MAY 11TH, 1898.

Those who have received statements of account will not forget, we hope, that we need to hear from them at once. We are depending on their prompt responses, and trust they will not disappoint us.

Ministers do not often fail who attend strictly to their work.

Says Joseph Cook, Our lives mean tender tears, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties, shortening breath, death, the end—God.

There are people so dilatory by nature, or habit, that they seem unhappy if, by any accident, they are on time. They are always late at church on Sunday. They are late at the prayer-meeting, when it begins at 7.30, and they are equally behind time when it does not open till 8 o'clock.

There are many, says Dr. Josiah Strong, who would die for Christ. But in these times He calls for those who are willing to live for Him. What is needed to-day is a higher heroism, a nobler, more costly martyrdom—that of the living sacrifice, the sustained resolve, the renewed self-giving, the daily consecration.

Christ's pity was practical. He moved amongst the people, saw their condition, and, having compassion on the needy, He at once sought to supply their needs, giving food to the hungry, sight to the blind, cleansing to the leper—to each what he most required. The compassion of Christians should, also, be practical. They must do more than say, "Oh, what a pity!"—they must help people.

The Pope was, report says, much prostrated by the reverses of the Spaniards at Manila. The terrible loss of life so "horrible" him that he "wished he had died before seeing such a war." And yet, as we intimated once before, it never seems to have occurred to him to be horrified at the really horrible cruelties of Spain in Cuba. It makes a difference, even to a Pope, whose ox is gored.

There was recently a meeting of leading ministers and laymen of all denominations in New York city to consider the closer cooperation of the forces of the Church. The meeting was a very enjoyable one, evidently. It heartily endorsed the idea that for effecting work closer relations might and should be established between the several branches of the Church. There will be other meetings to further consider the subject.

There is an important hint for preachers in this. A lady informed her pastor that all she knew of infidelity she had learned from his sermons. This led him to see that in attacking infidelity he had unintentionally taught it, and he came to the wise conclusion that the best way to overcome error is to teach the truth positively and directly. To attack error is sometimes necessary, but negative criticism may usually be left to specialists, while pulpits themselves should be in harmony with the Scripture, "I believed, therefore have I spoken."

Another religious paper—the 'Methodist Times,' of Cleveland, Ohio—has given up the struggle. The cause of death was the usual one—an attempt to furnish a \$2.00 paper for \$1.00 a year. Establishing and maintaining a newspaper is, even under favourable conditions, an expensive and hazardous undertaking. Disaster

is certain when, yielding to the clamour of those who have no knowledge of the business, good men endeavour to furnish a paper for less than it costs to produce it. Of course, there is always the plea that the lower price will secure circulation sufficiently large to make the business pay. But the experience of those who have tried has shown that the income from increased circulation rarely balances the loss from reduction in price. This is especially true in the case of denominational papers, whose constituencies are, necessarily, limited. But the death of a hundred more good papers trying to do the impossible will not prevent the cry for still others to attempt it.

Shallowness.

Greater depth of conviction upon religious subjects is one of the pressing needs of the present time. The lack of deepness has one inevitable result, viz. the ineffectual good rooting of the good seed in the soul. Quick germination of the seed is not necessarily a hopeful sign. The soul, in the absence of genuine conviction, is more or less subject to influences that move upon the surface; and these influences are usually temporary in their continuance as well as in the effects they produce. Nothing can take the place of that deep sub-soil of moral conviction which alone is capable of supporting the varied processes of growth. The tender plant, without root in the soil, without that secret provision by which sustenance is constantly imparted, is either scorched by the searching rays of holy truth, or is easily extirpated when "tribulation or persecution ariseth." Many a person has received "with joy" the precious seed, but on account of defective teaching "hath not root in himself." A mere glimpse of his sinfulness, with some sorrow for it, has been regarded by his religious teacher as all that is necessary; his eyes have not been full opened to see his desperate condition; palliatives have been administered to him; his sins have been extenuated, not exposed; and he has had no real deliverance from the guilt and power of sin. One thing always results from such partial and faulty religious instruction—"no deepness of earth." Too many are in the church in this condition. They bring forth "no fruit;" their good purposes are easily and quickly "withered;" their resistance of temptations is uncertain and feeble; their falling away is almost inevitable. The majority of them are not so much to be blamed as pitied. They would have had more deepness of earth if they had been better taught and led.

Plebiscite Matters.

There was very little discussion of the Plebiscite Bill in the House of Commons. And the bill was passed substantially as introduced. An amendment to permit all who vote in municipal elections to vote on the prohibition question, was lost. The object of the amendment was, evidently, to give the large number of women who are on the municipal voting lists an opportunity to vote in the Plebiscite.

We think it regrettable that the Premier was unwilling to say that a prohibitory law would be introduced if the voting results in a majority favourable to prohibition.

There appears, also, to be uncertainty about what will be regarded as a majority—whether a majority of the votes cast, or a majority of the registered voters. One of the members (Mr. Craig) asked about this, expressing his own opinion that a majority of the votes cast should be satisfactory. The Premier's answer was that the matter would be taken into consideration. It certainly ought to be known, before the battle begins, what will constitute a victory.

This indefiniteness, together with the references to compensation to men in the liquor traffic to increase taxation &c., indicating a lot of questions to be considered later, and upon which the enactment of prohibition may turn even though the people vote in its favour by a good majority—these have the effect of weakening the hands of prohibitionists. Perhaps the Senate may help the Bill in some respects, and make it clearer that the winning of a victory at the polls will result in some substantial gain for the cause of prohibition.

But in any event the duty of prohibitionists is before them now. They must at once make ready for the fight. The vote is likely to be taken in the end of the Summer or the early Fall. Three months for campaigning is long enough if systematically and energetically done, but it is none too long. To begin at once and keep it up to the end is the only way to win. The liquor traffic people will make a vigorous fight. They have ill-gotten money and they have no scruples. "Their

craft" is in danger, and their campaign will be one of desperation. Prohibitionists have a righteous cause. What they have to say to the people, in speech and by the printed page, is the truth; and the object they have in view is the moral and material welfare of their country.

In every community, even the smallest, there should as soon as possible be a meeting of representatives of the churches, and moral societies to organize for effective campaigning. County meetings, too, should be held at the proper time. And, later Provincial meetings will probably be held.

Notes on Current Events.

The campaign in England in favour of the Sunday closing of the grog-shops is making progress. Meetings have been held all over the country, and much interest has been awakened. It is hoped that the desired legislation may be secured before long.

Sir Julian Pauncefote, who has been British Ambassador at Washington for several years, is about retiring from that position. He has most ably represented his country, frequently when the greatest delicacy and tact were required, and always with success.

The wheat acreage of Manitoba and the Northwest is this year much greater than ever before. Last year was a great one for the wheat growers. They count on this being as good or even better. We trust their best hopes may be realized.

The Danish Parliament has adopted, by a vote of more than two to one, the principle of universal suffrage. Hitherto the franchise in Denmark has been conditioned on property, class and educational qualifications, which left nearly half the population without votes. The agitation in favour of a wider sex suffrage has been going on for years. The victory now won is quite marked.

Referring to the disaster suffered by the Spaniards at Manila, a Quebec paper, Le Trifluvian, weeps over the defeat because, as it says, "it attaches to the arms of a Catholic power." And it adds in explanation of the disaster, we suppose, "God appears to have not yet finished giving the devil free play. Let us still hope, however, that the last word has not yet been said."

It was stated by the new Mayor of St. John, Mr. Sears, in his inaugural address, that there is at present in the City Chamberlain's ledger over a quarter of a million dollars of uncollected taxes. He suggests that the matter should be investigated, and a better collecting system adopted. Taxes in St. John must be as difficult of collection as a religious newspaper's subscriptions.

The recent earthquakes in California have tested, somewhat, the tall buildings of San Francisco. And they appear to have stood the severe test well. Many ordinary buildings were damaged, but the nineteen-storey building of the Spreckels sugar company was quite uninjured. But it swayed, accounts say, 'like a tree in a storm.' The steel frame not only held itself to its base, but held fast the enclosing walls attached to it.

The reindeer expedition for Alaska, fitted out by the United States Government, has not proved a success. Dr. Jackson, who procured the reindeer in northern Europe, and who accompanied the expedition to Alaska, acknowledges in a report from Dyea that the reindeer are a failure in Alaska. The absence of proper forage is the reason he assigns. Many of them have already died; the others are likely to die soon.

The Spanish have counted on yellow fever and other things peculiar to Cuba as their allies when United States soldiers shall land there. It is stated the N. Y. Advocate says, that a peculiarity of Cuba, which accounted for the high death rate in the Spanish army there two years ago, is that a mere abrasion of the foot, especially a bruise, accompanied with a moisture which is inseparable from the wet climate, particularly in summer, in every case causes lockjaw. The country also is full of ticks, which enter the flesh and raise a lump as big as the end of a man's thumb. A few of them will disable a man, until the surgeons have a chance to cut out the pest and heal the wound. Surgeon General Sternberg predicts that the mortality among the volunteers from yellow fever alone would, before next October, be between thirty-five and fifty per cent. He has long resided in Cuba, and is recognized the world over as the highest authority on that disease.

A number of English capitalists, calling themselves the Pekin syndicate, have secured from the Viceroy of Shansi, in the North-east of China, the concession of an enormously rich coal-field, 250 miles long and forty miles wide. The Imperial Government has confirmed the concession, and the agreement was signed in Pekin a few days ago. The viceroy and Imperial Government are to receive 25 per cent. on the profits. The concession lasts for sixty years. The syndicate will construct a railway, and has the right to import machinery free of charge save the ordinary Customs duties at the port of entry. It is estimated that there are 630,000,000 workable tons of anthracite coal, sufficient to supply the whole world at the present rate of consumption for 2,000 years. The district is also exceedingly rich in ironstone and limestone, and there is possibly gold. The Syndicate works the whole. The coal beds are only 270 miles from Pekin, and a railway will connect with the line from Pekin to the South. By the Hwang-Ho or Yellow River the iron and coal can be brought to the sea and along the coast of Shantung to the newly acquired port of Wei-hai Wei. The coal at the pit mouth is said to cost only a few cents per cwt. for best quality. China has scarcely touched the coal beds, mainly because of an old edict forbidding the sinking of any mine to a greater depth than thirty feet, for fear of letting loose the dragons imprisoned in the earth. Now, however, it is apparently thought that the 'foreign devils' will be more than a match for the dragons.

Since the Manila engagement, to which reference was made in last week's issue, there has been no decisive fighting. After a week's waiting, a report has been received from Commodore Dewey containing an official account of the battle of Manila. It would seem from this report that the American victory was even more decisive than was at first supposed, since the entire Spanish fleet is reported as destroyed, and their loss in killed and wounded is placed at one thousand men. On the other hand the American ships were comparatively uninjured, and not a man was killed. The Spaniards seem to have fought very gallantly and to have gone down with their ships, fighting their guns to the last. The fight instanced the great advantage of long range fighting to the side that is the stronger in artillery and more accurate in marksmanship. At Havana the blockade is a fixture. Prizes are few, for there is a shyness about attempting to run the blockade. At Santiago de Cuba, a Spanish mob attacked a British Consul who was friendly with Americans. The Briton is reported to have very promptly killed a man in self defence. But he soon had more powerful defenders, for three British warships turned up, and then there was no more desire for conflict on the part of the Spaniards. At the most remote corner of the earth a British Consul is liable to turn up, and British war ships are sure to be very near to support him in case of need.

The Preaching that Unsettles.

BY REV. THEODORE L. CUYLER, D. D.

"Don't tell me any of your doubts; I have enough of my own; tell me something to confirm me." This well-known remark of Goethe is well worth heeding by the ministers of Jesus Christ in these days. The air is pretty well charged with skepticism already, and the only antidote is positive heaven sent truth vindicated by actual experience. Certainly there is not such a superabundance of faith in God's Word that any minister can run the risk of reducing it by a reckless style of 'Biblical criticism.' Preaching ought to confirm faith—never unsettle it.

Last year we had an extended series of elaborate discourses on 'The Bible as a Literature,' by an eminent clergyman of this city. His audiences were large, and his sermons were published in full in our leading daily journal. When the course was completed, the Ecclesiastical Association to which the clergyman belonged, by a public resolution repudiated the teachings of the sermons, and disclaimed all responsibility for them. Nine-tenths of all evangelical people of Brooklyn deeply lamented the delivery of those sermons; for they very properly felt that such handling of God's blessed Word by an ordained preacher of that Word was calculated to shake confidence in its perfect inspiration, infallibility and divine authority. Preaching that converts no sinners, and makes Christians grieve is not likely to be followed by an outpouring of the Holy Spirit. When faith in God's Word has been seriously shaken, it is not easy to rebuild and confirm it.

The same mischief that is wrought in the pulpit is often wrought in these days by the pen. My attention has been called lately to an elaborate work on the New Testament by an able and erudite professor in one of the theological seminaries. The writer abounds in doubts. He mingles doubts and denials. He denies that the Apostle Peter ever wrote the epistles attributed to him, or that the Apostle John wrote the Fourth Gospel. He doubts the

entire historical accuracy of the 'Acts of the Apostles' and is not by any means sure that the crucified body of our blessed Lord ever actually rose again from the sepulchre! These and many other specimens of the new school of so-called 'higher criticism' are calculated to give an inexperienced young minister an aque fit. Twenty years ago Doctor McCosh said to me, "the fight that is coming on is, whether we have got any Bible." Let any minister ascend his pulpit with his perfect faith in the Book unsettled, and he is likely to unsettle the faith of half his congregation.

Amid all the confident boastings of the school of conjectural criticism, I am tempted to ask—were such masters in Israel as Luther, Calvin, Knox and Chalmers—such masters as Edwards and Candler, and the Alexanders and Skinner, and Hodge, and MacLaren and Spurgeon ignoramuses? Did they regard as veritably inspired revelations by the Holy Spirit what are now "proved" (!) to be myths or sacred legends, or untrustworthy dicta? Has it been reserved for such colossal discoverers as Wellhausen and Kuenen and Driver to flood the world with the first real knowledge of what the Bible is and how it is to be understood? One thing that puzzles me is that the teachings of all these 'gnoramuses' wrought such mighty results, and have been attended by such signal testimonies of the divine blessing!

Not only is there an increasing effort to unsettle the popular faith in the infallibility and divine authority of God's holy Word; there is a growing tendency to a cheap disparagement of all 'creeds.' The older the creed the more it is disparaged. Now a creed is supposed to be an expression of such a revealed truth as a good man believes honestly and builds on. It is his soul's working theory. Living, working, growing churches have creeds, and profit by them. Four score years ago the Unitarian, President Kirkland of Harvard University, gave at a public dinner this toast: 'Unitarianism—thou art a sect, whose creed consists in not believing.' This witty toast tells the real secret of the feeble growth of Unitarianism; lacking a positive faith, it lacks push and aggressive power. The cheap denunciations of creeds and confessions of faith are especially fond of assailing the system of doctrine held by the Presbyterian branch of Christ's church. A few weeks ago, at a great semi-centennial celebration of a certain church in this city, a notable minister from Boston declared that the system taught in our Westminster Standards is "utterly gone already." And while this Boston Gamaliel was pronouncing our epitaph, the fourth denomination on the globe in point of numbers was celebrating joyfully the 250th anniversary of the formation of the Westminster Catechism! The long-vie and the power of that Catechism lie in its exaltation of God's sovereignty, of the infallibility of his revealed Word, and of the efficacy of Christ's cross in the redemption of a world of sinners. It is a tonic system of doctrine; it confirms and vivifies those who accept it.

Let me suggest to all my young brethren that if they hope to convert sinners and edify Christians they must take a strong and unhesitating grasp on God's Word, and have a clear, well-defined system of Biblical theology. Your business is not to unsettle faith, but to strengthen it. Stick to the old, well tried, heaven blessed gospel. Keep the modern fogs out of your study. As a wise man has said, "You may have your beliefs and have your doubts. Believe your beliefs, and doubt your doubts. Never doubt your beliefs, and never believe your doubts." Then you may hope to build up a solid church on Jesus Christ as the corner stone.

Whither?

Whither are the nations drifting? The odious war-spirit now infects all the nations. Victor Hugo said, "The sword is a hideous flash in the dark." Whatever men may say war is no cure for earth's ills, nor solution of earth's wrongs. Nearly 1900 years ago the angels sang, "Peace on earth, good-will to men." To create and establish peace on earth was the purpose of the Christ. To rule among the nations in His Kingdom of righteousness and peace, was His mission. So we pray "Thy Kingdom come, Thy will be done, on earth as in heaven." To His standard we, as Christians, must go to obtain just judgment, and by His Spirit receive the light of life.

The United States stands for a Christian nation; Spain stands for a Christian nation. There is difference, yet both claim to be Christian, subject to Christian influence. In no part of the known world is the doctrine of the "brotherhood of man" more on the lips than in the United States. If the people of Cuba are "brothers," so are those of Spain. Grant wrong treat-

ment on the part of Spain towards Cuba, the law of "brotherhood" remains. That evil treatment can be no excuse for seeking to set aside and trampling upon the Eternal law! Get out of Cuba, is the demand of the United States. Is that in accord with righteousness, on which the law of "brotherhood" rests? If Spain is not equal to establishing order in Cuba, which is the brotherly act—to drive Spain out, or to assist Spain? Further, was it quite brotherly to aid the insurrectionists, practically and by moral sympathy, and then complain of the rebellion not being quelled? Was it brotherly to hold threats, year by year, over the head of Spain, while feeding the plague in her house?

The United States made demand after demand upon Spain, and the demands were granted. Still, something was lacking. The 'good of humanity' was not satisfied. Then comes the demand for Spain to quit Cuba, doubtless, intensified by the sad Maine disaster. Leaders said, "Remember the Maine." The honor of the nation must be vindicated. Yet the United States' own commission failed to fix responsibility. Spain's offer to submit the question to an impartial tribunal was not considered. No demand was made for reparation or indemnity. Still, the honor of the nation must be vindicated, while the basis of honor is utterly disregarded! For "the good of humanity," Havana and other ports of Cuba are blockaded. Suffering, loss and ruin are inflicted upon the people of Cuba, for "the good of humanity." Homes to be destroyed, property confiscated, lives lost and untold horror and misery, all for "the good of humanity."

Strange! it is not! Not only so, but "the honor of the nation must be vindicated," by stealing the property of Spaniards on the high seas. Spain gave thirty days for United States shipping to leave Spanish ports. But, before the declaration of war had been signed by the President, the United States navy was busy; "for the good of humanity" and "to vindicate the honour of the nation," in capturing Spanish vessels off the coast of Cuba. What kind of "brotherhood" is that? The government of Spain may be the worst under the sun; but by what law, human or Divine, has the United States the right, under the circumstances and conditions named, to seize the property of Spain?

Suppose the war ends with the freedom of Cuba from Spain's sovereignty, what then? Another republic? Yes! What then? There is no government in sight, apart from the authority of the United States. To conquer and leave is our policy, says the President. If "the good of humanity" calls to end anarchy, surely it cannot be enough to change the form of anarchy? Is it not evident that "the good of humanity" will end, as with the British in Egypt, in the United States remaining in Cuba?

Then what of Porto Rico? What of Philippine Islands? Will "the good of humanity" embrace them? Thus, we may well ask whither? One thing is clear, viz. that to the United States this war will be most costly, not merely in money and men, but in the spirit of conquest awakened in the nation, that the blighting results of which none can foresee.

T. H. S.

Cobb Divinity School.

Term closes Wednesday, May 18th. Five graduates from the full Divinity Course, and two from the Biblical Training School. Among the former are Rev. W. R. Reid and Mr. F. S. Hartley of New Brunswick.

The anniversary sermon, Sunday, May 15, in Main Street Free Baptist church, will be preached by Rev. G. A. Hartley of St. John, N. B. Rev. E. B. Stiles, a returned missionary from Midnapore, India, will give the annual missionary address on Tuesday evening.

Public examinations of all classes, before examining committees representing associations of Free Baptist churches in New England, will be held through Monday evening, Tuesday forenoon and afternoon, and Wednesday forenoon.

The Alumni Association and Free Baptist Clerical Club at their banquet Wednesday evening will engage in a discussion opened by Rev. E. C. Hayes of Lewiston on the theme "The Law that Love Fulfills and the Love that Fulfills the Law." On Thursday, May 19th, the Ministers' Institute opens, which continues with lectures four times a day through Friday, May 27th. A special feature will be a course of seven lectures upon "Egypt—its History and Civilization," illustrated with the stereopticon, given by Prof. James Henry Breasted, Ph. D., of the University of Chicago. Prof. Breasted has made personal investigations and discoveries in Egypt, and is a brilliant lecturer.

Other lecturers and Professor G. President Butler, Rev. M. Sumner, Rev. E. S. Augustus, Rev. S. Gor, Rev. W. I. Providence, R. the school.

Ministers from England are en- The railroads give From New Brun- would be welco-

Apart from of the lectur- spiritual uplift- a gathering of walls dedicat- religion.

Lewiston, M.

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He seems- the maxim- true, &c. (Phil. iv. 8- lieve that- appreciation- Along this- found amply- results upon- influences- dictionary- papers wer- work effect- School. M- last evenin- so as defin- and depriv- exercises i- were so de- tion truly- reality of- it would p- Isaac) pro- old time- hearty au- public; in- stance at al- meetings- tones wh- the consi- with a bo- from the- a "My fil- to say the- fascinated- Exhort- and dicke- leage. An- original- sometime- which is- responsi- In pr- barrasse- he came- of grace- of life, death: -ed, and- point h- religio- spiritual- not bro- ground- his stea- pastor- wrung- souls- our ch- the des- May 6.

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