TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, NOV. 22ND, 1899.

"Unless you quarrel with the devil, you will quarrel with one another," is the striking form in which Hugh Price Hughes recently admonished a church to be busy about the Lord's work.

Accompanying the article on "Treating—A Source of Drunkenness," which appears on another page, Dr. Cuyler writes:

"I want to start a crusade against he abominable and destructive custom of "Treating," and I ask a place for this article in your columns.

I rejoice that the INTELLIGENCER wars its good warfare for evangelical truth and for the cause of temperance."

Do you intend to be a missionary?" "If not, what sum will you contribute towards the support of a substitute?" are said to be questions asked of every one who joins the Moravian church. They are such questions as might, properly, be asked of every professing christian. If the business of christians is to win the world for Christ, every christian must either go with the gospel or do his part towards sending it to the uttermost parts of the earth.

A Baptist minister in Buffalo N. Y.. in a recent sermon, the topic of which was "Livingstone's Life and the Boers' Brutality," took the ground that in the present war "the hand of God is reaching in chastisement of the Boers for their atrocious crimes of the past." The Boers, he said, "would murder the parents, make slaves of the children, and then in their homes would have family prayers, after which they would gloat over their devilish deeds." He believes that God is now preparing to punish them for these crimes.

This prayer, from Dr. Arthur's "Tongue of fire," may well be in the hearts and on the lips of all God's people. A great outpouring of the Holy Spirit is needed. Pray:

"And now, adorable Spirit, proceeding from the Father and the Son, descend upon all the Churches, renew the Pentecost in this our age, and baptize Thy people generally. O baptize them yet again with tongues of fire! Crown this nineteenth century with a revival of pure and undefiled religion, greater than that of the last century, greater than that of the first, greater than any demonstration of the Spirit ever yet vouchsafed to men!"

As is well known, the Roman clergy have long given special attention to mixed marriages as a means of increasing the social and numerical strength of "the Church." Some statistics lately made public show that in Prussia, at least, Romanism has not been able to hold its own against modern enlightenment even in this comparatively favourable field. Of about 520,000 children of mixed marriages the number of those brought up as Protestants exceed the number trained as Catholics by 65,400. That is to say, all the cunning and force of Rome in a sphere peculiarly accessible to their operation have been unable to prevent a signal defeat. And the movement away from Rome is growing. An increasing number of the children of mixed marriages becomes Protestant.

Let us hope that men of the kind described by the Dominion Presbyterian, in the paragraph following, are scarce. But wherever there is one he deserves all that is said in condemnation of him, and more:

Of all men the ministerial "Cad" is the most contemptible. To curry favor with the families of wealth and influence in his congregation he will forbear to express his convictions. To retain the good-will of a prominent discontent he will listen to an accusation against a brother minister knowing it to be utterly false. We have known one of this genus who actually lent himself to a plot to get rid of a minister whose only fault (?) was that he preached the truth plainly, and practised it sturdily. Such men are sadly in need of regeneration.

A Western paper tells of a Baptist who recently joined a church out there, presenting a letter of dismission which he had received from an eastern church forty years ago.

Well, better late than never—although it seems to have come very near to being never in that man's case. He did remarkably well to save the letter for so many years; most people would have lost it years ago. But the poor man lost enough without losing his time-worn letter; he lost the great blessings that come of the privileges and responsibilities of church membership. There are letters of dismission of various ages, hidden in trunks and desks and such places, which ought to be brought out at once, and deposited with churches where their owners live. Have you one? Take it to the church of your denomination nearest you, and become a member at once. You need the church—its fellowship, its duties &c., and the church needs you—your sympathy and support.

Churches and Pastors.

There may be an absolutely perfect pastor somewhere. But we have not heard his name, nor his whereabouts. There may be an absolutely perfect church somewhere. But we have not heard to what denomination it belongs, nor where it is located. Some ministers are, perhaps, looking for perfect churches. They will search in vain. There are, we are glad to believe, very few ministers with so little sense as to expect to find a perfect church. If one has so little sense, it is a sure sign that he has no right in the ministry—there is not enough of him for a work so important and trying.

Some churches seem to desire perfect pastors. Perhaps it is not quite correct to say that "churches desire" such pastors. It is more correct to say that some members in some churches have notions about what constitutes perfection in pastors. No minister quite measures up to their notions. Then they proceed to make trouble. And sometimes—we hope not very frequently—they succeed in unsettling the whole church and causing a pastor to retire. We cannot think that in such cases there is an intention to do harm. But the harm is done, as effectually as if designed.

What churches, and especially those members who are disposed to be sticklers for every perfect quality in their pastors, must learn is that it is not easy to find an absolutely perfect pastor—one whom everybody in his congregation will regard as perfect. The men in the ministry are not all handsome, athletic, between twenty-five and forty years old, eloquent, wise as Solomon, diplomatic, magnetic, gentle as a woman, meek and patient as a lamb, and mighty as a warrior. The majority of them, strange to say, lack one or more of the qualities which some one is sure to regard as essential in the ideal minister. There is no disputing the fact that, from somebody's point of view, little flaws can be found in the best of them. And if the dissatisfied one keeps working at it, it will look larger and more serious, at least in the eyes of those who are working at it. And persistently calling the attention of others to it, is sure to make it seem serious to the membership generally. It is putting it mildly to say that this is not a wise thing to do. It is worse than unwise, it is cruel treatment both of pastor and of the cause of Christ.

The Church of Christ is set to do battle against the evil forces which burden and curse the world. It is an unwise and weakening thing to stop in the presence of the enemy, and encourage dissatisfaction with the leaders of God's choice. To make divisions in the sympathies and co-operation of a church with the pastor is to invite defeat. One thing needed in the average church is less attention to, real or fancied, weak points in the pastor's personality, (such, of course, as do not touch moral character), and more attention to the strong points of his message, and more readiness to actively and heartily support him in all his undertakings for the benefit of the church and community.

To say the least, it is not right to judge a pastor by the requirements of an absolutely perfect standard, and judge the church members by the lowest possible standard. In the matter of short comings, lots of them can be found in the average church, without going to the parsonage. And, as a rule, the seekers for such things—those who are disposed to lay the responsibility for every deficiency on the pastor, need not go from home to find enough to keep them busy pondering, repenting of, and getting rid of.

To put the burden of the success of the church upon the pastor until he staggers under the load, and then condemn him because he staggers, is not quite christian. It is not fair to condemn him for failing to realize a success which is possible only when prayer meetings are full and all the members are in their places and hard at work, when only a very few are really doing their duty. If the churches will rally round their standard bearer if they will help instead of hinder, if they will be sympathetic and active, they will see less to find fault with, and will have more to rejoice in—even the salvation of God.

Westmorland.

A LAST WORD.

Before another issue of the INTELLIGENCER the vote on the repeal of the Scott Act in Westmoreland Co. will have taken place. This is our last chance to say a word to our readers in that County. The most of those who we reach there are Free Baptists; and there are a good many of them in that county. Every one of them who is a church-member is by his covenant obligation required to discountenance and oppose the liquor traffic. If he is a voter he is bound, in faithfulness to his obligation, to vote against the repeal of the Act. True the Scott Act is not mentioned in any obligation to which Free Baptist church-members have subscribed. It has, however, been frequently endorsed by the General Conference—the chief court of the denomination, representative of its churches and ministry. All the voting members of the churches have been counselled and urged repeatedly to support the Scott Act as the best form of prohibition we yet have, and to do all in their power towards its faithful enforcement. They have an opportunity now of showing how heartily they are interested in the greatest moral reform movement—that for the delegalization and overthrow of the liquor traffic. Surely none of them can vote for the repeal of the Act. To do that would be to vote for the authorization of rumselling—to approve of it and all that it does. Will they be less guilty who, by indifference, help the rum sellers to win a victory? Those who, for any reason, refrain from voting against repeal must share responsibility with those who vote for repeal.

To all people in Westmorland whom we may reach, but to our own people especially, we appeal to show themselves true christians and good citizens at this critical time by preventing the attempt of wicked men to re-establish the cruel rum traffic as a legal institution in their midst.

War Notes.

War news of a definite character has been sought for in vain during the past week. But as this paper goes to press it appears to be certain that the defenders of the three beleaguered towns, Ladysmith, Kimberley and Mafeking, are still putting up the same gallant resistance that Britain always expects from her sons. Within these towns there seems to be the most cheerful confidence in their ability to stand off the enemy until relief comes. Particulars have just been received of a great fight which took place at Ladysmith on November 9th, in which the Boer attack was repulsed again and again by the determined stand of the much smaller force of British. Under cover of a great artillery fire the Boers crept up, making use of every bit of rock and hill for cover; and notwithstanding the hot rifle fire of the defenders, they encompassed the town with a simultaneous attack.

The main attack, was made between the Free State and Newcastle railway lines, by a column composed chiefly of Johannesburg volunteers. A brigade of the Kings Royal Rifle Corps made a splendid defense. The Boers were repulsed but soon rallied and returned to the attack. Again the British fire, which was very hot, forced them to retire. They had made a deep trench in front of the British lines and while withdrawing for their horses, they left it unguarded, whereupon the King's Rifles, advancing at double quick, occupied the trench.

This smart movement was not seen by the enemy, who soon returned with the horses. Carefully reserving their fire, the King's Rifles allowed the Boers to advance almost to the edge of the trench, and then poured volley after volley into the astounded Boers, who turned and fled from an awful hail of bullets, bolting across the open, where the artillery of the British poured in a terrible and effective shell fire.

The Boers are said to have lost 800 in this engagement.

General Methuen with a column for the relief of Kimberley is on the march. He is proceeding by forced marches. Search lights from the Cruiser Doris are being used, and every precaution is being taken against disaster.

An armoured train proceeding from Estcourt in the direction of Ladysmith got in trouble. In fact these armoured trains have been disastrous things from the start. It is so easy to remove a bit of track. It appears that the advance of those two half companies by train was a mistake, but the mistakes of British officers have all through history given opportunity for the display of British heroism and so it was here. Every man of that little party behaved like a hero and none more so than Lieut Churchill, son of the late Lord Randolph Churchill, who, under a perfect hail of bullets, carried the wounded to the engines tender. Lieut. Churchill is missing. He is reported as prisoner at Petoria, slightly wounded.

There will be fighting and plenty of it before the INTELLIGENCER comes again to its readers.

Notes On Current Events.

A new department of the United States Government will have to be established—a Colonial department. For the present it is proposed to make a bureau in connection with the War department. But, later, there will need to be a Colonial Secretary who will have charge of the outlying dependencies of the country.

* *

Those poor settlers at Fox Bay Anticosti, are having the hardest kind of time. Speaking of the recent trial of Menier's case against them—mention of which was made by us last week—the 'Christian Guardian' says they did not simply ignore the matter; affidavits were presented to the Court "showing that if the defendants appeared they could not return to their homes till after the opening of navigation next spring, thus leaving their families unprotected and unprovided for during the long winter, and application was made for a postponement till next summer." The application was refused, the case went on, and judgment was given without a hearing on the part of the defendants.

Injustice and inhumanity are not too severe terms to use in characterizing the treatment the poor people are receiving to gratify a rich Frenchman, who seems to be able to command the influence of two governments. The Montreal Witness says,—"Both the Quebec and the Dominion governments are accused of playing false in the matter. It is alleged that the latter actually paid Mr. Menier's counsel a big fee for drawing up the misleading statement which it forwarded to the Imperial Government."

The end is not yet.

* *

A physician, Dr. Lagrange, who had been some time connected with Dowie, the "divine cure" fakir, of Chicago, has withdrawn from the concern, and, giving his reasons, says: "If, as a practicising physician I had signed as many death certificates as I did in the eleven months I was chief interne at the Dowie Home, my business would have been ruined and I would be driven from the community as an unmedicated quack, provided I was not captured and hung for malpractice." He says there must have been hundreds of bodies of persons who died undergoing the Dowie treatment that were ordered removed to the Morgue. Lagrange says he left the place because he was convinced that Dowie was a fraud, although he had taken the position as a believer in his faithcure treatment.

* *

In the West the vice of gambling is alarmingly prevalent. Of its extent and the efforts to check it, the British Columbia Presbyterian says that it is rife, especially in the towns and cities, is evident from the attacks made against it in the press by those who see in it a colossal evil. The coast cities have declared war against this monstrous crime of humanity. Ministers and laymen are lifting up their voices against it, in tones that will be heard. They are calling upon civic officials to do their duty, and that quickly, and close up the places where in violation of law and order, the evil is carried on. It is time that every Christian and right thinking man should place himself on this question. Society is being undermined, many young men are losing their positions; hard-earned wages are being lost; character debased and homes, sunk in misery, by this awful curse. If the voices of good men are lifted up, and the machinery of the law put into straight and vigorous motion, this evil would soon be crippled, and totter to its fall. The voice of many an anxious one—and God-fearing one—cries, let it be soon.

The Fenians are saying their worst things now, and, so far as they have influence, are hindering Great Britain. They have sent notices into different parts of Ireland saying that enlistments in the British Army, is treason to Ireland." "The Boers," the document says "are making a brave fight against the tyranny and oppression of England." "The Irish Nationalists have," the appeal declares, "have raised Ireland's flag in the Transvaal, and are fighting for the Boers against the oppressor of Ireland." This document is issued by a committee called the Irish Transvaal Committee.

Great Britain usually pays slight attention to these things; but it is a question whether it might not be a good thing just now to give some of these fellows a lesson. They have enjoyed, and do now enjoy, to the full the protection and other blessings of British citizenship. But there is no gratitude in their composition. They curse the flag which protects them; they gnash their teeth at the institutions which confer the greatest benefits on them. Nor are these people confined to Ireland. They are in every part of the Empire, they are in Canada. They deserve the contempt of all patriots and the Imperial government might well treat them to a dose of the penalty which fits treason.

* *

Japan and Russia may be having a fight before long—at least so some recent despatches intimate. Japan is an ambitious country, and has won the right to be very seriously considered. Her interests in China are large, and are steadily increasing.

Letter from Rev. W. C. Keirstead.

Some time has passed since I contributed to the denominational paper. I have, though, read the INTELLIGENCER with interest, and it is a welcome visitor here in Chicago. This week's issue reached me to-night. I was glad to notice that bro. Nobles is going out again in evangelistic work. He shall have my prayers. I trust many souls may be won for Christ during this winter, and the home churches be greatly blessed. I have followed the reports of Conference, and am glad to learn it was such a good session.

My last article to the INTELLIGENCER was written en route for Cobb Divinity School. It was quite a change from College studies to theological work. Old associations were broken up—and College associations are strong—and new ones formed. It is not the most pleasant time of student life. Then, to most students, there is the transition of thought as well. Just as our common conceptions give place, after careful study, to a scientific view of nature, and things are found to be not just what they seem, so do our religious ideas, when carefully and critically examined, take new form. The first year in Divinity School is, to a degree, a transitional year. The student comes face to face with problems he has never really examined before. He must face them honestly and fairly. It may cause him to hold a different conception to answer them. Is the transition apt to injure one's faith? Has the theological student less faith than the one who has not been so trained? I think not. His faith is not permanently injured, but in the end strengthened. It is a more intelligent faith. The form may change, the content remains. Religion is not mere acceptance of doctrine. God is not found at the end of a syllogism, so that if the logic be shown defective God is taken away. Religion is one's experience of God coming, in Jesus Christ, in personal contact with one. Doctrine is but an attempt to interpret that experience. Life is first, and the views of it afterward. The outer form may change. Our method of interpreting the experience may change, but the inner life abides. The sun shines, though the theories of light change. We are sure God works. We may differ as to how He works at times. But a study as to how God works should not make us doubt that He does work. He who has really experienced God in his own life will not long remain in the dark.

Looking back over the first year which I spent at Cobb Divinity School I think it was a most helpful one. I hold the School in higher estimation than before I went there. No Free Baptist need be ashamed of Cobb. Its spirit is good. Its intellectual life and standard will compare favorably with the average school of like nature. I took New Testament work under Prof. Anthony. He has an exegetical, critical, literary mind. His ability in his line is recognized, and his work is highly spoken of in that department here. The Gospel of John means more to every student who has passed through his class. I am sure at this time he has the sympathy of all his friends in his affliction.

I took Hebrew under Prof. Purinton. He is a scholarly young man, and a student. If he is not a coming man in his line his friends are much mistaken. I do not want better teacher for beginning a langu... In three months at Cobb one ... considerable ability to read Hebr... Any one who knows Prof. Ha... cannot fail to be impressed with ... scholarship and piety. I took ... Philosophy of Religion under him, ... the reverence with which he approaches this great subject, the richness of his many years' experience, and the spirituality of life are felt in the class room. Students who know him will understand this. I did not take any work under Dr. Howe, but there were two things which I thought characteristic of him: one was his force of character, his strong personality; the other his clear, sound judgment. He does not live in the past, and is not carried away by dreams of the future. He tells his students to face questions honestly, but to be slow, and not be hasty in reaching conclusions.

I make those few references to Cobb School because I was helped while there, and because I do not want my action in coming here to be misinterpreted. I came here because I wanted a year or so at a large University, and because I wished to do special work in one line. Specialization cannot be done in a regular Seminary Course. Cobb Divinity School is a Free Baptist School, and deserves their support.

While in Maine I supplied the church at O'r's Island. I succeeded bro. Paul. He was blessed there, and has a warm place in the hearts of the people. He will agree with me that under those fisherman's jackets there beat warm and true hearts. May God bless the Island. I learned to love the people there. My Summer vacation, in St. John West, was pleasant and profitable to me; I trust it may have been so to pastor and people. With both, my associations were pleasant. Bro. Hartley is supported by active and efficient workers. I shall not soon forget the kindness of the St. John people to me. I trust the strength of the pastor may be sufficient for his duties.

I preached to Free Baptists in Moncton, en route to Chicago. They were nearly all from New Brunswick. A church could be organized there of N. B. Free Baptists. Many are from my own old home at Cornwallis. It was almost like going home to see them all. Thence I went to Halifax to my brother's, and had an enjoyable visit.

I have had six weeks at school, half of the first term. I am very well pleased with the University of Chicago and am enjoying my work. The work is certainly, an excellent school. Best of all is the spirit of free and fair investigation.

Last Sabbath I supplied the Free Baptist Church in Wisconsin, and go out again Nov. 19th. I have written a long letter, and it is quite personal, but I have so many friends to whom I would like to write that I felt that I could reach them in the INTELLIGENCER. Besides, the INTELLIGENCER is a personal friend. I wish it a year of prosperity. Next time I will tell you about the University of Chicago. My thought is with the home churches. I trust the brethren may be blessed during the winter.

W. C. KEIRSTEAD.

147 So Div. Hall.

Un. of Chicago, Nov. 10, '99.

The Dominion W. C. T.

The Dominion W. C. T. Union had an excellent session in Halifax. The reports showed that there were 1,900 local Unions in Canada, with a membership of 10,886. The work is widening. It is proposed to make the present year one of more aggressive work. The President strongly urged special efforts to raise the membership to 25,000 this year. Miss Willard is to go to the Northwest to inspect the work among the foreign people now making homes there. The question of sales of liquor at Militia Camps received attention. Mrs. Thornley, of London, Ont., said that at the London Camp there were nine bars running day and night, and that no attempt was made to conceal the fact. Men were drunk by hundreds in violation of the Militia regulations prohibiting the sale of liquor in camp. It was brought to the attention of the Minister of Militia, but nothing was done except to deny that the regulation was violated. The law was passed in 1893, and, Mrs. Thornley said, had not been enforced till 1896. The following resolution was adopted:

'Resolved, that while the Commandant of militia was doubtless not aware of the conditions in the camps complained of until they were reported to him, we cannot now consider his silence and inaction other than most blameworthy, and believe the public will hold him directly responsible should there be any repetition of the offence on the part of the dominion.

The officers of the Dominion Union for the present year are: Pre...