TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is issued on Wednesday, from the office of publication, York St. Fredericton, N. B.

Terms $1.50 a year in advance.

If not paid in advance the price is $2.00 year.

NEW subscriptions may begin at any time.

WHEN SENDING a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

IF A SUBSCRIBER wishes the address of his paper changed, he should give first the address to which it is now sent, and then the address to which he wishes it sent.

THE DATE ollowing the subscriber's name on the address label shows the time to which the subscription is paid. It is changed generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

WHEN IT IS DESIRED to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any authorized agents as well as to the proprietor at Fredericton.

ALL COMMUNICATIONS etc., should be addressed RELIGIOUS INTELLIGENCER Box 384, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, AUG. 23RD, 1899.

The business letter printed in these columns two weeks ago concerned about one thousand persons. It deserved the prompt attention of every one of them. But up to the time of this writing very few of them have been heard from.

What does it mean? Think over the Golden Rule a minute.

The attention of the ministers of the New Brunswick Conference is directed to a notice on the next page.

More news from ministers and churches is needed. Let the INTELLIGENCER know what you are doing, and it will be sent abroad amongst the people. They want to hear from you, brethren.

Whoever believes that our Lord meant what He said when He uttered the great commission, believes in foreign missions. Read the commission, and find out how you feel about it.

A band of French ex-priests, now in England, have been given a cordial welcome by Protestant bodies, and are creating much sympathy for the away-from-Rome movement which they represent.

Next week, not this week, as incorrectly stated in last issue, the Nova Scotia Conference meets at Barrington. The Ministers' Meeting is on Wednesday, the General Conference on Thursday.

The conversion of a well-known infidel is reported from Toledo Ohio. His name is Marshall Waggoner, a lawyer of ability and influence, and the author of some of the bitterest infidel literature. He has made a bonfire of his large collection of infidel works, valued at several thousand dollars. His conversion is a remarkable work of grace.

The Christian and Missionary Alliance, led by Dr. A. B. Simpson, held its annual camp meeting at Old Orchard, Me., last week. The contributions and pledges for missions amounted to $54,881. This is a large sum, but considerably smaller than in previous years, due, probably, to the recent criticisms of the unbusiness-like methods of the Alliance in the management of its finances.

The Chicago University authorities are said to require the professors to refrain from expressing opinions on public questions, presumably to avoid offending Rockefeller and other money magnats. The professors who are willing to be silent are unfit for the places they occupy, the same as are preachers who fear to discuss public evils lest supporters may be offended.

Good bishop Butler once quaintly said: "An obstinate man does not hold opinions, but they hold him; for when he is once possessed with an error it is like a devil, only cast out with great difficulty. He delights most of all to differ in things indifferent. He is resolved to understand no man's opinion but his own, because he finds no one can understand his, but himself. The more inconsistent his views are, the faster he holds them, otherwise they would fall asunder of themselves; for opinions that are false ought to be held with more strictness than those that are true, otherwise they will be apt to betray their owners before they are aware."

An English Churchman accounts for the priestly assumptions of clergy of that church, by the statement that there are every year fewer really educated men entering the church. The proportion of Oxford and Cambridge graduates has markedly declined. Both in point of view of breeding and of education, an inferior type of men is being admitted to the ministry of the Anglican Church. These underbred and half-educated young clerics are the men who make the most arrogant sacredotal assumptions. The respect they cannot command on any other ground, they jealously claim on the ground of their office, which they magnify so ridiculously in their own persons. We give this view of a Churchman for what it is worth. Certainly it points out one side of the truth.

The steady depopulation of France from a lack of births is, it appears, one in which the French Protestants are deeply concerned. At a recent synod of the Reformed Churches at Bordeaux, in which the subject was introduced, a letter was read in which it was stated that in some of the localities in the neighbourhood of that city there would soon be no Protestants left from the simple fact that there were no births among them. One parish was cited which had in the course of a year three Protestant births and twenty deaths. The pastoral statistics of the Reformed Church at Toulouse for 1898 showed thirty-three baptisms and fifty two burial; and this, it was stated, was not exceptional. "I know," continued the letter, "of centres considered very religious which are being decimated for lack of increase in families. Such a thing as a family of four or five children is never heard of." It is said that in the south-west of France this decadence of the population is becoming positively terrifying.

In a speech before the Epworth League Convention recently, Dr. Buckley began thus:

'England is responsible as the birthplace of Thomas Paine, the United States as the birthplace of Robert G. Ingersoll. Paine opposed the Bible, declared that the age of reason had come. He was an able man, as serviceable to this country during the revolution as any two generals, Washington himself excepted. Ingersoll opposed the Bible. He was a very smart man, marvelous on the platform and keeping every juryman awake He set himself against the Bible. The two men set themselves against the stone cut without hands out of the mountain. Paine died a lingering, wretched death, physically considered, and left for debate to the end of time whether he died as a stoic or as one afflicted with fear. Ingersoll never had to face death, and none can tell whether he would have whimpered like Voltaire and sent four times for a priest or would have died as consistency would require him to die. Both these men dropped into the universe. Their original elements are dissolved. The true death definition was illustrated in them. Their bodies were reduced to the original atoms of which they were composed and there was nothing left.

"Oh, where are kings and boasters now
Of those that went and came?
But, Lord, Thy church is praying yet,
A thousand years the same."

Ritualism vs. Worship.

Hundreds of ministers in the Anglican Church practice extreme ritualism. Recently the Archbishops of Canterbury and York gave decision in a case submitted to them as to the use of incense and lights, &c Their decision states that it was proved that incense is used and lights carried in Church processions, &c. And these things, though against the law of the Church of England, have been so long winked at that fully fifteen hundred ministers are practicing them, and claiming that they have a right to do so. The Archbishops, in their decision, are compelled to say that these things are neither enjoined nor permitted by the law of the Church, but they add that they "are far from saying the use of incense and the carrying of lights in processions are unsuitable or undesirable accompaniments of divine worship." They might as well have said that the things referred to are according to the law, for they say, in effect, that they are sorry the law does not permit them. The Church of England is in great danger so long as there is toleration and practical approval of the imitations of Roman rites.

The agitation of this question suggests to a writer in an English paper to say something of the origin of the ritualism which disturbs so many devout people, and threatens the life of the Church of England. The thing itself, he says, dates from befor Anglicanism, and is, in fact, a survival of Pagan and Jewish rites. It springs from a misunderstanding of the nature of public worship and the substitution of ceremonial sacrifice for spiritual communion. "Worship" is in itself, of course, a word of variable meaning. When the bridegroom in the marriage service says to his bride, "with my body I thee worship," he intends no idolatry, but only respectful and devoted love. When, however, we speak of "divine worship," we mean very much more. The idea is the lifting up of human souls in ardent aspiration after, and in unreserved self-surrender to God—to supreme Goodness, Truth, Love and Power. Whatever helps to quicken this sacred passion is good. Whatever hinders it or diverts it to inferior objects, or perverts it with the false awe of unreal mysterie

It was in the early Christian Church that divine worship first attained its ideal. For even the few, slight and fragmentary allusions made in the New Testament to church observances are enough to give certainty on some points. Whatever forms of prayer may have been borrowed occasionally from the Synagogue, or may have soon taken shape by the constant repetition of the same faith and feeling, it is clear there was at first no "prayer-book." Divine worship was the spontaneous aspiration of a number of believing souls whose devotions might be led now by one and now by another. brother, official or otherwise, but whose mutually stimulated fervour was inflamed by the sympathy of heart with heart in the communion of saints. No doubt the remembrance of Christ's sacrifice was a central point of their emotions. No doubt the unreserved surrender of creature will to the eternal will was the tribute that they brought. But any one who can see in New Testament reminiscences of Christian worship the slightest survival of ritual sacrifice, or the consciousness of any other mystery than that of communion between the finite and the infinite, must see it through mediæval spectacles. If the memorial Supper of the Lord had possessed in the mind of St Paul anything like the significance on which Romanists and High Anglicans insist, it is simply inconceivable that in the whole of his Epistles he should have devoted only a score or so of lines to the subject. Moreover, the little that he does say is not suggestive of a ritual sacrifice.

We repeat, that the true tradition of church worship is the lifting up of human souls in ardent aspiration after, and in unreserved self-surrender to God, and that while this may be realised in private worship, it is specially stimulated by that unity of feeling which makes the communion of the saints. Such worship as this rebukes our baser nature, and clears the inner temple that the King of Glory may come in. It refreshes the spiritually weary. It arrests declension. It broadens charity. It fires zeal. If every church in our land were the scene of such worship, social problems would be solved, the drink fiend would be bound, our streets would be morally cleansed, business would become more honest, &c., &c.

Let us then encourage everything that tends to such worship, and discountenance all that hinders it. Fervent preaching helps it, but not essays read out of a book. Occasional brief prayers by judiciously selected members of the congregation would help it. But by prayer we do not mean a fifteen minutes' disquisition on the Plan of Salvation. Hearty singing of good hymns aids it. But by hymns we do not mean creeds or definitions of doctrine. When architecture and sculpture and painting and music make a refined theatre of a church, the pleasing sentiment stimulated is delusive, because it is merely æthetic and local. It is not the communion of the saints that is experienced but the harmony of the senses. Still more, if the altar is made the scene of an alleged miracle by which God is brought down to be worshipped in a visible form, the gross materialism of the conception debases spiritual feeling into a kind of fetishistic awe.

ROYAL VISIT.—It is stated that the Emperor and Empress of Russia are to visit Queen Victoria soon.

POLITICAL NEWS.—Sir Wilfrid Laurier is arranging to hold a series of meetings in Ontario.

A Dominion general election very soon is talked of as among the probabilities.

THE ARMY.—The Salvation Army work in British Columbia is now in charge of Miss Galt, daughter of Sir Thos. Galt, of Ontario. She has been several years connected with the Army.

The Baptist Convention.

The fifty fourth annual session of the Baptist Convention of the Maritime Provinces began in this city last Saturday, and will be closing about the time this paper is reaching its readers.

Preceding the Convention proper were the Baptist Young People's Union on Wednesday night and Thursday, and the Ministers' Institute on Friday. Both these meetings were well attended, and were interesting. At the Ministers' meeting there were, besides the reading of papers and the discussion of theological questions, two excellent sermons—Rev. H. F. Adams preaching Friday morning, and Rev. Dr. Gates in the evening.

The Convention opened at 10 a. m., Saturday. There was a good attendance. The membership is made up of delegates from the churches, and also, from the several associations in the Maritime Provinces. Roll-call, the appointment of committees, the election of officers and other matters pertaining to the organization of the Convention occupied the first sitting. The Saturday afternoon meeting was occupied chiefly with hearing and discussing the report of the Foreign Mission Board. It was a most interesting discussion, and pleasing especially because of the manifest purpose of the brethren to do more instead of less in this branch of their work. With a considerable deficit in the treasury, the Board had not felt warranted in undertaking to send to India several missionaries, (one new one, the others having been home for rest), who are anxious to go. The feeling of the Convention was strongly in favor of the reinforcement of the mission, a feeling which found practical expression in the public missionary meeting Saturday evening. It was a fine meeting. The addresses of Miss Blackader, a missionary-elect, and Miss Deprasor, a native of India and one of the converts of the mission, were especially effective. The contributions in the meeting amounted to $1500, and assured the sending the missionaries to India this autumn.

In the Saturday afternoon meeting several visiting ministers were introduced and made brief addresses among them Dr. McLeod, who, by instruction of the executive of the New Brunswick Free Baptist Conference, conveyed the fraternal greetings of the Conference. They were cordially received.

The preaching on Sunday in all the evangelical churches of the city and vicinity was done by ministers of the Convention. In the Baptist church, besides two sermons, there was a well attended meeting in the afternoon in the interest of Northwest missions, addressed by Revs. Messrs. Gordon, Smith and Wise. The devotional meetings of the session have been seasons of refreshing.

At this writing (Monday) the Convention is considering educational matters.

Are Revivals Obsolete?

Some are claiming that the age of revivals is past. They feel sure that the great convulsive "awakenings" of former years cannot nowadays be realized, that such revival methods are as archaic as sailing frigates and smooth-bore ordnance, and that the only practicable method of gathering souls into the kingdom is that of personal suasion, one by one.

Says the N. Y. Observer:—These considerations may seem plausible. Certainly no broad-sweeping national revival has occurred in recent years. Certainly, too, the distractions, or what might be termed the centrifugal tendencies of life are increasing every year. Dissipation of individual and social energies is the constant peril. Men no longer pray that consolidating prayer of the Psalmist, "Unite my heart to fear Thy name." The heart of humanity is now abroad over all the earth. It is becoming increasingly difficult to gather great masses of men "with one accord, in one place." Conventions, it is true, are still popular, but conventions are not, as a rule, scenes of revival impression and activity, and in too many cases they simply mark an eddying swirl in the great stream of life.

Yet it follows from this, not that "great awakenings" are impossible, but only, at the most, more difficult. To endeavor to establish the fact of such impossibility would be to prove too much. It would mean that the gospel of Christ had lost its real power to convert men, or, as the objection of some of the faint-hearted is, that Christianity "is not a universal religion." It is true that the whole subject of revivals is involved in great obscurity, and doubtless God means to have it so, lest men should know too much and depend on Him too little. The matter is doubly mysterious because bound up with the predestinating purposes of the great Jehovah, who keeps in His own infinite mind the secrets of times and seasons. Still, God waits to be inquired of, and has supplied us with abundant promises and encouragements to importunate faith. His arm is not shortened that it cannot save now on the borders of the twentieth century. He is still the Lord of hosts who can, if He will convert thousands in a day.

Notes On Current Events.

Grain experts estimate that this season's wheat yield in Europe will be 160,000,000 bushels less than it was last year; that Europe's food requirements will be 8 000,000 bushels greater than last year; and that there will, therefore, have to be obtained from home reserves, or from wheat growing regions outside Europe 168 000,000 bushels more than in 1898. The greater part of this shortage must be got from this continent. Canada will furnish its share.

* *

The position taken by the Dominion Alliance is thus set forth in the Plan of Campaign recently issued:

The political position and duty of prohibitionists is more clearly defined at the present time than probably it ever was before. That position is also so strong as to be unassailable from any reasonable standpoint. Our object is total prohibition for the Dominion of Canada, and our present demand is the immediate enactment of such legislation as will secure prohibition for every part of Canada, except Quebec.

We base this demand upon the same strong reasons on which it has always rested, strengthened by the fact that a majority of 108,011 electors favor the legislation we seek, and for which we have carried 121, out of 148 parliamentary constituencies by majorities averaging over one thousand each.

We have to deal with the fact that in spite of this public demonstration in our favor, neither Government nor Parliament has done anything to carry out the will of the people.

To secure a true representation of the prohibition sentiment of the people it is necessary to organize the temperance electors of the constituencies, so as to ensure the nomination and support of candidates who are in harmony with the desire of the people for prohibitory legislation.

* *

And now the Pope, or somebody for him, is claiming to have originated the Peace Conference, recently held. This, absurd as it is, is of a piece with the way of Romanism always. It illustrates, as the 'Journal and Messenger well says the propensity to falsify facts and to make history according to the will of the authorities. And yet who could have believed it, that within a month after the dissolution of the conference a Romon Catholic newspaper would come out with the declaration that it was conceived and suggested by the Pope, and that its failure was due to the absence of his delegate from its councils? But such is Rome. Such is Romanism. Such is the kind of history concocted and put forth by Rome. For such reasons it is not meet that Roman Catholic children be educated in the same schools with those of non-Romanists. The history written by Rome is not the history of facts, but of what Rome wishes the facts to be. Evidently it is lawful to lie in the interests of the Church.

* *

The British Colonial Secretary Mr. Chamberlain, favours and urges the total prohibition of the liquor traffic in Africa. But the other powers do not agree with him, and the trade goes on. They agree, however, on a duty which may, for a while, have some hindering effect on the traffic.

* *

The Duke of Fife, son-in-law of the Prince of Wales, announces that he has practically completed his programme in regard to the land question. During the last twenty years he has sold land from his immense estates to about 360 persons, thus adding that number to the roll of proprietors in the northeastern counties of Scotland. Six or seven of these were fairly large resident proprietors, a considerable number were moderate-sized proprietors, and a still larger number were, he was glad to say, quite small proprietors. It was better, he felt, for districts that the land should be in the hands of the farmers themselves than in the possession of a proprietor who could only pay occasional visits.

* *

Two Ohio men have offered to pay for a seat in the next U. S Congress one offering $15 000 and the other $10,000. One of them proposed that the money he would pay be given to public charities. He said he knew he could not, as things go now-a-days, get the seat with a large outlay, and that he would rather pay it to charities than to a political "boss." The other aspirant proposed that the seat be given to the highest bidder.

The Provincial Inspector of in Ontario reports a great di within a few years in the nu liquor licenses in that Provinc year, he says, the number less than ten years ago, or the number, though the popu much increased.

* *

Hon David Mills, Mini Justice in the Dominion Gove in an interview about the boundary question, makes a st of the case which may help ou to an understanding of the c the United States and Can spectively. After referring extreme United States claim Behring Sea sealing issue a rejection and the practical ment of the Canadian case impartial arbitration tribun Mills says:—'Another disp arisen with respect to the lo the boundary between their sions and ours in that par continent. The treaty provi when the coast range of mou no more than ten leagues f coast, the boundary shall be along the summit of the mo Now this coast range is i places cut by arms of the s jecting into the interior. We it is not of the slightest cons whether the canyon be dry or boundary is still drawn from t mit of the mountain on one sid summit of the mountain on th and any portion of the sea that inland beyond this line is wi jurisdiction. The line draw peak to peak across Lynn in pass not far from the ocean, the greater portion of the inlet fair construction of the treaty, found to be in Canadian juris But fifty miles away from this within our rightful jurisdic Americans have built Dyea an uay. These are natural sea the Yukon country. They are great consequence to Canada, are of no special consequence United States.

The United States authoriti that the boundary shall be around the head of the inlet. not agree to their contention, they agree to ours. To secure settlement we offered a compr allowing Dyea and Skaguay t in their possession on condi they should recognize our sov over Pyramid harbor, the th in this inlet from which access had to the Yukon country. T promise they declined, but o allow us to have the use of th and the privilege of building from it to the interior, on c that we recognized their sov over it. In fact, they insiste an absolute concession to the the territories at this point in Not being able to agree upo promise the protocol which published, shows, the Briti missioners offered to submit t ification of their extreme r conformity with the rule and p laid down in the Venezuelan this proposition the United S fused to accede to.

And we are accused of bein ate because our representatives to yield upon every point in Those amongst our American who think that we ought further concessions would do give to the public a full and f planation of the grounds upo their refusal of our offer to arb to be justified.

* *

The situation in the Philip not improved. On some of th which have been regarded as t friendly to the United Sta spirit of insurrection is becomi marked. It was thought tha retirement of Secretary of W there might be a change in t mand of the United States f the Philippines. But Gen still in command.

* *

The Zionists held their third at Basle, Switzerland, las There were several hundreds gates present, representing parts of the world, includ United States. In his opening the president said one of the objects of the movement is to a charter from the Turkish ments, authorizing settlement estine. The movement is, ap gaining strength.

* *

The Dreyfus case is still o most exciting incident of last the shooting of M. Labori the prisoner's lawyers. He w way to court when one of two had been lying in wait for h him. It was at first though killed, but he is recovering an is thought, be able to resume in the trial. Of course, anti-Dr are made responsible for the ed assassination. When M was shot he was on his way to cross-examine Gen. Mercier, which Mercier and all the en Dreyfus dreaded. There feeling over the case, and are divided as to the result o trial. Some think that the officers of the army may su their determination to have fortunate man reconvicted. far as can be judged by the re evidence given, to convict hi not be possible in any coun France.