

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 per year.

New subscriptions may begin at any time.

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ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 884, Fredericton, N. B.

Religious Intelligencer.

Rev. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, SEPT. 13TH, 1899.

Well-informed Christians

readily contribute to the support of christian, work and, as a rule, contribute liberally.

A preacher of unclean speech

is a disgrace to Christ and the Church. The evil he does is more than can be estimated.

The christian church which

is not avowedly and determinedly against the rum traffic is helping on the devil's work even more effectually than many an avowed friend of the devil.

Somebody gives this advice,

which is, perhaps, needed by some people: Don't be a wasp or hornet or bumble-bee in the church. Some persons, if they died to-morrow, would be remembered principally, if not solely, by the stings they gave. The fact that the person who gave them is dressed in fine clothes, or has polished manners, does not mitigate the pain inflicted.

A Roman Catholic who at

tended the service in an English church where extreme ritualism is observed, was quite impressed by the genuflections, the incense, the vestments &c.; but when the whole gorgeous performance was over, and he was asked what he thought of it, he said, "It is all very magnificent, very beautiful, but I prefer the simpler ritual of the Roman church."

A western despatch tells of

a man who has been an actor for several years, who is now about entering McMaster Theological School, Toronto, to prepare for the ministry. His wife also has been on the stage for a number of years. The statement about the new departure says, apparently by way of explanation,—"The life was too exhausting for Mrs. Miles, and they decided to leave the stage. Mr. M. having long cherished a desire to enter the ministry." Are we to understand that the "long-cherished desire" of the husband for the ministry could not be gratified until the stage became "too exhausting" for his wife? It sounds like that. Let us hope that something other than one or both being worn out on the stage led to his decision to enter the ministry.

In Vienna, with a population

of a million and a half, there are said to be about 120,000 Jews. Some 2,000 physicians, and the majority of the professors in the medical schools are Jews, and considerably more than half the thousand lawyers in the city. The writers for the chief daily papers are largely of the same race, and Jews also do most of the trading, both wholesale and retail. Under these circumstances the outcry has arisen in Vienna, as in Paris and elsewhere, of "Down with the Jews." For three years past a strong Anti-Semitic party has had control of city affairs. The influence of the Roman Catholic priesthood is evidently strong in this party, which combines with intense hatred of the Jews indifference to the cause of education and a zeal for building churches. There are now some signs that the power and popularity of this faction are on the wane. It is, however, very noticeable that in Vienna, as elsewhere on the Continent, the clerical party is sedulously courting alliance with the Socialists. Those who guide the policy of the Roman Catholic Church to day are showing a decided tendency in favour of democracy.

All religious papers meet

the same difficulty—the objection to price by those who do not subscribe for their denominational papers. They ask, "Why is it that the publishers of secular papers can afford to sell their weeklies at a dollar a year, and you

must have more for yours!" The Nashville Advocate answers this question very concisely and correctly as follows: "These secular sheets have the advantage of an immense constituency, including all ranks and classes; they are not limited and restricted as to the character of the reading matter which they print, nor as to the advertisements which they insert; and, finally, they are made up from the same forms that are used in daily editions, thus saving the chief item of expense, and enabling them to underbid the church papers for patronage."

Our observation is that no explanation satisfies these objectors. They do not intend to accept the explanation. They merely wish to excuse themselves, and when one excuse is met they find another. It is merely a matter of twenty-five or fifty cents a year with them. Religious reading is of no worth in their judgment, and their denominational interest is not equal to the strain of a few cents.

Who that—whether as mem-

ber of a church or of Conference—has had to do with the granting of licenses to preach, has not heard many strange reasons urged in favour of granting the licenses applied for. "He is a good young man," "he speaks feelingly," "he wants to do good and should be given a chance," "it will hurt his feelings if he is refused," "he has a good many friends who will be grieved if he is not licensed," "others not more deserving than he have been licensed," he says the Lord has called him and we must be careful not to go against the Lord, &c., are specimens of the reasons sometimes given. We have read of a case in which the fact that the applicant was an orphan was strongly urged as a reason why license should be given, and it seemed to influence some. The Journal and Messenger, answering a question about license pithily says, that a license to preach the gospel should be voted only where there is a conscientious conviction on the part of those voting it that the brother is called of God to the work of the ministry, and also possesses gifts and graces which, being duly cultivated, will make him useful and reasonably successful in the sacred office.

Often we hear about the con-

verts made by Mormon missionaries. There is another side of which not so much has been heard, but of which more should be made known. At the Utah Conference of the Methodist Episcopal Church held a few days ago at Salt Lake City, reports were presented which show that most encouraging work has been done amongst the Mormons. Not only were there reports of the work done by the Methodists, but a summary of what other denominations are doing was, also, presented. The statistics as to the number of converts from Mormonism, compared with the number of converts to Mormonism, are interesting. Returns from twenty-eight churches of various denominations show that of their present membership seventeen and one half per cent. are from Mormon sources, while during their history total gains from Mormonism and its apostates equal fifty-two and a half per cent. of their present enrollment. On the other hand, the instances of conversion to Mormonism from orthodox ranks have been less than a half of one per cent. of the numbers that have come from it. These statistics show a far larger proportion of converts from Mormonism than the present numerical strength of the orthodox churches would indicate. The proportion ought really to be enlarged, because many who have embraced Christianity have been compelled by loss of employment, social ostracism, and business boycotting to migrate from the State, and thus have been lost to church statistics. The proportion, however, is gratifyingly surprising; for it might have been expected that when business and professional success and political preferment are enhanced by alliance with the dominant Church there would have been more additions to it.

This is the first time the facts of this kind have been gathered, and they are, certainly, very instructive and encouraging.

Individual Responsibility.

We are living in a time of many too many societies. Too much importance is attached to the collective power, the power of numbers, and too little to the actual power of the individual. The individual is being lost in the society; and, more and worse, the sense of individual responsibility is being lost.

It is true that there must be organizations of various kinds for the successful carrying out of great purposes; great movements are the result of a social effort. But it needs to be kept in mind that the most important part in any great work is the initiative, and in all cases this is the part of the individual. In every age it has been

the voice of ONE crying in the wilderness which has inaugurated great reforms or given the impulse to grand progressive movements. God does not whisper great injunctions to mankind in the mass. He selects some individual, often some quiet, unnoticed man, pursuing his way along some of the humbler paths of life, and puts in his soul such a strength of conviction, and kindles such a flame of enthusiasm, that a whole community, sometimes a whole country, is moved and becomes dominated by the same conviction and zeal.

But, not alone because of his power of initiative is the individual important. In his relationship to his fellows, each one occupies a place which no other can occupy; he has a duty which no other may be called to do. To each man is reserved a work which he alone can do. He must find his happiness in doing it, and in the thought that, lacking even his feeble effort, the great work which God purposes, is not complete. God has fitted him for the place and the work, and expects from him a faithful performance of his duty. The power of societies is only the combined and organically fused power of individuals. The thing to be chiefly anxious about is to have the individual realize his responsibility, as such, to God and to his fellows.

M.

Stones In Their Pockets.

A preacher on Boston Common recently repeated an Irishman's account of the men in his native town who always went to mass with stones in their pockets. They wanted to be ready for whatever might happen when they came out. This method of worship, the Christian Register thinks, is not so peculiar as it seems. Religion often becomes only a brief interruption to passions and envies. To pause in the conflicts of life and say one's prayers, prepared meanwhile to resume the old struggles on the old terms, is to make worship a purely sacramental thing, whether it is a mass or a meeting one attends. Simply to hide one's antipathies and keep them in momentary control, to cherish one's temper in delicious reserve, to have the hand clenched in impatience and anger at sight of an enemy who may be in the same congregation,—this is to go to church with stones in one's pocket. Jesus had something to say about this when he declared that a man whose brother had fought against him while he brought his gift to the altar, should leave his gift there before the altar, first be reconciled to his brother, then come and offer his gift. It is a hard saying, a counsel of perfection. But, certainly, every offering of religion suffers such subtraction as the effect of enmities and hostilities. Whatever one does, the praying which is weighted with hatred is by so much hindered from heaven. Unless charitable thoughts take the place of bitterness, unless a forgiving spirit displaces vengeance, unless justice itself and severity are pure with mercy and good will, unless the mind is disentangled from such affairs of the world when it turns toward piety and reverence, the worship is a vain and empty oblation. It is a slender virtue to go to church with stones in one's pocket.

Epidemic Delusions.

Referring to the end of the world panic in some parts of southern Russia, the Christian Advocate reminds us that such delusions are frequent, that "rumours of the end of the world have been common from the beginning of the historic period. In 1843, under the preaching of William Miller, thousands gave up their business and allowed their property to be sold for a song, and hundreds of ministers, some in all denominations, were led into the belief that the end of the world would occur in that year. Again, in a later period much excitement was produced, and we have had the personal acquaintance of men who gave away their property. Anything which powerfully affects the imagination, and is asserted by persons in whom the hearers have confidence, can develop an epidemic; and while it is reasonably supposed that the wholly uneducated will be most easily excited, the half-educated, consisting of those who are knowing but not wise, if not excited to such frenzy as consumes the ignorant and untutored, are far more persistent in their delusions, being supported by the pride of supposed knowledge and social standing.

The epidemic of Spiritualism in this country for several years, was upon the same order, and the difference between the epidemic of Christian Science, now existing, and the wave that swept over the country between 1845 and 1865 and at intervals since, of rapping and tipping a d trance-

taking Spiritualism, is like the difference between more or less incoherent and obstinate mental delusions.

Missionaries And Rum For The Klondike.

Speaking of what has been done in providing for Christian work in the Klondike and Arlin regions, especially of what the Presbyterian Church has done, The Westminster says,—"Our best and bravest have braved the perils of the passes and the terrible-ness of the trails, the camps and the mine mouths, in order to save the gold-hungry from death, and from disease, which is worse than death. The Church accepts the care of the miners as a sacred duty, and will not draw back. But the fight is not with the horrors of an Arctic winter or the hardship of a frontier field. In the Yukon, as in British Columbia, and, for that matter, in all Canada, the fight is with the saloon. . . . There it stands—the saloon—the sworn enemy of the Church of Jesus Christ, the unmitigated curse of every community. And in the Yukon, as in the British Columbia mountains, it is most accursed of all. Here is an extract from a letter received by The Westminster last week from a gentleman who met the Rev. J. J. Wright at the dock at Nanaimo on his way to Dawson City.

Rev. J. J. Wright arrived in Vancouver on Wednesday and left for Skaguay next morning on the steamer Tees. I saw him at Nanaimo, and had a very pleasant visit with him. But we were surprised at the cargo which went aboard. I have heard of British ships going to Africa with missionaries in the cabin and a cargo of rum in the hold, but I was hardly prepared to see no less than ten tons of liquor sent to the Yukon by the same boat which took Wright to do mission work. That cargo will stir up more devil in a week than the missionary can subdue in a year. Our Church's work in the Yukon must be largely neutralized. I asked the man who had charge of the cargo if the Dominion regulations did not forbid the importation of liquor. "There are regulations to keep it out, but"—and he smiled as he said it—"it still goes in."

And it will continue to go in until the men who send it and who sell it are sent to their own place. There is no use being moderate and mealy-mouthed. These traffickers have neither justice, conscience, nor bowels of compassion, and the Dominion Government is criminally responsible if the traffic is not suppressed.

Only One-Third Christian.

In a missionary number of the Union Gospel News, D. L. Leonard, one of the best known missionary statisticians in the country, shows the missionary work of all societies and denominations in each of the different lands.

The article is entitled "Foreign Missions in a Nutshell." The following summary of the article shows that there is much to be done before the gospel is even preached in all the world:

The earth's population is 1,500,000,000 of which more than 1,000,000,000 are yet non-Christian, say 800,000,000 heathen, and 200,000,000 Mohammedans; 200,000,000 are Roman Catholic, and 150,000,000 are Protestant. For the world's redemption Protestants are giving annually about \$15,000,000; sustain a missionary force of 14,200, of whom 4,300 are ordained, and 3,380 are unmarried women; associated with them are 4,200 ordained natives—about 80,000 toilers in all. The stations and out-stations occupied exceed 25,000; and the communicants are upwards of 1,300,000, and increase at the rate of 75,000 annually; the adherents are estimated at 3,500,000, while almost 1,000,000 children and youth are being educated in the more than 20,000 schools.

It appears, then, that the redemption of the race is yet very far from complete, has scarcely passed beyond the initiatory stage; that while an excellent beginning has been made, "there remains yet very much land to be possessed," and that, while the saints of the twentieth century have every reason to be full of courage, and hope, and sure expectation of final success, a limitless demand is to be made upon them for the utmost of devotion, of consecrated beneficence, and lavish contributions of choicest young men and women.

THEY SUICIDED.—The Christian Advocate of New York says that "in this city alone, in a few months, twelve men and women died by their own hands, upon whose persons or at whose abodes were found extracts from Ingersoll's 'Justification of Suicide.'"

This was the man who derided religion and exalted philanthropy, and yet who, instead of saving men's lives, was an instrument for their destruction. If we might know the number of those whose souls have been driven to death under the direct influence of his teachings, the destructive and detestable influence of infidelity would be still more apparent.

Notes On Current Events.

Mr. J. S. Moffat, a son of the famous Dr. Moffat, writing from Africa to a London paper, gives an interesting view of what he calls "the permanent problem in South Africa." He thought at the time of writing that the Dutch and English would get to understand each other without resort to extreme measures; but, in his view, a much harder thing is to bring white men and black to a real mutual understanding. If South Africa were to be severed from the old country, its greatest danger would lie in the attempt of an aristocratic white minority to rule a great mass of blacks. He points out that the black man in South Africa is becoming educated. He has more than one newspaper edited by men of his own race. He has the opportunity to become a voter, and the privilege has so far been accepted that the native vote is no longer a negligible quantity in politics. These results are the outcome of the labours of missionaries, who have infused a decided Christian quality into the education and civilization they have given to the natives. Those who with himself believe in missionary work have positively no hope for the future of South Africa apart from a religious solution of the problem. Another factor in the destiny of the country, to which he draws attention, is the existence of a mixed race, which is continually growing in numbers. The census of 1891 showed that there were two persons of this class for every three Europeans. How far they may influence the future of the community he would be a bold man who should say, but the factor has to be reckoned with.

A town in Alabama, the inhabitants of which are all negroes, has just voted to be incorporated. The population is four hundred, there are one hundred homes, three churches, a school house, several stores, and no rumshop. All the officials of the new town will be negroes, and the experiment of a town governed by colored people will be watched with some interest.

It is stated that an Imperial ukase establishing a new system of State-aided education in Russia, is especially designed to perpetuate the distinctions of society. The education provided for is for the children of the nobility, the landed gentry, and officials. The education will be under government control, and they will be prevented from association with the plebeian class. All Russia's attempts to suppress the people will fail.

Admiral Dewey has sent word that he expects to arrive at New York on the 29th inst. The work of preparing to receive him goes on, the preparations being most elaborate and costly.

Republicanism in Spain is reviving. The disasters the country suffered in the recent war are used against the monarchy. The republicans have undertaken what may be a popular agitation—an agitation for the suppression of Jesuitism and the religious orders generally.

To the surprise of everybody, outside of France, the Court Martial in the Dreyfus case has found him guilty and sentenced him to ten years imprisonment. So far as can be judged from the reports of the trial there has not been a scrap of evidence against Dreyfus—at least, nothing that would be accepted as evidence in any court in any English speaking country. It has been proven beyond any question that the documents used to secure his first conviction were forged, and that perjury was very freely used. And yet, in the face of all this, and failing to secure any evidence connecting him with the crime charged against him, the unfortunate man has been again convicted. This time the court pretends to have discovered what they call "extenuating circumstances," though what circumstances can extenuate treason is not easy to determine. The poor man is, evidently, the victim of a most cruel conspiracy; and the parties to it are so desperate that even in the face of facts which show his innocence, they dare to reconvict him. The army and the papacy in sympathy with the army are responsible for the horrible cruelties inflicted upon their unfortunate victim. The end is not yet.

A London despatch says: "With the exception of the Jesuit organs in Rome and the anti-Semitic papers, the press of the whole world is ringing with execrations. Even the Russian press joins in the chorus, although perhaps the Jews are nowhere more hated than in Russia. The judges are everywhere decried as criminals, and gloomy ejaculations are indulged in as to what future is in store for France."

The German press is especially indignant, the Nation Zeitung remark-

ing that "even the worst case France could not have wished has happened."

The "London Times" says, "do not hesitate to pronounce it the most and most appalling prospect of justice the world has witnessed in modern times. All the outrageous deals which marked the course of trial pale into insignificance before the crowning scandal of the verdict."

The Citizen Sense.

(FROM THE WESTMINSTER.)

Speaking from a civil point of view that individual only has the right to live who lives as a citizen. He must submit the individual must live with the plan of civil life. If he live with his fellows he must make his life as a part rather than as a

It is a pitiful sight to see the man who cannot bring his wayward trained being into conformity with the civil plan in pugy war with the community, where everything belongs to somebody, he must adopt civil method and earn or start an approved method of earning foreign to him, the obvious reason to take what he desires, when the civil law puts him in jail, he adopts the simple plan of requiring others to supply his needs, and lays hold of him again for begging his loiters in the street the common officer bids him "move on." He is not inherited from his parents citizen-like traits, nor has his education imparted to him. He is constantly on the defensive. Powerless to take the seat of life by the handle, he meets catastrophe. He has not sufficient mentality to grasp the meaning of constant hustling about or the part which it is a part. He only knows that others are stronger than he, he advances from the defensive to the offensive; from resentment to the charge of the police, and, in the infirmity overtakes him, in the charity.

But there is another man who citizen sense is lacking. He has, haps, grasped sufficiently the economic scheme of communism to use it as a tool to gain his own material but he gains them at the expense of the community. He crowds his factories with the poor who dare refuse to work for the pitance doles to them. Careless of the poverty, the infirmity or even vice which comes to this weak creature community through his actions piles up his own store. He has there many motives which urge him to it—endow a hospital, charity with part of the proceeds, if he had possessed the citizen-sense he would not have been a party to weakening in the first place, instead attempting a belated palliation.

There are people who every while at the moving of some mass to bulwark the weak raise a clamor about their "rights" and their "do's"; there are others who act on the assumption that their duties end when they have secured themselves and theirs from public burden, that "every man himself, and the devil take the hindmost," is a perfectly rational economic doctrine; there are those who induce sacred vows at the expense of present and future community. These men have not the citizen-sense. They are content to take without turn what the community offers them and have not the vision to see the "off interest" accruing to them from their sacrifice.

It has been said that the strength of the old Greeks lay in their merge the individual in the community. This has been, perhaps, at the expense of the State that the modern emphasis has been laid upon the individual. The responsibility of the government to the State is generally understood, not so generally the responsibility of the individual. The duty of the individual to himself no one denies, it is seldom found a powerful enough motive to change the will toward it is accorded by reform workers to the duty of one toward others is infinitely stronger as a motive if made plain.

It is to the schools we must look for the developing of the citizen-sense, not indirectly, but directly. Even the smallest can understand the broad principles of individual sacrifice for general gain, of individual virtue for general integrity. More than to any other agency, it is to the schools that the country looks for the clearing of its jails and poorhouses. What should there not be a text-book of citizenship which would lay down broad principles covering the average life? It is apparent to those committed in contact with the failures in life that the comprehensive is as often lacking as will. This goes, at least, may be filled

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