

TERMS AND NOTICES.

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

\$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 384 Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, SEPT. 12TH, 1900.

This is to say to those who have not given it attention—and they are many—that the recent request for payment should have their attention immediately. See Luke 6: 31.

Dr. Harper, President of the Chicago University, thinks the time is coming when college degrees will be abolished.

Presbyterian statistics show that in that church in the United States there is a great falling off in the numbers of infants sprinkled. Last year the number was 26,000, being only one to about every forty members.

As givers the Macedonian Christians were models. They gave out of deep poverty, and in the midst of severe affliction; they gave up to the limit of their power, and even beyond it, as Paul thought. And they entreated the Apostle to accept and disburse their offerings. How different from the many Christians who have to be entreated to contribute to God's cause.

To raise money for his church, an English rector had a raffle for a pony. The bishop of the diocese was present at the gamble, giving it his endorsement. Those who get rid of quilts and cushions and other things by drawings of one kind or another cannot very well sit in judgement on the pony raffle, to condemn it. The church is to be pitied which resorts to such things for money.

A man cannot defraud his neighbor and give half of it to God for hush money. He cannot secure forgiveness even by turning over everything to the Lord: he must look up those he has wronged, and right the wrong. The man who devoured a widow's house worth a hundred dollars did not wash the blood off his hands by giving a hundred thousand to an orphan asylum.

So the Christian Observer truly states. And yet there are people who think it can be done; and there are churches and ministers that encourage them in the mistaken and wicked belief.

When Andrew brought Peter to Jesus, neither he nor any of those who knew of it considered that he had much of a catch. Yet, when on the Day of Pentecost three thousand were converted under Peter's sermon it was seen that God was making more of him than any one had anticipated. There is encouragement for the quiet workers like Andrew. Some one has said, "If the three thousand converts were not Andrew's children, they were his grandchildren." Andrew was not noted for his preaching ability, or for his writings, but he had a work to do and he did it. And who shall say it was not of equal importance with that of any of the apostles? He knew how to lead men to Christ.

A thoughtful correspondent, writing of the needs of the field, makes some suggestions which more than a few churches would do well to think about. He says:

"The harvest is great, and laborers are few," is very true of the Free Baptists of New Brunswick. Are we praying the Lord of the harvest to send laborers into the field? And do we pray for and with loving heart and hand, co-operate with the workmen already in the field? I sometimes fear that this latter may be a question not always regarded as seriously and practically as it ought to be. There is reason to fear that by this want of thoughtfulness on our part God's servants are sometimes weakened, and their efforts

are less effective than they would otherwise be. To engage a minister and give him a pulpit and a congregation, and pay him in dollars and cents for his labor, — these are not enough to insure success. As indispensable as these things are, they do not fully meet the conditions of a successful pastorate. If a true pastor is anything, he is a shepherd and the faithful friend of all under his charge."

In their prodigious efforts to win the world, the churches have made the great mistake of conforming to the world—is the strong form in which the late Dr. A. J. Gordon expressed his explanation of the loss of power by many churches. Not a few pastors, especially those in what are regarded as leading churches, fail to preach the gospel in all its plainness. They talk softly about sin, and only in the most general way, and are particularly careful to avoid reference to popular forms of sin, and to the wickedness which is in high places. The excuse they offer for their unfaithfulness is that the officers or large supporters of the church would not stand straight preaching, and that to retain their places they must not displease such men. Think of men called to be servants of God guilty of such weakness and sin! They must preach differently or they and the people will perish together. In order, says the Telescope, to remedy the deadness, formality and actual wickedness, such as adultery, gambling, drinking, dancing, and theatre-going indulged by church members, there must be a return by the pastors to such preaching as was done by the prophets, Jeremiah, Ezekiel, Daniel, Hosea, and John Baptist, and by Christ Himself, and his apostles. Until then, the wealthy churches will become still more formal, the ingathering of members less and less, and the pews more and more vacant.

UNREMNERATIVE WORK.

There is happily, much unremunerative work done in the world. Church workers, the members of charitable societies, physicians, ministers, missionaries and others do a great deal of very important work for which they are and cannot be paid. It is not all done by those who have much time to spare from their every day work, nor by those who have so much money that they can easily afford to work without remuneration. The most of it is done by comparatively few, and they the people of small means and much necessary pressure on their time and energies.

Earning money is a necessity of the lives of most people, and it is well that it is so; but it is sad when the life is given up entirely to earning money. No matter how hard or constantly we have to work, we need to make place in our lives for some Christian work. We are poor indeed if we have no hour in the week to give to doing something for someone, something to help and better a life, for which we cannot be paid. We all need to feel that the unremunerative work is the great privilege and the real work; that the other, the earning work, is only a means to an end, like eating and drinking. It must be done, and some of us must do a good deal of it; but leisure should be valued not as an opportunity for idleness, but as an opportunity for the real work, the work that tells. This is how the young should be trained up, and then those of them who inherit lives of leisure—a class that is getting larger every year—will see that it is they who are called upon to be the true workers, for they can give their time to the work that tells, the work that lasts, the work that cannot be paid for.

M.

SOMETHING ABOUT REVISION

Amidst the much that has been said about revision of the Westminster Confession, Dr. Warfield, professor of didactic and polemic theology in Princeton Seminary (Presbyterian) has spoken against any revision. He wants the Conference to stand as it is, because he believes "the confessional statements against which the present movement is primarily directed to be the truth of God, and to be expressed in the Confession in an admirable and thoroughly acceptable manner, and because we do not wish this admirable statement of the truth of God to be marred."

The Religious Telescope, dealing with the statement, points out the statements which Dr. Warfield regards as "the truth of God." This is one of them:

Elect infants, dying in infancy, are regenerated and saved by Christ, through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons (idiots), who are incapable of being outwardly called by the ministry of the word.

Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never

truly come to Christ and cannot be saved; much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain, that they may be very pernicious and to be detested. (Chap. 11: 3, 4.)

Three-fourths of the ministers of the Presbyterian Church, who are asked to endorse this statement, are unable any longer to do so. And no wonder, for, as says the Telescope, "if that mass of carefully-worded partiality and arbitrary delivering over to everlasting damnation of helpless beings, brought into existence without their knowledge or consent, is the truth of Dr. Warfield's God, then, in the language of Henry Ward Beecher, his God is our devil. That is all."

We can think of but one being sufficiently cruel and monstrous to consign if he had the power, to everlasting torment, millions of helpless infants and idiots for no fault of their own, and that being is designated in the Bible as "Satan," "Beelzebub," "that old serpent, the devil," and Dr. Warfield is perfectly welcome to worship such a being as his God if he can. For our part, we beg to be excused.

But the thought that the loving God and Father of us all, he who "so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life," — that he should do such a cruel thing is monstrously repulsive to every feeling of love, justice, and fair play of which the human soul, in its regenerated state, has any knowledge.

Another of the "confessional statements against which the present movement is primarily directed" reads as follows:

The rest of mankind (those who are not "predestinated unto everlasting life") God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

Just how the infinite God can add to or magnify "the praise of his glorious justice" by passing by and ordaining to dishonor and wrath millions of his helpless, sentient creatures, and at the same time "predestinate unto everlasting life" others of the same stock who are in the same condition and by nature just as completely fallen and sinful as those passed by are, Dr. Warfield may be able to see, but we are free to admit our inability to do so. To us, such an act of arbitrary partiality on the one hand, and of willful neglect and monstrous cruelty on the other, perpetrated by the omnipotent Father who had given existence to them all, would only magnify the cruel, heartless exercise of his despotic power and infamous injustice!

Of course, Dr. Warfield will answer this by repeating that often misquoted passage, "Who art thou, O man, that repliest against God?" But to this we would say, "Who art thou, O Dr. Warfield, that dares to thus monstrously slander my Heavenly Father, by ascribing to him acts that ought to make even a devil blush?"

We rejoice to know that our God, instead of unalterably foreordaining to everlasting death millions of human beings long before he had given them existence plainly declares, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from their way and live" (Ezek. 33: 11). What a mockery such language would be if he had from all eternity predestinated them to everlasting death!

But "Dr. Warfield is a great theologian," and perhaps only "great theologians" can see the beauty of those wonderful articles in the Westminster Confession. That being the case, how fortunate it is not to be a "great theologian."

WOMEN AND DRINK.

The Catholic Total Abstinence Union of America held its convention in Philadelphia, a few days ago, and among its resolutions was the following:

Whereas, The virtue of a nation is never higher than the virtue of its women. The mothers of the nation form the habits of the youth. It is a lamentable fact that the drinking customs of society to-day foster the use of intoxicants among women—women of the higher grade of society, women of culture, wealth, and influence, who should be eminent in respectability and virtue, as the example is apt to be followed and the customs become a norm in society; be it

Resolved, 1. That we urgently advocate the establishment of women's total abstinence societies and the forming of public opinion against this growing abuse.

2. That we recommend open meetings, lectures, and the distribution of temperance literature in places in which the interest in total abstinence is flagging.

We regret to have to say that it is applicable to others than Catholic women.

NOTES ON CURRENT EVENTS.

CHINA.

The Chinese situation is still something of a "Chinese Puzzle." The proposal of Russia that the allied troops withdraw from Peking has not met the approval of any of the powers except the United States. The British position as stated by Sir Matthew White Ridley, secretary of state for the home department, is that no arrangement would be satisfactory that would give the Chinese government a plausible appearance of triumph. The British, he declared, must obtain adequate satisfaction for the most wanton outrage of the century. They did not want a foreign power in China, but would prefer a strong Chinese government.

Germany, replying to the request to withdraw her troops from Peking, has sent Russia detailed reasons why this seems inopportune and calculated to prolong instead of shorten the war.

A Washington despatch says that orders have been cabled to Gen. Chaffee to prepare his forces for withdrawal from Peking. Further than that the war department has taken steps to have at Taku a sufficient number of United States transports to remove these troops to the Philippines as soon as they reach this port.

These orders are preparatory, and do not necessarily indicate that the United States government has decided finally upon an immediate withdrawal from China. It is simply placing itself in a position to carry out the pledge conveyed in the reply to the Russian note in this language:

"Unless there is such a general expression by the powers in favor of continued occupation as to modify the views expressed by the government of Russia and led to a general agreement for continued occupation, we shall give instructions to the American forces in China to withdraw troops from Peking, after due conference with the other commanders as to the time and manner of withdrawal."

The situation in China is difficult in a diplomatic sense rather than from a military standpoint.

THE PEABODY HOMES.

The gift of George Peabody, to the poor of London was one of the wisest gifts ever made. He gave \$2,500,000, directing that it be used in improving the homes of the poor. The property, says the Interior, has now grown to more than \$6,000,000, and by means of it over 19,000 persons are decently housed in 11,300 rooms. The average rental is about 56 cents per room per week, and the average earnings of the head of each family so sheltered is \$5.15. The profits from these rooms last year amounted to over \$150,000, and that sum was set aside, as other profits had been, for repairs and new erections. Apart from the bettered morale of the classes so provided for it is found that the average rate of mortality in these well ventilated and well lighted tenements is three per 1,000 lower than in the rest of the city, and infant mortality has been decreased almost one-half. Notwithstanding, the population in this section is twelve and a half times the general average of London. This is a fairly conclusive proof that the death rate in all cities depends more upon the conditions of the home than upon the size of the family or the dimensions of the room.

BOURASSA.

Mr. Bourassa, M. P. has not wearied of his anti-British speech-making. In a recent address at St. Hyacinthe, P. Q., he charged that the British government had sent the present Governor-General to foster and create a spirit in favour of the South African war. He also said that many Canadians went to the war under pressure from Gen. Hutton in order to retain their positions. The man is a fool, or, worse, he is dishonestly playing upon the race feeling of the French to further his own poor ambitions.

METHODIST VOTERS.

The committee of the Methodist Church in Canada on prohibition and morals, at a meeting held in Toronto last week, decided to issue an urgent appeal to the Methodist voters to take effective steps to prevent the election of anti-prohibitionists to Parliament.

A BOER FLAG.

On Wednesday of last week, by previous arrangement, ships of the British and United States navies fraternized at Bar Harbour, Me. The bunting of both nations was freely displayed, not only on the shipping in the harbour but from public buildings and residences. A New York lawyer, with strong anti-British feelings, raised a Boer flag, causing great excitement, and no small indignation. There was an immediate request that the flag be

taken down, it being regarded an insult to the British Admiral who was there by invitation. The owner of the flag, Mr. VanNess, refused to lower it, and some of the town officials cut it down, and order was restored.

WHEN THEY COME HOME.

Speaking of the home-coming of our soldier boys, the Montreal Star makes a good suggestion: There is no doubt they will receive a right royal welcome—a welcome full of genuine enthusiasm, from one end of Canada to the other. When the torchlight procession is over, the last strains of martial music died away and the cheering done, what is going to happen to the soldiers? They will be home again, released from active duty, but what next? Some of them probably have been fortunate enough to know just where they are going, have their old situations still open for them. In many cases however, the return of our soldier boys means that a large number of unemployed men will be seeking situations. They should not have to seek long. In Toronto an organization is being formed to secure employment for the men when they return. The Patriotic Fund Committee in Montreal are taking the matter in hand, and it would be well for those who will have probable vacant situations to bear in mind the returning boys who have been away "wiping something off the slate." It is the first time Canada has sent her volunteers to fight for the Empire abroad. Let not those who bravely upheld the honour of our country in the eyes of the world, and helped to defend the grand old flag, feel sorry that they went only when they return and try to gather up the threads of life again.

THE ANTICOSTI KING.

An English paper, the Birmingham Gazette, makes these comments on the autocratic rule of M. Menier:

A St. John's correspondent of the Globe now announces that the object which M. Menier has in expelling the English-speaking settlers from Anticosti is that it may be made a refuge for the French fishermen, who, it is expected, will have to relinquish St. Pierre within a year or two. The correspondent adds:

M. Menier administers the island as if it were an independent principality, and he is its autocrat. He has appointed a 'Governor,' M. Commettant, and framed a code of rules, of which the following are among the most remarkable: No one can settle on the island without the 'Governor's' permission; no visitor can land there without a like permit; the shooting of all game birds and animals is prohibited, and the possession or use of firearms; alcoholic spirits are forbidden; so is fishing in the lakes or rivers; no one can own a sailing vessel of any sort without a permit; no fires are permitted to be lighted in the open; no imports are allowed unless by Menier's steamers (of which he has two), and then only of such items as the Governor approves; a scale of taxation is arranged; rules for the civic governance of the settlers are provided; and all mineral discoveries must be reported to the 'Governor' forthwith.

"The chocolate-maker, it will thus be seen, has become King of Anticosti, with unlimited powers of expulsion of the Canadians, and with the absolute right to frame his own laws and to see that they are carried out."

STIMULATING POPULATION.

France has suffered a marked decrease in population, due, in part at least, to the greatly increased drinking and other bad habits of the people. Steps are being taken by some of the cities to check the decrease, if possible. Hereafter in any of the town offices, first, fathers of more than three children, and, next, married men, will be preferred to bachelors, and prizes of five dollars will be awarded yearly to those parents who have sent the largest number of children to school regularly. The scholarships of the national schools will be reserved only for families of more than three children. Fathers of families also will have the preference of admission to almshouses and old people's homes. Several of the countries of Europe and some of the islands off the coast of Africa have been so depopulated by emigration and by the vices of the people that they are resorting to different methods of stimulating family life. Unquestionably its decline in population is the result of the habits of the people, and is a most serious symptom of decadence.

WANT MORE MONEY.

Russia is a great borrower. French investors have much money in Russian bonds. German financiers have been more careful, and have much less money in Russia. Russia is now en-

deavouring to arrange a loan of 300,000,000 rubles (over \$233,000,000) from the United States, from the insurance companies.

THE DOUKHOBORS.

At the International Prison Congress, held in Brussels, Mr. Tallantire, Secretary of the Howard Society, declared that the Doukhobors are persecuted not because of their religion but because of their political attitude. "They are," said he, "particularly sort of Anarchists. They do not recognize the Russian Government having any claim to their allegiance. They, in fact, do not acknowledge God's ordinance of civil government. It would be easier to give credence to this plausible explanation, if the Russian government did not treat Jews, the Roman Catholics, and Lutherans with, at times, almost equal severity. It is likely enough, however, that the Doukhobors were particularly exasperating. But is not the Doukhobors' objection to all government, natural or illogical reaction from extreme arbitrariness of the Russian Government, which restricts all liberty of thought and action?"

HINTS ON SERMON-PREPARATION.

BY THEODORE L. CUYLER, D. D.

Into the endless logomachy about respective merits of written or written discourses I do not propose to enter. No rule is the best rule. Whichever method he finds most effective for himself, every sensible minister will adopt. Dr. Chalmers, the king of preachers during the half of the nineteenth century, wrote every line of his sermons and delivered them with a vehemence that made rafters roar. Spurgeon, the king of preachers during the latter half of the century, did not commit his sermons to paper, or even prepare beforehand the wording of a single sentence. Some other great preachers—like Guthrie, of Edinburgh, and Dr. M. Laren, of Manchester—have committed written discourses to memory, and delivered them very vigorously. There is much controversy concerning the best method of making sermons, certainly about the worst method of making no careful preparation at all; that is what waste Dr. Nathaniel Emmons used to call "extrumpery preaching." If a gambler who pulls his cards "out of his sleeve" is a cheat, so is the minister who habitually practices the same process with his sermons.

After his Monday rest is over every industrious pastor needs a lesson on one day in seven as much as every man or beast, then let him be thinking and planning for his sermon. He is filling up the cask from which he is to draw. Everything he sees, hears may be made to contribute to his mental and spiritual stock—just as the Master found his texts in the birds of the air, the sower in the field and the mustard-bush by the road-side. The inexhaustible Book of books should command some close study; thorough exploration every day; nearly all the best preachers have been huge and hungry Bible devourers. Especially let him be on the look for material during his pastoral rounds among his congregation; they will furnish him evaporations of thought and suggestion which he can condense into showers from the pulpit. Do he encounter some one who is tormented with certain doubts and difficulties. Let him prepare the best answer can to that class of troubled mind. Does he find one or more of his flock in deep affliction? Here is a fine incentive to a good tonic sermon consolation. Does he discover some awakened and inquiring souls? Like the prophet of old, let him "gird up his loins," for there soon may be an abundance of rain. Perpetual storage of brain and heart, mind and memory, is the secret of never running dry in the pulpit. It was the principle of accumulated thought that Lyman Beecher referred when he asked him, after hearing his great sermon on the Divine Government, "How long did it take you to make that sermon?" and the reply was "About forty years."

This was the secret of Spurgeon's inexhaustible fertility and freshness. In the course of my visits to the revered and beloved brother, he explained to me his methods, and sometimes showed me a pile of his sermon notes. The brief heads of each sermon were on a half-sheet of small paper, or on the back of a letter envelope. When I once asked him he ever wrote out a sermon, his answer was, "I had rather be hung." His usual practice was to select the text of his Sabbath morning sermon on Saturday evening, about six or seven o'clock he spent half an hour in arranging his plan or skeleton, and putting it on paper; all the phraseology he left until he reached his pulpit. During the Sabbath afternoon he repeated the