

TERMS AND NOTICES.

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Religious Intelligence.

Rev. JOSEPH McLEOD D. D., EDITOR.

WEDNESDAY, MAY 30TH, 1900.

Our Free-Baptist brethren in the United States are appealing for extra contributions to the India Mission work. The treasury is \$3,000 short. The needs of the work call for this amount at once.

At a regular session of the Yarmouth County, N. S., Baptist Quarterly Meeting, held at Port Maitland a few days ago, a resolution approving the union of Baptists and Free Baptists was unanimously adopted.

Mrs. Phillips, widow of the late Dr. J. L. Phillips, who was so well known and so much beloved in our churches, is to return to India in a few weeks, to engage again in the work she loves and in which she has been successful in a large degree.

The Methodist Episcopal General Conference voted last week to abolish the time limit for ministers. Hereafter the appointments will be yearly, and the pastor may continue for any number of years that is satisfactory to himself and the church.

Of the recent alleged discovery of correspondence between our Lord Jesus Christ and Agrippa, Prof. Harris, of Cambridge, Eng., who is one of the recognized authorities on ancient manuscripts, says,—"The whole subject is a fraud. Such hoaxes are not at all uncommon."

A resolution proposing to give the approval of the Methodist Episcopal General Conference to the use of individual communion cups was very quickly and decisively disposed of. It was voted down by an almost unanimous vote. Which is, we think, very much to the credit of the Conference.

Clarendon St. Baptist church Boston, has amongst its members fifteen ordained ministers, seventeen missionaries, twenty-two home evangelists, and six students for the ministry. And there are forty-nine Chinese members. Dr. Gordon, who was so long the successful pastor of the church has been dead five years, but the work has gone on steadily.

A Congregational minister, writing of South African missions says of the three chief Christian bodies in the Transvaal only one does any missionary work among the native tribes. No native can become a citizen, nor secure a voice in affairs of the country, nor walk on a footpath, nor own a piece of ground, nor even keep a dog unless he pays a license ten times as great as a Boer has to pay.

The President of the United States is receiving some criticism for having adopted the custom of giving dinner parties and receptions on Sunday evenings. Others in the official circle have followed the President's example, and such Sunday affairs are becoming quite common at the capital. The President is a member of the Methodist church, and the influence of his course is all the more injurious on that account.

A few days ago Mrs. Bachelier wife of Dr. O. R. Bachelier, a veteran Free Baptist missionary, died in New Hampton, N. H. She was eighty years of age. For about a half century she and her now bereaved husband laboured faithfully and with excellent effect in India. It is only three or four years since they came home to spend the closing days of life. Dr. Bachelier will have the sympathy and prayers of a great host of devoted friends. Best of all, God is with him.

In Paris the priests are en-deavouring to reform the custom of costly display at funerals. The dealers in flowers and other things which are objected to, charge the priests with being wholly selfish and greedy in their crusade against what they call funeral extravagance. And they have some reason for this, for the priests say plainly that the money spent for display should be paid to them for saying prayers for the dead. The flower men are petitioning the Legislature to protect their trade from the priests, who, they declare, are seeking to "obtain money on false pretences for masses, which have no efficacy." There is no doubt that there is much extravagance in funerals; but the expenditure for flowers is really no more a waste than the payment for prayers for the dead. If the priests had made their plea for less display on the ground of economy and good taste, they would be more likely to succeed.

Rev. G. O. Troop, rector of St. Martin's church, Montreal, has been placing his views concerning free pews before his congregation in strong terms. He has so strong convictions on the subject that he declares he will have to resign his charge of the church unless the sittings are made absolutely free. His objections to rented pews are that they exclude the poor, whom Christ welcomes; that the renting system does homage to money, and is a respect of persons which God's word says is sin, that it is in direct antagonism to the missionary spirit of Christ. The official board of the church does not agree with Mr. Troop, as they think it very difficult, if not impossible, to keep up the finances without the pew rents. Mr. Troop has referred the matter to the congregation, and it is possible a majority may be found endorsing his position. We hope so. The house of God should be absolutely free to everybody.

The Ecumenical Conference on Foreign Missions is pronounced on every hand the greatest Missionary Assembly that has ever been held. It now remains to make its work permanent. That will depend to a very great degree on the report of the Conference, its character, the extent to which it is circulated and the manner in which it is used. As to the Report itself, it is now in the hands of a special committee who have had large experience and who will employ trained men. The editorial end in view is to omit nothing essential, to admit nothing non-essential. The plan includes three parts: 1. The Story of the Conference; its inception, organization and conduct, and its place in the history of missions. 2. The Contribution of the Conference, the papers, addresses, and discussions. 3. Appendices, including the complete program, the organization and roll, a list of Missionary Societies, a summary of Missionary statistics, a carefully prepared Bibliography of the best Missionary books, and an Index. The Report will be published in two volumes of about five hundred pages each, paper, printing and binding of the best. Originally, the price for the two volumes was fixed at \$2.50, advance subscribers to receive it for \$2.00. The funds of the Conference, however, will cover the cost of putting it on press, and will thus enable the Committee to reduce the price to \$1.50, and to advance subscribers to \$1.00 for the two volumes. They will be ready for delivery early in the Fall. Subscriptions accompanied by the money may be sent to the Publication Committee, Ecumenical Conference, 156 Fifth Avenue, New York. These volumes should be not only in every minister's library, but in every Sunday School library. And many Christian homes will have them.

IDOLATROUS SUPERSTITIONS

In Rome last Thursday two new "saints" were made and added to the long list of saints of the Papal church. The spectacle on the occasion of the canonization of these latest saints is said to have been magnificent. There were sixty thousand spectators, half of them being pilgrims from foreign countries. The two made saints were the founder of the order of the Christian Brothers and a nun of the Augustinian order. It will be in order now for devout Catholics to make prayers to these long time dead people; and very soon there will be plenty of stories about the marvellous things done by these saints for those who have prayed to them.

Credulous people abound. But they are much more numerous in the Roman Catholic church than elsewhere. And the Roman church knows how, taking advantage of and encouraging the credulity of its people, to turn its "saints" to good account. A recent number of the "Siccle," a French paper, gives some striking illustrations

of the kind of religious belief which, under the name of Catholicism, passes current to-day amongst people of all ranks in France. There is a monthly devoted to the cult of Saint Joseph, and one half of which is each month occupied by testimonies and thank-offerings for supposed favours received from St. Joseph and to supplications, accompanied with gifts, for his aid. Of these testimonies, which amount to thousands during the year, the following are specimens: "Marie Duval, on the death of her mother, provided one franc per month to St. Joseph if he would help her in business. Since making this promise she has sold three times more than before, and sends twelve francs as a thank-offering." A young lady thanks the Saint that, "instead of having a husband to seek, she has now the choice of two." A litigant asks for the success of a lawsuit against a Jew. A pious young man renders thanks for being dispensed from military service as the result of an offering to St. Joseph.

Such stories as the following, which appear in the Catholic Telegraph, show how the Papal Church leads her devotees on from one degree of credulity to another. This story is of an accident to a man who wore a "scapular." "An unknown man fell last Sunday from the stairway of the elevated railway in New York City, and lay unconscious. A crowd soon gathered, and two priests who were passing by noticed that the unhappy man wore a scapular which marked 'him as a Catholic. They knelt beside the man, and administered the last rites to the dying man while a crowd of the curious gathered about the strange spectacle. When they had finished and the man had been taken to the hospital the priests continued on their way without disclosing their identity. The man's skull was fractured."

The inference of the Catholic is that, because the man had worn the scapular therefore he did not die till the priests had administered "the last rites."

Not very long ago the New York Herald had a story of the success of Colonel Roosevelt and his Rough Riders in Cuba, due to the fact that "he carried a statue of St. Joseph in his pocket during the whole of the campaign," and that another soldier lost his life "because he lost the medal of St. Joseph which was presented to him by a little Mexican girl."

The degrading and idolatrous character of saint-worship is clearly shown by a collection of slips deposited in a box on an altar of Saint Antony, and published by the bishop and clergy. The following are a few specimens: A man thanks "glorious St. Antony" for his partial recovery from a severe illness. He, therefore, gives him one half of the sum he has promised. When completely cured he will give the other half. A woman gives two and a half pesetas to St. Antony for enabling her to let her house quickly. A third slip declares the writer's conviction that St. Antony is so wonderful a miracle-worker that no one has ever been heard of, or will be heard of, who has come in faith to him and been disappointed.

These stories are the stuff which the leaders of the church impose upon their too-trusting people. Nor are they the ignorant alone who have faith in these things. A letter from Rome tells some things the writer had seen, amongst them this: "Yesterday I watched the Sacro Bambino (holy baby) being carried in a pompous procession to its carriage, and then hastily driven to the bedside of some ignorant Roman woman—no, to the bedside of a prince of the church, one of its boasted intellectual lights. Cardinal Jacobini, the cardinal vicar of Rome, only second to the pope in spiritual authority. Does it seem possible that such things could occur in Rome in this last year of the nineteenth century? It is claimed that the bambino, the wooden doll, was carved and painted by the angels in the exact image of the infant Jesus, and that its mere presence in a sick room will heal the most desperate cases. A large sum of money, however, must be given to the monks before it is allowed to leave its iron safe to visit a dying person, and guards go with it for fear that it might be robbed of the earthly treasures, the diamonds, rubies, necklaces, rings and bracelets with which it is completely covered. When taken into the sick room, if its face glows, it is a sign that the patient will get well, if it turns pale, it means that God does not will the person to live. It turned pale for the cardinal, so to-day we hear of his death. When the highest spiritual authority puts all his faith in a gaudily painted doll, what can we expect from the ignorant people who get all their light from him?"

After reading the foregoing samples of superstition on the part of the people and fraud on the part of their

leaders, it is not difficult to believe that they are equal to this, which is described by a visitor to a Mexican church on good Friday. While the music is silent, many are kneeling about a great image of the Virgin, black-robed and sorrowful, down whose face great and real drops are streaming. Concealed in the wall, and connected with the head of the image, was a simple device for letting the water on at the right moment. By another contrivance the Virgin was made to raise her arm and hand, and to wipe away the tears.

The very latest device for turning a penny—we cannot say an honest one—is the Pope's blessing for two-pence. It is very like the penny-in-the-slot scheme. It is a little crank-turned biograph machine. On the payment of two pence the crank is turned and a picture of "the holy father" blessing a kneeling multitude is seen. Over the machine there is a printing by Cardinal Martinelli, which says: "It is the express wish of His Holiness that all who see his blessing in this picture and receive it with a believing heart shall participate in the happiness, beatitude, and welfare which would be theirs if the blessing had been personally given."

These machines, with their tuppenny blessings on tap, will, perhaps, be set up in corner groceries and other places where they will attract the attention and pence of the superstitious faithful.

Those who originate these frauds in the name of religion seek everywhere to have the public support the system of teaching which perpetuates the class of people who can be fooled by such palpable frauds.

A FEW THOUGHTS ON CHURCH MEMBERSHIP.

REV. H. VANDERWAART, IN CHRISTIAN INTELLIGENCER.

Church membership is not so much a question of count as of weight. He who measures the strength of the church by the number of nominal Christians, is sorely deceived. Christianity is not volume; it is force. It cannot be settled by figures. We are apt to estimate the strength of religion in any community by the numerical strength of the churches. That's another mistake. Frequently the size of the church is its source of weakness. Many a church would be stronger if it were smaller. The active, pious members of a church are able to accomplish but little, because the effects of their work are neutralized by the worldly minded. There is a good deal of spiritual inertia in every church and it requires a prodigious amount of consecrated energy to overcome it. The worldly member is not only useless himself, he is a clog on the wheels of others. Sometimes the earnest souls cannot understand why nothing moves when they pray so earnestly and toil so arduously. This is simply a question of clogged wheels. A horse can draw a ton on a macadamized road, but in deep sand and with dry axles he can hardly draw the empty wagon. Church membership may signify much or little. It means little to those who have no relish for the weekly prayer meeting. It signifies little to those who cannot rise early enough to attend Sunday morning service, but can stay out till 12 Saturday night attending theatre. It signifies but little to those who, while the pastor is preaching and praying for souls, are out to progressive euchre or at home reading the Sunday paper. Certainly Christianity cannot be measured by churchianity. There must be a higher standard and that's the deep sense of individual responsibility, and the amount of spiritual power that remains after the spiritual inertia has been overcome.

STURBLE.

A man who never pays his dues to the church because he knows the church will not sue him.

A man who never attends church, but expects the preacher to attend all the funerals in the family and is mad if he is not willing to ride ten miles to the grave.

A young woman who is too delicate to go to prayer meeting on a rainy night, but not too delicate to dance in a heated, ill-ventilated room all the previous night.

A man who is asleep to the moral interests of his community, and then raises a big hullabaloo because the enemy sows tares in his front yard.

A church that seeks external prosperity and neglects the inexpressible needs of a dying world.

POLITICAL NEWS—It is stated that Mr. W. K. Reynolds, editor of the St. John Freeman, a Roman Catholic paper, is to become press and advertising agent of the Intercolonial Railway.

Nominations are taking place in various parts of the Dominion, the belief being that a general election is likely to be on in the Fall.

NOTES ON CURRENT EVENTS

UNDESIRABLE CITIZENS.

Immigration into the United States of the most undesirable elements increased considerably last year. Irish immigration is about the same from year to year, but there has been a marked increase in the number of Poles, Russians, Austrians and Italians. These people become voters almost immediately, and are controlled by some unscrupulous political machine. They are largely responsible, too, for the frequent labour troubles. They contribute no good element to the country's life, and they do much to injure it.

WARS OF THE CENTURY.

A writer in the London Presbyterian says,—"The nineteenth century found Great Britain at war when it opened and it finds her at war as it closes. During the past 100 years we have had no fewer than fifty-three wars, big and little. Since the 1851 Exhibition, which some thought was to inaugurate the millennium, there have been only three years of perfect peace throughout the British Empire. For about eighty-eight out of the last one hundred years Britons have been engaged in fighting somebody somewhere! We have been at strife with France, Spain, Holland, Russia, Turkey, the United States of America, Egypt, Abyssinia, Persia, China, Japan, Burmah, Afghanistan, half a dozen Indian potentates, a score of savage nations and the Boers of the Transvaal. The longest spell of complete peace which Great Britain has known during the nineteenth century is the seven years from 1828 to 1834 inclusive. The invasion of the Crimea cost us 20,000 men and fifty millions of money. That was Great Britain's last tussle with a European Power, though she has twice been on the verge of war—once with France in 1859, when the danger called the present Volunteer force into existence and once with Russia in 1877 when the army reserves were called out."

LIFE SENTENCES.

The three Fenians—Dallman, Nolan and Nolan—who attempted to dig the Welland canal were tried last week, found guilty and sentenced to the Penitentiary for life. They succeeded in doing comparatively small damage to the canal, but if their plan had succeeded great damage to property and much loss of life would have resulted. There is no doubt they were the agents of a Fenian organization.

SLOW PAY.

The Sultan has not yet paid \$100,000 promised to the United States in settlement of the account, growing out of injury to the property of U. S. missionaries during the Armenian outrages. The Sultan is always slow pay, but persistent urging he will, probably pay some time.

IMMIGRATION.

Last year over 50,000 settlers entered Manitoba and the North West being about 10,000 more than the preceding. The officials estimate 70,000 or more will go in this year.

A STUMPING TOUR.

Having failed to persuade the United States government to take up the cause against Great Britain, the delegates are now planning to make a tour of the country addressing a series of meetings that are being arranged by their sympathizers. The avowed object of these meetings is to so stir public feeling that the government will be moved to take some action favourable to the Boers. It will, however, be really a stumping tour for Democratic party.

STRATHCONA.

Among the Queen's birthday honours the only Canadian one was that of Lord Strathcona, granting him patent of his peerage with the remainder to his daughter, the Hon. Mrs. Howard, which means, we suppose, that his title will descend to Mrs. Howard—his only child.

WHAT HE TEACHES.

The Presbyterian Witness says Professor Stockley, of the University of New Brunswick, was an Episcopalian and is now a Roman Catholic. The transition took place some years ago. In a recent letter to the Freeman (John's Roman paper) he claims the devastations made by the reform in the universities and cathedrals were very great. He seriously speaks of "what had been the blessed of Mary's reign." English historians regard as "a dark conspiracy against truth."

The "transition" took place in Prof. Stockley became a Professor of the University. It has been suggested before that another man in Stockley's place would be an advantage to the University. The suggestion is not without merit. One who writes of "the blessed effect of Mary's reign" and of English histories as "hardly the teacher for New Brunswick University."

undertaken, will end in the Canada from the Empire and the Dominion into more than original fragments."

LIKE THE BOERS.

In the state of New York no man, nor any other man who is citizen of the United States, can a foot of land in his own name. Boers may have taken a leaf from York's law book in their enmity concerning Englishmen and other landers.

GOT THEIR ANSWER.

The United States government its answer to the Boer delegates straightforward way. They placed before the Secretary of State the South African republics from point of view, and asked the United States intervene in the name of peace. Secretary of State while assuring the delegates of government's sincere desire for assured them that they could intervene in any way, but must assist in a policy of impartial negotiations. To deviate from such policy would be, contrary to all the traditions and interests, and lead to consequences which the President nor the people regard with favour. Later, the gates called on the President, the course of the conversation indicated and confirmed the position by the Secretary of State. The newspapers in the United States prove the government's position is also gratifying to Great Britain, the press speaks of it in pleasant though at no time either before since the visit of the Boer delegates has the British public been agitated about the matter.

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