

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, APR. 24TH 1901.

Beecher said, many Christians profess cream and live skim-milk.

A sermon is not for entertainment, but for profit. Occasionally one listens to a preacher who seems to have forgotten this.

Are you a member of the church of Christ? If so, what are you doing to support it and make its work successful? Think about this.

A Woman's Temperance Association in Manchester, Eng., declined to accept £100 donated by the trustees of a brewer's estate. No moral or religious institution should accept gifts from the run traffic.

For the first time in an Italian census the question, "To what church do you belong?" will be asked in the census to be taken this year. The Roman Catholic church leaders are, of course, much displeased with this recognition of other churches than their own.

Bishop Bond, of Montreal was last week made Archbishop and head of the Church of England in Canada. He succeeds Archbishop Lewis, who retired on account of ill-health. Those who know the new archbishop in all branches of the Church—and he is widely known, will heartily congratulate him and the church on his elevation.

Canon Wilberforce says: From my observation of the sin of drunkenness, I venture to say that it has ruined more young men starting in life, it has robbed of their honor more pure women, it has brought down more gray hairs with bitter sorrow to the grave, it has emptied more churches and chapels, and I say it has damned more souls than all the sins of the Ten Commandments rolled into one.

The recent census in Switzerland seems to show that Roman Catholicism is making progress in that country. There are 200,000 more Catholics than in 1888. The Protestants have increased the same number, but the proportion per thousand of the population is now greater for the Catholics than at the last census. The increase, however, is not due to the spread of Romanism amongst Protestants, but to immigration, which has been chiefly from France and Italy.

The Interior is a thoroughly Presbyterian paper. But it cannot stand the predestination of the Westminster Confession, and is the leading advocate of revision. Its belief is very clearly and strongly stated in these terse sentences: "God is absolutely sovereign, but he is absolutely selfless, but he is not infinitely selfish, but indefinitely generous. He is not infinitely unjust, but infinitely righteous. He is not infinitely cruel, but infinitely merciful. He is absolutely truthful. He does not speak the word of promise to the ear of man and break it to the hope. He does not mock men by offering them a salvation of which he intended to deprive them before he created them."

The latest important addition to the number of priests who have broken with Rome is the learned and famous Jesuit the Abbe Renard, professor at Ghent University, member of the Belgian Academy of Sciences and honorary Doctor of the Universities of Edinburgh and Dublin, who has left the Jesuits and the Catholic Church. In a letter to a friend he says:

A breath of fresh life is passing over the human intelligence. Ideas which

for centuries have dominated the conscience are giving place to a larger and truer conception of reality. Science moves on, and each one of its conquests is a decisive blow at the supernatural. I claim, late it is true, but with all the force of my conscience as an honest man, my right to liberty. If my resolution does not command your admiration, I am, at any rate, sure that between the unbelieving priest and the man who wishes to be sincere your esteem will not hesitate.

Many of the good things which are said about men after they are dead might better have been spoken in their life-time. It is, as the Guardian suggests, greatly to be regretted that many of the best men are never fully appreciated until they are gone. The more of true worth there is in a man the more will anything like mere eulogy be distasteful to him. The more large-hearted and truly great he is, however, the more will he crave for a genuine brotherhood with his fellows, and a true heart appreciation and fellowship. And it is not merely for his own satisfaction and pleasure that these should be given him. No man can do his best work for the world without the inspiration that these things bring. And it is also to the public interest that a man should be held at something like his true worth while he is alive, for it increases his influence and power. Arthur Edwards, as we now know him, could speak to our hearts his strong, manly, Christ-like message as he never did before. But that strange jealous instinct of our human nature keeps us back from the true and just and kindly and whole-souled appreciation of our fellow until he is gone, and both he and ourselves and all the world is the loser thereby. There is no truer mark of greatness of soul than the ability to appreciate worth and goodness in others. And such ability can be cultivated.

THE EMOTIONAL REVIVAL.

For some months the Homiletic Review has been giving special attention to the subject of revival in the churches. In the late number Dr. Gregory deals with the emotional revival, and suggests how to avoid it, and secure permanent uplift.

By emotional revival, he explains, is meant a revival that has its root in sentiment rather than in reason, "one lacking in adequate rational and spiritual basis and motive. Its aim is to lead men to 'get religion,' which is regarded as merely a momentary experience or an emotional crisis. The results of such a so-called revival are evanescent, if not destructive. It is sure to be followed by a reaction that often leaves its subjects impervious to religious truth and motive. A widely known statesman and man of affairs, who in his youth had gone through this experience and learned its shallowness and hollowness, once said to the writer: 'Religion is a sham. There is nothing in it.' And, like many another man we could name, he has remained a confirmed skeptic."

Let there be no misunderstanding on this point: the Christian religion has in it an emotional element, deep and pervasive in proportion to the power with which it lays hold of the human soul. It is only emotion of the shallow, unspiritual, often animal, order that is to be deprecated and avoided. And in order to avoid it, a knowledge of the ways in which it is liable to find entrance into genuine efforts at religious awakening is indispensable.

Those ways are legion. Man is a 'religious animal'; the deepest and highest thing in him is religion, the point to which most powerful appeal may be directed, especially in the case of those whose lives have been passed in a Christian atmosphere. The outlook toward God and eternity and the intimate relations with self-interest involved render the religious nature especially susceptible to skilful appeal, while making that appeal peculiarly liable, because of human limitations, to large abuse.

Sometimes an emotional revival is the product of the magnetism of a revivalist. He has the art of the political stump-speaker in stirring men to a temporary enthusiasm. He can thrill them with his impassioned periods; reach at will the fountain of tears or of laughter by his well-wrought-up and well-conned anecdote; in short, move them at pleasure. Sometimes such a revival is the product of skilful manipulation. Or, the so-called revivalist is not magnetic, but he is masterful; he has the art of the political wire-puller. He knows just how to handle men, especially in the crowd, and he has his perfected machine for doing it. Either of these two classes of men stands ready to guarantee that his coming will be followed by a 'great revival'; indeed, some of their friends have lately declared themselves ready to lay heavy wagers on their success, in a given case, if permitted to turn them loose

on a congregation of lapsed Christians. The results of all such 'revivals' are like the morning dew.

Sometimes an emotional revival is the product of well meant and earnest but incomplete and one-sided preaching. Two types of such one-sided preaching for temporary results, both of which have been much in vogue, will illustrate: the preaching of no love, and the preaching of no law. One preaches merely the terrors of future perdition, and appeals to all that is selfish in human nature to lead men to escape from them. He would, to use the recent language of a well-known journalist, 'scare' men into the kingdom of heaven. He has no message but that of John the Baptist: 'Flee from the wrath to come!' The love of God and the grace of the Gospel scarcely enter into his thoughts. Another has no message but 'Come to Jesus.' The law of God, the enmity of the human heart, the sinfulness of sin, have almost no place in his practical scheme which often shades down into the merest sentimentalism. There may follow upon the preaching—whether of no love or of no law—a whirl of excitement, to be followed by a violent reaction and a settling down into a condition of indifference and worldliness and self-indulgence far surpassing anything in the low spiritual state that preceded the so-called revival.

These are only typical forms of emotionalism in religious awakenings. They may seem to be harmless; indeed, they are often defended as healthful and helpful. Nevertheless, Bishop Butler's law holds regarding them: that where religious emotion is roused without leading to action in practical channels, it is always deadening and deleterious. Frequently, after such emotional experiences, the preacher finds that for a long time it is well nigh impossible to reach and move his people by religious truths and motives. The plain truths of God's Word do not meet the cultivated craving for excitement.

The question, How shall emotionalism be avoided and permanent results secured in revivals of religion? is of course a most vital one. Some suggestions are offered that will bear careful consideration. The writer of the article under consideration goes on to present and discuss the following points:

The cardinal revival needs of the present and the future, are they not such as the following?

1. There is a clear necessity for the speediest possible return to the old profound conviction that the Bible is the sure Word of God—the only infallible rule of faith and practise; and for entering upon a well-planned, and continuous campaign with this end in view.

The Bible is the Christian's and the preacher's only credentials. Without it he has neither authority nor message. Profound conviction of this truth has been at the basis of all forward movements of the Church in the past. All the great modern national literatures have been products of opening the Bible and returning to faith in it. Loss or lack of faith in it always means to the Church of God curtailment of power and failure in accomplishment.

2. There is an equally urgent necessity for a speedy return to the faithful preaching of an all-round Gospel of Christ, as set forth in the Bible, for the present salvation of the lost; and for planning and prosecuting a continuous campaign with this end in view.

3. There is even a greater necessity for a practical revival of the use of Christ's scheme of Christian work for seeking and saving lost men by personal effort and service; and for the inauguration of a perpetual campaign to bring all the Christian membership up to it.

4. There is supreme need that all Christians should be brought to immediate acknowledgment of their duty to obey Christ's last command, to give the Gospel to all the lost world without delay; and to enter upon an intelligent and effective campaign with this end in view.

This is the grand enterprise, aim, and motive in which everything in the Gospel dispensation culminates. He is a poor, lame Christian who does not understand it and accept the responsibility. 'I am not much of a believer in missions, especially foreign,' one is heard to say. Does he believe much in anything? Either he has not heard or he has not heeded Christ's last and greatest command. Perhaps he has neither heard nor heeded. Can he be a Christian at all?

And in all and added to all, if emotionalism and evanescence are to be eschewed, will be needed, in increasing measure, that indwelling of the Spirit and endowment with power from on high that comes only through the prayer of faith."

We greatly mistake if these suggestions do not open the way for escape from the present low spiritual condition of the churches.

"CLOSE TO GOD"

BY THEODORE L. CUYLER, D. D.

The peace, the purity, and the power of every child of God depend very much upon his or her living very high to our heavenly Father. It is well for us not to sing, "Nearer, my God, to Thee," but also to pray, "Nearer, O God, to me." We are too apt to think of Him as dwelling at an infinite distance from us—not as a Father close by us. His actual nearness should be both a solemn caution and a sweet comfort. Not a thought in our inmost heart is concealed from Him; not a secret sin we commit that is not as visible to His all-searching eye as the noonday sun. This ought to have a prodigious restraining power upon us.

What a comfort it is that God is so close to us that He is always within speaking distance? A Christian's prayer is not a message dispatched to a far-away throne; it is intimate converse with One near at hand. Child-like faith reverently and lovingly talks with God, breathes confession of sin into his open ear, tells Him its secrets, and unbosoms the whole soul to Him. In perplexity and trouble we want a helper near at hand.

Abraham Lincoln once said: "I have been driven many times to my knees by our overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day." What the heroic President often felt amid his distressing perplexities we have often felt in life's dark hours. The child feeling is awakened in us and we want an Almighty Father close by us that we can talk to and lean upon. The persecuted apostle in Caesar's judgment hall, with guards in iron mail on every side, realized this cheering truth when he said, "No man stood with me, but all men forsook me: *** no withstanding the Lord stood with me, and strengthened me."

The sincere prayer of the Christian is a breathing of the heart's desire into an ear that is close at hand. I do not believe that ear is ever deaf to the humble, honest prayer of faith. Every proper desire from the heart of God's child obtains recognition, and a proper answer in the heart of God Himself. The pull of our prayer may not seem to move the everlasting throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God, and into fuller harmony with his wise and holy will. When our desires chime with the will of God we are sure to receive some blessing.

If we live near to our heavenly Father, we shall strive to realize His constant companionship. Wherever a devout soul meets God is a sacred spot, whether it be like Jacob's solitary pillar of stone or a Sabbath sanctuary. We ought to make the workshop, the counting room, the study, the kitchen, and the farmer's field sacred with God's presence. The nursery in which the pious mother trains her child is one of God's dwelling places; and I have seen many a sick chamber that was the vestibule of heaven. Happy the pastor who, returning to his study, finds both his Bible open and the mercy seat close beside him, with precious promises strewn thick about it! The nearer he gets to his Lord and Master in that study, the nearer will he get to the hearts of his people, both in his pastoral work and in his pulpit. The man of business who gets a little time with God in the morning, over his Bible or on his knees, will go into the tumult of the day all the stronger. To him the day with prayer will keep it from raveling out into many a folly or a sin. Stout old Luther used to say that he "could not get on without two hours a day in prayer and close fellowship with God."

The "higher life" is simply living close to God, on the Sabbath in His sanctuary, and through the week in our dwellings and places of business. It is keeping our citizenship in heaven, and our eyes above the blinding mists of worldliness, and our hearts in close touch with our divine Master. They that thus wait on God shall renew their strength; they shall mount up as eagles. Their outlook is wide; their spiritual atmosphere is bracing; their fellowship with their Father and their Saviour is sweet; they rehearse a great deal of heaven before they get there. Close to God here, they will find the gates of pearl opening to them all in good time, and they will go in to be "forever with the Lord!"

A GOOD PRESBYTERIAN, who has been a subscriber for many years, writes: "I enclose \$— with best wishes for the prosperity of my old friend, the INTELLIGENCER."

NOTES ON CURRENT EVENTS.

LESS THAN ONE-FOURTH.

In St. John city 9,394 persons are entitled to vote. In the civic elections last week 2,092 voters went to the polls and voted. According to the rule which some people are fond of applying to the prohibition plebiscite the gentlemen who received a majority of the 2,092 votes were not elected, and have no right to sit at the Council Board.

THE JAPANESE.

In the United States a feeling like that against the Chinese is said to be growing against Japanese immigration. It is most marked on the Pacific coast. An agitation for legislation to exclude them has already begun. The reason for the objection to them is that they are serious competitors in the labour market.

AFRICA'S FUTURE.

Bishop Hartzell, of the Methodist Episcopal Church, has charge of the extensive African work of his denomination. He has just gone back to Africa after a visit to the United States. At a fraternal dinner on the eve of his departure, he said: "Africa is the last country in the world to be touched by civilization. To-day it is a continent of magnificent opportunity: tomorrow it will be a country of magnificent triumphs. Victor Hugo said that the twentieth century would see a world made out of Africa. This prophecy is being fulfilled to-day. Cities and civilization will rise on the shores of the great inland lakes, and a new Anglo-Saxon center of civilization will form in South Africa. The populations of Cape Town and Durban will be doubled. Johannesburg will have a population of 500,000. Before long there will be 10,000,000 whites in South Africa and we shall see the formation of a federation of states under the British flag."

A FAILURE.

It is stated that the Jewish colonists in Palestine are not turning out very well. Some time ago Baron Rothschild came to the conclusion that his liberality was wasted upon them. He accordingly transferred his superintendency of them to the Jewish society "Ika." We learn now from the "Kirchenbote" that this society soon came to the conviction that these colonists were nothing more than tramps and loafers, who were making their living off the society. Hence it was proposed to give every one of the \$200, on condition that they leave Palestine. The result is that a vigorous emigration has begun from Palestine instead of towards it.

CANADA'S WEST.

An official of the C. P. R. recently from Manitoba says that Province is very prosperous. The farmers are increasing their acreage; mixed farming has been tried with eminent success. As for the city of Winnipeg it is not easy to get a house for rent. Building is brisk; trade and commerce are flourishing, and there is a virile and hopeful population of forty-six thousand.

Speaking of some classes of the new settlers in Manitoba and the Northwest, the same gentleman says he has come into personal contact with the Doukhobors and the Galicians, and has studied them at first hand. The Galician is a better worker than the Doukhobor, but he is fearfully dirty. He works well; but he is covered with vermin. No English-speaking navy or laborer will go near a Galician camp. English-speaking men as a first experience have come to the office for their money rubbing themselves all over, and calling the Galicians by names of the most uncomplimentary sort. He thinks the Galicians in time may make good settlers, but he is emphatically of the opinion that Canada should have no more of them. The Doukhobors are in another category. They are clean. They seem unable to endure much hardship as yet, but that is because they have not been in the habit of eating meat. They are learning the taste of it, however, and when they become meat-eaters there will be more chance for them in the North-West. They are, however, rather lazy, and prefer fishing to working. Informed that there were three million Galicians who desired to come to this country, he said: 'Well, it will be the worst possible policy to bring them here. We have quite enough of the stamp. Three million Galicians,' echoed the head of the C. P. R. publicity department; 'then farewell to British institutions.'

THE BRITISH BUDGET.

The British budget was looked for with much more than usual interest. Sir Michael Hicks-Beach, Chancellor

of the Exchequer, made his budget speech Thursday. The expenditure for the current year is expected to reach £187,600,000. To meet the extraordinary expenditure the Chancellor proposes an advance of the income tax from 1 shilling to 1 shilling and 2 pence in the pound: 4s. 2d. per 100 lbs. refined sugar and 2s. on raw sugar; 1s. on molasses; 1s. per ton export in coal.

A NEW PROPOSAL.

Mr. B. R. Macaulay of St. John, on behalf of English steamship owners, has made a proposition to the Dominion Government for a Fast Atlantic Steamship service, which has attracted attention. The company proposes to put on, within two years, five new ten thousand ton ships, capable of making the passage in six and a half days, and will maintain a weekly service with Halifax and St. John as winter ports, and Montreal and Quebec as summer ports, if the government will give \$50,000 a year for ten years, and grant a two per cent special preference on goods imported from Great Britain by the Company's steamers, and a one per cent bonus on Canadian exports.

It is announced that the formal coronation of King Edward will take place in June 1902.

A new law of Maine makes the killing or wounding of any person by mistake in hunting wild game punishable by imprisonment not exceeding ten years, and fine not exceeding \$1,000.

It is stated that one of the principal reasons for the refusal of Botha to accept the terms offered by the British government was the fact that Jews and Catholics would have the suffrage. Botha himself raised the question.

The largest census district in the Dominion is New Westminster, with an area of 204,000 square miles. In Ontario the largest census area is Algoma with 143,517 square miles. Chicoutimi and Saguenay, with 118,921 square miles, is the largest in Quebec province.

The polygamist Mormons are said to have purchased five million acres of land in Mexico, to which many of them are emigrating, and where their advanced colonies are said openly to practise polygamy. Their emigrating to Mexico is a good riddance to the United States, but alas for the land of the Montezumas. The Canadian authorities would do well to look into the Mormon settlement in the Northwest, and see to what extent polygamy is practised there.

The Kaiser has decreed that English shall be taught instead of French in all the high schools of Germany.

The Japanese government propose in future to construct their own battle-ships and to manufacture their own armor plates. They are projecting enormous shipyards and the installation of modern plant.

The New York Press says: There are thirty murders a day in the United States, year in and year out, or considerably more than one to the hour. It may be said, without exaggeration, that among Americans the assassin's pistol or knife is never idle. Every moment of the day some one of the citizens is meditating or committing murder.

SOUTH AFRICAN NOTES

The cost of the war still continues to be very great. Numbers of men from Australia and New Zealand are distinguishing themselves.

The Boer powers of endurance are phenomenal, but the burghers are aided in maintaining resistance by the knowledge that their women and children are under British protection in scores of laagers, and that they are systematically fed and cared for by a merciful enemy. Did ever any one hear, before of the "enemy" feeding the families of the conquered?

Up to the end of March the British lost in South Africa, killed in battle 348 officers and 3588 men. This was in a war lasting nearly 18 months.—Often in a minor battle—a sort of a side-show in the late war between France and Germany, the mortality was greater than that.—There have died because of their wounds—114 officers and 1,187 men.—In a great army the mortality from sickness is usually larger than from the bullets of the enemy.

Baden Powell is to have a thousand Boers members of his police force. The civil law is now in control at Pretoria and many other important points. The guerillas have a hard time and are inflicting severe losses on their own country. The "sweeping movement" is going on with vigor. Governor Milner is coming to England on leave of absence. He has had a hard time since 1899.