

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is issued on Wednesday, from the office of publication, 100 St. Frederick, N. B.

\$1.50 a year in advance.

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

New subscriptions may begin at any time.

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

If a subscriber wishes the address on his paper changed, he should give first the address which it is now sent, and then the address to which he wishes it sent.

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

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

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

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

Religious Intelligencer.

Rev. Joseph McLeod, D.D., ... EDITOR.

WEDNESDAY, JAN. 15TH, 1902.

Subscribers who have not yet sent their renewals for this year will oblige us much by forwarding them as soon as possible. We should hear from many hundreds this month.

A revival which adds several members to a church should add some readers to the denominational paper. The new church members need it to help their growth in christian life and activities.

The Friends, more commonly known as Quakers, have for a long time suffered from a schism which separated them into three divisions—the Orthodox, the Hicksites and the Wilburites. For the first time since the separation they are to meet together in conference this month in Philadelphia.

To save lost men and women in every walk of life, and everywhere in the world, is the business of the Church of God. What is the branch of the Church in which you have membership doing in this great work? And how much, by your manner of life and your religious activities, are you helping your church do its part in the work? Let us all think of it.

The "Away from Rome" movement in certain European countries, referred to in another column, commends the sympathy of all true christians, and their best wishes for its success. It strikes us, however, that perhaps too much attention is given to recording the number of those who are leaving Rome. Numbers are good, but changed living is the main thing, and on this rather than on numbers the chief stress should be laid.

It is a Presbyterian paper which declares that professed christians are only half christians—christians on the surface, mainly. We, certainly, need to be christian through and through, filled with Christ, controlled by His Spirit. Our attitude towards the duties and means of the Christian life is often that of indifference and neglect. We go to church and prayer meeting, we read the Bible and pray, when we feel like doing these things. They are a matter of convenience and taste, of the weather or of the wardrobe, with us. Turn us again, O God, from our worldliness and indifference and neglect into full faith and faithfulness.

Though there are not yet complete classified returns of the India Census, from information obtained from the Commissioner the hopes which have been cherished as to the progress of Christianity in India are more than likely to be realized. In some of the minor provinces there has been an increase of about 60,000 christians, or seventy per cent. upon those given in the same localities ten years ago. The various missionary societies await with considerable interest the figures from other parts where their largest operations have been carried on. The census of ten years ago showed less than 600,000 christians; the latest one it is hoped will show a large increase.

All through the seventeenth and eighteenth centuries Romanism boasted of being a missionary religion, and ridiculed the sterility of Protestantism. But the nineteenth century completely reversed the contrast. The Vie Catholique has just been making a frank confession of the reversal. It

states that during the last three-quarters of a century, the Catholic missions of all Christendom have only received an average annual income of £160,000 for their support. But it compiles statistics showing that the contributions given in Europe and America for Protestant missions to the heathen have for some time past averaged more than twenty times this amount. It puts the Protestant converts at not more than 70,000 a hundred years ago, but at nearly four millions now. It has, however, no word of congratulation to utter, but only calls this advance of the Gospel—"a disquieting progress of sectarianism."

Some of the English high Church papers are a good deal concerned about the ceremonial at the King's coronation this year. One of them writes of what it calls "the three essential features of the rite," viz "the anointing, the investiture and the enthronement. The anointing, of course, dates back to the days of the "Divine right" of kings. The officiating Archbishop blesses the oil and anoints the head and also the hands of the Sovereign. In the investiture the emblems and ornaments of royalty are blessed and handed to the King. For the last two centuries it has also been the custom for the Sovereign to take the Communion after the Coronation. In earlier times the Coronation took place immediately on the King's accession, and much of the solemn significance of the ceremony is lost when it is postponed to a date when the King has been for a year or more fulfilling all the duties of sovereignty. It is seemly and right that he should recognize the Divine Providence, and should assume his high position in a solemn and religious spirit. But the fuss talk about the probable omission of the "blessing of the holy oil" and of the Communion Service as intolerable to Catholics and all Churchmen, is making the matter a merely sectarian affair.

PROHIBITION.

Prohibition is receiving considerable attention from Canadian politicians just now. They have not chosen to give the subject consideration. They would, probably, prefer to give the matter no thought. But it has been forced upon them; and they must deal with it. In Ontario and Manitoba they must deal with it at once. Their way of doing it is worth watching.

The judgment in the Manitoba case seems to settle a long-time uncertainty as to the power of a Provincial Legislature in dealing with the liquor traffic. A Provincial Legislature is now understood to have power to prohibit the sale of liquors within a Province. Prior to that judgment political leaders found it easy to shelve all questions about prohibition by saying that the powers of the legislature were yet undecided. There are, perhaps, none of them who do not regret the judgment which deprives them of that easy way of evading responsibility. What now taxes their political ingenuity is how to get rid of the troublesome matter with least loss to themselves.

In Manitoba the situation is this: A Plebiscite had shown a large majority in favour of prohibition. The then Premier, Mr. Greenway, had not attempted to carry out the will of the people. In the general Provincial election following the plebiscite, Hugh John Macdonald, recognizing the right of the electorate to have their will put into law, promised if given a majority in the legislature to enact a prohibitory law. He was returned to power, and he carried out his promise. Immediately the question of the right of a Provincial Legislature to pass such a law was raised. The Supreme Court of Manitoba decided that the legislature had exceeded its power. The case was then appealed to the highest tribunal in the Empire, and its judgment establishes the right of Provincial Legislatures to prohibit liquor selling.

It was expected that the government of Manitoba would at once have proclaimed the law in force. To the average onlooker that would appear to be the one thing that should have been done. Instead, the government has decided upon a referendum, i.e. they will take another vote of the people on the question. The people of that Province have twice, in plebiscites, declared by large majorities that they want the liquor traffic prohibited; they also, elected the present legislature to pass such a law. And now the government is about to ask them to say whether they meant what they have struggled for years and declared in favour of on three distinct occasions. It is not easy to resist the belief that the referendum scheme is merely a dodge by which to gain time in which to create a condition of things which will enable the political leaders to still further shelve the question.

The Ontario situation is slightly different, though the question is evidently being played with in the same dishonest way as in Manitoba. Ontario had a plebiscite on prohibition, and the majority in favour of prohibition was strong. The then Premier, Sir O. Mowatt, promised to give prohibition to the extent of the legislature's power. Mr. Ross, the present Premier, not only promised to be governed by the pledge of his predecessor, but declared himself favourable to such legislation. His only reason for delay in carrying out the expressed will of the people was the uncertainty as to the power of the Legislature. That uncertainty removed, he intimated that the law the people asked for would be passed. Now the people are pressing him to carry out his promise. But, like the Premier of Manitoba, he is hedging, and intending to play the referendum game. The legislature will probably be asked to pass a law like that of Manitoba and then the people will be asked to say whether they approve of the law.

The unfairness of such a referendum is plain. The electorate has twice definitely and strongly declared in favour of prohibition. The government of the Province has repeatedly promised to pass a prohibitory law as soon as the power of the Legislature was determined. Now, instead of doing what the people have demanded, and the government has promised, it is proposed to ask the electorate to vote on a law. One of the dangers of such a vote, and a very serious one, is that contentions will arise over some sections of the proposed law, and cause electors to lose sight of the essential thing. It is not at all improbable that this is the reason why the vote is to be taken on a framed law.

Not only is it proposed to ask the electorate to vote yes or no on a prohibitory law, but it is intimated that prohibitionists must secure a majority of the registered votes in behalf of the measure, else it will not be put in force. Of course, those who propose this know that they are requiring an impossibility. It would be better and manlier to squarely refuse prohibition at once than to ask the people to go through the form of voting for it handicapped by a condition which makes success utterly impossible.

Prohibitionists ought to be able to see that they are being played with in these latest proposals of the governments of Manitoba and Ontario, and should refuse to assent to them. But, apparently, many do not see it, or seeing it, they are unwilling to acknowledge it, or, fearing some party disadvantage by standing straight, they wink at the humbuggery of their political leaders.

This week representative prohibitionists of Nova Scotia met to consider the situation. They are likely to determine to appeal to the Legislature of that Province for a prohibitory law.

In this province so far as we know, no steps have yet been taken to secure an organized movement for Provincial prohibition. It is, we think, important that there be, at least a conference of representative prohibitionists, with a view to action.

HOME RELIGIOUS NEWS.

—The Tabernacle Baptist church, St. John, which has been closed some weeks on account of the prevalence of small-pox in its vicinity, was opened again last Sunday.

—The Moncton Presbyterian church has given a call to Rev. Donald McOrdn, of Cape Breton.

—Under the direction of Field Secretary Muirhead, of the Provincial Sabbath School Association, volunteers from the different churches last Friday completed a very careful census of Amherst, as follows: Methodist Episcopal (colored), 116; Baptists, 1,235; Church of England, 628; Methodist, 1,025; Presbyterian, 841; Roman Catholic, 1,109; Salvation Army, 38; no church preference, 35; miscellaneous, 23; total, 5,050.

POLITICAL NEWS.—The election in St. John county to fill the seat in the provincial legislature made vacant by the death of Mr. McLeod, will take place on Saturday, January 25th, nomination a week earlier.

Wednesday of this week there will be even elections to fill vacancies in the Dominion Parliament—five in Ontario, five in Quebec, and one in P. E. Island.

PRICE RAISED.—The "Union Signal" a weekly published by the W.C.T.U. of the United States, and which has a very large circulation, has been compelled to raise its price from \$1.00 to \$1.50.

NOTES ON CURRENT EVENTS.

DEATH OF A JUDGE.

Judge Gwynne, of the Supreme Court of Canada, died on Tuesday of last week. He was in his 88th year, but had been in good health till very lately. He had been a judge thirty-four years. Hon. David Mills, Minister of Justice, is mentioned as his probable successor. Other names are also mentioned.

LOW DEATH RATE.

The lowest death-rate ever recorded by a civilized nation is that of Sweden as shown by the last census. During the last decade it was 16.49 per 1,000. Norway comes next, with 16.9, then England with 18.8. Thus the Scandinavians are now the healthiest race in the world. One hundred years ago the death rate of these countries was 26.22.

NEW WATER WORKS.

Jerusalem has a quite modern system of water supply, recently completed. The new supply will ally the sufferings of many thousands of the poorer class of the inhabitants, who could not afford to buy water when the cisterns got empty, and will no doubt contribute to diminish sickness from malarial fever caused by the dirty and unwholesome rain water collected in the cisterns.

WANT THE EARTH.

The Standard Oil Company is negotiating for the oil fields of Borneo and other East Indian Islands. Wherever there is oil, or a sign of it, this great monopoly reaches out its hand for possession. They want the earth—and seem to be getting it.

INCREASE OF CANCER.

There is no little uneasiness amongst medical men everywhere on account of the increase of deaths from cancer. The N. Y. Advocate says that in the state of New York in 1890 the number of deaths from cancer was 2,628; in 1897, 4,131; in 1898, 4,385. The commissioner of the Department of Health of this State, says that "the cause for the increase in deaths from cancer is not well accounted for." The New Jersey State Board of Health is said to have found that in its jurisdiction there were 1,001 deaths from cancer last year. If so it was nearly twice as many as those from diphtheria, scarlet fever, and typhoid fever combined. Up to this time no cancer germ has been discovered, and the medical profession is divided as to whether the dread disease is in any sense contagious or infectious; and a large, though probably a diminishing, minority of the profession claim that the tendency to it is not hereditary.

GERMANY AND SLAVERY.

A decree just issued by the German government goes a long way towards the abolition of slavery in German East Africa. The making of new slaves is prohibited: no one may sell himself, or be sold by relations, into slavery, and it is no longer to be the penalty for adultery, debt, or other obligations. The right is given to domestic slaves to buy their freedom at a sum to be fixed by the authorities; and every slave is to have at least two days in each week to work for himself. The master of a domestic slave is bound to maintain him and to provide for him in sickness and old age. No slave is to be transferred to a new master without his own consent and that of the authorities, who shall carefully test the legality of the ownership, and take care that families are not separated against their will. If an owner commits a grave breach of his duty towards a slave, the slave is to go free. Heavy penalties are attached to any offence against the provisions of this edict.

WORTH REMEMBERING.

A writer in the New York Sun states a fact which our United States friends should have in mind occasionally. He says that Mr. B. Tucker, who went to England as one of the representatives of the Confederate government, told him that when the commissioners met the English officials, the very first proposition made to them was, that if they could guarantee that their government would abolish slavery their overtures would be listened to; otherwise it was of no sort of use to discuss the matter. Mr. Tucker remained in England until nearly the close of the war, doing what he could to convert the English official mind to the slavery doctrine, but each effort was met with the same old story of the abolition of slavery or no recognition, and as they could not assure the one the English would not assure the other. He says that according to Mr. Tucker's view and experience the English never entertained the

idea of recognition unless slavery should be abolished.

AWAY FROM ROME.

Some interesting information regarding the state of the "Away from Rome" movement is given in a recent report of the German Evangelical Alliance. It seems that five separate districts have now the honor of counting 1,000 conversions from Romanism since the beginning of the movement three years ago. During the last three months the conversions in most districts have largely increased in number a proof that the movement is in no sense diminishing. This is especially the case in Bohemia, where 2,396 is the total number of conversions registered in this year. The report states that new life is being manifested throughout the Evangelical (Lutheran) communities in Austria; the clergy and people are hopeful that the work will continue and flourish. It is interesting also to hear that the Romish authorities, who began by pouring scorn on the movement, are now seriously occupied in warning their flocks against "infection," and endeavoring to move the secular arm of the State to interfere to prevent further conversions. Several Catholic clergy men are urging the police to interfere to prevent Catholics attending Protestant services, and to make departure from the Romish Church a criminal offence.

RUSSIA'S FAMINE.

It is announced that the famine situation in Russia is improving. While large quantities of grain have been purchased, less is being required than was estimated. There will however be urgent need of help for some time, far in spite of improvement there is yet much distress.

OPIUM PROHIBITED.

An agitation against the opium habit and trade in New Zealand has been so successful that the government of the colony has introduced a measure for the abolition of the trade. The movement was begun two years ago by a Chinaman, Mr. Yung Hee. Last year a bill prohibiting the traffic was defeated. Undaunted by non-success the enthusiastic Chinaman kept up the fight, and with such success that this year the bill was introduced by the Premier. The bill provides that the drug is not to be imported nor manufactured in any form suitable for smoking. The penalties for violation of the law are heavy.

SOUTH AFRICA.

A review of the losses in South Africa shows that the total reduction of the Boer forces, in killed, wounded, taken prisoners and surrendered, amounts to 18,320 men. Out of this total only 7,995 rifles were secured. The captures of Boer ammunition amount to 2,300,000 cartridges. The captures of Boer stock have been enormous. The British casualties from actual fighting amount to only half of those sustained by the Boers, namely, 9,113 men, of which number 1,513 were taken prisoners and have since been released. During the last year 4,090 men died of disease, 15 officers and 392 men were killed accidentally, and 25,800 men were invalided home.

Speaking at a banquet in Johannesburg Thursday night, Lord Milner, the British high commissioner in South Africa, expressed his belief that the storm cloud overhanging Africa had burst, that the great cataclysm was now behind instead of before and that "men breathed more freely."

After strongly denouncing the tactics of the British pro-Boers, Lord Milner declared: "The war will end all the sooner if we apply a steady physical pressure without flinching about negotiations. It is useless to threaten and useless to wheedle; the only thing is imperturbability to squeeze and to keep our clemency and conciliation, both excellent in their proper places, for the Boers who surrender, instead of lavishing it in blandishments upon those continuing the fight."

General Kitchener has established an excellent system of farms, which are attached to remount stations in each colony. These farms provide grazing and forage, and it is intended that they shall be utilized for the supply of vegetables for the army.

There are now in Europe 40 stations equipped for wireless telegraphy, and five in America. About 60 vessels have put in the necessary apparatus.

It is declared officially in China that 3,000,000 persons in Shensi out of 10,000,000 have succumbed to the famine.

MEMORIAL SERVICE.

IN CARLETON FREE BAPTIST CHURCH, LAST NIGHT.

[From Monday's Sun.]

At the Carleton Free Baptist Church last evening, a memorial service was held for the late Albert C. Smith.

In opening the service, Rev. Dr. Hartley said that it was intended as an expression of the feeling of the congregation towards the deceased and not in the light of a funeral sermon, strictly so called.

He chose for his text 2 Samuel 1:26, I am distressed for thee, my brother, Jonathan. Very pleasant had thou been unto me. The conflict which had just taken place between Israel and the Philistines was the most direful of many similar encounters. Israel had lost its king and his three sons, for whom the nation mourned, but greater than all was the sorrow of David for his more than brother, Jonathan. We were forcibly reminded by the loss of our brother that there were other sorrows similar to that of David in our own day. Without claiming perfection for the deceased, a claim which the speaker felt should never be made on behalf of any one, he felt that he had been beloved of the Lord. In his life and in his home he had displayed that pleasantness which showed him to be a lover of the Lord Jesus. In his home he showed how he loved and how he was beloved. Kindness radiated from him and had the peculiar gift of making others feel at home. In the church, too, he was pleasant, making no distinctions between persons, but showing a sympathetic heart to every one. No true, broad minded man liked fault finding. Sometimes it was necessary and a duty, but no true man ever enjoyed it. No trace of it could be seen in our departed brother. Think, too, of the influence which he had had over scores of children in the Sunday School work, where his classes ran from 40 to 80 children. In contribution to the church he gave what he gave, freely, not as if he had to do it, but because he was glad to do it.

In his friendships, too, he was pleasant. It was a blessed thing to have a friend it was a more blessed thing to be a friend. He did not publish all his kindness to the world, but his pastor and the poor people of Carleton knew what a friend had been lost. No man's hand was too black for him to grasp; no man's coat so poor but that another man's heart beat under it.

In his business relations with all people he was pleasant and he was much to be praised for it. The firm which he had made had an honorable name. Besides this he was a prompt man. Too many are without people lived in to-morrow instead of in to-day, but Brother Smith did not. In this respect also his life was a great example to every young man today.

He had begun his life with empty hands; he ended with the success that all men knew. He had worked all his life and by that he had gained his success. The first half dollar that he ever earned he gave toward the building of the Blissville Free Baptist church.

The great lesson of his life was that there is no necessary conflict between an active business life and an active Christian life. Few had so many claims upon them as he had; few men found as much time as he did to attend the house of God and the services of his church. Even the life of suffering had its mission. If it were not for suffering and death men's hearts would become doubly hard. As some who it was, his painful illness and death had sent through the community and a thrill of sympathy to bear its good fruit in time. Our brother was now happy with his God, while his body waited for the glory of the resurrection.

Rev. C. T. Phillips said there was sometimes a tendency to claim that there was a lot of goodness and kindness in the world outside of the church. Often a wayward young man's generosity was pointed to and men said if they wanted anything they would not go to the church to look for it. This was all false in its inference, for all real goodness came from God on the earth working, perhaps, through other lives.

The speaker then paid an effective tribute to the real worth of the deceased in his varied life, embracing mercantile affairs and politics. His real monument would not be of engraved stone; it was already written in the hearts of the people.

The service was very much assisted by an excellent choir which rendered appropriate music.

Hon. R. B. Dorell, a member of the Dominion Government without portfolio, who was in England for his health, was thrown from his horse on Saturday and killed. He was a large lumber dealer in Quebec.