

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCE is issued on Wednesday, from the office of publication, 101 York St. Fredericton, N. B.

\$1.50 a year in advance.

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

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Religious Intelligence.

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

WEDNESDAY, MAY 21st, 1902.

If your subscription is due a remittance from you this week will greatly oblige us. Do not delay it, please.

Excessive love of pleasure and the mania for money-making have produced a spiritual paralysis in the church.

Once when very sick, Spurgeon exclaimed, "If I ever preach again, I will leave out every bit of flourish, and preach nothing but present and pressing truth, hurl it at the people with all my might, live at high pressure, and direct all my energies to the salvation of souls."

And that is the way to preach.

The Secretaries of the great missionary societies of the Protestant denominations in the United States have united in issuing a warning against the aggressive work of the Mormons. They claim to have 2000 missionaries in the field, and that they are making many converts. Again we say that Canada will do well to keep a sharp eye on the Mormon colony in Alberta.

The Morning Star, eastern organ of the Free Baptists in the United States, has not yet corrected the wrong impression it recently gave its readers about the numerical strength of the Free Baptists in Canada, and about the character of their ministry. Four weeks ago we called the Star's attention to its misstatement, and asked a correction. We supposed it would be glad to und, as far as possible, the injustice it had done our people and their ministry.

This concerning Romanism is not too strongly stated: The foe still faces us, arrogant and unyielding. We can make no compromise. Romanism as a system has no claim upon our sympathies. Romanists have our sympathy. Rome still flaunts the same banner. She who kindled the fires in Smithfield is just the same; she who shouted, "Down with the Huguenots!" is just the same; she who for centuries cursed Italy is just the same; she who established the Inquisition in Spain is just the same; she who has attempted to throttle liberty everywhere is just the same.

It is said that the Greek Church, which is more immobile even than the Roman Church, is beginning to feel the longing for christian unity which has found such manifold expression in recent years in other communions. The new Greek patriarch of Constantinople, in an address to the Holy Synod, urged as a duty of the first importance to search after the best means of arriving at an understanding with the Romanists, the old Catholics, and the Protestants. The question, in his judgment, demands immediate attention, and he therefore included it in his programme of the work to be undertaken by himself and his brethren during the current year.

In the death of Hon. A. F. Randolph, which occurred on Wednesday, 14th inst., this city loses its foremost citizen. He was born in Nova Scotia in 1833, but had been a resident of Fredericton about fifty years. He began business in a small way, but it quickly grew to be the largest business in the city. He was connected with several enterprises, was President of the Peoples Bank from the time of its establishment. He was deeply interested in everything that concerned the

welfare of the community, and his interest always found practical expression. He was a most kindly man—everybody's friend; and he had the confidence and respect of all classes of the people. His benevolences were many and large. He was a member of the Baptist church, and for many years a deacon. An earnest christian man, he heartily supported its various activities, and rejoiced in the church's prosperity. The educational and missionary enterprises of the denomination received generous support from him. He is sincerely mourned by his fellow citizens, and will be long remembered as a good man who did much good because he loved to do so.

Writing of a working church Rev. C. M. Sheldon, the author of "In His Steps" and like books, mentioned some things that perplex the pastor of the average church, and gave some advice, which, as often, is easier to give than to carry out. He said:

"Other things being equal my experience seems to prove that one of the difficulties confronting the average preacher is the tendency in any church for a few people to be doing too many things. There are churches where the same set of people teach in the Sunday school, do mission work, temperance work, and Endeavor work. This is not a fair division of labor. If every member of a church has something definite to do besides going to church and paying something towards the support of the church, the work will be better done if distributed through the membership, each one doing his own part that he can best do, than if a few are bearing all the burdens. A simple solution of the problem of work in the church seems to be mapping out some clear, definite program for the church, and then letting each one do the work that he is best fitted to do; and it goes without saying that the best workers in any church are volunteers."

DESTROYERS OF CHILDREN.

Parents do not know all that their children are exposed to, and they would be more careful in some respects than they are. Take, for instance, the drink habit. The people of the liquor traffic make their assault on the young. The constituency of drinkers passes quickly away unless recruits are secured. The recruits are found among the boys and girls, and the recruiting process begins when they are very young. It has been stated on authority that one of the things considered by a meeting of liquor men not very long ago was how to replenish the ranks of the drinkers. And it was recommended that the keepers of saloons should have nickels and dimes distributed among the boys as an inducement to them to drink pleasant drinks. The expenditure of these small sums, it was stated, would bring a return of dollars when the appetite was once formed. Only a few days ago two men were before a New Jersey police court, charged with selling chocolate drops filled with brandy and whiskey. They admitted their guilt, but on promising to sell no more in that town they were let go. Such scoundrels should have been given the full penalty of their crimes. But, as is usual where the liquor traffic is concerned, officials and others are ready to overlook the most vicious acts. And this is, largely, because so many parents and other good citizens fail to appreciate the real character of the traffic and the men engaged in it.

Another great danger to the young is in the literature which is distributed amongst them. In a recent address on the dangers that beset children Mr. Anthony Comstock, the veteran agent of the Society for the prevention of vice, remarked that "it is safe to say there is not an institution of learning for the young that is wholly free from the corrupt and degrading influence of indecent literature and pictures." He then said: "A short time ago I was

Mr. Comstock then said, "If I had to choose between seeing the mind of my own little girl so corrupted, and burying her, I would cheerfully dig her grave with my own hands."

The N. Y. Advocate has been informed of over twenty institutions of high grade to whose schools Mr.

Comstock's researches have led him, with similar results. His information is chiefly derived from parents who have found such abominable, corrupting things, worse than any adder, viper, or other snake that injects venom, in the possession of their children. The anguish of parents who had the utmost confidence in their children, on ascertaining that they had been corrupted, is something indescribable. Mr. Comstock added: "No mother can be sure that her son is free from these degrading influences, for I have found them in the hands of youths of our best families; in some cases youths who have made themselves agents for the spread of corruption have been regarded as the best boys in school." It is not wise to put these statements aside, saying they are true only of United States cities. Poisonous literature is in circulation everywhere.

Teachers, parents, everybody should be on the watch against it.

UNCHRISTIAN METHODS.

BY REV. E. F. BLANCHARD.

A church official recently told in a local publication how things were managed in his church. First, the pastor was induced to resign, because some of the church wanted a younger minister. Then the church passed flattering resolutions in the praise of the faithful servant of God and expressing regret and sorrow that the Lord had called him to a new field. Can such proceedings stand the test of an ethical analysis? If a man should be equally as two-faced and contradictory in his business, he would surely be called dishonest and people would have little confidence in him. And does not this double work of the church place the sacred institution in an unfavorable light from an ethical point of view? In other words, is such a course quite honest?

Would that the church referred to was the exception and that the questionable practice was not common. But such is not the case. The same course is taken by hundreds of churches. And not infrequently are disreputable methods resorted to in order to force the resignation. Then, after the pastor resigns, these same people—sometimes church officials—who were instrumental in forcing the resignation express deep regret that their pastor desires to sever his relations with the church. Resolutions of commendation to the minister and the regret of the church follow. If this is not a hypocritical farce, what is it? Surely such things do not exalt the church in the eyes of the world.

God is a God of righteousness. His favor is towards the righteous, not unrighteous. Therefore, he cannot pour out his richest blessings upon an institution with unrighteous practices—such as the double proceedings concerning ministers.

But this two-faced and unchristian proceeding in regard to ministers is only one of the many church practices that would be found wanting if weighed in the sensitive balance of Christian ethics. The fact is, that man has given comparatively little attention to perfecting the organized character and methods of the church. And the result is that many church methods are, in the words of Bishop Potter, "time-outlawed" and hence are ill-adapted to present conditions, and very imperfectly reflect in this age of the world the spirit of the New Testament. Here if I mistake not, is the primary cause of both the present-day unrest in the church and the non-effectiveness of much religious effort. When church practices contradict the teachings of the pulpit, the Holy Spirit is grieved, his quickening power is quenched, and heaven's blessings are withheld. This is the situation to-day. Who has ever heard discussed at a religious convention the question, "How can church methods be modified so they will better reflect the spirit of the Master?"

The needed remedy is evident, which is a reconstruction of ecclesiastical machinery on strictly ethical and practical principles. Such a reconstructed church would be the living exponent, as an organized institution, of what Jesus would do. Millions have resolved while reading Sheldon's soul-stirring books to do as Jesus would do. But has a single town, city, industry, or even church been sensibly affected by these millions of resolves? Let a church arise dominated in every detail by the spirit of doing as the Master would do, and it would receive the confidence of the master and the blessing of heaven in an infinitely greater measure than do present-day churches. The world's great need is for such a church.

—Morning Star.

NOTES ON CURRENT EVENTS.

VALUE OF THE SABBATH.

The Christian Observer tells that an official of the Pennsylvania railroad has figured up the advantages of a Sabbath rest for the laboring man. In a particular freight house he noted the working capacity, measured on Monday, in terms of the number of tons handled by those who had toiled, and by those who had rested, on the Sabbath. Those who had observed the Sabbath handled as many tons of freight as on the previous Monday. Those who had toiled on the Sabbath showed a decrease in efficiency of ten per cent, as compared with the previous Monday. And on subsequent days this deficiency became more serious. This is a striking confirmation of the argument that the human system requires absolute rest from physical toil for at least one day in seven. To rob the workingman of his Sabbath rest is the refinement of modern cruelty and unwisdom which crushes the laborer and does not pay the employer. It pays in dollars and cents to give employees the full benefit of their Sabbath rest—to say nothing of the moral and religious privileges the observance of the Lord's day is intended to confer upon them.

PLEDGING ELECTORS.

A pledge-signing movement has been inaugurated by the Templars of Albert Co. The pledge to which they are asking the signatures of electors is as follows:

"We the undersigned, pledge ourselves not to vote in the next general election for the House of Assembly of New Brunswick for any candidate who previous to such election, does not sign and publicly take the following pledge:

"I solemnly and sincerely promise that if elected to the House of Assembly in this election, I will vigorously oppose any government that does not at the first session of the legislature it is in power after this election, introduce a bill and secure the enactment of a law to prohibit the liquor habit to the limit of the declared power of the province, and I will continue such opposition until such act is passed or throughout the next general assembly."

The understanding is that the pledge is not binding on the signers unless at least two hundred electors sign it. Prohibitionists in other counties would do well to fall in line with those in Albert Co.

THE SHIPPING COMBINE.

Lord Strathcona is quoted as saying that he does not regard the great shipping trust as a menace to Canada's trade, for the present at least. He advises that the way to meet the combine and prevent it injuring Canadian interests is to have fast British steamships between Britain and Canada.

BOURASSA'S PAPER.

Mr. Bourassa has become the owner of a Montreal French Sunday paper—the Pioneer. Its specialty will be anti-Imperialism. Its first issue under Bourassa management attacks the Aldermen of Three Rivers, P. Q. for having sent a loyal address to King Edward.

NEWFOUNDLAND.

Judge Morrison, who has been mentioned as likely to leave the Bench to become the leader of a Confederation party in Newfoundland, was interviewed about the matter a few days ago in Halifax. He would not say anything as to what he intended to do, but he talked freely about Newfoundland's condition, and gave reasons why it should become part of the Canadian confederation.

While in 1869 Newfoundland was strongly against confederation, she is, he said, being driven by the logic of events toward union with Canada. At that time (1869) the colony had no debt, and the taxation upon imports was about ten per cent. Now, chiefly through the building of railways the debt had risen to about \$20,000,000. To meet this, import duties had been increased, until they now averaged about 33 per cent., or \$10 per head of the population of 200,000. Thus the colony which stayed out of Confederation because it wanted low duties, finds itself forced to charge higher duties than Canada does. The other cause which helped to keep Newfoundland out of Confederation was ignorance, the people believing that Canada was largely a wilderness that would take much from Newfoundland and return little. Now they know that Canada is a big and rich country, and that Confederation is not pressed by Canada for mercenary motives.

Newfoundland would gain from confederation reduced cost of Government; her post-office, lighthouse wharves and marine service and customs department would all be taken over by Canada, leaving the Island

education, roads and administration of justice.

Canada on her part would gain an increased market, as the \$7,000,000 worth of goods imports into Newfoundland, largely from the United States and Britain, would to a great extent come from Canada, when Canadian goods came in free and all other goods paid 33 per cent. Canada would gain control of the fisheries of the whole North Atlantic, and would be able to dictate her own terms to the United States, instead of allowing that country to play off Canada and Newfoundland one against the other.

Judge Morrison says that Newfoundland is a country of great resource: in timber, pulpwood and minerals and that once joined to Canada, its development would be rapid.

As to the French Shore difficulty, he believes it would be settled in a year if the Newfoundland claim had the weight of Canada behind it.

The Dominion Government has declined to give the St. John Dry dock Co. a lease as they asked for.

It is said that a colony of Mennonites from Nebraska will settle on a block of 80,000 acres of land on the shores of Lake Manitoba during the next couple of months.

Two Mormon missionaries have just been expelled from Russia.

The plan of sending teachers from Canada to South Africa is good. It will tend to draw together the remote members of the Empire.

Principal Grant carried \$30,000 life insurance which is payable to Queens University.

Official statistics show that there are 17,000,000 children in Russia between the ages of 16 and 14 receiving absolutely no education.

CONCENTRATION OF FORCES.

No. 2.

It will scarce be gainsaid that, at least in our case, that there is something in a name; and the reason has already been given. A Free Baptist, not from sentiment, but from unwrought conviction will, and must be a Free Baptist, wherever placed. Because the name denotes as Father Knowles expressed it, a vital principle: "Free in the truth." Bro. Long might take the name United Baptist, or simply Baptist, but I do not doubt for a moment, that he would still be a Free Baptist.

With his convictions would he find beneath the new name the same liberty, without causing friction, that he now enjoys? Doubtless, he thinks that he would, otherwise he would not think of change. Others may have doubts if such would be the fact. This I think is clear that no possible Union can take place organically as we are. Some liberty would have to be yielded. Assume our working creeds are identical, is that the case as to our Spirit and practice? Take the Communion is our position to us one of principle? Undoubtedly! Being so how can we give that up except at a loss of something? That's a mild way of putting it, the least that can be said. And, do not principles count for something otherwise why are we Free Baptists? Further, if Baptism enshrines a great principle, is it not the fact as to the Lord's Supper? And, where have we an opportunity as regenerate believers of giving expression to the deep vital principle of oneness except at the Lord's Table? And, can it be in accord with the Spirit of our Lord, to simply make an announcement, and not give an invitation? If an invitation what less than Free Baptist usage? If less have we been free to our sense of truth and obligation? Kindly permit me to say that I cannot utter any less. Broad, or if possible, but not any narrower.

Then it is pressed upon us that the interests of our Master's Kingdom call for Union, and in effect we should sink ourselves in the Roman. As we are Protestants, and not Roman Catholics, the right of private judgment, gives us freedom in the truth. That freedom binds us but to one centre: one is your Master even Christ! and loyalty to Christ, in its least claim, is to be faithful to His Spirit; To say the thing that is true, and do the thing that is right. How then can we be loyal to Christ, with our convictions and narrow His Table?

Then, if our claim has been well founded, and is, in the law and Spirit of our only and one Lord, is it not a need to-day? The rising tide of a broader Spirit, surely is no time to be less, but to be more! To rise to the full of the great heritage we possess, and utilize with renewed fervor the large place we inherit.

As all know inheritance associations possess a very great value. Nations

are known by its men of renown, and more are spoken of as the land of the world's benefactors. The Father's are more than names to conjure with, they are our bequest of a law and Spirit in Christ Jesus. The fruit of their toils we inherit; their deposit of wisdom is precious to us. Linked round their cherished memories are associations, family ties, Spiritual affinities, that live to day and are productive of untold blessing.

The great medium of truth—Christ, gives to us by the fact of medium—a principle, that principle being that God, speaks to us by personal relations.

The Fathers are personal ties, fragrant memories, enduring influences, written within our history as a people.

Also, "Spiritual home," is more than a phrase it is very tender association. Men have confessed to me, nowhere else do they find the same real satisfaction as in their Free Baptist home. There they can best develop and express their spiritual life. Well! I ask are not such associations, such ties, and such a Spirit, as we seek to express, in the good interests of the kingdom? If, so, then what can counter-balance the loss? And, how can that be demonstrated to be in the interest of Christ's Kingdom, which inflicts loss as to a vital Spirit, and hurts numbers by robbing them of associations and ties, they so deeply cherish?

If our position was a negative one, then we might call a halt! But, it is not, we are as positive in aim and purpose, truth and Spirit, law and practice, as any denomination under the sun. In our forms of faith and practice we lack nothing that any other denomination can give us. Then whence this demand for what is termed union, but in reality is absorption? That is not harsh—for all know union must be on equal terms and where is the equality in the ignoring of a fundamental Spirit?

But, beyond and above all where is the ground that can be claimed potent and just for such a union?

If in the nature of things that is not apparent; and if in the circumstances that is by no means evident. Crusader's said, "God wills it," the ground of that conviction was in the existing circumstances, and the claims of God, as interpreted by them.

Our circumstances seem to give us no such warrant; and as to the claims of God, I have yet to learn it is needful to break up my home to show love to my neighbor; or to combine with him for common ends and purposes in that common and obligatory to both. And, it is not needful for regiments of soldiers to disband to mass forces. When the claims of God are named, it must be in the light of things as they are: and inadequately and I am conscious—inefficiently I have tried to show that our circumstances do not either demand, or justify that claimed by my esteemed Bro. Long.

T. H. SIDDALL.

SOME MINISTERS I HAVE KNOWN.

From my home, when I was a boy I could count the homes of four ministers, and five miles away there was another. So, I was brought up on ministers. One might say; which accounts, I suppose, for my—well, I don't know what it accounts for, unless it is my being poor and absent minded. Those ministers of my boyhood all had farms, which they worked in the summer; in the winter they preached. None of them were pastors but they went wherever "the spirit" moved them. Sometimes they went out by twos, but as a rule, each went alone.

Driving up to the school house in "the settlement" visited, the teacher and children were asked to tell their parents, and everybody that there would be preaching at the school house at early candle light. By seven o'clock the little school house would be packed with men, women and half grown boys and girls. The fathers had brought candle-sticks and candles. A liberal supply was placed on the desk, for the benefit of the preacher. The others were put in tin holders which were fastened to the sides of the windows. It was the deacon who snuffed the candles, and how anxiously we boys watched him as he went softly from candle to candle, and hoped, and almost prayed, that he might snuff them out, but he never did, much to our disappointment.

It was a great thing to play with the minister's boys. They were expected to be better than other boys; and if they did not play fair, or used words that were not quite proper, the other boys could tease them and goad them past endurance, by reminding them about their father. It was such a pleasure to say,—"You said—, and you a minister's boy." And then, perhaps, we were told that our father was a deacon and had prayers night and morning, and spoke in meeting, which