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CURRENT NOTES and SOCIAL
GOSSIP.

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FREDERICTON, NOVEMBER, 1895

AFTER THE BATTLE.

The smoke of the recent political conflict has cleared away and the result is no surprise to us. The Province at large, with the exception of York, have returned the Blair Government by an overwhelming majority, and as in all democratic countries the will of the majority is law, it plainly shows that the Government of the day is the people's choice.

We could not always give an unqualified approval of all of the Government's measures and actions, and think if Mr. Blair had carried out all the reforms promised during his premiership the Province would have been in a better position financially than it is to-day and the road and bridge service would not have suffered as it has; but we don't presume to put our private opinion above the judgment and common sense of the electors of the Province.

The Opposition were all at sea in their calculations, predicting as they did the ignominious and complete overthrow of the Blair Government, and while money and "other influences" were no doubt potent factors in deciding the issue in the other counties for Blair, as they were in York for securing the Opposition victory, it seems wholly preposter-

ous and unworthy of belief that the Government could buy up the whole Province as some of the Opposition journals allege.

While we prefer to see the Government sustained we could have wished for a larger Opposition party, to watch the Government and keep it on its good behavior; and in this case we regret the defeat of Phinney in Kent and Perley in Sunbury while we welcome such men as W. T. Howe and John Black to the House, and would have rather exchanged the malicious and acrobatic Pitts and the doubtful and distrusted Pinder for four Opposition men in some other county, to have made room for such men of sterling merit as Hon. F. P. Thompson and Dr. Coburn in this.

We almost apologize to our readers for having anything at all to say on the election, but as our opinion is expected we give it for what it is worth regardless of party and solely in the interests of what we consider to be the best men and best government, not having received nor expecting any favors from either party.

RELIGIOUS REVIVALS.

The evangelists, Hunter and Crossley, have taken the city by storm, having been greeted by extensive audiences of eager listeners at all their meetings since their arrival in our midst, and as is always the case in meetings of this kind, many are "coming forward" and "accepting salvation" at their hands.

Nothing is farther from our intention than any reflection on these good men who are no doubt doing much good, nor do we question for a moment the sincerity of their converts, who have been "snatched as brands from the burning," but for ourselves we prefer the steady, sober old-style religion—the gradual unfolding of the religious idea in men's minds and hearts, uninfluenced by windy harangues or theatrical display:

"First the blade,
Then the ear,
After that the full corn in the ear;" for

"Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round on round."

Religion is not a hot-house growth, nor do we think that conviction of sin is deepened in the heart or reform made obvious so much by spasmodic and frantic appeals as by private prayer and personal meditation.

If a man's heart is all right toward his fellow-man it is all right toward God—if he shows by his everyday life those fruits of charity, benevolence, long suf-

fering righteousness and humility, he does not need a "change of heart" and in nine cases out of ten he would be the loser by the trade, notwithstanding the fact that he never presided at a prayer meeting or button-holed every one he met and saluted them with the stale and tiresome question: "Are you saved?"

On the other hand, if a man's heart is not right no amount of religious veneer and whitewash can make it clean. He may succeed by hypocrisy in covering it up from the public eye by throwing over it "the mantle of devotion" but it is still black, inwardly corrupt, and full of vain imaginings, pride, vainglory, self-righteousness, fraud and lust.

We know that there are good Christians, and have met them in every walk of life and in every shade of religious belief, who know their duty and strive to do it day by day and to walk in the footsteps of their Master, but our intercourse with the world has proven to us conclusively that they are painfully in the minority.

When we were a boy and worked out, the hardest taskmasters we found were professing Christians. They worked us the hardest, paid us the least, fed us on the poorest diet, at a side-table, or when the rest of the family had eaten, and what seems incredible, no doubt, to these good men, beat us often and unmercifully, and while they prayed for us loudly and fervently they seldom gave us a kind word or a single token of affection.

Since our travels in the country, while we render due thanks to the religious professors of every denomination, among whom are many ministers, for their kindness and sympathy, we have on the whole been treated much worse by "saints" than sinners. They have generally been the hardest, the meanest, the most critical, bigoted and narrow-minded, and the proudest and the most distant and unfriendly and the slowest to forgive any real or fancied act of wrong doing.

We mention this simply in passing, to sustain our argument and because it is the truth, and not for the sake of casting any aspersions upon our friends of the city and country round about, in which territory we have had very little cause for complaint, but it goes to show that "all is not gold that glitters," and that even the divinely appointed institution of religion will not make a man a Christian if by his heart and actions he shows that the spirit of Christianity is as foreign to his composition as wool to a duck.

They are very hard on the sins of the poor—the boys who chew

tobacco, drink and use bad language, for which parties we have no apology to make—they deserve it, but let us see if they will be as hard upon Christian ministers and editors of papers who have made it their life work, to foment discord and sectarian strife among peaceful neighbors and calumniate and slander a certain branch of the Christian church who will compare as well for their numbers in Christian piety and personal integrity as any in the land. It is as true to-day as when uttered by the lips of inspiration that 'no man can love God and hate his fellow-man.'

"He prayeth best who loveth best
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small;
For the dear Lord who loveth us
He made and loveth all."

Daniel Jordan, Q. C.,

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