

TERMS, NOTICES, &c

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

Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication, should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375 Fredericton N. B.

ANOTHER WORD.

The importance of prompt renewals from all subscribers has been urged. We do not know what more can be said. We would be understood, however, as emphasizing all that has been said on the subject.

Those who have responded to the call for renewals have our hearty thanks.

We are expecting to hear from many more. That they intend to renew we have no doubt. Will they kindly do so, without further delay?

February should bring us a large number of renewals (a much larger number than usual. If all whose subscriptions are now due, and those in arrears, will at once forward the amounts due they will do the "Intelligencer" a favour that will be much appreciated.

The ministers can help greatly by again speaking to their congregations about the paper.

Religious Intelligencer.

Rev. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, Feb. 15, 1893.

—PRIDE is a bad thing when it makes one unwilling to work, but a good thing when it makes one unwilling to be lazy.

—INTRODUCING good reading into a home may change the life of every member of the family. Pastors may do much of this good work.

—CHRISTIANITY is not so much a preparation for death as a preparation for life. And it is a preparation for death only in so far as it has had its divine and transforming power over life. "I am come that ye might have life," Christ teaches.

—IN ORDER to the fullest success in christian work there must be "Christy giving and Christy service—not that which is done for Christ's sake merely, but that which is done after Christ's pattern."

—AN IMPORTANT duty of christian teachers is, not to teach people to follow their consciences, but to teach their consciences. There is a deal of danger in telling men that they will be all right if they only follow their consciences, unless great pains is taken to inform their consciences.

—IT IS NOT WISE to abandon any good work because the fruit is not seen at once. Doing so, they make their own peace, for conscience will constantly remind them that they should have persevered. Then the fruit is certain, though long delayed. "Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

—THE MINISTERS of the Sixth District have, we think, done wisely in organizing a District ministers' meeting. To meet once a month, talk over the work and their experiences, discuss methods and interchange views etc., will do them good, and have good effect on the work they have in charge. The ministers in other Districts would do well to follow the examples set them by the brethren in the Sixth District.

—IF ANY HAVE begun to believe that the burning of Bibles is a thing of the past let them read "Insults to God's Word," on the first page. It is a statement of facts, made by ministers of Quebec City at the request of the Bible Society. What can be done in any part of the world at the bidding of the Papacy, can be done in Quebec, which is completely under control of the priests. The condition of things which permits the burning of the Holy Scriptures is not only lamentable, but is one that should provoke the righteous indignation of all who reverence the Word of God and have regard for liberty of conscience.

—THE QUEBEC LEGISLATURE has just granted six thousand acres of land to the Trappist Monks. One member opposed the grant, declaring the whole system of state endowment of Monastic orders dangerous to the future of the country and unfair in the highest degree to the hard worked and heavily burdened farmers to whom these agricultural monks would necessarily give serious opposition without being handicapped by having to support families or to pay taxes. The result would be that these men would probably make money out of the country at the expense of its inhabitants and what was worse, would probably send it out of the country to their parent houses in foreign countries. But opposition in Quebec to anything the church asks is useless. It gets whatever it demands.

—THE "NATIONAL UNIVERSITY of Illinois," so called, has, it would seem, been pushing its business in England, and has been seeking to sell various degrees there for prices ranging from ten to twenty guineas each. London Truth utters a warning against the bogus concern. And yet it will, probably, do considerable business, as it has on this continent, notwithstanding its fraudulent character has been repeatedly exposed. When, as says a contemporary, a college of standing gives a man a title that he deserves, it is alike an honor to him and to the college that bestows it, but when a man wears a title secured at some bogus university shop that does all its business in a 7x9 room in an obscure street, the value of the diploma is not apparent.

—A BAPTIST CHURCH in Philadelphia was in debt a thousand dollars. The people were not rich, the debt was burdensome, and they greatly desired to be relieved of it. In casting about for ways of paying it many suggestions were made. But they resolved not to resort to any of the questionable methods so often employed by churches. They appointed a week of self-denial, during which the members refrained from things not absolutely necessary, contributing what they would have cost to the church treasury. They made it a week of prayer meetings and christian work. The result was a two-fold blessing—the payment of the debt, and the salvation of many souls.

There are churches all over the country that might, with great advantage, temporal and spiritual, adopt the same christian method. Will some of them try it? D.

—IN AN ADDRESS to young minister Dr. Burton gave this excellent advice: When trouble is brewing, keep still. When your feelings are hurt, keep still; till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Silence is the most massive thing conceivable, sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.

—THE FOLLOWING, from an English paper, is an almost incredible incident: A short time since one of the most respected of the Welsh Calvinistic Methodist ministers died. He had a son who was a clergyman of the Church of England. When this son found out that his father was to be buried by his old fellow-ministers, and not by the clergyman of the parish, he became furious; he would not come near the room where the body rested and would not listen to the reading of God's Word by one of the Nonconformist ministers. When the coffin was lowered into the grave this son of a godly father gave vent to his feelings in these blasphemous words: "It grieves me beyond measure to think that I have this day buried a father who was a heretic."

It is that spirit of bigotry which has caused so strong a feeling in Wales and elsewhere in favour of disestablishment, and which is alienating so many of the liberal-minded members of the Church of England. Occasionally there is an occurrence, even in this country, which seems to be of the same intolerant spirit.

Rome's Methods.

The sending Archbishop Satolli, to America, his subsequent appointment as "Delegate Apostolic," together with all that he has done, are fresh proofs of the never-failing cunning of the Papacy. It evidently has come to be understood that, on this continent where the school-master is abroad, and where all the people breathe the air of freedom, Roman Catholics cannot be dictated to quite as in those European countries in which the word of the Pope is superior to all other authority. So long as that could be done, with safety, it was done; and in a great degree it is yet done. But troubles arose. There were signs increasing in number and emphasis, of revolt against the arbitrary rule of ecclesiastics who arrogated to themselves the right to think and determine for their people on all questions, civil as well as religious, and expected them to, unquestioningly, do as they were bidden. The right to think and judge as to their duties of citizenship, with liberty of conscience, may not be understood and asserted by people who are kept in ignorance, or may be easily surrendered by the partially enlightened in isolated communities and countries where the church is supreme; but it is different on this continent, in these days.

The Papal authorities perceive the uneasiness of their people, they hear the mutterings of discontent which portend open revolt. Something must be done. Rome is shrewd, and proceeds to adapt herself to the changed conditions. It does not matter how widely and radically her new methods may differ from the old ones—how much they may give the lie to the deliverances and protestations of many years.

It is the policy of the Papal church, where it cannot rule absolutely, to popularize itself as much as possible. In the United States it wants to appear to keep in line with the American spirit and progress. Hence its professed interest, in late years in the welfare of the freedmen, its restoration of the excommunicated Dr. McGlynn, its changed attitude towards the public schools of the country, and sundry other things. Nothing is more remarkable than the changed voice of the church as to the schools. Speaking with the Pope's authority, the Papal delegate says:

"Hence, absolutely and universally speaking, there is no repugnance in their learning the first elements and the higher branches of the arts and natural sciences in public schools controlled by the State, whose office it is to provide and protect everything by which its citizens are formed to moral goodness, while they live peaceably together with a sufficiency of temporal goods under laws propagated by civil authority."

"If it be clear that in a given locality, owing to wiser dispositions of public authorities or the watchful prudence of school boards, teachers and parents, the above-named dangers to faith and morals disappear, then it is lawful for Catholic parents to send their children to these schools to acquire the elements of letters, provided the parents themselves do not neglect their most serious duties, and the pastors of souls put forth every effort to instruct the children and train them in all that pertains to Catholic worship and life."

The Catholics in Manitoba who are making such vehement demands for what they call their rights—separate schools, and the Catholics elsewhere in the Dominion who have separate schools, would do well to give heed to this utterance of their acknowledged law-giver. It may, possibly, have some effect in the determination of the question now awaiting decision.

While in all these things the Papacy shows such cunning, it is a question whether she can, by any means, hold her people as strongly as she has through many generations. That these concessions have had to be made is the best proof that within the fold there is a growing independence that will not brook the old-time control of thought and will and conscience. Whether the concessions will check the growth of this independence remains to be seen.

Since the above was written we see it stated that Archbishop Tache of Manitoba has issued a circular referring to the recent utterances of the Apostolic Delegate, in their relation to the Manitoba schools. He says that the policy announced by Satolli does not cover the Manitoba case. Which may be understood to mean that the Papal church believes it has a better chance of securing in Canada, whatever it may demand, and that, therefore, the rule which has been found necessary in the United States does not apply here. It is quite possible that the time is not far distant when Rome's power in this country will be less than it has been and is now.

Political Corruption.

"Knoxian," a bright writer in the *Canada Presbyterian*, under the heading "some sources of millions of mischiefs," writes of political corruption. He, evidently, began with the intention of pointing out several of the sources, but he was able to touch only two—the barrel of whiskey and Political corruption; they are so prolific of evils. What he says of both is worth reproducing, but we now quote only his trenchant treatment of the latter:

The existence of a nation in which any considerable number of public men are corrupt, in which a large number of the people condone corruption, and a large number more themselves venal, is only a matter of time. Assuming that the Almighty has not changed His procedure in the treatment of nations, national corruption must aid in national extinction. If the poison could be kept in the politics, decay might be averted at least for a time, but it cannot be kept there. What more natural than that a business man, who defends dishonesty in his favourite politicians, should find his own clerks practising dishonesty. Can he complain if they do? They only apply to their employer's till the theory of morals that their employer applies to the till of the nation. If a man defends frauds with a voters' list, can he expect his son or his clerk to be honest with other documents. If a citizen defends or ignores uncleanness in a public man, can he complain if his own son follows his example of the man his father lionizes? Can the citizen who champions a drunken public man wonder if his own sons imitate their father's hero? Can he wonder if his daughter marries an inebriated drunkard and debauchee? They see their father working night and day to put a drunkard or debauchee or dishonest man in a place of honour and trust. Can the young people be blamed if they imitate their father's hero?

Political corruption strikes indirectly at the very root of everything that is pure in the family, and honest in business, and because it does so strikes at all that is vital in the nation. Perhaps the worst feature of the case is the cynical contempt for truth, which always comes with low political morality. Men sneer at any statement and question any fact when the political "boom" is on. We call this a Christian nation. How often has it happened that party managers, some of them prominent men in society, have published, perhaps with the knowledge and consent of prominent so-called Christians in the party, the most villainous falsehoods on the morning of polling day and published them solely in the hope that they might damage their opponents before there was time to reply? How can an average man expect truth amidst a deluge of lies? If a newspaper habitually, systematically, persistently lies about politics, why believe anything in its columns? If a merchant goes on the platform and brazenly lies about his political opponents, why believe him over the counter? A lawyer who deliberately lies in politics is not to be trusted with the secrets of his clients, nor a doctor who does so with the confidences of his patients. The fact is, rottenness in politics soon produces rottenness all round.

People who admit the existence of political evils sometimes deny their danger. They contend that there is one code of morals for politics and another for business and family affairs. All we can say, is that we know of only one decalogue. We may of course be mistaken, but we have always been under the impression that the command, "Thou shalt not steal," applied to the public treasury as well as to a bank or a private purse. We really have had the opinion that "Thou shalt not bear false witness against thy neighbour," applied to the utterances, of public men, but of course we do not know much about these things. Our ideas may not be sufficiently advanced to meet the views of the "heeler," and the "boss," and the "campaign liar," and the distributor of the "influence," and the writer who admits it is a huge lie, but good enough for election material, and all these clean and worthy citizens who rule this country. There may indeed be two codes of morals—one for affairs of state and one for other affairs. All we say, is we never saw more than one. Indeed, it may be possible to be a filthy, dishonest, lying set in public, and a clean, good man in business and in the family. All we say, is we do not understand how the thing is done and find no authority for it in a book that we were trained to look upon as authority on such questions.

At the present time political corruption is producing thorough and utterable contempt for the administration of the law, we shall not say the administration of justice. How can anybody with a sense of right and wrong have any respect for forms that imprison a hungry boy for taking a biscuit, and not only acquit, but honour men who have stolen hundreds of thousands. If that ragged, untaught, homeless, motherless, hungry lad, who is handed by the police into the cell and from the cell sent to the prison, had been a cabinet minister and had stolen a million or corrupted the morals of more than a million, he would have been a hero, and churchwardens and class leaders, elders and evangelists, women and clergymen would have vied with each other in doing him honour.

The dangers are all the greater and more imminent because they are denied by some, ignored by many, laughed at by not a few, and too often defended by men who pose as intensely loyal and patriotic citizens. With too many, the simple statement, "The other side is just as bad," is a sufficient defence for any kind of corruption.

Voices and Echoes.

"Is a licensed saloon less dangerous to your boy than an unlicensed rum hole? And is it as easily suppressed?"—*Chris. Statesman*.

If not, why do you favour it? And if you do not favour it, why not oppose it with all your power? Do your part towards annihilating it.

It is observed that the outburst that deluged the memory of the late financial sharp, Jay Gould, had a whole-some effect on other plutocrats, who have piled up enormous fortunes by similar means. Several very large endowments have been made with suspicious celerity.—*Chris. Standard*.

On the principle of "better late than never," it was, probably, well that so much truth was spoken and written about the utterly selfish and grasping life of the dead millionaire. It would have been better, certainly braver, if the press and pulpit had said the same things while the man was alive. They knew as much about him and his methods while he was alive as they knew after his death. Let their guns be turned on those who are following in the same wrong ways.

The devil does not care how many missionaries we send to the heathen so long as we average 13,000 barrels of whiskey to each missionary.—*Sam Jones*.

Nor does he care how carefully church ceremonial is observed so long as the rum-seller is given place in the church communion, and recognition as a good christian; nor does he care how much pulpit talks about the sins of long ago, so long as, for any reason, it is afraid to deal with the sin and sinners of to-day.

Your light shines brightly in the prayer-meeting, brother, but how is it in the walks of business? Does any one there recognize that you are a follower of Jesus? And you, are able to speak to edification, even in the great congregation, but how is it at home? The real test of your religion is there. Do the inmates of your own family most of all enjoy your glowing and ready testimonies because they know so well that a consistent life lies behind them? Think about this a while on your knees before God!—*Zion's Herald*.

There are many who seem to think that a little religious talk is all the "light shining" to which they are called. The foregoing questions may provoke serious thought in such.

The more cholera is studied, the more clearly does it appear that the cholera bacillus gets its opportunity only where intemperance and filth prepare subjects for its deadly work.—*The Register*.

And yet while everything possible, at whatever expense, is done to prevent the importation of cholera, the very things which make the conditions in which cholera flourishes are established by law.

In a Tynesdale village church, the curate preached, on Sunday, a sermon that was recognized as Tillotson's, and that in the afternoon the incumbent, who had been absent, returned and preached the very same sermon.—*English Paper*.

How much influence with that congregation would either of them have afterward? It would have been no discredit to them to have told their hearers whose sermon they were reading; but it was discreditable to give the sermon of another as their own.

The Hawaiian Affair.

The deposition of the Queen of Hawaii, and the establishment of a protectorate by the United States continues to receive much attention. Opinions are divided as to the wisdom of what has been done.

The Montreal *Witness* says:—The American Consul at Hawaii has without awaiting the decision of the United States Government, hoisted the Stars and Stripes and proclaimed a protectorate over the islands. Either the Provisional Government found itself unable to maintain its position or the American have determined to commit the United States Government as far as they can. Perhaps the idea is to test still further the feeling of the British Government and people, who have not so far protested against interference on the part of the United States. It seems probable that there is something more than mere piracy on the part of American sugar planters at the bottom of the trouble, as the British Consul has, according to latest reports, recognized the Provisional Government. It is said that the Queen has fallen back into the superstitions of her native ancestors, and has come under the influence of the native sorcerers, and hence her resolution to change the constitution and deprive white people of the franchise. This is the story of the editor of an English paper at Honolulu, who, in a letter to the New York *Post*, pleads for annexation. The New York *Post* still opposes annexation and points out that the interests of the United States are not directly menaced by a change in the religion of the Queen, and that that is not a good reason for the United States, at least, assisting in the deposition of the native sovereign and independent Government.

The Boston *Herald* a few days ago published a long and interesting interview on Hawaiian affairs with Hon. Stephen H. Phillips, of Salem, Mass.,

who for seven years was a member of the cabinet of Kamehameha V., King of the Hawaiian Islands. Mr. Phillips says he is strongly in favor of annexation, and thinks it is a misfortune that it could not have been accomplished twenty years ago. Towards the end of the interview Mr. Phillips said: "It is historically true that the sovereignty of these islands has been three times offered to Great Britain, viz.: By Kamehameha I. in 1794 and 1810 and Kamehameha II. in 1824. Each time it was refused, although the English offered to protect them against invasions by other nations. Whatever may be reproached to British rapacity elsewhere, the inhabitants of these Islands have no occasion to complain of, or fear it. Let Americans acknowledge this in justice to Great Britain and there need be no fear for the future."

Things Religious in the Provinces.

—Rev. W. B. Hinson has accepted the call to the Olivet Baptist Church, Montreal.

—The Reformed Baptist Church of New Brunswick gives notice that application will be made to the Legislature for incorporation.

—Six new members have been received into the Exmouth Street, St. John, Methodist Church this month.

—The pastor of the Methodist Church in this city, Rev. R. W. Weddall, received five members into the church the last Sabbath in January.

—There have been several additions by baptism to the Baptist Church in this city since the beginning of the year.

—The union revival meetings in Yarmouth, under the leadership of Evangelist Meikle, are being continued. Nine converts were baptized in the First Baptist Church a week ago. The other churches, also, are receiving accessions.

—St. Jude's Church (Episcopal) in Carleton, St. John, which was entirely destroyed by fire on Sunday, 5th inst., was insured for only \$2000. It has not yet been decided whether to rebuild. There is talk of the amalgamation of the two Episcopal churches in Carleton.

—Herbert H. Booth, son of the "General," and Commandant of the Salvation Army in Canada, visited St. John last week. He is making a tour of the principal stations in these Provinces. He has been in Canada four years, with headquarters at Toronto, but has not been in this part of the country before. He says the work of the Army is flourishing. It is especially successful in Newfoundland.

—The Council called by the Portland Baptist church to consider the case of the pastor, Rev. Sydney Welton, met last Tuesday and Wednesday. After a full consideration of the case the following was unanimously adopted: Resolved, in consideration of the public scandal caused by Rev. Sydney Welton's connection with certain insurance matters, that we without expressing an opinion as to his guilt or innocence of the charges in the indictments and tried in the St. John county court, recommend the Portland Baptist church to withdraw fellowship from him as a pastor and Christian minister.

It is now for the church to decide whether it will accept the recommendation of the council.

—Eighty-four years is a long time in the history of a community in this country. Last Sabbath the Queen Square, St. John, Methodist church celebrated its 84th anniversary.

—Rev. A. Lucas, Secretary of the N. B. S. S. Association, and Mr. S. J. Parsons, the veteran S. S. worker, have completed a visitation of the schools in York Co. Eleven schools that were closed for the winter have reopened during the month, and six new schools have been organized. Last Sabbath they spent in this city, visiting the schools. They have this week begun a tour of Sunbury Co.

Denominational News.

Rev. A. H. McLeod, Deer Island, who has been ill, is now reported improving.

SIXTH DISTRICT.—The ministers of the Sixth District have organized a ministers' meeting. The first meeting was held at the residence of Rev. B. H. Nobles, Sussex, on Monday of last week. Rev. B. H. Nobles was chosen President, and Rev. D. Long, Secretary. It was resolved to hold a meeting on the first Monday in each month. The next meeting is to be held the first Monday in March at the residence of Rev. A. M. McNinch, Petitediac. A paper on the best method of sermon preparation is to be read by Bro. McNinch.