

TERMS AND NOTICES

The RELIGIOUS INTELLIGENCER is issued every Wednesday from the office of publication, York St., F. A. F. & Co., N. B.

Terms \$1.50 a year, in advance.

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

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ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 875, Fredericton, N. B.

Renewals Now!

Renewals for 1897 should be coming in in large numbers every day now. Start yours this way by the next mail if possible.

We will be glad if the pastors will remind their people of the importance of the quick payment of arrears and renewals, and do what they can to hasten them. We hope they may be able, also, to secure good lists of new subscribers. We depend on our brethren in the ministry to give special help to the INTELLIGENCER—their fellow-helper—just now.

Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, DEC. 23RD, 1896.

We print this week another answer to "Learner's" question about the genealogies in Matthew and Luke. It came to hand just after the one printed last week had been put in the printer's hands. The answers are substantially in agreement.

The Roman Catholic church is not so free from divisions as it would have the world believe. Jealousies amongst the higher dignitaries, the rivalries of the numerous orders, &c., make a condition not sweetly harmonious. And yet it is a wonderful organization, from which Protestant bodies might take many lessons.

The outlook for the Protestant church in France is more promising than for many years. For a quarter of a century there has been a division which has been a great weakness. A conference of the two sections was held recently, and such a degree of harmony prevailed as gives promise of substantial union. The "British Weekly," commenting on the step towards reunion, says,—"No one who has any acquaintance with the Protestantism of France, its opportunities, and the crippling effects of its divisions, can fail to share the hope that this marks the beginning of better times; and yet the question becomes ever more pressing, whether in the France of to-day a Protestant Church can really flourish which remains dependent on and controlled by the State."

Mr. Moody has the habit of great plainness of speech—a very proper habit in a preacher of righteousness. Talking of religious shams a few days ago, he said,—"We don't want complimentary words preached at us; no patting on the back. We want strong words to stir our consciences, and then we want the Holy Ghost. Let's get the shams out of the Church. Sometimes a revival is aided by driving out the shams instead of getting them into the church. Down with those religious shams who profess Christianity and are so-called leaders, yet who rent out their houses to liquor-dealers and saloons, and for other improper purposes. Some of these shams give much money to God. Well, I say to you, God doesn't want that dirty money."

A case of Christian unity is reported from the South. A Brooklyn Episcopalian and his family who went to North Carolina to live, found the community in which they settled without any church privileges. There

were about two hundred and fifty people in the place. On inquiry among them the Episcopalian found that the denominational preference of the great majority was Baptist, they having been brought up in that communion, and some of them were members of Baptist churches. There was a small building in the place which could be used for religious meetings, and this was fitted up. The Episcopalian new-comer then wrote to his rector in Brooklyn for advice as to whether he should try to organize an Episcopalian church or to re-estate the Baptist church which had once existed there. His rector at once wrote him to help to get the Baptist church re-organized, and to do all he could to help the work along. The rector did more—he took a collection in his church to buy hymn-books for the new church. The rector showed himself a sensible Christian, and gave an exhibition of fraternal Christian feeling which might well be imitated by many.

Dr. Parkhurst keeps up his crusade against public evils, and continues to be a vigorous and fearless champion of the oppressed. His Thanksgiving sermon was an arraignment of the morals of the average New Yorker; for which he was, of course, abused in all the moods and tempers by certain of the New York papers. He has got used to such attacks, however, and they do not turn him aside from his righteous purpose. Men who devote themselves to moral reform have to expect such things. In a later sermon he said,—"The Christian spirit is essentially revolutionary. It is so far separated from that of the world that there can be nothing between them in common. One paper, commenting on Dr. Parkhurst's treatment of existing wrongs says it sounds very like the word of our Lord,—"I came not to send peace on the earth, but a sword," but suggests that if he keeps it up it will probably take him out of his pulpit. Perhaps it will. But if it does, so much the worse for the pulpit and the church to which it belongs. Better far for Dr. Parkhurst and every other preacher to be out of a pulpit than to be untrue to his mission of preaching righteousness."

Jones, the New Hampshire brewer, is said to have made a large contribution for the endowment of the chair for the study of the English Bible in the Wesleyan University. This is the man who, a year or two ago, was made a director of a Methodist College in Maine, against which appointment the Methodist papers at that time protested with much vigor. We hope to hear that the directors of the College to which he has made the contribution have declined it. Commenting on the matter, The "Voice" says,—"Studying the Bible with the profits of the beer barrel hardly forms a healthy moral combination, and the religious body which yokes itself to the liquor traffic even as a beneficiary must lose somewhat of its moral prestige and power by so doing. It may be argued that, however evil the liquor business may be, the money made from it becomes sanctified and absolved from its vicious source as soon as it touches the pious palms of those who manage a church or religious institution. But considering average human nature, in all of its weakness, it seems pretty certain that the recipient of a handsome money gift from a beer baron is likely to look upon the giver as a pretty good fellow, and in a measure condone the business in which he makes his money. There ought to be no fellowship between the religious forces of the country and the liquor power, which in any way compromises the former in a healthy hostility to the forces of evil in or outside of the liquor traffic."

Christmas Thoughts.

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glorify to God in the highest
And on earth peace among men in whom he is well pleased."

And now all round the earth is celebrated the gracious event announced to the "sore afraid" shepherds, and confirmed to them by the song of "the heavenly host."

Never did Christmas mean so much to the world as it does now. The

name of Christ was never so precious to so many hearts; His gracious power was never so widely felt; nor His teachings so generally recognized among the nations, as now. In a large and ever increasing degree "His Kingdom ruleth over all."

To those who have lived beyond the youth of life Christmas is a feast of memory. They trace back the current of their lives through years until, with a joy that more than likely has in it a dash of tears, they find themselves thinking of the first Christmas they can remember. They live it over again, and their hearts are glad with the gladness of a new childhood time. They recall, perhaps, other happy Christmas days, when all the members of the family were under the old home roof, and the bounding spirits and high hopes of youth permitted no place to other than joyous feelings and merry-making. Such memory is sure, also, to be full of tender voices, and of eyes that once were filled with love. The voices have been long hushed, and their eyes were long since closed in death, but the memory of them is precious, in their helpful influence in our lives they still live. Looking back most of us are ready to recognize that both the clouded and the cloudless times were either from the hand of God or were overruled by Him for our good, forming part of the educational process for which we can be thankful.

But with the thoughtful man, the Christmas memory will not stop at his first Christmas; he will go back to the first Christmas of all, and ponder the significance of it. The world will never be allowed to forget that the origin of Christmas was the birth of Christ. When men observe Christmas they are gathering round the cradle of a child—God's holy child Jesus; they are doing homage to the beginning of a life that changed the life of the world. Said Carlyle to Emerson, as he pointed to the spire of a village church, "Strange, isn't it, that Christ's death at Jerusalem built that church?" It is at this point that what Christmas stands for takes on its most wonderful form; it runs into miracle, into mystery—the mystery of "God manifest in the flesh." Though many have tried to do it, it has not been possible to make anything intelligible out of the life of Christ apart from its supernatural character. Napoleon could not. Closing the New Testament, after a careful reading of the gospels, he said,—"I know men; I am a student of men; and mark, this was not a man!" Charles Lamb expressed the same feeling when he said, in a company of brilliant men whose conversation had been of Christ, "If Shakespeare came in here we should all rise; if Christ came in we should all have to kneel." After listening to the voices of criticism, of science, of unbelief, and of experience, we rest on the blessed fact that the babe of Bethlehem is the life of the world—that "God hath given unto us eternal life, and that life is in His Son."

To all our readers we wish a happy Christmas. Let none forget to make it especially a time of expressing sympathy and self-sacrificing love.

Avoid Another.

The treasurer of the Free Baptist Foreign Mission Board, Rev. Dr. Given, announces, in the "Morning Star," that there was a very quick and generous response to the emergency call for funds. A few days ago he sent a full remittance to India. This is gratifying. It shows what the people can do when the need is pressing.

Now what they and we all need is to understand that there is always a pressing need of funds for the Lord's work. Spurts in any religious work are not good, and spurts in contributions, under special pressure, are not the best way of supplying the Lord's treasury. The people who allow an established branch of their work to fall into the condition needing a special rally to meet the current expenses, even though they respond to an emergency plea, are likely to let it drop into the same bad condition again. If the list of those contributing in response to the recent appeal were examined, it would, probably, be found that many, perhaps the majority, of the individuals and churches contributing are those who had previously done what was regarded as their part. The difficulty arose from the neglect of others who are, probably yet neglectors of their duty. The spurts, which always make additional duties for those who have, presumably, already done their duty at least fairly well, will be unnecessary when all the people come to understand their relation to the work of the Lord, and regularly and heartily support it, according as God hath prospered them. Dr. Pierson, speaking of the enthusiasm aroused in great meetings and by special appeals, expresses fear of the ultimate effects, and says what is wanted is "simply

calm, steady obedience, implicit compliance with an explicit command; not a calculating, hesitating policy, but simple, uniform, steadfast, immediate obedience."

This steadfast obedience will only come by careful, steadfast teaching by those who are appointed to lead and teach the church of God.

We are glad that our own people have made so great improvement, in late years, in systematic support of the several branches of Christian work they have been moved to undertake. There is, however, much room for improvement, and we trust they will go on from good to better, until by and by they will reach "perfection."

We wish again to call attention to the December collections for Foreign Missions. Probably some of the churches have already attended to it. Those that have not are reminded that there is yet one Sabbath in the month. The Executive for Foreign Missions is especially anxious that all the churches will give the matter attention this month. Mr. E. W. Slipp, St. John, is treasurer, to whom contributions should be forwarded.

Notes on Current Events.

There seems no longer any doubt about General Maceo's death. Cubans and Cuban sympathizers, however, claim that he was not killed in battle, but was the victim of the treachery of the Spanish Marquis Ahumada, head of the Spanish forces during General Weyler's temporary absence in Havana, Maceo's physician, Dr. Zertucha, is charged with being privy to the scheme for the killing of the Cuban Commander. Ahumada, it appears, invited Maceo to a conference with a view to ending the struggle. Maceo accepted the invitation, and with a staff of about thirty went to the place appointed. They were immediately surrounded by a large force of Spanish troops, commanded to surrender, and on refusing to do so were slaughtered, the only one escaping being the doctor mentioned above. Cuban feeling is terribly aroused, and the fighting is likely to be fiercer than ever, no mercy being shown to any Spaniard. Especially has vengeance been sworn against the Spanish leaders. General Juan Rivera has taken command of the Cuban forces.

Of course the Spanish account of Maceo's death is very different from the Cuban story, and is that he fell in battle. Both English and United States papers say that if the story of the assassination is true the deed was an atrocity shocking to the civilized world, and which must operate strongly against Spain. It is but right to wait till all that can be said on both sides is said, before forming a judgment.

The people who are affected by the famine in India number 72,000,000, more than the whole population of the United States and Canada. Everything that can be done is being done by the Indian government to mitigate the sufferings of the people.

The following statistics of the W. C. T. U. in Canada will be interesting to many: Ontario, 205 unions, 4,585 active members; Quebec, 83 unions, 1,243 members; New Brunswick, 34 unions, 530 active members; Nova Scotia, 30 unions, 700 active members; Prince Edward Island, 12 unions, 179 active members; British Columbia, 11 unions, 376 active members; Manitoba, 22 unions, 390 active members; the northwest territories, 7 unions, 120 active members; and in the Dominion there are 404 unions, 8,723 active and 1,026 honorary members.

The duelling evil engrosses public attention in Germany. The papers are full of hot articles for and against the sinful and foolish practice. But what is in everyone's mind is never spoken, and that is that the "Emperor" could put a stop to duelling with a word, and will not say that word. On the contrary, it is well known that he warmly defends duelling in the universities as means of firing the courage of the students and of nourishing a spirit of intrepidity, and among the officers as a means of keeping those gentlemen in a separate caste, with separate ideas of honor, and of the ways in which this honour is to be preserved from taint. The manner in which the Emperor hastens to pardon any officer who has got into difficulty in connection with the duelling has created much unpleasantness among democratic and radical sections of German society. The Emperor is a good deal of a fool in many things.

Father Chiniquy is stirring up the priests and their following in England. Though past four score years the old gentleman has much of the fire of his younger years, and has lost none of his courage. At one of his lectures in an English town, recently, a priest

who had in the papers challenged one of his statements and dared him to produce proof of it, was present to hear what Chiniquy had to say for himself. He was, probably, a good deal astonished when the ex-priest read from the Breviary the very words which the priest had denied, viz., "Mary, thou art the only hope of sinners." The supremacy of the Virgin is a cardinal doctrine of the Roman church. Who that has visited a Roman Catholic church and seen the pictures and candles on Mary's altar could doubt it.

We mentioned two or three weeks ago that a Mrs. Cannon, wife of a Mormon elder, had defeated her husband in an election for State Senator. These further facts about the happy family and the election may be of interest. She won by the satisfactory majority of 4,000 votes. Her husband, Angus M. Cannon, is an elder in the Mormon Church, standing in the first order of precedence for appointment as one of the twelve apostles. The newly elected senator is called the fourth wife of Mr. Cannon. She and her other three wives live in friendly communion, but not one has the least legal claim to the name she bears. When the law against polygamy was enforced, every polygamous husband had the right to choose one woman for his legal wife, but Mr. Cannon refused to make a choice. Mrs. Cannon is a doctor by profession and has an excellent practice. She is a Democrat; her husband is a Republican.

The Johnstown flood occurred in 1889, a case growing out of that disaster, which has been before the Supreme Court of Pennsylvania ever since then, has just been decided. The case was against the Pennsylvania R. R. for loss of baggage destroyed by the flood. The decision says the R. R. is not responsible the Court holding that the flood was what is known in the law as "an act of God," in other words an inevitable accident.

It is not often that a bishop gets worsted in an encounter with his priests. His authority is very great, and, however tyrannical he may seem to be, what he does is not often openly questioned, much less defied. But bishop Bonacum, of Nebraska, has been brought to book by two priests whom he undertook to discipline for what they claimed was no cause. He dismissed them from their parishes and in other ways degraded them. They appealed to Sattoli, who refused them a hearing. They then appealed to Rome, and a decision has been given in their favour. The bishop is adjudged to have been actuated by sinister and vindictive motives, to have published falsehoods and deceived Cardinal Sattoli. The Papal court therefore annuls the bishop's decree imposing penance upon the priests. The bishop is also, condemned to pay the expenses of the exonerated priests and the costs of the trial, to pay one of them \$875 and the other \$325 as damages, and to restore each priest to his parish. The payments are ordered to be made within thirty days, and there is no appeal from the decision. It does not appear that any other punishment is given the bishop for lying etc.

The jury law of Connecticut was amended a year or two ago, the object being to secure a better class of jurors. One of the peculiarities of the amended law is that it does not exempt ministers from jury duty. In a recent trial, involving a board bill of about \$35.00, two ministers—one a Congregational and the other a Roman Catholic priest—served on the jury. They might perhaps have urged very good reasons why they should be excused, but they recognized that a principle was involved, and considered it their duty to accept any duty put upon them by the laws of the state.

It may be because he has a wife who does not like the way affairs have been managed, it may be because he has given more attention to what is going on in the world, it may be because of his recent visit to the Queen, or it may be because of all these things, that the Czar seems disposed to take the administration of affairs more into his own hands. Heretofore a Czar has not been much more than a figure-head. But the present Czar acts as though he would break up the bureaucracy which has so long controlled the affairs of the Empire. He is to have daily reports from all the departments, and to determine all policies, the ministers being hereafter simply heads of departments without power to act in any important matter except as directed by the Czar. At least this is what appears to be his present purpose. Let us hope it may not be abandoned.

There is much feeling in the United States about Cuban affairs. The death of Maceo has intensified the feeling. All classes of the people seem to be affected. A "Cuban League," organ-

ized in New York a few days ago, has amongst its officers and members such men as Ex-Governor Flower, Chauncey Depew, Theodore Roosevelt, F. D. Grant and Charles A. Dana. In various parts of the country companies of men are openly being organized to assist the insurgents. Resolutions have been moved in Congress expressing sympathy with the rebellion. It does not seem to occur to these people that they are not observing the rule which is supposed to govern the nations in their relation to each other. What a fuss was made if in another country there was even a suspicion of practical sympathy with the rebellion in the United States a few years ago.

Voices and Echoes.

Chief Justice Russell and the Court of Appeals on Friday reserved judgment on the arguments in a great clerical suit on the question whether the black gown is a legal vestment for a clergyman while preaching. It is curious that a Roman Catholic Judge should decide the dress of the Anglican clergy.

More curious still is the fact that full grown men, with a great deal of good sense as to most things, and men who say they are sent to preach the gospel of salvation should allow themselves to waste time and money and good feeling in a quarrel about togery.

A lawyer residing in the north of England, and noted for his laconic style of expression, sent the following terse and witty note to a refractory client, who would not succumb to his reiterated demands for the payment of his bill: "Sir, if you pay me the enclosed, you will oblige me. If you do not, I shall oblige you."—Exchange.

We have heard of others who might feel like sending a similar note to long-time debtors who treat off-sent bills with indifference. And they would be quite justified in doing what the last sentence indicates.

What do you think of a saloon-keeper elected to teach a Sunday-school class? He makes young men drunk on week days, and undertakes to teach Bible on Sundays. We think that either that teacher, or that Sunday-school, or both, ought to be dispensed with by a right-minded people.—The Witness.

It is not probable that, in this part of the world, in these days, such a thing as suggested could happen. But things scarcely, if at all, more inconsistent do occur in connection with Sabbath schools and other departments of church work. The avowed friends and defenders of rum-sellers are quite as much out of place as Sunday school superintendents and teachers, as the rum-sellers themselves would be. Men who disclaim all pretensions to religious life, and who are not particular as to the common moralities, are out of place on the governing boards of churches. They are, perhaps, not so much to blame for being so carefully and obsequiously recognized by the church; indeed the church's deference to them has the effect of persuading them that there is "no difference," that they are about what they ought to be. But what must be thought of a church which does such things? The least that can be said is that its conception of what a Christian church should be, in its character, in its discipline and in its mission, is lamentably low. It is a sinfully low view. Even if there are appearances of prosperity in such cases, they are deceptive; the dry rot of corruption is at work. Unless there is repentance and purification there is but one end—death.

Better Christians and more of them is the great need of the present time.—The Telescope.

Be one, and so help supply the great need.

The Two Genealogies.

The genealogy of Christ given by Matthew differs in several particulars from that given by Luke, but there is room for diversity of opinion as to just how essential this difference is. Before one can form an intelligent judgment, the genealogy of each Gospel must be examined from the writer's standpoint.

I. Matthew's record.

It must be kept in mind that Matthew was a Jew (Matt. 9: 9) and wrote his Gospel particularly for the instruction of the Jewish Christians. His evident intention was to redeem his Master's name from reproach despite the ignominious death of the cross, to disarm the prejudices of his countrymen and vindicate Christ's claims as the true Messiah. This is very clear from the frequency of his Old Testament quotations. To the Jew it was absolutely necessary that the Messiah should be the rightful heir to David's throne. With this in view the writer carefully traces the genealogy of Christ through those who were the inheritors to David's throne (1 Chr. 3: 10, etc.), thus showing Jesus to be the rightful "King of the Jews." (Compare Matthew's genealogy