

TERMS AND NOTICES

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Religious Intelligencer.

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

WEDNESDAY, NOV. 25TH, 1896.

The 'Star' says there is a crisis in foreign missions; and that the Treasurer needs \$3,000 to send to India this month. The 80,000 church members who are concerned in this work should easily supply the needed money.

It is not easy to develop an intelligent, strong and useful membership in our churches unless they are kept acquainted with the things that concern the denomination. And it is not easy to see how they are to have the necessary knowledge of denominational affairs and interests unless they are regular readers of the denominational paper. There are many who never see it, unless they borrow it; or read it in a neighbour's house. They ought to have it enter their home regularly.

Bishop Ryle, of Liverpool, Eng., continues to bemoan the advance of Romanism in the Church of England. In his charge to his Diocesan Conference he warned his hearers that the growing Romanism of the church would hasten the disestablishment which they all dreaded. Let the voters, he said, once get the notion into their heads that the clergymen are narrow-minded sacerdotalists, and want to Romanise the Church of England, and Disestablishment will come. He was certain the middle and working classes would not elect a House of Commons which favours sacerdotalism, the Mass and the confessional. On the latter subject he expressed his astonishment that English husbands and parents can allow their wives and daughters to go to private confession.

Notwithstanding the bishop's great anxiety and his earnest appeals there are among the clergyman of his diocese many extreme ritualists, who, while they listened respectfully to their bishop interrupted and hissed every other speaker who criticized sacerdotalism.

Very significant is the attempt of the Jews to free themselves from responsibility for the death of Jesus. It is sought to make it appear that the Pharisees and their ecclesiastical successors, the orthodox Jewish church of to-day, are not in any way responsible. An article, entitled "Jesus the Pharisee," in a late number of a leading Jewish monthly undertakes this task. The writer holds that the Sadducees were wholly responsible for the death of Jesus, and that their actions were inspired by political rather than ecclesiastical motives. He admits that Jesus did undoubtedly excite intense antagonism; but this antagonism did not come from the Jews as a nation, for he was popular among the masses, and his enemies feared to molest him because of that popularity. Proceeding then to consider the relation between Sadducees and Pharisees, he says the latter were without any decisive influence in the Sanhedrin, the Sadducees possessing a majority; and that the Pharisees had no reason either in Jesus' doctrines or practices to persecute him, or, at any rate, to demand his death. It was quite different with the Sadducees. They held their offices by the grace of Rome. During the life of Christ and for twenty years thereafter, until a few years before the destruction of the Temple of Jerusalem, all questions of cult were decided by, and all political missions entrusted to the Sadducees.

H declares that the doctrines of Jesus were not antagonistic to those of the Pharisees and quotes from the Rabbinical writings in support of this contention. He makes a somewhat skillful plea in behalf of the Pharisees, but it is noticeable that he does not attempt any explanation of the condemnation

of the "scribes and Pharisees" frequently uttered by Jesus.

Much has been said about schools in late months, and a strong plea has been made for the establishment of schools under priest-rule in Manitoba. The Province of Quebec has such schools. Just what sort they are, and how they compare with the schools in the Maritime Provinces may be learned from a description by a correspondent of the 'Mail and Empire'. He has been examining the school system of Quebec. What he tells in the following describes a condition of things as to schools which may be found in every part of that priest-governed Province. He says:

"The other day I drove up amidst the rain and mud to the parish of St. Tite, a comparatively young parish, but one which possesses already a large population the number of children of school age being more than 325. The population has found the means of erecting a stone church of monumental proportions. I knocked at the door of the Rev. Abbe Perus, who is the pastor. I had no sooner stated my mission than he looked at me with a kind of horror. 'Sir,' he said, 'education belongs to the bishops. Laymen have no business to meddle with the schools. It was to the bishops that Christ said, 'Go forth and teach all nations. And, he added, 'Comprenez-vous?' with the well-known accent that is put upon the word 'See?' I understood, and did not stay any longer for information.

The information I sought was written large along the roadside. The school-houses, of rough, unpainted boards, blackened by the weather, not larger than 20x25 feet, and only one story in height, were about the worst looking buildings in the whole parish. There are four of them, and one of which is worth more than \$200. These houses are expected to lodge the school teacher, who gets from \$60 to \$100. What is left forms a low classroom about 15x20 feet. If all the young people of school age were to go to these schools, each classroom would have to accommodate eighty pupils. But, of course, there is never but a small proportion of the children who attend these schools, so that not more than forty or fifty children are packed in these rooms.

In his Thanksgiving Proclamation this year, President Cleveland did what, it is said, no other President ever did—made mention of Christ. The Jews of the United States complain of it, and think the President exceeded his rights in mentioning as a mediator one whom they do not acknowledge. If in the public utterances of a Christian land there must be an avoidance of everything that may be objected to by some class of the population it would very soon be impossible to say anything. We recall the fact that a year or two ago a meeting of the Woman's Council of Canada could not have its meetings opened with prayer because some Jewish ladies might be offended. It was thought inadvisable to even use "Our Father who art in heaven," though Christ's name is not mentioned in it. An organization which must avoid all religious mention that may be regarded as injudicious or offensive by somebody might as well cease to exist.

Thanksgiving.

"Give thanks unto the Lord, for He is good; for His mercy endureth forever."

To-morrow (Thursday) is Thanksgiving day in Canada and the United States. In the latter country it is, especially, a day of family reunions and rejoicings. The same is true of the day in this country, in a degree. Many of the family gatherings to-morrow will be seasons of great delight. Some will have the shadows caused by the death during the year of some member of the family circle, or, by business disaster, or, perhaps, by the worse than death of some loved one.

In many places, especially in the cities and towns, there will be services in the churches. The sermons will recount the mercies and blessings of the year, and exhort the people to give thanks always for all things unto God the Father in the name of our Lord Jesus Christ: the prayers and hymns will express the people's sense of indebtedness to "the Father of mercies," and, perhaps, offerings will be made for the support of benevolences and the promotion of Christian work.

The majority of people, however, will neither be present at a family reunion nor participate in a church service. Every one, however, may give thought to the fact of his dependence on God, and, as he counts over His goodnesses, offer acceptable thanksgiving. Does some one say, 'We ought to be thankful of God every day, and thankful to Him?' True, and yet it is good that He is recognized as "the giver of every good and perfect gift" in the appointment and observance of this one day in the year as Thanksgiving. The proper observance of it does not lessen the obligation to be thankful always; nor does it lessen the disposition to gratefully

acknowledge good, it, rather, increases it.

A few suggestions from the Northwestern "Advocate," about how to spend the day profitably, may help to make the best use of the occasion, and to get the most good out of it.

Spend the day joyously. It is a day for being glad. We may well say, as Nehemiah said to the Jews on a memorable occasion, "The day is holy to the Lord your God; mourn not, nor weep, neither be ye sorry; for the joy of the Lord is your strength."

The last clause of this quotation is a specially significant one. Joy and strength are closely connected. Cheerfulness is becoming to Christians at all times, and especially at those seasons which are essentially festive in their character. There is no merit in a gloomy spirit, and none in a lugubrious countenance. "Why should the children of a King go mourning all their days?" We repeat our advice, therefore, to spend Thanksgiving joyously. Let each of our readers rise from his bed in the morning in a good humor. This is more largely a matter of personal volition than most people suppose. A strong will counts for much in determining the state of our feelings. Infirmities of the flesh may be almost entirely overcome by a resolute purpose.

Spend it religiously. As soon as you are dressed take your Bible and carefully and devoutly read a number of the most spiritual and uplifting passages that it contains, say, such a psalm of gratitude as the one hundred and third, or of confidence in God as the ninety-first, or such a comforting utterance of our blessed Lord as the fourteenth chapter of St. John. Bring out next your hymn book. Perhaps you have not used it for a long time. If so, the more is the reason why you should saturate yourself with some or two of its lyrics:

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise!"

Then offer up a prayer of sincere gratitude. Take time for it. The spirit of hurry is inconsistent with the spirit of worship. Carefully review the record of the past year, and make a note as you go along of all the mercies, temporal and spiritual, that you have had from God. If you do not find your heart growing tender with halcyon emotions while thus engaged, we shall be greatly surprised. Nay, the probabilities are that you will get off your knees in a jubilant and exultant mood.

Spend it helpfully. Make a particular effort to be of some service to everybody that you may touch during the day. First of all things speak gently to the members of your own family. Wear a brighter face than usual at the breakfast table, and show by a good conduct that you wish to make the whole household glad. It would be difficult for you to aim at the accomplishment of any worthy task.

Few of the worldly plans and schemes on which you spend so much of your time can begin to rank in dignity with the deliberate effort to diffuse a radiant atmosphere in your own home. Do not forget the absent loved ones. A letter dropped to the brave boy who is breasting the world on his own account may do him good like a medicine.

But your sympathy should also take a wider range. Outside the narrow limits of your immediate circle there is certainly some one to whom, if you will, you can make yourself a ministering angel. Will you do it? It is not necessary for you to be obtrusive or to play the Pharisee. In fact, the more quietly and modestly you can set about the work the better it will be. Whether you send a load of coal or wood to a poor widow, or make a visit to a bedridden neighbor, or speak a word of cheer to a bereaved parent, or gently persuade a backsliding Christian to cease his wanderings and come once more to Jesus, or to lay by a special offering for missions or some other branch of the Lord's work—whatever it may be, may the Father bless you abundantly in the doing of it.

"I will sacrifice unto thee with the voice of thanksgiving; I will pay that I have vowed. Salvation is of the Lord."

Next Sunday.

Next Sunday is the day when every Free Baptist church in New Brunswick is asked to take at least one collection to go towards the liquidation of the denomination's moral obligation in the Seminary matter. The request is made by the General Conference, through its Executive. Of course it will be understood that any churches, whose pastors will not attend their services next Sabbath, and which prefer to take the collection when the pastors are present to present the case, will defer the collection till they are with them.

The plan of a collection from each church was adopted because it was

desired to have all the people share in the undertaking. The Executive wished to avoid easing some and burdening others, as would be the case if subscriptions were solicited from only a few. Not only will the object in view be accomplished more easily and readily, and without burden to anybody if every church will take a collection, but the people will feel better to have a share in removing the debt.

It is earnestly hoped that pastors and office-bearers in the churches will see that the matter is not overlooked, nor for any reason neglected, and that all the people will unite in doing the right thing which the Conference asks to be done.

If any who have not opportunity otherwise to contribute and have it in their hearts to make an offering, they can send direct to Rev. G. A. Hartley, Carleton, St. John, who is the Treasurer of the fund.

Notes on Current Events.

Boston elected a coloured man as a member of the Governor's Council. The Democratic candidate for re-election was supposed to be sure of return. No Republican was willing to enter the field against him. Rather than have the election go by default they put forward I. B. Allen; and to the surprise of everybody he was elected. Perhaps many voters did not know anything about the man; they simply voted their party ticket for all offices. The Democratic candidate's name was Sullivan, and many Democrats preferred the name Allen to the name Sullivan. And the coloured man came out ahead. And now the Governor and other leading politicians are not feeling very comfortable. Members of the Governor's Council have to be present at all public events where the Governor presides, to visit with him all the public institutions, and to be prominent on all State occasions. The objection to Allen is not, so much, that he is a coloured man, but that he is an ignorant and disreputable coloured man. But they have got to put up with him, for he has refused to resign, even though a large sum of money has been suggested as the price of resignation.

An act of the Ontario Legislature determining a widow's interest in her deceased husband's estate, in certain cases, must commend itself to fair minded people, as a step in the right direction. It provides that, "The property of every man dying intestate after July 1st, 1895, leaving a widow but no issue, shall in all cases when the net value of such property does not exceed \$1,000, belong to the widow absolutely and exclusively."

In a recent case, in Toronto, the Judge held that this law protects the widow against the husband's next of kin, but not against the creditors whose claim against the estate must be paid.

There is an outbreak of diptheria in various parts of Quebec. In Montreal the disease is on the increase; and in several parishes there are many cases, and it is spreading. The Provincial Board of Health is taking steps to check it.

Word comes from San Francisco that by the aid of the Roentgen rays the blind can see. The discovery was made in the case of a blind boy whose father was employed at a public X ray display. The lad discerned light, and then experiments were made by which he was enabled to see various objects. Edison has tried a number of experiments and feels sure that much more satisfactory results may be reached.

Archbishop Ireland says there is no truth in the reports about his having incurred the displeasure of the Vatican; he has not, he says, been summoned to Rome, nor asked for any explanation. He does not know how or where the newspaper reports originated, but characterizes them all as absurd.

Spain seems deeply moved by its troubles, for its very existence as a nation seems in jeopardy. The feeling of the people is shown in their eagerness to subscribe to the new loan of several millions asked for by the government. Ladies have sold their jewelry, and bishops and priests are offering to devote gold and silver plate belonging to their churches, and give the money to help in the present crisis. Such patriotism is praiseworthy.

Life Insurance Companies are, of course, anxious that their policy-holders shall live as long as possible. And some of the companies, it is announced, are contemplating the erection of a Consumptive Sanatorium, where they will keep alive as long as possible such of their policy-holders as are affected with tuberculosis. This, of course, is a purely business scheme, which they think will pay them in cold cash. The "Star" thinks this step, if taken, is an

evidence that consumption is a curable disease. But if it will pay insurance companies to save those already in the grasp of the disease, what a vastly more profitable thing it would be to secure the well from contagion by isolating the patients. This is a fight in which every living person has an interest, for the consumptive germ is not much of a respecter of persons, and often strikes where least expected. Success has attended attempts at isolation and open air treatment.

Why is it that so many people are eager for positions in the public service? A very humble place the most of them are willing to take. It is stated that the door keeper of the House of Representatives at Washington has received 14,732 applications for the 160 places under his control. In other countries there is the same very general desire for appointments. In France, it is said, for the 375 vacancies in the corps of Paris street sweepers, there are 21,562 candidates. Eight municipal clerkships brought out 2,003 male applicants, while there were 5,842 applications for 18 places as office servants. And even in Canada there are many scores of applicants for every office.

California voted on a proposed amendment to the Constitution of the state, establishing woman suffrage. The amendment was lost. What will surprise some people more than the defeat of the amendment, is the fact that the principal opposition to it came from women.

The council of the government of Malta passed an ordinance declaring that mixed marriages there are not and will not be valid unless celebrated with Catholic rites. Mr. Chamberlin, Colonial Secretary, has sent a dispatch stating that the royal assent cannot be given to the ordinance.

Mr. Moody will be sixty years old February next. His friends propose, in recognition of his great services as the leading evangelist of his time, to celebrate the event. Knowing that he desires to erect a church at Northfield, Mass., where his Christian training school is, it is intended to raise about \$25,000 for that purpose. It is expected that half of the amount will be raised in the United States, and half in Great Britain.

We said last week that the new archbishop of Canterbury is a total abstainer and interested in temperance reform. He has already made two addresses on the subject of temperance since his appointment to the Primacy of his church. He said that the great thing at present to diminish the number of temptations by which the people were surrounded. He was not prepared to abolish all public-houses at once, for English public sentiment would not yet support such a measure. If such a step was taken before the people were ready for it, the work would soon be undone. The primary object must be to get at the people and induce them to begin the work of reformation by reforming themselves. He had become a total abstainer because, when he looked into the social condition of the country, and particularly of those who were nearest to his own heart—the men who lived by the labour of their hands and the sweat of their bodies—he felt that the best thing he could do for them was to fight the battle side by side with them against the terrible evil that was always dragging them down.

Dr. Nansen's story of his search for the North Pole is a source of large profit to him. For a narrative of about 15,000 words the London "Chronicle" paid him £4,000, over \$1.00 per word. For the book he is preparing, a firm of English publishers are to pay him about £25,000. The book will be out in January.

One of the strangest things in the recent United States elections happened in Utah. Angus Cannon, a prominent Mormon was a candidate for the State Senate; Matt H. Cannon, one of his wives, was the candidate of the opposing party for the seat; and Mrs. Cannon was elected. Mr. C. can stay home and look after family matters, while Mrs. C. helps make and mend laws for the State.

The Methodist Conferences in Victoria, South Australia, New South Wales and Queensland have been voting on the question of the union of the four Methodist bodies in these colonies. At last report all the Conferences had not yet voted, but those which had were strongly in favour of union; and all the bodies concerned were in favour of it. There seems no reason to doubt that the union will be effected.

In a recent speech Lord Rosebery spoke of the additions to the British Empire in late years. He said he had made a careful examination and

found that in the last twelve years there had been added to the empire 2,600,000 square miles of territory. While the area of the United Kingdom—England, Scotland, Wales, Ireland, the Channel Islands, and so forth—has 120,000 square miles there have been added during the past twelve years 22 areas as large as the United Kingdom itself.

Voices and Echoes.

The Rev. Dr. Newton tells of a convert who was about to be received by immersion. Before going into the water he was told to remove his pocket-book. "No, no," he said, "let it alone. I want my pocket-book baptized, too."

The church would be vastly mightier in its service if there were more baptized pocket-books among its members. It is not too late to have them baptized. When hearts are baptized of the Holy Ghost, all that men have is included. Seek that baptism.

The Charlottetown Guardian is in trouble lest the city should be burned. The chief of the fire department has confessed to a second infraction of the Scott Act and been fined \$100. The third offence means imprisonment, and the guardian does not know who will be left to put the fires out.—The Sun.

A nice kind of chief of a fire department, surely. There ought to be good sense enough in Charlottetown, not to say anything of moral sense, to put another kind of man in charge of its fire protection service.

Time-servers, who seek more to please people than to honor God; cowards, who are afraid of bulldozers; and political dodgers, who seek to have no plans and no views not in accordance with a vacillating public sentiment—such men have no business in the editorial rooms of a great religious newspaper.—The Critic.

The reference is to an attempt, by threats of loss of position &c., to bulldoze an editor into doing other than his convictions prompted him to do. The question is asked,—"And is it true that there are men in the church who believe that a God-fearing worker can be induced to violate his conscience and judgment to save his place, whatever that place may be? Any man who resorts to threats to alarm other people can of course be himself moved by threats, else why such attempt? But God's servants ought to be made of sterner stuff." And the 'Star' adds that "the same may be applied to all conscientious workers in God's vineyard. They are not place-seekers, and they will be true to act according to their sense of duty."

What shall we say of the hundreds in our church who take no religious newspaper?—Exchange.

Think and speak as kindly of them as possible. Speak kindly to them, too, and point out the mistake they are making, and tell them to themselves and to the church which results.

There are three parties to the saloon—the man who stands behind the bar and deals out the drinks, the man who stands in front of the bar and drinks, and the citizens who legalize the rum traffic.—Rel. Telescope.

You are not a rumrunner, you do not drink. It is well that you are right in these two respects. But have you freed yourself from responsibility in the other respect? Not unless you oppose the legalization of the traffic, in every way in your power.

Rev. Miles Grant, of Boston, thinks he has solved the problem of living. He is a strict vegetarian, and never uses meat, pies, cakes, tea, coffee, sugar, salt, or spices. His daily food is unleavened graham bread, vegetables, cheese, and milk, and he says that he lives well at a cost of eighty-seven cents a week, the result being that he is healthy and strong.—N. Y. Tribune.

There is a hint in this that other preachers may find useful when their small salaries are not paid. They do not like to go in debt. To be able to live on next to nothing will be a great thing for them.

WE MUST AGAIN SAY TO ALL WHO ARE IN ARREARS THAT IT IS HIGHLY IMPORTANT THAT THEY DO US THE FAVOUR OF IMMEDIATELY SENDING THE AMOUNTS DUE. DO IT THIS VERY WEEK. EVERY DOLLAR OF ARREARS SHOULD BE SENT US, AT THE LATEST, BEFORE THE END OF THIS MONTH. THE MONEY IS NEEDED, AND WE TRUST OUR FRIENDS WHO HAVE IT WILL NOT FAIL TO SEND IT ALONG AT ONCE.

THE TEMPERANCE AND GENERAL.—Mr. W. L. McGee, who has been in this city for some days in the interests of Temperance and General Life Insurance Co., has just started to canvass Sunbury and Queens. The Company he represents is a good one. Mr. McGee can tell the people its advantages, and should succeed in getting considerable new business for his Company.