

TERMS AND NOTICES

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

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, JUNE 17TH, 1896.

Contributions for Foreign Missions should not be delayed. Money is needed now.

The dangers which threaten the country arise less from the strength and activity of selfish and reckless men, than from the ignorance, indifference or cowardice of good men.

"Lord, keep our people from the sin of slander," was one of the petitions of a minister on a recent Sabbath.

There is, certainly, need of such prayer during an election campaign.

There has been a new departure in the Society of Friends in England. They have decided to permit women to form a constituent part of the meetings for managing the affairs of the church. While for a long time the women have had their own sectional meetings, the men's meeting has, for more than two centuries, been the representative and executive body. The change, giving the women an equal voice in affairs, was brought about with practical unanimity.

The Christian people of Springfield, Mass. have declared a boycott. It happened on this wise: The local baseball club played on Sunday—not at home, but in its matches with clubs in other cities. The Christian and moral sentiment of the city strongly objected to this violation of the Sabbath, but the protest was of no avail. At a large meeting, composed of 1500 citizens, they declared this purpose: "If you will play baseball on Sunday when away from home, you cannot have us for spectators on week days, when at home."

At the Anglican Synod, in session last week in Toronto, a letter was read which stated that the Presbyterian church refused to join with the Anglican church in asking the Ontario government to arrange for religious instruction in the public schools. A similar letter from the Baptist church in Canada was read.

The "religious instruction" the Anglicans wish to have given in the schools is sectarian teaching, after the manner demanded by Roman Catholics. Presbyterians and Baptists do not wish that.

These short sentences of the "Canada Presbyterian" state the fact that Canadians do not think half enough about:

"Is there any country in the world so highly favoured as Canada is? We never have a famine. Pestilence is unknown. We are never scourged with war. A cyclone never strikes us. Our portion of the earth never quakes. We never see a blizzard outside of Manitoba. We have the best country on earth and yet we grumble as much as any people on earth grumble."

Just take of your hat, and thank God that the lines have fallen to you in so pleasant places, and that you have so goodly a heritage.

The Pope's representative at the coronation of the Czar was given the first place amongst the representatives of all the nations. It appears that he Pope demanded this. And Russia and all the powers submitted to his demand. The same thing has been done in the United States, as when Cardinal Sotoli, the Pope's representative, was given precedence over the president at a Washington banquet under the auspices of the Roman

Catholic University there. In Canada the Pope, by his representatives, leads the procession about all the time. This everlasting toadying to the papacy is shameful.

The Senate of the University of Toronto last week voted to confer the honorary degree of LL. D. on Mr. Goldwin Smith. There was opposition to it because of Mr. Smith's views on the subject of political union between Canada and the United States. Judge Falconbridge, a member of the University Senate, has resigned on account of it, saying it is "no place for a man who is loyal to the British flag." And the judge is about right in his protest against the Senate's action. If Mr. Smith were a citizen of the United States he might very well be honoured by the Toronto University; but being a Canadian citizen who would like to see the stars and stripes float over his country, the University has not done wisely in bestowing an honorary degree upon him.

The Gothenberg system of "regulating" the liquor traffic, which is so much lauded by some people, is not nearly so popular where it is in operation, in Norway and Sweden, as it is among those who do not get a close view of it. "Distance lends enchantment to the view." Recently in the city of Bergen, Norway, where the system has been in operation for some years, a vote was taken as to its continuance. A considerable majority of the votes polled was against the system; 14,172 voted nay; but those who do not vote at all are reckoned with the yea, and these added to those who really voted yea made 14,590, giving the system a majority of 418 in a city of 60,000 people. Prohibition feeling is strong and growing in both Norway and Sweden.

The Presbyterian General Assembly of the United States wrestled with the question of young people's societies. Some members wished to form strictly Presbyterian societies, with a Presbyterian name to distinguish them from other societies. The Assembly, however, was not favourable to this, and Presbyterian young people's societies will continue to bear the name Christian Endeavour.

The Methodist Episcopal General Conference dealt with the same matter; but reached just the opposite conclusion. The report adopted by the Conference deprecates the organization of any societies in Methodist churches other than those of the Epworth League. It declares that the Methodist church cannot afford to do and will not have any other societies in its churches; "We must," it says, "cling to our own particular forms, for we believe it to be for the best interest of our church and young people." To guard the coloured churches against taking up with Christian Endeavour, the Conference appointed a Secretary to organize societies of the Epworth League amongst them.

Dr. McLaren is a great preacher, as every one who has read him knows. We have already quoted something of what he said at the recent fiftieth anniversary of his ministry. Here is another thing, good for ministers to think upon, especially those who are just beginning to preach, and forming their preaching habits:

I have tried to make my ministry a ministry of exposition of scripture. I know it has failed in many respects, but I will say that I have endeavored from the beginning to the end to make that the characteristic of all my public work. I've tried to preach Jesus Christ, and Jesus Christ not of the Gospels only, but the Christ of the Gospels and the Epistles: He is the same Christ. I believe that the one thing the world wants is redemption, the power of that Gospel on the individual soul; and that men know they want it. Dr. Johnson once said in his wise way, "Nothing odd lasts, but Christ lasts, and men's sin lasts, and men's needs last; and we have got to preach Christ and Him crucified, the Savior of mankind. And I have tried to preach Christ as if I believed in Him not as if I had hesitations and peradventures and limitations. And I have tried to preach Him as if I lived on Him; and that is the bottom of it all—that we shall ourselves feed on the truth that we proclaim to others."

SCHOOL FOR THE BLIND.—The estimated cost of the new building and its equipment, proposed for the Halifax School for the Blind, is \$22,500. The Board of Managers acknowledge pledges towards the building fund amounting to \$13,161.40; and last received to date \$1,585.90.

OBJECTS TO THE WHEEL.—Cardinal Ferrari, Archbishop of Milan, has issued an edict prohibiting the use of the bicycle among the clergy. He says cycling is opposed to the traditional and necessary dignity of the cloth.

The General Election.

Next week the voters of the country will make their choice of representatives in the next Parliament; they will name the men who shall express their views and desires in legislation and in the administration of the affairs of the country. They have heard and read the discussions which have been going on for several weeks, in which the merits and demerits of the contending parties and their policies have been fully, and some times violently, set forth. These discussions may have impressed some electors, and perhaps some converts to one or the other party may have been made. But whatever their effect, the strife is nearing an end. The opportunity of the campaign writer and the stump orator is about spent. The opportunity of the electors is at hand. Upon their use of the opportunity, which is the discharge of an important duty, depends, not simply the fate of the parties, but the character of the Parliament and the law-making of the next four or five years.

To many electors it, doubtless, seems very important that their particular party win. We cannot pretend to question their right to have party preferences; nor can we undertake to say that the success of this or that party is more desirable. It is not the INTELLIGENCER'S business to express any opinion either favourable or unfavourable to either party. But we would like to impress the voters who read this paper that however important they may regard the triumph of their respective parties, it is greatly more important that only the best men be sent to Parliament. The drinking man, the profane, the licentious, the dishonest, the unpatriotic, is not the kind of man to be sent to Parliament. That he has, by some means, secured the nomination of his party does not make him more worthy the support of voters whose moral sentiments and manner of living he does not represent. It is only when voters who love and desire to promote the "righteousness which exalteth a nation" refuse to support such nominees that the moral and christian sentiment of the country will be adequately represented in Parliament.

There seems very good reason to hope that the Remedial Bill scheme will receive its death blow in the elections next week. This will not be by the triumph of one party or the other, but by the election of a large number of men, of both parties, who are pledged to oppose any attempt, by whomsoever made, to reintroduce and pass the remedial measure. The leaders of both parties, we regret to have to say, are on record as favourable to such legislation, if the Manitoba government fails to give the "relief" demanded by the Roman Catholic bishops. But the leaders cannot do much without supporters favourable to their schemes; and neither of them is likely to have enough supporters favourable to the remedial scheme to warrant the reintroduction of the bill. The electors may be very strong in allegiance to their respective parties; but the opposition in both parties to interference with Manitoba is strong enough to make probable the election of a sufficient number of members to make Parliament independent of the dictation of the Roman hierarchy.

The friends of temperance and prohibition have a chance to make themselves felt in this election as never before. More candidates, of both parties, have declared in favour of prohibition, or have a record as friends of the cause. If temperance voters would give effect to their principles and professions they must give their expression at the ballot-box. To talk in favour of prohibition and of anxiety for its success is worse than useless if those who do so help to elect men whose habits and sympathies endorse the liquor drinking customs and the liquor traffic. In the minds of temperance men, anxiety for the triumph of the prohibition movement should be much greater than anxiety for the triumph of any party.

Of the candidates of both parties in this Province a number are known to be temperance men, who have expressed their readiness to advocate and vote for prohibition.

Kings County has the only nominee of a Prohibition Convention—Mr. Morton. We are glad to notice in the reports of his canvass of the county, that he is taking strong ground on the prohibition question. He makes it prominent in his addresses, and is, as we expected of him, determined to faithfully carry out his pledge to the prohibition party. Prohibitionists in Kings, without respect to their relations to the old parties, should heartily support the prohibition nominee. If they fail to stand by the man who has accepted their platform and will carry out their desires, they will justly be charged with insincerity.

As already mentioned in these columns Mr. Hale, of Carleton Co., has the distinction of being the first candidate in the Province, so far as we know, not nominated by a Prohibition Convention, to make prohibition the first article in his political creed. In Charlotte, Carleton, Sunbury and Queens and Restigouche Counties the prohibitionists stand to win no matter which of the candidates are elected, for they all have declared themselves willing to vote for prohibition if sent to Parliament. Mr. Powell of Westmorland, is a temperance man, and is reported to have given satisfactory assurances to the prohibitionists of that county; what position the other candidate, Mr. Robinson, takes, we have not learned, but we hope that he also, is on the right side. Dr. Weldon, of Albert Co., is a prohibitionist, and we think Dr. Lewis is also.

In York, one of the candidates, Mr. Foster, is a well known temperance man, who favours prohibition. Mr. Allen is an anti-temperance man of the aggressive sort. Temperance voters, who know the candidates, cannot be long in deciding between them.

St. John has a half-dozen candidates struggling for two seats, but prohibitionists cannot have much interest in any of them. Messrs. Hazen and Chesley, who sat in the last Parliament voted to defer the vote on the prohibition resolution, which was, practically, a vote against prohibition.

In Kent, Gloucester and Northumberland it does not appear that any of the candidates are particularly pronounced on the prohibition question. If any of them are more to be trusted in this matter than the others, we hope prohibitionists will rally to their support.

In the last Parliament Mr. Eliot's resolution in favour of prohibition was killed by a motion to adjourn the debate. The New Brunswick members who voted to kill the resolution were Messrs. Hazen and Chesley; those who opposed killing it, and who, presumably, would have voted for the prohibition resolution if an opportunity had been given, were Messrs. Foster, Gilmore, Coulter, Baird, Costigan, and McAllister. The Nova Scotia members who voted right were Messrs. Flint, Borden, Bowers, Dickey, Forbes and Kaubach; those who voted wrong were Messrs. Fraser, McDonald, McDougall, McDougall, Stairs and White.

Two sentences of the advice given in these columns a few weeks ago, are here repeated,—None but good men—men of clear character, sound judgment, independence of thought and action, and representative of the moral sentiment of the electors—should be sent to Parliament. If others than these do reach Parliament it is simply because sound judgment and moral sense are not strong enough and assertive enough in these constituencies to choose a better kind.

We are glad to believe that there are indications that the sound judgment and moral sense of the electors are becoming more assertive, and may be expected to find a better expression at the ballot box, in every part of the country, next week than ever before.

Try It.

The writer of "Monday Musings" in the *Advance* relates a bit of the experience of a western church which may prove valuable to other churches, helping them to a better method of managing their finances. He says: This little church of some forty odd resident members was able to raise only \$500 toward its pastor's salary.

Now, if a salary affords a surplus above living expenses, it may be pardonable, and even advantageous to the pastor, to allow that surplus to run behind and accumulate to his credit—a sort of savings bank arrangement, you see, for a spend thrift minister. But where the salary and the necessities of life are co equal, it is really dangerous to let it go unpaid even in part. The community is extremely sensitive to the business honor of a minister, and justly so. A running account at the store is a treacherous convenience for any poor man, and a minister, of all men, should not be obliged to resort to it.

The business men who constituted the trustees of this little church recognized these facts and the necessity of regular and prompt weekly payments. The weekly offering system was thoroughly worked, and I know of nothing better as far as it goes. But the weekly offering at its best estate will sometimes exceed and sometimes fall short of the church's weekly due to its pastor. So these men devised a simple but effective plan for regulating the machine. Remembering that, as in most communities, there were some men of means among the supporters of the church, they secured advance payments from two or three of these. This amount they deposited with the

church treasurer as a reserve fund. When the weekly offering fell short, the salary was made up from this fund. When it brought in a surplus, the surplus was applied to make good the reserve. In this way the pastor was always able to draw his weekly stipend, and the business interviews between pastor and treasurer were most satisfactory and delightful.

The devisers of this plan considered it essential to its working that it be kept a secret. To have it known would weaken the sense of personal responsibility on the part of the givers. Try it.

Bribery in Elections.

One of the most interesting narratives which the gospels contain, is the trial of Christ before Pilate. The occasion of that trial was the determination on the part of the chief priests and elders of the Jewish nation to have Jesus crucified. In their Sanhedrim they had already condemned him to such a death, but as that was then a Roman mode of capital punishment, and as Pilate was the governor of what was then the Roman province of Judea, it became necessary to obtain his official sanction before such an ignominious death could be legally inflicted. It is both interesting and pitiable to see how when Pilate "was determined to let him go" (Acts iii: 13) as a man in whom he found no fault at all" (John xviii: 38) he was at last prevailed upon by those priests and elders of the people, assisted by the multitude whom they had persuaded to join them in the cry against Christ. Luke tells us that "the voices of them and of the chief priests prevailed, and Pilate gave sentence that it should be as they required" (Luke xxii: 23, 24.) From the gospel according to John we learn that what especially brought Pilate so to do was the cry of the Jews, "If thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar." And so, by means of this virtual threat of intimidation, or indirect bribery, after all previous means had failed, those priests and elders succeeded in their unreasonable and unrighteous demand.

Is it not by such means on the one hand, and on the other, by means of direct bribery in the payment of money, or its equivalent, or a promise to pay, that many are influenced in these days to do differently from what they would otherwise do, and especially many voters in elections. A success obtained by such means at any time, and by any political party, is not a thing to glory in, because to use such means to induce men to vote, even for what may be regarded as a good measure, is a direct violation of a good statute law, which it would be better that neither party should violate than for both parties to virtually consider it a dead letter. We should also remember that it is never right in the sight of God to "do evil that good might come." It would be an evil thing to pay men for their votes even though they still voted as they would have done any way, or they did not care how they voted so long as they were paid for it. While in such a case it could, perhaps, hardly be called bribery, or at least not to such an extent as in the case of those who by such means are induced to vote against their conscience, still it is a corrupt practice, because it tends to bribery of the worst sort, and, in itself, is an encouragement for men to do what they ought to consider it beneath their manhood to do.

"The electors are the jury of the country. They are to pronounce a verdict. Shall the juryman be offered money? What would you say of a juryman who would take money for his verdict—sell his verdict for money? You are as base if you accept money for your vote." (*Presbyterian Witness*).

Most emphatically would such be the case if the object in offering that money were to purchase a vote for an unmistakably wrong measure. If by means of bribery, direct or indirect, success should be obtained on the side of unrighteousness, as in the case of those Jews, much less would such success be a thing to glory in. Those who tempt men by such means ought to be ashamed of themselves. They are worse than those who yield to the temptation, even as those Jews were worse than Pilate, and the devil was worse than Eve, whom he so successfully tempted, in the form of a serpent. It is evident he was worse than she, for a comparison of the curse that was pronounced upon the serpent, and upon her (Gen. iii: 14, 16).

Therefore those who try to bribe men to do what they know to be wrong, deserve to be classed with those wicked Jews, and the devil whose servants they were, rather than with Pilate. Of course, it would not be right to put into such a class those who, in their zeal for what they regard as a good measure, tempt men to sell their vote,

Some professedly good men—members of evangelical churches—have done this, and tried to justify themselves in it with the idea that the end justifies the means. "We must fight the devil with his own weapons," they say. But in so doing have they not really served the devil more than Christ, whose servants they profess to be? Certainly they have not been imitators of Christ and of His faithful servant, the apostle Paul, even if they have not been imitators of the devil, and of his servants, the Jews. Neither Paul, nor Christ, ever acted on the principle that the end justified the means. Simon Paul's enemies charged him with having said, "Let us do evil that good might come;" but he indignantly denied the charge as a foul slander, and said in reference to all who did evil that good might come—"whose condemnation is just" (Romans iii: 8 *rev. ver.*). Paul did not offer money to Felix when, to gain favour with the Jews, he left him in bonds (Acts xxiv: 26, 27). Christ did not offer Judas a greater sum of money than the chief priests, to induce him to remain true to him. Neither directly, nor indirectly, did he try to bribe Pilate to give sentence in his favour. When Peter thought it his duty to fight Christ's enemies with "one of their own weapons," Christ virtually said to him, "do it not" (Matt. xxvi: 52).

In whatever class those men should be put, whether members of churches or not, who, in the interest of what they regard as a good measure, try to carry it, either by inducing or encouraging men to make merchandise of their votes, there can be no doubt that in a lower class should be put those rail-road corporations, and lumber kings, and manufacturing monopolists, who, in their own interests, and by threats of intimidation, determine to control the votes of their employees.

And where shall we place those religious ecclesiastics of our time who publicly proclaim that they have the right to control the votes of the men of their faith, whenever they deem it best so to do, and at the same time plainly tell those men that it is their bounden duty to submit to such control? Certainly in this, they cannot be regarded as true successors of the apostles. "Feed the flock of God which is among you," said the apostle Peter, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. Writing to the Christians of Corinth, Paul positively disclaimed the idea of having "lordship over their faith" (2 Cor. i: 24, *rev. ver.*)

J. B.

How Turks Proselytise.

We have supposed so fully of horrors in Armenia that nothing now seems dreadful enough to stimulate our jaded nerves. And yet a story from Tshivilik, a village in Djibakhtan district, might do so. All the inhabitants were forced to accept Islam as the alternative to death. They were told afterwards they were free to return to Christianity if they desired. A few men did so, when the Turks and Kurds fell on the village, slaughtered them, and strung their eyes together on a string, which was shown around to the others as a hint of what they might expect if they followed the example of their brethren! A report has reached the Grosvenor House Committee, showing that the local authorities at Orfah and elsewhere did not carry out the massacres without having in their hands justificatory instructions from Constantinople. The magnitude of the slaughter at Orfah appears to have alarmed the Porte, however, but all that it has done has been to remove the leaders in the massacre, Hassan Bey and Nazif Pasha, to other spheres of operation. The correspondent asserts that diplomatic pressure, without the element of fear of foreign interference by force, will only aggravate the lot of the Christian population of the Armenian provinces.

Voices and Echoes.

The Southern Baptist Convention, in session at Chattanooga, passed by a large majority resolutions condemning the retention of church members who "make, sell or drink spirituous liquors, or rent their property for the use of liquor dealers."—*Chris. Statesman*.

It seems—how strange! that in the city churches of the South there are members who are badly hit by this resolution. They are wealthy, and will, of course, make trouble about it. But the brethren have, evidently, made up their minds that "rum and religion won't mix," and, we hope, may be depended on to stand fast in their righteous position against all unholy kicking.

The sermon which hits the devil hard is sure to cause one or more of his imps to cry out "Let us alone."—*Rel. Telescope*.

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