TERMS AND NOTICES

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Religious Intelligencer.

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

WEDNESDAY, FEB. 10TH 1897.

Our lists show a large number from whom renewals for 1897 have not yet been received. We hope no one will think us too urgent; we are sure no one would think so if he were at this end of the business.

Will all those who should have paid last month, or earlier, do us the favour of paying this month—and very early in the month, if at all possible? If they and those whose subscriptions become due this month will give immediate attention to the matter they will greatly oblige us.

The true preacher is the man who has a message from God to sinful men, and who feels the importance of it. He does not change the message to suit the tastes or notions of any class of the people. He declares "the whole counsel of God."

There is no proxy in religion. The service which God asks of a man, that man must do himself. "To every man his work," is the divine order. That work cannot be done for him by another. He cannot buy or hire a substitute.

The Volunteers, the new organization formed by Ballington Booth when he left the Salvation Army, is intending to establish itself in Canada. The Salvation Army in this country is loyal to its leader, "General" Booth; and if the Volunteers come it is possible there may be some conflict between the two organizations.

We printed recently, on one of the inside pages, a short article on what the writer called "the sin of sins"—selfishness. Who that thinks carefully about it but must see that it is selfishness that, more than anything else, hinders spiritual life. Disregard of the rights of others, readiness to retard another to promte self, covetousness, self-seeking, envy and evil speaking—these are the sins, often reproved in the word of God, which many are slow to check, and which surely destroy true spiritual life.

Ian Maclaren says a wise word to those who burden themselves with much anxiety about what may happen. He asks, What does your anxiety do! It does not empty to-morrow of its sorrow: but, ah! it empties to-day of its strength. It does not make you escape the evil, it makes you unfit to cope with it when it comes. It does not bless to-morrow, and it robs to-day. For every day has its own burden. God gives us power to bear all the sorrows of his making; but he does not give us the power to bear the sorrows of our own making which the anticipation of sorrow most assuredly is.

About the same time bro. McNintch was moved to suggest that he and all the ministers in Nova Scotia should write oftener to the INTELLIGENCER several of them were moved to write, as witness the letter from bro. Crowell in last week's paper, and the letters from brethren West and Currie in this issue. We are very glad indeed to have their reports for publication. We desire to hear from all the brethren in that Province often. Their people, many of whom read the INTELLIGENCER, are anxious to have frequent reports from them, and so are their fellow workers in New Brunswick. Do not forget, brethren, to write often—much oftener than in the past.

A minister's wife writes somewhat complainingly of the lack of punctuality in the payment of minister's salaries. "Where," she says, there is a small income and numerous demands upon it, this dilatoriness causes great anxiety and inconvenience, which is most keenly felt, especially by the minister's wife, whose mission in life seems to be that of a household conjurer—to get no end of things out of next to nothing.

The bad habit of which she complains is more serious in its effects than those who are guilty of it think. The anxieties incident to narrow means weigh heavily enough on ministers and their families, without being aggravated by slow payments.

How many people including some christians, think it useless and foolish to try to live up to the spirit of christian love in business transactions. They think that, to be successful in the competitions of trade, the stronger and sharper must not hesitate to take advantage of the weaker and less shrewd. This is a radically wrong view. We are fully persuaded that to have an eye to other people's interests as well as our own, to be ready to lend a hand and cultivate consideration of others—in a word, to be Christlike—is not only to be right, but is to be on the winning side in the long run even from a temporal point of view. And, then, in the light of eternity, what a dreadful mistake the selfish and grasping are making.

The movement to secure the union of the several Methodist bodies in Australasia, which we have before mentioned as in progress, has been crowned with success. For many years four Methodist bodies—the Wesleyan Methodists, the Primitive Methodists, the United Methodist Free churches, and the Bible Christians—have been carrying on work side by side. Though in substantial agreement in all essential things, they kept up four distinct organizations, and were often, practically, rivals. It came to the leaders that they were wasting much energy and money, that a union of their interests and efforts would be christian economy, and that together they could better and more rapidly advance the kingdom of Christ. The question was referred to the people, including in some cases adherents as well as members, and the result is a vote of three to one in favor of union. The experience of Canadian Methodism, which was so much strengthened by the union which took place a few years ago, helped to bring about a like result in Australasia.

His Conditions.

"I cannot say that I am a prohibitionist yet. But, I will say, that if it could be shown that prohibition would sweep the evil thing away, and that not a single drop of it could get into the country, and our condition be as though the drink had not existed, I would hold up my hands for prohibition."

So, in substance, said a clergyman in a recent meeting in this city under the auspices of a temperance organization. The utterance received some applause, as though the position taken by the speaker was a very wise and strong and brave one. Probably, however, the majority of the listeners wondered how we came to have any law, either divine or human, against any evil, if the conditions which the very reverend speaker declared must exist before he could favour prohibition of the liquor traffic, apply to laws against other acknowledged evils. It must have occurred to many thoughtful hearers that we would be without laws touching any wrong things. Almight God could not have had in mind such condition when He gave the laws on Sinai. Nor does He judge the wisdom or effectiveness of His laws by the standard of the speaker quoted, else, long ago, He would have abrogated them all.

The mistake which many make, when they think and talk about a prohibitory liquor law, is to exact of it what is not thought of in connection with any other law. A prohibitory law to satisfy their notions must be a law of annihilation—and annihilation by its very enactment. The utter annihilation of the liquor traffic would be very gratifying to a great host of people; but the most of them are not so foolish as to demand or expect of a prohibitory liquor law more than they expect of other laws against evil things.

Christian Broadness

Genuine religion finds expression in both the heart and life; it operates both within and without; it has to do with both experience and conduct. Religious men, even good men, are often too narrow; they find it easier to emphasize a single phase of spiritual life than to take up the truth in its wholeness.

The world abounds in half and quarter Christians; good as far as they go, but they do not go far enough. They express, in their beliefs and formulations, a part of the truth; but it requires three or four of them rolled together to make one plump and complete Christian. The Romanist and Ritualist are surface growths; they emphasize externals; they have faith in the efficacy of the ritual to renovate human nature. The Quaker and some others go to the opposite extreme; they lay sole stress on the interior life; they make too little account of outward helps—the Bible, preaching, the social service. Both are right and both are wrong; each one has a half or quarter truth; neither has the whole. And it happens here, as so often elsewhere, that a half-truth is equivalent to an untruth. The witness in court must tell the whole truth as well as nothing but the truth; to suppress a part of the truth in the case is to express untruth.

Narrow Christians are always untruthful; they do not mean to be so, but they are; they shut off a part of the light; they are not wide enough to admit the whole of the sun's rays. Christianity is too broad for narrow people; they cannot take it all in. What they receive is well; what they do may be well; but the receiving and the doing are vitiated by incompleteness. They need to go beyond, to do more and in another direction, to broaden the emphasis. For this end Christians and sects need to learn of each other. Each may receive valuable instruction from the other. The true Christian is one maintaining the form and seeking the power of godliness.

M.

Notes on Current Events

Governor Pingree, of Michigan, is the same reformer in his new position that he has been for several years as Mayor of Detroit. In his first message to the Legislature he makes many suggestions of radical reform. He proposes that the property of corporations be taxed the same as the property of individuals; that railroads, which, he says, are paying less than one quarter of one per cent. on the estimated cost of their property, be assessed and taxed at the same rate as private property owners; that passenger fares on all the railways be reduced to two cents per mile, and that local passengers have the same rate as through passengers; that no franchises be granted to corporations with the approval of a majority of the voters. These and other reforms are suggested, and the Governor is the kind of a man that is likely to keep agitating reforms till they are accomplished. There is a chance in Canada for a leader of reform along some of the same lines.

* *

Moncton city council seems to be bestirring itself about Scott Act enforcement. A new officer has been appointed to look after enforcement. Backed up by the Council, he ought to be able to do good work against the violators of the law. We shall hope that the present interest is more than a spurt.

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A bill has passed one branch of the United States Congress, and may pass the other branch and become law, making the Government responsible for the safe delivery of registered letters, up to the amount of ten dollars. As in Canada, registration is not a guarantee against loss. The Post Office department will endeavour to trace a lost registered letter, but failing to find it either the sender or the person for whom it was intended is the loser. In England the government holds itself responsible for a considerable sum, in proportion to the registration fee paid. The principle is, certainly, correct. It would be right to adopt it in Canada.

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Ontario has its first lady lawyer. Miss Clara B. Martin was last week admitted to the bar in Toronto. Other ladies will, doubtless, follow her example.

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Nevada has passed an act making legal a prize fight in the State. The plea of those who favour the legislation is that a great many people will come to see the fight, that many other fights will take place, and much money will in this way come into the state. They do not stop to think of the kind of people they are catering to, nor about the demoralizing effect of such brutal exhibitions.

The newspapers of other states are saying very severe things about Nevada for this prize fighting legislation. Of course, it is all deserved. But, really, we cannot see why those states which legalize rumselling should hold up their hands in holy horror. Prize-fighting is bad and brutal; but who will say that prize-fighting ever did a tithe of the awful things which the legalized rum traffic has done and is doing?

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Judgment in a case of some interest was given by a Montreal judge a few days ago. A woman licensed rumseller sued a citizen for damages because in complaining of her saloon he made what she regarded as severe and unwarranted statemens. The defendant's plea was that all he had said was justified, and he did not have any difficulty in proving that much more might have been said without exaggeration. The judge held that the woman had no case, and dismissed the action with costs.

* *

The monument and tomb of General Grant, in New York, which has been in course of erection several years, is nearly completed. It has cost $600,000, eighty thousand people having contributed the amount. The formal dedication will take place April 27th, which is the 75th anniversary of Gen. Grant's birth. $50,000 have been appropriated to defray the expenses of the dedicatory ceremonies.

* *

The condition in India grows worse—not better. The famine is widespreading, and many millions are affected by it. The government is doing everything possible to mitigate the sufferings of the people, by the establishment of relief works, etc. From every part of the Empire contributions to the relief fund are being made. Canada is responding generously to the call for help, the subscriptions already amounting to about $50,000. The Governors of the several Provinces, acting on the request of the Governor General, are interesting themselves in the relief fund; some of the Provincial Legislatures are likely to make grants, and subscriptions are being made all over Canada.

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The plague has not abated. Bombay, the centre of the plague, is in a sad state. The daily death rate is large. The people are panic stricken, not only in the city but in many districts, near and remote.

* *

The Arbitration treaty did not meet with a very cordial reception in the United States Senate. The anti-English feeling is strong in a number of the Senators, some of them men from whom better things might be expected. They evidently think to popularize themselves with a section of the electors—the baser section, surely—by opposing anything to which England is a party. Several amendments have been proposed to the treaty, and its usefulness may be destroyed. Even should it not be ratified by the Senate, it is impossible to destroy wholly the good effect produced by the fact that the governments of the two great English speaking countries were able to agree upon a plan of arbitration. The expressions of the press, the pulpit and the platform, and the numerous and influential memorials to the Senate to ratify the treaty, show clearly, that the great body of thinking people of the United States favour it. Nothing in recent times in which the two countries have been concerned, has met with so general and warm approval by the best elements in both countries.

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The Venezuelan treaty has been signed. The British arbitrators are Baron Herschel and Sir Richard Collins; the Venezulean arbitrators are Chief Justice Fuller and Justice Bremer, of the United States.

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The Nova Scotia House of Assembly last week passed a bill making July 1st a public holiday. Dominion Day has not before been recognized by the Nova Scotia Legislature, though attempts to have it recognized have been made.

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The Pope is evidently in very feeble health. Last Thursday he fell in a faint. He has similar spells frequently of late, due, doubtless, to his great age. His physician has forbidden him holding any receptions. There is speculation about his successor.

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Sir Richard Cartwright and Hon. L. H. Davies, representing the Government of Canada, are in Washington to talk over trade matters with leading members and supporters of the incoming administration in the United States. They desire, if possible, to secure closer trade relations between the two countries. So far as can be judged by reports to hand of what the McKinley administration is likely to expect Congress to do in the way of tariff changes United States protection promises to be even more emphatic than now.

Voices and Echoes.

President Jordan, of Stanford University, San Francisco, has stirred up orthodox Christians by his bold denunciation of religious revivals, which he declares are a species of intoxication which are no more worthy of respect than common drunkenness.—Press Despatch.

Nobody need be startled by this gentleman's denunciation. The views he expresses are such as might be expected from the President of a University which owes its existence largely to the brandy and wine business.

It is better to be defeated than to conquer by unfair means. Whether it is in a parlor game or a matter of statecraft, dishonorable practices are, in the long run and in the noblest interests, a losing business. Character is won where "points" are lost, and defeat is an honor when it comes through being honorable.—S. S. Times.

It seems difficult for some people to appreciate this fact. They want to win; by fair means, if possible—but if not fairly, then in some way. The end, in their judgment, justifies the means. What a happy world it would be if every one would, in everything, deal justly.

The handwriting of the late Rev. Dr. A. J. Gordon was singularly difficult to decipher. In the biography by his son, the story is told of his answering some correspondent who wanted to know his views on some eschatological question. He wrote briefly, expressing his regret that he had no time to amplify. Some months later he received another letter saying: "It is certainly fortunate for me that your time was so limited. I have already spent nine weeks in attempting to decipher the handwriting of your note, and am not nearly done yet."

We have heard of other ministers, and same other men too, whose penmanship was not particularly legible; indeed, they have had difficulty with it themselves when it had become "cold." Try to write as plainly as possible, brethren, and so lighten the work and worry of editors and type-setters.

God is not accomplishing much good with the man of whom all men speak well.—The Ram's Horn.

Especially if the man's chief ambition is to win the good will of men of all classes. What a trimmer he has to be! And, sooner or later, he will be thoroughly understood and despised, even by the men for whose good will he is paying the price of a good conscience.

"Lowering the Pulpit."

There are several things that may lower the pulpit, such as a mercenary minister who cares only for the money, or social opportunity, or applause he may command, and not for the welfare of his flock; the preaching of anything that cannot be comprehended in the broad term righteousness; a ministry of doubt; discrimination against the many and in favor of the few; a minister of bad character.

Mr. Moody, of whom none of these things are true, has been accused of "lowering the pulpit," not by preaching anything but righteousness, but by dealing too plainly with some of the "sins of the age." One minister says the evangelist is irreverent, not deliberately but on account of the excitement. He tells stories that ought not to be told outside the family circle. Another says Mr. Moody is not intellectual.

Mr. Moody has not college culture, he does not preach polished, intellectual sermons, he does not belong to the school of scientific biblical critics; nevertheless he has strong intellectual powers, he knows his English Bible far better than many highly educated ministers, he has a tremendous grip on the great truths of the Gospel; and there are few preachers in this or any other country who can present and enforce these truths with equal force. Intellectual sermons do not necessarily raise the pulpit; nor do Moody's plain, ungrammatical discourses lower it. Peter did not lower the Apostolic pulpit, though he was less intellectual than Paul.

But Mr. Moody, it is complained, preaches against the sins of the age. Of course he does, and that is the right use of the Gospel. The Gospel means salvation from sins. "Thou shalt call his name Jesus; for he shall save his people from their sins." What sins? Sins of the age? Certainly. Not the sins of past ages. We have nothing to do with the sins of preceding generations; it is the sins of the age, of to-day, our sins, that we are concerned about; and we need the plain truth of the Gospel to show them to us as God sees them, abhorrent, deadly, wicked. Does it lower the medical profession to treat of terrible diseases? Does it lower the judiciary to deal with awful crimes? The preacher must preach righteousness, and he must hold up God's standard against all unrighteousness, if he would be a faithful ambassador of Christ, who brought the sins of professing believers of his day home to them.

Mr. Moody had reason to call attention to sins against the Seventh Commandment, just as Christ did. He did not do it in a vulgar or irreverent way; he did not introduce scandals. He had been told of sins of this kind in the churches, of a member who rented houses used as brothels; and he demanded, with all the earnestness of a John the Baptist rebuking Herod, that the churches be purified.

In doing this he lowered the pulpit, some of the critics said. His reply was characteristic: "If the pulpit is as high as Bunker Hill Monument it had better come down." True; we preach to the earth, not to the stars; to men, not to the angels; to sinful beings, not to the birds, which have "no need of prayer," "no sins to be forgiven." If the pulpit is too high to reach those in sin, the quicker it is lowered the better. It does not hurt the Gospel to be brought into contact with sin; why should it hurt the pulpit?

We need a revival of practical righteousness. We want christians of clean lives. Thieves and adulterers, cloaked with ecclesiastical respectability, are worse than the open and shameless. If there are such let them be exhorted to repent lest they perish. The good old doctrine of repentance, good when John the Forerunner came preaching it, good when Christ began his ministry with it, good in the corrupt mediæval Church, is good even in these latter days when we have a purer and better Christianity; for there is still the same temptation to lapse into wicked ways. God give the pulpit a voice to reach and rouse all workers of iniquity, whether in church pews or out of them.—The Independent.

General Religious News.

—The Church of England contains among its ministers no less than 160 converted Jews.

—At a recent meeting in behalf of the Church Army, which belongs to the Church of England, it was stated that its annual income is about $400,000, of which $75,000 is contributed in coppers by the working classes.

—Speaking for the Baptist churches in Maine, 'Zion's Advocate' says that two-thirds of those which report no additions on profession are pastorless. Most of them, it adds, are in missionary fields, and there is a lack of earnest consecrated, level-headed preachers to man them.

An edifying use is made of Statistics by some of our contemporaries in the United States. For example there were reported last year over 1700 churches that had not during the twelve months received a single addition to their membership on profession of faith. Most of these, it is stated, are small, new, or churches without pastors. But this does not explain nearly half the cases of utter barrenness. It is felt that explanation is needed.

—A census was taken not long since of the collegiate students in the University of Idaho, with the result that out of 60 students, 35 were found to be church members, 11 announced themselves as adherents, and 14 regular attendants on some church. Three only expressed no preference. The Presbyterians lead, then come the Methodists, Episcopalians, Christians, Lutherans, Congregationals and Roman Catholics. This statement is interesting, especially in view of the assertion frequently made that the State universities, especially in the West, are irreligious.

Home Religious News.

—Trinity Church, Sussex, has voted to ask Rev. Mr. Neales, now at Andover, V. Co., to become rector.

—The Baptist and Free Baptist churches at Upper Gagetown have been holding union meetings.

—A new Baptist church in New Glasgow, N. S., taking the place of one burned a few months ago, was dedicated last Sabbath.

—Special meetings are being held in the Fairville Methodist church. Rev. W. W. Brewer is assisting the pastor, Rev. G. W. Fisher.

—Messrs. Crossley and Hunter report that the work in which they are engaged in Windsor, N. S. is being much blessed. A large number have professed faith in Christ.

—The meetings under the auspices of the St. John Evangelical Alliance are being continued this week in the Germain St. Baptist church. Rev. J. W. Clarke is the leader for the week.

REVIVAL.—Rev. F. B. Meyer, of London, spent last week in Boston assisting Mr. Moody in evangelistic work. This week he is in New York, aiding in the work there. From both cities there are reports of much good being done.

DEATH OF REV. J. C. MCDEVITT.—Rev. Father McDevitt, of this city, died Sunday morning. His death had been expected for several days, though up to New Year he continued to discharge his duties as usual. Father McDevitt has been in charge of the Roman Catholic congregation in this city since 1848—nearly fifty years. He was 74 years old. He was highly thought of by his people.