

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLeod, D.D., ...EDITOR.

WEDNESDAY, MAY 1st, 1901.

The little things in life count most. There are more of them than of large things.

The Pulpit should not be made a bulletin board, advertising all sorts of affairs.

The Scotch Evangelist, Rev. John McNeill, is to spend the month of August in the United States doing evangelistic work.

Before there can be a better world, there must be a better church,—is the form in which John Angell James, of blessed memory, was wont to express his longing for a more fully consecrated church.

Romanists always exaggerate their numbers. One of their reasons for doing this is to increase their influence with the politicians. And they usually manage to get whatever they wish.

That church makes a grievous mistake which panders to the spirit of the world in the hope of winning the world. It may seem to secure the favour of certain worldly men, but it does not command the respect of the intelligent worldly, and lessens rather than increases its christian influence.

An attempt to legalize the Sunday theatre and Sunday amusements, was made in the Massachusetts Legislature recently. The promoters argued that church-going is only a form of recreation, and that those who prefer another form should be allowed it. The bill was defeated by a considerable majority.

The German Emperor having ordered that in the public schools of the country each pupil must learn one verse of the Bible every day, and a certain number of verses of hymns every year, the Roman Catholic authorities are making a row about it. They always protest against their children learning the Bible, and prevent it when they can.

The Waldensian Church is credited with maintaining four foreign missionaries to every five of their churches. This body of Italian christians is not wealthy; but they have a wealth of consecration which does what no amount of money could do. If the same spirit characterized christians everywhere, great things would be accomplished.

For sixty-two years Rev Dr Morse has been pastor of the Baptist church at Sandy Cove, Digby, N. S. He is now eighty-two years old, and yet is at work, and in the midst of a revival. He is a man of much more than ordinary talents, and might have taken a more prominent field, but was satisfied to spend his years at Digby, evidently believing in the divine will for him. Just how much his long and faithful ministry has meant for the people of his field, and in influence on lives widely scattered only the great day of revealings will make known.

A Rome correspondent of the Chretien Français gives some startling figures bearing on the moral condition of the Italian clergy. He says that since the accession of the young King, Victor Emmanuel II., no less than 176 priests of the Roman Church have been punished by the Italian tribunals. One-third of the offences were murders, forgeries, rapes and public approbation of King Humbert's assassination. The remaining two-thirds were offences of different kinds against public morals. In many parts

of Italy the priest is coming to be regarded as a kind of comic personage. The Italian press, which used to keep silence on the subject of priestly misdemeanours, is now beginning to expose them with merciless severity.

A lesson which many good people need to learn is, according to the India Witness the wisdom of insisting that all who are Christ's followers and are seeking to further His cause in the world, should have exactly the same views as to the best way of serving Him, and adopt the same method of worshipping Him. It is folly to require that other people shall look at things as we do. In regard to positive commands of Christ there can be no question as to whether we should obey or not. But if it should happen to be merely a matter of church order, mode of worship, or manner of work, the largest liberty must be allowed to fellow-Christians. The disciples had this lesson strongly impressed upon them by the Master. Finding a man casting out demons in His name, whom they had not known as a follower of Jesus, nor even as an inquirer, they at once commanded him to desist, reporting the matter to Jesus—"He followeth not us." But Jesus answered them in never-to-be-forgotten words: "Forbid him not; for there is no man who shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our side." We recall the spirit manifested by Moses under somewhat similar circumstances. How nobly he said, "Would that all the Lord's people might prophesy." That is the spirit which should characterize all Christian workers.

"BY THEIR FRUITS."

God has tests which we cannot use whereby "He knoweth them that are His." The heart, in its inmost impulses, is open before Him, and He has no need to follow those impulses into the issues of practical life. "He knoweth what is in man." But it is a matter of greatest interest to us, how we shall know what "manner of spirit we are of." And as external circumstances hide the hearts of other from us, and we are equally blinded to ourselves, by the deceitfulness of our own hearts, Christ has given a particular rule of judgment for both cases. It is this, "By their fruits ye shall know them." The question which every disciple, uncertain about himself, should ask himself is, What am I doing for Him who had done all for me?

How many hearts have felt, when overflowing with tenderness and gratitude towards Jesus, that if they could but approach Him, could but kiss His feet, or wash them with tears as Mary did, could but minister to Him in some way, or bear His reproach; could have but shared His suffering and death—it would be an office of honour and delight, and if not a return to Him—for nothing can be that—at least a slight sign of heartfelt recognition of His love. But this privilege is denied us. We cannot go near to Him with the touch of our hands. His exalted, glorified spirit, although ever with us, is infinitely removed from our ministries. But there is something that we can touch, something that He loves better than His own life—that He sets above His highest joy, and the crown of heavenly power and glory that He wears. To give us an ever present test of love to Him, He has given us the privilege and obligation of ministering to those He came to save, and to do the things, generally, which He would do were He in our place, with our powers. He is no longer hungry, or thirsty, or sick, or in prison—those indignities are forever past. But He has left His "little ones" to the care of His true disciples. The hungry, and thirsty and needy are everywhere; they are always with us. Their need is a constant appeal to us. We need to be careful lest, in this hurrying life, we are unmindful of their appeal. What we do for them is as though it were done for Jesus. What a sad thing if we fail to minister to them in His name!

It is not worth while groping about for evidences, and to be all the time asking, Am I this, or am I not? Let Christ's rule—"By their fruits ye shall know them," determine for us our relationship to Him. "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me."

M.

MARITIME CONVENTION.—Again we direct the attention of all who are interested to the convention of the Maritime Prohibition Association to be held in Truro, N. S. next Tuesday and Wednesday. The first meeting is Tuesday evening in Temperance Hall. All Maritime, Provincial, District, County and other temperance and religious organizations are asked to send delegates.

WHAT THE DEACON SAID

VII.

About Moving.

The deacon had hard work to get into the house when he made his usual call, for we were getting ready to move; chairs and tables were in the hall, and carpets and mats and bric-a-bracs were mixed in indescribable confusion. We were tired, and my wife's patience had evidently gone to look for mine, which I had lost, or mislaid, while getting the stove pipe down. The deacon evidently felt that his visit was ill-timed, for he said he would not sit down—he would call another time, after we were settled in our new home. But I insisted on his staying, as I was never more glad to see him, for I knew the deacon's good nature would prompt him to offer the help I needed in moving. He was evidently pleased by my cordial greeting, never dreaming in his simplicity that I did not love him for himself, but for myself—which is a mistake made by many people besides the deacon. "But, that is another story."

"What are you moving for?" asked the deacon, as he seated himself on the corner of the table.

Why, I am moving because it is the first of May; is not that reason enough? I asked.

"Yes," said the deacon, "that is reason enough for people who have little reason; but people of good judgment would not go to the trouble and expense of moving, unless they thought they could better themselves."

And then I knew that the deacon was in a sermon-making mood. He began by announcing for his text, "This moving habit is just about as pernicious and injurious as the drink or cigarette habit." A pretty strong statement, certainly. Perhaps the deacon can prove it, though I doubt it. He went on talking thus,

"There are many people in our cities and towns who move every year, for no better reason than you have given. Because it is the first of May, and the pantry is too large, or too small; because there are too many windows, or not windows enough; or the paint is too dark, or too light, or they don't like the pattern of the wall paper,—for these weighty reasons these migratory people pitch their yearly tent a year's march nearer the poorhouse." "Others move for the excitement of house-hunting, and some who do not intend to move, go to see the different houses 'To be Let,' just as the same class go shopping, with no thought of buying, and no money to buy with if they had the thought, just to see the goods and keep the clerks from getting too fleshy. Some move to get away from bad neighbors. It is needless to say that no matter what the street, or number of the street, to which they move, they find bad neighbours each side of them."

There are families in the city, of from five to ten members each, and the children have all been born in different places, and none of them can tell where they were born. Is it any wonder that the old love for home, so characteristic of our fathers, is a lost love? There was better anchorage for the wandering boys and girls in the years of long-ago than there is now. If the old home was in the country, they knew every tree and rock and rill, and would visit the old homestead in their dreams, and the memory of the dear old home and its associations have kept the children from drifting. If the home was in the city, and a permanent one, none the less valuable were its associations. Home, like many other things, grows more valuable by time—like a Cremona violin, for instance, that grows sweeter and more mellow with every added year.

"Children who are taught the 'moving habit,' by object lessons will of necessity be more superficial in character than those who are taught to build, not for a summer's day but for many winters and summers. Study the nomadic tribes, and you will note, even if you are no more than a half observer, how transient and fleeting are their attachments. It is 'off with the old love and on with the new,' with every new face, and with every new inn. 'Carried about of winds,' 'trees whose fruit withereth,' because there is no depth of soil. Poor tree!—putting down its roots to-day, and to be transplanted to-morrow—no wonder it can stand no storms."

"Moving from church to church, one sabbath in one place, the next in another; these have 'itching ears,' they run the gamut isms, and they are the fruitful field where the missionaries of every cult gather their disciples."

There is no habit more expensive than the moving habit. There will be breakage and loss. The old carpet will not fit the new room; the old curtains will not fit the new windows. And there is much 'flotsam and jetsam' which accumulates in the home, that must be left behind; to move it costs

more than it is worth, and yet you hate to leave it, for you have tumbled over it so many times that it seems like an old friend. That old cradle, too, with the broken rocker, and the other one, worn with your foot as you rocked your baby, and his brother, and their sisters, and sewed and patched and dreamed. You had not thought of the cradle for a long time perhaps; it has been up in the garret, and you came across it to-day when you went up to get the few things too valuable to be left behind. And then, as you looked, the years were gone, your children, who now have children of their own, were playing about you; your hair—white now, had not a white thread in it; and then you sat down in the dusty garret and had, what you have not had for many a day, 'a good cry.' And when 'father' came up the stairs calling you, and you made as though you did not hear him, and when he saw you, although he was an old man and had very little sentiment, he understood, and then began to scold and cough, and said 'this cough was no better, and that coughing always made the tears come.' You understood as well as he.

"Oh! there is so much we have to leave behind when we move, so much that will not fit in to the new home and life. And to leave behind us a part of ourselves is to have an incomplete life. The thoughtful person, before he enters upon new paths, will think much and pray more that God may direct his steps."

"Lot made a bad move when he pitched his tent toward Sodom." Many a man since Lot's time has pitched his tent Sodom-ward, because like Lot, he thought only of rich pasture, and he has received Lot's punishment.

But deacon, I asked, are there not times when a man must move—when he will do wrong if he does not?

"Certainly," said the deacon, "there are times when a man must move geographically, and mentally, and spiritually. Growth is movement, and the man who does not move does not grow. Truth changes not, but the expression changes continually. Many a man thinks he is contending for the old faith, when he is contending for the old worn-out garment that clothed the faith. Oliver Wendell Holmes says, 'Don't try to be consistent; be true.' To seem to move backward is perhaps the hardest cross given to men to bear. To move out of his house, and then to move back again when he found he had made a mistake, is to make a move that only a brave, good man can make; only a few enter into this 'strait gate.'"

"The man who moves from his church because he has out-grown it—as he fancies, will soon outgrow the one to which he goes. When you move be sure that you are moving in the right direction; do not move until you hear what Abraham heard, 'Get thee out of thy country—unto a land that I will show thee,' and then you will make no mistake."

"There goes a man," said the deacon as he glanced out of the windows, "who is moving, and he has no furniture with him, no baggage, no money; he is moving to Fern Hill, and he will stay there until the resurrection morning."

THADDEUS.

SOUTH AFRICAN NOTES.

General Kitchener reports frequent captures of Boers, with ammunition and cattle.

General Kitchener has proclaimed that any resident in the martial law districts of Cape Colony found in arms, inciting to fight, aiding the enemy, or endangering, by any act, the British forces, will be tried by court-martial and be liable to be shot.

POLITICAL NEWS.—It should have been mentioned in last week's issue, but was overlooked, that the judgement of the Supreme Court, on the 20th ult., in the York County election case was in favour of the petitioner.

The respondent's attorney had moved to rescind the order for substitute service and to dismiss the petition from the files of the court. The judgement was unanimous, except that Judge McLeod, being related to the petitioner took no part. The Court held that the order for substitute service after the expiration of the time limited for personal service, and the facts disclosed by the affidavits used in behalf of the petitioner were quite sufficient to justify the order which Judge Gregory made. The judges condemned the action of the respondent, Mr. Gibson, in evading service, and gave cost against him.

The P. E. Island Legislature has adjourned for two or three weeks.

NOTES ON CURRENT EVENTS.

A JUBILEE.

This year the Independent Order of Good Templars will celebrate the fiftieth anniversary of the organization. The first Lodge was instituted in Utica, N. Y. It has had marvellous growth in the half century—there being lodges of the Order in the United States, Canada, South America, Great Britain, Sweden, Norway, Denmark, Germany, Holland, Switzerland, France, Asia, Africa, Australia and Palestine. In celebration of the half-century of the Order's life it is proposed to raise a fund of a million dollars, to be used in promoting temperance. Every Templar is asked to contribute, and contributions from others will not be refused.

A TRAMP'S STATEMENT.

There recently died, at the age of eighty, the man who had the distinction of being the oldest tramp in the United States. His name was John Lynch, and he had been "on the road" sixty years. He is reported to have made the following statement just before his death: "It is better, after all, to work than to beg. But after a man gets a start of ten or twenty years as a tramp, he makes up his mind that it is then too late to begin a new life of labor. I have no pointers to give, only this: Let all young men avoid tramp life. To have the pity and the fear of the people is an awful burden. To know and feel that you are only a worm is sad. While tramps become hardened and have no self-respect, yet there are times when the toughest men think over things and get ashamed. After all my experience, I can truly say that it is a lie that the world owes every man a living. Every man owes the world the price of his daily existence. This is the truth. And if a man behaves himself and does what is right, that price will be 'dead easy.'"

SIBERIA.

It may surprise many to learn that the suffering from famine and pestilence in Siberia is much greater than in India. Last spring and summer Western and Central Siberia suffered from drouth. The military movements towards China caused everything to be seized for the army. Throughout a vast territory the people are eating weeds and clay, and dying from starvation and disease. The Russian government practically does nothing for relief. It sometimes prohibits exports of grain, but this is mainly to secure supplies for the army.

ORANGE GRAND LODGE.

The New Brunswick Grand Lodge of Orangemen, in annual session at Campbellton last week, unanimously passed a strong resolution concerning the proposal to change the Coronation Oath. The resolution condemns the House of Commons of Canada for passing a resolution favourable to the change, and concludes thus:

"Therefore, resolved, that the right worshipful Grand Lodge of New Brunswick place on record its complete disapproval of such resolutions as a retrogressive step and one that indicates the incoming wedge of Roman domination; and that we commend for his loyal fight against the evil thing, our worthy chief, Hon. N. Clarke Wallace, and the brethren who stood with him; that we reassert to all the world that, as for this order, it stands always for Protestantism, the constitution and the empire."

A RUM TRIUMPH.

The Halifax civic elections last week were a triumph for the rum men. The Mayor, who was reelected, is understood to favour administering the license law to suit the licensees. The rum gang are having things pretty much their own way in many places these days. The people have only themselves to blame for it. And the most blameworthy are some who at times profess much interest in temperance.

A DREAM.

Speaking of the proposal for the adoption of uniformity in the size, colour and design of postage stamps by the countries included in the Postal Union, the Montreal Witness says it opens up a pleasing view—a dream, of the coming civilization.

"Already there is an international code of signals for use of ships at sea. In cable telegraphy there is also a similar code system which is of great convenience in saving time, labor and expense. From the universal postage stamp there is only another step to uniformity of coinage, and from that to the adoption of an international system of weights and measures. Then there will have to be a universal language, but that will come not by

agreement but by natural evolution. No Volapuk will ever get beyond the cypher-codebook. The only thing remaining to be done would be an international arrangement for policing the world. But before that millennial time comes a great deal of cleaning up will have to be done in the outlying regions. The magnitude of the task may be estimated by what is taking place in Africa, China, the Philippines and the up-country parts of Asia. It will take a long time, cost a great deal of money and require the sacrifice of many lives before this work is accomplished. But that such is the programme of civilization appears to be portended by the modern tendency towards trusts and combinations. Racial and religious differences are hard to overcome, but all international arrangements, such as the postal union, telegraphy, ocean signalling and mercantile interchange, tend to bring strange peoples closer together in knowledge and understanding of each other.

FRENCH COLONIZATION.

Menier, the Anticosti lord, having driven out the English speaking Protestants who were offensive to him, is now trying to get French settlers for the island. He offers a bonus of \$1000 to such settlers after five years residence, and \$2,500 after ten years. He will probably, with the assistance he gets from those in authority in Quebec, be able to form another French colony.

FOREIGNERS.

Of the population of New York city 80 per cent. is either foreign born or persons born of one or both foreign parents. In consequence it is an open question whether the process of naturalization or de-naturalization is the more rapid. These great masses of aliens form a series of communities by themselves, speaking their imported tongues and living their imported life. They seem resolved to preserve for themselves the life to which they were born, and to protect their children from all outside influences whatsoever.

SUITS DROPPED.

The St. John Globe says: It is now pretty generally understood that the public will hear no more of Mr. G. W. Fowler, M. P.'s, suit against Councillor Gilliland, of Rothesay, for his failure to fully discharge his duties in connection with the Rothesay voters' lists. Another suit that it is understood will drop out of sight is that to unseat Mr. Fowler for alleged illegal practices in connection with the last Dominion elections. How far the discontinuing of these two suits is a matter of arrangement between the parties interested may never be known, but that neither is to be fought out will cause most people to think that a saw-off has been arranged.

If the foregoing statements are facts, as the Globe evidently has reason to believe, they describe another of the immoral transactions which in late years have done much to degrade the politics of the country. All good citizens in both political parties should strongly condemn such transactions.

France's premier is suffering from a cancer under his tongue, brought on by cigarette smoking.

The Telegraph says that the Premier stated in Parliament a few days ago that it is not the intention of the government to introduce a measure this session to acquire the Canada Eastern Railway.

It is understood that the Dominion government have decided to have a judicial investigation into the charges made by the Canadian Press Association that there is a paper combine in Canada. The inquiry will be conducted as provided for by the clause of the tariff act dealing with combines.

AN OLD FRIEND'S TESTIMONY.—Bro Wm. Cliff, of Boston, formerly of Queensbury, York Co., in this Province, writes:—

"I want to make mention of your valuable paper. I have taken it from its beginning, when started by your sainted father. That is nearly 50 years ago, yet it is still on its mission of doing good. It reminds me of the good old Book—it does not wear out. The longer I take it the better I like it. I have proved it to be a good family paper. It is especially good for Free Baptists. It not only gives us the home news, but a sketch of things throughout the world. It is a great comfort to me in my old days, to know of the preachers and their whereabouts and their labours. I am always pleased to hear of the growth and prosperity of the churches in the home land."

OMISSION.—It should have been mentioned in the report of the funeral of the late Rev. G. F. Currie, that the organist and some members of the Fredericton church choir led the singing.