

TERMS AND NOTICES.

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When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any authorized agents as well as to the proprietor at Fredericton.

ALL COMMUNICATIONS etc. should be addressed RELIGIOUS INTELLIGENCER Box 324 Fredericton, N. B.

December Renewals.

We always look for a large number of renewal subscriptions in December.

They came in last week at a very good rate. The number should double every day this week.

In less than a fortnight which remains of the year we hope to have payments for the next year from hundreds of our friends.

Send yours this week if possible.

Religious Intelligencer.

Rev. JOSEPH McLeod, D.D., ... EDITOR

WEDNESDAY, Dec. 18th, 1901.

It pays to pay a good man a good salary.

The Lord's servants should be well cared for. "The labourer is worthy of his hire."

That man is happy who has earned to do his work faithfully, and then, without anxious questionings or haunting fears, leave the results with God.

Interdenominational good feeling is increasing in England. The interchange of courtesies by representatives of the Established Church and the other denominations is getting to be quite the thing.

A good Christmas present for the son or daughter from home is a years subscription to the INTELLIGENCER.

Is there within your knowledge some good old man or woman, unable to pay for a paper, who would be happier by the weekly visits of a religious paper? The INTELLIGENCER would be a good Christmas present for such.

Christmas is near. Make it a joyous time. It has been truly said that it does not require much money, nor indeed any money, to make a home circle have a happy Christmas. The chief thing is a warm and glad heart. A little thought, a little effort, and much love will give the day a halo brighter than tinsel gold. God did not require extra material to paint every tree and bush in the country a crystal whiteness the other night. He used only a little moisture and a little cold, and in the morning we all exclaimed in wonder, "What beauty!" So the simple things may beautify and glorify the home, and make the Christmas time bright with joys beyond the purchase of money.

Many Christians in New York City have entered upon a vigorous evangelistic campaign, and there are signs of promise. Denominational differences are put aside in the earnest desire to combine Christian forces for the revival of religion and the extension of Christ's Kingdom. Several Episcopal churches, usually quite exclusive, are participating in the movement. Members of other bodies have spoken in Episcopal churches, and Episcopal ministers are upon the committee of management, and actively co-operating in the work. It is said that not since 1857 has there been a more promising outlook.

A political paper remarked the other day that when the minister "goes outside the holy circle of the church to become a part of the concrete life of the time, he descends from an eminence to walk upon the earth." Commenting on this, the Baptist Argus says, "Then the quicker he descends the better. The idea of the

'holy circle of the church' is a snare and a delusion. A minister should be a good citizen, foremost in promoting the interests of good schools, good roads, good society and even good politics. . . . He has his special work, but he is not fit for that work if he does not make it promote every form of improvement in the welfare of individuals and of his town and his country as well."

Preachers of the Peter Cartwright kind, in faithfulness and courage, and who are not respecters of persons, are needed in this day. It is related that when General Andrew Jackson went to hear him, Peter Cartwright was denouncing sin and sinners with the threat of hell-fire for the impenitent. Some one, fearing that it was too strong meat for Gen. Jackson, pulled the preacher's coat, and whispered that Gen. Jackson was in the congregation, to which the sturdy preacher replied: "I don't care for that. Unless he repents, Gen. Jackson will go to hell, like any other sinner." This story is suggested by an editorial on "The Place and Influence of Rich Men in the Church." Their place in the church is not different from that of other men. If they are there for the good of their souls and the good they can do to others, their wealth will be a great advantage to them and to the church. If they are bad men who are running to shelter to escape the just condemnation of their sins, old Peter Cartwright's ejaculation is still in order.

The removal of church members from one place to another is going on all the time. With the change of place of residence there should be, also, a transfer of church membership. The Christian should, whenever possible, have his church home where he has his other home. This for his own sake—the care and development of his spiritual life; and, also, for the sake of the cause of Christ in the community, which he may help by identifying himself with the church, and becoming a worker in it.

When the church in the place from which a member is moving, urges him to continue his membership there is doing wrong to him and to the church in the place to which he is moving, and is not benefiting itself in the least. The pastor who encourages the moving member to continue his membership in the place he is leaving is not the best friend of that brother, and is open to the suspicion of being more anxious to retain a personal adherent than to promote the man's Christian life and advance the cause of Christ.

THE RIGHT KEEPING OF CHRISTMAS.

When next the INTELLIGENCER goes to its readers it will be Christmas. How should it be celebrated? It will be best observed by us as we comprehend its history and significance. The truest keeping of the anniversary is when we enter most fully into the joy and privilege of having such a holiday. It is the day which anites earth and heaven in a peculiar and precious sense, and which suffices earth with the spirit of heaven to a degree and in a manner not equalled by any other day.

It would, as says a writer on Christmas, be "a lamentable omission to neglect domestic and social rejoicing, to be indifferent to the tenderness and pathos of the associations with which history has crowded the day, quite apart from religion. Yet, after all, the primary, principal, and especially characteristic fact about the day is that it is Christ's day, that it commemorates the incarnation, that it testifies to the divine love which inspired and carried out the divine plan for human redemption. It is the world's sin and sorrow and helplessness and suffering, which are so vivid before all our minds, which form the background against which stands out in bold and beautiful relief the Redeemer and His work, the Man who was born on Christmas, and from whose connection with the day it takes, directly or indirectly, all the beauty and all the power which it has come to have over human hearts."

He keeps Christmas best who comprehends all this. But this alone is not enough. It is not merely to understand what Christmas means in theory, so to speak, but there must be illustrations in practice. He who enters into the spirit of Christ will not fail to try to make the day for others as well as for himself what Christ would make it were He here once more in the body. He will strive to illustrate in act and in word as much as possible of what he holds in theory and cherishes in memory. He keeps Christmas best who accepts most fully the highest lessons of the day for men, in other words, who is most Christlike, and this not merely in the purity, disinterestedness, and self-sacrifice of his character, but in the diligence, the wide range, the patient persistence,

and the loving-kindness of his helpfulness.

Christmas would be next to useless if it did not bring us into closer touch with others. And the closer it brings us to one another the more it bids us render our intercourse sweet, wholesome, and lastingly beneficent. As far as Christ is embodied in us as His representatives we are safe to keep Christmas as we ought, but never otherwise."

INDIA AND BURMA.
The census of India and Burma, recently taken shows the population to be 294,266,000, against 287,123,350 in 1891. It appears that the increase has been altogether in British India, while in the native States there has been a marked decrease. In the native States of the Bombay district the percentage of decrease has been nearly 1½ per cent., while within the British territory in the same district the decrease has been not quite 4.6 per cent.

PERSECUTED JEWS.
Russian laws against the Jews are being enforced with exceptional harshness. A Moscow correspondent of a London paper attributes this to the officials' desire to make the Jews, who are feared and hated for their enterprise, the scapegoats for the recent revolutionary disturbances. Forced interpretations are put on the anti-Jewish laws. Thus Jews, settled in the two capitals as "First Guild Merchants" before the law of ten years ago, were allowed to continue in residence at Moscow and St. Petersburg, but it was not expressly stated that they could carry on their trades. It is now ruled they must on no account trade, and if such a Jew dies his wife and children are immediately "cleared out"—a phrase used even in official papers.

RURAL FREE DELIVERY.
Free delivery of postal matter in rural districts has made great progress in the United States. It is five years since it was introduced. The first appropriation for the service was \$10,000; this year the appropriation was \$3,500,000; and \$6,000,000 is to be asked next year. There are now 6000 routes, and, at the present rate of extension of the system, it will not be many years till the whole country will be under the system. Postal business has greatly increased where the free delivery has been introduced; and it may not be very long till the system pays its way.

A TAX ON WIVES.
The Bishop of Mashonaland has been confiding to the Capetown correspondent of the London Telegraph a plan of his own for hastening the end of polygamy among the South African natives. The custom is, in the Bishop's opinion, slowly dying out, as it is. Marriage with the native is a matter of barter, for he buys his wives at so many head of cattle apiece, from five head to fifty, according to the personal attractions of the young lady. The Bishop would put a tax—on an ascending scale—on every wife after the first. If the tax on the second wife were fixed, say, at £5, then for the third it would be £10, for the fourth £20, and so on. This scheme, the Bishop believes, would help to solve the difficulty of getting native labour. At present the man with many daughters grows rich easily by disposing of them. Under the proposed plan the man with one wife would have to work because of his limited supply of daughters, and the much-married man would also have to work to pay his taxes. The Bishop, who has had a long South African experience, looks on his drastic scheme as quite practicable.

WHAT THE DEACON SAID.

About—"But."

"A beautiful day," said the deacon as I met him one morning recently. "A day like this is something to be thankful for."

"Yes," I said, "it is very fine, but," as I glanced up, looking for a cloud in a cloudless sky—"it may storm to-morrow."

"Yes," the deacon said, "it may, and a great many things may happen to-morrow. We may not be living to-morrow, but we had better enjoy to-day, and let to-morrow take care of itself. 'As our day is, so shall our strength be.' One reason why so many people break down is, not that the burden of any one day is so heavy, but they borrow to-morrow's burdens, and next week's worries, and such borrowers are never turned away empty. You may not be able to get a dollar's worth of goods at the store without paying down, but you can get all the trouble you have a mind to order—warranted not to shrink, (fast colors, blue and black), and get it charged."

"I don't believe in living from hand to mouth," I said, gruffly, for I was mislaying my temper, if not losing it.

But the deacon went on as calmly as ever. "Well," he said, with a smile, "that is the way the most of us live—from hand to mouth." If the hand did not feed the mouth I think we would often go hungry."

"You are playing upon words," I said, irritably. "It is right to make provision for the morrow."

"I don't think any reasonable man would dispute that proposition," said the deacon. Making provision for the morrow and worrying about the morrow are two distinct things. I plant, I sow, and I expect to reap, because God's dews and showers and sunshine will do the rest. Anxiety will not help the result. My fears that there will be no harvest will only make myself and others unhappy, for I cannot worry and fret alone. A man always wants company when he worries; and what right have we to rob another of his sunshine?"

"I saw you looking for clouds this bright day, and you seemed unhappy because you did not find them. How many are looking for them—worrying about what they shall eat, and where to get them—when they should be clothed, and

they get old. They say, 'we have plenty now, but we don't know how it will be after a while; the future looks dark.' And they shake their heads and groan—as if their father were dead."

"There are some people," continued the deacon, "who search for things to worry about, and then worry if they can't find them."

"An old lady I knew, who was poor and lived alone, kept worrying lest she should die in the poor-house, though assured by her friends that they would care for her. But, she might be robbed, and murdered alive, and what would become of her then? and the house might burn down. At last, some friends with whom she had formerly lived, took her to their home, gave her a sunny room, surrounded her with every comfort, and assured her that she should always be cared for, and when she died she should have a respectable burial. For a few days the old lady seemed contented and happy. Then she began to fret and worry again, and when they insisted on being told what was wrong,—"Oh, nothing," she said, "but you are all so kind, and this room is so pleasant, and I have nothing to worry about, and I just can't stand it."

"That old lady must have been a relative of the farmer I knew, who was always grumbling about the weather, and when we would say to him, 'this rain is fine for the grass,' would reply, 'yes, but it is bad for the corn,' and when it was fine, and we would tell him that it was good weather for corn, he replied, 'yes,' but it is bad for the grass." And that is the way many people go through life, spoiling their enjoyment by looking at the unpleasant things, and refusing to look at the pleasant. Point to a pleasant prospect, and they will point to an unpleasant one; congratulate them on their success, and they will tell you what they have lost, and what they have missed. "Yes," they say, "that is fairly good," "but this is very bad."

There is one branch of the "But" family who are respectable and good, who are always looking for the silver lining to the cloud. No matter how heavy the storm to-day, it will be fine to-morrow. If the crop fails this year they will be better next year."

"The other branch of the family are disreputable and venomous as the 'They say' family, and, having intermarried, their progeny have all the vices of both families, and have inherited none of their virtues, for they have none to bequeath."

"Annas and Sapphira married Sapphira But, and you can imagine what the children are like. They are full of malice and all uncharitableness. They are backbiters, they are envious, they are traducers, and they are everything that is bad. They are snakey and foxey, for they never contradict you; they agree with what you say, and then tack on a 'but.' They are worse than the monsters we read of in Revelations, and they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. They are worse than the stingers of Revelations, for while they hurt men for only five months, the 'But' scorpions hurt men and women for a life time, and sting them into the grave."

"You express sympathy for the man who has buried his wife. 'Yes, but he will be married in three months, and 'they say' that if he had used her better she would be living now.' Fine house that. 'Y-e-s,' but likely there is a mortgage on it.' Beautiful child that, I say, 'yes,' says Sapphira, 'but I think—I heard—it has the rickets.' Fine sermon that, I say as I come out of church, 'Y-e-s,' says Annas, 'but he read it.'"

"Rev. Mr. A is an eloquent preacher. 'Y-e-s,' but he never visits.' Rev. Mr. B is a good visitor. 'Y-e-s,' but he can't preach.' That young minister preaches good sermons, for so young a man—I say, 'Y-e-s,' but there is no telling whose sermons they are,' says Annas."

"What a splendid church worker Mrs. Blank is. 'Y-e-s,' say Mr. and Mrs. Annas, Sapphira But—They Say (and they speak together), 'but she is bound to run things, and if she can't run things her way she won't do anything at all.'"

"It is a queer world," said the deacon as he bade me good morning, and if it were not for the They Says and the Buts it would be a good world to live in.

THADDEUS.

NUNS VOTING. I is reported that Cardinal Archbishop Moran, of Sydney, New Zealand, strongly favors woman suffrage, which has been adopted in that country. The ballot for women has become so popular over there that even the nuns in one of the convents, to the number of forty, voted at a recent election, a special polling booth having been provided for them.

NOTES ON CURRENT EVENTS.

"ROME NEVER SLEEPS."

It is a United States paper which says: "The Catholic influence is strong in Washington, and affects every branch of the government. The Romanists have concentrated their forces there, and of course exert the most influence in foreign affairs. They take advantage of every weak point and freely make alliances that will promote Catholic policy. Rome never sleeps."

But Protestants and patriots sleep, in this country as well as in the United States and elsewhere, while Rome gets in her selfish and damaging work.

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ALCOHOL AND CHILDREN.

Professor Hahn, a well known German professor of pedagogy, has been making some interesting investigations on the effect of alcohol on German school children. His inquiries have extended over 7,338 cases, children between the ages of six and eleven. Only 2.26 per cent. of the entire number of children professed to be ignorant of the taste of strong drink, and 13.4 per cent. confessed to have been once or oftener drunk. Over 11 per cent. have daily supplies of drink given them, and over 2 per cent. drink alcohol in some form before they leave for school in the morning. Teachers unanimously declare that children who habitually use alcohol are the worst in the school, and that the

children of drunks are always a source of trouble. One inspector of schools in the Rhine provinces has eleven children under his care, the offspring of notorious drunkards. They have all to be treated separately as weak minded. It is quite a frequent occurrence to find children in Germany whose parents give them 'schnapps' in the morning instead of ordinary school bread and butter.

VITAL SEPARATION.

It is abundantly apparent in the Bible that there is a vital separation of the true child of God from one who is not God's child. Between the true believer and an unbeliever there is a spiritual gulf, a chasm which cannot be bridged by any human structure.

This being so, then, by analogy, there should be a plain and manifest separation of the Christian from the ungodly at such points of daily life as will mark off the Christian as a distinct product of divine life. One cannot study the Bible without seeing that it decidedly insists that believers shall be separated from every other people, so separated that the who are not believers shall see a difference. The Bible does not require that Christians shall keep entirely aloof from unbelievers; indeed as "lights in the world" they necessarily mingle among people of the world, and yet remain free from the world's contaminations. A Christian's character, conduct sympathies, spirit, and habits of living should so distinctly Christian that ungodly people shall be forced to recognize the fact that the Christian man, allied with heaven, that he has within him which is quite unlike what they have. It was such a separation as this that gave to the churches, in apostolic days a mighty power, once over the world around them, was non-conformity to the world's worldly policies, commercial fastid, maxims of pleasure, which made early Christian churches so potent in revolutionizing common society very much in Christianizing all communities and MacLaren of England says: "I feel of their try to keep up, vivid and strong on the sense of separation, I do not think with that we should withdraw ourselves from sympathies nor from service church; and from the large area of common ground baptized, which we have with our fellow-citizens, whether they be Christians or not, on with our fellow-citizens, with men being who are related to us by the expectations, bonds, by community of purpose, then, and aim, of opinion, or of affection, say abundantly just as Abraham was willing to go down into the plain and fight for ever and though he would not go down churches in Sodom, and just as he would and into relations of amity with them 'who of the land, and yet would not to God on his black camels' hair tent, bare loyal beneath the terebinth tree, in which they go into their city and abide with Friday even so one great part of the wisdom of the Christian man is to draw the land church separation decisively, and present a very true to the bond of union." If they left vain that the real Christian will to the true to his faith in God, so stands, for who to his own integrity, that there be a distinct difference between the tokens of an ungodly man.

C. H. WETTER.

A WORD OF COMMENDATION.

MR. EDITOR: In forwarding subscription to the INTELLIGENCER another year, I am glad to say that the wholesome influence which comes to the house, and through your paper does us good, highly prized. Will be pleased to receive Premium.

It was surely, a happy thought of the part of the editor, which he him to present to each paid subscriber so suitable a gift as the four whose labours have been in establishing and keeping in existence a journal which a power for good along the religious and moral reform, and the best sense as well, until he reached the threshold of his year.

Great credit is due to those who have succeeded so well, and that may be kept and valued as the jubilee of the RELIGIOUS INTELLIGENCER.

It was the privilege of the long ago, to listen to the of the paper, the late Rev. E. preach. He has also been other member of the group and its his wish that the of the worthy men, as their successors, may be blessed continued success.—Subscriber.

Advices from Venezuela are critical still, and a general is expected.