TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH MCLEOD.....EDITOR.

FRIDAY, MAY 22, 1874.

The INTELLIGENCER is sent to new subscribers from the present time till December 31st next, for ONE DOLLAR; or from the present time till July 1st, 1875, for TWO DOLLARS. Those who subscribe under this offer will receive the paper several weeks for nothing, therefore now is the time to subscribe.---- Will each present subscriber endeavour to send us one new name?

LET EVERY MAN DO HIS DUTY.

The House of Assembly has been dissolved. Election writs have been issued, returnable on the 30th of June. The elections, therefore, will all have to take place within the next five weeks.

And now, men of New Brunswick, do your duty! A crisis has come; and no man who loves liberty and desires the true prosperity of his country can afford to falter in the struggle. Never before in the history of this province has a more momentous question been submitted to the people. It is a question which involves the interests of all classes, and involves them for all time. If it were a matter which concerned only a few, and belonged only to the present or even to the four years of the Assembly about to be elected, perhaps the electors might afford to try experiments and to be careless about their choice of representatives. But since the people's verdict, to be given at the polls within the next five weeks, will decide once and forever what is to be the character of the public schools they have to support, it stands them in hand to know well what they do. You are called upon to say, electors, whether the schools supported by the money of the whole people shall go to educate the children of the country without respect to creed, class or colour, or whether they shall be given into the hands of ecclesiastics, to be controlled by them in their own interests and for the promotion of their own ends. You are asked to say whether your money shall be expended in training the present and future generations to be good and useful citizens, or whether it shall be used to promulgate the dogmas of the Papacy, which dogmas make even treason and bloodshed virtues if only they promote the church's designs. Of course there is an attempt being made to blind the people to the real issue before the country. But, disguise it as they may, nothing can be plainer than that the real question is, *Shall the schools of New Brunswick be sectarian or non-sectarian?* As we have several times pointed out, the repeal agitation is chiefly by the advocates of separate schools. It is worthy of note that not a single paper nor public man of any influence, except those that are avowed separatists, has yet spoken in favour of repeal, or urged a single argument against the fundamental principles of the present system. True, there are some—dissatisfied perhaps with what they consider over-taxation or some of the local bearings of the law—who think that repeal would end their troubles, and hence are in favour of it. These are a very small minority however; and they will make a most grievous mistake if they lend themselves to the Catholics in this struggle. Instead of lessening their burden of taxes or anything else, they will increase it; and with the increase they will get schools defective in the essential features, and of a character that will be a lasting curse to the country. "Repeal," "Concession," "Compromise," and kindred cries mean in the end separate schools for Roman Catholics. We are aware that there are certain milk-and-water people who affect to be very much horrified because in the present struggle so much is said about the Papacy. As has been repeatedly pointed out the Papists themselves have made the question assume its present character; and all that has been said concerning the assumptions of "the church" has been strictly in accordance with incontrovertible facts, and had to be said in defence of the Free Non-Sectarian Schools system, which, together with its friends, has, at the bidding of the priests, been, and continues to be, most shamefully and falsely maligned

The struggle is not, as usual, between two political parties, but between the people and the church of Rome. It is "the church" that gives instructions what to demand and how to proceed. Read what "the church" says in the Bishops' Pastoral which was addressed to "the faithful," and having special reference to the educational question in New Brunswick. Here it is:

"The child, not less than the parent, must be "taught first to reverence and then to hear the "church, which is commissioned by God Himself "to teach all nations. That church, *through its su-* "*preme oracle, our glorious Pius the Ninth*, has set-"tled the question forever. 'No Catholic,' he "says, 'can approve of the system of educating "youth, unconnected with the Catholic faith.'"

The contest, then, is between "our glorious Pius the Ninth" and the people! The Bishops say "*he* has settled the question forever." Perhaps he has; but not for all places; and we rather incline to the opinion that he will discover in the course of a few weeks that this province is not in his diocese; and that the people have settled the question in a way that does not accord with his peculiar notions.

We ask the good and true of New Brunswick if they are prepared to follow the leader of the Repeal party? Are you prepared to follow the defender of Fenians, the hater of Britain, the friend of Riel? Are you prepared to put your necks under the yoke of the Pope's behest? Surely you cannot be willing. Then be true to yourselves. New Brunswick expects every man to do his duty. Your children, and your posterity to the end of time will be affected for good or evil by the result of the pending elections. The whole civilized world is an interested spectator. Electors of New Brunswick, do your whole duty. Be true men! *Be free men!*

☞ Rev. I. E. Bill, editor of the *Christian Visitor*, has gone to England. He feels that he needs rest after so many years labour. We wish him a pleasant trip, and all the rest he needs.

EDITORIAL NOTES AND COMMENTS.

—WHO SENT IT?—We expect, before many days, to receive a letter from one of our subscribers, telling us that on a certain day, not long ago, he mailed a letter to our address, enclosing two dollars. He will then tell us that it has not been acknowledged; will ask why we are so careless; and probably will proceed to "dress us down" for our stupidity or neglect, which, we will be told, is inexcusable, and unless we change our course, we will lose his support.

Now, we want to say to that good friend—if you have not written such a letter as we have indicated, don't write it; if you have written it, burn it at once. The truth is, we neither know your name nor where you live. We received the two dollars which you sent (for which accept our thanks); but you forgot to put your residence, the date of writing, and your name, to your letter. That an acknowledgment has not appeared in the usual place, is entirely owing to the omission above named. When we find out who sent the money, it will be placed to his credit. Our subscribers will learn from the foregoing, the importance of being careful in their letters to give plainly their names and post-office address. We do not often receive a letter without a signature; but every week we receive some—the writers of which fail to give the post-office address. This should never be omitted. Please remember it, and both you and we will be saved trouble and annoyance.

—A GREAT WORK.—Several weeks ago we gave our readers an account of a wonderful work of grace among the Indians in California. Recent advices show that the work goes on with increased power. The editor of a California paper says he has received a number of letters from different persons who have been there, and attended the meetings, and the proofs are clear that the work is deep and genuine. Already six hundred of the Indians have offered themselves for membership in the church, and the work increases in interest. He has known nothing equal to it in his life. The indications are, that all of the people will be brought to the Saviour.

—THE AWAKENING.—The religious movement commenced in Edinburgh, under the labours of Messrs. Moody and Sankey, seems to be pervading the whole country. It is impossible to estimate the number of the converted. A correspondent of the New York *Observer*, writing from Edinburgh, says:

We are still rejoicing in a great awakening. The work goes on in Glasgow as hopefully as ever, and at present the churches in Edinburgh are gathering plentifully of the fruit of Mr. Moody's labors in that city some months ago. We have in Scotland half-yearly communions, when all the Presbyterian congregations, at any rate, partake of the Lord's Supper on the same day. The day for the next feast, is the 26th of this month, and the ministers have now in hand communicants' classes. These are attended by unwontedly large numbers, and, what is far better, the spirit of the applicants is greatly higher and better. It is well, however, to bear in mind that the work pervades the whole country. I was present, last night, at a meeting in a small village, occupied wholly by miners. They are holding a week of services among themselves, and their schoolroom was crowded to suffocation. Nor was that the most interesting thing. They had a second meeting, when a very large proportion of the audience stayed behind, under religious concern; and of these, a great many were young men. After leaving this village, I walked round by another about a mile off; and there I found the second meeting in progress—some under deep conviction, and others rejoicing in God. These instances represent the state of matters all over the land.

—MINISTERS AND POLITICS.—Opinions differ as to whether Gospel ministers should manifest any interest in political matters. Our own opinion is, that a minister like any good citizen ought to be concerned for the welfare of his country, and being so he must necessarily think of, and honestly act his part in whatever political question is agitating the public mind. We fully endorse what the *Christian Guardian* says:—

"As a simple matter of right, it cannot be denied that ministers have the same right to take an interest in the election of members of Parliament, and in the character of the legislation of the country, and in all great public measures, as any other class of men. There is nothing either in the duties or requirements of their office that should prevent them feeling a deep interest in the political affairs of the country in which they live. A man does not cease to be a man and a patriot when he becomes a minister. There may be questions of morality relating to public men and measures, on which it would be recreancy and partiality to be silent. Sometimes we have known a minister to be abused and persecuted, because he had the manliness and independence to go and record his vote for the candidate whose election he deemed most conducive to good government. But any complaint of this kind always comes from intense political partizans, who would not object to a minister voting if he voted for their side; but who are not willing to concede to others the rights which they claim for themselves.

—EXAMINATION.—The following account of the examination of the Bathurst Grammar School, which appears in a contemporary, we publish for the sake of the many friends of Mr. Freeze, the Principal of the School, knowing that they will be gratified to hear of his great success.

"The semi-annual examination of the advanced department of the Bathurst High School, was held on Friday, during the morning and afternoon. Classes were examined in English Grammar, Geography, British History, Reading, Geometry, Latin, &c., with most gratifying results. The scholars, almost without exception, gave evidence of having made very great progress in their studies, and of being well grounded in the different subjects upon which they were examined. The examination was conducted by the teacher, aided by Mr. Smith, the inspector, and Rev. Messrs. Paisley, M'Kiel, and Galbraith. During the afternoon there was present quite a large number of visitors, all of whom seemed greatly pleased with the exercises of the school.

At the conclusion of the examination, short addresses were delivered by Rev. Mr. M'Kiel, Mr. Girdwood and Rev. Mr. Paisley, who complimented the scholars on the manner in which they had acquitted themselves. The High School has now been in operation about six months, and during that time has been under Mr. J. A. Freeze, B.A., by whose skill and indefatigable exertions it has been brought to its present state of efficiency, the progress and discipline of the scholars being alike excellent."

—WHO LIES?—Last week, in referring to the debate on the Costigan resolution, we stated that it was postponed in deference to the wishes of Bishop Sweeney. The *Globe* says the statement is a lie. We thought then, and think still, that our authority for the the statement was good. It is a telegram to the *Freeman*, which reads thus:

It is understood that the reason for the postponement is, that a telegraphic correspondence is passing between the Bishop of Saint John and parties here, in reference to the question.

Is not that what, in substance, we stated? Yet, the *Globe* calls it a lie, and quotes the telegram above, in proof. It argues, that because the words "members of Parliament" are not in the despatch, therefore the INTELLIGENCER is guilty of falsehood. How the Bishop's "telegraphic correspondence" could cause a postponement of the debate, unless by some means it reached members of Parliament, we cannot understand. Perhaps the clever *Globe* can explain. It is very clear that the *Globe*, as an advocate of Catholic claims in school matters, would very much like to make it appear that the Bishop does not try to interfere with Parliament. The people have seen too much, though, to be deceived by such trash. They know that whatever action has heretofore been taken by Parliament, has been at the bidding of the Bishops. They know, too, that the Roman Catholic members of Parliament will, in every case, do as their "ecclesiastical superiors" direct. In their estimation, rights guaranteed by Constitution are mere baubles, to be blown away when the Church makes the demand. The Papacy, acting through its representatives in Parliament, seeks to mould the legislation and ignore the Constitution of the Dominion to suit its own purposes, and the Bishop of Saint John does his full share in the wire pulling. Who lies—the INTELLIGENCER or the *Globe*?

—WITHDRAWN—FOR THE PRESENT.—The Costigan resolution has done all it will this session of Parliament. Its originators have been sorely puzzled to know just what was best to do with it. They were anxious, of course, to push it through Parliament, and at the first evidently intended to do so. But directly the question arose, What will be the effect on the New Brunswick elections? And now it has been resolved to not bring it up again this session. Perhaps somebody will say the Bishop had nothing to do with this decision. A telegram from Ottawa to a Montreal paper says this course has been decided upon by "*the advice of the clergy, and in view of the ap-* "*proaching local* (N. B.) *election, which might give* "*rise to serious complications.*" No one need suppose for a moment that the withdrawal of the resolution means that the attempt to force New Brunswick into granting Papal demands is finally abandoned. They have no notion of doing anything of the kind. But having learned something of the temper of New Brunswick, they conclude that the passage of the resolution would only add to the majority against their demands. Therefore they think it discreet to defer it till after the elections are over. Let no one be deceived by this trick. The determination to coerce us, if possible, is just the same as though the resolution had been carried. To withdraw it may seem to "the clergy" very shrewd and far-seeing; but it is really very transparent. The people need to act and vote just as though the resolution had been actually sustained by Parliament. Next year it or something similar will be forthcoming, and New Brunswick must, as jealous of her own honour and rights, put on record now the strongest possible protest against the arrogance and interference of the hierarchy. The Bishops say we will, by the aid of our co-religionists in Quebec and Ontario, change the Constitution, so that New Brunswick will be *compelled* to grant our demands. What do the people say? Answer at the polls every man of you.

CORRESPONDENCE.

UNITED STATES LETTER.

THE TEMPERANCE MOVEMENT.

The temperance movement is the great wonder of the times, and is now considered of sufficient importance to be discussed by the religious and secular press; indeed, it has become the principal topic of conversation in all our social circles, and often referred to in our social religious gatherings. It is wonderful. The ladies who are moving in it are among the best and most deeply pious women of the country, and it is well understood that they act in the matter from honest convictions of duty. And what gives the movement its real power is its

RELIGIOUS ELEMENT.

It is a praying movement, and nothing is done but in dependence on the Divine blessing. This gives it its permanence; and it moves on steadily, bearing the Divine impress, saying to the people that it cannot cease to act until the rum traffic is abandoned. Many of the rum-sellers have not only given up their business, but have become decided, earnest Christians.

THE REVIVAL INTEREST

continues unabated, and in many instances is increasing in influence and power. The Holy Spirit is poured out upon the people in a wonderful manner. The different evangelical denominations are sharing in this work, and in many instances are acting in concert, holding union meetings for promoting the revival interest. We recently saw one of these union movements and was delighted with it. The Congregationalists, Baptists and Methodists were moving on together seeming as united as if they belonged to the same church. It was glorious, presenting a view of the latter day glory. It is high time that all Christians should see eye to eye in their labors to bring this world to Jesus Christ.

THE FOREIGN MISSIONARY WORK

is claiming the especial attention of the churches. Never was there such a demand for laborers in the foreign field. In nearly every heathen country the field is opening for more extensive Christian labor. In India alone, there comes a call from the Methodist Episcopal Mission for some twenty-five additional laborers, with the assurance that if they can be sent, the people there will provide for the entire support of most of them. The whole heathen world is calling for the Gospel, and it should be sent them without delay. The church is able to do it; she ought to do it; she must do it, or she will fail to do her duty, and incur the Divine displeasure.

THE LITERARY WORLD

is alive just now, which is especially interesting. Authors and publishers are throwing out their thoughts in the book and periodical form much to our delight. The celebrated African traveller, Mr. George Schweinfurth, has given us a most excellent book entitled, *The Heart of Africa, or Three Years' Travels and Adventures in the unexplored regions of the Centre of Africa*, through the press of the Messrs. Harpers. This work will be read with more than ordinary interest, as it opens to us a country but very imperfectly understood. Our author visited the Niam-Niam country, and the Kingdom of Nonbutta, hitherto unknown. He contributes valuable information bearing on the solution of the Nile problem, and also settles the long-disputed question respecting a dwarf race in this section of Africa. The volume bears marks of extensive research, of a thorough knowledge of the events and scenes described, and will be regarded as the most important work yet published on the geography and ethnology of the African continent. *The Land of the White Elephant*, by Frank Vincent, issued by the same publishers, contains a personal narrative of travel in Farther India, in the years 1871-2, embracing the countries of Burmah, Siam, Cambodia and Cochin-China. The author gives a vast amount of information respecting South-eastern Asia, and opens the countries named, with descriptions of their peoples, customs, habits, etc., which are exceedingly instructive and interesting. But few works of travel and adventure will be read with greater satisfaction and profit.

Messrs. Roberts Brothers, Boston, are among our most successful publishers, and seem to have an intuitive knowledge of what the people need in the book line. They have just issued *Chapters on Animals*, by Philip Gilbert Hamerton, so well known by his recent volume on "The Intellectual Life." The author knows how to write, to say things so they will be read and enjoyed. "Chapters on Animals" will be read—they are full of suggestive, profitable thought—a most charming book for every family circle. They have contributed two excellent works in the poetic department. *Miscio*, a Provincial Poem, from the French of Frederic Minstral, by Harriet W. Preston, and *The Poetry of the Orient*, by Wm. Rounsville Alger; volumes which will greatly delight all readers of good poetry, and are a valuable contribution to the poetic literature of the country.

Messrs. J. B. Lippincott & Co., have issued a new edition of *Civil Liberty and Self-Government*, by Lieber, revised by Theodore D. Woolsey, LL. D., and may be regarded as the best standard work on the subject yet issued. They have also given to the public a charming work entitled, *The Villages of the Bible*, by Rev. E. Paxton Hood, who will be remembered by his celebrated works—"The World of Anecdote," and "Lamps, Pitchers and Trumpets." We know of nothing better adapted to Sunday School and fireside reading, and is issued in the excellent style always characterizing the publishers' publications. Their *Memoirs of John Quincy Adams*, by Hon. Charles Francis Adams, will ever rank among the most valuable biographical works of the age, and contains information which every American citizen ought to understand.

Among the recent issues of Messrs. Robert Carter & Bros., are *The Reef, and Other Parables*, by Edw. Henry Bickstteth; *From the Plow to the Pulpit; The Period of the Reformation*, by Prof. Ludwig Hausser, a work showing the history of the Reformation in Germany, Switzerland, France, Denmark, Sweden and England; *Songs of the Soul*, by S. Irenæus Prime, D. D.; and *A Lawyer Abroad*, by Henry Day, Esq., who writes as but few can of what he saw abroad. It is one of the most racy, sprightly volumes of travel we have seen. Its information respecting the foreign missionary work is invaluable.

Robert Buchanan's Poetical and Prose Works have been issued by Messrs. James R. Osgood & Co., a beautiful edition, comprising his latest poems, of which have been read with great interest. The author is one of the most prominent poets of the age, and his works will be hailed with delight. They have also issued the *Poems* of Miss H. R. Hudson, a charming volume; *Mountaineering in the Sierra Nevada*, by Clarence King, full of valuable information, and the *Life of Thomas Jefferson*, by James Parton, a work that not only gives the life and character of one of the greatest of American statesmen, but it is rich in its information on the history of the country. It possesses great value as a work of biography and history.

Messrs. Estes & Lauriat have in press, and will shortly issue, *The Relation of Insects to Man*, by A. S. Packard, Jr.; *Religion and the State*, by Alvah Hovey, D. D.; *Campbell's Lives of the Chief Justices of England; Memoirs of Westminister Hall*, with a historical introduction by Edward Foss, F. R. S., a work of stirring interest; *Famous Cases of Circumstantial Evidence*, by S. M. Phillips; *The Vienna Exposition and Philadelphia Centennial*, by Charles Francis Adams, Jr.; the *Men of the Mayflower, and Other Lectures*, by Wm. Morley Punshon; and *Knight's Popular History of England*, a work of great attraction.

OBSERVER.

LETTER FROM PENNSYLVANIA.

MR. EDITOR—The spring is opening slowly, and I am disappointed in finding the farming season very nearly as late here as in New Brunswick; while we are not less than four and a half degrees south of N. B., the scrub oak and winter beach retain their last year's leaves to the present time. Very little, if any field sowing or planting has been done in this section as yet. The lumber business is dull, and we cannot tell how long it may remain so; consequently, wages are very much lower than they were last year, and I do not expect we shall see them come up as high as they have been, very soon; neither do I think it best that they should. For when money is plenty, very many here make a dreadful bad use of it. The saying in scripture, that Jeshurun waxed fat and kicked, will apply very truly to many in our day, as well as to ancient Israel. This Elk Country, as far as I have been through it, is a wild, hilly, and uncommonly rough country, cut up by small streams and deep ravines—wooded mostly with pine, hemlock, and oak. Hemlock is very abundant, consequently we have some very large tanneries. I visited one a short time since, for the purpose of buying some leather. In conversation with the "boss," he informed me that the average number of sides of leather taken from the vats daily, was two hundred; and, of course, the same number put in. They also use from fifteen to twenty cords of bark daily. But I am told there is one tannery in the county much larger.

If I am rightly informed, the timber lands here exceed in productiveness any lands in New Brunswick—one hundred thousand superficial feet of lumber being frequently cut from a single acre; but then it is said, when the lumber is off, the land is worth very little, and it must certainly cost a great deal to clear it of the huge pine stumps, where they stand so thickly. These hills abound with coal beds, though many of them have not been much worked as yet. But as we have a railroad nearly completed here now, they will be more extensively worked soon, and will, no doubt, add very much to the wealth of the country.

But, Mr. Editor, setting aside our long winters and deep snows, I have seen nothing that can compare with Carleton County, N. B., for beautiful farming lands; and, as far as I can judge, stock can be raised much cheaper there than here. This may seem strange, but it is nevertheless true.

Yours, JAMES RIDEOUT.

Benezett, Penn., May 8, 1874.

TO THE TEMPLARS OF YORK.

MR. EDITOR,—Knowing that the INTELLIGENCER has a wide circulation, and is perused carefully by large numbers of all christian denominations and moral societies, permit me, through its columns, to say a few words about the lecturing in connection with York County Lodge, British Templars. We have experienced the wide-felt fact that "laborers are few" since we have had the honour of being connected with the lecturing interests of the British Templars of York; and we, on whom the labor and responsibility rest, are sometimes almost blamed if talented lecturers are not always in the field. Immediately after the March session of the County Lodge I was so far successful, as to secure the service of Rev. J. E. Reud, a man of great experience and large success, in connection with Templarism who was to have gone through most parts of York, under the direction of York County Lodge, British Templars. But a divine hand interposed. Bro. Reud was prostrated by sickness and confined to his room for several weeks. And now, as he is able to be out, and is fast recovering his strength, he thinks of starting on his lecturing tour about the 1st of June, his health permitting. As was intimated by me at County Lodge, it is not expected that the lecturer will visit every Lodge or locality in York, but will seek to find out the weak ones, so far as he can, and resuscitate dormant Lodges and organize new ones. In the meantime if any Lodge we think strong but is not so in reality, or if any are laboring under any difficulties that may have arisen and of which we are ignorant at present, if such a Lodge would like to have the lecturer visit them they will please send me word before June 1st, and if possible the lecturer will give them a call. Are there not some places in York where good Lodges might flourish, but none exist? Are there not localities that would like to have Lodges, to be the means of saving the young from the influences of strong drink? If there are, send along your names and we will gladly send you a man to establish the cause of temperance in your midst. We hope to hear from several places before he starts. Brethren do all you can to aid Bro. Reud when he makes his tour for we have all got to take hold of the work and try through divine help to make his mission a success.

Yours in F. H. and C.

G. W. MERRITHEW, *W. Co. Sec'y B. T.*

Mouth Keswick, N. B. May 16, 1874.

CURRENT TOPICS.

A STRANGE UNION.—It seems that the marriage of Prince Alfred to the daughter of the Czar of Russia, has given rise to a proposal for a closer union of the Greek and Episcopalian churches. It is not very likely that much of anything will come of it. Referring to the proposal the *Canadian Baptist* says:

Some ten years ago, the idea of such a union was first seriously entertained. It is hoped by its promoters that the two bodies would make a consolidated communion of sufficient power to stand breast to breast with the Papal Church. The latter, having Rome, so long the mistress of the world, for its seat, has wholly outstripped the Greek Church in the extent of its power and population. In the early centuries of the Christian era, bloody wars were waged between the two. Readers of Church History will remember the *filioque* controversy, resulting in a great schism which could never be healed. The Greek Church contended that the phrase *filioque* (and from the Son) should not be retained in the creed, averring that the Holy Spirit did not proceed from the Son, but only from the Father. On the other hand, the Papal or Western Church retained the *filioque*.

But Henry the Eighth of England effected another schism from the Papal body. Influenced, not by the best or holiest of motives, he succeeded in drawing off what is now known as the Episcopal Church from its allegiance to Rome. Thus two exscinded fragments of the papacy are seeking to unite. As a political movement, this might work well enough. It would bind two great empires, Russia and England, in closer alliance. France, Spain, Italy, Austria, and other Roman Catholic countries would be met by a pretty formidable array in Russia, England, Greece, and a large portion of Turkey, all united in ecclesiastical identity. Even the old Greek and Roman feud might be revived on a large scale, should this contemplated union take place.

It may well be asked, however, how would the interests of vital religion be affected by such a union? There can only be one answer to this question. It would be uniting the living to the dead. In the Protestant Episcopal Church there is at the breath of life, the power of godliness, combined with a good deal of the mere form; but in the Greek Church there is a total death. It is not too much to affirm that there is no more vital Christianity in it than there is in the Brahmanism of Bengal. We pity Evangelical Episcopalians, if they are forced into an ecclesiastical identity with a body which retains the seven sacraments of the Romish Church, which practices prayer for the dead, which invokes the intercession of the Virgin Mary, and which, in its belief of the merit of good works, and especially of fasting, goes even further than Roman Catholics themselves. When will men learn that all their boasted unions, and great hierarchial and ecclesiastical organizations are as different from the simple, New Testament ideal of a Christian church as light is different from darkness?

ROME AND EUROPE.

Rome claims supremacy, and is not satisfied, unless it can actually exercise the supreme authority claimed. It is this that has forced the present struggle in school matters upon New Brunswick. All over the world there is contention between the Papal authority and the civil authority; and everywhere the people, through their representatives, are asserting their rights, and rebuking the arrogancy of "the church." Here is what the *Methodist* says of the situation in Europe:

All through Europe the battle goes against the Church. The Pope having declared his supremacy over the States, the States are giving in their answers with an emphasis which cannot be misunderstood. In Berlin, Archbishop Ledochowski has been tried before the highest tribunal for ecclesiastical causes, and has been deprived of his see. Other bishops are in prison, and will in time be deprived, and possibly banished. They have taken issue on the right of the State to legislate upon the affairs of the Church, have set the laws at defiance, and are paying the due penalty. Archbishop Ledochowski would not, of course, recognize the competency of a civil court to try a bishop; *that* question has been settled quite conclusively.

In Austria, the Emperor has replied to the Pope's passionate denunciation of the new ecclesiastical bills. The first of these has already passed the Upper House of the Reichsrath, and only waits the imperial signature to become a law. The archbishops and the bishops, upon its passage, left the legislative chamber; that will not help them; they may have to leave the country before long. The claim of the Church to be wholly independent of the State, is monstrous. A sovereignty within the State, it has since 1870 become throughout Europe a conspiracy against the State. The points at issue between the Governments and the Church are very simple. (1.) The sufficiency of civil marriage. (2.) The control of the State over education. (3.) The control of the State over the education of priests, so far as to require their attendance at the national universities prior to their training. (4.) The notification to the State of the nomination of priests for parishes. This claim is grounded on the fact of the State's contributions to the maintenance of public worship. (5.) The control of the State over the property of ecclesiastical corporations. But for the exercise of this power, the Church would acquire all the real estate of every kingdom in Europe. Long before the Reformation, the statutes of England were framed to check its rapacity. The modern State has again and again found it necessary for its own safety, to confiscate the Church's possessions. This will be done as long as the Roman Catholic Church is a church. Able to acquire property from its subjects, through the force of the terrors of the future world, it can measure its acquisitions only by its demands, and its demands are insatiable.

This, then, is the issue. Rome declares: "I shall do as I please, for by the appointment of God, I am supreme over the world." The State replies: "You *shall* obey in all things necessary to the State's welfare. You are subject, not supreme. You are to be judged by the State, and not the State by you. While you have liberty within the State, you shall not organize conspiracy against the State." In making this answer, Bismarck and Andrassy, Switzerland and Italy, all concur. The attempt of an Italian priest, who has assumed a quasi-divinity, to carry the world back to the middle ages, is not going to succeed.

SUNDAY FUNERALS.

The subject is an exceedingly delicate one. It needs to be treated, however. There are some ministers who refuse to attend funerals on Sunday. If they never break this rule they make a mistake, for there are sometimes cases in which funerals must, necessarily, take place on Sunday. Oftener, though, funerals are purposely deferred till Sunday; and this it is that we think wrong. We would not on any account say a word that would in the least wound a sorrowing heart, yet we feel that this matter deserves consideration. We were pleased with a recent article touching it, which appeared in the *Wesleyan*, and we append it:

For several years it has occurred to us that, however excusable Sunday funerals may have been in the earlier existence of our race in these Colonies, in our time they are frequently out of place, and their consequent anxieties and toils nothing short of Sabbath desecration. Exceptions there always were and will be; but we allude to instances in which funerals are deliberately put off, or brought on a day earlier, merely to have the advantage of a Sabbath's observance.

Two advantages are particularly sought in connection with funerals in country places:—a large attendance, and a good sermon. One of these is not sufficient. The virtues of the dead must be fully proclaimed; and an opportunity of the most favourable kind must be offered for the world to hear the recital. Some preachers have attained to a peculiar facility of utterance on these occasions; these, of course, are largely patronized—sometimes called in, in preference to the resident pastor, whose modesty or disinclinedness might induce too much reserve. In towns, there are few such sermons heard; and only in regard to individuals whose relations to the cause of God may have singled them out as fitting examples to mankind. With ministers who travel much, and preach frequently, the case is far different. To them it is a very serious addition to their labours when death makes frequent inroads upon the circuit. For every individual buried there must be a sermon. We need scarcely except the funerals of children; for in the majority of Circuits with which we were acquainted ten or twelve years ago, to refuse a sermon for even a child would have been set down as a studied insult to the parents. Not unfrequently this has added at least one-third to the minister's yearly work and travel.

As to the sermon. Most of our over-worked ministers would be glad to preach the funeral sermon, if it be absolutely required, at some regular Sunday service. But we contend that the sermon might well be dispensed with altogether in many instances. It it be said that this would be seeming indifference to the sorrow of surviving friends, we reply that in cities it is not so regarded. A service in the dwelling of the deceased before leaving, is sufficient in one case, and might well be in the other. The sympathy of minister and attendant mourners would be as deep and sincere, in the absence of a second public round of singing, prayer, reading and exhortation. The frequency of these exercises and the length of time spent in their performance, very often counteract any good impression they would be calculated to produce.

On the other hand—what is gained by holding out a special inducement for a large attendance at funerals? Coming in the ordinary way, a large procession certainly indicates respect for the dead and sympathy for the living. This much cannot be inferred from the extraordinary multitudes who gather at funerals on the Sabbath. People go at such times from different motives. The sincere to weep and learn; the gay to show their horses; the pleasure seekers to enjoy air and sunshine, and gratify their curiosity. What value is to be attached to the friendship which cannot leave the plough a-field, the ledger closed, the hammer idle, when a neighbor's body must be consigned to its kindred dust!

Then, there is always a serious amount of work and commotion necessarily connected with funerals. Needles are plied in the house; horses and men are properly ranged in the street; shovels are handled at the grave; attendants hurry home to perform neglected duties. And all this under the plea of necessity, when in nine cases out of ten it might be avoided!

We seriously counsel our people to consider the subject. Let no prejudices prevent them from doing what is right. We have written candidly and without any pressure save that of our sincere and growing convictions.

DENOMINATIONAL.

REV. J. R. SHAW wishes through the INTELLIGENCER to express his thanks to the people of Penobsquis for their kindness to him during his labours there.

Since he left Kings Co. he has, part of the time, been holding meetings at Mouth Presquisle. The church has been encouraged, and the religious interest is quite good.

MOUTH KESWICK.—We are glad to be able to state that Bro. Reud, who has been sick for several weeks, is now able to be out again. During his sickness the church kept up the prayer meetings regularly, and there is considerable interest amongst the unconverted. Several have professed conversion. Last Sabbath the pastor of the Fredericton church spent part of the day with Bro. Reud, and in the afternoon baptized three who had recently professed religion. They were received into the church at the close of the evening meeting. There was a deep feeling pervading the meeting, and several came forward for prayers, while others requested prayer for absent ones. The church and community generally has been much helped under the ministrations of Bro. Reud; and he is held in high esteem by all classes. We hope to hear of still greater accessions to the church.

CAMPAIGN NOTES.

The Free Schools men in all the Counties are getting thoroughly organized for the great battle. In Saint John City and County the elections are to take place on the 4th and 5th of June. On Tuesday evening last the first public meeting was held in Smith's Hall, in this City, and speeches were made by the six candidates. The speech of the Attorney General is said to have been very clear and convincing, and was greeted with great applause. We publish the *Telegraph's* report below. There is no organized opposition to the ticket, nor is there likely to be. Mr. Marshall is still in the field for the City, and it is said Mr. Maher will be a candidate for the County. The non-sectarian schools ticket will be returned, however. We hope the majority will be overwhelming.

In Charlotte the ticket is strong, and sure to be elected.

At a convention held in Newcastle on Tuesday, a full non-sectarian schools ticket was resolved upon. The gentlemen composing it are—Hon. W. M. Kelly, Mr. Allan A. Davidson, Mr. Tweedie, and Mr. Swim. Old political differences have been buried, and there is going to be a grand rally to elect the four men mentioned.

The whole Province hopes to hear a good account from Northumberland.

In York the canvass goes briskly forward. The non-sectarian ticket is said to be meeting with success, and are confident of victory. The present is no time for the indulgence of merely personal likes or dislikes. The Provincial Secretary—Mr. Fraser—has taken strong and creditable ground on the great question before the country; and York ought now to show her approval of his manly course by giving him an overwhelming majority. But should it do that, and still not elect with him those with whom he is associated in the contest, he would be weakened in just so much.

In Westmorland the friends of non-sectarian schools are confident; and there is no doubt that they will gain a decisive victory.

We hope our friends will read the following brief report of Hon. Mr. King's speech, referred to above. They will learn from it the strong ground taken by the Government; will see how necessary it is to support them; and how necessary to withhold support from those aspirants to Legislative honours who talk about repeal, concession, &c. Mr. King said:

In coming before them, with the last four years' legislation to answer for, he was in a position to justify not only his own career during that time but that of every member of the Government. (Cheers.) He did not think that he was over-estimating his own powers when he said that he would be able to floor any man who would meet him boldly on the public platform and find fault with the Government of which he was a member. (Cheers.) It was a government that had performed its duty faithfully to the country. On the Free School legislation and other acts of the Administration, he defied the opponents of the Government to show where they had done wrong in any one particular. And if at any one time during the campaign there was any man who thought so, he would be happy and ready to meet him. (Cheers.) He referred to this at the present juncture, because he did not wish the impression that his enemies had been trying to create against him to take hold of the people's minds. It had been sneeringly insinuated that he was now endeavoring to sneak into power, through the assistance of his friends. He did not wish to be judged merely by what he promised for the future, but by what he had done in the past as well. If he had done wrong—if his public career had been tarnished—if he had been guilty of a dereliction of duty—let the shafts of the enemy fall upon him alone—and let the hearty and cordial support of this constituency be conferred upon the other candidates. He had ben told last year to prepare for his political funeral. He had been advised "to set his house in order," as his friends were deserting him on every side. But from the feeling abroad in this country to-day, he believed that the great cause was safe, and that it is the enemies of our noble Free Schools that had better attend to the setting of their house in order, and not himself. On the great question now before the country, he knew that the hearts of the people were right. Let us settle that question for them now and forever. (Cheers.) If the enemies of free schools be given at the approaching elections a real Waterloo defeat—if they routed them, horse, foot, and artillery, the world will be led to see that New Brunswick will tolerate no interference with her rights, neither will she allow any Church to arrogate to itself privileges, not accorded to any other denomination of Christians. (Cheers.) It has been said that we exaggerate the importance of the crisis, but let us not deceive ourselves. It had also been said that we are raising this school question for political purposes, and as a means to attain to power. But, gentlemen, free education, properly speaking, is hardly a question at all, as there is not one who will now be found to oppose free schools. The question then is not for or against free schools, but as to what kind of free schools these should be, whether they should be open and free to all alike, without distinction of creed, or, on the other hand, one denomination of Christians to have privileges conferred upon them that are not conferred upon others. It was a noticeable fact that during the sessions of the Legislature since the Schools Act was passed not one of the many petitions sent into the House on the question of schools asked that the free school system be repealed, but that amendments and modifications be made to secure denominational schools. Revolutions never go backwards. When a people make a step forward in the march of progress they never go back. Only look at the election last summer in King's County. When the question of repeal came up the people of that county had elected a very estimable gentleman, Mr. Nowlan, but they knew he would only have one term to serve, and that repeal in that time was an impossibility. The organ of the separate school party in this province had run up the flag of repeal, but what was the result? It had not been there a week when, shattered by shot and shell, it was ignominiously hauled down and never since has it attempted to be hoisted. (Cheers) Gentlemen, repeal is dead. True, the philosophers of the *Globe* (laughter) have been coming out with quotations from Herbert Spence, endeavoring to show that free schools are not so good after all as people imagine, but the people themselves have settled that question, and the question now is, whether we shall have schools with a denominational stamp upon them, or shall they be free and open to all. (Cheers.) It has been said that the Government should make concessions or they would lose the law.

The Government will do nothing of the sort. (Great applause.) The Government will sink the law to the bottom of the ocean rather than to give one inch and grant a right to any denomination to which they are not legally entitled. (Cheers.) Do not deceive yourselves, gentlemen. The moment that state aid is given to sectarian schools, that moment state aid is given to a branch of the Church, and that Church becomes a state-endowed institution. You mark this: Those schools that are seeking state aid are but branches of the Church, and if you give them money, you are endowing that Church, and making it the Church of the country. Our fathers came here to worship God according to the dictates of their conscience, and do you believe that it was their intention ever to make the Church of Rome, or any other Church, the Church of the state? Some years ago the Episcopal Church had privileges in this Province which were not enjoyed by any of the other Churches. They gave up their privileges voluntarily; and is it to be supposed that when they did so, they imagined that the Church of Rome would be set up in its place? But it is sometimes said that if they are granted concessions, if money be given their schools, it can be taken away at any time. But no; by the British North America Act, which Act had a most dangerous clause as respects our interests in this question—once make a concession, and it is forever fixed—once give the Church of Rome the right to set up her Sun