

## TERMS, NOTICES, ETC.

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

COMMUNICATIONS for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and a great deal of confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

## Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, JUNE 12, 1889.

—IT DEPENDS. Whether one's life is worth living, depends very much on how it is directed and what use he makes of it.

—HOW? To make the prayer-meeting interesting, be interested in it yourself. Attend it regularly, and be ready to pray, to sing, to speak.

—SERVICE. Faithful christian service is not only the best proof of discipleship, but it is the reproduction of the Christ life which has most effect on men.

—SPURGEON'S OPINION.—Mr. Spurgeon is reported to have recently said that he had in his church three members who claimed what they called "the second blessing"; but he was glad to say the church had gotten rid of them, and hoped that hereafter it would be composed entirely of people who regarded themselves as not yet quite perfect.

—DUAL CHARACTER. A Georgia Methodist minister told the following to a group of delegates at the Baptist Convention in Memphis: "The Mayor of a little town, a Methodist class leader, had been to the circus, and his pastor was remonstrating with him. The Mayor replied: 'I go to the circus as Mayor of this town.' The pastor replied: 'When the great Judge turns off the Mayor on the left hand for going to the circus, which way will the class leader go?'"

—GOOD CITIZENSHIP. A Pennsylvania paper has the following which does not too strongly state the duty of citizenship:

Every good citizen should seek to help his country by deepening and strengthening its religious knowledge and influence. It must be either a religious country or an irreligious one, and this must be determined by the kind of people that compose its population. A nation is not religious because it has a religious constitution, or because it has laws intended to enforce Bible reading and attendance upon some particular form of worship, but when its people are God-fearing and devoted to practices of piety. Every citizen who knows the value of Christian faith and privilege should seek to have them become the experience of all others.

—A THANK OFFERING. A note, signed A Friend, enclosing \$5.00 for the Foreign Mission Fund was received at this office a few days ago. The writer says:

"We have had such a beautiful shower that I thought I could afford five dollars."

It is certainly a fitting way to acknowledge the gifts of "the Father of Mercies." There are, doubtless, many others who might make like offerings or thanks.

A DESERVED HONOR. Acadia College, at its recent Anniversary, conferred the degree of D. D. on Rev. C. Goodspeed, Editor of the *Messenger & Visitor*. No honor has been more worthily bestowed by Acadia. Dr. Goodspeed has long been one of the prominent men in the Baptist denomination in the Maritime Provinces. As editor of the denominational organ he has brought the paper to a foremost place, and has made it a power for good among the churches.

The INTELLIGENCER congratulates Dr. Goodspeed on the deserved recog-

nition of his worth and work, and congratulates the college on having so fittingly bestowed its honours.

—THE BAY TRIP. The new Steamer, "City of Monticello," put on the St. John—Annapolis route by the Bay of Fundy Steamship Company, makes the trip across the Bay much more a pleasure than it has been for some years. The new steamer is large, staunch, and steady and a fast sailer, well furnished and well officered. She makes the trip from St. John to Digby in a little more than three hours. We had the pleasure of going and returning in her last week, and are glad to be able to speak highly of the steamer, her equipment and management. The trip was very pleasant. Early June is not a time when travellers are numerous, but July and August may be expected to greatly increase the number. The double trip is now made every day but Tuesday, affording every facility for those to whom time is a consideration. The company also offer special rates for the round trip, which will doubtless induce many to make it.

—THE HAND-BOOK. The new and revised edition of the F. C. B. Hand Book is now ready for delivery. A copy of it is now before us. It is well-printed and neatly and substantially bound, and contains about everything that one expects to find in such a book. The work is certainly creditable to the printers, Messrs McMillan, St. John.

We repeat here an earlier summary of its contents. It contains all the constitutions of General Conference, Ministers' Conference, District Meetings, and the general Societies, as revised and consolidated within two or three years. It contains the Treatise of Faith, Act of Incorporation, Burial Service Marriage Ceremony, Church Covenant, Church Directory, Service for organization of a Church, Dedication Service, Scripture Selections for the visitation of the sick, and a variety of matter useful for Ministers, Deacons, Church Clerks, and others.

The book is in two styles of binding—cloth and leather, both with gilt lettering. The cloth-bound is sold at 30 cents per copy, and the leather at fifty cents.

Besides the Hand-Book, the Committee has had printed a large edition in paper covers, containing only the Treatise of Faith, the Church Covenant and the Church Directory, which will be supplied at \$2.00 per hundred copies. Churches will need these to give to new members and for gratuitous distribution to others as they may wish. Every minister and church should have a number.

Brethren who desire any of these publications will send their orders, accompanied by the cash, to the Treasurer of Conference, Wm. Peters, Esq., 240 Union St., St. John.

—THE BIBLE. The circulation of the Scriptures is at a steady increasing rate. A recent statement shows that during the past year the Bible Society issued 1,376,672 copies of the Bible, and during the seventy-two years of its existence the Society has issued over 50,000,000 copies. At present the presses are turning out 4,000 copies daily. These figures dwarf those representing the boasted circulation of the most popular books of the period.

Of the Book of Books, the *Advocate* well says that no book in the world has encountered such fierce assaults. Some of the most vigorous thinkers and some of the most finished scholars in the world have set themselves to overthrow this old book. They have taken up the pen and made use of the platform and printing-press to bring to naught the teachings of the Christian Scriptures. It is not likely that more effective efforts against the Bible will ever be made than have already been attempted. And yet in the closing years of the nineteenth century this book is read and believed by more people than ever before. It is the most potent element in the civilization and life of modern nations. In proportion as the world advances in intelligence the Bible increases in influence. Other books written at the same time with the New Testament have become obsolete, and their teachings have faded out of the respect of men under the increasing culture of modern times, but not one chapter nor one doctrine of the Bible has failed to stand the test of the electric light of modern thought.

## The Pennsylvania Calamity.

Nothing like it has ever happened on this continent. The full extent of the destruction of life cannot yet be told. The estimates range from 5,000 to 15,000. It is a most appalling calamity, before which men stand dumb with wonder and horror.

The story briefly is this. On the banks of the Conemaugh was Johnstown, a city of several thousands, and

near it were several smaller towns. The Cambria Iron works were there, giving employment to a large number of people. Above Johnstown about sixteen miles was an immense reservoir, said to be the largest in the United States. The outlet of a lake had been closed by a dam 1000 feet long, 90 feet in thickness at the base, 20 feet wide at the top, and over 100 feet high. The reservoir was a great body of water four or five miles long, a mile wide, and from sixty to over one hundred feet deep. It had when first created served a useful purpose, but during late years had been held by a club of Pittsburgh men for fishing and other sporting purposes. The dam was known to be unsafe and representations about its danger had frequently been made. But the owners contented themselves with having it inspected occasionally, and their inspection satisfied them by telling them it was all right. When a great rain fall came it broke, and sudden and awful destruction came upon the dwellers in the valley of the river below. The awfulness of the destruction cannot be described. "There were," says one account, "so many concomitant horrors that one's mind wearies and revolts at length, and cannot grasp them all. The thunderous rush of the swollen waters from the yielding dam four or five hundred feet above the level of the ill-fated villages; the alarm and wild scramble for life; the swiftly-advancing flood, sweeping houses, churches, mills, everything before it; the wreckage borne onward by the swirling torrent, with hapless, terrified wretches clinging to it, and the corpses of tender women and little children mingled with the debris; the awful fate of those whose frail support carried them to a vast funeral pyre at the railroad bridge; the unnumbered tragedies, and individual experiences of suffering; the anguish of bereaved survivors trying to find and extricate the forms of their loved ones from the mud after the subsidence of the waters; the inhuman treatment of the dead by human vultures, some of whom met with swift and merited retribution; the hunger and exposure and destitution of thousands, who survived their homes, but lost their all—what imagination can depict a catastrophe like this!"

The loss of property is great, men of wealth having been impoverished in an hour, and hundreds of others having had their little all swept away in a twinkling. But little thought is given to this feature of the calamity in view of the heart-rending desolation in the loss of life, the annihilation in many cases of entire families. Pity and tears for the sufferers are in all hearts and eyes.

Turning from the bewildering contemplation of the horror, there is a general demand for an investigation to discover and place the responsibility for the disaster. The "Independent" says, "This was not a visitation of God. God did not narrow the gorge with a railroad bank; he did not fill it up with slag; he did not build a dam a hundred feet high to imprison a struggling man, done in the interests of greedy business, or perpetuated in the interests of wealthy sport, and permitted and encouraged by the heedless government of the State. No flood along the native channel could have swept away the city."

Life is cheap and must be risked by all of us and in many ways. But the time has passed when the strongest dam should be allowed to accumulate the waters which, if let loose, would suddenly destroy hundreds of lives. Where a safe water-power cannot be used, then the water should be allowed to go to waste. There is coal enough to do all the work needed without piling an angry flood behind the homes of the workmen. This we say of a reservoir kept to do useful work; but what shall we say of a reservoir that has ceased to serve the purposes of production, that is kept only to breed fish, not for food but for the sport of a club of rich owners? What possible excuse is there for the legislature which will allow such a menace to exist? What can be said of the men who take part in a pleasure so dangerous to others? We know they thought the dam would probably not break. We know they had it examined every few weeks. But what excuse is there for allowing a dam to remain that has to be thus watched? The reservoir will burst some time. A dam cannot last forever. That dam should have been removed the first summer after it ceased to supply the canal. We pity the sufferers; we do not envy the feelings of those men who did not know their dam was dangerous. The first duty, after relieving the suffering, is a duty of every state, not simply to have reservoirs examined by careful engineers, but to have reservoirs abolished that endanger the existence of the homes along the course of the stream below.

SIR LEONARD TILLEY received a hearty welcome from the New Brunswick residents in British Columbia. They sent a delegation to meet and present him with an address on his arrival at Port Moody, and in Vancouver they banqueted him in grand style. He is evidently enjoying his visit to the Pacific Province.

## The Denominational Spirit.

The following article from "The Morning Star" is profitable reading for the members of any christian denomination. It is both corrective and suggestive. We commend it to our readers:

In order to any large and successful denominational work, there must be an active existence of the denominational spirit. There need to be in the individual members (1) a belief that religious denominations properly exist, and (2) a belief in each that he is allied with the denomination in which he can do his best work. The success of the great denominations is largely accounted for by the conviction in the souls of earnest workers that the line in which they are called to labor is the line of those denominational agencies in connection with which they have been providentially placed. What is called denominationalism is to them synonymous with Christian loyalty. It is not the sectarian, divisive, polemic, contentious spirit; but the spirit of Christian service to men through the union in denominational agencies of those who can work heartily together because they are heartily agreed in both Christian doctrines and methods of work.

It is sometimes said that Free Baptists have a comparatively small amount of this denominational spirit. If the declaration is true, it is scarcely to our credit. Membership in the church of a religious denomination, implies active interest and co-operation in the greater lines of work which the churches are united to prosecute by means of general organizations and contributions. It implies a denominational spirit that is proportionate to the consecration of powers and possessions implied in the covenant of church fellowship. It implies loyalty to the local church and to the entire body of churches in all those matters which are of common interest and concern. Absence of the proper denominational spirit is a want of loyalty. This is not said in the spirit of censoriousness toward any whose special "sin of omission" may be this deplorable want; it is said, rather, to call attention to a truth which may be profitably considered by even the most zealous and devoted workers.

Far be it from us to say that our people as a whole are wanting in fidelity to the Master, through disloyalty to their special opportunities and trusts; it is enough to quote the occasional allegation of others; but we dare say that the twofold need of the denomination today is (1) the "pull" and (2) the "pull all together." The stronger emphasis, in our opinion, is to be laid on the latter. With a greater measure of the denominational spirit—which means a lofty ambition to do in fraternal cooperation the utmost for God and men—Free Baptists would do more "pulling" and they certainly would pull more unitedly. In view of the needs of our missionary enterprises—both home and foreign; in view of our educational interests—represented by the college commencements and school anniversaries that are near at hand; in need of the movement for the consolidation of the young people of our churches into one great and effective denominational organization; in view of these and other matters—let the ministry and the laity think seriously and prayerfully on the questions, Am I loyal to my denomination? for this is much the same thing as to ask, Am I faithful to the trusts committed to me by the Master, as my share in the great work of saving the world?

## Why Should Your Church Contribute To Missions.

1. Because no church exists for itself as an end. "Ye are the salt of the earth." "Ye are the light of the world."

2. Because having the gospel they are under obligation to give it to others. "I am debtor both to the Greeks and to the Barbarians." "Then said they one to another, we do not well; for this is a day of good tidings, and we hold our peace: if we tarry till the morning some mischief will come upon us; now therefore, come, that we may go and tell the king's household."

3. Because the Master has by explicit command laid upon all his followers the duty of evangelizing the world. "Go ye into all the world and preach the Gospel to every creature." "How shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

4. Because giving as God has prospered us is one of the conditions of home prosperity and personal spiritual enjoyment. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty." "The liberal soul shall be made fat: and he that watereth shall be watered also himself. He

that withholdeth corn people shall curse him: but blessing shall be upon the head of him that selleth it." "Give and it shall be given unto you." "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

5. Because every church is an example and an inspiration to every other church. "Moreover brethren we do you to wit of the grace of God bestowed on the churches of Macedonia: how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea and beyond their power, they were willing of themselves; praying us with much entreaty that we should receive the gift." "I know the forwardness of your mind for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many."

## Why I am a Free Baptist.

NO. II.

I believe in the necessity of different religious denominations. I believe the Free Baptist denomination has a work to do; a work independent of all crippling alliances; a work on its own platform and lines. From my acquaintance with Free Baptist history I think I can see where many leading men have worked on too broad a platform. It seems to me that some are making the same mistake to-day. With our statement and practice of free communion, broad in its recognition of the brotherhood of the church of Christ, there has been a tendency to ignore the real claims and needs of our own denominational family. The importance of denominational push, and progress because of push has been at a discount. The world and the religious world need the Free Baptist denomination. Our high calling is not to unite here and there and everywhere until we are disintegrated and absorbed by others but to live and grow so as to spread out broad scriptural ideas. In Free Baptist pulpits, in Free Baptist Sunday Schools, in varied Free Baptist publications I believe it is our duty to set forth Free Baptist doctrines without fear, favor or apology.

GEO. E. STURGIS.

## Acadia.

The Anniversaries of Acadia College and the Seminary and Academy were held last week. There was the usual large attendance. Six young ladies—Ida E. McLeod, Mabel H. Parsons, Annie H. McLean, Annie O. Margeson, Mildred J. McLean and Bessie DeWolfe were graduated. The graduating exercises took place Wednesday evening in the presence of an audience of a thousand or more. The programme was as follows:

Processional March.  
Misses Harding and Bent.  
Essay..... Sydney Smith,  
Annie M. McLean.  
Piano Solo: Allegro in A, op 120  
Schubert..... Annie O. Margeson.  
Essay..... The Drama  
Ida E. McLeod.  
Vocal Solo: The Flower Girl.  
Bevignani..... Bessie M. Nelson.  
Essay—Folk-Lore. Mabel H. Parsons  
Vocal Solo—Steering..... Cowen  
Rubie A. Coffill.  
Essay..... Charles and Mary Lamb.  
Mildred J. McLean.  
Piano Solo—Tarantella in a b maj  
Chopin..... Bessie DeWolfe Vaughan  
Essay with valedictory—Shakespeare's  
Estimate of Music, Annie O. Margeson  
Presentation of Diplomas.  
God Save the Queen.

The young ladies acquitted themselves admirably, their essays and music being creditable alike to themselves and their instructors.

Thursday was a beautiful day, and the friends of Acadia were present in great force to witness the graduating exercises. A class of sixteen young men received the degree of B. A. Their names are, Edward M. Bill, Walter S. Black, Hugh S. Blackadar, J. Howe Cox, Wilfred B. Crawley, Harry T. DeWolfe, Archibald W. Foster, Fred C. Hartley, Mockett C. Higgins, Wellington H. Jenkins, A. Jackson Kempton, Charles S. Lyons, O. O. Lyons, Charles H. McIntyre, Horace W. McKenna, Leander A. Palmer.

Six of these young gentlemen are intending to enter the ministry; and it is said that in the several classes of the Institution there are about forty who have the ministry in view.

Of the graduates, all of whom wrote excellent graduating essays, the following read theirs on Thursday: Science and Poetry, Henry T. DeWolfe; Cicero's Political Theory, Judson Kempton; Virtue by Heredity, Leander A. Palmer; The Life and Letters of Thomas Carlyle, Wilfred B. Crawley; The Educative Method of Physical Science as applied to Social Science, Fred C. Hartley; Plato's Re-

public, Charles H. McIntyre; The Measure of Civilization, Wellington H. Jenkins.

The essays were most excellent productions, well delivered. Following the reading of the essays was the awarding of Diplomas. The degree of M. A. was given, in course, to Rev. O. C. S. Wallace and Rev. A. K. LeBlond, and the degree of D. D. to Rev. C. Goodspeed. Short speeches were delivered by Rev. Dr. McLeod, Rev. Dr. Goodspeed and Dr. Borden, M. P.

The year just closed has been a very successful one at Acadia. It is an institution of which our Baptist brethren may well feel proud.

## A Western Letter.

To write about murders is not to my taste. The murder of Dr. Cronin, in Chicago, is one that from its nature and circumstances calls for some attention. He belonged to an Irish secret society—Clan-na-gael—I suppose meaning the clan of Ireland. He was a well known leader. On the night of May 4th he was called to make a visit by a stranger, who said a man employed by a Mr. Sullivan was sick. This Mr. Sullivan, himself a member of the secret society, had arranged with the doctor to visit any of the men in his employ when sick. At the doctor's door a team was waiting, and he was driven to a cottage four miles from the city, and it is now believed, was slain as he entered the door. His body was found May 22 in a sewer near the city. The police, after many false clues, learned about the cottage where he met his death. Blood spots were in the lobby and on the walls. Two months before the murder two men had rented the cottage which is near to Mr. Sullivan's residence. Although Mr. Sullivan says he had arranged with the doctor to visit any of his employees when sick at a certain rate per year, the men questioned since know nothing about it. Three men are now under arrest, one of them being Mr. Sullivan.

Now, as to the reason for this fearful murder. It is settled that it was the work of a faction of the Clan-na-gael. Dr. Cronin as a member of this society, which is really a Fenian brotherhood, was not satisfied as to the disposition of some of its funds. He had made charges that over \$100,000.00 had been appropriated by one or more of the leaders. One secret trial had taken place, and the committee had exonerated Alexander Sullivan. The doctor was not satisfied, and determined not to let the matter rest. In August next there was to be another sifting and further evidence presented. Terrible as the murder is, it has been and will be ere the trial is finished a means of revealing what many people believe the murderous work of the Clan-na-gael. Alexander Sullivan, a lawyer in Chicago, not the Mr. Sullivan arrested, is a leading member of a Roman Catholic Church. When Dr. Cronin made charges against him, Father Dorner, (the priest intrusted with the package to Mr. Parnell that contained information which upset the *Time's* case) testified before an investigating committee that he had examined Mr. Sullivan's accounts and they were correct. What were these accounts? A fund raised to destroy life and property in the supposed interest of Ireland. Mr. Sullivan, claims he paid \$97,000.00 to one Dr. Gallagher, who is now serving a life sentence in an English prison; \$25,000.00 to John Daly who is a prisoner in England, and \$25,000 to Captain William Mackey Lamarney, who, according to the records of the Clan-na-gael, was destroyed in an explosion of dynamite on the river Thames. In addition to the above amounts another \$85,000.00 is in dispute, raised to carry out the purposes of the Clan-na-gael.

Now, we are getting light as to the destruction of property a few years ago in London. Mark! a priest examined the accounts! The members of the society are Roman Catholics. One of the leaders, Luke Dillon, of Philadelphia, recently in Chicago in the interest of the Clan-na-gael, justified the murder of Lord Frederick Cavendish in Dublin Park, because he said, "he was an enemy of Ireland." He condemned the murder of Dr. Cronin, because he was a friend of Ireland and an American citizen.

The *News* of Chicago has spoken out squarely and plainly as to the state of things. Here we have a secret society formed to carry out purposes of destruction upon the life and property of a friendly nation. Great Britain has called attention to it. Nothing has been done. What a hue and cry there was about the work of the Alabama and other vessels built in England during the time of the Civil War here, England paid for the damage, and more, and the surplus has never been returned. Vigilance was exercised to prevent the equipping of the vessels by the government. What vigilance has there been over the Clan-na-gael? Will