

TERMS NOTICES.

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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 sometimes confusion and mistakes.

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Religious Intelligencer.

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

WEDNESDAY MAY 16th, 1894.

It is a secular paper which says that "every family, whether any of its members belong to a church or not, ought take a religious paper. Its influence for good cannot be measured."

A Temperance revival is in progress in Boston, under the leadership of Mr. Thomas E. Murphy. Thousands have signed the total abstinence pledge. A pledge-signing revival all over the country would be a great blessing.

Without earnestness, says Dr. Bayne, no man is ever great. He may be the cleverest of men, he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it the depths of shadow.

A movement in Montreal against the groceries which sell liquors is meeting with a good deal of success. People are being asked to pledge themselves to purchase their family supplies only of those who do not sell liquors. Many pledges have been given. The movement is having the effect of encouraging temperance groceries.

Dr. Parkhurst, who has been making such a brave fight against the corruptions of New York city, has resolved to make the Society for the Prevention of Crime, of which he is the head, as much a political organization as is necessary in its contest with the Tammany forces. Tammany rules through the city officers it elects. In future elections Dr. Parkhurst's Society will be active in promoting the candidature of clean men, and seeking their election.

That was a suggestive remark, and one which does not promise very much for Home rule, made by Lord Rosebery in a speech a few days ago. Referring to the rumor that a section of his following threatens to abandon the government, he said,—"We admit the possibility (of becoming a minority), but the group now threatening to desert us will play an ill-judged and possibly disastrous part towards their cause if they take the part they indicate. That is their affair."

And now the Manitoba and Northwest separate schools question has been appealed to Parliament. The appeal is signed by all the archbishops and bishops of the Roman Catholic church in Canada. It was presented by Sir John Thompson. They ask Parliament to help them get what they regard as their rights—that is the right to override the laws of the Provinces in which they live. Let us see what Parliament will do. One thing is sure—if there is any chance at all to grant the request of the bishops it will be granted.

Mr. McLean M. P. is opposed to prohibition. He thinks some of the members who support prohibition resolutions in the House are no more favourable to it than he is, in which he is, probably, correct. With a view to test their real feelings he has given notice of the following resolution:

"In deference to the prohibition sentiment of the House and country, this House is of opinion that the sale of spirituous liquors in the restaurants of the House ought to be prohibited."

We hope this resolution will be pressed to a vote, and every member be put on record. It is simply a disgrace that a rum shop should be run in the Parliament buildings.

A resolution favourable to closer union between the evangelical branches of the church was introduced in the Presbyterian Synod of Ontario last week. Rev. D. J. Macdonell, who was the mover in the matter, said he would be pleased to see a union between the Presbyterian, Anglican, Methodist and Congregational churches. But he had no hopes of ever effecting a union with the Baptists. Their position he could not understand. They set themselves up as oracles, and when approached by other denominations with offers of co-operation, the answer, in substance, invariably was, "Ye must be born again."

Are we to understand the good man that he objects to the doctrine of the new birth? There is very high authority for it.

In a recent sermon, Rev. Dr. Herridge, of Ottawa, said some things about politics and the responsibility of citizens in the choice of representatives: "We think of politics as a secular matter. Of course it is secular, for it has to do with the present world, but does that fact afford any protection against its degradation? Nay, we want that beacon on Parliament Hill to be a Pharos light, guiding the people of our land into the haven of truth and righteousness. And if this is to be so we must have honest voters, honest citizens of this Dominion, men who will not sacrifice their principles, who will not lie; in a word, we shall need an internal reformation, which drives from our breasts unholy thoughts and purposes, and causes us everywhere to provide things honest in the sight of all men."

The resolution affirming the expediency of prohibition of the liquor traffic, suggested by the Dominion Alliance, has been moved in Parliament by Mr. Flint. The resolution is as follows:

That it is expedient that as speedily as possible this Parliament should enact a law to prohibit the importation, manufacture, and sale of intoxicating liquors in Canada, except for medicinal, manufacturing and sacramental purposes.

The debate was participated in by several members, as will be seen in the Parliamentary report in another column, and then was adjourned. It will probably be resumed early this week, and may be still further adjourned. The people are not so much concerned about the speeches, good as they may be, as about the votes on the resolution.

Dr. Weldon's bill to disfranchise voters who take bribes ought to become law. But it is receiving fierce opposition in the Commons, chiefly from Quebec members, and may fail to pass. The object of the bill, as stated by Dr. Weldon, on introducing it this year, is plain enough, and no honest member ought to have any hesitancy about supporting it. Dr. Weldon said: The principle of the bill is as simple and clear as can be. It is, I believe, a thoroughly British principle, that those who have the ballot should use that power worthily. When electors are found to care so little for their right to vote that they are willing to give it away and put it in the hands of another, it is wise to take that power away from them until they have had an opportunity of thinking the thing over and of prizing the franchise more. Some objections were taken last session when the bill reached the committee stage, and one was that we made no provision for punishing the briber. We make no provision for punishing anyone. There is nothing punitive in the nature of the bill. There is nothing to degrade, or wound, or hurt; no fine, no imprisonment, no degradation of any sort other than this, that we say a man who is found out to have taken a bribe shall not have the controlling power of the ballot for a term of years. The law at the present time heavily punishes one who gives a bribe.

The death of D. D. Currie, Editor of the *Shelburne Budget*, is announced. He died quite suddenly last Sabbath. He was seventy years of age. Few names are more generally known in the Maritime Provinces than that of Rev. D. D. Currie. For nearly forty years he was a minister of the Methodist church, and during much of that time was amongst the most prominent men of his church, actively identified with all its important movements. He was pastor of the principal churches, having been twice in the pastorate of Centenary church, St. John. For a year he was editor of the *W. S. N. Y.* He was many years Secretary of the Conference of Eastern British America, and was also President of the Conference. He was a member of the committees which framed the basis of Methodist union in Canada, and was Secretary of the first General Conference of the united body. A few years ago charges of immoral conduct were made against

him, and by a majority vote he was removed from the ministry. Since then he has busied himself in several ways, during the last three or four years as editor and publisher of the *Budget*. He always earnestly declared his innocence of the charge upon which he was dismissed, and clung to the hope that he might live long enough to be freed from the charge. The number was not small who were glad to cherish a like hope concerning him. But now his life has gone out—gone out under a cloud, so far as his standing in the church and amongst men is concerned. There will be sad hearts, not only of those who believed him innocent and cruelly wronged, but amongst those, also, who were compelled to believe the charge against him sustained; they will remember what he was and what he did, and mourn, at once, for the sad ending of his career and its effects, and for the end of his life. The writer recalls the three years, in the seventies, he spent in this city, during which time there was, necessarily, more or less pastoral co-operation; all the relations were pleasant, and he certainly was devoted to the work he had in charge. Nor can we refrain from saying that the last words he heard him utter were a strong and pathetic affirmation of his innocence of the charge which caused his separation from the church. A contemplation of his career and its awfully sad ending is most mournful. Many hoped the innocence he averred might be proven for his own sake and for the cause's sake. About it, many will, perhaps, always be divided. But now, the man and the case have gone to the court of final appeal. God knows all, and his judgment cannot be questioned. Men, whatever their views of it, may well be silent.

Open Air Work.

We have received the first annual Report of the Open Air Workers Association. The Association has its headquarters in Brooklyn, N. Y., but there are branches of the work in many places. It began in a conference of christian workers held in Brooklyn in Dec. 1892. That meeting passed a resolution endorsing a plan of open air meetings, and a call to a convention was issued. The convention was held in April of last year, being largely attended, more than thirty states and some parts of Canada being represented either by delegates or by letters. According to the report just issued much work has been done during the year, and there is promise that this method of evangelism will greatly increase. The methods are the same as the English open air mission which has been in operation for about forty years. Tents are used at convenient places, gospel wagons, which serve to carry workers from place to place, and which are used as pulpits, are also used. It is claimed that large numbers of persons are reached, by these means, with the Gospel message. Opportunities are also found for personal conversation with many, often with excellent effect. The reports of those who engaged in the work are quite cheering. The work of one Gospel wagon in Washington and vicinity is thus reported: 113 services were held, there was an attendance at these services of 89,200, and 1052 persons requested prayer. It is also said that men almost devoid of religious interest or enthusiasm have been strangely and powerfully moved as they stood in the congregations and heard the Gospel in song, sermon and testimony. Strangers tarrying in the city for a day have written from other parts of the land to tell of the effect of a single service upon them. There are many similar reports.

It is proposed to extend the work, and push it with more vigour during the present year. Its field is, especially, in large cities. Everyone who loves Christ and desires that men be won to Him will pray that this and every means used to spread the truth and bless the people may be abundantly successful.

Gen. Herbert's Speech.

General Hebert has not been at all sparing in his criticism of the Canadian militia. Soldier-like, he has not regarded anybody's feelings. The militia has probably deserved all the criticism he has given it; perhaps it may have good effect.

But now it is the General's turn to be under fire of sharp criticism. He deserves it too. Perhaps it may do him good, though it is more likely to enrage him. He probably enjoys sitting in judgment on others, more than he enjoys being called to judgment.

This is how it happened. He was at a presentation of prizes to two regiments of Montreal Volunteers. There was present, also, a French battalion. In his address to the French battalion he went out of his way to refer to the Papal Zouaves, who, he said, "performed better than a national and religious

duty" when they went to the support of the Pope against the King of Italy. He said:

"Never forget that you belong to the same race as those of your valiant compatriots who formed part of the Papal Zouaves regiment, those crusaders of the nineteenth century. That noble regiment rendered itself famous by defending the Church at Castelfedardo, at Mentona, at Monte Libretti, at Monte Roland, etc., and under the very walls of Rome, the Eternal City."

England, as now, was at peace with Italy, and indeed, sympathized with the people in their struggle against what they regarded as an unbearable despotism. Why should General Herbert warmly commend the misguided Canadians who went to war against a power with which his sovereign and theirs was at peace. General Herbert is a Roman Catholic. His love for the papacy is, evidently, very strong, and nobody will be disposed to deny him the right to entertain that love. But he should not have forgotten that he is a British officer, whose first duty is to the crown which he serves. There is no excuse whatever for his injudicious, unsoldierlike and inflammatory speech. The matter is being made a subject of inquiry in Parliament. Major Hughes M. P. has given notice of the following questions.

"What language was used by Major-General Herbert on the occasion of his recent visit to Montreal in reference to the Pontifical Zouaves? Had General Herbert permission from or the authority of the Minister of Militia to use the language he did on that occasion?"

His usefulness in Canada is, probably at an end.

"Our Own Interests."

The English speaking licensed grog-sellers' association of Montreal had a meeting the other day. They have felt pretty safe themselves, but have been quite concerned about their brethren in Ontario. Mr. O'Keefe, one of Toronto's big brewers was present, and he was requested to tell them how the craft is faring in his Province. He told them about the rum-sellers' convention recently held in Toronto, and how enthusiastically they were. He said:

"I have every hope that in Ontario the trade is thoroughly organized. On the main questions up to now the members both of the Association, and the Brewers' Association, are a unit. The brewers are stronger than ever before, for at the recent statement of Premier Mowat that he would do what he could for the prohibition people, they saw at once that they must organize, and I am now happy to say that we have a perfect organization in Ontario. I suppose by this time the Licensed Victuallers' Association has the whole trade of the province in. They figure that if every man can control from 10 to 12 votes in that way the Association will have power to throw out any government which may exist in the country."

He then gave them a bit of advice. He told them they were too apathetic, that they ought to effect a thorough organization throughout the Province, suggesting that they "could not do it too soon." He, also, said,—"I advise you from this day to do away with your partizan proclivities, and to work only for our own interests."

The words italicized are the ones that should impress prohibitionists. When an election comes on the rum men will be found working and voting for "their own interests," that is for the men only who can be depended on to stand up for the rum trade.

Prohibitionists have some "interests" too—the welfare of the country, its deliverance from the tyranny and curse. Can they be counted on to work and vote for those interests? Or, will they, as so often in the past, allow themselves to be swayed by party feeling, di-*vide* in the presence of the enemy and give him the victory? The enemy is united and determined. So must prohibitionists be if they would make a fight worthy of their cause.

One Minister's Vacation.

I saw a cartoon the other day with the suggestive legend attached, "Getting ready for vacation." It represented a cadaverous looking clergyman, with thin chest, a consumption cough, long lean hands and his bodily presence, which was contemptible, asked more eloquently than words for rest.

I thought of that cartoon as I started on my vacation. I was getting like one of my own sermons, nearly all skeleton; and my church gave me Horace Greeley's advice, "Go west, young man," and (what seldom accompanies advice—good or bad) some money.

I knew if I wanted rest I must keep away from ministers, for my experience has always been the experience of a Presbyterian brother who told me that last summer, when he went away for a vacation and a much needed rest, he was asked four times by as many ministers, before he got off the train, to "just preach once for me, please."

I saw Bro. Clark, in St. John, but as it was only in the week (Tuesday)

he did not urge me to stay over and just preach "once" for him.

Thursday morning I left for Boston in the steamer "Cumberland." The trip was long and tedious, for before we reached Eastport, we were in the midst of such a wild storm that we were compelled to anchor at Welsh Pool and wait for better weather. The next morning we ran as far as Jonesport, thirty miles away; then we heard that the Jersey coast was strewn with wrecks, and thankful that we were not exposed to the fury of the storm, we patiently waited. Our boat was a pleasant one, the officers were genial and obliging and did all in their power for our comfort; and there was nothing of which we could complain.

For much kindness shown me by the purser LeBaron Thompson, son of the late Tyle Thompson, well known to many readers of this paper, I am indebted, and to the steward and his staff whose kindness I cannot forget.

Sabbath morning we reached Boston. As I wished to worship with my own people I found my way to the church in which every Free Baptist in Central Boston should worship, the Shawmut Avenue church, Rev. J. M. Lowden, pastor.

The church edifice is a chaste and beautiful one, and looks churchly, not theatrical, and while commodious has a homelike, restful appearance. I have been in far grander, and costlier churches, but the details have faded from my memory, but I think for years I shall see that church in my dreams and hear the sweet tones of the organ and the musical voices of the well-trained choir.

I had gone into the church, and sat under the gallery alone, a full half hour before the service began, and the choir was practicing. The morning—a beautiful sunny one, coming after days of cloud and storm, and my mood too, may have had something to do with my impressions, but I shall not soon forget that Sabbath morning and the service in Shawmut Avenue church. Bro. Lowden's sermon was an admirable one, from the text, "Ye are the light of the world." I heard him a fortnight later, and his sermon was strong, spiritual and eloquent. I heard other preachers in Boston and in New York, of whom I will write in my next letter, but Bro. Lowden did not suffer by comparison with any of them.

Why so many Free Baptists are in Methodist and Baptist churches in Boston, when we have such an attractive church and so strong a preacher, is a surprise to me. If this letter should be read by any Nova Scotians or New Brunswickers in Boston who are Free Baptists, let me urge them to attend their own church. It will conduce far more to their spiritual and mental growth than attending churches that are more sensational than spiritual.—More anon.

THADDEUS.

Home Missions.

The Home Mission Executive have this year granted to different needy churches and pastors quite a considerable amount of money—about four hundred dollars. Other grants have been asked for, but the executive is compelled to refuse help owing to lack of funds. Are you willing that the Home Fields suffer and die for want of help where a little aid here and there would strengthen and keep alive?

Reports from our mission circuits so far as had shows excellent result. Up to the present but little money has come into the treasury this year. We now appeal to the churches and people for means to help us in strengthening our home field.

By order of the Executive,
F. C. HARTLEY, Sect.
Fredericton, May 14th, 1894.

Disestablishment in England.

Like some other things that have come down to us from darker times, the establishment and endowment of one Church to the exclusion of all others, will appear to future generations a surprising injustice. Yet those who have become used to an established Church and have enjoyed its exclusive advantages, deem it unjust to disturb the existing condition. The unanswerable objection to this order of things is: Why should the people of one religious faith get privileges and advantages that are withheld from other citizens, who are equally loyal and equally bear their share of the burdens of sustaining the government of the country? It is not for the politicians of a country to choose a religion for the people. If the whole people were of the religious faith, it might not be best for the Church to be controlled by the State, but the unjust discrimination against a part of the community would not exist in that case.

In the Established Church of England and Scotland, the State who rule

possession of the advantages of this arrangement fight fiercely against any change. But there has been a steady growth of public sentiment in favor of Disestablishment. In Wales, where the great majority of the people do not belong to the Anglican Church, there has been for some time strong dissatisfaction at a union of Church and State, which confers special privileges on the Church of the minority. Irish questions and other measures have pushed Disestablishment in Wales into the background in recent years. This has caused such dissatisfaction amongst the Welsh Liberals, that the Government could not much longer retain their loyal support without some forward action. Accordingly, late despatches announce that Mr. Asquith, Home Secretary, has at length moved in the House of Commons for the disestablishment of the Episcopal Church in Wales. In proposing this motion, Mr. Asquith said that the vast majority of Welshmen had regarded the Church of England in Wales as an aggressive and sectarian power. To them it had been a symbol of national discord. The bill with which the Government proposed to correct this objectionable state of affairs would cover with its provisions Monmouthshire as well as Wales proper. Twelve parishes in English dioceses would be thus disendowed and disestablished. Touching on the subject of disendowment, Mr. Asquith quoted many figures. The gross income of the Church in Wales, he said, was £279,000. This sum, under the Act, would be applied to national and public purposes, such as providing for hospitals, nurses, parish halls, libraries and laborers' dwellings.

This is a motion on which a bill will be based. It will call out fierce opposition from the clergy of the Church of England, but this will not prevent it becoming law.—*Chris. Guardian*.

Mission News and Notes.

It has been estimated that under the three hundred Protestant foreign missionary societies there are 4,717 men and 3,755 women missionaries.

A missionary in Calcutta, Miss Fletcher, recently said nobly: "If I believed in seven births, as the Hindus do, I should pray that in each life I might be a missionary."

The Moravians are planning to increase their stations in Labrador, with a view to reaching the fishermen of the coast more systematically and thoroughly.

The Church Missionary Society of England last year had an income of £27,000 in excess of its expenditure, which amounts to £255,917, or about \$1,250,000.

A Kentuckian who visited Corea presented the king with a bottle of whisky as a sample of the chief product of his native State. Christian people in Kentucky have since sent to the king a beautiful copy of the Bible to show that the State has something better.

Medical Missions at Home and Abroad speak of a movement to place a well-bound copy of the Bible in Japanese into the hands of every native physician in the Mikado's Empire. There are at present about 40,000 doctors for the 40,000,000 of the Japanese people. It is proposed that these Bibles shall be given by the medical men of England and America to their brethren in Japan.

The "Missionary Review of the World" estimates the total missionary gifts of Christendom for 1893 at \$14,713,627, besides one and a half millions of dollars raised from the mission field itself. The total missionary force it estimates at 58,148, the greater part of these, of course, being unordained native helpers. There are in the world 16,602 missions stations, 1,081,708 communicants of mission churches in foreign lands, and 2,744,955 native Christians. There were added last year to these mission churches 57,555.

Rev. Llewellyn Lloyd, just returned from China, while admitting that he had had experience of a limited amount of that empire, is yet of opinion that throughout it all anti-missionary feeling is lessening. The educated classes are indignant at the foreigner coming to teach, and they do all they can to oppose a permanent missionary settlement in any large town, but the foolish stories they circulate are generally living fables. The reason why Roman Catholic missionaries are so frequently attacked lies in the fact of their great interest in founding homes, the children in which are suspected of being ill used.

Bishop Tucker of Uganda, says: "During the last few months nearly

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