

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.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375 Fredericton N. B.

Religious Intelligencer.

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

WEDNESDAY, APRIL 4th., 1894.

In another column is given an account, condensed from a report in the "Independent," of the remarkable religious interest in New York city.

Dr. Cuyler says, the healthiest christian, the one who is best fitted for godly living and godly labours, is he who feeds most on Christ. Here lies the benefits of Bible reading and of secret prayer.

"There are no paid ministers. There is no equivalent for prayer or for thought. There is no monetary balance to blood." That is the strong way in which Dr. Parker states a truth. The man who is in the ministry for the stipend has no business there. He is not appointed of God.

One of the things sometimes charged against the methods of the Salvation Army is that there is not enough Bible teaching. There is, we think, reason for this criticism. But may not the same be said of some churches? If christians would be strong to resist evil, ready and glad to do good, and steadily developing in spiritual life and power they need to be well instructed in the word of God.

Rev. Dr. Gordon, Baptist, of Boston, is one of the most devoted and successful ministers in New England, or in the whole country for that matter. He looks well after his own church, and leads in much christian activity in the city of his home. But he is not forgetful of the claim of heathen lands and of destitute places in their own country upon the christian church. He holds that every church should give to missions, each year at least as much as it contributes to sustain itself. That his own church agrees with him is shown by the fact that last year it gave \$20,000 to missions—about twice as much as its own expenses were.

A Cruel Law.

The Chief of Police of St. John has a list of thirty or more persons to whom the rum-sellers of the city are forbidden to sell liquor. And the list is growing. If all who might be included in the list, it would number hundreds instead of tens. The names include men of all ages and all classes in society. Mothers, wives, children, sisters have been compelled to have the names put in the list because of the awful things they have endured through the drinking habits of their sons, husbands, parents and brothers. The section of the law which authorizes this is as follows:

- Any husband or wife, whose wife or husband has contracted the habit of drinking intoxicating liquors to excess; or
- The father, mother, curator, tutor, or employer of any person under the age of 21 years, who has contracted the habit of drinking intoxicating liquors to excess; or
- The manager or person in charge of any asylum or hospital, or other charitable institution in which any person so addicted resides or is kept; or
- The curator or committee of any interdicted person or lunatic; or
- The father, mother, brother or sister of the husband or wife of such person; or
- The parent, child, master or guardian, or creditor of any person who has contracted the habit of drinking intoxicating liquors to excess; or
- Any require the chief inspector to give notice in writing signed by him

to any person licensed to sell liquors, that he is not to sell or deliver the same to the person addicted to such habit, or to such interdicted person or lunatic;

(h) If, in the course of one year from the date of such information, the person so notified, either personally or by his clerk, servant or agent, sells or delivers such liquors otherwise than on a certificate for medicinal purposes, signed by a medical practitioner, to the person addicted to such habit, or to such lunatic or interdicted person, he shall incur a penalty of \$50.

That the rum-sellers disregard the law in this, as in every other respect, whenever they can, nobody who knows the character of the business and those engaged in it doubts. They sold to these same unfortunates till they became hopeless drunkards, and they will continue to sell to them, whenever they dare, so long as the money is forthcoming.

But to sell to them, though illegal, is not nearly so vicious as to sell to beginners and others who have not yet become confirmed drunkards. The iniquity of the law is that it authorizes the traffic which creates drunkards.

Of what avail are the efforts to prevent its victims, slaves of the appetite it has created and strengthened, from drinking, while it goes on diligently making more of the same kind. The law allows the broken-hearted, despairing woman to have her husband put in the black-list of those to whom liquor may not be sold; but the same law authorizes sale to her son who is following quickly in his father's footsteps. Her tears and prayers are in vain in behalf of her boy. The rum-traffic cannot flourish without such as he, and the mother must stand by, helpless and hopeless, and see her son destroyed. By and by, when he has become a confirmed drunkard she may, if she has lived through all the agony, have his name placed by his father's or instead of it. There never was anything more inhuman, more systematically cruel, more iniquitous than a liquor license law.

Denominational Extension.

[A paper read by Rev. Edwin Crowell, at the last annual session of the Nova Scotia Conference.]

There are two companion parables of our Lord which set forth the law of extension of the Kingdom of heaven. They are found in Matt. xiii. 31-33—a couple of diamonds of priceless value. The parables of the mustard seed and the leaven show the two forms of development in the church of Christ. The tiny seed, germinating, expanding, dividing, spreading until the tree affords shelter to the fowls of the air, stands on the one hand for the outward organization whose every stage of development is apparent to the world. The growing plant becomes aware, if we may so speak, of an inward pulsation of life and gives birth to another leaf and twig, and so on continuously, all the diverse parts finding a bond of union in the stem or root.

So the apostolic church burst forth from the seed which Christ has planted. And through a diversity of gifts and operations adapted of God both to His own purposes and to the constitution of man, has been spreading its branches in the various denominational forms now extant, and all, at least at some period of their history, with the unmistakable fruit and leaf of christian life.

But lest the minds of men should rest unduly upon outward organization as the aim and end-all of christian thought and work; lest the pride of numbers and machinery should oust life and love from Christendom; lest men should seek to graft the hope of happy immortality upon an artificial tree, the Saviour teaches that our life is hid with Him in God, and by the parable of the leaven emphasizes the importance of the more hidden or spiritual relations of Christ's Kingdom. The tree of beauteous foliage, affording luscious fruit and grateful shelter, is a delightful object; but deprive it of the sources of food beneath the soil, by cutting its roots, and it withers or topples over and is gone.

The parables of the leaven insist upon spirituality or piety, as an indispensable condition of christian and church development. "I have hid thy word in my heart," says the Psalmist. The yeast plant of which leaven consists has a short life and in its decay fermentation sets in, the dough rises, and perhaps only careful observation would show that work is going on within. The point of the parable is rather however in this—that the tiny yeast plant has the power of spreading and rapidly communicating its own principle of life and fermentation. The particle of meal first leavened, leavens those around it, and these the adjacent ones, and so with marvellous rapidity propagating this living principle until the whole is leavened.

Thus if the tree shows the formal division of the church the leaven shows its essential unity; if the former shows

the many members the latter shows them united in the "one body." A "diversity of gifts" is consistent with the glorious motto, "one Lord, one faith, one baptism." Having thus enlarged upon the two Scriptural modes of extending the Kingdom of Jesus—organization and spirituality, I would say in passing, that out of the parable a definition of spirituality may be taken, viz. "to have received Christ, and to have spent one's life in Christianizing others." These two modes, then, together are essential to the realization of the Kingdom of heaven.

Now, if it is asked, do these two modes of development, the outer and inner, proceed together, the answer is yes, as far as present observation goes; but at the beginning, and in logical order, no; for the organization outwardly is the effect of the spiritual forces within.

This is an age of organization. Denominational and interdenominational societies have sprung up and amazed the world by a prodigious growth. It is always, therefore, a pertinent enquiry whether the piety which should underlie all christian organization is there adequately. We would not deliberately take a number of persons unconverted, and endow them with church, name and powers and say to them you will in time come to be a spiritual christian church. Yet the methods of some bodies, by the continual adding of the unconverted through certain forms, amounts to the same thing in time, and that time arrived long ago. I know where the fresher once burst a milldam and cut its way through the meadow below. So organization is the channel which is made by the impetuous spirit of consecrated christian life, not the flume to the mill wheel into which waters may by and by run. Yet the hand of God's spirit evidently guided the christian band marshalled at Pentecost, and has pointed the way in which God is pleased to have his followers serve him.

In the light of the previous suggestion, let me now note an important phase of our denominational reasons for existence. There had been in the developing plant of christianity a germ of life which in budding on this geographical branch was pinched back and trimmed off so effectively that hardly in private did students of God's word and church members dare to confess that they believed in the freedom of the human will, or the free communion of believers in Christ at the Lord's table. But, by and by, the new shoot got a start and a name in the family of christians.

The dam which had restrained the piety of the church, narrowing it into the millgate of man-made confessions of faith and church forms, felt the pressure of floods just poured from heaven, and the overflow carved out a new bed, which had to be named thereafter as a recognized Free Baptist brook so long as this pouring forth of divine power continued in that way, which, thank God has not ended yet.

That you may know that this kind of denominational origin is not claimed as peculiar to the Free Baptists, let me add, that not only in this way of divine emancipation did Benjamin Randall in New England and our pioneers in these Provinces find the joy of freedom for christian life and work, but also some of the greatest spiritual movements of history have had a like inception. Luther and his fellow Reformers for years, hoped to be able to see the abuses of the Romish church removed that they might not be compelled to organize separately.

Wesley hoped to find room in the Established church for the grand revival brought about by him with God's blessing, but he found it not. By analogy, therefore, in the light of our historic beginnings, and in view of the present surrounding influences which would measurably limit the free proclamation of our cherished denominational truths, we are justified in continuing the denominational organization into which we have so fully entered.

Of course, if it be necessary to say it, the abuse of this warrant for the forms and work of any religious body is when one organization tries to crowd and elbow another from the common field of christian work. The *u. e.*, however, is seen in the grouping of those who believe alike in the same body, with a recognition of other similar groups as companies of the same great army, branches of the same great tree, all having a common purpose, which should secure mutual love, but with different ways, of serving the one Lord.

(to be continued)

Sudden Death.—Mrs. Temple, wife of Mr. Thomas Temple, M. P., died quite suddenly in Toronto. She had been there but a few days, at the home of her daughter.

Kossuth.

The death of Kossuth, the Hungarian patriot and exile, removes a picturesque figure. He died a little over a week ago, at the age of ninety-two. During the past thirty years or more he has lived a retired though busy life in Italy, his adopted home; but forty-five years ago the name of Louis Kossuth was on more lips than any other, and the man himself was more honored and admired than any man of his time. To understand clearly the part played by the old patriot it is necessary to know something of the history of his country. His people the Magyars, had, long years before Kossuth's time, put themselves under the protection of Austria, the years went on and Hungary was merely an oppressed dependency of Austria when Kossuth came to the front; and many popular concessions were secured before the war of 1848. A civil conflict between the different races of Hungary made that country an easy prey to Austria, and a slight pretext served them to overthrow the Hungarian constitution. Then it was that Louis Kossuth arose and called upon his fellow countrymen to fight for civil and religious liberty and constitutional government. His was a noble resolve and he aroused in the hearts of his countrymen such a determined and undying desire for freedom that had he had only Austria to contend against he would have been successful; but Russia, ever the foe to freedom, sent army after army to the aid of the oppressor. Beaten and broken-hearted, the heroic exile went to England and to America to stir up the people of these countries to give assistance to his lost cause. His noble bearing, as he addressed with eloquent and appealing words the immense audience that gathered to hear him, created an enthusiasm that has never been surpassed in history. He fascinated the greatest minds of the time as he told, with all his soul in his words, of his oppressed fellow-countrymen, and of bright hopes, now crushed, of conquered Hungary. Hungary enjoys to-day a freedom that would never have existed had Kossuth not aroused his Magyars to the conflict of 1848. Yet the old patriot could never reconcile himself to the House Hapsburg, that line of promise-breakers; and though twenty five years ago he might have returned to his loved native land, he has steadfastly refused to do so. There is something peculiarly pathetic in the adherence of the old hero to the principle that claimed the fire and enthusiasm of his youth. Though his friends and even his own family connections had accepted the changed conditions in Hungary, he never would, and he died an exile. The people of England nearly a half a century ago gave him the love that a foreigner never claimed before, and hereafter the world will honor him who loved his country better than himself.

The Revival in New York.

The evangelistic revival meetings in New York City show an increased representation of churches and a larger attendance than at any time before. At least fifty churches are now holding evening meetings in other church buildings. Denominational lines are thrown aside; Baptists, Congregationalists, Disciples, Presbyterians, Methodists, Reformed churches—all evangelical believers gather on the same platform, and work together for the cause of Christ without a reference to differences of dogma. Many who remember the great revival of 1857 and the Moody and Sankey work of 1876 say that the prospect is that the movement now started will result in one of the greatest religious awakenings ever known. The careful and thorough organization is having its effect, and there is no confining of the work to any one set of meetings or any single locality.

Mr. Moody spoke with his old-time fervor, and showed that the years that have passed have passed have not diminished his power in any sense. His special topic was the Bible. He said that we want to stop picking at it and preach it; no portion of it should be given up, the only way to secure a real quickening is through the Bible and the whole Bible: "The Master has set his seal on the miracles in the Old Testament, and, until I know more than he, I will believe them. It is fashionable to throw out the supernatural. If you take that away from the Bible you take away the heart.... In speaking of the Bible we must remember that it is only one book. There is only one book if it is in two parts. Some people speak of the Old Testament, and the New Testament, as if they were two books. The New Testament is full of parts of the Old Testament and the Old Testament is full of prophecies which came to pass during the New Testament times." Referring to inquiries as to the ex-

planations of the mysteries of the Bible, he said; We cannot understand them, and I do not believe a man lives who can; do you, Dr. Taylor? and he turned to the venerable preacher who sat beside him. Dr. Taylor responded; No; that is the best evidence that the book came from God when men cannot understand its mysteries.

On Sunday three theaters were occupied by the revival preachers. At Thalia Theater on the Bowery Ferdinand Schiverea preached in the afternoon to a crowded house, all except the upper gallery being thrown open. A large part of the audience was composed of Russian and Polish Hebrews, and as the speaker told the story of Christ they gave the closest and deepest attention. Mr. Schiverea was followed by the Rev. Samuel Alman, a converted Hebrew and for a score of years pastor of the Emmanuel Baptist Church. A number of others interested in similar work likewise present, some of the missionaries speaking in the different languages, German, Hebrew and Italian, according as those different races were represented in the congregation. The Academy of Music, on Fourteenth Street, was also filled, and most impressive services were conducted.

Arrangements were made for meetings, noon meetings for business men especially. Evening meetings, are held in every section of the city, carefully arranged so that there should be no interference of one with another. To give any conception of the interest manifested would require far more space than we have at command. On every hand there came instances of the redemption of men from the power of intemperance and vice, while many women who have been in almost despair have found new courage to meet the difficulties. It is true that the fact that many are out of work has given them leisure to turn their thoughts to religious subjects and to attend the meetings. Not a few have seemed to think that these facts weaken the power of the work. In truth, they strengthen it.

It is to the great credit of the workers of every class that they have so earnestly and so faithfully improved the opportunity that is before them; and we may hope that the coming week will show even greater results than the past.

Dr. Barnardo's Work.

In the March issue of *Night and Day* the successes as well as the difficulties of Dr. Barnardo's work among Waif and Stray Children of England are strikingly illustrated. In a remarkable case set forth in his "Personal Notes," Dr. Barnardo deals with the difficult problem of Heredity versus Environment. Drawing on his large experience of some 24,000 cases of rescued children, he says a cheering word in these days of pessimism by strenuously arguing that hereditary faults may be effectively combated by a change of circumstances in life, though he admits that one or two generations may be necessary to completely eliminate the acquired taint.

The usual "Personal Notes" are crammed with cases, to which a special value attaches owing to the photographs from life with which they are accompanied. There are life stories here from nearly all over the country, showing conclusively how large is the field of effort which Institutions like Dr. Barnardo's have yet to conquer, and how really national is the work which they carry on.

In a strong article Dr. Barnardo pulverizes certain recent criticisms of his emigration work based upon a presentment by a Grand Jury in Manitoba. It appears that the objections which the Grand Jury placed upon record in such sweeping terms, were based upon one solitary case of failure on the part of a "Barnardo boy"! And yet as appeared, and from another article in the magazine, 4,571 trained boys and girls have been sent to Canada and the Colonies after training in the Homes, and of these Dr. Barnardo claims that 98 per cent. have been successful. The evidence adduced appears to turn the tables completely upon the critics. Nearly 5,000 boys and girls are under the care of the Homes; and funds are greatly needed for the maintenance of this great army of the rescued.

Things Religious Near Home.

—B. Fay Mills has been asked by the Y. M. C. A. to hold a series of meetings in Yarmouth next month.

—The Congregational church, St. John, has called Rev. N. McKinnon to the pastorate. He is now at Bowdon College.

—Special meetings were held in the Baptist church, this city, last week, and are being continued this week.

Temperance Notes.

—Shall we take the price of tears and poverty, the clothes from the drunkard's children and the crusts from their hungry mouths, to pay our taxes with?

—It is said that Governor Tillman of South Carolina will open dispensaries in twenty counties where the people have had prohibition. Legalized rum is legalized ruin in whatever form the law may come.

—Senator Kyle has introduced, by request, a bill requiring United States officials to be temperate. Why not simply add to the oath which every official takes upon assuming office the words—"and I solemnly swear to abstain from the use of intoxicating liquor as a beverage while I remain in the employ of the Government?"

The Gotliburg plan may be an improvement over our license system (it couldn't be much worse), but it is no solution of the drink problem. Under it, Sweden leads the world in its per capita consumption of alcoholic liquors.

—A terrible thing has happened in South Carolina. A lady's trunk was broken open on suspicion that it contained contraband whiskey when it didn't, and the champions of "Personal Liberty" are ready to impeach the Governor for this act of "high handed tyranny," etc., etc. Trunks without number are ordered open for examination at our custom houses every day to carry out the revenue laws; but when one trunk is opened to carry out an anti-whiskey law, the bald-headed eagle erects his pinfeathers and screams for gore!

—The Brazilian insurgents lost a brilliant victory at Armaco Mountain through drink. The attacking party found a quantity of whiskey while advancing. Many of the soldiers became helplessly drunk. The Government troops saw their opportunity, fell upon the insurgents and slaughtered them without mercy. The loss at Armaco Mountain was a turning point in the rebellion. How many decisive battles are lost through drink!

—The history of Prohibition in Iowa shows how mischievous it is to enforce upon a free people a code of laws which violates their social customs and imposes arbitrary restrictions upon their personal liberty.—*Philadelphia Record*.

That's cool! The people of Iowa, in the only chance they have had to vote on the question, voted by 30,000 majority for Prohibition. Don't they know as well as the politicians what "social customs" they like? It is not Prohibition that has been imposed upon the people, but the saloon.—*N. Y. Voice*.

[Rev. Dr. J. H. Eoob, of Albany in *The Outlook*.]

—If you destroy the saloon, what will you put in the place of it? Nothing, gentlemen conservatives—absolutely nothing. If I kill a rattlesnake I am in no fever to make his place good in the general economy of nature. The saloon is just as deadly a foe in the moral world. Believe me, my brother temperance reformers, our sole business is to kill that snake. This maudlin plea that workingmen must have some refuge from their miserable homes breaks down the moment you think of the women and children in those same miserable homes. If we address ourselves to any phase of this problem, it will not be to furnish places to draw off the men by themselves, but to make the homes places where the entire family can live in normal decency and comfort. The saloon is always and everywhere the deadly foe of the home. It would be poor business for reformers to replace it by some device which perpetuates one of its worst features—the tilling away of the men of the family to a life of separate masculine amusement and indulgence.

Bathurst School Report.

We publish appended the conclusion arrived at by His Honour Judge Fraser in the matter of the Bathurst School Investigation. The report has been printed. The following is merely the summing up at the close.

I think as a general result of the evidence I may state my opinion, formed therefrom, as to some of the questions in brief, as follows:

1st. That no conventional schools have been established in Bathurst town or village in the direction indicated in the complaint; that is, schools which it was sought to have under the control of the Roman Catholic church, but on the contrary that the trustees of both town and village in securing for school purposes certain school rooms in the town convent building, and certain rooms in the village con-