

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, APR. 17TH 1901.

The minister's calls on his people are not true pastoral visits if they are given up to mere chit-chat.

He is not a wise leader of a prayer or testimony meeting who occupies a considerable portion of the meeting hour in exhorting others to be brief.

The Roman Catholic archbishops and bishops of Canada have memorialized the King concerning the coronation oath, and asking to have it changed to suit Catholics.

The anniversary exercises of Coby Divinity School (Free Baptist) Lewiston, Me. take place May 12-15. The sermon before the graduating class will be preached on Sunday, May 12th, by Rev. Edwin Crowell M. A., of Yarmouth, N. S.

The Buddhists of Japan are about undertaking a mission in the United States. They think the people on this continent are to be commiserated because of the many differences amongst Christians, as shown by the numerous denominations. They think they can bring all the sects together.

A Christian man in India: apolis, Mr. S. Yandes, who has a very large income, keeps his personal expenses at about \$200 a year, and gives the remainder of his income to benevolent objects, chiefly to missions. He recently gave \$150,000 to Wabash College. He is having the satisfaction of being his own executor.

The life of a Protestant does not count for much in places where Rome has the power it likes to have. Quite recently a Mexican Protestant, who had been the means of establishing an evangelical church, and was therefore greatly hated by the fanatical Romanists, was set upon on the public road and stoned to death. It only shows what Rome would do everywhere if it dared.

The Brotherhood of Andrew and Phillip will celebrate its thirteenth anniversary on May 5th. It is a brotherhood of Christian men pledged to personal Christian work in behalf of men. It is interdenominational, and seeks the spread of Christ's kingdom among men. It has chapters, as the local organizations are called, in the United States, Canada, Japan and India, and twenty-three denominations are embraced in its fifteen thousand members.

Some of the Adventists are declaring that the end of the world is very near. "In the present perplexity of the nations, through the Manchurian controversy between Russia and the world, we see the dawn of the millenium and the last of the signs promised in the Bible is coming to pass," is the statement made a few days ago at Adventist headquarters in Boston, where some of the leaders were assembled to discuss the present situation. Well, we shall see.

Busy pastors have some-times wondered whether they can take time from their many duties to work for the introduction of the denominational paper into the homes of their people. The experience of one pastor, quoted by the Canadian Baptist, may help those who are in doubt. He said that in view of the power of a good religious paper to shape the thought and life of its readers, in untraceable ways, but steadily and potentially, he used to feel, after a day of the hardest work in going from house to house, as he thought of the paper

going into a dozen or score of new homes, to continue in some of them for generations, that no labor he could do could equal it for far reaching influence upon the life of the world.

Italy was long the most priest-ridden country in the world. But for several years the power of the Papacy has been declining. Touching this change, Dr. Robertson, in the Presbyterian Journal, says that "not only the church but the priesthood is thoroughly despised. To be a priest is discreditable in Italy. Priests are not admitted into society. They have been banished as teachers from the public schools. Theological faculties have been discontinued in the Universities. Even Roman Catholic chaplaincies in the army and navy have been abolished. Monastic institutions have been suppressed. All charity monies have been taken from the Church by the State, which now disburses it. All Church property belongs to the State. The Church is a tenant at will. Even the Pope has the use of St. Peter's and the Vatican by act of Parliament alone." This hostility to the Roman Catholic Church in Italy is explained on the ground that it is a political institution, aiming at the restoration of the Pope's temporal power, and the regaining of the Church's temporal domain also, an ingrained distrust of the morality of the institution; and the people are finding a pure Christianity inside the pale of other churches.

REV. GEORGE FRASER CURRIE.

Though there have been two intimations in our columns within a few weeks of the illness of Rev. G. F. Currie, they will scarcely have prepared readers for the announcement of his death. He died on Saturday, at the home of his brother, in Rosindale, Boston, where he had gone in hope of regaining his shattered health.

At this writing we have no information beyond that conveyed in a despatch from Mr. J. H. Currie, dated Saturday afternoon, saying,—"Rev. G. F. Currie died today," and asking us to notify his parents and brother and sister, at the old home near this city.

He was ill only a few weeks. On the 7th of March he writes us as follows:

"And now I am on the sick list. For a few weeks I have been quite slim in health, and hardly able to keep going. Lately I have become weak, until strength has nearly utterly failed me. Yesterday the doctor thoroughly examined me, and has ordered me to rest completely from all kinds of work for several weeks. I have a bad cough, with more or less of la grippe and some pleurisy. But the most serious thing, the Dr. says, is that I have some fever, with strong symptoms of more. And the fever threatens the lungs. So I suppose I must stop, for a while at least, from all work. I cannot write much, for I tire very easy."

The next word we had was from Rev. E. Crowell, who, writing March 20th., said: "I get it from good authority that bro. Currie is desperately sick. There are indications of consumption."

The last word we had prior to the announcement of his death was a letter, dated March 29th., from Mrs. Currie, from which we quoted in the INTELLIGENCER of the 3rd inst. It told that he was then confined to his bed, and was very weak though not suffering any pain or distress. We were hoping to hear of improvement in his condition, and two or three days ago wrote, asking how he was getting along. We had not then heard of his going to Boston. We have just now learned that his brother went for him, that he stood the journey, by steamer from Yarmouth, very well, and that he had been in his brothers home one week when he died.

Bro. Currie was still a young man, being but 39 years of age. He was ordained at Sussex in 1885. During his ministry he was pastor at Rusiagorais, Fredericton Junction, Campo Bello, Tracey Mills, Moncton, and Norton in this Province. Since last October he had been pastor at Chegoggin, N. S. Once before he had a Nova Scotia pastorate. His ministry was a useful one, and many thank God for the word preached by him and for his ministrations of help in various ways. His last work was a good revival, in which the number of conversions was large, and the help of the spiritual life of the church was marked. From what he wrote of the work it was evident that he was very happy in it. Worn by the excessive labours of the revival he turned aside to rest for awhile, as he thought. But God made that the closing work of his ministry, calling him from the joy of winning men to Christ to the joy

which is "in the presence of the angels of God."

Bro. Currie was a good preacher. He was not always so rapid of speech as some preachers, but he did not fail to say something worth hearing. He had a vein of real humour, which showed itself occasionally in speech and sermon. He often said a witty thing—and said it very easily. He had quite marked originality. He thought for himself, and spoke what he thought. He knew what he believed, and said only what he believed. He was given to plainness of speech. He called things by their names. He disliked shams, and at times scored them mercilessly. He did not court the favour of any class by silence, or by modifying the truth. He believed in homely, every day righteousness, and stood for it courageously. He did not shrink from being in a minority.

He loved his brethren—loved them well enough to sometimes tell them their faults, and to have them return the favour. His brethren loved him; and did not love him less for his brotherly frankness. He loved the Church of Christ, and rejoiced in its prosperity. He was attached to his own denomination, and believed that in it he could do most for the kingdom of Christ. He thought the Baptist denominations ought to be united for economy of Christian forces and greater efficiency of Christian work. He did his work faithfully, and it was not in vain in the Lord. He rests from his labours; his works follow him. His brethren in the ministry, and the churches, especially those with which he had laboured, will mourn his early death; but will also, rejoice that he sees "the King in his beauty."

To Mrs. Currie and the three little girls the tenderest sympathy of the people will be given, for them many prayers will be offered. The aged parents of bro. Currie are still living, and they, too, feel keenly the death of their dear son. The other members of the family are an only sister, Mrs. W. Seymour, a brother at the old home, the brother in Boston at whose home bro. Currie died, and the youngest member of the family, Rev. A. W. Currie, pastor at Waterville, C. Co. The members of the family were strongly attached to each other and will deeply feel this bereavement. May the God of all grace comfort them all.

HONESTLY SKEPTICAL PEOPLE.

There are those who will not admit that there are people who are honest in being skeptical, but I do admit it. Such ones have inherited tendencies which strongly incline them to doubt the truths of the Bible, especially certain truths. Then, too, in their youth their parents exercised such an influence over them as to develop those tendencies, making it more difficult for them to believe Bible truth and have confidence in personal Christianity. Many of this class of people would be glad to believe heartily in divine revelation, but they are held back by their constitutional skepticism. Christians ought to deal consistently with such ones.

They should never berate these unfortunate ones. They should endeavor to encourage them to believe as best they can. Mr. Moody said, during the early part of his work: "I have no sympathy with those people who, because a man is skeptical, cast him off and will have nothing to do with him. I was in an inquiry meeting some time ago, and I handed over to a Christian lady, whom I had known some time, one who was skeptical. On looking around soon after, I noticed the inquirer marching out of the hall. I asked, 'Why have you let her go?' 'O, she is a skeptic!' was the reply. I ran to the door and got her to stop, and introduced her to another Christian worker, who spent over an hour in conversation and prayer with her. He visited her and her husband, and in the course of a week, that intelligent lady cast off her skepticism and came out an active Christian."

It took time, tact and prayer, but if a person of this class is honest we ought to deal with such an one as the Master would have us. That woman might have been forever lost, had not a wiser person than the first worker taken her in hand and treated her in a patient, gentle manner. Nicodemus was somewhat skeptical when he first met Christ in that important interview, but Christ used discretion, kindness and forbearance in dealing with him and thus won him into the kingdom. The trouble with many of us is, we are apt to ridicule and despise those who are very backward in believing the gospel. Because it is easy for us to believe divine things we think that it ought to be easy for all others to thus believe, but it is not so.

C. H. WETTERBE.

NOTES ON CURRENT EVENTS.

THEY COST TOO MUCH.

Speaking of the policy of paying so much money for such immigrants as was paid for the Doukhobors—\$40,000, besides all that has been advanced to them for supplies, not to say anything of the private contributions to help them, the Westminster very well says that "Parliament should certainly forbid the importation of any more of them at the country's expense. They are so completely alien in spirit, experience and political consciousness, that many years must elapse before a beginning is made of real Canadianization, a process which will be indefinitely postponed by the regrettable practice of placing them in exclusive settlements. The Evangelical Canadian churches, which are charged with the burden of keeping up gospel services over that vast region, should do their utmost to prevent any further expenditure on such immigration. The procuring of settlers at the public expense is a matter of business, not of charity, and if any immigrants are to be aided they should be those who will speedily conform to our institutional organization and take their share in developing it."

NEWSPAPER MEN.

Representatives of newspaper publishing interests waited on the government at Ottawa last week asking for some changes in the newspaper postage regulations. If there must be postage on newspapers, they asked that for the present complicated arrangement there be a straight rate of one-quarter of a cent per pound. They, also, called attention to the combine of the paper makers, by which the price of news and printing paper was advanced, and asked the Government to investigate with a view to ameliorating existing conditions.

ENORMOUS DRINK BILL.

The yearly drink bill of the United States is now over a thousand million dollars. This enormous amount is what the people of that country pay for the drink they consume. It is not possible to say how many thousands of millions the country is burdened with on account of the drinking customs of the people.

THE DANISH WEST INDIES.

The bargaining for the purchase of the Danish West Indies by the United States was thought to be off. But negotiations have been resumed. Denmark's terms are,--\$4,000,000 to be paid Denmark; the population to decide by vote whether to remain Danish or to be transferred to America; if favorable to the United States, the inhabitants are at once to become citizens of that country; the products of the islands to be admitted to the United States free. Whether these terms are accepted, or changed in some respects, the bargain will probably be made sooner or later.

VAGRANT FARMS.

Massachusetts proposes to deal with the tramp problem in what seems a sensible way. A number of farms, are to be located in different parts of the State, and under state management, where tramps shall be given board and lodging, for which they will be required to pay in work. The tramps may keep away from Massachusetts.

THE ANTICOSTI PEOPLE.

Some of the Fox Bay people who were sent to Manitoba, after having been driven away from their Anticosti homes, have come back to Quebec. They tell of sufferings endured and of death invading their families, and the hopelessness of their struggle in the place where they were located in the west. They will try to engage in fishing in the waters with which they were acquainted before being driven away. The poor people have had a hard time. But what is that so long as Menier and his friends have had their way.

CONFIDENTIAL INSTRUCTIONS.

A confidential circular issued by the Census Bureau, under Mr. Tarte's frank, to French citizens, gives them special instructions about the Census. The letter has been sent to every voter with a French name. One that came to us was received by a gentleman with a French name, living in a part of the country where there is no French settlement. The voters' lists have evidently, been carefully searched for French names. The letter urges those receiving it to be sure to make their French nationality clear to the Census officers. Everything is being done to magnify the importance of the French in Canada. One of the questions the census men ask concerning every person is, Does he (or she) speak French? And while it is scarcely probable that all who speak French will be classed as Frenchmen, the fact that many speak

French will, doubtless, be used to help show the importance of the French.

Nobody would object to any instructions necessary to securing the fullest and most accurate information on all points with which the Census may properly deal. It does not seem, however, that any such instructions and appeals have been addressed by the government to any other class of the population than the French. The fact that the letter was marked "confidential" means, it is fair to assume, that it was intended that only the French should know about it.

Roughly speaking Britain produces for export a little less than twice as much per head of her population as the United States, France or Germany.

St. Petersburg has now a population of 1,439,000. It has gained 40,000 a year for the last ten years.

The will of the late bishop Sweeney, S. John, gives his property, some \$10,000, to his successor for church purposes. It is said that the will is likely to be contested by the sister of the late bishop.

Gen. Booth, of the Salvation Army, celebrated his 72nd birthday on the 10th inst. He is in good health, and hard at work all the time.

The banks of the Suez Canal are now being planted with shrubs and trees so as to protect the canal from desert sands and other injuries.

Lord Roberts has accepted the honorary colonelcy of the Royal Canadian Artillery. In his letter of acceptance he says: "I feel proud to be associated in so close a tie with the regiment which has already served under my command and which rendered so excellent an account of itself in South Africa."

CHICAGO CORRESPONDENCE.

No. 3.

Chicago is a city of contrasts. Some people say it is ugly. Large buildings, nearly twenty stories high, are not very artistic. But there are pretty parts in Chicago. It has some fine parks. The Chicagoans are very proud of their city, and very quick to resent anything spoken against it. They take it as a personal insult. It has crowded, muddy streets, for the country is low; it has its stock-yard district; it has also its museums, art galleries and Lake Front. It shows civilization in its highest development; and it, also, affords the most real pictures of poverty and vice. All classes of society are represented, from the best to the worst. All social reform movements, and the greatest need for them, exist here. It is the centre of the social problem. Gigantic combinations of capital and the strongest organizations of labor face each other. A fight of long duration was declared off a few weeks ago. The result was a compromise. The student of sociology has a field here. Every phase of religious and social belief is represented here.

I have not had the opportunity of hearing as many men as I would wish, as I go out Sundays, but have enjoyed the privileges I have had.

I heard John G. Wooley accept the Presidential nomination of the prohibition party. He is a master of English and an adept at sarcasm. His speech was manly and strong. I heard him again in the midst of the campaign. He lacked the charity that was present in his first address. His very earnestness and zeal in opposition to the difficulties he had met had soured him and made him in a degree pessimistic. Yet there was in his speech the ring of a man who had faith in the final triumph of right and goodness, and who was willing to plant his life upon that faith. Still all men are not friends of the liquor traffic and selfish who are not found in the prohibition party. The problem which prohibitionists attempt to solve does not lend itself to a solution so readily and easily as many of them imagine. But it is inevitable and necessary that a new party, standing for a great principle, the value of which is not generally recognized, should, in their very zeal and singleness of purpose, forget that of faith, hope and charity the greatest is charity.

W. J. Bryan addressed the students during the presidential campaign. He is an orator, and knows how to adapt himself to his audience. He impressed me as a preacher. He had high ideals, strong convictions, intense emotion and the moral earnestness of a preacher. Yet, like many another preacher, he seemed deplorably weak in his application of principles to the practical problems of the day. He did not seem to realize the gravity and importance of facts and the necessity of recognizing existing conditions. What we are going to do in the light of

existing conditions he did not answer as a statesman should. I heard him speak to an entirely different audience and could scarcely believe it was the same man. He was talking for votes, and spoke as a Demagogue.

I attended several sessions of the quadrennial Conference of the Methodist Episcopal Church, and heard several of their prominent Bishops. One is impressed, so far, at least, as speaking ability goes, that very ordinary talent is in responsible positions. I have heard sermons in our own Conference gatherings which were fully equal to those of Bishops Warren and Fowler.

In this city the minister who succeeds best is neither the man who is always showing how narrow the old is, nor the man who is acting as attorney for the old, and denouncing the 'new' as dangerous. He is the man who has the Gospel, and preaches it. He has a message both new and old, and gives it with all his soul. Johnson Myers, of the Immanuel Baptist Church, is such a man. As a speaker, he is very ordinary. He preaches Christ, and "the common people hear him gladly." He has established four mission stations in connection with his church, and has baptism about every Sunday. Sunday evenings his church is filled, while men of far more culture and ability read essays on ethics and literature to empty seats. Many large churches have congregations of about fifty in the evenings. The parks and theatres are crowded.

The church of to-day ought to have the power within itself to draw. There are counter attractions, and no laws to protect the Sabbath or make it necessary for one to go to church. The people need the Gospel and demand it, and, after all, the church ought to depend on its message to bring the people. The church in cities like this stands in competition with the theatres and places of amusement and instruction. If the church adopts the methods of the theatre, the latter can out-train it. The theatre can present the stronger attraction in that line. Then, if the church should succeed in that way, it is only in doing the work of the theatre. The special lecturer in the different lines can out-class the church in that phase. But people go to church for the Gospel, and its appeal to them is, at least, as strong as abiding as that of amusement. The salvation of the church is in doing her own work. Johnson Myers is an illustration of this fact.

Dr. Gunsaulus is one of the able preachers I have ever heard. He is eloquent, poetic, philosophic, spiritual. He preaches from an experience of his own soul and a love for men. Central Music Hall, in the heart of the city, crowded even to standing room to hear him. He does not offend the intelligence of men, and yet his message is to the conscience. Sin is all the plainer to a man when he is made to realize his opposition is not that of an enlightened intellect but the attitude which an immoral will assumes to the Gospel.

I attended the Commons of Prof. Graham Taylor one night. The meeting was conducted much as Sheldon describes such a gathering in his book "In His Steps." Graham Taylor presided. The subject was the Boer war. A speaker presented the question in clear strong speech, in which he took the British side. Then it was thrown open to discussion. Nearly all present took the side of the Boers. Each man has five minutes to speak. Then a certain time is given to asking questions which the speaker answers. In the Commons, situated in the heart of the low part of the town, all kinds of social and political religious beliefs are discussed. There is absolute liberty, and he says there never has been a trouble in maintaining order. Prof. Taylor lives there himself. The Boer war is much like the University settlement. By living among the people he seeks to uplift them. He is a social force in their midst. He says, "so we call our household and its homestead 'The Commons,' in hope that it might be a common centre where friendship, neighborhood and fellow-citizenship might form the personal bonds of the social unification which alone can save our American democracy from destruction, cloven as it is under the increasing social stress and strain; and while that brotherhood of which we talk and sing may be more practically lived and wrought."

Mr. Wu Ting Fang, the Chinese Minister to the United States, gave the University Convocation address recently. He is a good speaker, with clear, strong English, and presents material with great skill. His subject was Chinese civilization. He was conservative, self-satisfied and opposed to the introduction of western music and religion into China. After hearing him, and feeling the spirit of the product of Oriental civilization, I realize the great task there is in attempting to change the spirit and customs of China.