

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH McLeod, D.D., Editor.

WEDNESDAY, JAN. 16TH, 1901.

Those subscribers who have sent renewals for this year have our thanks. We are anxious to hear from all at the earliest date possible. This month should bring us many hundreds of subscriptions. Kindly let yours be one of them. Lest you forget by longer delay, send it by the next mail if possible.

To do the will of God, without respect to the favour or displeasure of anybody, is the one thing for every true Christian.

The Twentieth Century Fund of the Presbyterian Church in Canada is now \$1,200,000, and it is expected there will be a hundred thousand more before the books are closed.

This is for Free Baptist pastors. Have you sent new subscribers from your pastorate, brother? A list of names from every pastor would be very gratifying. Try to get them.

Beecher said a great many good things—and some things not so good. This is one of the very good ones: A week filled up with selfishness, and the Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian. There are many persons who think Sunday is a sponge with which to wipe out the sins of the week.

Rev. Dr. O. R. Bachelier, the veteran Free Baptist missionary, has entered into rest. The facts about his death, with an outline of his life and work, are furnished in an article in another column from the pen of Rev. S. J. Case. Dr. Bachelier was the first Free Baptist foreign missionary who ever visited this province, and we have no doubt the missionary interest which now exists amongst our people is, in part at least, the result of his presence and teachings during that first visit. He laboured long, faithfully and successfully, to make Jesus known to the heathen. And though he now rests from his labour, his works live and multiply.

Rev. G. Campbell Morgan, the well-known London preacher who is to take charge of Mr. Moody's Northfield work, preaching lately on Christian ethics in relation to political life, urged strongly that it is the duty of Christian people to make themselves felt in political life. The creation of a Christian conscience and the formation of a Christian party he declared to be the great need of to-day. Men pledged against, intolerance, gambling, impurity and every form of evil which is menacing and destroying humanity, and not afraid to make war on these things should, he said, be elected to Parliament. And if Christians united such men would be elected, and their influence would be quickly felt.

Romanism has met with a sharp rebuff in Portugal. A priest in one of the towns brought an action against a Protestant gentleman for circulating tracts which assailed the religion of the State—the Roman Catholic religion. The case was heard in the presence of a crowd numbering at least a thousand persons. The accused was defended by an able advocate, who delivered an eloquent speech, in the course of which he described the conduct of the priest as worthy of the days of the Inquisition. The verdict of the Court was "Not guilty." The remarkable forward movement of Protestantism, which led to this abor-

tive prosecution, is further illustrated by the fact that the services at all the Protestant places of worship in Lisbon are announced in El Seculo, the most important newspaper of Portugal.

Preaching in Westminster Abbey on a recent Sunday, Canon Gore while pointing out the wrong and danger of relying on "dead saints" for help in the matter of salvation, uttered a word of caution, also, against the custom, becoming quite prevalent amongst men especially, of relying on the worthiness of living saints. Many a man, is glad that his wife or his mother or sister is such an excellent religious woman, and persuades himself that somehow he is thereby freed from religious obligation. He entertains the strange notion that it is the woman's part to have the religion for the family, and that it can hardly be expected of the male portion of the household. This grievous mistake, silly as it must appear when really considered, is made more widely than at first thought would appear. The pulpit cannot too strongly present the truth that relationship to God is a personal thing, that religious life is something which cannot be lent and borrowed. The religion of one's nearest relative, or of his neighbour, may inspire and encourage him, but no one can be his proxy in religion. Those who are relying on the piety of others would do well to remember that one of the most dangerous things is to be always near religion and never to assimilate it.

The Canadian Baptist tells a story which may, we believe, be suggestive of a better way to many church members. We reproduce it in the hope that it may show some what they can do and ought to do. A not very strong church, in a rather poor agricultural district, was making very heavy demands upon the leading member. He felt he was giving all he could to the support of the church, consistent with the demands upon him in connection with his rather large family. It was proposed to organize a Woman's Missionary Society. He saw no way in which he could find the money to pay the monthly dues for the three lady members in his family. Finally he bethought himself, "I have been using tobacco all my life. Can I continue to do so, when by giving up smoking I can have something to give to the great work of missions?" When it became clear in his own mind that the issue was between a selfish gratification which was injurious to himself and the claims of Christ and the perishing, he said, "I must sacrifice this bad habit, in order to help fulfil the Great Commission." He is now rejoicing in the privilege of giving to send the Gospel to those who so desperately need it. Did he not do right? Are there not hundreds in our churches who might profit by the example of this brother? The amount spent on tobacco by a good many fifties of our people, would total up enough to each fifty to support a missionary. Save the money for the Lord's treasury and for souls, brethren. Can we doubt what is the will of God?

DR. BACHELIER.

On the first day of the New Year Reverend Otis Robinson Bachelier, M. D., D. D. died. His many years of faithful labor in the cause of missions have endeared him, not to the Free Baptists alone, but to all Christendom, and to thousands in heathendom. Since retiring from active service he has lived in the secluded village of New Hampton, N. H.; but the story of his earlier life and labors is of wide interest.

Dr. Bachelier was born January 17, 1817. In September 1830, a "protracted meeting," lasting four days, was held in the Congregational church in Holliston, Mass. This was the first meeting of the kind held in New England. It was on the last day of the meeting that Dr. Bachelier was converted. Concerning his conversion he said,—"I went to the four days' meeting and was not particularly impressed by anything that occurred, until the close of the afternoon services of the last day. Then good old Father Wood gave us one of his good, warm exhortations and I decided." That action was characteristic of his future life. When anything was to be done he just went and did it. His early church home was with the Methodists but in a few years he found that his path of duty led to the Free Will Baptists, and he joined the church in Boston. After deciding to devote his life to foreign missionary work, he studied medicine, and he was the first Free Baptist medical missionary to go from this continent.

Revs. Jeremiah Phillips and Eli Noyes, with their wives, went to India in 1835. They were the first Free Baptist Foreign missionaries. Dr. Bachelier and his wife followed

them in 1840. The voyage in those days was made in a sailing vessel, requiring from four to six months. The work on the field was arduous, even hazardous. The early missionaries were frequently subjected to insults, and sometimes to violence. Mrs. Bachelier died after four years, and in 1847 Dr. Bachelier was again married. In 1852 he returned to his native land for rest. He remained at home ten years—not from his own choice, but because there were no funds with which to send him back to India. During these years he labored to increase the home interests in the foreign work. It was about the year 1857 that he, with Dula, the converted Santal, visited New Brunswick. The year 1862 found him again on his way to India. Nine years more he endured the hard toil, and then returned to America. He rested two years. In 1873 he went to India again and spent ten years. During the furlough of three years, which followed, he again visited New Brunswick. The year 1886 found him again ready to revisit the field of his past labors. Already he was sixty-nine years old, but he had strength for seven years more of service. In 1893 he finally returned to his home in New Hampton, N. H.

Dr. Bachelier's labors were long and efficient. He spent more years in actual service than any other Free Baptist missionary. His medical labors alone would have been sufficient work for an ordinary man. He did much in many lines. As a preacher in the Bazaar he had a wonderful power. He established the Santal schools and placed them on a solid foundation, raising the funds for this work almost entirely from private sources. Then he was a teacher having taught even the ancient Sanskrit language. He was an author, writing books in different languages. He even performed the work of printing and publishing. On his return to India in 1862 he took with him a printing press, which he had procured through his own personal efforts. This was the first printing press the mission owned, although it had been sorely in need of one for some time. Dr. Bachelier gave the mission his whole and best service.

During the last months of the old century his physical strength was gradually waiving away. During the past year Mrs. Bachelier had died and he was soon to go also. His body was worn and weak, but his mind was clear to the last. No disease preyed upon the body. The lamp of life burned low with steady flame, then flickered and went out. On the last night of the old year he rested quietly, and seemed no nearer the end than he had been for several weeks past. A little after midnight he was awake. On hearing that the new century had come he manifested interest and smiled. He was happy for the new century had brought to his waiting soul the message of deliverance. He was soon asleep resting quietly. Those with him did not think death was near, until he began to breathe heavily, as he had done on previous nights when a dream was agitating him. They tried to arouse him, but the spirit was taking its flight—in another instant all signs of life were gone. His death was glorious—no struggles, no dying agonies. He did not die, he was translated.

S. J. C.

POLITICAL NEWS.—Hugh John McDonald announces that he is out of politics finally. Two constituencies in Ontario have been offered him but he does not intend to again seek a seat in parliament.

Premier Tweedle and Attorney General Pugsley will go this week to Halifax to attend a conference of the premiers of Nova Scotia and Prince Edward Island regarding the proposed technical and agricultural college for the maritime provinces.

W. B. Wallace, the defeated Liberal candidate in Halifax county, has been appointed County Court judge in place of the late Judge Johnston.

Mr. Chisholm, of Halifax, has been appointed to the legislative council to succeed the late H. H. Fuller.

There are now five vacant seats in the New Brunswick legislature—one each for Carleton, York, Kings, Westmorland and Kent.

It is believed the N. B. legislature will be called for February 14th, or, perhaps a week later.

The name of Mr. J. S. Porter M. P. P. for Victoria is mentioned in connection with the speakership of the legislature.

Capt. N. C. Good and Bombardier Robert Smith just returned from South Africa, are mentioned as possible candidates for the vacant Carleton Co. seat in the local Legislature.

It is announced that Hon. L. C. Power, of Halifax will be the next President of the Senate.

Oran P. King was, on Saturday, chosen as the candidate of the local government for the Kings Co. vacancy in the Legislature.

NOTES ON CURRENT EVENTS.

NO DIVORCES.

It is stated that during the last thirty years there has not been a divorce granted in Prince Edward Island. It does not appear that a separation has even been applied for. From occasional newspaper reports we judge some Prince Edward Islanders, who have moved to Boston and other United States cities, have there been moved to seek release from matrimonial obligations. They, perhaps, too quickly catch the spirit of their new surroundings and follow the customs of their new associates.

DECREASING POPULATION.

The steady decrease in its birth-rate alarms France. In 1899 the births were 10,000 less than the year before. The statistics show that to maintain the present population the number of births should be about 250,000 more than they were last year. This decrease of natural increase of population is, as the Advocate suggests, not to be explained by questions of poverty of soil, climate, or anything else except social conditions and habits inimical to morality and religion. These arise and depend upon want of faith in God and His word as the rule of life.

LAW ENFORCEMENT.

The Sheriff's elected at the last election in Maine, and whose term of office began at New Year, are vigorously enforcing the prohibitory law in many places. Portland is a fairly dry city just now, and is likely to be so long as Sheriff Pearson holds office. Of course, there is the usual talk about enforcement causing bad feelings, the injury done the temperance cause, &c. But the people who make such complaints are those who never see any wrong in the flagrant violation of the law, and who seem to care little or nothing about the awful effects of the rum traffic. The only feelings they consider are those of the rum sellers.

THE CENSUS.

It is announced that the taking of the Canadian Census will begin on Monday, April 1st. The country will be divided into census districts corresponding as nearly as possible and the polling sub-divisions used in the recent general elections will be taken as the units. There will be one commissioner for each census district, who will have the oversight and direction of the enumerators; but if the district is very large or has a large bilingual population, two commissioners may be appointed. Provision is also made for the appointment of four chief officers for the province of Ontario and Quebec and one for each of the other provinces and the Northwest Territories. It will be the duty of these officers to instruct the commissioners concerning the work of the census, and the commissioners in turn will instruct the enumerators.

A FRENCH BISHOP.

The French Catholics in New Brunswick have not got over their disappointment that one of the Bishops appointed last year was not a Frenchman. The movement for the appointment of a French bishop is being pushed persistently and, apparently, with effect. "La Patrie," Mr. Tart's paper, says that Senator Poirer was in Ottawa several days this month in the interests of such appointment, and adds: "The Acadian population of the maritime provinces is not far from 150,000, and until now it has been almost completely forgotten in the distribution of religious honors and ecclesiastical positions. The Acadians have addressed themselves in vain to the English speaking members of the episcopate in order to obtain justice. They are now stating their case to Mgr. Falconio, the delegate in Canada of the Court of Rome. Petitions signed by the most influential Acadians have been presented to the representative of the Holy Father. The idea is suggested of a new diocese, of which Moncton will be the centre, and which would include the counties of Kent and Westmorland, having an Acadian population of about 30,000. The question of the nomination of an Acadian bishop and the creation of a diocese has assumed a serious phase."

A CHANCE FOR EDITORS.

The Chatham World tells of a bachelor Kansas editor, Guy Peckham, who has solved the problem of living on the profits of a weekly newspaper. His food, the 'World' says, "costs him two and a half cents a day. It consists of a pound of boiled wheat, costing one cent, for breakfast; a pound of parched or boiled corn, costing half a cent, for dinner, and a pound of raw wheat for supper. Then an occasional big potato or turnip comes in from a farmer who wants a notice,

and in summer he gets eggs from sparrow nests near his garret. We thought the Northumberland Almshouse day inmates are fed on seven cents a day, held the record, but Mr. Peckham could feed himself and a couple of boarders on so liberal an allowance as that.

HOME AGAIN.

The "Rosslyn Castle," with 800 of the second Canadian contingent from South Africa, arrived at Halifax Tuesday night of last week. The men disembarked Wednesday morning, and most of them started for their homes, east and west, that night. They were given a warm welcome in Halifax, and at every point along their railway routes where the trains stopped. In this Province, St. John, Fredericton, and Woodstock were enthusiastically their demonstrations of gladness that their young men had got safely home after a year's hardships and dangers. In this city "the boys" were greeted at the station by a great crowd of their fellow citizens, a delegation of the citizens having met them at the Junction, twenty miles out. Accompanied by the band and a procession of sleighs and people afoot, they were driven to the City Hall, which was packed to the doors, where addresses of welcome were made, the soldiers being seated on the platform. Following the City Hall meeting was a banquet, prepared by the Daughters of the Empire and the Soldiers' Wives and Mothers' League. The whole was well done, and was, of course, gratifying to the young men. The Fredericton soldiers who returned are, Norman P. McLeod, Jas. Tibbets, Geo. Parker, B. Finmore, Fred Everett, Geo. Rutter, W. Lynn, Adrian Tibbets and M. Boone.

Two deaths occurred on the Rosslyn Castle—Trumpeter Sergeant Ingalls, of Winnipeg, who died New Year's day, and was buried at sea, and Lieut. Sutton, of Quebec, who died two days before the ship reached Halifax. Lieut. Sutton's wife was awaiting him in Halifax. There were several cases of fever on board, but all were doing well.

Federicton and York county sent 27 volunteers to South Africa in addition to the 21 who went from No. 4 R. C. R. I. Twenty-six of the 27 are now back in Canada. Frank Hawkins is the only one who has not returned; he was ill when the "Rosslyn Castle" sailed; he will be home later.

RACE AND RELIGION.

To be French and a Roman Catholic is the chief qualification for civic office in Montreal. No matter what qualifications an applicant has, unless he is the two things mentioned, his chances are slim. The Witness says the number of English-Protestant officials is being steadily reduced. And Montreal is not the only place.

THE GOTHENBERG SYSTEM.

It is a striking commentary on the much lauded Gothenberg system of dealing with the liquor traffic that the Swedish government has had to order that all the Stockholm suburban trains must be provided with special cars for drunken passengers. This order was made necessary by the large number of drunken men on the evening trains out of Stockholm, many of whom, on account of their condition, had to be ejected at many stations or left in the snow at the road side. What have they to say who have been proclaiming the virtues of the Swedish system? No license system, nor free rum sale, could make more drunkards than the Gothenberg system. There is only one way—pulverise the rum traffic.

PROTECTION OF VICE.

It has long been known that the various forms of vice which flourish in New York city pay well for protection. But it has only recently become known how large an amount they pay—over \$5,000,000 annually. The facts have been given by one who has long been a successful gambler, and who has contributed to the fund demanded for immunity from prosecution. Civic officials and the managers of the political organizations back of them demand and receive the money.

HOW THEY FEEL.

The Premier of Ontario, in a speech at Toronto banquet to soldiers from South Africa, said England would always guard Quebec. The evident intention of the remark was to emphasize the fact that Britain looks after her people, and to cultivate good feeling between Quebec and the other Provinces. A Quebec paper, "La Verite," resents the remark, saying: "We tell him plainly that England will guard Quebec as long as the French-Canadians desire her to, and not longer." The article goes on to

say that unless these insults against the French-Canadians cease there will one day be an outburst of anger which will put in the shade by ten or one hundred times the troubles in Montreal of a series of riots between the French-Canadians and the English would be plain. All we have to do is to make a sign to Uncle Sam, and in fifteen days an American army would occupy Quebec, Montreal and Toronto."

5303 people shook hands with President McKinley on New Year's day. The Boers are an ignorant people. Eighty-five per cent. of them are unable to read or write. It is because of this great ignorance that they so blindly follow their leaders.

The number of Pilgrims that have visited Rome during the past year was very great—greater probably than in any previous year. The pilgrims numbered all in all about a million and Peter's Pence amounted to perhaps a million pounds. It is hard to uphold the story of the "Poor Prisoner" in view of the large sums of money he receives.

Russia, with all the advances that great country has made in recent years is still a good way behind the times—to be exact, just thirteen days. The reason for this is that the Julian instead of the Georgian calendar is still the basis for computing time in the Czar's realm. A commission of Russian astronomers is now at work straightening out matters, and they hope to fit upon a new system which shall be even more exact than the one that now holds in all other civilized lands.

WHAT THE DEACON SAID.

He was always called "the Deacon," but I don't think he had ever belonged to any church. His title of deacon was an honorary one, like that of Colonel which it was proposed to confer on Canadian civilians for a consideration. If a civilian can be a Colonel without having a regiment, I suppose a man can be a deacon without belonging to a church.

The deacon's appearance and sometimes his language, was not in accordance with that of the typical deacon. He was short and stout and his eye had a shrewd, worldly twinkle, that would have shocked an orthodox church. His shortness was not against him, for I have known some short deacons whose prayers and exhortations were long enough. The deacon is so billicose and so combative that I shall recommend him for a colonel when colonels are appointed by government for reasons of state. And yet when I come to think of it, I have known some deacons who were as belligerent as colonels.

We can learn much from a man who is a shrewd observer, and who is combative enough to attack what he believes to be wrong, even though he knows and you know that his warfare is useless. The deacon, like most combative men, was at least half right in his criticisms of men and measures, but his denunciations were so fierce and unqualified that he frequently injured the cause he championed, and did but little injury to the evil he attacked. I have known politicians—who have made the same mistake. The opposition that opposes always, and commends never, will sit on the cold opposition benches for many a wintry moon.

The newspaper that never quotes its contemporary except for attack, will advertise its circulation more effectively than many of its friends can do.

My enemy, who sees no good in me and is always denouncing me, cannot injure me, but my other enemy who is more shrewd, and poses as my friend and says more than half the time, that "I am a good fellow—but—," is the one of whom I am afraid.

The deacon called to see me the other evening, and this is what he told me as we sat in the twilight. I had greeted him cordially, saying I was glad to see him and called him my friend. The term "friend" evidently gave him a theme—"Friendship," and after he went away I jotted down the substance of what he had said, and I hope the sermonette will do you as much good as it did me:

"I am sixty-nine years of age," said the deacon, "and with the exception of my mother—my father died before my birth—I never had but one friend, and he has been dead for many a year."

Of course I dissented from what I considered then his cynical statement, that he had "never had but one friend;" but since his explanation, and after I have given the subject some thought, I have had my doubts about the cynicism.

"No," he said, "to my knowledge I have never had but one friend, and I imagine I have been richer by one than many a man who counts them by hundreds. Friendship is a delicate flower and blossoms only when the