

TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

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

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

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

Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, MAR. 14, 1888.

SPECIAL ANNOUNCEMENT.

To all whose subscriptions are due.

The response to our call for renewals prior to March 1st was very general and gratifying. To all who forwarded their payments we return hearty thanks.

But there have come to us intimations that in a good many cases it has been quite difficult if not impossible to pay within the time specified; and it has been represented to us that it would be a great convenience and a favour if the time for advance payments by those whose subscriptions are past due could be extended to the end of the month. It is stated that money is in freer circulation now and later in this month than in either January or February, and that, therefore, payments can be more easily made.

Acting on these representations made by some of our friends, we have concluded to extend the time one month, and to say to those whose subscriptions are past due that *the payments they make prior to April 15th will be received on the same terms as advance payments.*

This is a favourable offer, and we hope it will be taken advantage of by all concerned. Two reasons influence us to make it, (1) We want to give our subscribers the best chance possible, and (2) We need now all the money due.

From those whose subscriptions fall due this month or later we shall be glad to have renewals when they are due. We hope they like the INTELLIGENCER so well that they will desire to have it continued to them.

It will be noticed that the offer of OUR FAMILY PHYSICIAN is continued. How much longer we will be able to continue it we are not now prepared to say. We would like to keep the offer open till every subscriber who desires the book gets it; but we cannot engage to do that unless the orders for them come very quickly. To get the books so that we can offer them to our subscribers on such terms as we have been offering, we have to purchase them in very large quantities. And unless we are assured of a sufficient number of orders we cannot continue to offer the book after the small stock on hand is exhausted.

Those who wish to make sure of the book should order it at once. It is certainly a good book, and we would like to have the chance to put one in every home in the country.

—RELIGIOUS TRAMPS. One of our contemporaries suggests that it would be well to have an association of city churches for the suppression of religious tramps. There are as it says, in every city a good many who go round from church to church, from

Sunday to Sunday, seeking what they may devour—without paying for it. They need to be made to work for their spiritual food, and also to pay for it.

—DECLINING. The English papers are noticing the waning interest in the Salvation Army. They agree that it is now suffering serious decline as a religious organization.

—PRESS ASSOCIATION. A movement is on foot to organize a Maritime Press Association. A convention of newspaper men is called to meet in Halifax on Friday of this week to consider the question, and, if deemed advisable, organize an association. Such an organization, properly conducted, could be made very advantageous in many ways.

—THE ARITHMETIC OF IT. The Standard puts it very simply and convincingly when it says, "If in a church of one hundred members each should give a cent a day for missions their offerings would amount to three hundred and sixty-five dollars a year. If they gave two cents a week they would amount to one hundred dollars a year. Is this too large a sum to ask for such a purpose? Yet few churches in this country give as much as a cent a day for missions. Men who drink or smoke would think this a very paltry sum to be spent in gratifying their appetites. Ought not the love of Christ to constrain us to do this much for the evangelization of the world?"

—SHORT OF FUNDS. We are sorry to learn, as we do from the *Messenger & Visitor*, that the treasuries of the Baptist Home and Foreign Mission Societies are not being so well supplied with funds this year as they ought to be. The H. M. Society is deficient about \$2000 on the operations of the first half of the year; and the Foreign Mission treasury has been overdrawn about \$4000. Besides these contributions to the Acadia Jubilee offering have been much smaller than was expected. These are regrettable facts. The Baptists of the Maritime Provinces are fully equal to all the demands made on them, and there ought not to be a dollar of deficiency in any of their treasuries.

Our F. Mission-treasury, too, is empty. There was not enough money for the last remittance. Our churches are quite able to raise twice the amount asked of them for this branch of work, and ought to do it without urging.

Be Consistent.

Those who make profession of faith in Jesus, who say they are His disciples, need to be greatly careful that their lives, everywhere and in every relation, are in keeping with their profession. The world watches professors, and is sharp to detect any departure from the right way. How important that we all "walk in wisdom toward them that are without;" they get their ideas of christianity and of the power of grace chiefly from their observation of christians.

To be consistent may sometimes seem difficult, but it is always possible and less difficult than it seems. But it requires watchfulness and prayerfulness and, often, no little courage.

To say that we will live up to the christian standard and mean what we say, is easy enough. Many a one has made avowal of consecration in the prayer-meeting who has been put severely to the test in the business turns and demands of the next week, or in the midst of fretful children and the thousand and one trials of average home duties. But, if their trust is in God and their hearts are lifted to Him for help, they get grace to help, and are enabled to be true to Christ and present a grand consistency to all who see them.

Let no one try to get along with a mere "Sunday religion." It is a poor thing, and will avail nothing in the day of testing. Every day religion, shown in every day christian consistency, is the thing to have.

Alexander had a soldier whose name was Alexander, and who was a cowardly fellow. One day when he had shown the white feather, he said to him, "You must either cease to be a coward, or change your name." And so when professing men to be christians, are not true to Christ whose name they bear, they had better change their name. The inconsistency of professors wounds Him. Consistency is possible; it honours Christ and persuades men. Be consistent. "Adorn the doctrines of God."

Among the victims of the disastrous fire at Springfield, Mass., on Wednesday, was Walter Hovey, of Woodstock, who met death by jumping from the burning building, where he was employed as a compositor. He served his time in the *Sentinel* office and was about 22 years of age.

The German Emperor.

The Emperor William of Germany is dead. He died early Friday morning. The evening before, his death was reported. But what seemed death was a swoon from which he rallied and lived through the night. He had been sick but a few days. Though, on account of his great age and feebleness, his death might have been expected almost any day in recent years, it seemed quite sudden.

Perhaps it seemed more so because public thought and interest were largely centred in the Crown Prince whose condition has been regarded as so critical. And, doubtless, the anxiety of the old Emperor about his son hastened his death. It can, without any exaggeration, be said of him that he died full of years and honours. Had he lived a fortnight longer he would have reached the ninety-first anniversary of his birth. He was an old man before he came to the throne of Prussia, and was over seventy when he became Emperor of United Germany. He was a brave soldier, but, like the best soldiers, was a lover of peace; he was a judicious ruler, earnestly desirous of promoting the welfare of the people; as a man his life was marked by simplicity, he gave his people the example of a humble and sincere christian faith and character. He was greatly beloved and revered by the whole German people, and there is genuine grief that he has passed away.

"The King is dead! long live the king!" The Emperor William lies dead; the Emperor Frederick reigns. It has been thought recently that the aged Emperor would outlive his son the Crown Prince. It is not often that any man, even so distinguished a member of a royal family, is so much in the public thought and evokes so much of sympathy as the Frederick William of Prussia in recent months. Again and again word has gone abroad that he must die, followed almost immediately, in each case, by more hopeful statements. Only a few days ago the most alarming statements were current. There is too much reason to fear that his condition is, at best, very critical; but many are clinging to the hope that his life may be spared. The last official statement, up to the time of this writing, is dated 6th inst., and is signed by all the physicians in attendance on him. It says:

In view of the reports published in the press alleging differences of opinion among the physicians attending the crown prince of Germany, the undersigned declare that as regards their ideas of the nature of the illness no such divergencies exist. Just as little do they maintain that a dangerous turn in the malady is imminent. The sole responsibility for the conduct and treatment of the case remains, as prior to the recent operation, in the hands of Dr. Mackenzie. In the interest of the august patient, as well as of the people who esteem, love and revere him, the doctors once more ask German and foreign papers to abstain from all discussion concerning his illness or the methods or instruments used in his treatment.

The local disturbances in the larynx have not appreciably altered. The wound has healed and the canula lies comfortably. The patient's lungs are in a healthy condition. The cough and expectoration have diminished. The patient's strength is more satisfactory. His appetite is increasing. There is no digestive disorder, no pain on swallowing and no headache. He sleeps with interruptions, for hours together.

As Dr. Bergmann's mission has terminated he will leave shortly. For his own sake, and also for the sake of his wife—the eldest daughter of our own Queen Victoria—all English people will wish that the grave fears entertained concerning him may not be realized.

The new Emperor is proclaimed Frederick III.

Personal Work in Revivals.

The manner of carrying on revival work is quite different from what it used to be. In the old time men by scores and hundreds flocked to Christ in response to the call of some preacher or other strong leader. But now the majority of revivals, and the best ones, are carried on by the hand to hand work of many individuals. God seems to be placing greater responsibility on individual faithfulness. An Evangelist, who has been leading in a blessed work of grace in Dayton, Ohio, a work in which six hundred have professed conversion, is quoted by the *Telescope* as saying that of all these hundreds brought to Christ there were not fifty who were not led to the altar by some christian worker. This is the experience of the great body of preachers who are engaged in seeking the salvation of the people.

Asking, What does this strange fact mean? Are men differently affected by the preaching of the gospel? Is the gospel delivered in a different manner? Does God intend that the whole christian church shall become evangelists to lead men to salvation? Our contemporaries say,

The pastor and promoter of revivals must learn how to enlist christian men and women in evangelistic work. He must train such to the best possible use of all their influence and power to this end. If we are to promote revivals by lay workers as personal elements in approach to men with the gospel, this should not be done bunglingly. No government thinks of merely training generals for battle. These may have long and severe military discipline, but no amount of military skill or tactics possessed by them will supply the lack of discipline and thorough drill of the subordinate officers and the troops. We must drill the troops for the battle.

What can a preacher do in promoting revivals when he has no co-operation from the church. If when he has preached earnestly the word of God, and conviction has seized upon the unconverted, and he asks the church to come to the altar for service or to go out to ask the unconverted to Christ, the church stares at him and sits still, what can the commander do in recovering a soul from sin. And who does not know that in such cases sometimes the members of the church are as immovable as the trees of the forest. God's army must be taught to go into the conflict.

The discipline and instruction of christian workers ought to be such as to secure the highest efficiency. The very best work should be done here. This is the work that saves. It is a great misfortune to have reapers who have no sickle or can not gather in the grain. If they do not bring in sheaves, they really tread the wheat down. An improper approach to the unconverted may do much harm. Good sense, true gentleness of treatment, tenderness, and true piety of life behind it all are necessary to encourage and win success. Sometimes those in whom the people have greatest ability to do the work are the very last persons to perform it.

It is of great importance, when men are under the power of the truth, that they be led to immediate action. If not soon, the devil cometh and snatcheth away the good seed. Now is the acceptable time; now is the day of salvation.

The Dominion Alliance.

The meeting of the Dominion Alliance is as regular a thing in late years as the meeting of Parliament. And, for convenience as well as that it may do the best work where it most needs to be done, it meets in Ottawa while Parliament is in session, and always early in the session. It met this year on the 6th inst. The attendance was good, and considerable business was done.

The Committee on Legislation made the following recommendations: That the action of the Council and Executive Committee in having the bill to amend the Scott Act introduced into Parliament this session by Mr. Jamieson be approved.

That the prohibition resolution introduced into the House last year be re-introduced this year.

That the following resolutions of the Toronto Convention be approved and the Provincial branches be urged to obtain the enactment of such provisions where they are not in force. These clauses read as follows: (h) That we believe that pending the enactment of prohibition, there should be in every province a law prohibiting the sale of liquor to be drunk on the premises on which it is sold, and we recommend our friends to endeavor to secure such legislation.

(i) That Provincial Acts should provide that applications for licenses for persons who have been once convicted of violation of the license law shall not be granted.

(j) That this Convention strongly urge upon our friends in the different provinces the desirability of endeavoring to secure legislation providing for the licensing and inspection of houses of public entertainment.

That the Council declare itself in favor of female suffrage, and will extend its sympathy and support to the attainment of this object.

That the motion to amend the Summary Conviction Act by providing for the more effective punishment of witnesses who disobey subpoenas be referred to the Permanent Committee on Legislation with instructions to take such steps as may be best to secure the passage of such amendment.

That the bill introduced by Mr. Jamieson be passed with the sections 5 and 7, and that a clause amending from E in the schedule to the act prescribing the form of the ballot paper, so that it may read "For the act" and "Against the act" instead of "For the petition" and "Against the petition," as at present.

The report of the Executive Committee set forth that there is much ground for encouragement. In the vote on the prohibitory resolution in Parliament last session the Committee found a good deal of encouragement. In referring to the votes the report says: "The one fact that stands out clear from amid the complication of debate and divisions is that our Dominion Parliament recognizes that the Scott Act has commended itself to public sentiment, and that the voice of temperance workers, social reformers and generally the strong, moral, christian sentiment of the Canadian

electorate is emphatically against any retrogressive action. The prohibition provided in the Scott Act is good as far as it goes, and may be secured by our different counties and cities until such time as it is replaced by a more thorough going measure of total prohibition."

A resolution was adopted expressing the cordial sympathy of the alliance with the movement inaugurated by the Temperance Convention at Zurich looking towards the restriction of the traffic in liquor among native races and that the Hon. Mr. Foster and the Rev. Messrs. Wood and Scott, be a committee to communicate with the permanent committee of the Congress in reference to the matter, giving full information concerning Canada in regard to the same and to consider what can be done in Canada to assist in carrying out the idea of the Zurich convention.

A careful review of the County and the condition of temperance work therein moved the Executive to make the following recommendations:

(a) That in view of the great benefit that has resulted from the Scott Act in those localities where it has been adopted and thoroughly enforced, this Convention declares its unaltered confidence in the said Act as an effective measure of local prohibition, and would urge that pending the enactment of total prohibition, agitation be commenced for its adoption in every city or county in which it is not at present the law, and that we also urge our friends in counties, in which repeals are coming on, to do all in their power to resist any effort of the liquor traffic to secure a return to the licensing system.

(b) That as a large number of the members of the House of Commons were absent from their places at the time the vote was taken last session on Dr. Jamieson's prohibition resolution, and as there are at present in the House of Commons many members who were not then representatives, it is desirable that the said resolutions be introduced during the present session and pressed to a vote.

(c) That to secure more thorough co-operation and harmony among the prohibition workers of different parts of the Province there be sent from this Council to the Executive Committee of the branch of the Dominion Alliance a request that the said executive will communicate with the Executive Committee of this Council and endeavor to arrange for a provincial convention during the summer season, at which a deputation from the Executive of the Council may be present to consult with our friends and receive and give advice, information and expressions of fraternal sympathy.

(d) That the Council carefully consider the question of the duty of electors in view of the present situation, and make a deliverance thereon for the guidance of our friends in the bye-elections which are still to be held.

It is said that the third Party, about which a good deal has been said in the last year or two, is about to take definite shape. A convention is to be held in Toronto soon for the completion of the organization. The following is the proposed platform of the new party:

I. Righteousness and truth in public affairs as well as in private business, and no compromise with wrong.

II. Equal rights for all creeds, classes and nationalities, but exclusive privileges to none.

III. National sentiment, national literature; and in all matters of public policy our country first.

IV. Prompt and absolute prohibition of the liquor traffic as the objective point of temperance legislation. In the meantime honest and vigorous enforcement of the Scott act and all other laws for repression of vice and intemperance.

V. Retrenchment and economy in public expenditure with a view of reducing our enormous national debt.

VI. Manhood suffrage, with educational qualifications; that is a vote to every free man of legal age, who can read and write.

VII. Extension of the franchise to women.

VIII. Elective senate.

IX. Civil service reform.

India Letter From Miss Hooper.

Dear Bro. McLeod:—Many letters lie on the table before me from friends in the dear homeland. It will be sometime ere I can reply to them all; so for the present, I will sum them all up in one letter to you.

The Balasore missionaries returned yesterday from the yearly meeting at Chandbali. I did not attend as duties in connection with the work required me to remain here. The yearly examinations in the schools for government scholarships comes off the first week in February. We naturally feel anxious that all should go off smoothly and well. Although I enjoy the work of superintending the schools for Hindoo girls, I love better to visit from house to house with the Bible women. We have had such kindly receptions in so many villages lately that we grudge the time, in the cold season, that we cannot be out in the villages at a distance. In two villages three or four miles distant we have been asked to open schools for girls. It is quite easy to get to them now by walking along the ridges that separate the fields, from which the rice has been so lately gathered. Early one morning a Hindoo

teacher acted as my guide to one of these villages. There are so many and they are so nearly alike with their mud houses nestling among the bamboos, that one feels puzzled to know which is the one of all the group. This morning a flag was flying to show us the way, for we had told them we would go to see the little girls who would come to school. They seemed timid at first as many of them had never been so near a white face before. Just near where we stood we saw the boys of the village school with their Hindoo teacher gathered around the image of Swaraswati the goddess of learning. Before the idol were offered their books, clay pencils, &c., an earthen vessel in which the Brahmin priest had put coconuts, plantains and rice—the supposed food of the goddess, and garlands of marigolds were hung on the vessel and idol. Perhaps I looked a little sad to see such idolatry taught to so many bright boys. As the teacher saw me looking at the idol and offerings he began to excuse the ceremony by saying, "We only worship this as you do your bible." "We do not worship our bibles, babu; we worship only God and his son our Saviour." "Yes, yes, that is true, that is right," came from the bystanders. Not one said "stop" while I told the boys how foolish it was to worship an image of clay. Indeed, it seems to me that the festival in honor of Swaraswati is a "benefit" in honor of the village school master rather than a religious ceremony. After the Brahmin priest has performed the usual rites over the colts of food, its contents are divided among the boys who worship the idol. They then hide in a dark corner, when Swaraswati is supposed to appear to them in the form of a cat. The boys then take their palm leaf books and with the garlands of flowers twined around sticks and coconuts, headed by their teacher, they march from house to house repeating passages from the Ramayana and Mahabharata which are written on the palm leaves. Should one forget his part he feels the weight of the rod in the teacher's hand. At each house the boys get money which is then presented to the teacher. How we grudge these intelligent boys to such teachers. Often such boys are our most attentive listeners. In the inner court of a high caste house, the other day, a boy of seven or eight years of age drank in every word we said as we told the women the story of the scripture pictures. As we rose to go he said "If you will come with me I'll call such a lot of people to see the pictures." "Very well," I said, lead the way. Off he ran only looking back now and then to see if we were coming. On the verandah of his mother's house he collected a crowd of women and children. While sitting there two boys from the English Government school, with their books under their arms, stepped near to see the pictures. I took a Gospel from the bag on my arm and a verse in English on a bright colored card. They were beginning to learn English—and began to spell the words "God so loved the world" &c "Whosoever," what does that mean in Oriya? "Here it is in this little book; 'Jekahi' means whoever it may be, anybody, it means you, does it not? Would you not like to have this little book, it is only a piece?" "Yes, but I have not the piece now." "Well, I'll lend you the book and some day when I come again you will be able to tell me the meaning of the English verse on the card." He had scarcely got the book in his hand when the other boy snatched it and ran off. About twenty minutes afterward the boy to whom the book had been given came running in breathless haste asking, "Have you another book like that? Here are two pice for two." Gladly I handed him another and lent him Luke's Gospel also with the beautiful story of the father and his two sons. The tiny seed of Gospel truth sown, shall bring forth an abundant harvest. Trusting in the promise "My word shall not return unto me void," we try to scatter it wherever we go.

One day in a village of bigoted Hindoos, a man asked me if I had the Mahabharata or Ramayana to sell to him. "No, babu, but I have other books that, perhaps, you would like." Before he saw the books he said, "No, no, I don't want any of them, I would not touch Jesus Christ's book." Putting the book back in the satchel I walked on a short distance and sat on a quiet verandah to rest. Presently a crowd gathered as is the rule where a white face is seen. I showed them the pictures and talked about them. In the crowd was the man who would not touch the book. He began to talk against the book and praise the Hindoo shastras. "Babu, I said, you talk very strangely, you told me a few minutes ago that you would not touch the book; if you have not read it how can you tell whether

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