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Three months of the year have passed, and yet a considerable number of subscribers remain to be heard from with renewals for this year.

They have probably been intending each week to make the necessary remittance, but have, for one reason or another, delayed or neglected doing so.

To all these we have to say that their subscriptions are needed now. They will greatly oblige us by sending them without further delay.

According to our published terms the yearly subscriptions when not paid strictly in advance is \$2.00. But will accept the advance rate (\$1.50) from all who pay within two weeks from this time.

We hope that every one concerned in this notice will give prompt attention to it. The money due is needed, and needed now!

Let us hear from you all immediately.

TERMS, NOTICES, ETC.

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

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When it is desired to discontinue the INTELLIGENCER, it is necessary to pay what is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the 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 needless 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 1st, 1891.

—OUR New York namesake thinks there should be a close union between prayer and the pocket-book. It says,

—While the prayer is upon our lips, the pocket-book must be in our hands, and its contents be liberally dispensed. Amen.

—THERE ARE just as strange people everywhere as those described by the candid deacon, who said about his church: "If we like a thing we never say so, but if the music, the preaching, or anything else don't suit us, we go for it red-hot."

—THE DETECTIVES who were put on trial charged with "conspiracy" against the Halifax rum-sellers, have been acquitted as they deserved to be. If everybody who seeks to bring law-breakers to justice is to be arrested, imprisoned and tried as a conspirator, there is an end of all attempts to deal with the lawless creatures.

—CHRISTIANITY is making itself felt in Japan. In recent appointments made by the Emperor, the two most important Government officials named by him—the President of the House of Representatives and the Chairman of the Committee of the Whole—are Christians, but merely nominal Christians, but gentlemen who have avowed their faith in Jesus and whose lives are Christian.

—IN MANY parts of Germany church-going is said to have declined greatly in recent years. In Berlin only about two per cent. of the population attend public worship regularly. Sunday theatres are well attended. This state of things is bad for Germany. The public worship of God cannot be disregarded without serious consequences.

—EACH CHRISTIAN might well sit down a few quiet moments, and ask himself how he can increase his efficiency as a member of his church. He will not have much trouble in thinking of ways in which he is not doing all he should do, and he will be almost sure to think of yet other ways in which he may do something for the cause and his fellow men.

—BE THANKFUL. There is abundant cause for thankfulness. Much praying is as though God had never done anything for us. Praying should always be "with thanksgiving." Mr. Moody says there is much more in the Bible about praise than about prayer. The Psalms are little else but praise. And as David got nearer the end of the journey he seems to have thought of little else. So it is with Christians—the nearer they get to heaven, the more they praise God. Everything that God has created except the heart of man praises Him. He knew a man who always used to praise God under any circumstances. One day he came in with a severe cut on his finger, and said, "Praise God, I didn't cut it off." Under all circumstances let us praise God that our misfortunes are no worse.

—IT IS RELATED of an old minister that he offered the following prayer: "Lord, help us to trust thee with our souls." "Amen" was responded by many voices. "Lord, help us to trust thee with our bodies." "Amen" was responded with as much warmth as ever. "Lord, help us to trust thee with our money," but to this petition the "Amen" was not forthcoming. There are too many who are willing to trust the Lord with everything but their money. And yet he will surely hold them accountable for its use as well as for the way in which they get it.

—INSUFFICIENT SUPPORT hampers many ministers. The good they would do they cannot do, because worried and weakened by the struggle to live and do what they desire in fitting their children for useful life, on inadequate salaries. The time and energies they would devote to direct Christian work are consumed in devising ways and means of support.

But poor support not only affects those already in the ministry, it prevents others from entering the work whose hearts are moved to do so. On this point the Free Baptist says:

It causes many young men, wavering in their choice of a life work, to decide to serve God as laymen. True, men should not go into the ministry for money; but neither should ministers have imposed upon them burdens which cripple their usefulness and which others will not bear. If this subject shall be considered in our churches in the spirit of love, the result to our pastors may be greater opportunities for usefulness and less temptation to deny their faith. There will also be more assurance to the young men and women whom God is calling that, if they devote their lives to the work, they will be enabled to render effective service with not much more than their due proportion of sacrifice.

—PREPARATIONS for the census have been going on busily for some weeks. The work of enumeration will begin on Monday next, 6th inst. It will probably require several weeks to complete the enumeration.

Among the things recorded will be the religious relations of the people. There has, we think, been more or less inaccuracy about this in former census takings. Heads of families express indifference about their denominational connection, and permit the officials to place them and their families where they choose. We hope our people will be particular to have themselves properly entered. It would be well for the ministers to speak of the matter to their congregations, counselling them to carefulness. We have not before us the figures of the last census as to the Free Baptist denomination, but we remember that they seemed to us quite inaccurate and unsatisfactory. If the people themselves will be particular to give full information the returns this time will be more satisfactory.

—THE United States Senate has refused to ratify the treaty arranged by the British Government and all the European powers to prevent the rum trade and the slave trade in Africa. The country which makes such boasts of its superior civilization, refusing to co-operate with other nations in protecting poor Africa from the double traffic in human lives. The late Secretary of the Treasury of the United States said: "We are practically a rum ruled nation." And this action of the Senate is a strong confirmation of his statement. The rum men who are shipping thousands of thousands of gallons of rum from Boston to Africa doubtless made themselves felt in the Senate, and hence its policy of non-interference. No wonder one of their papers says: If any one act of a government can bring upon it the swift wrath of Almighty God, this refusal of our law makers to sanction the suppression of the slave trade and the rum traffic in Africa is just such an act. God rules; and although his justice may slumber, in due time his wrath will be poured out and the rod of his vengeance will smite.

"It is Christ that died, yea, rather, that is risen again."

The Ecclesiastical Festival known as Easter has just passed. Certain sections of the church attach much importance to the observance of this festival. Other sections of the church, our own among them, pay little regard to the festival as such, finding no divine authority for it. They love Jesus just as truly, we trust, and serve Him just as faithfully as those who make so much of this observance. And they are not disposed to find fault with their brethren who do keep the Easter day with special service and much solemn circumstance. Indeed, they think the day, properly used, may we think, be very profitable. Though when regarded as a mere form it is profitless, and worse.

It is impossible to attach too much importance to the fact of the resurrection of our Lord Jesus Christ. It is one of the truths, indeed, in an emphatic sense, the truth which lies at the very foundation of Christianity. In the Gospel special attention is given to it. The four evangelists describe it with minuteness, as much so as the description of the crucifixion. No fact in the life of our Lord has a more prominent place, none is more emphasized, and none is more clearly established.

Recently we read "an Easter study," which dealt with the "infallible proofs" of the resurrection, which impressed us. In what follows is a condensation of the study. So far as the record tells us the actual resurrection without human witnesses. Hence the great importance of His manifestations in bodily presence after His coming forth from the tomb. They had to be of so indisputable a character as to overcome the little faith of His disciples and to put to silence his enemies. And that they were of that unmistakable character is seen on an examination of them.

As to their number scholars differ; some say nine, others ten, and still others eleven. One was not enough. That might leave room for doubt. But such a possibility disappears when so many are given.

If the several appearances had been made to one person only, there could have been room to believe an illusion, if not an intention to deceive. But when we have from one to five hundred at one time, there is no room for such suspicion.

The time covered by the manifestations was forty days. During all this time the disciples were thinking, consulting, investigating, praying, and seeking to know the meaning of His words spoken before the crucifixion and after His resurrection. Had his appearances all been within a shorter time—a few days, it might have been claimed that, in the fervour of their enthusiasm and their excited state, the disciples had been deceived in some way. But forty days gave ample time for their enthusiasm to quiet down, and their judgment to act calmly.

His appearances were with great distinctness. He appeared in the haze of the early morning; in the dimness of the twilight; in the full light of the afternoon; by the wayside, and in the house; by the sea-shore, and on the mountain peak; at unexpected times, and by appointment; always under circumstances that made His manifestations distinct and indisputable.

They saw Him. They heard Him. They touched Him. They ate with Him. And all these things were unexpected by them. They were not only not strongly predisposed to believe His resurrection, but it was extremely difficult for them to accept the testimony. Thomas was not the only unbelieving disciple, who could not be convinced except by personal examination. Others were in a similar mood of sceptical despair. About all their faith and hopes seemed buried with the body of Jesus. And nothing but His distinct and repeated appearance amongst them after His resurrection could resurrect and establish their faith and hope.

As the evidences are examined their force accumulates, and they become wonderfully impressive and significant.

The forty days from the resurrection to the ascension of our Lord were great days in the history of the work of redemption. When they had ended, and they had become fully established in their faith in Him not only as the crucified but risen Saviour, He made His visible, triumphant ascension. The everlasting doors were opened, and He, who led captivity captive—the King of Glory entered and took His seat at the right hand of God. And he ever liveth to make intercession.

If there is one time more than another, says an experienced married man, when a woman should be left alone, it is when a line of clothes comes down in the mud.

India Letter.

OUR VACATION.

We had decided to take a vacation—a real vacation, away beyond the limits of the American Free Baptist Mission in Southern Bengal. When and where to spend this vacation was long under consideration. In view of a necessity which for two years had compelled us to take our elder daughter away in September, it was decided that the vacation should include that month, and after family, neighbourly and medical consultation, Burmah was agreed upon as the place. By going there we would not only have the benefit of a short sea trip and a change of climate, but would be able to visit our only relative on this side of the world.

In order that baby—the wee white baby, should be well provided for on the way, we secured a goat to take with us, and a very perverse goat it proved to be. On the way to the Balasore steamer she was claimed by another owner, and was not returned to us until after we had bought and paid for goat No. 2. Then she would neither eat or drink on the way, but she lived to reach Burmah, where she was left to benefit indefinitely by the change of climate. On the canal boat to Calcutta it was the old story of dirty pilgrims, stout Bengali babies, boatmen and ourselves crowded into such close quarters that even the dignity of a *padre sahib* did not avail to secure us comfortable sitting-room. A few brief busy days in Calcutta and we were steaming down the Hoogly in the S. S. Paletana. Once before we had sailed on the Hoogly when the sights and sounds Oriental were like living overlong-forgotten dream. Those first impressions,—the tall and stately palms, the straw-roofed huts, and the native innocent of clothing—how clearly and indelibly they are fixed in the memory.

One day of calm content in the Hoogly and, then, for three days the billows of the Bay of Bengal. I need not describe them to you when two oceans roll between most of us and our native land. Pride and will power availed nothing, and I did not leave my berth till the gilded pagodas of Rangoon flashed in the sunshine. We were met by friends and conducted to the Guest House, a large building rented and furnished by the Baptist Mission for the accommodation of travelling brothers and sisters.

We waited only to order breakfast, and were on our way to the Sway de Gong pagoda, the finest sight of the city. Like all of its kind it is built on a hill. On either side of the long flight of steps leading up to it are stalls for selling flowers, paper prayers, candles and other accessories of worship. The great pagoda itself is solid. Under it are several hairs from Buddha's head and for this reason it is a place of peculiar sanctity. It is conical in shape and gilded to the very top. The whole is surmounted by a jewelled umbrella erected at a cost of over three hundred and sixty thousand dollars. In the large enclosure around the pagoda are many houses containing an almost countless number of idols. In the largest house there are one or two brass and six or seven pure white alabaster images of Buddha from twenty to thirty feet in height. Unconsciously one becomes awed and silent before the imposing array. They look so cold and stately and suggest so much concerning the ascetic whose life has influenced so many millions. In other houses there are large and small idols, wreathed in flowers and surrounded by burning candles. We were shown every courtesy and allowed to examine everything as closely as we pleased. The place was thronged with richly dressed worshippers. They mumbled their prayers and watched us meanwhile. Mothers were there teaching their children to worship the idols. It was a forcible reminder that we were still in the land of darkness and also of promise,—"Ask of me and I will give thee the heathen for thine inheritance."

Subsequently we visited the priests' houses. They also have gilded roofs and are elaborately carved and ornamented. In some houses the ceiling was inlaid with jewels, pieces of mirror and colored glass. Even the beds and mosquito frames flashed and gleamed with glass and jewels.

That afternoon we drove through a crowd of Burmese, collected to witness a horse-race. They are as a rule shorter, stouter, and fairer than the Bengalis. The dress of the men and women is very similar, viz., a lower cloth of bright colored silk and a white jacket. Both sexes wear their hair coiled on top of the head. The men wear a silk handkerchief in with it. The women wear a corresponding handkerchief over their shoulders.

Money is plentiful, and the cost of living proportionately high. While an ordinary labourer can live here on two rupees a month, the cost there is five.

We spent Sunday in Rangoon. Besides a large and growing work in English, the Baptists have missionaries engaged in work in six native languages. That Sunday, fever attacked the head of our household, and it failed to yield to the ordinary remedies. It had not left the next morning when we boarded the steamer for Moulmein.

Nine hours sailing across the Gulf of Martaban, and we entered a river whose encircling hills were covered with palms and dotted with shining pagodas. A few minutes later we were nearing the wharf, and there, waiting to greet us, was a form so like a dear one thousands of miles away that the tears flowed thick and fast. If it only were dear mother, and if I only could put my little ones in her loving arms!

The invalid was hurried home and to bed. Then there were days full of sorrow and apprehension, when the physician came often and looked grave, and when at last the crisis was safely passed there were two tired, weak, and almost helpless ones trying to get well together. I think those days are responsible for the shrinking feeling, almost amounting to dislike, with which I regard Burmah.

We got about at last when the visit was about half over, and had time to see what a strange country we were in. Nearly all the houses are of wood, raised from five to twelve feet from the ground. The walls and ceiling are of dark wood, and the roofs are either tiled or shingled.

The compound in which we lived was very old and historic. It was once the home of Dr. Judson, and a number of trees which he planted are still living. The house was originally the first Mission Press. Speaking of Dr. Judson, while we were in Moulmein a letter bearing a one cent stamp came addressed to that father of Burman missions. It was from a young lady in the United States, and bore evidence of the foreign extraction of either herself or parents. She stated that she had just read a tract written by Dr. Judson, that it had touched her heart and that she wanted to come and work in conjunction with him. She requested an immediate reply, and as it would not take her long to get ready she hoped to join him in a short time. Are there any more such enlightened young women in America?

There were twelve missionaries in Moulmein, and they showed us every kindness. But, somehow, ever uppermost in thought was the recollection of the kind words and thoughtful acts of certain other missionaries, and visions of a little white house in the backward province of Oressa. In fact, it came to the conclusion that travel and change of climate was not beneficial to me. It was a very happy day when we started for home, I was almost afraid to make farewells, lest, in some way, my delight should be reflected in my countenance. After waiting three days in Rangoon for the steamer to sail, it left earlier than the time appointed and left without us. Three more days of weary waiting and we were again launched on the deep, with no abatement of its former terrors. After breakfast one day Bessie came crying to her berth, she gave as the cause of her troubles that the cook had given her two breads and she only wanted one.

All nature seemed to rejoice with us the day we got home. How clear and blue the sky was, and how fresh the fields! With what restful content I gazed once more on the Balasore hills. Never had home seemed so sweet, or friends so dear.

It would be well, perhaps, to let this account of our journey close thus happily. But how can I close without recording the deaths of the pony, dog, goat and pigeons which occurred during our absence? The moral of which is that for some people at least changes of climate and vacations are decidedly disadvantageous.

MRS. A. B. BOYER.

A Petition About The Schools.

The Protestants of Bathurst have petitioned the legislature about the management of the schools in that town. The petition, which was presented to the Assembly by Mr. Murray, is as follows:

"The petition of the undersigned electors and rate-payers in school district Nos. 2 and 16 (Bathurst and Bathurst village), in the county of Gloucester, humbly sheweth:—

"That for many years the Protestants and Roman Catholics have worked together in peace and harmony in providing suitable school accommodation for the children in these districts. That some months ago the members of a religious order of the Catholic church, the sisters of charity, were brought into these districts by the authorities of said church, and the trustees of the public schools were asked to engage these sisters and to pay them salaries; at the same time rent was demanded for the convent in the village.

"That though properly qualified teachers were obtainable, and though one room in the public school building

in each of the districts was unoccupied, yet the trustees complied with this unreasonable and unjust request.

"That at the present time there are three of these sisters teaching nominally under the law in a convent in the village, and three in a convent in the town. They hold local licenses only and they wear their religious garb and the symbols of their order, and consequently the employment of these sisters to teach in the religious houses appears to the subscribers to be a violation of the letter and spirit of school law which says: 'All schools conducted under the provisions of this chapter shall be non-sectarian.'

"The subscribers are convinced that these convent schools are sectarian and that they are conducted in the interest of the Roman Catholic church; that if these are recognized as teachers under the law then we will have five teachers in the village doing the work that three could easily do and in town there will be six teachers doing the work of four. Thus the school expenses must be unnecessarily large and Protestants, who pay a large proportion of the school taxes, will be compelled to pay their money towards Roman Catholic schools and indirectly towards the support of the Roman Catholic church. Therefore your petitioners respectfully pray that your honorable house may be pleased forthwith to take such action as will secure the Protestants their just rights, and maintain the non-sectarian character of the school law in its integrity."

The petition is signed by 41 electors. The condition of things alleged to exist in Bathurst, and protested against, is believed to exist in other places as well. It is a matter that needs investigation.

General Religious News.

—The Ohio River floating chapel is a success.

—At the World's Columbian Exposition it is proposed that there shall be an exhibit which shall present, as far as practicable, the history, present position, distribution and work of the churches and other religious organizations of this country.

—It is proposed to build a Baptist Temple in New York City. The plan is to erect a ten story building. The lower story will be let for stores, and the second and third stories will be used for church purposes, while the upper floors will be let for business offices or apartments. In the space to be used for church work there will be an audience-room capable of holding five thousand people, and smaller rooms for Sunday-school and prayer-meetings and other forms of church work.

—Much interest is manifested in Paris in the preaching of Father Didon, a monk of the Dominican Order. He is said to preach the Gospel with directness, pungency and boldness. His weekly services are attended by large audiences, and the young are found there in great numbers. The preacher has issued a "Life of Jesus," of which seventeen thousand copies have been published. The book has the imprimatur of the Pope. The author has made, consciously or unconsciously, some admissions of evangelical truth. Thus, in writing of the anointing of Jesus by the Magdalene, he observes that "it belongs only to God to forgive sins. Faith in God alone saves lost souls, and it is no more in the power of man to give pardon than peace. The publican in the parable returns home justified, but not the Pharisee."

Chinese Mission News.

—One thousand Chinamen, members of the Congregational Church in California and Oregon, have sent two missionaries to their native land, organized a Foreign Missionary Society with \$1,000 to start with, and have contributed \$2,200 to home missions.

—Christian work amongst the Chinese in British Columbia is reported most encouraging. Rev. C. Watson, one of the missionaries, writes: "The Chinese Christians are displaying unexpected courage and zeal by proposing to begin an assault upon gambling and other vices among their fellow-countrymen. They are now engaged in perfecting their plans for the work. Meantime their influence upon other Chinamen seems to be increasing. I have already baptized several; they come in one at a time, which is a mark of genuineness. I give them the sacrament every month, and they take up a collection upon the occasion. They usually give between three and four dollars."

—The venerable missionary, Rev. A. P. Happer, D. D., of Canton, China, gives in a recent letter a detailed account of a plan of Christian evangelization, which it is proposed to put into operation in the Canton province of the great Chinese empire. The native Christians themselves will carry on the work, with the co-operation of the missionaries. A "Book-Lending Evangelization Society" has been formed. The plan involves the employment, with native funds under the superintendence of native directors, of a number of trustworthy and zealous converts, the picked men of the church, as book-lenders. The operations of these men will be regulated by time tables, and maps, so that certain dis-