

TERMS NOTICES.

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

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

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, JUNE 20th, 1894.

The Primitive Methodists and the Bible Christians, in England, are looking towards union. They have many points of similarity, and their effectiveness in christian work would, doubtless, be greatly increased by union.

Free Baptist young people's societies will be interested in the announcement of the annual meeting of the united society, which appears in another column. If the proposed New Brunswick Convention is held before the date of meeting now announced, it might be possible to send a representation to the united society meeting.

The several Presbyterian bodies in the United States—there are seven of them—have for several years been endeavoring to effect a federal union. Progress has been made. Representatives of the bodies had a meeting recently, and a plan of union was agreed upon, which is to be submitted to the several synods and assemblies for consideration and ratification.

The interesting letter from Miss Wile, in another column, will be read with much pleasure, particularly by our brethren and sisters in Nova Scotia, whom she represents in the foreign field. We hope she will write often. In a private note she says she has not seen Miss Gaudin since January, but knows that she is well and busy studying preparatory to active missionary work.

Lord Rosebery's horse won the Derby, but it has not added particularly to his comfort, nor strengthened his position as Prime Minister. There is in England what is known as the "non-conformist conscience," which does not look with approval upon horse-racing and other gambling. This conscience is considerably shocked that the leader of the Liberal party—which includes, doubtless, the most of those who advocate moral reform in Great Britain, should be a horse-racer. It is intimated that he will not again offend in like manner—that he is about to retire from the turf. But what ever he may do, it is encouraging to know that sentiment opposed to the races and their attendant evils is steadily growing stronger, and is now a felt power.

Nine well-known men were recently asked by the Independent this question,—"Is the world growing better?" Seven of them answered "Yes." Dr. Cuyler declined to express an opinion; and Mr. Moody said "No."

There is a view, perhaps, in which it may be said that the world is not growing better—its sin is more refined and more intensely sinful. But against this must be put the fact that there are more good people than ever before, they are a larger proportion of the people, and the moral and christian activities are more numerous, more aggressive and more successful than ever before. Our Lord is winning His way; the principles and power of His Kingdom are prevailing more and more. And the time is coming—coming steadily, surely, when

"Jesus shall reign where'er the sun
Does his successive journeys run,
His Kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

Mr. W. T. Stead who so thoroughly stirred up Chicago by his book entitled "If Christ should come to Chicago," has been applying the same test to Edinburgh. He says "If Christ were to come to Edinburgh—, and set himself to ascertain whether they believed in Him, He would judge them not by the churches they built or attended, or by the prayers they said, or by the doctrines they believed, but by the 500 homeless men who passed Saturday night in Edinburgh shelters, by the 500 women of ill-fame who, the police said, resided in Edinburgh, and by the 1,000 human beings who in Edinburgh went to bed drunk on Saturday night—in short, by the way in which they carried out the precept of the 25th chapter of Matthew—to feed the hungry, clothe the naked, etc."

And will not every place and every person be judged by the same rule?

A few weeks ago we referred to an appeal of the Methodist ministers of Chicago to the Pope to use his influence in securing religious liberty in Peru, Bolivia and Ecuador, where the Catholics are strong and treat Protestants as they like. No word has yet come from the Pope in answer to the appeal, but some of the Catholic papers have referred to it in about the terms that ought to have been expected. The Catholic Mirror speaks of the appeal as "an extreme resort," and thinks the Pope will not care to interfere. Of course he won't. The trouble, it seems to think, is that Methodists are not popular in the countries referred to—"popular feeling against them." That is just what the Methodists complain of, and think the "holy father" of these people should insist on them behaving themselves, at least to the extent of permitting Methodists and other Protestants to worship God according to their own consciences. All that is asked is that the Protestant minority in South America shall get the same treatment which is given the Catholic minority in Protestant countries. But that is what they never did get and never will get—at any rate by the direction of the leaders of the church.

Some idea of the results of the revival during the last winter throughout the United States may be formed from the figures following. One of the Methodist papers wrote to the presiding elder in the Methodist church in the United States, requesting each to send the number of conversions and accessions on his district during the recent revivals. About three hundred and forty of the elders responded. The three hundred and forty districts show two hundred and twenty-one thousand two hundred and twenty-one professed conversions. Estimating the conversions upon districts from which there has been no report to average the same as those reporting, the return would show the aggregate over the entire field to be about three hundred and sixty thousand. All other evangelical denominations were blessed with revivals, more or less extensive. Counting the conversions in them the aggregate, it will be seen, must be very great. For all these lives made new by the grace of Christ, and devoted to His service, the whole church should praise the Lord.

Effective Preaching.
The address of the Chairman of the Congregational Union of England, at the recent meeting of the Union, was chiefly to ministers. It emphasized the importance of a strong pulpit. Preachers need not only to have a message, but they need to know how to deliver it. How to preach effectively received considerable attention in the address alluded to.
One of the requisites of effective preaching earnestly insisted upon was freedom from the trammels of a written sermon. In spite of brilliant examples of men who have been able, in the use of a manuscript, to preach with great freedom and power, the preacher makes a mistake who forms the habit of confining himself to reading his sermons, or even to depending on copious notes.
Any one who has heard many preachers will have noticed that there are great differences, in points of power and impressiveness, characterizing them. The read sermon is not always dull and unimpressive; the spoken sermon is not always interesting and impressive. But, making allowance, for a great variety in both, a comparison of the two types shows the advantage of the later. "One is that of the calm enunciation, from a manuscript, of moderately interesting and important matter, which, succeeding fairly in holding the attention during the half-hour it occupies sends the hearers contentedly away to discuss the weather. The other, and, alas! far more rare, is that where the speaker, facing his

audience, begins to develop a topic which, as it unfolds, kindles, by the attrition of thought and feeling, a light and heat within him which flash from the eye and put new tones into the voice, and which has the further effect of fusing the separate individualities of the audience into one whole, until preacher and people, made one by mutual sympathy, find themselves moving together upon a stream of consciousness, in which the words used and the ideas presented are only the surface of the current which is bearing them along, the total content of which, if analysed, would be found to contain every highest quality of the human spirit. Such utterance is a birth, preceded, it may be, by pangs of travail, but the result of which is something that lives. Religious speech of this kind not only draws men, but conquers and compels them."

It is worth while for those who are preparing for the work of the ministry—the great business of persuading men to live religious lives, to see whether such achievements of the pulpit are not within their reach, and what the conditions are which produce them.

"There are and have been men of exceptional faculty and emotional adaptability able to put their whole soul into a read discourse and make it a live as a sermon could be. But, as a rule, it may be said that a man by reading is simply shutting up three parts of his nature and working with the remaining fourth. His voice, for one thing, will restrict itself to one or two overstrained notes, instead of, as in free utterance, ranging in glorious freedom over the whole gamut. He entirely misses also the joy which a speaker experiences, and his audience shares, when his mind, inspired by a theme which has become fused and fluid within him, rises into spheres of thought and feeling beyond the normal, and realises itself in these rapt moments as an organ of the Spirit which through it is speaking to man."

The Power of the Papacy.

The Western Watchman is a Roman Catholic paper, edited by Rev. Father Peelan, a man of marked ability and much independence of spirit. Recently something which appeared in his paper displeased Archbishop Kain, who at once demanded a retraction and an apology. But the priest-editor was not inclined to be interfered with in expressing what he conceived to be the truth. And this is what he said in his paper:

"I own this paper. Now let me say to Archbishop Kain: No man owns me. He comes from an ex-slave State, and he knows what that means. No man owns me. I will go further and say, no man owns my pen. I have consecrated it to the service of religion, and I am responsible for my writings to the general laws of the Church. If I write anything against faith or morals, or fail in proper respect to ecclesiastical authority; I am liable to arraignment and trial as any other writer; but I shall allow no man born to dictate how I shall write or what I shall write."

Neither Archbishop Kain nor all the bishops that assembled in Baltimore have any authority to control the columns of the Watchman. As long as I am editor I shall control this paper, and while expressing honest opinions in a respectful way, I shall never apologize for them at the point of a threat or the thrust of a censure. If the future is to be atonary for me, may it be bright for my fellow-priests who will benefit by my suffering."

Brave words, certainly; words worthy a self-respecting man who had convictions and purposed to be true to them. He appealed from the archbishop's condemnation to the Papal Delegate, Satolli. The appeal was in vain. As soon as he got word from Satolli he hastened to write the Archbishop, declaring his readiness to sign and publish any apology he might dictate. And this is what appeared in a later issue of his paper:

"I, Rev. D. S. Phelan, editor of The Western Watchman, also of The Sunday Watchman, hereby publicly disavow every utterance which I have published or permitted to be published in said papers derogatory to the person or sacred office of any bishop of the Church; and I hereby recall any reflection upon the Most Rev. Administrator of this diocese which has appeared in the columns of those papers; and I promise to prevent any such publications in the future in the papers under my control. I also retract the false position assumed in the article entitled 'Address of the Editor,' and fully acknowledge the right given to bishops over papers which claim to be exponents of Catholic thought."

The point in contention was not one touching morals or theology, but concerning the civil responsibility of ecclesiastics. The editor held—and, doubtless, holds still, notwithstanding his submission—that bishops are subject to the laws of the country and can be held accountable for any illegal act, the same as any other citizens. The contention of the archbishop is that "all ecclesiastics and, by greater right, bishops are personally exempt from secular courts, whether in ecclesiastical causes, or in causes either civil or criminal."

The incident points to two things, (1) the assumption of the Roman Catholic church that its bishops and other ecclesiastics are not amenable to the laws of the country in which they live, no matter what they do. And yet it will be denied, as it has been a thousand times, that the church teaches that its authority is superior in all matters to the laws of the land, and must be obeyed. (2) With what a rod of iron the authorities of the Catholic church rule their people. Every opinion, judgment and conviction must yield, and men are even compelled to deny what they believe, as in Phelan's case.

It would not be quite so bad if only their own people were made to submit in this humiliating way. But is it not a fact that the power of the church is so exercised that others, practically, bow to its rule? We fear to speak the truth about Roman Catholic encroachments, the pains at which politicians and others are to win its favour, are proofs of its overmastering power. Sometime there will be a revolt against all this. The beginnings of that revolt are seen now.

India Letter from Miss Wile.

Dear Friends at Home:—The days, weeks and months have rolled by, until I find that I have been absent seven months, and have sent but one letter to the INTELLIGENCER.

I am located in Midnapore at present, and find my surroundings decidedly pleasant. I am boarding with Dr. Mary Bachelor and Miss Butts, and, though, we were entire strangers, the Master's work has drawn us together.

Our enclosure is opposite the native christian compound, and very pleasant we find it to be so near them.

My work is comparatively limited as yet. Ignorance of the language hampers me on all sides, but I am studying four and five hours a day with a Bengali pundit, so that the acquisition of the language does not seem as much of an impossibility as it did four months ago.

I am teaching sewing in the girl's school, and am commencing to teach a little English with it.

It is quite impossible for me to tell you my impressions of the sunny land—very sunny now, for the thermometer registers 90° above Zero in the closed house—for everything is so strange that I seem in a new world.

The people are very pleasing in appearance, and many of them very intelligent. Many of the men are highly educated, which makes the ignorance of the women all the more painful by contrast.

Mr. and Mrs. Weyman and I received a very pleasant welcome from the christians in the shape of a dinner party. It was a unique affair altogether. Under the shade of four magnificent mango trees, mats were spread so as to form a hollow square. On the inner side were placed leaf plates and beside each a small brass drinking cup. Presently we were called and we seated ourselves with the whole community. The Dology, in Bengali, was sung as a benediction, and the curious dinner commenced.

One man came around putting a quart or more of boiled rice on our leaves, with a small quantity of salt. He was followed by another, who placed a liberal share of curry on one side of our green plate. The rear was brought up by a man bringing us "dahl," a kind of thick porridge made of split peas. No forks nor spoons were provided, and it seemed to me that I could not eat with my fingers. However, I commenced and though the food was hot from the effects of the fire, and hotter because of the red peppers it contained, I managed to convey enough to my mouth to satisfy my hunger. True, Mr. Miner and Miss Bachelor laughed at the awkward manner in which I ate it, but I will do better in a few years.

Native sweetmeats, sticky they were, were passed around and, instead of a toothpick, a small funnel-shaped roll filled with spices and wrapped in an spicy leaf. The whole is called "purn." My first trial of it was sufficient to last during my stay in India. After pleasant conversation we parted, glad and thankful that here in this city, surrounded by heathens, so many christians could assemble socially without fear of molestation.

Since we have been here we have been present at a baptism, a marriage and an engagement.

The former took place at a tank. On one side were the christians and on the other a motley assemblage of Hindoos, Santals and Mohammedans. The contrast between the two groups were very marked, and as our native pastor, Sachl, led the young woman down to the water's edge we lifted up our hearts in prayer that the day would not be far distant when burial with Christ in baptism, would have more significance to them, than

just another strange custom of the christians.

The marriage took place in the church, and was little different from other church marriages. The engagement I will write about some other time.

I want to tell you about one of the sad sights of heathenism. Last Saturday, about 12 a. m., one of the Bible school students came in to say that a woman attacked with cholera was in the Chapel compound. Dr. Mary sent medicine down, but very soon we heard a loud noise in that direction, and found that it was the student remonstrating with the sick woman's friends (?) who were bent on leaving her there, alone to die. No words of his availed anything and they departed. When Dr. Mary and I went over, the woman was dying. Her story was a sad one. She had been away over a month doing coolie work—carrying earth and bricks for a railway in course of construction—and was returning to her home where a blind husband and little boy awaited her coming. She had purchased rice and vegetables at the market, but was unable to go farther than the Chapel. It was a most pitiable sight to see her, with dishevelled hair and disordered "saree", lying on the ground in the last agonies of a painful death. I called to mind the much-talked-of speech of the Brahmin at Chicago and thought that surely here was a good object lesson on his much vaunted theory of the Brotherhood of Man.

Her husband and child came to the Chapel late in the afternoon and were loud in their lamentations. Her body was cared for by christians, her own people showing the greatest indifference.

This is one of the dark sides. There are some bright ones, but, to our way of thinking, found only among the christians. I must close now, sending kindest regards and best wishes to all who are interested in Foreign Mission Work. I would that my pen had power to interest you more.

Yours sincerely,
EDNA C. WILE.
Midnapore, India,
May 9th, 1894.

Mission News and Notes.

—During the year 1893, sixty-three new missionaries reached Shanghai, in connection with the China Inland Mission. There are others on the way, bringing the number dispatched since January 1, 1893, up to eighty-six, and at least one hundred young men evangelists are still needed.

—North China has suffered much from famine. More than 100,000 lives were saved in Shantung Province by the Famine Relief Fund, provided by Christian people, and distributed largely by the missionaries. In 1890 it is said that 1,000 persons were converted, whose attention was first drawn to the gospel by seeing this good work.

—Over fifty years ago seven shoemakers in a shop in the city of Hamburg said, By the grace of God we will help to send the Gospel to our destitute fellowmen. In twenty years they had established fifty self-supporting churches, had gathered in 10,000 converts, had distributed 400,000 Bibles and 800,000 tracts, and had carried the Gospel to 50,000,000 of people in India. This was Pastor Gosner's Mission.

—It is just twenty-one years since the edicts against Christianity were removed from the public places, and, though not officially revoked, they have now ceased to be regarded as the law of the Intelligencer. He also reports that according to recent statistics there are now in Japan 643 Christian missionaries; 377 churches (of which 78 are self supporting), and 37,400 church members, of whom 3,636 were added during the last year. There are also 7,393 pupils in Christian schools, and 28,000 Sunday-school scholars. There are 286 native ministers, 367 theological students, and 665 unordained preachers and helpers. The sum contributed by the native Japanese Christians is given as 62,400 yen, or \$40,000.

—The Missionary Review of the World presents a carefully prepared table, giving the statistics for the last year of the missionary societies of the United States and Canada. The Baptists, Methodists, and Presbyterians each raised over a million dollars. Next come the Congregationalists, with nearly \$800,000. One thousand four hundred and forty-eight ordained missionaries are supported by these societies, 471 laymen, 1,193 wives of missionaries, and 1,050 unmarried women. The total missionary force, including native helpers, is 14,389. These are at work in 5,749 stations, and worship in 2,766 churches, with 277,027 communicants. During last

year there were added to these churches 23,783 members, and the adherents of these churches are reckoned at 645,452.

China is to be attacked by missionaries from the Western frontier. About two years ago the Swedish Mission Union sent one of their missionaries to Kashgar, the capital of Chinese Turkestan, in order to report on the suitability of that region as a field for mission enterprise. The report was so favorable that the Union at once sent a preacher to prepare the way and to acquaint himself with the languages. The letters from this preacher, an American, have been of so favorable a character that the Swedish Union have now determined to send two European missionaries across the Thian Shan mountains, one of whom will live in Kashgar and the other in Yarkand. We are interested in hearing that this is the first attempt at mission work in this portion of the Chinese Empire, and we wish it every success.

When we run after Christ, he doth not run from us; yet, many times when we run from him, he runs after us.

General Religious News.

—There are 600 or 700 Chinese in Vancouver. A committee consisting of all the ministers in that city and representatives from each C. E. Society are superintending the work among the Chinese.

—The Ministerial Association of Montreal has inaugurated a move to bring about the moral reformation of the city, and Tuesday waited upon the police committee to request the suppression of houses of ill fame.

—The invitation that was presented to Messrs. Moody and Sankey to conduct an evangelistic mission in London this next winter has, after much consideration, been declined by them. They say that the pressure of work here is too heavy, but that at some future time they hope to be able to carry out the plan.

—The general Minutes of the Methodist Episcopal Church, South, for 1894 show 5,478 travelling preachers, 6,513 local preachers, 1,329,673 white members, an increase of 40,128 during the year; 312 colored members, a decrease of 45; and 3,225 Indian members, a decrease of 729. There are 13,185 churches valued at \$20,567,757, and 3,163 parsonages, valued at \$3,675,739.

—It is evident that there is a reactionary wave just now in the Roman Catholic Church, and the last evidence of it is seen in the excommunication of Father Malone and a hundred members of St. Joseph Catholic church at Denver, Colorado, by Bishop Matz. Father Malone is the editor of the Colorado Catholic, and this action, following so soon after the silencing of the editor of the Western Watchman, is a decidedly sinister indication.

Denominational News.

FROM REV. C. B. LEWIS.—For sometime I have been thinking I ought to contribute a little something, to the Denominational news department, but have delayed in hope of having something more interesting to write. Generally speaking, the religious interest throughout the pastorate is quite low, yet we are not disheartened, for we trust the divine promise that "in due season we shall reap if we faint not." Our Sabbath services are well attended; the prayer and conference meetings are not as well attended as is desirable, but are usually seasons of refreshing and manifestations of the presence of the Lord.

As a result of two weeks special meetings at Hibernia during the month of May, the church was much revived and encouraged, and four (4) professed faith in Christ were baptized and received into the church. While we thank God for the abundant showers of blessings that have fallen upon so many sections of our beloved Zion, we rejoice in the mercy drops that have fallen up on us.

C. B. L.
VICTORIA ST., ST. JOHN.—Our special services having closed, I feel it to be my duty to render a report of the work. I have before reported some of the baptisms, but not all. Truly the Lord has honored the faith of the people here, especially of those who meet regularly on Sunday mornings at 9.30 for special prayer. To tell of all that has been done would be impossible, but all things considered, the work has resulted gloriously. Twenty-seven in all have been baptized, and seven received by letter, making the total number of additions to the church here thirty-four. Several have been reclaimed, how many we cannot positively say. All we can say is, "Lord, thou hast been favorable to