

TERMS AND NOTICES

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, AUG. 11TH, 1897.

There are things in every life which may not be mentioned to any human being. But they may all be talked of to God. He has an ear to hear everything; and He is graciously ready to help.

Nobody will accuse the London Times of being fanatical on the temperance question, and yet it says,—"England, with 500 years of license, is the worst liquor-cursed nation in the world." License is not only a huge failure, it is, also, an awful sin.

A Roman Catholic ecclesiastic in France, in a recent letter to the London Times, expresses the belief that within a half century the Roman church will relax the rule requiring celibacy in the priesthood; and with the rule relaxed he thinks there would be a large exodus from the Anglican to the Roman church.

At the recent great Conference of the Episcopal church in London, at which there were present bishops of the church in all parts of the world, it was proposed to make the Archbishop of Canterbury Primate of the Episcopal church in all the world. The proposal did not command the favour of the United States bishops; they were a unit in opposition to it, and some colonial bishops agreed with them.

These are timely words from the N. Y. Presbyterian: "Less of the theory of sanctification, and more of the genuine article, is what the times demand. Pulpit, press and platform are full of 'the second blessing,' 'the higher life,' 'perfectionism,' 'Holy Ghost-men,' 'the infilling of the Spirit,' and other forms of special goodness, but the church and the world are calling for men and women whose words, spirit and deeds attest a regenerated soul and a Christ life."

Rev. E. B. Stiles is home in Groton, N. H. In a note accompanying the letter which is printed in another column, he says,—

"I fear that I shall not be able to return to India again. However, that is in His hands. I have no plans for the future, but presume that, after a few weeks' rest, I shall take a pastorate, so that I can be at home with my wife all the time. . . . How is the work in N. B.? Are there any candidates for the mission field? O how we need more workers."

There can be no question about the necessity and advantage of pastoral visitation when done with a right purpose and in a proper spirit. There is, however, a kind of visiting, called pastoral, with which thoughtful Christians can have no sympathy—that kind which consists in the minister trying to see how many calls he can make in a day and how many people he can shake hands with. There is little or no help in such hurried and mechanical calling. True pastoral calling must be done in a prayerful spirit, and with a purpose to minister spiritual help.

One peculiarity of the new United States tariff is that Bibles have to pay duty, while wafers, used by the Roman Catholic church in the

sacrament, are admitted free of duty. It is more than a peculiarity, it is a fact of startling suggestiveness. The Telescope tells about it, thus,—"When the Dingley bill was under discussion, senator Mills from Texas, moved that the Bible be placed on the free list. The motion (so say the reports) created a ripple of amusement among the senators, and was promptly voted down. Soon after some one else moved that 'wafers, whether intended for sacramental or pharmaceutical purposes, be placed on the free list,' and this motion promptly prevailed. It is well known that the Roman Catholic Church is the only consumer of wafers imported for sacramental purposes, and that it is and has always been opposed to the circulation of the Bible among the masses. Hence the two votes above referred to is an indication of the extent to which the influence of that church dominates the lawmakers at Washington. How can the nation hope to secure and retain the divine favor while its chief lawmaking body places a tariff on God's Word, bows to Romanism by admitting wafers free, and does not scruple to desecrate the Sabbath by holding sessions on the Lord's Day?"

We Canadians have nothing to say. Things of the same kind are done here. The Roman Catholic church gets, sooner or later, about all it asks for, no matter at what cost to other interests. Some day there will be a revolt against Papal rule.

They Dismissed Him.

A case which has attracted considerable attention lately is the resignation of Dr. Andrews, President of Brown University. The resignation of a college President or Professor is not, in itself, so unusual a thing as to attract special attention. The resignation of President Andrews would not receive more than a passing notice but for the cause of it. Dr. Andrews is, admittedly, a man of the highest attainments, peculiarly fitted for the high, responsible and influential position he has so worthily occupied for several years. He has, however, some views on economic questions not pleasing to the men who manage the big corporations and monopolies and roll up millions of dollars. Like the true man that he is, he has the habit of saying what he believes, without stopping to find out whether it will please some millionaire or political boss. The trustees of the University came to believe that President Andrews' opposition to monopolies was preventing large gifts being made to the University. Probably some one of the men who felt hurt by and feared the effect of the teaching of such men as President Andrews, intimated how generous he might be to the University if the President could be silenced, or a man of a different sort put in his place. The trustees believed, and instead of resenting the insult to themselves and the College, set about reducing things to a condition satisfactory to the rich monopolists. They addressed a letter to President Andrews, pointing out the great injury the expression of views on certain public questions had done the College and suggesting that he might be discreetly silent about those things on which the combinationists and grab-all corporations were sensitive. Dr. Andrews did the only thing a self-respecting man could do, he promptly resigned the Presidency of the College.

The case has caused much feeling, chiefly because of what it indicates. It is not many months since a Professor in the University of Chicago was dismissed because he made an address in which he spoke warningly of the dangers to the country of great monopolies. The Chicago University was richly endowed by Mr. Rockefeller the head of the great oil monopoly; he must not be offended, therefore the Professor who opposes monopolies must go. The would-be benefactor of Brown University is understood to be the same Mr. Rockefeller; but he will only give on condition that the President's opposition to monopolies is silenced. In the opinion of the trustees the President ought, therefore, to be silent or go. Being a true man not a time-server, he steps out; his thoughts and convictions are not in the market.

The money oligarchy of the United States seeks to control all the institutions of the country, and to hold in subjection to itself the intellect and the conscience of the country. It grows bolder and more dictatorial in its demands. That there will be a revolt against such domination there is no doubt. The spirit of revolt is more manifest and assertive; the case of Dr. Andrews has served to bring it out more clearly. A London paper—for the matter is getting attention in the press very widely—suggests that "a conflict is approaching that will shake the country as it was shaken by the great slavery question. It looks as

though the splendid millionaire endowments of American universities had the unworthy motive of the promotion of the interests of the monopolists. We anticipate a great wave of opinion against the pretensions of the monopolist class as dangerous to freedom. This movement will lead to the substitution of public for private control and ownership of the big trusts and monopolies and the substitution of State for private colleges and universities."

The thing, essentially, of which the trustees of Brown University have been guilty is done in churches oftener than people dream of. It is only a few weeks ago that, in a Baptist Convention in Pittsburgh, Penn., a returned missionary who deprecated the acceptance of immense gifts from men whose methods of getting their enormous wealth are questionable, was quickly silenced and somewhat severely rebuked. He had said that the church needs holy men more than it needs rich men; and that it should not accept money that does not come from clean hands. The man was right. He should have been commended, not rebuked. But there were large gifts at stake, and a man who had the courage of his convictions was permitted to stand alone. We have no doubt; however, that he had the blessed realization of the promise, "Lo, I am with you."

The same thing in substance and effect, is done when the pulpit speaks "soft words" lest somebody's contribution may be withdrawn, or when the church refrains from exercising needed discipline lest somebody may be offended, or when the wish of the goddess is deferred to by preacher or church for the sake of their favour. And these things, there is reason to fear, are done more frequently than is thought, and often, we believe, without those who do them realizing how great wrong they are doing.

The church needs to guard against making league with the worldly. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God. . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

What promise has the church or the individual, without such separation?

The League Meeting.

The young people had a good meeting in Woodstock last week. The attendance, though not quite so large as last year, was not small; and there was no indication of a decreased interest. The reports were encouraging. They showed an increase in the number of societies and in members. Nine more societies reported this year than last; the net increase of members was ninety-four; and the increase of money raised \$208.00. There are now thirty-six societies in the League.

The several papers read were good. They will be printed later. The discussions were thoughtful and, sometimes, breezy—the breeziness of Christian zeal. There was a marked missionary spirit, which found expression in a resolution to undertake more missionary work. There was a manifest purpose to go forward in Christian life and service. The sermon by Rev. J. Nason, of Houlton, was suggestive and helpful. The N. S. F. B. Y. P. Union was represented by its president, Rev. A. M. McNinch. There were large congregations at all the public meetings. The devotional services were excellent. The welcome and the entertainment by the Woodstock society and church were hearty, leaving nothing to be desired. The Methodist, Baptist and Presbyterian Churches of the town spoke their welcome and their fraternal feeling in happy speeches by Dr. Chapman, Rev. Mr. Rutledge and Mr. Holyoke.

The names of the new officers, the reports presented, and the resolutions adopted, etc., are not given here; they will appear in the official report of the session, which we hope to have next issue. The young people have reason to feel encouraged. The Lord has blessed them and their work. The outlook is good. They will undertake more this year than before, and, by the Divine blessing, will accomplish more.

BAPTIST HISTORY.—It is stated that Rev. Dr. Saunders is writing a history of the Baptists of the Maritime Provinces. There are few men, if any, as well qualified for such an undertaking as Dr. Saunders.

Notes on Current Events.

Sir Wilfrid Laurier is to sail for home on the 19th inst. His French friends in Montreal are intending to give him a great welcome.

The story of the carrier pigeon message from Andree, who started some time ago to reach the North Pole in a balloon, is not reliable. Nothing has yet been heard from him. Gen. Greely, the Arctic explorer, thinks he will never be heard of again.

Lady Somerset has, at the request of the executive, withdrawn her resignation of the Presidency of the British Women's Temperance Association. Miss Willard expresses deep regret at the course Lady Somerset has taken in the matter of the Contagious Diseases act, but asks considerable judgment of her because she says, "she has at heart the same results we hope to reach, only her method is different."

Sunday bicycle riding for pleasure is, the Presbyterian Witness says, "becoming an intolerable nuisance. Worshipping congregations throughout some rural districts are being a good deal annoyed and disturbed with bicycle riders and persons driving in carriages for pleasure on the sacred day of rest. In one instance not long ago in Halifax County no service was conducted in one of our churches owing to the stronger attraction of a number of bicycles coming in their midst on their wheels Sunday afternoon. The ministers of the town of Truro have also issued a kindly manifesto to the young men in reference to the proper observance of the Lord's Day. Christian young men are being exposed to a strong temptation and may eventually be drawn in and another natural result will be a loose observance of the best day of all the seven. Prompt measures and friendly remonstrances might now do much to check what is becoming a great evil and is leading our people to treat with disrespect the hallowed hours of the Sabbath."

The famous "Mesa Encantada" in New Mexico, a precipitous rock 700 feet high, the ancient home of the Acoma Indians, but long regarded as inaccessible, was successfully scaled by Professor Libby and party, of Princeton University, a few days ago. A line was shot over the top of the mesa by a brass cannon, and the Professor reached the top by means of a chain and pulley. No ruins were found except a monument of rocks. The top of the mesa is about sixteen acres in extent.

The situation in Egypt is seldom stated more clearly than in a letter from an Egyptian to an Arabic paper in Cairo. He says that before British occupation the State collected taxes of all sorts, amounting to nearly \$23 per acre, while at present the taxes are only \$7.50. Then the officials could insult, flog and imprison the peasant with impunity; to-day corporal punishment is abolished, and not even a laborer can be arbitrarily molested. Inviolability of property is assured, and the Khedive himself must pay in full for what land he takes, and then only with the owner's consent. The poorest fellow enjoys the same right of water for his plot of the Nile Valley as the highest State dignitary for his farm. Professional taxes from merchants and manufacturers have been abolished; false accusations are impossible; forced labor on the canals or embankments is resorted to only in cases of public danger, and there is a reign of safety and prosperity such as the country has never known before. So much for British control.

Mr. Chamberlain announced in the British House of Commons that the Colonial Premiers had unanimously requested the denunciation of the German and Belgian treaty, in order that there should be no difficulty in the way of the Colonies and the mother country arranging their trade relations to suit themselves. The premiers undertook to confer with their colleagues as to what result should be secured by a preference given by the colonies to the products of the United Kingdom. Her Majesty's government had therefore resolved to withdraw the treaties with Germany and Belgium.

Mayor Fleming, of Toronto, was last week appointed Assessment Commissioner by the City Council. He accepted the office, and at once resigned the Mayoralty. The salary of the office to which he has been appointed is \$4000. He had been mayor four years.

The British Association for the advancement of Science meets in Toronto Aug. 16-18. There is likely to be a large gathering of distinguished men.

A Bangor paper is authority for the statement that it is proposed to estab-

lish a "Co-operative Free Thinkers Colony in Aroostook, Me. It is proposed to buy a township and form a cooperative society. Perhaps the scheme may get so far as to buy the land and get a start. It is likely however, to meet the fate of like undertakings—early collapse."

The Klondyke craze continues. Without thinking much of the hardships involved, men rush towards the place where they foolishly imagine everybody can pick up gold. A few will succeed; the great majority will have a miserable existence, and many will die of the hardships encountered.

Northfield Conference.

No. III.

'ROUND TOP'

MEXICO. We heard next from Mexico. Said the speaker, "You know mighty little of Mexico." God started the work there Himself. At the time of the war, Bibles were found about the persons of the French soldiers left upon our fields, and the people read the Bibles—and became Christians. 25 years ago there were 100 Christians in Mexico, now we have 18,000 church members. For 300 years Rome did what she could to debase our people. The Roman church is not a Christian church. I speak of the religion of my ancestors and the honest belief of many. In the plans of God and nature, the people of this continent should aid us. For one thing you should make restitution. You took from us one third of our territory, and duty should compel you to send missionaries to what is left. After 300 years we are shaking off the dust of Romanism. God will do His work. But let no man take thy crown. When I get to Heaven I am going to ask the Heavenly Father how many of you heard my plea, and did the work.

VENEZUELA. Our country, said the student, has been overlooked by the church of God. This trouble has been God's means of bringing us to the forefront. We have a population of three millions. We have liberty of conscience guaranteed in our constitution. There are only twelve missionaries. The Roman Catholic religion does not bring peace, but requires penance during life and purgatory after death. "Did the command of Christ 'Go ye into all the world and preach the gospel to every creature' mean all but South America? The very position of Venezuela, its need, and the opportunities all combine in the one cry 'Come over and help us! The priest must be put down. The lamp of God has been hidden from the people. No nation can prosper without the word of God."

SOUTH AMERICA. Mr. Boomersaid, in substance: South America is under the domination of the Roman church. But she is not Catholic and not Apostolic. She is Christian if salvation is by works, if Mary is the only intercessor, if the grace of God can be bought with money. The people are becoming Free-thinkers, Atheists and Agnostics, and will not accept the immoralities of the Priests. Catholic women are warning their daughters against the confessional. Educated men are turning from Rome to Atheism. In their Bibles the second commandment is omitted. The schools are atheistic and anti-Christian, so much so that a Roman Catholic priest said, "Would to God our young men went to Protestant schools instead of being taught this 'Infidel Philosophy.' In the university of Chili there is not a student but is immoral. It would seem that the church had overlooked her nearest neighbor. India, China and Africa each have more attention than South America. Protestant Europe will not turn her attention to this continent, and the United States and Canada should. Brazil alone is larger than the United States. Wherever the water of life goes there is blessing. Let it flow into this land, and the desert shall blossom as the rose."

SOUTH AFRICA. Mr. McGregor, of South Africa, said this is the first Conference in which they had been represented. He had heard from France which gave them the Huguenots, from Holland which gave them the Dutch, and from Germany which gave them their first missionary. Of his own country the following is his report condensed: We have 30 associations, and 1200 Christian students, we are passing through critical times, we are making history in South Africa. Hundreds are attracted to our gold fields, and all forms of vice are there. These places need evangelization. Then the whole of Africa is at our north. Think of the millions in slavery and the horrors of war. There is a crying need to go out to this continent. God is opening the doors of Africa. It is nearly all under the control of European powers. Does not this show a call of God? Ship loads of slaves

were taken from this continent. What better can we do than send back loads of missionaries? Shall the brandy bottle precede the Bible? Shall the trader show more zeal than the missionary? The South African church has missionaries and we have volunteers, but we cannot fill the need of the whole continent. Pray for us that we may be saved from war, a fearful horror at this time. Pray that at our gold fields we may triumph over vice. Pray that the open doors may be used. Africa for Christ.

AUSTRALIA. I started, said Mr. Hier, last September, and everywhere I have received the warm hand of Christian fellowship. Mr. Mott visited us and did us much good. We have now 29 associations, 18 Bible classes, and 62 volunteers; 5 have already sailed. Around us are the islands of the sea, New Zealand and South Sea Islands. Many are now for Christ. These victories show what Christ can do. Six years ago, on one of these islands, now Christian, there was a cannibalistic feast. Then men came from all parts to South Australia to take the gold from the blacks, who retreat from the rifle. After the appeal which has been made for China, Japan, South America and Africa, I do not feel like urging Australia, but I would thank God if any one would remember our poor Australian blacks.

ENGLAND. This spot, said Mr. Wright, is one of the most potent factors in the religious history of this age. The British students owe you a great deal, and the heathen world owes you much through us. With us the Student Volunteer Movement took organized form in 1892. Where there is interest in missions, there is bound to be a spiritual awakening. The British College Christian Union stands to Christianize all and to get each to put his life where it will count most. We have had wonderful signs of God's working in our Unions this year. The Jericho of our British Colleges has fallen, and it has fallen through prayer. Our Student Volunteers number 1300; 300 are in the foreign fields. We have issued a memorial to the churches in which we bring before them the evangelization of the world in this generation. If we do not give this generation of heathen the gospel they can never be evangelized. Your own man, Mr. Speer, said to us: Students of Great Britain! You lead and we will follow, or we will lead and you follow, or we will go hand in hand, but let us go! Our talents may be few, our ability small, but if placed in God's hands it will accomplish much. Paganini, the great violinist, stood before a large audience and began to tune his instrument. He touched the first string and it broke. There was a look of disappointment upon his hearers. He touched the second string, and that also snapped. A murmur of disapproval came from the audience. When the third string gave way the vast assembly was roused with anger. The player stepped forward, saying, "One string but Paganini," and from that he drew such music as to hold them spell bound. Our lives may be each 'one string' but it matters much if the divine hand touches that string and if the Holy Spirit breathes upon it.

INDIA. This country has a population equal to that of Germany, United States, Great Britain, France and Russia, said the speaker. We have 30,000 students in our colleges, and 70,000 in our high schools. 400,000 are English speaking people, 15,000,000 can read and write. Nine-tenths of the students of West India are Brahmins. The students are very busy. There is much immorality and infidelity. The present is a critical time with India. The devil, by what he is doing, says 'Now for India. The famine says, 'Now is the time to help India,' and God says, 'Now.'

In the closing meeting at "Round Top," the whole was summed up as follows: Here one out of five is in the church, there one out of twelve hundred. If one would be a leader, here he has a company of fifty, in foreign lands an army of thirty-one hundred. In home lands forty-six applied for one school at the same time, in China one hundred cities made application for one man. A doctor with a fair practice here, can have over 2,000,000 to look after in foreign lands. A successful pastor may have here 800, in a heathen land he can have 200,000. Said Dr. McKenzie, "Much as I covet men for the home work, I would not accept a man for the Christian ministry who would not be willing to go to the foreign field." If one out of 800 would go, our missionaries would number 30,000. If we can go we are bound to go, and if cannot, the burden of proof lies on us. It was hard, said Mr. Wilder, for me to leave India, but I told them I was going to bring the needs of India to the people of America. "The Holy Ghost is given to them that obey him." "I go to my Master and commune with him, and his love satisfies me." "We need not

Letter From

Hoping the late news write now a been written written then from Midnapore the coast of James' words shall be on the reluctance that I would gladly life. We are the reapers for Where is bro Isn't the ap kept up? Su sent one of young men one feed him in a Let me no from a week a large, unoccu pore is about direction from out as native lation of 10,0 a cook, a gar and camp ne instead of a mango grove tank, and had tators about t Morning and the town, ta and selling G the tent we of the time, s at night.

One day I and was invit a lecture, so Then two bo cited a piece the master i revelation to not been av flattery of a B While I was he offered mo pitiable feeli smbled and to talk, and Another d man, asked m as soon as I stopped and seemed to be He recited wonders per none of which any moral pe remedy for s in the crow the Sahib to street and h finished the said, "Whe 'Monday.' and teach u You come, hearts soft to our learn the tr haps no on months. I seem cruel? it be so, if were not fol Later I r and offered condition th read it. T standing by because I w man, I presu he came to I gave it to to point hi that taketh "What shal has said, t forth of Hi unto Him v Another c one of the co. His a left the u "He a said, "th that it is w harm I will got ho'd of heard him t held his to broken, an Nitya has It was a co followed by cal and spi