

TERMS AND NOTICES

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Religious Intelligencer.

Rev. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, MAR. 2ND, 1898.

March should bring as many hundreds of renewal subscriptions.

To those who in January and February remembered their indebtedness to the INTELLIGENCER, and made payments, we wish to express our thanks. They helped us.

We had hoped to hear from a good many others. For some reason, however, we had to suffer disappointment in many cases. Perhaps it was not quite convenient for them to pay so early in the year.

We are hoping that it will be convenient for them to pay in March. We beg to suggest that they make it convenient. We think they ought to do so.

Everybody whose renewal subscription is due, everybody who owes the INTELLIGENCER anything—whether much or little, should make an earnest endeavour to pay it this month. The money is needed to carry on the business. We earnestly urge our friends to give this matter their attention at once.

More news, brethren, more news of what is going on in the churches, should be forthcoming.

A Scotch minister, assistant pastor of a Dundee church, is reported to have prayed forty five minutes in a recent Sunday morning service. The pastor pulled his coat, and weary worshippers went out, but the prayer went on. There may have been need for just so long a prayer, though it is not easy to understand what good could come of it. It is better to remember that our Lord teaches that we are not heard for much speaking.

When a man says, with a great deal of confidence,—

"The Lord gives me victory over sin and the devil. Hallelujah!"

The people who know that he has not been honest enough to pay his debts, nor has even tried to pay them, either pity the ignorance of the poor thing, or have contempt for his hypocrisy. And they are sorry that the Christian religion has to be handicapped by such creatures. It is surely divine, else it could not endure all that is put upon it.

It is the policy of the Church of Rome to make it appear that its power is steadily increasing. To this end it tells of converts in England, the United States and elsewhere, and of the great things done among the heathen by its missionaries. That it has great power there is no doubt, but there is very good reason to believe that, take the world over, it is declining instead of increasing. The London Methodist Times, which has given special attention to the matter declares that Rome has not in any sense, more than 150,000,000 nominal adherents.

The Roman Catholic Arch-bishop of Montreal has been talking to his people of the dangers of dancing, vanity in dress &c. He does not absolutely prohibit, but he evidently desires his people to understand that it will be far better for them to refrain from dancing as tending strongly to evil. It might be well for Protestant pastors, some even of the branches of the Church which have been regarded as strongly opposed to balls and like things, to speak out on this point. It might jar on the ears of some of their people, and perhaps, hurt their feelings, but it would have the merit of faithfulness, and would probably do some good.

Dr. Lyman Abbott, Congre-gational minister, and successor to Henry Ward Beecher in the pulpit of Plymouth church, Brooklyn, N. Y., writing, in the Outlook, of baptism, says:

"Infant baptism was unknown in the Apostolic Church. It was introduced into the Church at a post apostolic date. It has completely changed the significance of the rite. * * * Historical scholarship has proved the Baptist right in his contention that primitive baptism was adult baptism, administered generally, if not always, by immersion."

This is substantially the statement of all peder Baptist scholars.

Are ministers cowards? is a question asked by the "Church Union." It does not mean to ask whether they are moved overmuch by physical qualms, but whether they are bold enough to dwell on the questions and speak the truths that drive the coward back. Are they willing to sweep their profession, their livelihood, all that they have, out of consideration, and simply stand up for the right and the true, as God gives them to see it? Jesus was unflinchingly brave; would those hearing His ministers, and seeing their boldness, take knowledge of them that they had been with Him in this matter? If the devil happens to hold a particularly prominent pew in the church, is there any tendency to avoid blaming that special kind of devilishness? If he happens to be on the top side of society, is there any tendency to be more familiar with him and more lenient toward him than if he were in a different line of social stratification?

It is said of the great Quaker, George Fox, that he walked up to the squire of the little village where he lived, and facing him, in his leather suit, said: "My fat-faced friend, thou art a scoundrel, whom God will damn, unless thou mendest thy ways; this was somewhat rough, and probably fruitless for any reformatory effects, but we wonder whether it were not the better extreme than the plush and velvet way of handling iniquity, which is so common and so insidious a temptation to us. In a small gathering, recently, some one said: "What is a sermon, anyhow?" "Oh," said a business man, "it is a literary discourse, carefully calculated not to offend any of the sinners in the audience." Was there truth in the half-joking insinuation?

Oliver Wendell Holmes said, in one of his poems, that the millennium would undoubtedly be very near when the ministers told us all they really thought and believed. It may be we can help its coming by being more earnestly thoughtful and careful in this matter.

Are There Revivals?

We have wondered whether many of the churches are having revivals. Not many reports of such have reached us. Perhaps in some cases gracious work of revival is going on, which the brethren will report later. While we hope there are such cases, we fear there are not many, if any, else some tidings would have reached us.

There is, surely, need of a general revival. To say nothing of the unconverted, the Church of Christ needs a great quietening and cleansing. And till there is such work in the Church very little, comparatively, can or will be done in winning the unconverted to Christ.

There is but one way to have a genuine revival. There may be a kind of awakening of interest, a few people may seem to be, and may really be aroused, but the interest is only temporary, and the effects are but superficial, unless the work is the result of a full and hearty compliance with divine conditions. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Measures and methods, however wise they may seem, which do not recognize the divine plan, as set forth in the preceding sentence, will utterly fail of real success. There may be a little spurt of zeal, and, perhaps, some professions of conversions, but the results are miserably poor compared with what they would be if the Holy Ghost were given His way. O, brethren in the ministry and in the churches, what we all need to do is to seek unto God for the baptism of the Holy Spirit. Tarrying, before God, in confession of, and turning from, worldly conformity and every form of unchristian living, the forgiving and cleansing grace will be bestowed, and endowment of power for service that will not be in vain in the Lord.

KLOONKE.—It is estimated that nearly 10,000 people left the Atlantic coast for the Kloonike during the past month. A small party started from this city on Tuesday of this week.

A Remarkable Movement.

From time to time word has come from France of a quite strong Protestant movement amongst the Roman Catholic priesthood. Like word comes from Italy. According to the Italian religious newspaper, the 'Labaro,' there is marked unrest in the Italian priesthood just now. Many priests, it is said, are becoming conscious of the spiritual slavery in which they are living, and their longing for a change is not concealed. Only a few weeks ago four priests publicly abjured Romanism and professed Protestantism in one of the Protestant churches of Florence. The editor of the 'Labaro' says he is constantly receiving inquiries from priests who desire to be freed from the yoke of the Roman priesthood, but who cannot do so without losing their means of subsistence. Such applications are received every week, as many as one hundred and fifty priests having applied to the editor mentioned. There have, also, been similar applications to other leaders of the Protestant Church. This movement is quite remarkable, and is, of course, very gratifying to evangelical Christians.

Notes on Current Events.

Not so many Roman Catholic young men as was thought belonged to the Montreal Y. M. C. Association. It was stated that there were several hundreds who would be affected by the archbishop's prohibition. The Secretary of the Association states that out of a membership of 2000, only between forty and fifty are Roman Catholics. In the Young Women's Christian Association there is no Roman Catholic member.

The liquor men of Canada are busy soliciting money for the Plebiscite campaign. They propose to raise a fund of a million dollars. Everybody in the liquor business, and in businesses in any way, even remotely, related to the liquor business, is being pressed for a contribution. Those, even, who have no connection with the liquor traffic, but with whom the men of the traffic trade—as grocers, butchers, &c. are being given to understand that they must put something with the fund, or take the consequences in loss of trade. There will be found a lot of such people weak enough to submit to the "stand and deliver" of the rum gang.

Of course, it is clear that so large a sum of money is intended to be used for corrupt purposes. It will be part of the business of prohibitionists to watch the corruptionists and prevent or punish wherever possible. One of the present duties of all friends of temperance is to raise a fund for the necessary expenses of the campaign—the purchase and distribution of literature, the holding public meetings &c. &c. The rum men are willing to put money into the fight. Prohibitionists must be willing to make some sacrifices for the success of moral reform.

Senator Wark, of this city, who is now attending to his Parliamentary duties at Ottawa celebrated his 94th birthday anniversary on the 19th ult. He has been in public life continuously since 1842. He was appointed to the Senate at Confederation in 1867. The Ottawa 'Free Press' says that since the decease of Hon. James Ferrier, on May 30, 1888, Senator Wark has been the "father" of the latter body, that is, for almost ten years, and on the death of Rt. Hon. C. P. Villiers, M. P. for Wolverhampton, England, which lately took place, is now the eldest member of any of the British or colonial legislative bodies. Hon. Mr. Morril, though a member of the senate at Washington since 1867, is only 87 years of age, while Senator Wark is now 94.

The venerable Senator is in good health and takes as lively an interest in affairs as many men half his age.

There has, it appears, been some more settling of the Manitoba school question. A member of the Manitoba Government, Hon. Mr. McMillan, and Dr. Bryce, the President of the Board of Education in Manitoba, were in Ottawa several days conferring with Sir Wilfred Laurier, and considering certain propositions made by him after consultation with Archbishop Langevin. The concessions which it is said the Manitoba Government have agreed to make include the appointment of a Roman Catholic representative on the Advisory Board of Education and the adoption for use in the public schools throughout the French sections of the province of a set of French text books chosen from the Montpetit reading books in use in the province of Quebec, by Mr. Rochon, Inspector of Public Schools in the French speaking districts of Manitoba, and approved of by the Archbishop of St. Boniface.

It is understood that Archbishop Langevin does not acknowledge these concessions as to be fully satisfactory, but he accepts them as a step toward the "full rights" which he demands, in doing which he thinks he is acting according to the advice of the Pope in the last encyclical letter. The agitation for more will be kept up, and by and by there will be more "concessions."

Just what the Court of Inquiry, in the case of the United States warship 'Maine,' has discovered is not announced. It seems, however, to be quite generally understood that the disaster was not caused by an accident.

The Provincial Government has done wisely, we think, in deciding to supply the libraries of the public schools of the Province with "The Life and Times of Sir Leonard Tilley," by Mr. James Hannay. It is a most interesting and really valuable work.

Archbishop Cleary, of Kingston, Ont., is dead. His death occurred on Thursday last. He was born in Ireland, and was not in Canada until he came as bishop, in 1881. He is the archbishop who recently forbade his people attending Protestant marriages, and who intimated that all who have not been married by the priests of the Roman Catholic church are living in adultery.

The brewers of Ontario and Quebec were in Ottawa last week using their influence with the Government to have the Plebiscite Bill framed to suit them. They want questions about taxation and compensation to be submitted with the question about prohibition of the rum traffic. A great many people are waiting with much anxiety for the Bill.

M. Zola has been sentenced to one year's imprisonment and a fine of 3,000 francs for having dared to say that Dreyfus was unjustly convicted. The trial of Zola has been a farce. Only such evidence as suited the Court officers was allowed to be given. The judge was openly against him, and everything was done to keep the popular feeling against him. His conviction was evidently determined upon from the beginning. The manner of conducting the trial is strong proof that the Court Martial of the unfortunate Dreyfus will not bear investigation. The end is not yet.

Hon. Mr. Mulock, Postmaster General, was, up to the time of his taking office, one of the directors of the Farmers' Savings and Loan Company, with headquarters at Toronto. The Company is now in the hands of a liquidator. Just how it got into difficulties is not yet known. Up to the time of its failure it was supposed to be in good condition, the reports and dividends year after year being satisfactory to everybody concerned. Mr. Mulock has written the liquidator declaring that he had no knowledge of the bad condition of the Company until too late to avert it. He declares, also, his willingness to bear his full share of the financial responsibility, and offers to pay his full liability as determined by any judge to whom the matter shall be referred, and, besides, to give \$25,000 to be distributed among the widows and others, not in business, who have lost by the failure of the Company, or, he will pay at once \$150,000 for a discharge in full, to which he will add \$50,000 for a widows fund. Which offer will be accepted is not yet stated. Mr. Mulock is a millionaire and can pay what he proposes; but millionaires are not always so willing to pay what they ought.

Reports from Cuba tell of much suffering. Recent investigations at Matanzas are said to have discovered that there are there fourteen thousand people with but little clothing and less food. They are, for the most part, people whose homes have been destroyed by the war, and who have been driven into the city. The majority are women and children, and their condition is most pitiable. One account says that according to statistics gathered from the best official sources the number of deaths in the province of Matanzas from starvation is fifty, nine thousand, and the number of starving people at present in the province is estimated at ninety eight thousand out of a total population of 233,616 in December, 1897. In the city of Matanzas alone there have been about eleven thousand deaths during the past year, and the number is increasing daily.

Of the proposal to make Canadian newspapers pay postage, 'Progress' says:

The re-imposition of postage upon newspapers would be an injustice to publishers. As we pointed out before the newspapers have no way of reimbursing themselves. The publisher cannot ask a subscriber who has been

paying him one or two dollars a year for his paper to send him a few cents more to pay postage! And yet these few cents when multiplied by thousands will mean a serious charge upon the press.

The government may argue that it has no right to carry the newspapers free of charge at a large annual cost. But who gets the benefit? The people surely, and not any particular class of people, but all the people, for it will readily be granted that there are but few intelligent families who have not the advantage of a newspaper.

Moreover there has been no demand for such a move on the part of the post office department. Hon. Mr. Mulock may have resolved to make his department pay but this whim should not be carried out at the expense of the publishers and, indirectly, of the people.

The victory of Great Britain in the Chinese affair is complete. The Foreign Office has issued the following statement of the arrangements proposed by Great Britain and agreed to by the Chinese Government:

"The internal highways of China are to be opened to British and other steamers in the course of June next. Thus, wherever the use of native boats is now permitted by treaty, foreigners will be equally allowed to employ steamers or steam launches, whether owned by them or by the Chinese."

"In view of the great importance attached by Great Britain to the retention of the Yang-Tse region in Chinese possession, the Chinese Government has formally intimated to the British Government that there can be no question of the territory in the valley or region of the Yang-Tse being mortgaged, leased or ceded to any power."

"The post of inspector general of maritime customs, in the future as in the past, shall be held by a British subject so long as British trade at the ports of China continues to exceed that of any other power. A port will be opened in the province of Hu-Nan within two years."

India Letter From Miss Wile.

DEAR FRIENDS:—I wrote to you last January, thinking I would answer my other correspondence and manage to write again in July; but that has proved impossible. We are nearing another Yearly Meeting, and somehow, that 1897 has slipped so quickly from my grasp seems a very unreal thing. I had made so many plans that now are fallen castles in the air, I had hoped for so many results now wanting, that there is a feeling of regret over me as the days go by. Yet I can honestly say I have tried to do the best I knew and could.

I am still at Bhipore, and hope to remain here, although so many have left the field that we may be changed about. Eight have gone from the mission since I entered it, nearly four years ago, and another by her marriage, is to leave it next month, making nine as a minus quantity against twenty-seven. True, we are only eighteen in number, yet we are not discouraged—rather disappointed that our people are willing to have so small a share in the evangelization of the world. I think each one here means to do his or her utmost, but we are over-burdened, and, in a climate where one is taxed to the limit of one's strength, this is anything but sound policy. If only some one could be sent from Nova Scotia and New Brunswick—a man and his wife, to come to Bhipore! In Nova Scotia there are 3000 Free Baptist church members, and I fancy a larger number of adherents. Now \$1.00 each would support three missionaries, and give them a good working fund to start with. Of course, there are those who give much more, and they are investing in a safe enterprise. I am waiting rather anxiously to know what the N. S. Yearly Meeting did in regard to Foreign Mission work this year. I wish the ps or would preach a missionary sermon occasionally.

If only I could depict, in dark enough colors, the degradation and depths to which humanity has sunk in this eastern land, I would gladly do it. From infancy the child is inured to moral and social filth—and their lives! I sometimes tremble from excess of inward protest when I see the wrongs that only Christ can cleanse. And how shall they know about Him, unless some one is sent?

There are two men whom I wish to send out into the field as evangelists, and trust there will be sufficient money sent to keep Champai, our preacher, and Betsy, our Bible woman, on, and to pay these men too. They are true earnest Christians and do what they can aside from their regular work, so that we would be glad to send two more messengers of glad tidings into this great Santal jungle.

I went out to Rangbar with Bible women and Champai, and never have I been so struck with the earnestness with which we are questioned and the almost painful anxiety on the part of

many to hear. From early morning that means before five o'clock—until late at night, we were surrounded with an eager, anxious multitude.

The women and I went to the houses in the morning, though I was obliged to come away at 9 o'clock on account of the sun, and such receptions as we received in those zenanas beggar description. Women who had never heard the name of Christ listened closely to the narrative, and in more instances than one tears glistened in the dark eyes. How often I was put to the task of answering, "Why has not some one come before to tell us?" And my answer never seemed adequate.

Men of the highest caste were continually at the bungalow, and 70 gospels were sold. I was invited to speak in the Rajah's court, and while I addressed the assembled people, probably numbering 400 or 500, I faced the private temple, the hideous face of the God (?) being distinctly visible; and my thoughts, while singing and speaking, may be better imagined than described. As a rule, I seldom say much about their religion, referring only to the fruit of ours and theirs, but that day I could not refrain from speaking plainly. There I was, a Christian woman, educated and free, and behind the windows of the house behind me were the wives and daughters of the Rajah and his son and numerous retainers, women who knew nothing but a blind subservience to their lords, and to whom learning was a forbidden thing. Freedom denied, souls fettered, lives shadowed! Do you wonder that as their whispers came to me, I raised my woman's voice in protest against the vile system of idolatry? How long is this to go on? One of those same women said to me: "If only I could go out as you do, how good I would be? You must be very happy. Your face says you are." I assured her that happiness came from within, and tried to point the way. It may be that a few gleams of light entered that dark mind.

As I said, I protested in no uncertain way, and expected a violent answer from the many Brahmins before me. But not one word was uttered. I afterwards learned that I was the first white woman that many of them had ever seen, and the fact that I knew more than their head teacher had somewhat upset their balance, so to speak. I had been invited to visit the school and speak to the pupils previous to this, and had taken the opportunity to examine the school to see how it compared with ours, and this led up to a long talk with the teacher, who, it seems, proclaimed the fact that I knew, even geometry, and much more of it than he did. The fact that many of their own country women are educated and graduates from college had never reached them and I could see that they much doubted the news. A good chance I had to talk gospel temperance and social purity to the children. You should have seen the bright faces and eyes of the 90 children as I told them of the wonderful house I knew about, and their surprise and delight when I told them it was the House Beautiful which God had given us to live in, and how quickly they discovered that the beautiful windows were eyes and ears, and how it was dishonoring to the builder to deface any part of it. I had no pledges with me, but I wrote the Triple Pledge on the black board—you would not have understood the queer looking characters, though the dark skinned little ones did—and asked them to promise me they would try to keep it, asking God to help them. Every hand, but two, was raised. I was saddened, even to tears, to learn that the two who did not raise their hands were users of opium, though only about 13 years of age and they said, in such a hopeless way, "It's no use for us to try." They seemed cheered, however, after a while.

A number of Brahmins asked me if they might come to the bungalow in the evening, as they were busy with accounts &c. and could not come in the day. I explained that we had our family worship then, where upon they expressed their desire to be present, and I rather hesitatingly consented. When I took my place at the little stand on the verandah, the latter lighted only by a lantern, there must have been fifty or more high caste men present. I read Rom. 5:6 to the end, and I Cor. 3:11 to the end, after having sung two or three hymns, explaining that I was about to pray by saying that I could no more see God than I could see my own spirit, but that I was as conscious of His presence as I was of my own, because of the emotion within me, I knelt and offered a petition to our Father, claiming the promise in Ps. 2. On rising what was my astonishment to find every one of them in the attitude of prayer peculiar to this people—on their knees with the head bent forward on the hands which rest on the floor. Surely I thought, the world is moving. We