

THE RELIGIOUS INTELLIGENCER.

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TERMS AND NOTICES.

* The RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BARNES & Co., St. John, N. B.

TERMS.—\$2.00 per annum.

PAYMENT IN ALL CASES IN ADVANCE.

JOSEPH McLEOD, EDITOR.

All Communications for insertion should be addressed, JOSEPH McLEOD, Fredericton.

Remittances may be sent to either Messrs. BARNES & Co., St. John, N. B., or to the Editor, at Fredericton.

Religious Intelligencer.

SAINT JOHN, N. B., AUGUST 26, 1870.

EDITORIAL CORRESPONDENCE.

WHITE PIGEON, Michigan, Aug. 8, 1870.

Returning from McHenry, where we had written, to Chicago, we took the boat for Milwaukee, the distance across the Lake being one hundred and twenty-two miles. The accommodations on the boat are in every way inferior to those of the river boats at home; and the meals were simply intolerable. We were glad to reach our destination.

MICHIGAN.

which is a young but growing city, situated on the shore of Lake Michigan. It is chiefly a lumbering district, and mills are numerous and busy. The city is built upon "the sand" literally, and for twelve miles back into the country there is the same sandy soil. There is, however, some farming done, though at first sight one could scarcely see how it was possible for anything to grow. The chief complaint is scarcity of rain. The roads are the most wretched we ever saw. The lightest wagon will sink inches into the sand, and horses have a hard, weary experience, for want of solid footing. Foot passengers are much to be pitied. They are compelled to pick their way along as best they can, and often have to make a most circuitous path, and when they have done their best they will sink ankle deep at every step. We almost longed for a good pair of N. B. snow-shoes, to enable us to keep somewhere near the surface of the earth. Here we saw the most antiquated vehicles we have looked upon for a long time. The farmers, having the miserable roads in lively dread, probably conceal themselves for the most part to their homes, and hence get years behind the times in style of carriages and many other things. No stone of any kind is to be found; and to supply the lack a stone masonry is in operation. The article made is called "Frasco Stone," and is said to be durable. The same company have established a branch of their stone works at Oscoda, Wisconsin. In the city the streets are composed of sand and sawdust, not a very pleasant combination. Yet notwithstanding its disadvantages, White Pigeon is a flourishing place, and is destined, we think, to be a city of goodly size. The hotels are gainable; though we believe the proprietors would gain more popularity, if nothing else, did they use less profanity in their ordinary conversation. One night, haunted by those disturbers of the peace which invariably "do congregate" in sandy and sawdust districts, sufficed us; and the next morning found us en route for Grand Rapids, via Grand Haven. About two miles from the latter place is the

"MAGNETIC WELL."

which, though nearly discovered, is already becoming famous. It professes, or rather its proprietors profess for it, that it has properties which are a sure cure for all, or nearly all, the ills to which flesh is heir, though rheumatism is, we believe, made a specialty. Crows of the maimed, the halt, and the lame, and the suffering from a variety of diseases, are constantly hurrying or being borne thither to test its healing power; and many and wondrous are the stories of the returning ones who, having been "made whole," are loud in their praise of the restoring qualities of the water which is drawn from the "magnetic well."

GRAND RAPIDS.

is lively, and is said to be growing more rapidly than any other place in the State of Michigan. There is some manufacturing enterprise, and things generally have a brisk and healthy appearance. Fruit is grown in abundance here, as in most of the other localities we visited. Apples, pears, and peaches may be bought for a mere trifle. Grand Rapids has good hotels, with charges to correspond of course. We doubt if there is any business which pays better than hotel keeping in the United States. We base this opinion on our own experience of the charges. Saturday, the 6th inst., at 10 P. M., we reached

WHITE PIGEON.

As stated in a previous letter, the town could not well be slower than it is. Some attempt at manufacturing has been made, but for some unknown, yet we must presume "good and sufficient" cause, work has ceased, as witness a foundry and chair factory, both silent and unoccupied.

The churches are Baptist, Methodist, Presbyterian, and Lutheran. The first mentioned is the largest. Rev. Mr. Shanafelt, for whom we preached the Sabbath after our arrival, is pastor. Against the pastor of the Methodist Church, Rev. Mr. Welsh, a very serious charge was preferred nearly a year since; which, however, turned out to be a pure fabrication, as admitted by the woman who made it, who says she was compelled by her husband, under a threat of being shot if she failed. Her husband has been arrested, and Mr. Welsh acquitted by the law, and the conference of which he is a member. His church, which unanimously sustained him throughout, is jubilant over the result. Those newspapers, of which there are many in this country, that delight to magnify the faintest rumor which reflects upon the character of the Christian ministry, will be greatly disappointed at this triumphant release of a worthy man from a heinous charge.

Rivalry—which is so sure to destroy religious power—among the churches formerly existed here, and the envious feeling was carried to very great lengths. Happily the old jealousy is passing away, and the different sections of the Christian Church are living quite harmoniously. There is but little religious activity, everybody seeming quite well satisfied with himself and everybody else.

Clinger's Lake, about six miles from the town, is the favorite resort of the fishing and picnic parties of this vicinity. We indulged to the extent of one day, and succeeded in landing a goodly number of fish, but the variety, in kind and quality, was very great. The pleasure of trout fishing, and the luxury of the eating, is unknown in this region. A huge picnic, embracing three or four Sabbath Schools, with all the parents of the children, and everybody else who chooses to provide a basket, will have come and gone before this reaches our readers, it being on the programme for Thursday, the 11th instant.

THE "POTATO BUG."

is making sad havoc among the potatoes all through the West. We hear of some farmers who had planted acres of them who will have barely

enough for their own use. Up to date we think this destroyer is unknown in the East, at least we have never heard of it in N. B. But it is to be feared that very soon it will be there, for it is travelling in that direction, and according to accounts we have received, it is not a snail on a journey. Its ravages are more to be dreaded than the "rust," from which N. B. has so long suffered.

OUR INDIA LETTER.

Midnapore, India, June 14, 1870.

Mr. Editor.—This month closes my fifth year in this mission field. I had hardly made myself believe that it is almost six years since I visited your Province, and attended your annual conference at Fredericton. How swiftly time flies, and how active we need to be, and how earnest we should be to do life's work well! What a lesson of wisdom there is for us all in these words of Christ, spoken concerning himself, "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

There are several facts connected with the mission that just now serve to impress the peculiar power on our hearts, the duty of working hard, while we can. And I may be pardoned, perhaps, for leaving the ordinary track of letter-writing, and bringing a few things of importance in another line to the attention of your readers. The first fact that presses itself into notice is the failing health of some of our missionary band. The other day my colleague, Dr. Bachelet, left us for a short rest and change by the sea. He went to Chandipore, an excellent bathing place, only nine miles from Balasore, on the Bay of Bengal. He has been running down for some time, and should have gone off before this for such a rest. Dr. Bachelet, too, has been more or less ill for some time and is now completely laid up. It seems probable that they both will soon be looking homeward. Your readers will remember that this is their second term of service in India. Bro. B. has spent twenty years in this climate.

Besides them, Sister Crawford, in charge of our Girls' Asylum at Jellapore, is very much reduced in strength, and may not hold out long. Her life was spared of late December, but the Lord mercifully raised her up, and spared the mission a heavy blow. She entered the field in 1851. We cannot reasonably hope to have her help many years longer. My father, now in the twenty-fifth year of missionary service, has had several hard sicknesses during the past five years, though now, by divine blessing, he seems well and strong, and is busy at his regular work. These statements serve to show you that foreign missionaries are by no means iron-clad against disease, nor proof against decay and death. This mission has four graves in India already. And since its organization no less than seven persons have permanently retired from the field on account of poor health.

Another fact may be mentioned here, which is, that our field is daily widening and work increasing on our hands. Let us thank God for it, that among the Orissa, Bengalis and Santals, in fact wherever we try to work, we find all we can do, and enough, more that might be done. In almost every department of labor we find not only opportunities for enlargement, but loud calls and strong claims for prompt, persistent progress. The Santals are not half taught, our villages not half visited, and the Santals on every side of us are pleading in vain for more schools. Could our present force be instantaneously doubled, there is room enough and work enough for all. But, you see, my friends, instead of an increase, we seem to be threatened with a large reduction in our working force. These are serious statements, which it is the duty of every member of every church in our beloved Zion, to consider and act upon.

Such, then, are the facts. What now are we to do? Here is a question for us to decide. And mark it well, as means of all, in the Province and the States, at home and abroad, all Free Baptist Christians who are responsible, in more ways than one, for the success of this foreign mission work in India. Must the mission be allowed to die out? Must the vacant places be left in vain for workers? Must the reduced force work on beyond their strength until they too retire from the field, and thus leave it as desolate as before? Is this to be our rule of action, and this our law of increase? Rather shall we not send fresh forces, and more money, and yearly enlarge our operations and widen our field? My brethren of the N. B. and N. S. churches, what more can you do? Ask yourselves most seriously, what more can we do for India? Have we not a man to send out at once? Would it not do us good to support him in that pagan land as our own representative among the heathen? Shall not we try to send out such a man this year? May the Lord help your councils.

J. L. P.

NOW.

"Now is the accepted time." That is a statement that cannot be too strongly emphasized. Now is a short word, but its influence spreads widely, and it is the word of many classes of hearers. It makes the call of duty urgent and imperative. It is a note of warning pealing upon the ear of the trifler and the delinquent like a fresh voice out of heaven. It is a stimulant to the cowardly and the faint-hearted. It is the promise of peace to a storm-tossed soul. It is the assurance that the sun is hastening to scatter the shadows.

Now. It tells that God is ready with gifts of grace. He is not afar off. His ear is bending to catch the cry of prayer. The pledge of forgiveness already trembles on his lip. The promise of his welcome. The Spirit is at the heart's door. Whatever the infinite love can plan and the infinite grace bestow is ready and waiting.

Now. It is a word for the pastor, eagerly waiting for the favored hour to speak his stirring words to his flock. Let him open his lips and crowd into his message all the yearning of his soul and the energy of his conviction. The time has come and he need not tremble and delay.

Now. It is a word for the earnest disciple. "Stand up for Jesus." Testify of the grace he has given you. Confess how gracious and faithful, and patient, and forbearing he has been. Speak of the peace he has granted, of the peace he has shed within, of the dark hours he has lighted, of the guardianship he has maintained, of the ministry of the heart just as you need it; and then ask the friend toward whom your heart goes out, to take that Saviour for the unfailing portion. The word shall not return void.

Now. It is a word for those who have strayed and grown cold, and whose hearts are sad and uneasy as they recall broken vows, and think how others may have stumbled over their inconsistencies, and how their brethren have been disheartened by their faltering; and how Christ himself has been grieved and wounded by them in the home of his friends. Let them rise and go to their Father like the prodigal, carrying their confessions with them. He will never be readier than he is to receive them, and they will never find it easier to hasten homeward.

Now. It is a word for the heart that is sorrowing over its sins and longing for oneness with its conscience and its Lord. There is no need of tarrying. Delay is an added sin and a wider straying. Waiting is worse than useless. No depened conviction and no added wretchedness on the one hand, no terrible struggle for self-mastery and self-purification on the other, will bring the needed relief, or pave the way to the Redeemer's rest, or deepen his sympathy, and hence his readiness to welcome and forgive and bestow life upon the sinner and the lost soul. It is only to go to him at once, low at his feet, yield the heart to his claim, trust his promise, and to-day is sure to be the day of salvation.

Now. It is the word meant for those who have been heedless, hard, worldly, selfish, and who are putting off the great duty of submission. The waited-for-to-morrow may never come, or if it does, it may be upon the transgressor whose disregard of the work of repentance has left him isolated, and the cords of his sins, joined to his idols, and given over to believe a lie.

Now. It is a word for all who have duties remaining undone, or glimpses of a better life which they have neglected, or for the burden of the work of repentance they long to be relieved of, and the faint breath of a peace in whose air they would daily breathe, or discern the beckoning to the blessed life where only the spirit rests at home. Let now word now be heard and heeded, and life will be found in it.—Ez.

BROKEN VOWS.

A contemporary refers to the wide neglect by church members of their covenant vows. They do not attend the appointed meetings when at home, and many, when they change their residence, neglect their church duties. Says the *Evangelist*:

Are those admitted to membership properly instructed as to the nature of the obligations they voluntarily assume? Are they required to examine so as to understand intelligently the Articles of Faith, Covenant, and Rules of the Church, which they endorse and adopt by virtue of their admission to membership? It is explained to them, with every solemnity, that they enter into a solemn contract, from which nothing but death, or their own apostasy, can even nominally release them? Do they fully comprehend that they cannot affix their signatures to any document prepared by the church, or make any promise, more or less in spirit, and to the letter, than this voluntary profession and confession of faith in Christ and entire consecration to his service? Are they carefully instructed that by violations or neglect of their public covenant vows, they "crucify to themselves the Son of God, who is the Father of our Lord Jesus Christ? Of what practical service are our Articles of Faith, Covenants, and Rules of Church which all candidates for membership are required to agree to and adopt, if they are allowed to be violated with impunity? To what extent are non-resident members honoring or dishonoring their profession, and to what extent do the churches to which they belong seek to know of their spiritual condition, and why they do not unite with the churches where they reside, and thus give to them increased religious strength and pecuniary support?"

MISSION WORK IN A SAVAGE ISLAND.

Our columns last week contained a letter from the Rev. J. Jones, of New South Wales, requesting the gift of books on missionary topics for the use of the *Day Spring* missionary ship. A few words respecting Mr. Jones' work will not be without interest to many of our readers. Some 15 years ago, after the completion of the London Missionary Society, that little cluster of islands, South Seas having the above name. The people were then, with few exceptions, in a barbarous state—those few having been subdued and brought to the light of the Lord Jesus by the efforts of some young missionaries, who, in the year 1855, were sent to the island by the London Missionary Society. Mr. Jones, at once set himself to the good work of civilizing and Christianizing the people. He taught them to make roads, to build houses, and to make themselves generally useful. He labored to induce them to give up the horrible practice of cannibalism, and to work for the good of their fellow-men, and to work for the good of their fellow-men, and to work for the good of their fellow-men.

The Christian buildings were then burnt and destroyed. In the meanwhile the convent house of the Sisters of Charity and the French Cathedral were being assaulted by the mob. A priest at the doorway was killed, and ten women quickly shared the same fate; but in a more horrible manner. Some of them were beaten, others were thrown into the sea, and then they were seized and placed on their heads against the convent wall, and hacked to pieces in the most savage manner—their eyes dug out, their breasts cut off, and every cruelty that a savage heart could devise, was perpetrated. One of the French missionaries, Mr. Louize, and well known as a faithful and consistent attendant at the hospital in Shanghai, was reported to have escaped in a Chinese dress and name, and concealed by some Chinese female friends until he was able to get away. A Frenchman, who had been a prisoner, and made his appearance in the foreign settlement the next following night after the massacre. Mr. Staman, a German, with his family, escaped after being held in a stable some thirty-six hours. The Chinese next turned toward the Protestant mission. Here they found their would-be victims had fled. The houses and chapels were destroyed, after which, having completed the work of destruction, the mob disappeared as quickly as it had appeared.

Mr. Stanley, an American Missionary, was in the interior of the Province at the time, and his wife in his absence being without protection, fled to the foreign quarter of Tientsin, along with Miss Thompson, of Ohio. Had Mr. Stanley been at home he would doubtless have shared the same fate as the other residents of that district.

THE MASSACRE OF CHRISTIANS IN CHINA.

Later accounts of this shocking massacre have been received. It occurred on June 21st, not at Peking, as at first supposed, but at Tientsin:

The Shanghai *News Letter* of July 11 is freighted with particulars of this massacre, which took place on the 21st of June. It appears to have been the most cruel and savage butchery of unarmed and helpless foreigners that has ever taken place in China. The *News Letter* thinks the massacre was prompted by the Chinese Government; that the Emperor and his Ministers stirred up the lower orders of Mandarins, and the mob, excited the population against the Catholic missionaries, and the Buddhist priests joining in the crusade. It appears that the missionaries have educated young children of the natives at their school, and in this children willingly to school. For and near the good influences of this system have been felt and appreciated by the Chinese masses. But the native priests and lower orders of Mandarins, says the *News Letter*, have for years endeavored to stop the children from going to school. They were resorted to in order to accomplish their object. 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