

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.

Vol. XX.—No. 49.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, DECEMBER 5, 1873.

Whole No. 1037.

ALBION HOUSE,

FREDERICTON, N. B.

SEPTEMBER 10th, 1873.

NEW FALL GOODS

Per Steamships "LADY DARLING," "SIDON-

IAN," "AUSTRIAN," and "ISMAILIA."

MILLER & EDGECOMBE,

BEG to announce that they have received by the above

Steamships a large importation of

STAPLE AND FANCY

Dry Goods,

For the Fall and Winter Trade. Now ready for Inspec-

tion:

DRESS GOODS, PRINTS,
Shawls, Tweeds,
Cloth Jackets, Grey & White Cottons,
Fur Mufts, Felt Skirts,
and Collars, &c. Yarns, &c.

CAMP BLANKETING.

Grey & White Blankets,

BLACK GOODS.

ALPACAS, QUILTS, MERINOS, CRAPE CLOTHS, PERSIAN CORDS, SATENE CLOTH, &c.

All at our usual Low Prices.

Balance of STOCK by following Steamers.

MILLER & EDGECOMBE,

Fredericton, Oct. 3, 1873.

NEW GOODS

FOR

Fall and Winter.

Thomas Logan,

FREDERICTON,

HAS now Opened a large and well assorted Stock of

Dry Goods,

SUITABLE to the wants of Purchasers, which he offers

at such prices as will give competition.

DRESS GOODS, SHAWLS,

Flannels, Blankets, Tweeds,

COTTONS, PRINTS, OSNABURGS,

and every description of

COTTON AND WOOLLEN GOODS,

Carpets

AND DAMASKS CURTAIN.

Ladies' Furs

In MINK, ERMINE, GREBE, FITCH, ALASKA ELLINK, MUSQUASH, &c.

A FEW PAIRS OF

Men's Fur Gloves.

Good Goods and Fair Prices.

Fredericton, October 1873.

The Intelligencer.

ATTENTION!

INDUCEMENT TO CANYASSERS!

As already announced, a new series of the INTELLIGENCER will be commenced on the 1st of January, 1874. From that date the size of the paper will be increased, so as to give twenty-eight columns instead of twenty-four as now. The length of the paper will be increased in proportion, so that there will be at least one-fourth more reading matter than at present.

As the proposed enlargement will involve considerable additional expense, our friends who are indebted for papers already received will understand why the following statement is made, and at once comply with our request:

On examination of our books we find that there is due us up to date a little over \$2,500 (Two thousand five hundred dollars). This large amount is scattered over two Provinces and a small portion of the United States, in sums of from 50 cents to \$8, the most of it however being in indebtedness of two or three dollars. In every case where a paper has been continued it has been with confidence on our part in both the ability and willingness of the subscriber to pay for what he receives. And there is perhaps not one of them to-day but could, with little or no effort, pay all he owes. The indebtedness of each one is comparatively a trifle; but as is seen at a glance the aggregate of these trifles is a considerable amount, and it is absolutely necessary that we should have it in order to carry on our work. Bills have been contracted for publication, and they must be paid. Hence we need not every dollar that is due us. Will our friends, believing this, remit without delay? The number on the label tells your standing. Subtract that number from 1092 (which will be the number of the paper of Dec. 31st, 1874) and you will know for how many papers you will have to pay in order to be clear of all arrears and be an advance subscriber for the next year. As soon as you have read this do as we have suggested and enclose the money to us by the next mail that leaves your office. While we would not mind under any circumstances, our need is made more pressing by the proposed enlargement of the paper. Let each one resolve, "I will pay my bill at once." Then we will be relieved from embarrassment, and be prepared to enter vigorously and untrammelled into the work of the new and enlarged paper. We shall expect a general and prompt response to this call. Do not disappoint us.

Those subscribers who are paid to the close of this year or beyond, have our hearty thanks. The paper could not have been kept afloat but for them. We are assured that they will not be behind time in their renewals, especially as we are about to give them a greatly enlarged and otherwise improved paper.

INTERESTING TO CANYASSERS.

We have already stated that we cannot give premiums to either new or old subscribers. We have always tried to make the INTELLIGENCER full value for the price of subscription, and the general testimony is to the effect that we have succeeded. And if this has been so thus far, the proposed enlargement will give still greater satisfaction to our readers. Present and intending subscribers may rest assured that no effort will be spared to make the paper second to no family paper in the Provinces.

As intimated in previous issues we are anxious to commence the year with an increase of subscribers. As we cannot send out agents for the express purpose of canvassing, we have to look to our present readers to aid us all they can to secure new names for our list. Many of them have for years advocated the claims of the INTELLIGENCER, and with success too. To them we are indebted for many names now on our list of subscribers. Without fee or reward they have worked. For their disinterested service they now and always will have our heartiest thanks. We want their service again. We want it now. And we have concluded to offer premiums to all who will secure new subscribers.

Arrangements have been made by which we are able to offer the following as premiums to those who will work to receive new subscribers. The price following each is the regular sale price.

Photograph of the late Rev. E. McLeod, 75 cents; Psalmody, 85 cents and \$1.00; History of Free Will Baptists, \$1.50. Map of Palestine, \$1.50; A cabinet dictionary of the English language, \$1.50; Beecher's lectures on preaching (2 vols.), \$1.25 a volume; Life of David Marks, \$1.50; Miller's Life of Trust (latest edition brought down to date) \$1.75; Death bed scenes \$1.75; Butler's Theology, \$2.00; Butler's Commentary (2 vols.) \$3.00 a volume; Ocean to Ocean, by Rev. G. M. Grant, \$2.00; Scenes and Incidents in the Life of Paul, by Albert Barnes, \$2.25; History of Christianity, by Abbot, \$2.25; Clark's Commentary on the New Testament, \$5.00; New Cyclopaedia of Pictorial Illustrations, \$5.00; Cyclopaedia of Religious Knowledge, \$6.00; Robert Hall's complete works (4 vols.), \$2.00 a volume; Bibles (suitable for pulpits or family), \$6.00, \$8.00 and \$12.00; Sabbath School Libraries, \$10.00, \$15.00, \$20.00 and \$25.00; "The Common Sense Sewing Machine," with table, \$35.00, without table, \$15.00; Silver-plated tea spoons, \$3.75 and \$4.25 a dozen; Silver-plated table spoons, \$8.50 and \$9.50 a dozen; Knitting Machine, \$5.00.

Any or all of the above premiums will be given on the following conditions:

1st. Any person sending One new subscriber will receive a large size photograph of the late Rev. E. McLeod. (As the number of pictures now to be had is limited, those wishing should send at once.)

2d. Any person sending Three new subscribers will receive any of the above named to the value of \$1.50.

3d. Any person sending Five new subscribers will receive any of the above named to the amount of \$2.50.

4th. Any person sending Eight new subscribers

will receive any of the above named to the amount of \$4.00.

5th. Any person sending Ten new subscribers will receive any of the above to the amount of \$5.00.

6th. Any person sending Twelve new subscribers will receive any of the above to the amount of \$6.00.

7th. Any person sending Fifteen new subscribers will receive any of the above named to the amount of \$8.00.

8th. Any person sending Twenty new subscribers will receive any of the above named to the amount of \$10.50.

9th. Any person sending Twenty-five new subscribers will receive any of the above named to the amount of \$13.00.

10th. Any person sending Thirty new subscribers will receive any of the above named to the amount of \$16.00.

11th. Any person sending Forty new subscribers will receive any of the above named to the amount of \$21.00.

12th. Any person sending Fifty new subscribers will receive any of the above named to the amount of \$27.00.

13th. Any person sending Sixty new subscribers will receive any of the above to the amount of \$32.00.

14th. Any person sending Seventy new subscribers will receive any of the above to the amount of \$37.00.

15th. Any person sending Eighty new subscribers will receive any of the above to the amount of \$42.00.

16th. Any person sending Ninety new subscribers will receive any of the above to the amount of \$47.00.

17th. Any person sending One Hundred new subscribers will receive any of the above to the amount of \$55.00.

To secure premiums the lists sent must be made up of new names—those not now on our books.

In every case the cash must be sent with the names, \$2.00 for each subscriber.

It is not required that the names comprising a club be all of persons whose papers shall go to a single office. We do not care where they are got. Neither is it required that the name of any club be all sent in at one time. Of course it would be better for both the club-getter and us, that they should be in as early as can be; and we are anxious to have as many as possible in by the 1st of January; but club-getters shall receive credit for all the names sent in up to first of March next, and will be entitled to premiums accordingly.

It is likely that we shall add other books, &c., to the above list. In the meantime we want our friends to go to work, and they will receive full value for all the service done. The books named are all of them good, such as would be profitable to any person. The chief of them, however, are especially suited to ministers and Sabbath School workers. We are able to offer them on such liberal terms, because arranging for a large quantity we can purchase cheaper than otherwise.

It is too much to expect a large number of new subscribers? There are many communities where only two or three copies now go, that ought to take twenty, thirty, or more. These may be supplied if judiciously canvassed. There are hundreds of families in New Brunswick and Nova Scotia that only need the matter brought to their attention, and they will subscribe. Friends of the INTELLIGENCER, one and all—you have now an opportunity to do the paper good service, and at the same time to secure for yourselves valuable premiums in books, &c. From whom shall we hear first? Let all go to work at once.

THE KARENS.

As the Baptist Churches of Nova Scotia and New Brunswick are about to establish a mission for one portion of this interesting people, some information with regard to their history and characteristics may be acceptable:

1st. The Karens belong to a large family of so-called aboriginal tribes which are found scattered among the stronger races of idolaters in all parts of Southern and Eastern Asia. The American aborigines have no aptitude for labor, or Christian civilization and education. Not so the aborigines of Asia. In Japan, on the island of Yesso, there are the Ainos; in China, the Mantzu tribes; in Siam, the Laos, the Kars, and the Karens; in Burmah, the Karens, the Palongs, the Ka-Khyens, etc.; in India, the Kols, Shanars, Santals, Mikirs, Garos, etc. These tribes in their native state are not idolaters. They worship evil spirits or genii, a belief in which is still retained by the dominant, idol-worshipping races, as the Burmans, Siamese, Chinese, etc. They have no written languages. They are wilder than their neighbors on the plains, but more honest and more teachable; they possess nobler traits, and from the fact, perhaps, that they do not worship idols and still retain a con- siderable belief in the supernatural, they have received the Gospel far more readily than the idolatrous races, wherever efforts have been made to win them.

2d. In the eleventh and twelfth centuries there was a kingdom called Karion, in what is now known as the Province of Yunnan, in south-western China, adjoining Burmah Proper and the Laos States on the south. This is supposed to have been the home and kingdom of the people we know as Karens. About 1210 A. D., according to Dr. Lobsheid, this kingdom was overthrown by the Mongols in their conquest of China from the North-west. The surviving Karens were mostly driven southward into Burmah and Siam, where they have dwelt mostly in by-places and the mountainous outskirts of these lands apart, maintaining their old customs, languages and traditions. They have never affiliated or inter-married with their idolatrous neighbors to any extent.

3d. As to their ancient religion, they retained the idea of a great, eternal spirit. They believed in good and evil spirits, *genii locorum*, but sought to propitiate the latter, alone, by their sacrifices and prayers. They are very superstitious in their heathen state. They practice witchcraft, charms and incantations to a great extent. Yet their moral character, even before the advent of the missionaries, was far superior to that of the idolatrous races around them. Intemperance was their great vice. They were remarkable for their chastity, honesty, truthfulness and a peaceable disposition. There were in vogue amongst them distinct traditions of the first pair, their fall through the eating of a forbidden fruit, the flood, the ark, etc. They also believed that their ancestors once possessed a written language and a sacred book which they lost through some fault of their own, and they had long been expecting that their younger white brethren would bring back to them from the west a sacred white book. These traditions seem to have prepared their minds in a wonderful manner to receive the Gospel.

4th. The reception of Christianity. As we have seen, the Karens, as a people, had nothing in the world to be proud of. They were a small people. They had no kingdom, no literature, philosophy, civilization or religion worthy of the name, yet in themselves they were a lovely people, full of promise for God's praise.

Judson, and those who first followed him, went to the Burmans. Nothing was known of the Karens for many years. After six years of labor, Judson baptized the first Burman convert in 1819. Kothahbyoo, the first Karen convert, was baptized in 1828 by Mr. Boardman. Once begun, the work spread like wildfire. Boardman died, but Mason, Vinton and Abbott entered into his labors. Wade reduced the language to writing. A large number of native preachers were raised up. God blessed their efforts. In 1852 the English-speaking Paga or Pegu missionaries had been going on for years without the direct aid of a missionary was thus brought forth to light. The equally extensive work in Tongoo followed, gladdening the hearts of all Christians. The work has gone on with alterations of ingathering and consolidation until the present time. While we give all honor to our brethren who are laboring so faithfully for the Burmans, and while we believe with them that Christian labor for that people "pays" richly, it is right to take note of the fact, that with not probably more than half of the money and labor expended on the Burmans, the Karen missionaries have been permitted to gather more than ten times as many converts. We have at present, in the Karens, about 400 Karen preachers, of whom over 70 are ordained, and about 13,000 living communicants. In the Bassein districts, the Sgau churches support their preachers and primary schools entirely, without any aid from America; the average contributions of the 6,000 disciples for religious and educational purposes is about Rs. 20,000 per year. The 3,000 Christians in Rangoon district are reported as giving last year Rs. 14,000; the 1,600 Christians in Henthada (Karens) Rs. 3,700, etc.

5th. Note a few of their characteristics.

(a) They are not a decaying race like the Hawaiian Islanders. Their numbers are rapidly increasing, especially where they have accepted Christianity.

(b) They have strong desires and great aptitude for Christian education. President Dodge, of Hamilton, N. Y., told me that he had graduated several young men of the African, Burman and Karen races. Judging from these specimens, he would place the Karen mind first, decidedly, in mental and aptitude for culture. English officials in Burmah often remark on the superiority of the Karen schools.

(c) Their piety is of the simple-hearted type, at the same time they appear to be stable Christians, and many of them have much of the real missionary spirit.

(d) They have rare fidelity. Beyond any people I ever knew they will not betray a hard place. They are patient, too, able to endure hardships, or persecution, even for Christ's sake. While they have much humble docility, they have as much manly independence as any Eastern race. They never crouch. They are not a money-seeking race.

For these and other reasons we love the Karens, and believe that they have a glorious future.—C. H. Carpenter.

INCREASE OF SUICIDE.

That it is on the increase in this country appears to be a fact; why it is, it may be hard to say. It does not occur in one class of people more than another. Rich and poor, old and young, alike perish by their own hands. Here is one day's report, and that very defective:

Lizzie Bridge, aged seventy-one, died in Bellevue Hospital yesterday, having taken Paris Green. Edward R. Rice, nineteen, shot himself in Boston. Chas. Davis of Cambridgeport, Mass., shot himself yesterday; cause, family troubles. J. W. Coan, of Philadelphia, attempted to shoot himself in St. Louis yesterday; cause financial trouble and whiskey. George Sands, twenty-three, son of Rear Ad- miral Sands, a mate on board the receiving ship New Hampshire, at Norfolk, Va., shot himself through the head; cause, disappointment in love. A man went aboard the steamer Laura and bought a ticket, giving his name as John Clock. As the boat was passing Hell Gate he jumped overboard.

This is a brief record for one day. It is often much longer. No one cause predominates. We are inclined to attribute the increase to two causes: (1.) The growing difficulties of keeping up with the race of life: it is harder to live now than it used to be, and many get discouraged and reckless, and pre- fer to die rather than to struggle on. (2.) The increase of skepticism as to the future life: a prevalent impression among un- educated people, as well as others, that (after) is death ends the battle.

This infidelity has grown, while the truth of the gospel which brings immortality to light, is also making great gain upon the

world. A popular infidelity, engendered of the light literature of the day, pervades the common mind, similar to that which is more general in France than in any other country. The panacea is the truth, and he who aids in spreading it is helping to save his fellows.

PUSEYISM IN TORONTO.

We use this now obsolete word Puseyism, which was much used a few years ago, to designate Popery in the Episcopal Church. We have frequently heard it denied that there is any tendency to ritualism in Canada. But we have generally noticed that every heresy that disturbs the old country soon makes an appearance in this country. And though the laity of the Episcopal Church are generally opposed to Popery, yet there are evidently a few clergymen doing all they dare to follow in the steps of the English Ritualists. A few years ago the *Guardian* unearthed a secret semi-popish "confraternity" in connection with the Holy Trinity Church of this city; and it appeared for the time to be stamped out by the leading laymen of the Episcopal Church in Toronto. But it appears the tendency still exists. In a recent letter, the Toronto correspondent of the *Montreal Witness* says:

"A remarkable sermon, which has created a good deal of comment, was preached yesterday evening in Holy Trinity Church, by Rev. Mr. Day. Holy Trinity, as you are probably aware, is an extremely Ritualistic church, the ceremonies probably approaching more closely to those of the Catholic Church than the services of any other professedly Protestant place of worship in Canada. The seats are free, and the church is crowded every Sunday evening—a great many who worship at other churches in the morning attend on account of the singing, and the attending of an ornate ritual. Any one of strong evangelical convictions who chances to attend, will be apt to hear doctrines which sound strangely indeed to Protestant ears. Transubstantiation is openly taught and the priestly office magnified to an undue extent. The service is intoned by a surpliced choir, and the officiating 'priest,' as they like to be called, turns his back upon the congregation at one part of the service. Mr. Day's sermon, however, probably went further in the direction of Romanism than any previous advances. He boldly avowed his belief in Purgatory, and the efficacy of prayers for the souls of the departed. He argued that the great majority of people who died were unfit for the enjoyment of Heaven, and need a place of purgation, where they would be freed from the unfavorable surroundings of earth life and the temptations which prevented the development of their better natures. He considered that the Reformation, which swept away so many of the abuses of the Romish system, had gone altogether too far in the direction of Romanism than any previous advances. He boldly avowed his belief in Purgatory, and the efficacy of prayers for the souls of the departed. 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