

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, MAY 12, 1875.

GOOD NEWS.

The department of Denominational News in this issue contains several items of a very encouraging nature. The number of baptisms reported is quite large. The churches in both Provinces are, many of them, being much refreshed, and their membership greatly increased. These things are cause for devout thankfulness to God, who is so graciously visiting us, and should also be an incitement to more abiding faith, and more earnest effort for the further and continual prosperity of the Lord's cause. Let all the people pray that the year, which has so far been one of no inconsiderable spiritual prosperity, be throughout characterized by such blessings and real growth as are unprecedented in the denominational history. "Ask, and ye shall receive," are the words of the Lord Jesus, our Master. Be abundant in Christian labors, and the assurance is given—a divine assurance—that such labors shall not be in vain. Bring all the tithes and offerings into the storehouse, and prove the Lord's truth, and He will pour out a blessing large and rich—a blessing that shall be to all the people. Let all the people pray. Let all the people work as becomes Christians.

RESPONDING CHRISTIANS.

"How long wilt thou forget me, O Lord? I have long shall I take counsel in my soul, having sorrow in my heart daily." David must have carried a terribly sad heart when he uttered the words quoted, God, in whom he had greatly trusted, and whose praises he had sung with sweetness unsurpassed, seemed very far off. Such an experience is not desirable, yet many professed followers of Christ have it. A grievous sense of separation from their Redeemer oppresses not a few who bear the name of Christ. Let us turn to the heart, and discover the cause of this. Where is the fault? and what is the remedy? Without needless philosophizing upon known differences of organization and temperament which permit one to be joyous where another, under like circumstances, becomes sad and despondent, it would seem that the Psalmist solves the question. "Where is the fault?" when he says that he "takes counsel in his soul." He looks within, and has "sorrow in his heart daily." It is certainly a good thing to look well and carefully into the heart and discover its state, and, discovering them, to bring them into the light of God's Word, and to let the thoughts always of what is seen, then the sorrow will grow less, and, rather, gentler, and its burden be more and more crushing and unbearable. The soul must look away from itself and upwards for the peace and joy which it needs and longs for, and which the contemplation of a sinful heart can never give. David did this, declaring, "I have trusted in thy mercy; my heart shall rejoice in thy salvation." Thus, looking out from himself to the mercy of God, he soon found the relief he desired, and he declares his new and glad experience by saying, "I will sing because of the Lord, because He hath dealt bountifully with me." The only relief from despondency is in looking away from yourself to God—the merciful and all-loving Father. None need have doubt of His willingness to help and deliver. It is the doubt that grieves Him. He is ready, is anxious, to be the soul all that it can wish. The sorrowing soul should go at once and directly to His open arms—His open, tender heart. Tell Him your sorrow and troubles, and He will find fully ready to feel and help. Have less thought of self and more of the merciful God, and the great work He is in Christ accomplished for us. He has taken our sins; He will bear all for us, and all He asks is that we trust Him. There is nothing left for us but to cast ourselves on Him. Try it, desponding one. Cheer up! Look up more, and not down. Look out from yourself, keeping the cross constantly in view, remembering that it is a reality, and that your sins are on it if you have faith in the crucified. Doubting brings sorrow and death; believing is followed by joy and life—yes, life evermore. Then, "be not sad, and faint, nor believing." "Thou wilt keep him in perfect peace whose mind is stayed on thee."

THE RELIGIONS OF INDIA.

In a letter to an American paper, an Indian missionary, Rev. Mr. Kellogg, furnishes some very interesting facts respecting the population and religious faiths in India. He says: "It is certain that the population of India very closely approximates to China, if, as some now imagine, it does not actually exceed it. Indeed, it is well known that a large population under native rule is remote and inaccessible districts, as a matter of fact is not definitely included in this census, and it is probably quite safe to say that the actual population of this land is not short of 300,000,000!"

The reader will doubtless be interested in a brief exhibit of the elements which go to make up this stupendous figure. I have found that even intelligent people in America very rarely have any correct ideas upon this subject. What of course should the inhabitants of Hindostan be but Hindus? This, however, is wide of the truth, as the following figures will show. It will be necessary first to take out of the total figure 50,000,000 living not under English rule but under independent native rulers. As to the composition of this population, no exact figures have been obtained. As to the remaining 190,000,000 under English government, in round numbers 130,000,000, or about 68 per cent., are returned as Hindus, and 41,000,000, or about 21 per cent., as Mohammedans. The aboriginal tribes count up 14,000,000, or about 7 per cent. The remaining 5,000,000 are divided in the following order of number between the Buddhists, Christians, Sikhs, Parsees, and Jews. These figures indicate to some extent lines of religion rather than of race; but religion and race still go together to a great extent in India. It should be remarked, however, that the small Buddhist and Sikh population should be classed ethnically with the Hindoos. Similarly Mohammedanism, although distinctively the religion of the descendants of the Mogul, Pathan and Afghan conquerors of India, has come to comprehend a large population of pure Hindoos, proselytized, especially within late years, to the faith of Islam.

The composition of the Christian population, which is returned at 1,725,000, as a matter of special interest. Of this total 915,000, or a little over one half, is Roman Catholic, next with 220,000 the Syrian Christians of south-west India, 200,000,

The fruit of modern Protestant missions in India is represented by a quarter of a million native Christians. The European and American population is 128,000, which is about equally divided between the army of government officials on the one hand, and non-official residents on the other.

"But the most significant fact connected with the census returns of the Christian population, is found not even in the goodly figure of 225,000 Protestant native Christians, but in the rate at which this class is shown by these government returns to be increasing. This ratio of increase appears from this census to have been 61 per cent., in the last ten years, against 5 per cent., the natural decennial increase of the Hindu population. Let the reader, therefore, observe that 61—5, or 56 per cent., of increase represents the effect of Protestant missionary labor in India since 1864. And this is a statement made not by interested Christian missionaries, and from inadequate statistics furnished by sanguine faith, but by the authority of the Indian government, after a census taken with more labor, pains, and exactness than any ever taken before. It demonstrates that, with only 517 Protestant missionaries to 300,000,000 people, with all the inveterate hatred of fanatical Mohammedanism and all the power and prestige of a venerable Brahminism against them, the Church of Christ is, as a matter of fact, gaining on the world to-day at least as rapidly in India as in the most favored sections of America; indeed, the exact figures would seem to be the advantage of the Church in India."

EDITORIAL NOTES AND COMMENTS.

—AN ANNIVERSARY.—On Thursday evening of last week York Division of the Sons of Temperance held its twenty-eighth anniversary in the Temperance Hall, Fredericton. Music, readings and speeches were on the programme, and, taken altogether, the evening was very pleasantly and we hope profitably spent. Several ladies and gentlemen sang very sweetly. Miss Richards presiding at the organ. Mr. Creed of the Training School gave a reading very appropriate to the occasion; and in addition to the opening remarks by the Chairman, Geo. Bliss, Esq., speeches were made by the Lieutenant-Governor, Prof. G. E. Foster and Rev. J. McLeod. The Governor in the course of his remarks stated that York was the second Division of the Sons of Temperance organized on British territory, and spoke of the good it had done. He referred to the various temperance movements, and the growth of temperance sentiment. He suggested the organization of a "Cold-Water Army" of children, as an organization as it will be rendered. "I have many ex-children in St. John and many places." Just twenty-five years ago. The other speaker favored the suggestion, as did the whole assembly. And it is quite probable that such a movement will be commenced. We hope it may. The young must be saved from the destroyer.

—SHEPHERD, SUNDAY SCHOOL.—We are sorry to hear that the Rev. William Williams, pastor of the Congregational Church in Sheffield, has signified his intention to resign the pastoral charge which he held for the last four years. He has, however, the satisfaction of receiving the warmly expressed and unanimous desire of his church that he may be able to see his way to a reversal of his decision. It is scarcely possible to suppose, that he will change his expressed intention. The church should be glad to see the services of Bro. Williams, who get an excellent Christian man and an admirable preacher.

—THE WORLD.—The German statisticians, Herren, Bohm and Wagner, have, says an exchange, been calculating the statistics of the world's population. They conclude that the present sum total is 1,291,000,000. Of these it is believed that 300 millions owe or own allegiance to the United Kingdom, counting, of course, the provinces of British India. The total population of India, including independent principalities, is estimated at 200 millions. But it is held that this is largely in excess of the truth. An English statistician, Mr. Axon, credits the United States with a population of 546 millions in the year 2000, and the British Isles with 91 millions. He is of the opinion that an eclipse of civilization like that which followed the overthrow of Rome by Northern barbarians is impossible. The danger now is from interior demoralization and vice, not from outside barbarians.

—A GREAT WORK.—The revival in London is a great work surely. As indicative of its breadth and depth it is stated that at the early hour of eight o'clock on a recent Sunday morning, sixteen thousand Christian workers assembled for the purpose of giving stimulus and help. The occasion is spoken of as one of remarkable spiritual power. It is one of the choruses in the singing of the martial airs and words from Moody and Sankey's hymn book was something never to be forgotten. One report says: "Those who heard the chorus to the song of the 'Armour-bearer,' sung by 16,000 voices whose hearts ruled the tongue, would understand somewhat of the strange thrill that quickens the soldier's blood when the throbbing drum and martial bugle summon to the fight. 'Hear ye the battler's cry?' Forward! The call rang out from lips that meant it, and were ready to obey marching orders."

—DEATH OR EXPIRATION.—We see it stated that a Baptist church in Plainfield, N. J., lately refused to disown a former pastor, the Rev. John D. Bogwell, to a Hyatt Street church, in Brooklyn, on the ground that it was an open communion church with which they were not in fellowship, and that he sympathized with that doctrine. He then applied for letters to two other churches, and when still refused, asked for a general letter to "any Baptist church of the same faith and order," which was granted.

It seems that there are only two ways of exit from the close communion Baptist Church—death or expiration.

—THE CAUSE.—Not this Continent alone had an unusually severe winter the past winter. Europe was similarly treated. The *Adelaide* says that Prestel, the famous meteorologist, explains it thus:—"The equatorial current which usually follows the Gulf Stream along the shores of Western Europe has been crowded out of its usual channel by a heavy cold air of Northern Europe coming down from the Arctic regions in unusual quantities, and finding its way over Southern France, Italy, Switzerland, and the South-east of Germany, and finally across the Mediterranean. The collision of this cold, icy air of the polar current with the warm, moist air of the equatorial current has caused the unprecedented snow-falls in the Pyrenees, the Caucasus, and the Giant Mountains, and even farther east, to the Caucasus. The same authority declared that this very low temperature in February comes round once in eleven years, a period which seems to correspond with the unusual appearance of the spots on the sun's disc and the excessive Northern lights. If we must be pinched up in this way once in eleven years, it is at least a little consolation to know that it is not a mere wicked freak of nature."

—THE PARADE.—In the *Bangalore* Dr. Ellwood writes of the Parades. There are, it is stated, about 9,000 of these expatriated Persian fire worshippers in Bombay. They are called the Jews of the East and form the wealthiest portion of the population. Bombay is their commercial headquarters, but they have branch houses in many parts of the East and of Europe. They are clanish and fanatical. One of their most striking peculiarities is the manner in which they dispose of their dead. They commit them to priests who have charge of the "Towers of Silence," five of which stand on a hill near the city. Having put them into the hands of the custodians of these towers, either strangers or friends are permitted to visit the place. The remains are laid upon graves at the top of the buildings, where vultures

feed upon the bodies, until this bones drop through the bars and lie on heaps below in indiscriminate decay.

—ONE RESULT.—At some of the Conferences held in different parts of Scotland Mr. Moody, in answer to questions, dealt some heavy blows against one of the prevailing sins of growing Christianity in Scotland, viz., liquor drinking. It is gratifying to notice that there is a deepening and extending conviction that the Christian Church must be rid of the curse. It is stated that more than a thousand recently gathered for prayer at a 30-day prayer-meeting, and the next day was wholly devoted to a conference to help on the crusade against intemperance. Says a correspondent of the *Protestant*, "The spirit of the conference was one of confession of sin—confession that the churches and Christian men, as such, had not headed the van of temperance reform. Leading ministers came forward to urge abstinence, and to plead for it out of the necessity that had been laid upon them; to urge it, however, not on the ground that drinking wine being wrong, but on the ground of not making a brother to offend. One of the most prominent India missionaries, Dr. Murray Mitchell, of the Free Church, declared that he felt it had come to this in India, that the missionary and the native pastor must abstain for the sake of others. It was stated that in Edinburgh there is a dram-shop for every two hundred persons, and in one small district, and little more than one street, nearly fifty of them; but it was stated, on the other hand, that in another district a minister had one thousand five hundred enrolled in his band of hope. The discussion ranged under three heads, intemperance and the missions, intemperance and Christian work, and intemperance in its physical and criminal results; and it was earnest and direct, and may lead to some joint action of the churches."

—THE JEWS IN RUSSIA.—English papers state that an important concession to the London Society for promoting Christianity amongst the Jews has recently been granted by the Emperor of Russia. This concession, which has situated in most of the countries of Europe, such as Palestine and the northern parts of Africa, has been excluded from Russian territory since the outbreak of the Crimean War. Various attempts have been made to obtain permission for re-opening the Society's mission, but until now without success. A short time ago a deputation, consisting of the Rev. Frederick Smith (Secretary of the Society), and Mr. J. Alexander, proceeded to St. Petersburg with a petition to the Emperor, signed by the East of Shabshay as president. This petition has not only been graciously received by His Imperial Majesty, but full permission has been granted for the Society to send its agents to Poland and other parts of Russia where Jews reside; and an extensive field for missionary work has thus been opened, as is evident when it is borne in mind that within the territory over which the Emperor rules the Jewish population probably exceeds three millions. This concession may be regarded as most important sign of that change of feeling towards England and England's Christian institutions, which has happily been brought about by recent events, and more cordial relationship that has sprung up between Russia and Britain.

DENOMINATIONAL.

UPPER WOODSTOCK.—We are glad to hear that the church at Upper Woodstock, of which Rev. G. T. Hartley is pastor, has been enjoying some refreshing. No particulars have reached us, but report says that several have been baptized.

KENT, CARLETON CO.—Rev. E. Siprell, though well advanced in years, is not inclined to lie idle. We learn that he has been holding a series of meetings in Kent (above the Monmouth), and that considerable blessing has visited the people in connection with them. The meetings were held in the evening, and were well attended. The speaker is especially cheering to all.

REV. JOHN PERLEY gave us a call on Monday. He is looking and feeling well and hopeful. He has had much success in his labors during the winter, and may well rejoice. As will be seen by notice in another place, the new meeting-house at Victoria Corner (of which church Bro. Perry is pastor) is completed, and will soon be set apart for public worship.

FRANKFORD JUNCTION.—Last Sabbath the fine new Meeting House at the Junction was dedicated to the worship of God. The dedicatory sermon was preached by Rev. Wm. Kinghorn, and was appropriate and impressive discourse. The preaching in the afternoon was by the pastor, Rev. J. E. Reed. The attendance was good throughout the day, and it is hoped that much benefit may result from the services of the day. Meetings are being held this week with a view to the quickening of Christians and the conversion of sinners; and there is a rich blessing may be enjoyed.

BEVELY'S CROOK, QUEEN'S CO.—We learn from the *Advertiser* that Rev. T. W. Carpenter is holding a series of very interesting meetings near Bevely's Cove. He has baptized ten converts, and has over seventy and one eighty years of age.

BLACK ROCK AND PORT MOUTON.—Dear Bro. McLeod.—I reached home on Saturday, having spent two weeks at Black Rock. We had a very good time; the brethren were very much comforted, and the cause was greatly strengthened. I have had the pleasure of baptizing twenty-two in all, adding twenty-three to the church. The good work at Port Mouton still progresses. I expect to be there next Sabbath.

It seems very strange to me that some Baptist ministers have the assurance to tell the people that there is no difference between us and them; and that they practice open communion. But when the people, believing these statements, have become members of Baptist churches they find them close enough. There is one Baptist minister who makes a practice of this kind of thing; and in this, and in other things, he is a number from other churches, and some of them are not far from the way of preventing this kind of deception. Yours, T. O. DeWitt, Calcutta, May 3rd.

—A FEW THINGS.—Dear Brother, I have been home a few days quite unwell, and am not able to labor much yet. I spent some three weeks up the Aroostook, in company with Bro. McDonald; and our visit was very much appreciated. The church organized by Rev. C. McMillan some few months ago is doing well. We held some special meetings during which the old Christians were more revived and sinners improved. I had the pleasure of baptizing two happy converts in the Madawaska river, and received them into the church, with fourteen others. The baptism took place one mile up from the mouth of the river, where nothing of the kind had ever taken place before; and when the friends gathered around the water with anxious hearts to witness the scene, the Christians felt by their well-doing they could put to silence the mouths of ignorant men, and wipe out the reproach attached to the Gospel of Christ.

Yours, THOMAS FITZGERALD, Kent, Carleton Co., May 4th.

BARRINGTON AND LOWER ARGYLE.—Dear Bro. McLeod.—I promised you some time ago a few lines for the *Intelligencer* in reference to the good work of revival in Barrington and Argyle. Bro. S. N. Royal and I exchanged early in the winter for a few weeks, he coming to Barrington, I going to Halifax. I stayed some five weeks, and when I returned I found Bro. Royal engaged in a glorious work of revival. He had been in the place for some time, and had been very successful. He had baptized a number of the youth. Thirty-six were baptized and added to the church.

I commenced a protracted meeting at Lower Argyle on the last Sabbath in February, which has

resulted in a glorious work of grace. Brother Bradshaw (Baptist) and Bro. Weston rendered valuable assistance in the good work, which also spread to Plushon Head. There have been baptized in all during this revival one hundred and thirteen happy converts, many of whom are men in the prime of life. Eighty-six of the converts united with the Free Baptists and twenty-seven with the Baptists. To the Lord be all the praise. Yours as ever, Wm. Downey.

PORT LA POINTE, N. S.—Dear Bro. McLeod.—We had a good work at Port La Pointe. I united with Bro. Borden (Wesleyan), the first week after which, on account of bad condition of roads, we held our meetings separately. Bro. Borden's meetings were very successful; many of the young and middle-aged professed conversion. Our church was greatly revived. Some aged, middle-aged and young professed conversion. Five have been baptized, and six added to the church. Others will be baptized soon. Bro. Royal was with me three weeks. His help was very timely and efficient. Yours, J. I. PORTER, Barrington, May 7, 1875.

REV. J. GRAYSON'S REPORT.—Dear Bro. McLeod.—In compliance with your request I have written before, but I have been so busy that I could not do very well. Seven weeks ago to-day I left home on a tour down river. I called at DeWitt; there I passed on to Campbell settlement, and spent a few days with Bro. John Jones, thence to Millville, and spent some ten or twelve days. In each of these places there was considerable religious interest and awakening manifest among the people, but no special revival.

Returning home I spent three or four days, and then left for Forreton, on the Miramichi, where Bro. Charles Rideout (Licentiate) was labouring with good success. There I spent four days, and baptized seven converts. Eight were previously baptized by Bro. Vanwart, making fifteen persons baptized, thirteen of whom, together with eleven others, were united to the church. Such an addition gives great strength to the little church in that place, which was in a very low and scattered state, in view of which the people exclaim, "The Lord hath done great things for us, whereof we are glad." Forreton April 22d, Bro. Rideout accompanying me, and agreeable to appointment turned out to knowville, where I met for the first time, a large and attentive congregation, and spoke to them from the word of the Lord. God owned and blessed the effort by marked manifestation of His presence in the meeting. We continued the meetings two days, and a powerful work of grace and revival is being experienced. Forty persons have made an effort for baptism, and about a dozen have been baptized. There is nothing in the order of the words of the commission given by our Lord, or in the apostolic practice, in conflict with our views. The baptism, "Go ye and teach all nations," and the sign, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you," is sometimes cited in proof of close communion. It is, however, the order of the words of the commission given by our Lord, or in the apostolic practice, in conflict with our views. The baptism, "Go ye and teach all nations," and the sign, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you," is sometimes cited in proof of close communion. It is, however, the order of the words of the commission given by our Lord, or in the apostolic practice, in conflict with our views. 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