

"RELIGIOUS INTELLIGENCER"

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P. O. Box 375,
Frederick, Md., or to St. John, N. B.

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BARNES & CO., 25 Prince William Street, St. John, N. B.
TERMS—\$2.00 per year, in advance.
All Communications for insertion should be addressed, Rev. JOSEPH McLEOD, Box 375, Frederick, N. B.
All Exchanges should be addressed RELIGIOUS INTELLIGENCER, Frederick, N. B.
Subscriptions may either be paid to Messrs. BARNES & CO., St. John, or remitted to the Editor, at Frederick.

Religious Intelligencer.

Rev. JOSEPH McLEOD, EDITOR.

FRIDAY, AUGUST 4, 1876.

CHRISTIAN GIVING.

A good deal is said and written on the subject of Christian benevolence. Yet there is a need for more, for the subject is certainly not understood as it should be. And so to that the subject is not well enough understood is but declaring in other words that there is a deficiency of the demanded manifestations of practical religion. "As concerning giving and receiving" the Christians have still much to learn. True, the heaven is working, and the present days are better than the former. Many are nobly liberal, and the number of them is increasing, but there are many more who are not. A strong and most selfish spirit is abroad. Few, if any, of even the most selfish pretend to attempt a denial of the abstract proposition of stewardship, but they fail to reduce the admitted doctrine to practice. Generosity in others they admire, but they never give others the opportunity of admiring it in them. A long list of benefactions pleases them greatly, but they never enrol their own names among the benefactors. Ask them why, and the ready answer is "We cannot afford it." The times are hard, business is dull, trade is at a standstill; but they purpose (so they say) when things improve to make up for present deficiencies. It is somewhat remarkable that with these people the hindrances to benevolence are never removed; "hard times," etc., are perpetual. Now all this time two things are going on—God, by his bounties bestowed upon them, is laying them under increasing obligations; and their hearts are being made harder by the indulgence of that selfishness which refuses to do good unto all men as they have opportunity. They refuse not for themselves nor deny to their families indulgence in those things commonly called luxuries, forgetting that among all the luxuries there is none so sweet as the "luxury of doing good." When a man is in a condition to deny himself, and does not do so, he not only robs God and his needy fellows, but robs himself.

The benevolent Christian has an enjoyment most real and precious. By giving his heart is made richer. Cheering the hearts of others is his own heart is cheered. The gratitude of the widow and the orphan is compound interest for the beneficence that has made them glad. The giving of clothes to make others warmer has made him warmer; his friends are more cheerful for the ruddy glow he has kindled on some lonely hearth; his enjoyment of the good things on his table is the greater for what he has sent to some humble cottage. Genuine charity has a present reward as well as the sure promise of future reward.

The words of the Book on this subject are weighty and significant. "The righteous is ever merciful and lenient, and his seed is blessed." "The righteous giveth and spareth not." "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor." "He who hath bountifully shall reap also bountifully." "He that giveth to the poor shall not lack: he that hath distributed, he hath given to the poor; his righteousness endureth forever; his horn shall be exalted with honour." "There is that scattereth, and yet increaseth." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "Whoever shall shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." These are but specimen utterances of the Holy Book that will bring to the memory of the reader a multitude of similar passages; and surely it should need no human argument, or even benevolent appeal, to sustain the words of the Lord.

He who has it in his power to help needy individuals or struggling Christian enterprises has committed to him a talent of rare value, the proper use of which will bring great good to him now and hereafter, as well as bless the struggling. To have wealth, with a heart to use it right, is an exceedingly precious privilege; and he that remembers that the gold and silver are the Lord's, and that for the appropriation of them he must give account will not have much difficulty in directing suitable objects on which to bestow his gifts. To be one's own executor is at once beautiful and satisfactory. To know that possessions, which are in so many instances so fearfully and enormously abused and devoted to base purposes, can, by the touch of a Christian's hand, be consecrated to the service of the Lord, is real joy. Would the readers of this have such joy? Little of that which God has given, be it much or little, let each devote a liberal portion to good doing—to the relief of needy individuals and families, and to the support of such enterprises as Christian men, moved by the Holy Ghost, have launched with the design of forwarding the gracious purposes of God.

EDITORIAL NOTES AND COMMENTS.

A CAMP MEETING is to be held in Hodgdon, near Houlton, Me., commencing Tuesday, August 15th.

A NATIVE OF Burmah, Rev. Mung Edwin, who has been pursuing his studies in the United States, is in Nova Scotia, lecturing on "The Result of Christianity in India."

THE TENT MEETINGS, before referred to in these columns, conducted by Rev. Dr. Tyng, in New York, are proving a greater success than was anticipated, and they are to be continued during the whole season. The average attendance on week-days has been about 1,000, and on Sundays from 1,500 to 2,000. The interest has exceeded the early anticipations. A similar tent has been opened in Brooklyn at the main entrance to Prospect Park, where the services are conducted under the auspices of the Young Men's Christian Association.

ANOTHER ROMAN CATHOLIC PRIEST of Montreal, Rev. Ambrose Martin, has been converted through the instrumentality of Father Chéniquy. His recantation is published in a late number of the *Montreal Witness*.

A FEW SABBATHS ago Rev. Mr. Pentecost, of Boston, baptized a converted Roman Catholic. He was educated for the priesthood, and is a very thoughtful and intelligent young man.

THE HALIFAX EVANGELICAL ALLIANCE and Y. M. C. Association have made arrangements for holding religious services in this city in the fall during two months, commencing last Sabbath. Similar meetings were held last year and were acceptable and beneficial, reaching a class of people who do not regularly attend any place of worship. The services are participated in by ministers and members of all evangelical denominations.

DEATH OF ARCHBISHOP CONNOLLY.—About midnight on Thursday Archbishop Connolly died, aged 62 years. His sickness—congestion of the brain—was but of three days' duration. His death is universally regretted, as he was highly esteemed by the whole community. The Roman Catholics will of course feel far more deeply in the matter, but Archbishop Connolly was for himself a place in the regard of the general community seldom attained by a dignitary of his rank. He was anxious for peace. He showed good will to others, and thus evoked good will towards himself. He had no sympathy with the bitter, narrow and cruel Ultramontanist which sees no good outside of the one church. In fact he was a large-hearted Irishman, and not at all your ideal of the narrow-minded priest. He strongly opposed the Vatican decree of infallibility and got into bad graces of the Jesuits. Like nearly all his brethren he submitted to *lat. lat.*—*Protestant Witness*.

THE TURKISH PROVINCES.

It is a fact, as says the *Boston Watchman*, that the war between Turkey and its discontented Provinces will add much to our knowledge of South-eastern Europe. Many well informed men would have been puzzled, a few months ago, to give an intelligible account of Montenegro or Herzegovina, or possibly of Bosnia and Servia. Now there is a busy searching of maps and geographies and encyclopedias, for one is ashamed to be ignorant of countries whose revolt against Turkey may change the history of Europe.

The following facts, quoted from the *Watchman*, touching the position, area, population, &c., of the Provinces concerned in the war, are of particular interest just now, and will help to a better understanding of what is transpiring.

—A REMARKABLE WORK.—Even the deaf and dumb shall speak the word of the Lord. An account is given in a late paper of a singular revival among the deaf and dumb in Brussels. An English lady some time ago presented a copy of the Bible to a deaf and dumb girl, which she, a staunch Papist, examined it carefully, comparing its teachings with the doctrines of the Church of Rome, and the result was his conversion. He immediately began to preach the gospel to his afflicted brethren, and in spite of strenuous opposition at first, won numbers of them to the truth. In Holland, also, there is a deaf and dumb evangelist, a powerful preacher, who preaches Christ to the Mutes. This lack of a seaport is a serious hindrance to the commercial growth and prosperity of the little province. It is a mountainous region, and its brave inhabitants, existing in their mountain fastnesses, have never been conquered by the Turks. The population is small, numbering only one hundred and twenty thousand, but every man among them is a warrior, trained to the use of arms, and inspired with a deadly enmity to the Mussulmans. In their different passes and inaccessible heights, they have won signal victories over the invaders, often defeating armies tenfold larger than their own. The chief successes of the present campaign have been won by their heroic army, and it is certain to make a good report of itself in every encounter with the Turks.

Bosnia, which borders on Servia on the east and Herzegovina on the west, is larger than both united, comprising an area of twenty-three thousand square miles and a population of one million, four hundred thousand. But the races are greatly mixed, four hundred and fifty thousand of the people being Turks, and only three hundred and seventy thousand Bosnians, of the true Slavonic descent. This mixture makes a united movement impossible, and subjects the province to bloody domestic strife in all attempts to throw off the yoke of Turkey.

The same is true to a large extent of Bulgaria, where such horrible atrocities have been committed in the present war. It is a large district, of thirty-three thousand square miles, lying on the east of Servia, and stretching to the Black Sea. Of its population of three million and half, only one million and a half are nominally Christian, and these are at the mercy of their more numerous and powerful Turkish neighbors. They can render, therefore, little help of value in the present struggle.

Wallachia and Moldavia, lying north of Bulgaria, and also bordering on the Black Sea, form an important principality called Roumania, with an area of forty-five thousand square miles, and a population of four million. They are virtually independent, like Servia, paying only an annual tribute to the Porte. But, unlike Servia, their people are not of a single race, or of a city blood. The chief stock is Danish, and is called by the name of the Danes, but mixed with this are Roman, and Gothic, and Hungarian, and Slav, and Tartar elements, defying the most skillful ethnologists to discriminate in the strange mixture. If Roumania should take part in the war, as some complications seem to indicate, it would bring valuable help to Servia and Montenegro, which are vastly over-matched by the Turkish power.

The expenses of the war must run strongly with the provinces in their double distress. They are nominally Christian, and Servia is pervaded by an earnest religious spirit, which leads to general Bible study. They are all oppressed by the Turk, and no justice can be had at a Turkish court, or at the hands of a Turkish official. Any true prosperity or rapid growth is impossible until the Turkish yoke is utterly broken and all fear of its re-establishment is removed. How the good is to be reached, it needs a bold prophet to foretell. The jealousies of Christendom keep the Turk in Europe; but internal decay is so rapid that no outward bolstering can long save the empire. When it falls, a Christian State may be possible, and the splendid provinces now weak and impoverished from long misgovernment, may enter on a brilliant future.

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reached a climax, and I hardly knew what would become of the whole of us; but with a short prayer for grace to help us, we were told to repair to the water close by, and after the baptism of a number we should be dismissed. To the water we went, and 18 persons presented themselves as candidates for the ordinance. Your correspondent was called upon to pray, which he tried to do as best he was able. Then commenced a scene, at which I did not know whether it was best to laugh or to weep. So strange, so peculiar, so grotesque was it, that I do not know when it will pass away from my sight. The preacher asked all those who desired to be poured to come forward and kneel down; three responded, and the preacher poured the water from the stream, poured it on the head of the candidate and called it baptism. Ten were to be immersed, and the preacher led the first one into the water a little above his knees, told him to kneel down, which he did, and then he attempted to baptize him. The operation brought the candidate nearly to his feet, as it naturally would, when both candidate and preacher went rolling headlong into the stream together. They picked themselves up, I am sure your correspondent does not know how, for he could look nowhere at that time but at his feet, and the ordinance went on again, after coming forward and kneeling in the water as before. The preacher was careful this time, and the candidate being a smart young man he so bent himself that he was immersed quite decently. The next was a young lady and the preacher was careful again, but it was impossible to get her head under the water, and after two or three unsuccessful attempts the preacher gave it up, and conducted the candidate to the shore. And so it was with all the rest, hardly any of them were properly baptized. Now there was no necessity for all this foolishness, for there was plenty of water in the stream. People that have no care for God's holy ordinance of baptism must always make a burlesque of this beautiful rite, as my thought as I turned my steps from the water, after pronouncing the benediction, as requested by the preacher.

In the evening I preached for the minister at Eldrid Railway Station, and enjoyed an excellent time in speaking to the people "the words of this life." Yesterday I attended two services, and the presence of the Lord was there to bless and comfort us all, and I found in Rev. Mr. Strickland—a Congregationalist minister—a man of extensive information and of a truly kind and benevolent heart. But all things have an end, and so this letter must close. I expect soon to be back to my work in New Brunswick, and to the people of my charge, whom I love, in Hampton.

Your Brother in Christ,
A. TAYLOR.
Preston Vale, Penn., July 27, 1876.

PHILADELPHIA LETTER.
(From our own Correspondent.)

PARANOMASIA, July 26, 1876.
It is natural for Philadelphians "to indulge in the illusions of hope." The return of good weather has brought no increase of centennial visitors, and now they are waiting until fall, when the husband-man shall have garnered his grain and hung up his sickle, and until the men and women of fortune and fashion shall become tired of summer resorts; then, they say they will be a "rush" that will inundate the centennial grounds, causing the house-keepers to say, ha! ha! I will fill the streets with the exuberance of the summer, and they are beguiled. They have never from the first looked the situation square in the face. It is our first Exposition, and the fashion has been set of self-deception with regard to it; no good can come from these centennial castle buildings. It would be better for the Philadelphia papers that whistle to keep up hope—to tell their dopes the boarding-house keepers, that the experiment has been fully made, and that nothing at all about getting out pretty well fixed, at about 20,000 visitors daily, that while they may be a slight increase in the fall, it will be, at best very slight, that then the children and teachers will be in school, and that many whose habits and business will allow them recreation now, will then be compelled to stay at home; that the attendance will be of a different class, but probably larger numbers. This mutual and universal self-deception is a phenomenon that I had never before I would have believed all men would do for which they would blush as much, and the fashion of centennial gratulation has become so common and chronic, with the denizens of the Quaker city that they are unable to stop or change, and will doubtless go on until the thousand banners cease to wave in Fairmount Park and until the immense buildings are removed and leave not a rock behind.

THE DISPLAY OF BRITISH INDIA is choice, and if it is not as extensive as we might have expected from a country having a population six times as large as that of the United States, and the best ground for any eye ever beheld. Very large pine used to grow on the branches of the Allegheny river in this section of country, but the lumberman has hauled them all to the mills, and there is scarcely one now to show his lofty top above the surrounding forests. The lumbermen have now attacked the hemlock, which grows here to enormous dimensions, equaling even our pine of more northern latitudes, and pretty soon that and the beautiful cucumber tree will be things of the past. The country will come down to farming and grazing in culture, and that comes to pass this will be a beautiful country indeed.

We have tried to preach the gospel in our own way to the people here, and have been well received by all parties, and felt that the Lord was a present help in every time of need. There are different denominations here as there are elsewhere, the principal of whom are Episcopal, Methodist, Baptist, Congregational and others, and others, and they are called here, the United Brethren, and they do not think they are all trying to save souls and glorify "Our Father in Heaven." On Sunday, the 16th inst., we attended a Love Feast Meeting among our very kind Methodist friends, and were kindly invited forward to the stand, and asked to take a part in the services, with which invitation we willingly complied, and we certainly felt our souls at home and enjoyed the meeting to a very great degree. It was a very good meeting indeed, and there can be no doubt but the good Lord was present in our midst. The meeting commenced at 10 o'clock, A. M., and ended at 12 o'clock, P. M., and the service was kept up until the very last. No time was allowed to be wasted between the speakers, the intervals being all filled by singing the popular hymns of the day. Altogether it was an excellent meeting, so very much like our own social meetings at home, that I almost thought I was in New Brunswick again. The congregation was plainly but neatly dressed, and the absence of almost any jewelry from the persons of the ladies present gave the meeting an air of seriousness, which carried us back to days long past, and made us feel that God would certainly bless this humble and self-denying people. At 12 o'clock the audience sang a hymn, and then the preacher in charge delivered a sermon from Acts 24 chap. 1st and 4th verses (24-26). The sermon was certainly peculiar, delivered in the preacher's own style, and that is what is usually called an "evening style." A great many good things were said, but, so far as the sermon was concerned, he might as well have made a passage of Scripture for a text as another, for from the commencement of the address to the end I heard no more of the text for that day. But the preacher was eloquent and animated. "Amen," "Hallelujah," were frequently heard, and when the preacher told his audience that he at one time saw a ball of fire descend from the Throne of God, and strike and convert two young men in his congregation, and then diffuse light all over the congregation, the excitement

colors are very smooth and brilliant. The India artist, like his neighbors in China and Japan, is deficient in perspective, and when he departs from a conventional and ornamental form and gets beyond flowers and arabesque, he at once shows his want of acquaintance with nature. For coloring, harmonious combination, and in design for flat surfaces, the Asiatic artists are not surpassed by those of Europe, but in perspective and chiaro-oscuro he has almost everything to learn.

Many specimens in the Indian, as in other departments, are not appreciated, because there are so few who are familiar with the arts which they represent. Very beautiful specimens of damascene steel with gold are here exhibited. Formerly this work was applied exclusively to the ornamentation of weapons, but the manufacture of these is no longer the industry of medieval times, and damascening is now applied almost exclusively to plate, vases, and articles for domestic use. Some specimens are very beautifully made by cutting out the steel, and hammering gold wire into the cavities. The ware is too costly to be in great demand, but the specimens displayed in this section are not surpassed by any in the Japanese or English.

RUM'S DOINGS.

—Rum killed James Flannigan last Thursday morning. He was lying on the Railroad at the Regent Street crossing in Frederick, the train could not be stopped, and the poor creature was killed. He would not have been killed if he had not been on the track; he would not have been there if he had not been drunk; he would not have been drunk if the sale of rum were not authorized by the people of this country. It is authorized if the people of this country did their duty. The poor wretch is buried and forgotten, while the men who took his money and sent him to his death more and are respected just as though they were not murderers. And this is a Christian country.

—Rum debases and unmans men of every class and rank. United States papers have expressed the greatest surprise at the dismissal of Post Master General Jewell by President Grant, and have been at a loss to know why the President did it, as Mr. Jewell was a most efficient officer, and a man of stainless character. The *Baptist Union* says "It is reported that the President has resigned the office of Jewell, and consequently is subject to fits of despondency and passion, and does many unreasonable and brutal things. His conduct has recently been erratic and bewildering, as if some bad spirit held possession, making him mad that he might fall into utter disgrace."

—The effort to enforce the Sunday liquor law in New York city has met with some success, but a bitter opposition is waged by the city officials, who seem very anxious to meet the wishes of the rum-sellers rather than those who favor quiet Sabbath, free from the scenes of drunken violence, which are sure to follow open bar-rooms.

—Between 60,000 and 100,000 persons die annually in the United States alone from the effects of liquor. The same number die in England from the same cause. Thus in two Christian countries a human being dies every two and one-half minutes from alcoholic poisoning.

—In Ireland, when the distilleries were stopped, in 1803, crime decreased amazingly. Again, when in 1810 they recommenced operations, the commitments increased nearly four-fold.

—Rum did this too. Thos. O'Neil, whose execution for the murder of his mother-in-law is fixed for Thursday of this week, says he would not have committed the terrible deed but that he had been drinking