

"Religious Intelligencer"

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TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER is published weekly, from the Office of CHARLES LAWSON (temporarily), Queen Street, Fredericton, N. B. Terms: 2.00 a Year, in advance.

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The Religious Intelligencer

SAINT JOHN, N. B., AUGUST 10, 1877.

New Subscribers Wanted!

ONLY FIFTY CENTS.

A large increase of subscribers is desirable. Not only does the paper need them, but we believe there are many people, not now readers of the INTELLIGENCER, who need it.

We think if they once get acquainted with the paper they will not be likely readily to give it up. As an inducement to such the following offer is made:—

We will send the INTELLIGENCER to any new subscriber from the time the money is received till the first of January next for FIFTY CENTS!

It will be seen at a glance that this is a very liberal offer. It could not be made but for the hope that it will bring a large number of new subscribers, the majority of whom may be retained for many years.

We shall be pleased if every friend of the INTELLIGENCER will make a canvass with it.

The ministers can give the paper much help by bringing this offer to the attention of the people. Hundreds of Free Baptists are not readers of their denominational paper. Each minister might send us a number of these.

Who will try?

We hope to hear from everyone of them, soon and often. The sooner the better for the subscribers.

REMEMBER: Only Fifty Cents to the end of the year!

The Legislature of this Province is to meet on Tuesday, the 28th inst. The session will probably be very short, perhaps not more than four or five days.

In Washington Territory there is a new religion. It is called Morrisism, and there are many followers of the "new light." The chief article of belief is the speedy second coming of Christ.

The Annual Convention of Sunday School workers of the Maritime Provinces is to be held in Halifax, beginning on the 30th inst. An interesting programme of subjects for discussion, &c., is announced.

An Aroostook subscriber of the *Lewiston Journal* not having the cash on hand sent a bear skin to pay his subscription. That subscriber is the right sort of a man—bound to keep his paper subscription paid up. The publisher had no difficulty getting money for the bear skin.

The services in Halifax conducted by Mr. Needham are said to be full of promise. A noon prayer meeting is held, and the evening meetings at the rink are well attended. The *Witness* says an increasing interest is gathering around these meetings, and we understand that additional meetings for special classes of the population will be opened.

Our brethren in Nova Scotia will be interested in the notice of meeting of Conference which appears on the next page. The editor intends (D.V.) to attend. He hopes to meet many subscribers, and will not be disappointed if many subscriptions are paid. A large list of new names would not be unacceptable.

Yar-mouth is having a Temperance Reform. Mr. G. M. Dutcher commenced meetings there on the 2nd inst., having been invited to the town by a prominent citizen. Report says the temperance bodies gave him a cordial welcome. Much enthusiasm is awakened, and it is thought the pledge will be numerously signed.

What a thinning out of the churches there would be if all churches would do as report says a Baptist church in Virginia has resolved to do. It has determined to exclude from its fellowship every member who is able and refuses to help pay the debt of the church. There are other churches we know that should honor God more and do their people a real service if some method of this kind were resorted to.

The Temperance cause is gaining ground rapidly in Ontario. It is now announced by the *Guardian* that three more Counties have decided for total prohibition. A glorious victory for the Dunkin Act has been gained during the past week in the Counties of Northumberland, Durham and Kent. In the two first counties the majority for the bye-law reaches nearly 2,500; in Kent, it is supposed, there will be a majority of 1,500; and in all three counties the number of votes cast against the Bill becoming law bears no proportion whatever to those polled in its favor. Nothing could be more encouraging to the promoters of the bye-law, and nothing could more satisfactorily prove that the country is rapidly becoming ripe for total prohibition.

—GEORGE MULLER, so well known through his "Life of Christ," is coming to America. For sometime, though past seventy years of age, he has been devoting himself to Evangelistic labor, and with remarkable success. During the last ten months he has visited sixty-eight places in Europe, and has preached three hundred and two times. He is to sail for this Continent on the 23rd inst.

—The International Temperance Association, of which Prof. G. E. Foster is President, held its 3rd. Meeting at Thousand Island Park, commencing August 1st. Reports we have seen say the opening day was grand. Speeches were made by Chaucer Hanen, Prof. Foster, Hon. J. O'Donnell, Prof. Caldwell, Rev. E. Horr, and Mr. Rine. The whole series of meetings were excellent, and temperance workers go forth to their labours encouraged and strengthened.

—"Tramps" include almost "all sorts and conditions of men." The *Christian at Work* thinks they ought to have an apostle. Any one who knows something about tramping will suit. And our contemporary has found him. He is a Brooklyn minister. He was born a Presbyterian, was first an Episcopalian, then a Congregationalist, then a Presbyterian, then an Independent, then a Heretic and now a Reformer. We think he will do.

—Referring to the Temperance Reform movement that has swept over a great part of this continent, and which bids fair to cover the whole of it, the Hon. Neal Dow ascribes its origin to an intemperate druggist named Osgood, doing business in Gardiner, Me. When his reformation became known, six years ago, the story led many of his comrades to make the same effort, and so the influence spread in constantly widening circles, until it extended over all the state of Maine, and over New England, and into many of the Middle and Western States, and is everywhere known as the reform movement.

—The Reform movement in Halifax progresses encouragingly. The meetings are continued. They are largely attended, and the number of signatures to the pledge is increased at every meeting. Many old and hard drinkers are among the reformed. God bless and keep them. One effect of the reform, referred to by a Halifax contemporary is the falling off of "Business in the police court. For several consecutive days there were no cases for trial. "Reformation from drink means, to a great extent, reformation from crime. As men are reclaimed from drunkenness, the police court is freed from culprits, and the gaols from prisoners."

—"A Ragged Church" is one of the institutions of London, and it is evidently a good institution. Its object is the holding of religious services among those whose ragged clothes keep them from ordinary places of worship. More than 100 stations were supplied with preaching, &c., last year. The Report states that "not only have the very poor been reached, instructed, and benefited, but many backsliders from the fold of Christ have been reclaimed, many drunkards reformed, and large additions made to the number of communicants in our regular and recognized places of worship."

—Just so. A Kansas minister put a volume of truth into a very short sentence when he declared: It is not long praying that counts with the Lord so much as giving four full quarts to the gallon. That is it: give full measure: 2 pints to the quart, 4 quarts to the gallon; 36 inches to the yard. In short, whatever you do it honestly. "Sin is milk, religion cream," said the old colored man; but not quite that: sin is giving milk and water for milk. Milk is the juiciest and most nourishing thing in the world. But sin is the drier and most barren of all things.

—Here is something new, if true. A despatch to the *New York Herald* (Aug. 2nd) says that a new International Roman Catholic League has been formed. Its object is said to be to restore the Papal temporal power, by force if necessary. All bishops, priests and Catholic organizations throughout the world are commanded to work in harmony. To that end Catholic newspapers are to be established in all the principal cities, and all "calumnies" of opposition papers are to be met by prosecution.

The *Herald* is very much given to manufacturing sensations, and probably this is one of them.

—Zion's *Herald* states a fact that all Christians need to ponder, some of them very much, thus: The value of your religion is measured in part by the interest you manifest in the cause of God. A genuine disciple cannot separate himself from the cause. In being converted and incorporated into the Church he becomes an active partner of the concern, and can no longer be indifferent to the fortunes of the house. If God has dealt bountifully with you, He does not expect you to be narrow in your plans, or niggardly in your contributions. If the cause suffers, you are not supposed to be wanting in sympathy, or to be ready to join your opposition. The time of trial tests your devotion. If a true disciple, you live for the cause, not the cause for you. To make a convenience of your religion, to use it merely as a means of trade, of place, or social position, is a contemptible proceeding and shows how little religion you have. The cloak of hypocrisy you have assumed is a very poor substitute for a genuine interest in the cause of Christ. You have an outside show instead of the inward substance.

—The Sabbath Schools of the Free Baptist, Methodist, Baptist, and R. Episcopal Churches in Sussex are to have a Union picnic soon.

—The latest intelligence from India is rather startling. The country is threatened with famine. The crops are said to be almost a total failure owing to the absence of rain. A despatch of the 6th says an appeal by a public meeting in Madras. It says the rainfall has been insufficient. A population of 20 millions is affected, and numbers are absolutely depending on charity. In Madras Presidency one million and three-quarters of people daily receive assistance. Mortality is increasing. Distress is now reaching better classes. The pressure must continue until crops are gathered in January. The necessity for assistance is most urgent and pressing. Lord Salisbury says a "terrible famine is imminent, followed by severe epidemics. It seems difficult to cope with the starvation and distress which are about soon to ensue; and at this juncture, too, such a social calamity may prove the way for an increase of political trouble."

—The Inebriate Home in Dartmouth, Halifax, recently held its second anniversary. The *Citizen* referring to it, says that "in the two years 134 persons have been admitted to the Home. Of these 116 have been discharged, 2 have died, and 16 remain in the Home. Of those who have been discharged fully one-fourth are known to have been permanently cured and another fourth greatly benefited by their stay there. Of the rest many are not now residing in this city, and it is not known how they are getting on. Some have, of course, been unable to resist temptation on going out into the world again. A decided gain, however, has been indisputably made in the redemption of so many of the most troublesome of those persons who have been habitues of our criminal docks and supported by the public in our jails and penitentiaries. The event will be celebrated this evening by a gathering of former inmates at the Home, where they will have a social reunion and take tea. The institution deserves to be encouraged, and the City Council are not doing their duty if they do not aid it. The Legislature has assisted, and the civic authorities are far more benefitted than the Province at large."

—In many communities in this Province persons are engaged in rum-selling, who have not received license as the law provides. In some counties even where the councils refuse to grant licenses, there are men selling rum openly. Should this thing be allowed? It is certainly the duty as it is the interest of the moral and Christian members of such communities to see that such persons are prevented from carrying on an unlawful trade, and if they will not cease when remonstrated with, to see that they are punished for setting the law at defiance. We do not know exactly how far magistrates and constables may go of their own motion, but whether they voluntarily do their duty or not, it is clearly the duty of any and every good citizen to set the machinery of the law in motion to root out illegal rum-selling. We have heard of some counties where the Justices of the Peace are ready and anxious to enforce the law but the people failing to co-operate with them they are powerless to do anything. Sometimes when urged to complain or appear against the rum-seller they allege as a reason for not doing so their fear of the rum-seller—that he will burn their buildings or do some other damage to their property. We have no doubt that many rum-sellers are the very characters that would commit such depredations. But it is certainly a nice state of things when communities have to submit to the curse of the rum shops through dread of such depredations. If there must be a choice of evils it is better to have property burned than families destroyed for time and eternity. We do not believe, however, that any such fear need be entertained. If the Temperance and Christian men of any community go to work in real earnest they can put an end to rum-selling. If they can do so then they must bear their share of the responsibility for the evil done.

—Brethren, "let us be wise as serpents and harmless as doves."

CHURCH MEMBER.

OUR INDIA LETTER.

SANITOPRE, June 15, 1877.

MR. EDITOR.—The Balasore Q. M. met in Joracoon on the 8th and 10th insts., and a very pleasant and profitable season was enjoyed. A good delegation was in attendance, and the essays and sketches read by our native fellow-workers were thought to be better than usual. Bro. Joseph Fullerton, a young man of excellent character, and a good degree of both talent and culture, of the Balasore church, received license to preach. There are in the Q. M. quite a number of pious young men, who render valuable assistance as lay preachers, but who need a more thorough course of training to fit them to be workers approved; and still, it must be confessed, that the need of their being filled with faith and the Holy Ghost, thoroughly endowed with power from on high, is felt to be a still greater desideratum. O what a field there is here in India for Moody's and Sankeys, Murphys and Harrisons, and the host of modern revivalists whom God has called and set to work to turn the world upside down, and gather souls into his kingdom! While, with Moses, he may pray, "Would God that all the Lord's people were prophets and that he would put his spirit upon them," we certainly need and should pray in faith for men, especially anointed of the Lord, to take the bad in aggressive warfare on Satan's kingdom. It is cause for devout gratitude that at the present time so many efficient evangelists are at work in the home churches, and that revivals are numerous and powerful throughout the land. It would seem that, as the result of such extensive awakenings, the foreign field should also receive a rich blessing. Thus far, however, we see or hear of no show of liberal things being devised to bless and save the perishing in heathen lands! Zeal for the spread of the Gospel among the destitute cannot but be regarded as one of the legitimate fruits of a revival of pure religion, and where this is wanting there must always be more or less suspicion as to the genuineness of a revival.

LONG AND SHORT PASTORATES.

"Shall we keep the minister another year?" This is one of the questions, and often the specific one, which agitates the churches when the pastoral year is drawing near its close. Where it otherwise, not only ministers, but churches and people would rejoice. But the disease is deep-seated and chronic; and evil, especially moral evil, perpetuates itself.

Nw the most effective way to obviate this annual difficulty in the churches, is to remove the cause or occasion out of which it grows. This is the only safe and sure way; for all efforts to prevent these discussions by healing the effect, after we had given occasion to them or caused them, will prove a failure. But how shall this be done? and if done, will it be an improvement on the present system? Let us answer the latter question first, which, if reasonably done, will help us to answer the former.

Let it be understood that the engagement of the pastor with one or more churches, is for one year, and at the close of the year as already mentioned, the question of the minister's remaining will be a matter of conversation among the membership of the church or churches, and even outside of it. Thus an enthusiasm will be awakened which seldom results in profit to either church or pastor. Three-quarters of the church may be in favor of the pastor remaining; but a wise minister will be both to engage with a church when one-fourth of that church is not in sympathy with him. And it is not necessary for Christians to tell the pastor how the sympathy of the people is. We express our feelings unconsciously. Beside this, the nature of man is such, that unless there be an abundant endowment of grace, we will be deceived by the frequent examination of ministers. The imperfections of the pastor when viewed by the church, will seem like the moon-

to grow larger as we continue to look at them. Our spiritual vision, like the natural eye, is often imperfect. We live so much of the time in moral darkness that we weaken our spiritual sight. Hence our incapacity to judge each other; and the oftener we bring the minister before our minds as a subject of criticism, the more inefficient he will seem to us to do the work required. If the two or three months spent yearly in considering the expediency of re-engaging the minister were spent in special prayer for him, "what would the harvest be?"

Beside this, the uncertainty of remaining with a church unfits the pastor for work. The preacher has home responsibilities as well as other people. And it is there his charity must begin. Hence he has no time to lose; and from reasonable necessity, he must keep an eye open to his bread and butter. The question of change, then, at the expiration of the year produces unrest, and not unfrequently is attended with a deal of mental, moral and physical suffering.

The advantages, or some of them, arising from long pastorates are these: (a) It utilizes time and energy for God and for his Glory; (b) gives character to pastor and church by correcting spasmodic effort; (c) awakens confidence and belief; (d) produces ardent love for one common Father by carrying to Him unitedly our common wants.

Finally, lengthy pastorates, as a rule, honor God more by making our religion more consistent and attractive, and by winning more souls to Christ. But this is not seen at a glance. The deeper it is looked into, the greater are the reasons in favor of lengthy pastorates.

Now as to the better method. In making the engagement with the minister or with the church, set no time. Make the engagement indefinitely, so far as time is concerned. Simply let it be understood that the relationship may be broken by reasonable notice being given from either party. Say a notice of three months, which would give ample time for the minister and the church to make the change without injury to either. If there be any time set in this sacred engagement, it ought to be a life time.

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The prospect of an increase of laborers in our little mission does not appear very encouraging at present. On the other hand, our number is still to be diminished. Mrs. Smith, of Balasore, whose health has been in a precarious state, is about to leave and return home, thus creating a new vacancy in the Tennau work, which no one comes to fill. This will make eight removals within less than two and a half years, while not a single new recruit has entered the field, and a majority of the small number now engaged in the work are becoming gray with age. To make the prospect still darker there now appears to be serious doubt about the return of a portion of our absentees this year, accompanied, as we had been led to expect, by a reinforcement of new laborers, and all for the want of funds! Reapers ready and waiting to enter the whitened fields, but not being provided with wings they are compelled to stay where they are, while the precious grain falls unharvested to the earth. On whom must rest this fearful responsibility of withholding what is due? "But times are hard and money scarce," do I hear it said? And is the Lord's treasury the first to suffer loss in hard times? Must the demands of travel, trade, commerce, ease, luxury, &c., all be supplied ere the call of God receive attention? Let us listen to the word of God by one of the old prophets: "Is it time for you, O ye, to dwell in your celled houses, and this house be waste?"

Now, therefore, thus saith the Lord God of hosts, consider your days; ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that eateth wages, earneth wages to put it into a bag with holes." And still another: "Bring ye all the titles into the store-house that there may be meat in mine house and prove me, now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." See the same seconded by an inspired Apostle, 2 Cor. ix 7-9, and in fact is not this the experience and testimony of every true child of God?

"Oh for an overcoming faith!" Do urge the friends to pray much for the success of our work and give it as they prospered of the Lord. J. PHILLIPS.

DENOMINATIONAL NOTES.

FREDERICTON.—The ordinance of baptism was administered last Sabbath by the Pastor of the Fredericton Church.

REV. G. W. McDONALD is pushing forward his temperance work in Woodstock, last Friday evening, Mr. W. G. Gance, B. A., of Fredericton, delivered a Temperance address in the Woodstock Free Baptist Church. He also addressed the Sabbath School Temperance Meeting last Sabbath afternoon.

A BEGINNING.—Rev. S. H. Weyman has made a good beginning on that promise to get new subscribers. We have no doubt he will more than fulfil it. How many are going to do likewise? Please begin at once.

THANKS.—Our thanks are due the Second District Meeting for the resolution passed concerning the INTELLIGENCER. Words and acts of sympathy are always helpful. They are greatly so in the present instance. It shall be our aim in the future, as in the past, to make the INTELLIGENCER deserving the good will and cordial support of all friends of religion, and particularly of those who are members of the denomination of which it is the organ.

ANDOVER, V. Co., Aug. 5th.

REV. J. McLEOD.—Dear Sir,—I should have stated some facts in your paper before, but owing to the great conflagration in St. John so effecting the printing business, I have refrained writing until now.

For the last two months I have been visiting in Sunbury and York Counties. In the former I attended some four meetings and preached the funeral sermon of the aged Mr. Hatch. I made a short visit to Wassaic, and attended one meeting in company with Bro. Harris; and I was glad to believe the Lord had made Bro. H. a blessing to the people in that place. From there I went to Nashua and Kingsley, attended some meetings and was glad to find the church in pretty good standing. Bro. Harris still manifests same care for this people. The last four weeks I spent in Douglas, in Staples Settlement. This settlement lies between Keswick Valley and Cavendish. There my labor was attended with some blessing. I baptized one and organized a church of ten members. Afterwards I added two more. A number showed signs of conversion, and no doubt would have united soon; but circumstances were such that my business called me home. I expect, if the Lord will, to return and make them a visit about the first of September.

Yours, &c.,

J. HENDERSON.

HAND SHAKING.

(Golden Rule.)

Much has been said of what some papers term the vulgar practice of hand-shaking, when some distinguished guest is presented to the people. We feel sure that the people greatly enjoy the privilege, and if the person who has to go through with the affliction does not complain, we do not see why those should, who can be introduced to him in private and shake hands with him at ease. But the practice of hand-shaking in general, is neither vulgar nor to be discontinued. We wish it were tenfold more in practice. There is no act which expresses so much of fraternal feeling, and puts strangers and ceremonious people so much at their ease as a hand shake. We do not mean a cold three-finger drop down shake, but a good, warm, hearty grasp of the hand, accompanied with a "how do you do; glad to meet you;" while the expression of the face gives emphasis to the greeting. We have been a stranger to some churches, and going in and coming out we were met with a stately, dignified nod, and a half suppressed "how do you do;" nothing more, and we felt that we were not wanted.

The prospect of an increase of laborers in our little mission does not appear very encouraging at present. On the other hand, our number is still to be diminished. Mrs. Smith, of Balasore, whose health has been in a precarious state, is about to leave and return home, thus creating a new vacancy in the Tennau work, which no one comes to fill. This will make eight removals within less than two and a half years, while not a single new recruit has entered the field, and a majority of the small number now engaged in the work are becoming gray with age. To make the prospect still darker there now appears to be serious doubt about the return of a portion of our absentees this year, accompanied, as we had been led to expect, by a reinforcement of new laborers, and all for the want of funds! Reapers ready and waiting to enter the whitened fields, but not being provided with wings they are compelled to stay where they are, while the precious grain falls unharvested to the earth. On whom must rest this fearful responsibility of withholding what is due? "But times are hard and money scarce," do I hear it said? And is the Lord's treasury the first to suffer loss in hard times? Must the demands of travel, trade, commerce, ease, luxury, &c., all be supplied ere the call of God receive attention? Let us listen to the word of God by one of the old prophets: "Is it time for you, O ye, to dwell in your celled houses, and this house be waste?"

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PREACHING.

(Christian Intelligencer.)

The other Sabbath we sat among the congregation of a little church in one of those small primitive inland villages whose people seem to belong to the past century. The minister was an earnest thoughtful man, his hearers were plain, hard working men and women, little acquainted with books, little accustomed to think of anything beyond the routine of daily life and toil, yet he preached to them of "objective and subjective," he talked of "three separate substances in the Trinity, without division of substance," and his mystified hearers went home with a profound conviction of his vast learning and his great mind!

But to our thinking it would have been better, far better, if he had spoken in the simplest words of faith and repentance, if he insisted on the gospel invitation and the urgent "Now is the accepted time," if he had set Christ more clearly before his people, and preached as if this was to be his last Sabbath among them. We went away troubled over this sermon, and wishing for the plain, straightforward earnestness of Mr. Moody, with his direct appeal to the sinner's consciousness of sin, and need of a Saviour, and we wondered much if this preaching would accomplish the only result worth preaching for—the conversion of the hearers.

Now there was not a possibility that one person out of the hundred or more who listened to our good friend knew the meaning of objective or subjective, or even cared to know, yet, since these people come to church every Sunday to listen attentively to their minister, and to be guided by his teachings, is he not in duty bound to see that his words are suited to their capacity as well as their needs?

Oh, if ministers in such situations could only decide to omit metaphysical distinctions, abstract doctrinal discussions, elaborate arguments upon remote conclusions, and preach Christ and Him only, what blessed results might we not hope to see!

WARNING TO SMOKERS.

(Temperance Advocate.)

A distinguished surgeon of Albany recently performed successfully the very critical operation of removing a cancerous tongue from Mr. E. B. Whitteley, of Pittsfield, Mass. The cancer was said to have been caused by smoking, and the operation was the only means of saving his life. The operation is one of great difficulty, and the danger of death from hemorrhage is very great. The lower lip was divided to a point below the chin, the flaps turned back sufficiently to expose the lower jaw, which was then saved through at the chin; and after the tongue had been amputated holes were drilled through the jaw-bone, and it was wired together and the divided lip replaced and dressed in the usual manner. And Mr. Whitteley is reported by the Albany papers to have a reasonable prospect of recovery. He pays a fearful penalty for the pernicious habit of smoking. It is what every smoker is exposed to. Touch not, handle not the pipe or cigar.

There are eleven Danish Baptist churches in Wisconsin, with twelve pastors and one State missionary.

IS Sing Sing prison fifty sewing machines, run by steam, keep the female convicts busy.

There is a Scriptural Readers' Society in Ireland whose income is \$15,000 a year, and which supports fifty readers.

This income of Dr. Talmage's Tabernacle for the past year was \$41,178. The debt was reduced to the extent of 11,450.

REV. A. B. EARLE, the evangelist, is to commence a series of meetings in the Baptist Temple, in San Francisco, on the first of September.

The statement that a Presbyterian church has been organized within the bounds of Kansas "at the rate of one per month for the past ten years," while strictly true, is surpassed by Missouri, where one hundred and fifty churches have been formed in the last twelve years, nearly all of which are living and working to-day.

The roof of the Philadelphia Mint has been removed, and from it forty-four ounces of gold and sixty-six ounces of silver have been extracted by the usual assaying process. The metals have been wafted up the chimney and precipitated on the roof. The value of the metals recovered is \$50.

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