

TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER is published weekly, from the office of BARKER & CO., Prince William Street, Saint John, N. B.

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Advertisements for one year, in advance, \$2.00. All exchanges should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.

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SAINT JOHN, N. B., JULY 12, 1878.

—CONVERSION OF JEWS.—Remarkable results of Evangelistic work among the Jews are reported from Sweden. It is said that great multitudes attend the public services, of the Rev. Mr. Wilkinson, of England, and Mr. Alder, at Gortenberg, the chief support of Sweden. Up on the Sabbath, 4,000 people, many of them Jews, fill a large Lutheran church. Drawing-room meetings are also held with good results.

—DIVINITY SCHOOL.—The Synod of the Church of England at its recent session in this City, had under consideration the establishment of a Divinity School, the question being whether this school should be at Windsor, N. S., or at Fredericton. The party in favour of Fredericton had a majority, and carried the vote in favour of the Capital. The vote was, "Fidei locutione, and the desire to keep the matter within the Province, appeared to influence the Synod to this result, for which the Fredericton members voted hard. It is hoped that the decision reached is the best one. The Episcopalian in these two Provinces are able to maintain a good institution, and that at Windsor was the start, and has many advantages. However, now that a decision has been made, all churchmen should endeavor to make the institution at Fredericton what it ought to be.

—CHURCH-GOERS in Boston are not so regular in their attendance as they might be, perhaps. At the late service of the Rev. Mr. G. W. Barker, on Sunday, the 10th inst., the attendance was 100 persons. The Rev. Mr. Barker, in forecasting the possibilities of his proposed Metropolitan church, has been ascertaining the capacity of the existing churches, and the average number of people in attendance. At Tremont Temple on Sunday in May the actual attendance was over 100 persons. At the Church of the Holy Spirit, 62; New Old South Church, 38; Collier's church, 40; Berkeley Street church, 50; Somerset Street church, 50. The aggregate was as follows: Total seats, 12,560. Filled, 7,583. Vacant, 5,077.

—THE GOVERNORSHIP.—The question as to the succession of Governor Tilton seems to be settled at last. It is now certain that Hon. E. B. Chandler, of the Legislative Council, will fill the office. Mr. Chandler is nearly eighty years of age, but in looks and activity, physical and mental, is fully twenty years younger. He has played a quite prominent part in the affairs of New Brunswick, having been in public life for more than half a century. He entered the Assembly as long ago as 1857, when he held a seat for nine years. Since that time (1859), he has held a seat for nine years. Since that time (1859), he has held a seat for nine years. Since that time (1859), he has held a seat for nine years.

—THE RIGHT FEELING.—A little girl in the church at Ashland, Va., has been one of the best workers to raise money to complete the church building. She had earned by her own work a considerable sum for a child, when a friend heard her express a great desire to own a canopy. Her father suggested to her that she should earn the money by her own work. "Oh," she replied, "I can't get a thing for myself while I have that church on my shoulders."

Commenting on the foregoing, the Standard points out that the little girl exhibited the true spirit, a true, exaggerated, perhaps, for a child—but better than to be governed by the spirit of selfishness. She had thrown her whole soul and energies into a certain work, important in itself, and sacred in her eyes. Beside it she was nothing. Such a spirit on the part of all Christians would regenerate the world, for with it there would be no difficulty in finding the means for the support and enlargement of all religious enterprises. Let us feel that we "have that church," or that cause, "on our shoulders," and we shall be able to accomplish wonders.

—Pius NINTH'S WILL.—The full text of the will of the late Pius Ninth has been recently published in the London Times. Of it the statement is made, that it is a document in which simplicity, meekness, and integrity are conspicuously united. His hereditary estates in Senigaglia are devoted by him to the Holy See, the Gymnasium of that town. Both in the will itself and in several codicils he bequeaths "the conspicuous virtues, values, and character of Pius in the obituary of St. Peter and from the oblation of the faithful of all nations to the Holy See, and to the free disposal of the Supreme Pontiff for the time being," but the character of Pius appears more distinctly in his disposal of sacred relics. A silver reliquary "inclosing the wood of the true cross," goes to the Basilica of another relic, also including the wood of the true cross, bestowed upon the Cathedral of Spoleto. A relic of the "holy thorn" is consigned to a church in the city of Rome. It seems incredible that the head of the Church should have been in possession of the bodies which the tradition of the genuineness of these relics. A crucifix is willed to that model of saintliness, the excommunicated St. Francis. As to his body, Pius directs that "it shall be buried in the Church of St. Lorenzo, and precisely under the little arch standing against the so-called gridiron, or stone on which may still be seen the marks caused by the martyrdom of the illustrious Levite."

—WHITE BAND SOCIETY.—Last week, in referring to the newspaper paragraph, stating that a "White Band Society" had been organized in Carleton, we asked the object of the society. In reply to that query, the following note has been received. We wish the writer had furnished any names, and we step over the rule concerning anonymous letters, and for the information of any who desire to know the object of the new society, we print the letter as it is:

DEAR BROTHER McLEOD.—In answer to your inquiry, the object of the "White Band Society" is simply to win souls to Christ, for the promotion of holiness, that God in all things may be glorified, and to encourage young persons to give themselves wholly to Jesus, that they may become efficient workers for the Master. The badge is a white band, worn around the left arm, from which the society takes its name. The association holds their meetings every Thursday evening at 8 o'clock, at the house of Mr. M. Ferguson, St. James Street, Carleton, and all who love Jesus or want to love Him, are cordially invited. If reference is made for years I have had a name to live while I was dead spiritually; and while wandering spiritually to and fro in the wilderness, I have been crying in the ears of Jesus. He hearkened and heard, and a few months ago I laid myself on the altar, and gladly my heart said all for Jesus. I now feel that He is leading me out gloriously. As a society we believe in the fervent effectual prayer of the righteous available. Please pray for us that a copious shower of grace may descend upon this band may be deep, and that it may send its branches hither and thither, that a great tidal wave of holiness may deluge the churches of every name, and that the will waste places may blossom in the warmth of a Saviour's light. Pardon me, if any is necessary, while I subscribe myself, A SISTER IN CHRIST.

Carleton, July 10, 1878.

—DEAF AND DUMB INSTRUCTION.—Mr. A. F. Woodbridge, of Gloucester, has been appointed Principal of the Gloucester and Dunsmuir Institution. Mr. Hutton, the retiring Principal, in a published Card says:—"Mr. Woodbridge, who comes highly recommended as an experienced and successful Teacher and worker among the Deaf and Dumb in England and Scotland, is expected to enter in September. In leaving New Brunswick, he leaves a larger sphere of labor in the Mother Country. I bespeak of my successor, from the Friends of the Pupil and of the Halifax Institution throughout the Province, a continuance of the confidence and support kindly extended to myself during the two (twelve) years I have had the honor of occupying the position."

—ONE KIND OF "CHRISTIANITY."—The man who preaches religion as a means of making money, and who is evidently a man with his own eye. He has discovered the existence of a class of Christians (so-called) of whom there are many more, as he has experience, and a class of conscientious Christians who pray and speak with vigor in the prayer-meeting, who are perpetually berating the whole church for its coldness and lethargy, and whose stereotyped language is, "Men and brethren, sinners all round us are going down by thousands to hell." These are the men who are perpetually lashing the waters into commotion with the falling rod, but who never catch a nibble. These people need a "revival themselves—a revival of the spirit of Christ in their own hearts. When the Master never would have Mr. Zachary over by denouncing him as an extortionate publican. He did his duty by personal attention. When the man at whom all Jericho was in the habit of kicking at found at last a friend, who had a "fellow feeling" for him, he opened his heart to him. Christ went to a great with a man who was a sinner. He not only got into that sinner's house, but into his heart.

—FUNERAL RESPONSE.—More and more is being said in the papers—especially religious papers—both in England and America, about the necessity of attending to the matter of funerals. One American paper tells us that the funeral is now an appendix to funeral notices nowadays as "no cards" to a marriage notice. Perhaps here the pendulum has swung over to the other extreme. But great has been the floral abuse, and it is a matter of consolation that it is being curtailed. And it urges that another custom should be abrogated—that of expecting the funeral to be a social gathering. It is enough to do this at a house or in the privacy of a funeral attended by a few friends; but this long-drawn-out procession of corpse-gazers upon one aisle and the other makes a ghastly scene. It is a thing, it seems as if there were some abuses involving matters of taste and feeling which neither religion, nor fashion, nor custom could guard against. It is a practical experience to exhibit their unloveliness, and we have had enough experience of unattractive funerals to make us shudder at the thought of it. It is a thing, the tasteful thing, the decent thing, now and for the next century.

A RIGHT VIEW.—When a charge has been made against a minister, and it is shown to be false, there are always some persons who are ready to declare that his usefulness is past, and that he had better retire from the ministry, nothing is more absurd. Referring to a recent case, in which a minister had been charged with an attempt to poison his wife, and after a most thorough trial was honorably acquitted, the "Methodist" expresses itself in immense haste concerning the opinion that in such a case the minister should resign his pastoral functions. It says, very sensibly, that the notion that suspicion condemns wives and ministers is a devil's trap in which enough honest people have been caught and killed. The world is old enough and civilized enough to have a little common sense to spare for such cases. There is no reason why ministers should be given advantages over women and ministers that are not given in other people's cases. Furthermore, on the subject of resignation, it adds: "About one-fourth of our population believe in every charge against a woman or a clergyman. If the innocent accused man must retire for the honor of the pulpit, it may some day occur to the devil to clean out the pulpit altogether by denouncing. These and other reasons induce us to claim that the minister, under the rule, 'innocent until proved guilty,' and if he is innocent, he will best serve the cause by sticking to his work, provided always that he is left a work to stick to."

—THAT THEY ALL MAY BE ONE.—A few years ago, when the Bible revision committee began its labors in England, the Rev. Mr. Stanley invited its members, consisting of Episcopalians, Presbyterians, Independents, Baptists and Unitarians, to have Holy Communion together in one of the chapels of Westminster Abbey. A great fuss was made about it by certain rigid sectarians. The prayer of our Lord "that they all may be one," seemed to have been wholly forgotten by these self-righteous persons who regarded this as a thing of no account. It is pleasant to read in Dr. Radcliffe's life that "he joined with peculiar delight" in that communion service. He was one of the Anti-Burghers—the strictest sect of Scottish Presbyterians—who were accustomed to excommunicate any of their members found guilty of the sin of 'occasional hearing'—that is, of attending even for a day the ministrations of a clergyman of another communion—who had no remnant of exclusiveness in his spirit. He had, therefore, no sympathy with the outcry raised against the Westminster celebration either by High Churchmen or by Evangelicals. It may be hoped that the present poor and narrow notions about Christian communion that prevail in certain Independent and Baptist circles will by-and-by become as obsolete as those of the Anti-Burghers have about worship in different places. And that the Church of the future will be as catholic as our paltry exclusiveness as we happily are at the present time. The spirit that used to prevail so largely among our forefathers, especially when their religious zeal was the most alive.

EDITORIAL CORRESPONDENCE.

A few days from office cease a relief that cannot but be enjoyed by any hard-worked editor. Perhaps the Editor of the INTELLIGENCER may be classed amongst the hard-worked. At any rate the few days of absence, though full of work, were appreciated, chiefly because of the change of scene, the meeting of brethren and kindred, and receiving of kindly greetings from hitherto unknown friends.

THE SIXTH DISTRICT MEETING convened at DOVER, a small and pleasant village in Westmorland Co., about ten miles from Moncton. The good people of the place made the ministers and others welcome, and in every way contributed to make their stay pleasant. A most hospitable family is that of Mr. Miles Steves, where we found a home.

The Social Conference opened at 10 a. m. on Saturday, Rev. J. R. Shaw, Chairman of the District Meeting, presiding. The attendance was very large, but the spirit of the meeting was good, and the hearts of the people seemed to be cheered. The business meeting began at 2 p. m. The attendance was larger than in the morning. The only minister present not belonging to the district was Rev. J. R. Shaw, who was there by appointment of the Conference. Rev. E. W. Weyman, Rev. R. French, not Licentiate Robertson, were able to present.

Rev. C. T. Phillips was elected Chairman. After reading minutes of last meeting and roll call, the reports of the churches were read. Eighteen of them sent the proper written report, and two were reported verbally. The reports were in the main quite encouraging. Fifteen of the churches have more or less regular ministers, and to which fact is attributable the uniform success of the Sabbath-school work is being diligently prosecuted, and conference and prayer meetings are regularly held in most communities. The baptisms during the year, as reported, were one hundred and six. The statistics of the reports show an increasing amount of money raised for the support of the regular ministry and other christian work. This is encouraging, but the brethren need to bear in mind that they may and ought to improve in this respect. By following the reading of reports were speeches by a number of the brethren, and the meeting throughout can scarcely fail of having a good effect.

In the evening a temperance meeting was held, presided over by Dr. Shaw, opened with prayer by Rev. J. R. Shaw, and addressed by Dr. Magrore, and Rev. C. T. Phillips, A. Kinney and Jos. McLeod. It was a good meeting. The Sabbath was a fine day, perhaps a little too warm for comfort. There were three preaching services at Dover, the preaching being at 10 a. m., Rev. J. R. Shaw; at 3 p. m., Rev. A. Kinney, and at 7 p. m., Rev. O. M. Buzar. Rev. C. T. Phillips preached in Moncton Sabbath evening. The business of the District was resumed Monday, 8 a. m. The most of it was more routine, and does not need to be reported. The Licentiate Committee recommended the re-election of Dr. Shaw, who was done by the meeting.

Four delegates to Conference were appointed, and to the people for their hospitality. The next meeting of the District is to be held at Cornhill on the first Saturday in July, 1879.

The meeting throughout was quiet and good, and its influences will, we trust, have a beneficial effect, not only on the Dover church, but on all the churches represented. The adjournment took place at 12.30.

Desiring participating in the business of the District Meeting, we had the privilege of addressing the Sunday afternoon temperance meeting in Moncton. The temperance men who have so long sustained this meeting deserve credit, and there is no doubt its existence has a good effect on the community.

The drive with Bro. Shaw, behind his fast horse, from Dover to Salisbury, was very enjoyable; and addressing the temperance meeting at Salisbury in the evening was a real pleasure, notwithstanding weariness.

THE BIBLE IN SABBATH SCHOOL.

Many neglect to take their Bibles with them to Sunday-school, and others think it unnecessary. I thought the latter plausible too, until recently, but was convinced thus: Being called upon to make some remarks on the subject at a Sunday-school Convention, I began to look around me for something to say, either for or against, the above; and the star gazed, the longer I looked the more numerous and vivid the evils of evil appeared, and of which seemed to me to be reasons of the first magnitude.

1. Carrying our Bibles with us is a fitting way of expressing reverence for the Holy Scriptures, and for the author of them. The tree manifests itself by its fruit; the inward is known by the outward, the thought by the expression of it, and the heart by the heat and light. Love has a tangible side, and so does reverence for the Bible. It is a position of reverence for the Bible, though it may sometimes seem formal, should be encouraged rather than discouraged.

2. The Bible is an appropriate insignia of Sunday-school work. It indicates the employment and shows to which regiment we belong. In secular matters, persons designate their employment, and so do we in our Sunday-school work. The merchant puts his sign over the door and his supplies in the window, and his elaborate advertisements into the papers and "on the" public; the physician is known by his diploma, smell of drugs, wonderful cures, moderate charges and the like; the lawyer is known—God save them—by reputation or their marvellous ability to make "black white, and white no color;" the minister—well, some can tell them the Nation could determine a battle—by intuition; others by what he looks within or what he says without, the tone of his voice and general deportment; the school girl is known by her looks and there is no just reason why the Sunday-school scholar should not be known by his Bible.

3. The Bible is the best sign of Sunday-school work, since it gives character to the individual and to the school. Whether physically, mentally or morally, we are what we do; and in either case we are what we are largely through the law of assimilation. Like begets like. Good books and wholesome spiritual surroundings are as truly essential to the soul, as pure air and wholesome food and gentle exercise are to the body. The literature of the Sunday-school should be the Bible, and the philosophy taught should be Divine. There is no book under the sun that can take the place of the Bible, and there is no place more fitting for its presence and study than the Sunday-school; and there is no boy so hereditarily perfect morally, but what he will need the Scriptures for food and the Sunday-school and the sermon to digest it, and all to give him a masculine moral character. Taking this book with us, indicates not only forthrightness but afterthought. It shows that we are going to the drill-room with the sword of the Spirit, and not afraid of this weapon. It shows that we are not afraid of the Scriptures and not our ourselves, but to use the Scriptures and not our ourselves, we must be familiar with them.

4. The use of the Bible has a reforming effect upon others. The Sabbath breaker and non-church-going stand speechless before the Word of God; and while speechless, at least, is paralyzed and virtuous aspirations are awakened. Mary Queen of Scots said that she feared the prayers of John Knox more than the sword of the ten thousand men; and the use of the Bible produces a like effect upon the wicked.

5. As a book of reference the Bible is indispensable in Sabbath-school. Some lessons, like some sermons, extend from Genesis to Revelation. 6. Familiarity with the Scripture has a good effect on the mind. As the angle of reflection is equal to the angle of incidence, so the effect upon the heart by the study of the Scriptures will be equal to the view we take and the interest we have in them. Acquaintance with the Bible often saves us from ludicrous blunders. I remember well a young lady in Sunday-school who was painfully slow in finding a reference, because she was looking in the O. T. for a familiar book which belonged to the N. T. "Search the Scriptures," etc.

OUR INDIA LETTER.

DARTMOUTH, MAY 28, 1878.

WATKINSON, WHAT OF THE NIGHT?

MR. EDITOR.—This being the season of the year when Annual reports of Indian Missions usually come to hand, I propose sending you, in this letter, a few extracts giving a more extended view of the progress the Gospel is making in this last country, than I could gain from my own personal observation.

The report of the Arctic (or Scudder) mission, in Southern India opens with the remark: "A report cannot be a true criterion of missionary effort, for the work of the missionary is by no means to that of the farmer or mechanic, each strike of whose implement leaves a visible result, fitter to inspire to further effort. The weapons of the servants of God are spiritual; his word of inspiration faith; and often times years may elapse before the word is spoken, the tract sold, the instruction gained, yields visible fruit. Gods plans unfold gradually, etc."

This is a small mission and like our own is suffering fearfully for the want of reinforcements, men and means for carrying forward the different departments of the work. This mission has from the first, given attention to the curing art, and the missionaries have been medicine men. They have, I believe, done little in the way of translation, and the emphasis of their preaching has been much attention to schools and preaching among the heathen. They report 77 stations, and 43 outstations, 1069 families, 764 communities, and contributions of congregations 546 rupees. The one thing in this report that strikes attention is a

"MOVEMENT TOWARDS CHRISTIANITY." During the year between 800 and 900 families, numbering about 6000 souls, and residing in 6000 villages in north and south Arctic, have renounced their idols, and formally accepted Christianity. The report goes on to say: "We have not included any of them in our statistical table, as we wish to test their motives before calling them Christians. Although many of those who have come may desert us when the famine is over, yet a large number will doubtless be firm, and whatever may have been their ruling motive in joining us, we believe it to be the Lord only who gave them the mind and the power to receive the truth of their fathers and accept a new religion. This is the first time that God has made manifest a means of forsaking their dumb idols to serve Him."

The people are at first, of course, very ignorant, and Catholics must be sent to teach them. It is a great good gained when men renounce idolatry and declare their intention to become Christians, but unless they are carefully instructed we cannot hope for any satisfactory results."

The Arctic districts have been amongst those in which the famine has been the worst, and the missionaries have entered heartily into the work of relieving the distress. The gentlemen (of the mission) have all been connected with local committees, assisting in adopting measures for carrying out measures of relief. The ladies have had the special direction of nurseries, and also administered relief to many who have flocked to the Mission House; while our native agents have aided the missionary by visiting the people, and by taking charge of kitchens and nurseries in their villages."

At present, content myself with furnishing you with a few more extracts. The first from the Rev. J. R. Shaw, behind his fast horse, from Dover to Salisbury, was very enjoyable; and addressing the temperance meeting at Salisbury in the evening was a real pleasure, notwithstanding weariness.

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"HIDDEN BELIEVERS."

There are, doubtless, many secret believers in Christ around us in India, whose faith is not strong enough to enable them to acknowledge their convictions, even by night. But now and then such hidden ones are led to avow their belief. An interesting case of this kind is related by Dr. Ballantyne, in his "Just before the Flood." On Monday, I was told by an old scribe of this village, a Brahmin. He had been a member of the "Bright" disease, and I had, on several previous occasions, prescribed for him. Knowing that his end was near, he now sent for me to put his two sons under my care. One of these is now occupying the position of scribe in his father's place. The old man was much moved. He drew me close to him, and said to his two sons to come near, placed the right hand of each in mine, and at the same time, I promised to render them all the assistance I could, and at the same time tried to tell him that no human remedies could avail in his case, and that he ought to put his whole trust in God. He replied, "I do wholly trust in Him, and I believe that our Jesus with special emphasis on these words, 'I am the only true Saviour.'"

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The Rev. K. C. Chatterjee reports the rise of many of the tribes and villages of the district to which he ministered. He found some in many places enquirers, thoughtful, intelligent men, sincere in their search after truth, some of them far advanced in christian knowledge and faith. They have no belief in their own religion, and are convinced of the truth of Christianity, and are evidently going through that deep struggle which precedes the public recognition of the faith. He says that he has been much struck by the fact that many of the tribes and villages of the district to which he ministered. He found some in many places enquirers, thoughtful, intelligent men, sincere in their search after truth, some of them far advanced in christian knowledge and faith. They have no belief in their own religion, and are convinced of the truth of Christianity, and are evidently going through that deep struggle which precedes the public recognition of the faith. 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