

TERMS, NOTICES ETC.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, AUGUST 25, 1886.

— "RULE WHEEL."—In Scotland, on the ordination of elders, a grave old doctor delivered the charge: "Me brethren, rule wheel, rule wheel, but rule see that nae man or bairn in the kirk will ken that they are ruled. Me brethren, pray to God to give you common sense. It is the chief grace o' an elder."

— "SUCH TRUCK."—The story is told that the notorious Ingersoll was recently talking with an old colored woman in Washington upon religious matters. "Do you really believe, Aunt," said he, "that people are made out of dust?" "Yes, sah, the Bible say dey is, an' so I b'lieves it." "But what is done in wet weather, when there's nothing but mud?" "Den I spects dey make infiduls an' sich truck."

— BELIEFS.—The New York Observer furnishes the following note:

"Some one was talking, in a company in Edinburgh nearly sixty years ago, of the mischief which beliefs had produced in the world, when Carlyle replied: 'Yes, belief has done much evil; but it has done all the good.' A man without a belief is a creature without a backbone, a jelly fish, and not a man."

And yet the modern dude thinks it an evidence of "culchaw" to doubt revealed truth."

— GOOD ADVICE.—Dr. Cuyler, one of the most successful pastors living, gives this leaf from his early experience: "The day after my licensure, I preached at Saratoga. The next day a baker in the village said to me, 'Young man, you are a stranger here, and yesterday I pitied you when you began; for you did not know what a critical audience you had to address. But I have noticed that if a minister can only convince his congregation during the first five minutes that he cares for nothing but to save their souls, he will kill all the critics in the house.' I have always thanked that baker for the best practical hint I ever got."

WORKING TOGETHER.

"All at it, and always at it," is a good motto for every Christian church. As much as a pastor loves to see his work prosper he cannot hope to see it unless there is a due proportion of work done by the membership of his church. There is a very close relation existing between the pulpit and pew. Pews without a pulpit would not look well, neither would a pulpit without pews. Spurgeon said to his students in reply to a question how he succeeded so well, "That he filled the pulpit and the people the pew." There is much then in filling both places well to make it agreeable and encouraging to all. The minister should be a man of good parts and average attainments, full of ambition and devotion to his work. He shall be a leader in more than one respect, and to be this needs the requisite qualifications for the work. The ministry is a high calling not only because of the sacred trust committed to their care as spiritual guides, but because they are the expounders of a word which emanates from God himself. To be called to preach this word, and properly to defend it before a disbelieving and gain-saying world is a high honor, and hence we are exhorted to "esteem him very

highly in love for his work's sake." It is well to be wide awake to what this servant of Christ has to say. Too many may heedlessly attend the ministrations of the word and hence we are exhorted also "to take heed how we hear." A minister is in a critical position and if he succeeds in satisfying all he is certainly a remarkable man. From an address at the installation of a minister the following good things were said:

"This is an age of criticism. There is a growing lack of reverence and regard for all positions of honor and authority; however well fortified and clearly defined by divine appointment, nothing is too sacred or venerable to escape untouched. The manner and matter of a minister's discourse must pass under the critical knife of every hearer, old and young, learned and unlearned. Its acceptableness is not always measured by its Scriptural adaptation to the wants of the people, but by its intellectual, rhetorical or æsthetic merit. If the arrow of conviction, winged by the Spirit of God, penetrates the heart and lays bare the hurt of any of God's people, the tendency is to forget the minister's commission and authority, and to feel personally toward him as the disturber of our peace. Many go home to nurse their grief, and to give vent to their feelings in the family circle, or upon the corners of the streets, and thus undermine and destroy the influence of the minister over their own hearts and the hearts of others.

One word of unfavorable criticism upon your minister, or his preaching, will be remembered by your children when all the good you have said is forgotten. If you speak disparagingly, why may not your children speak disrespectfully and thus by your criticisms you turn the gospel into very foolishness, and a stumbling-block and a savour of death to some very dear to your heart. If your minister is in his place at all, it is as an ambassador for Christ, and so far as he preaches the word, God will vindicate his servant and his message from every indignity and slight."

The pew must not forget to make due allowance for the minister. You must measure him somewhat from the standpoint of humanity, for he is a man. But above all let the pulpit and pew share in each other's prayers and then will the work of the Lord be prospered in their midst. Paul asked his Thessalonian brethren to pray for him that the word of the Lord might run and be glorified in their midst. Do the same and you shall see the work of the Lord prosper in your congregation. A.

THE WORK IN THE INDIA FIELD.

BY DR. J. L. PHILLIPS.

In my last paper I spoke of the location, size, population, peoples, and languages of our India field. Now I shall answer a very common question, "What is the work there and how do you do it?" The work may be spoken of under several heads, and I speak briefly of each of those departments that our own mission has endeavored to maintain in India.

I. PREACHING.

The Lord said, "Go ye into all the world and preach the Gospel to every creature." From the first our chief work has been that of preaching to the people the good tidings of salvation through Jesus Christ. We have chapels at all our stations, and in these there are regular services on the Sabbath and on week-days as here at home. The pastors of the churches are natives, but our American missionaries also preach to these congregations of believers. But the most of our preaching is done outside of these chapels, not to believers, but to the heathen.

In the city of Midnapore we had many preaching stands where the multitudes came together, mornings and evenings, to hear the Gospel. The missionaries and their native helpers in bands of two or three go out into the streets where many may be reached who would never come to our chapels. On the street corner or under a shady tree the preachers take their stand. A hymn is sung or a few verses read aloud out of the Gospels to attract the people, then one of the preachers begins to speak. Another follows him, and should it be a pleasant, moonlight evening the audience will willingly stand for hours. Questions are asked and the people are encouraged to ask questions. There is nothing formal or stiff about this preaching. All is made as easy and natural as possible. Sometimes the wily priests used to stir up the people to shout the names of their gods to drown the voice of the Christian preacher, but this is rarely done now. In just this way we preach in the bazars of our cities, in the large markets, and on tours in the hundreds of villages of the district.

Three months of the year—December, January and February—we devote to itinerating from place to place.

Multitudes are reached in this way who might never hear the Gospel otherwise. On these tours we live in tents, and frequently after preaching in the villages along our march during the day we find a fine congregation to address at the tent in the evening. This method of work has its hardships, but I believe it to be the best we have on the whole for reaching the masses. No more attentive or eager audiences have I ever addressed than those in the country villages and around our tent door on these tours. We have the book-box always with us, and in bazar or market or village we never fail to offer the people the bread of life in the printed page. Sometimes hundreds of tracts, books, and leaflets are disposed of in a single day, and thousands during a tour.

II. SCHOOLS.

No foreign missionary can afford to neglect the children. We have some sort of a school at every station; if nothing more, at least a primary school for the little ones. The children of the native Christians and of the heathen are seen sitting side by side on the floor or on the benches. It was not so formerly, but old prejudices have yielded. We have schools for orphans, too, whom it may be a fearful famine has brought to our doors, and for these we can do much more. Many of them are converted in childhood and early become earnest workers in the church. Our chief hope in India as elsewhere is in the young, and special efforts are made to bring them into the fold of Christ.

We have schools, too, of a higher grade, and for seven years past have, and a Bible-school in the city of Midnapore for the training of native helpers, young men and women, who are to be our future teachers, evangelists, and pastors. We have many common schools, too, in the jungles for the poor, ignorant Santals.

III. THE PRESS.

For twenty-five years our mission has had a printing press. It is located at Midnapore, and printing is done in four languages—Bengali, English, Oriya, and Santal. We are continually printing tracts, Scriptures, and school-books for the people, and the demand for all kinds of good books is rising. A missionary is in charge of the mission press, and all the workmen are native Christians. Our books go where we may never go, hence the importance of the press.

IV. THE MEDICAL DEPARTMENT.

Since 1840 we have had one or more medical missionaries in this India field. Their work has been to heal the sick, conduct dispensaries, while on tours distribute medicine among the people, and so pave the way for helping their souls. I often used to think that my medicine chest was my very best pulpit. Now, however, many intelligent natives are becoming good physicians by receiving English training, and the demand for missionary doctors is no longer so great as formerly.

CONSECRATION OF WEALTH.

It is often stated that as under the Mosaic dispensation a tithe of income was to be dedicated to the Lord, so under the more glorious dispensation of the Gospel no less should be given for religious and charitable purposes. If, during the preparatory age, such a proportion had to be devoted to divine service, charity and benevolence, there ought to be a larger measure of liberality now. The needs are greater, the obligations are more impressive, and the stimulus of gratitude is certainly far more urgent. In actual practice many conscientiously exceed the law of benevolence laid down in the Old Testament. Many endeavour to keep as near to it as they can; while it may, without the slightest violation of charity, be taken for granted that large numbers regulate their giving without regard to any distinct proportion or principle. They give because it is expected of them, because they are importuned. When means are plentiful, and when their emotions are touched, they may give freely. They also give intermittently and fitfully.

Systematic benevolence societies did much good by bringing an important and obvious principle before the minds of the people. From the labours of those organizations much permanent benefit has resulted. Many who gave but little of their means, and that only by impulse, to forward the cause of God in the world have come to understand the obligation resting on the Christian to give for the glory of God and from compassion to those in need. Many have learned that in doing good to others for Christ's sake there is a real luxury; they have experienced the truth of the Saviour's saying, "It is more blessed to give than to receive."

With gratitude and hope it is acknowledged that there has been of late years a large and steady increase in the grace of liberality. There is good reason to believe that a still more gratifying increase may be looked for in the

future. There has been an educational process going on for years. It is not so long ago since in a number of Sabbath schools few or no opportunities were afforded the pupils to contribute for missionary or other objects. Now there are few in which there are not weekly offerings made. Such a practice necessarily tells, and when in due time these pupils take their places in the Church they will not fail to become cheerful and regular givers for the cause of Christ.

Has the stream of Christian giving in these days reached its utmost possible proportions? Is the Christian Church doing all it can in these respects, and is it unreasonable to hope for a greater and better state of things than that now prevailing? Is Christian beneficence keeping pace with advancement in other respects? Social and material comforts are multiplying with great rapidity. Much is spent on house and equipage and in the pursuit of social pleasure. Amusements of all kinds are eagerly sought after, and vast sums are annually expended on them. Even in things not in themselves sinful there is not confessedly a large sinful expenditure, while in what is positively ruinous much is guiltily squandered. Is there not, also, needless waste in the eager rivalry to outshine more fortunate neighbours? The maintenance of a good place in the competitive race for social distinction is unnecessarily costly.

There are two strong and simple motives to larger and more sustained beneficence more or less felt by every Christian, and no less binding on all: gratitude to God for all His gifts, including the highest manifestation of His wisdom and love, the gift of Jesus Christ. In every Christian heart this feeling ought to be deep, constant and abiding. Then, as God loves us with an infinite love, so ought we also to love our fellow-men. Their necessities ought to appeal to our compassion, and if we cease to be moved by these we are falling very far below the standard which duty requires. These motives to Christian giving ought to be paramount. Had they their due place in each Christian heart, what an increase there would be in the Lord's storehouse and how great and widespread the blessings that would descend, and questionable modes of raising money for church and charitable purposes would no longer find a place where these higher motives were acted upon.

It is being better understood that giving is an act of Christian worship, not the gratification of a temporary impulse. Not without meaning did the apostle urge the members of the early Church to lay by then of their means on the First Day of the week as the Lord had prospered them, and to give not grudgingly or of necessity, for the Lord loveth a cheerful giver. Were this principle acted upon more generally than it is, there would be a marvellous advance in Christ's kingdom, the Church would rise to a higher and holier life and the coming of that time would be hastened when all nations shall call Him blessed. One of the urgent needs of the age is the consecration of wealth to God.—Can. Pres.

Correspondence.

TEXAS LETTER.

Dear Editor,—Having given you, and the readers of the INTELLIGENCER, a rest of three months, I think this will be about the right time for me to write you, as a few items from Texas may interest the friends at home. Well, as people here and at home also, generally begin a conversation by wishing each other good health and passing some remarks about the weather, I think it will be proper for me to begin my letter in that way. So I hope this will find the editor and readers of the INTELLIGENCER enjoying good health, and as to the weather I never saw it so hot as we have had it for the last two months. The thermometer has been ranging from 80° to 110° in the shade. We have had no rains in this part of Texas for more than three months and the corn is almost a perfect failure, but the cotton is looking well, and the farmers have begun picking and they say if the rain comes soon there will be a heavy crop of cotton. West of here there are places where there has been no rain for thirteen months and the cattle and horses are dying by thousands.

Perhaps an idea of camp life in Texas would interest some of the New Brunswick people. I have been camping for two months, have travelled through five counties, and have enjoyed it very much, although travelling in Texas is somewhat different from New Brunswick. Here we can travel ten and often thirty miles without seeing a single pond of water (and that makes it very fashionable to carry a jug.) In order to enjoy a camping tour, it would be well for you to go with me on my first camping expedition. The first thing needed is a

span of ponies and a covered wagon, which we had furnished us by kind friends. The next is to provide the necessary things for cooking, some fishing lines and hooks, a shot gun and six shooter. These constitute a camping outfit. Now we are ready and leaving San Antonio in the early morning, travel in a north easterly direction 18 miles when we arrive at Teanon Springs. This is a beautiful place, the sight of which brings relief to the weary traveller; and here we enjoy the first drink of cold spring water that we have had in Texas (for most of the springs here are warm.) This one is the prettiest I have ever seen, coming forth with its water clear as crystal from a vast bed of lime rock, and we spend a few hours very enjoyably looking at the beautiful landscapes which surround it. Taking a farewell drink we resume our journey, and when we have driven twelve miles farther we arrive at Bonaey, a very pretty town of some three thousand inhabitants, in Kendall County. This seems to be a real business centre; here we notice four churches and about three times that number of saloons, the majority of the inhabitants being Germans and great beer-drinkers. Leaving this town we begin to come into the mountains, for Texas is not all a prairie, as some of the northern people suppose, and while we journey onward we journey upward, too. Here the climate is delightful and invigorating, the scenery changing and beautiful, and having travelled twenty miles farther we arrive at Comfort, a town of one thousand inhabitants, situated on the banks of the Guadalupe River. It is beautiful for location and surrounding makes its boast of having no place of worship, and, of course, has no Sunday; it has, however, six saloons which seem to be doing a large business. We are now fifty miles from San Antonio, and so glad to see a nice running stream once more, we pitch our tents on the bank, to rest and try our luck at fishing. (I forgot to say we met with two or three slight accidents along the way, and killed a few quail and doves. It was certainly accidental, for I do not think that we shot one out of every ten we tried to shoot, the killing was accidental, and there is no law against that.) We had much better luck fishing and soon had as many fish as we wanted. After enjoying a day's rest, and a good night's sleep we had an early breakfast, and folded our tent and started for higher ground. Following this river for ten miles up stream, we arrive at Center Point, a small town of twelve hundred inhabitants. It has three churches and is proud of the fact that it is free from the rum trade in every respect. Every thing goes on quietly, the people seem very energetic and are determined to build up their town without the aid of beer saloons. After having formed some acquaintances here, we start the ponies again, still following the course of the river to a point ten miles further up, when we arrive at the beautiful little town of Keerville, which is the county seat of Keel County, and surrounded on every side by mountains. We are told that there was a stronghold of the Indians, only fifteen or twenty years ago, when it was unsafe for a white man to travel through this county, and only ten years ago the old minister who preached here occasionally at that time, found it necessary to keep his six shooter in his hand while preaching. But times have changed. This town has now a daily mail, carried by stage from San Antonio, and in a year from now the old mail stage will have been laid away, and the iron horse will make daily visits to this town, bringing not only the mails, and supplies for the town, but also hundreds of people who are seeking pleasure and health. This town is destined to be second to none in the United States as a health resort.

The people are very hospitable and possess the faculty of making strangers feel at home among them. The religious interest is growing with the town and while there are three or four saloons, yet they are not doing much business. The majority of the citizens do not think the saloon business respectable, and as soon as the respectability of the rum business is gone it loses its power in the community. Here I had the privilege of preaching for a number of days, and although the people were unacquainted with the Baptist doctrine, yet many of them said that they could see nothing wrong with that kind of doctrine. We had large congregations, and more attentive ones I never saw. The people seemed anxious for me to continue the services another week, but having made other engagements I was unable to remain longer. The time having now come for us to say good-bye to this people who had shown so much kindness, we take leave of them and start for Fair View, a distance of one hundred and fifteen miles, to attend a camp meeting. We shall go via San Antonio, and coming down from the mountains we enter on

a large prairie, some parts of it timbered with post oak, some with live oak, and some with mesquite. Other parts consist of open prairie for miles, and for thirty miles at one time we never saw a stone or rock. We arrived on the camp ground on July 2nd, the meeting beginning on the same day. The congregation was large, the place of meeting nice, and kinder and more generous people I have never met. The Lord was with us, and blessed us, a good many professed conversion, and wanderers were reclaimed, yet we were anxious to see more. At the close of the meeting, which lasted ten days, I was somewhat exhausted, (it having fallen to my lot to preach every night while the meeting lasted), and feeling that I should rest for a few days, we decided to visit the celebrated sulphur springs of Wilson county. We arrived at the springs on the 14th of July. Here we found a beautiful place, and a great many people, some who had come seeking for pleasure, and many others for health. One can get any kind of water that he likes here. In a radius of one mile you can get 12 different kinds of water, and there is something about these springs that gives one a great appetite. If I could judge of the healing properties of these waters by the number who visit them, then I should say they are wonderful. Having spent four days at these springs and met some hundreds of people, we thought best to leave for the present, and having received a very pressing invitation to attend a camp meeting at Shiloh, I went that way and preached at two services to very large congregations. Having an appointment at Floresville for the next day I was unable to remain longer, and so went on. Arriving at Floresville I was glad to meet many of the people to whom I first preached in Texas. I spent a few days with them and then returned to San Antonio to enjoy the company of my first acquaintances in the south. Before I close I must say that I would be much more homesick than I am but for the weekly visits of the INTELLIGENCER which comes like a friend from afar, bringing words of cheer and encouragement. The INTELLIGENCER is read by a number of people here and they say that they like it better than the Texas papers, so you see New Brunswick is ahead all the time. My letter is already too long, and now I will quit by saying, that my health is quite good, my wife is well, and I will try and not write too often for I am so tedious. I am always glad to hear from the brethren, I hope they may have time to write me. I would deem it a favour if some one would send me Bro. Aaron Hart's address soon as possible.

I am yours, etc.,

J. H. EBB.

San Antonio, Tex., Aug. 5th.

A SUNDAY "STOP-OVER."

An article on "A Sunday in Wheeling," in a recent number of the Observer, led to a talk with a relative on the subject of remembering the Sabbath day; and he told me of a somewhat similar case in his own life which illustrates the truth that God blesses those who keep the day holy.

During the Mexican war Mr. B— had a contract with the Government to furnish leather for the manufacture of holsters. As his contract called for an extra quality of leather, it was difficult to obtain. After trying at several points he went by river to Cincinnati, but could not obtain what he wanted. He crossed over to Covington, but failed there also.

Very much discouraged he took passage on a steamboat to return home. On Saturday afternoon he told the captain of the boat that he would stop off at the town of P—, as he would not travel on the Sabbath day. A gentleman on the boat overheard him speaking to the captain, and, as he afterwards told Mr. B—, he was prompted to leave the boat with him. They both got off and spent the Sabbath at P—, attending service at the Presbyterian Church in the morning and at the Methodist Church in the evening. The stranger was from New England and told Mr. B— that although he was a member of a church he knew very little about experimental religion. He thanked Mr. B— for the good example he had set him of resting on the Sabbath day. He said it had been a blessing to him and he would thenceforward strive to live a more consistent Christian life.

On Monday Mr. B— asked the landlord of the hotel at which he was stopping if there was a tannery in the place. He was referred to one where he found the kind of leather he was in search of. On Monday afternoon the journey was resumed on another boat, and the stranger and Mr. B— had many delightful talks on the subject of religion.

In relating the above facts to me, Mr. B—, in a spirit of true humility, rejoiced that his example had been blessed to the good of one soul.