

TERMS, NOTICES ETC.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, AUGUST 18, 1886.

—THE CRISIS in every life is where it meets Jesus and in what it does with Him.

—PASTORS and others who know the value of religious reading in helping to form the character of young Christians, may do much good by seeing that each person received into the church has the reading of a religious paper. For Free Baptists the INTELLIGENCER is the right paper.

—DR. PHILLIPS has been contributing a series of articles to the *Herald of Gospel Liberty* on the India Mission field occupied by the Free Baptists. As they contain facts which, though known to some of our readers, are not known to all, and which help to a more intelligent interest in the work, we take the liberty of transferring them to our columns. The first appears in this issue.

—BLANKS for Sabbath-school returns have been sent to all the churches. The S. S. Superintendents on receipt, should see that they are promptly made out and returned to the S. S. Agent, as directed on the return. Should any church fail to receive a blank, a copy may be had from any of our ministers. It is impossible for the Agent to make up his Annual Report satisfactorily unless Reports from the schools are set him. See to this, brethren.

—THE BEATHEN, in their devotion to their gods and all the requirements of their false systems, furnish an example to Christians in many respects. Referring to the contributions of Christians to the work of the world's evangelization, which is sometimes called liberal, a Presbyterian missionary writing from Kiong Sai, China, says:—"More money is spent in this small province in one year in building and repairing temples, in idol worship, and in fostering error, than the Presbyterian Church gives in the same time to carry the Gospel to the ends of the earth."

—WISE WORDS are these from Zion's *Herald*, words the truth of which is demonstrated not only by the experiences of those preachers who have had the truest success, but as well by those who have fallen below the success they might have achieved:

The preacher who, instead of living in the truth by close thinking, prayerful reflection, and constant reading, contents himself with giving utterance to commonplace platitudes, rarely succeeds in interesting his congregation, and never instructs them. John Foster described such a preacher as "an old spoke in the systematic wheel which has been turning round in the same place from time immemorial." A live preacher, without seeking to utter novelties, will yet present the old Gospel from his own view-point and set on fire by his personal love for its Author, so that he will give it the freshness and pungency of new truth. Being himself possessed by the truth and animated by the living Spirit of truth, he will, though he may not be an intellectual giant, be mighty in quickening the love of believers and the consciences of sinners.

TO NOVA SCOTIA SUBSCRIBERS.

The editor expects (p. v.) to be at the Nova Scotia Conference, and would like to further the INTELLIGENCER's interests as much as possible.

Will subscribers in Nova Scotia, whose renewals are due, send them by ministers or others going to Conference? We shall be greatly obliged if they will do so.

If the ministers will speak to their congregations of the paper, and announce that they will take subscriptions, renewals and new, many will probably be induced to send by them.

We hope to get a larger number of subscriptions during the session of Conference. Help us, brethren.

THE INDIA FIELD.

BY DR. J. L. PHILLIPS.

The field occupied by the Free Baptist Mission in India is situated in the Presidency of Bengal, and is composed of the two districts of Balasore and Midnapore. The former of these is one of the three districts that make up the Province of Orissa, the other two, Cuttack and Puri, being occupied by our General Baptist Brethren from England. Our English brethren were first in the field, and their missionary, Dr. Amos Sutton, came over here to America and invited us to co-operate with them in the work of evangelizing Orissa. Our first missionaries, Messrs. Eli Noyes and Jeremiah Phillips, and their wives, sailed with Dr. Sutton for India in September, 1835. The General Baptists made over to us the district of Balasore, and afterwards, Midnapore, a much larger district, was added to our field. The Roman Catholics excepted, ours are the only missionaries in these two districts.

The area of our India field is about seven thousand square miles, or about one-seventh that of the State of New York, or almost equal to that of New Jersey, or more than that of Connecticut and Delaware combined, or more than five times that of Rhode Island. The population of this field may be put down as three and a half millions. In this estimate, founded on the last census taken by the English government, I am including the districts of Balasore and Midnapore and the contiguous portions of adjoining districts on the north and west into which our work has extended for many years. Midnapore alone has a population of more than two and a half millions. A comparative statement here, as about area, will help us appreciate what these figures mean.

Our field in India comprises more souls by three hundred thousand than all Ohio, and its population is equal to that of all New England, with one state, either Connecticut or Maine, left out. These three and a half millions are committed by Providence to the spiritual care of our own missionaries, and it is our duty to break the bread of life to this immense multitude.

In our districts of Balasore and Midnapore we have three different peoples for whom to work, the Hindus, the Mohammedans, and the Santals. The Hindus constitute the large majority of the population. They are of course idolaters. They have millions of gods and are very superstitious. The Hindus of our field speak two languages, those living in Balasore speaking the Oriya, and those in Midnapore the Bengali. Both of these languages are derived from the sacred Sanscrit, being, with several others, related to this ancient and classic language very much as French, Italian, and Spanish and other languages of southern Europe are to the old Latin and older Greek. The Mohammedans speak Hindoostani, a mongrel in language made up largely of Arabic or Persian words, chiefly the latter in our part of India. The Santals have their own wild, weird tongue, without any written character whatever. Our missionaries have reduced it to writing, using the Roman characters with diacritical marks, and also the Bengali characters.

The Mohammedans, everybody knows, are not idolaters. They pride themselves in being monotheists. Mohammedanism may be called a corrupted form of Judaism and Christianity combined. It is one of the missionary religions of the world, and is winning over many of the poorer classes of Hindus. So far, however, as morality is concerned, Mohammedanism, as we see it in Bengal, is not a whit better than Hindoism. The Santals are one of the aboriginal tribes of India, it is supposed, and are found in the jungle country, a belt of which runs along our western border in both Midnapore and Balasore. These denizens of the forest are not idolaters like the Hindus. They are devil-worshippers, offering sacrifices of many kind to demons whose wrath they fear and seek to propitiate. Their language is by no means easy to acquire. It is not understood by either Hindus or Mohammedans, having no

relation whatever to any of their languages. It is, however, wonderfully exact, and even beautiful in its structure.

In this interesting field the Free Baptist Mission has now five men and ten women from America as its representatives, and nine churches have been organized with an aggregate membership of from five to six hundred Christian converts. There are seven native preachers and quite a strong corps of native teachers. Of the work being done there I shall speak in another paper. It is very important that Christians at home should have a clear conception of the character of the work carried on in pagan lands so as to pray for it more intelligently and heartily, hence I shall devote my next paper to a somewhat detailed account of the kinds of missionary work in our India field.

In closing this brief paper I only need add that the seaport for our field is Calcutta, the capital of British India, a city of more than half a million inhabitants. The city of Midnapore, the largest in our field, is seventy miles west of Calcutta.

PERSONAL WORK.

There is no doubt that this element does not enter into our work as Christians as much as it should. And yet there is no force so potent in the accomplishing of good as this. The failure to make use of this power in the regeneration of society may be the reason of the little success that has attended such efforts. It has been the experience of churches that where personal work was given in the bringing of souls into the kingdom that success was sure to crown the work. The minister might be ever so faithful in proclaiming the word, and yet if he did not go down among the fallen, and show a personal interest in their welfare, his hands would be empty of sheaves.

There is a power in personal influence which cannot be over-estimated, and when once our churches come to see the truth of this, we shall find that the tide of beings that roll into the kingdom will increase in volume. The harvest is great, but the laborers must gather it in.

This same thing holds true even where the mere reformation of men is desired. This has been verified over and over again in the criminals that are in our penal institutions. The mere fact that they are placed there, with the knowledge that they have violated the law of the land, and that they must bear the penalty is not sufficient to reform them. But personal work—the faithful presentation of the Gospel of the Son of God, kind and tender attention—these have been a power in the regeneration of prisoners and whole communities.

Let us make use of this force in all our work. It is a great power, and exerted as it should be, God will add his blessing.

HOW TO KEEP HIM.

Hints, some of them humorous and some of them serious, are quite often given as to how to get rid of a minister who for any reason has become objectionable to any number of his congregation. As an off-set to these a writer in the *Interior* furnishes some suggestions about "how to keep a minister" and make his labors pleasant and successful. He says, "It is certainly much more pleasant to think of a people in a constant study as to how to keep their pastor than to be looking and searching for something by means of which his stay can be made unpleasant and brief. And the directions I would give are as follows:

(1) *Live in peace among yourselves.* How it does try the powers and patience of a "peace maker" to have his people in a constant state of broiling, of petty family quarrels. It may be over politics, or doctrine or matters of some old grudge. There is nothing utterly disheartening to a pastor it is to see such things!

(2) *Be at peace with him.*—speak well of him, give him kind expressions of appreciation, make him feel he is really helpful to you. This is not flattery, but little tokens of interest on your part. It will bind him to you and to his whole church. But if instead of this you are ever niggardly at him for this and that, finding fault with this course and that method, this sermon was not as Chalmers would have preached, nor that one as Spurgeon would have unfolded it—you make him feel—"Well, this is not the place for me; I will go where I can be appreciated." Nothing will so encourage him and give him a lift to do better next Sabbath—as to hear a word of appreciation for his sermon to-day.

(3) *Pray for him.* I do not believe it is as common a practice among families to pray for their minister as it might be, nor as it used to be. Did not the great Paul, giant as he was by nature and by grace, beg of his people,

"Brethren, pray for us." Then how truly does the heart of any true pastor yearn for this. And not only at home, but in public, let him hear his elders and people pray for him. Nothing will so quickly lift the stone of discouragement from his heart as to hear from old and young the outburst, "Oh, God, bless our pastor!" How can he stay and preach to a people who apparently have so little interest in him and his work as to utterly forget him at the throne of grace?

(4) After praying him up, then be sure and pay him up. Perhaps, after all, this is more frequently the cause of short pastorates than any other one thing. The people grow careless about the finances. They solemnly, before God, promised to pay him so much in regular semi-annual or quarterly payments, and how deplorable is it that the vow is so often and so early forgotten. A minister cannot live on the broken promises of his people. Hundreds and thousands of cases there are where this is the cause of unsettling a man who is doing a good work and would have stayed on if he could have promptly had what was promised at the time of his settlement. When there is this failure to meet the obligations to their pastor, President Finney says, a church lies, and can never be blessed with a revival until it repents in dust and ashes. If a church, then, has a good man and would keep him, and be blessed by his labors, let it be sure to pay him promptly. "Bring all the tithes into the storehouse," in this sense as well as others, and see if God will not pour out a blessing.

Correspondence.

Mr. Editor: After an absence of six months, your correspondent is again at the home of his boyhood. And although having travelled mid the beauties of nature and of art they had not the charms of home. "Though the fields were as green, and the moon shone as bright, yet, it was not my own native land." The beautiful valley of the Kennebecasis is to me without a rival, and if the good people settled along its shores make the most of their opportunities should be prosperous and happy. It is true they do not have the fishing privileges that the people of the Bay Chaleur have, but they have much greater advantages in farming lands and markets, and for length of nights. Scripturally speaking they are not as long here as in the north. What the genial editor of the *St. John Sun* takes for a day and what time he allots to night we know not, but presume that he finds the darkness short for the work he has to do. We advise him to go north. A man that possesses the *curiosa felicitas* that he enjoys should work many hours.

The Rev. Mr. DeWare has been spending a couple of weeks with the churches at Norton and Midland. His sermons are favorably commented upon. I heard him on the Millstream and liked him well. I also had the pleasure of hearing Rev. S. Weyman from the text, "Why stand ye here all the day idle." He gave idlers and tramps a terrible castigation, and thought that thieves, in the execution of some of their well-planned robberies, were more to be admired than they. He spoke for an hour, and the further he went the more philosophical he became. The weather here is showery; crops fair, upland hay light.

DEACON GEORGE R. SHERWOOD.

BY ONE WHO KNEW HIM INTIMATELY FOR FORTY YEARS.

Notwithstanding the true and comprehensive words by Bro. McDonald, I wish to add a few lines concerning the dear brother in Christ who passed on to his final rest and reward the other day, hoping that some of our younger brethren, upon whose shoulders the burdens of the church begin to rest with double weight, may be encouraged to serve their Master and the church patiently, faithfully and well. And further, if perchance, these lines shall be read by any who are just entering upon life for themselves, but thus far have not made a total surrender to God, will such permit me to remind them that our Saviour not only declared, in His sermon on the Mount, to first seek the Kingdom of Heaven, but He also declares it by the life and death of those who do seek Him first of all. "Say ye to the righteous, it shall be well with him."

The departed married the daughter of Rev. R. Colpitts, with whom he lived almost fifty years, and by whom he had twelve children. His wife and six children survive him. He was permitted to live to see his children who reached man and womanhood comfortably and happily settled in life. Of his four sons living, one is a mechanic, two are in government employ, and the fourth a minister of the Gospel.

But, what was of much more importance to him and to his devoted Christian wife, they were blessed to see their prayers answered in the conversion of all their children.

The departed was a man of unquestionable moral integrity. So sacred was truth and a transparent character to him that those who knew him best believe that "death would have been much sweeter to him, with a consciousness of truth, than life with its least denial." He was also a very conscientious man. Whatever may be thought of his judgment in the case, nevertheless his conscience often prevented him from being governed in trade by market values. Many have been supplied in the spring season from his barn, grainery, and cellar, for little more than half the market value; and in scores of cases have the poor been aided without return. Whether known or unknown with him the needy found food and shelter. And from him who would borrow he turned not away. But among the many Christian graces which might be stated truthfully his fidelity to his fellowmen, to the church and to his God needs more than a passing notice. He was a peace-maker among neighbours, and a faithful servant of the town in the offices he filled, while to God and His cause he was daily devoted. At one period in his life he prayed in his family three times a day. At family devotions he always read a whole chapter, and in the busiest seasons, such as haying and the like, when often a number of men were in his employ, all were invited to tarry for family worship, and it was at such times most time was consumed, so fearful was he that God would be robbed. The distance to his church was four miles, and he was most always there until age and infirmity deprived him of his former regularity. No business matters could keep him from the covenant meeting. For nearly a half century he proved by word and act that he loved the church and the ministry. His was a home where God's servants were welcome. He was also a lover of good books and of religious papers. If not mistaken, the INTELLIGENCER has been his religious family paper from the first. But death has closed the scene! Though dead, such a life must speak. Alas! we shall all soon follow. Like the departed brother, may we be faithful unto death.

THE WORK OF CONGRESS.

On August 5th, the Congress of the United States adjourned after a session of about eight months.

The New York *Observer* gives the following concise report of its doings. It says, there were introduced in the two Houses during the session 13,202 measures, of which 10,014 were House bills and 214 House joint resolutions, and 2,891 bills and 88 joint resolutions of the Senate. Of the number introduced, less than 1,000 became laws. The President vetoed 115 bills, of which 102 were private pension bills. Only one bill was passed over his veto. Among those which became laws the most important were the bills regulating the succession to the Presidency in the case of the death of the President and Vice-President, the Dingley Shipping Bill and the bill providing for a tax on oleomargarine. The remaining bills were mainly of a private nature or of mere local importance. Several important measures are yet in the hands of the President, the Alien Landlord Bill and the Naval Establishment Bill among the rest. A large number of important measures failed because of the inaction of one or the other of the two Houses. Admission to the Union was refused to the Territory of Dakota, though demanded by a majority of its citizens. Much was promised, but nothing done, in regard to further restrictions upon polygamy in Utah. The laws in respect to Chinese immigration were left as they were when the session began, and no final action was taken on the recommendation of the President to indemnify the sufferers by the Rock Spring riots.

The senate passed bills granting land in severally to Indians, and providing for the administration of justice in the Indian country as well as for the reduction of the great Sioux reservation in Dakota for the benefit of actual settlers. But these bills did not pass the Lower House, and nothing of a special nature was done for the Indians except the appointment of a Commission to settle some of the troubles in the Northwest. The important subjects of inter-state commerce, bankruptcy legislation, and coast defences, were advanced no farther than the limits of debate, and remain as unsettled as before. The session devoted a large amount of time to discussions of a partisan character, and obstructionist tactics. The most fruitful subjects of debate were, the President's refusal to transmit certain papers to the Senate, the President's pension bill vetoes, the Blair education bill, alleged violations of the Civil Service law, and oleomargarine. Besides these, there were the

usual wrangles over questions of finance and the River and Harbor bill and other appropriations. The latter amount altogether to about \$383,000,000.

This is not a very large nor satisfactory showing for eight months of legislative work. The simple fact, however, that so few bills were passed by the late Congress of general or national importance would not of itself justify a general criticism of that body as incompetent and neglectful of duty. Both Houses have a large amount of work to do at each session, of a purely business and routine character, and it is evident that whole sessions might pass in which no measures of striking importance would come up for consideration. In days of peace and general prosperity, like the present, it is not to be expected that questions like those which agitated the country in the formative period of our history, and provoked so many famous debates in our legislatures, will be brought forward again for the mere sake of keeping up a show of great oratory and weighty disputation. In the matters which we have mentioned as failing of legislative settlement, we could wish that the late Congress had been more united and more mindful of its duties to the people. The shameful stain of polygamy, the abuse of the Indians, the defenceless condition of our coasts, the sequestration of public lands by aliens, are questions which seem to us of paramount importance at this time, and we see no good reason why their settlement was deferred. But far better these omissions for the present than that mischievous and meddlesome legislation which has no higher motive than the desire to "do something" to please a constituency and make a noise in the newspapers. The temptation to create a sensation is quite as strong among legislators as among other classes of men, a temptation strengthened by a knowledge of the prevailing disposition to judge of a man's fitness for legislative office by his ability to stir up controversies and inaugurate "reforms." The country is suffering now from too many laws, and we are not sure that it would not be a national benefit if Congress, as well as some of our State legislatures, met only once in two years. It is said to be one of the chief qualifications of a good editor to know not what to put in his paper, but what to keep out. It would be well if legislative ability was gauged by the same standard—to know not what laws to put in our statute books, but what to keep out.

THE FETICHISM OF CENTRAL AFRICA.

Dr. L. D. Johnson who went out with the Bishop Taylor Expedition to Africa last year gives the following account of one of the lowest forms of religious superstition:

The fetich is a material thing, living or dead, which is made the object of brutish and superstitious worship. It may be a stone, a tree, an animal, or a graven image. Indeed, there are so many objects of worship (or fear), that it would be quite impossible to enumerate them, but the reader will be able to get some idea of the system from the following outline.

In Africa, many, I should think a majority of the natives, wear some of these fetiches on their person, usually fastened to a string that is tied around the neck. They consist of small pieces of wood, carved into a likeness of some person or animal, real or imaginary,—the teeth of a young hippopotamus, the claws of a lion or tiger, and often a piece of clay shaped into some strange form and dried in the sun or burned in the fire.

They do not worship the fetich by prayer, praise, or any emotion of love. Their religion is one of fear, and they trust in fetich to deliver them from disease, pestilence, and the power of their enemies.

Very often as we walk along their paths, at the top of a hill, we see a fetich in the form of a pile of stones, which has been accumulated, by every traveler, as he came up the hill, picking up a stone and throwing it on the pile. If one tribe should suffer a series of defeats from another tribe, they would think the successful one had a stronger fetich than they, and would do all in their power to find out what it was. If they failed in this, they would endeavor to institute one endowed with superior power.

Several years ago, the king at Bonny, on the west coast of Africa, had been repeatedly defeated by a neighboring tribe; he resorted to one of his principal villages, and found it in imminent danger of being captured by the enemy; he then summoned all the fetich men (or priests) in his tribe, and informed them of the situation, at the same time telling them that they must find some fetich more powerful than any then in their possession. The people were called together and after several hours of wild and strange gesticulation, in which they were worked up to a pitch of excitement where they were ready to do anything, the priests commanded that two holes should be dug in front of the crowd and near together, twelve inches square and about three feet deep.

This being done, they selected a beautiful girl from the company, and directed that she should be brought to the spot and one of her feet placed in each of these holes. They then ordered a number of men to take moist clay, and build it up around her from the ground, packing it closely against her. This was continued until she was completely buried alive. The multitude then gave a loud shout and dispersed. Tidings of this new fetich were carried to their enemies, and they were so afraid of it that they ceased to trouble them any more. For years this clay stood there, regarded by all who knew of it as the greatest fetich known.

All of the native tribes believe that the white man has a fetich superior to theirs, and this often preserves the lives of the whites, when they would otherwise be destroyed, as the natives are afraid that the powerful fetich of the white man would visit them with