

## TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is published every Wednesday, from the office of publication, York St., Fredericton.

Terms: \$1.50 a year, in advance.

If not paid in advance the price is \$2.00 a year.

New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed he should give first the address to which it is now sent, and then that to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which his subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

Items of religious news from every quarter are always welcome. Denominational news, as all other matter for publication, should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

## Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, AUG. 3, 1887.

—REV. MR. MELICK has accepted a call to the pastorate of the Brussels St. Baptist Church in St. John. He will enter on his duties in September.

—DEAD. John Taylor, who succeeded Brigham Young President of the Mormon church, is dead. He died at Salt Lake City on the 26th ult.

—ANOTHER ELECTION. Rev. Dr. Edgell having declined the bishopric of Nova Scotia to which he was elected, another election is necessary; it will take place on the 10th inst.

—A NEW EDITOR. Rev. A. J. Marshall has been appointed editor of *The Free Baptist* of Minneapolis. It is a good paper and has been cleverly conducted. We wish the new editor a pleasant and prosperous career.

—IN JAIL. One of Woodstock's violators of the C. T. Act—Groves—is in jail, an excellent place for such creatures. Probably the earnest action of the ladies of the W. C. T. Union had something to do with his arrest. Let the good work go on. There are some in this city who ought to be locked up. Whose is the fault that they are not?

—THE SEMINARY FUND. In another column is an acknowledgment by Rev. G. O. Gates of money received in response to the call for \$1.00 contributions to the Seminary Fund. We trust that Free Baptists generally will promptly send their dollars. We wish we could emphasize what we said in an article on this subject two or three weeks ago. There ought to be neither indifference nor delay.

—PASTORATES.—Like our own denomination, the Baptists are feeling the need of a better arrangement of the churches in convenient pastorates. The Eastern N. B. Baptist Association at its recent session adopted the following resolution:

"Whereas, it is necessary for the continued existence and growth of our weak churches that they should be regularly supplied with pastoral watchful care and instruction, and

"Whereas, such pastoral oversight cannot be provided without these churches being grouped in convenient pastorates,

"Therefore Resolved, That this Association urge upon its churches, and ministers to co-operate with one another and with the Home Mission Board in effecting and maintaining a convenient system of grouping."

—SCOLDING PREACHERS. It was said of a noted evangelist—says the India Witness—that he "scolded like a person who enjoyed the exercise." Whether the remark was correct or not need not concern us. The simple fact remains that it is true of many religious teachers. Some people never distinguish between reproval and denunciation. The spirit of the person who undertakes the restoration of the erring needs to be sweet and Christ-like. Such work is sadly neglected because of the personal unfitness of those who should undertake it. It is much easier to point reckless wanderers to Christ than to win those back to the narrow way who may have been "over-taken in a fault," and in order to ease a burdened conscience have plunged into various excesses. To cheer, ye,

admonish, and rescue such out of the snare of the tempter, requires the highest Christian qualifications. No one doubts this except those who vainly try to excuse their indifference. How much Christians need such exercise!

## Among The Churches.

No. 8.

A few days of office work, and then off again in pursuance of the summer "plan of campaign." Cornhill, K. Co. was the objective point this time. To reach it we went to Petitediac, Petitediac is a pleasant village. It is a somewhat busy place, but does not seem to grow much in late years. Rev. A. C. Thompson is the Free Baptist pastor, and is very comfortably situated in the new parsonage, which with the fine and commodious church building, is a monument to the Christian munificence of the late Mrs. A. Pugsley. The Church is not large, but has gained considerably both in number and Christian life during the pastorate of Bro. Thompson. There are three other churches in the village, a Baptist, a Methodist and an Episcopal. The majority of the population is Baptist.

After a brief tarry at the parsonage—and we certainly enjoyed the hearty hospitality dispensed by the pastor and his kind and earnest wife—we proceeded in company with Bro. T. to Cornhill, about eight miles distant. It was Saturday, and there was a Conference meeting at 2.30 P. M., or, as many of the people there and in the regions along the I. C. R. now say, 14.30 o'clock. It was a pleasant drive despite the intense heat; along much of the way are good farms, all promising this year abundant returns for the seed sown and the labour done.

The conference was very well attended, and was, taken altogether, a good and helpful meeting. The one thing we thought not just what it ought to be, was the slowness to participate in the beginning of the service. It was made clear enough before the meeting closed that the "waiting for each other" in the first half-hour was not because of a real indisposition to perform the covenant obligations that pertain particularly to the Conference. It was merely habit, a bad habit, that the brethren themselves should correct. It is not peculiar to that church; there are many others in which the same unprofitable habit is indulged, and always the weakening of faith and interest. Readiness for every Christian service, and promptness in doing it needs to be cultivated; much religious profit comes of it. The church has had large increase of members under the labours of the present pastor, and is in a very good state spiritually.

Only once before had we visited Cornhill. It gets its name, probably, from the great fertility of the soil, and not because much corn is grown there, for, as a matter of fact, very little corn is raised. In the fifteen or sixteen years since the former visit great improvements have been made. Much land has been cleared, stumps, then thick in many fields, have disappeared, and on every hand lay great fields all giving promise of a plentiful harvest. New and commodious houses are numerous, there are large, well built and convenient barns, and all the other signs of prosperity which are to be found in a purely agricultural district. It is said by those who know that the farms, unlike those in some places, are unencumbered by mortgages; what the people have they own—a most satisfactory condition, certainly. We were quite disappointed with the meeting house; it did not strike us as worthy the people. Time and use had done their work on it, and little or no repairs had been made. We are glad to be able to say, however, that it is to be thoroughly repaired at once. An energetic committee has the matter in charge, and it is to be put in the best condition possible. We have no doubt the work will be done in good style, and that God's house will be in keeping with the homes of the people who worship in it, and expressive of the true religious feeling that characterizes them. We congratulate them on what they have undertaken to do, and trust that rich spiritual blessings may attend the work. On the Sabbath there were two services at Cornhill and one at Graves Settlement, which is about midway between Cornhill and Petitediac. There is no church building at Graves Settlement. The church is young, having been organized by Bro. Thompson. He reports it in very good spiritual condition. There is thought of erecting a house of worship soon. At present they worship in a school house.

Bro. Thompson's pastorate includes Petitediac, Graves Settlement, Cornhill and Portage. He has been four years in charge; and during that time one hundred and ninety-eight have been received into the church.

has a large place in the hearts of the people, who appreciate his labours. Monday was spent in visiting as many of the people as could be reached, and a good number of subscribers was added to the INTELLIGENCER's list in that region.

The ride to Portage on Tuesday was a real pleasure trip. The view of the Portage from the hill, approaching it from Anagance, is delightful. It is a beautiful picture. Every summer a number of St. John people spend weeks there, and no wonder; they find delightful scenery, rest and all the trout they choose to catch, for the Portage stream abounds with the speckled beauties.

At Petitediac we had the privilege of addressing a temperance meeting held under the auspices of the W. C. T. Union of that place. It is a new organization, but already it has made its influence felt. We wish it the best success.

The weather during much of the time of our visit was rainy, but we had a good time notwithstanding. Everywhere we went, under the guidance of the portly and genial pastor, we found the people kind and interested in the affairs of the denomination. We hope to repeat the visit before another fifteen years have passed, indeed many times before that.

## Dr. McGlynn.

Dr. McGlynn, who was recently excommunicated from the priesthood of the Roman Catholic Church, but who claims still to be a good Catholic, has been expressing himself with great freedom. In a recent speech he said:

"We must learn to distinguish between men and Christ, the reverence due to an authority which edifies and a mere machine. It is a notorious fact that religion is vanishing fast from among us, that in Roman Catholic countries we find a bigoted hatred of religion and the Pope in a marked degree that is not to be seen else where. Here in America if a Catholic priest only knows how to behave himself half like a gentleman, he is honored and respected as much on his own account as for being a moral force in the community. Even those differing from him in religion are proud of his friendship, and are glad to have his influence, but go into a so-called Roman Catholic country and a priest is hated even to his gown and collar. He is shunned and avoided and people flee his presence. It is because they hate him; not because they revere him. If you want to see true devotion to the Catholic Church, go where it is in a minority and with little power, as in Ireland and Germany. As long as Catholics continue to let the Pope do as he pleases in politics as well as in religion, allowing cardinals to be elected to the assembly, or to attend any political meeting in future, without the permission of the Propaganda, which thinks that Florida is a suburb of New York and Mobile a street in San Francisco—so long as such is allowed, so long will the Irish, German and American poor be sold out for any price that Rome can get in return. The Papacy is a machine with nothing but the cupidity and lust for money and power, and it is the knowledge of this condition of things that has ruined all Catholic countries and plunged them into Atheism."

This, from a man who claims yet to be loyal to his church, is a somewhat remarkable utterance, and is indication of an independence which is as much responsible for his excommunication as his objectionable views on the land question. But, as says the Guardian, the work significant thing is, that thousands of Irish Catholics approve of these sentiments, and, in spite of his expulsion, believe that he is right, and that Cardinal and Pope are wrong. The people who approve of the man and his sentiments have already more than half broken away from the yoke of slavish submission, which Rome requires all her members to wear.

## OUR INDIA LETTER.

DEAR BRO. McLEOD.—I want to tell you something about our bazaar work. It is very interesting to me and, I am sure, is a fruitful department of missionary work.

Having travelled for upwards of half a mile along the busiest street of Balasore we come to a large building apparently in the middle of the street, over which is printed in large English characters, "Balasore Police Court." Just in front of this building, where the street ends abruptly, is a large well built up with brick work and plastered. It is in reality a circular platform, about four feet high and seven or eight in diameter, in the centre of which is a small hole for letting down the pail which is attached above to a crank and axle. This well curb is our preaching stand. It is usually unnecessary to bring the people together by singing, for the presence of a Sahib, as all white men are called, is quite sufficient. They look at his hat, clothes, boots, watch chain, everything, indeed in going down a bazaar in India a Sahib is looked at with more admiration than a governor would be at home. But as the crowd increases

with the singing, we usually commence in that way. Here they come men, women, boys and girls; all classes, Brahmins, Sudras, Mohammedans, some educated, more ignorant; pilgrim, beggar, priest, leper and palsied man, with a leg gone, an arm gone, an eye gone, an ear gone. Last Tuesday night there were no less than four men in the crowd who were entirely noseless, while beggars and lepers can be seen on all sides. Here is a man covered with ashes, he is an ascetic mendicant; there is one who has his head totally shaven, he has lost a near relative; yonder is one painted on his forehead, breast and arms, he is a religious man, the paint in some way representing the god he worships; another has a palm leaf umbrella, an unusual number of beads around his neck, and extra daubs of paint on his forehead; if one can tell him in no other way his shockingly dirty cotton clothes mark him a pilgrim to Juggernaut. Other pilgrims carry a pole across the shoulder, at either end of which is suspended a brass vessel filled with Ganges water. But to get a fair idea of the crowd you should see it for yourself.

After they have listened most attentively to the singing the preacher begins in some such way as this,— "Every body wishes to go to heaven, but God is holy and none can go to be with Him until they have been made clean from their sins." At this they nod their heads and say, yes. He then proceeds, "It is written in the sacred Book that unless you repent and believe in Jesus Christ you cannot find salvation. You have worshipped Krishna and Ram and Seeb and Juggernaut, what benefit have you received from it? They cannot forgive sins. Repent and believe in Jesus Christ for there is no other name given under heaven among men, whereby we must be saved."

This declaration of the power of Christ to save usually awakens a spirit of discussion. Last night a Hindu asked what people did for salvation before Christ came to the world, a very reasonable question indeed. Said the preacher, in reply "He was foretold by the prophets and the people trusting the promise of God that He would come, found salvation by repentance and faith the same as ourselves. But this is none of your business anyway, Christ has come and you can find no salvation without Him." At this he was a little cowed and grunted out, "Well I won't believe in anybody I cannot see." "Then," said the preacher, "you do not believe in Queen Victoria; what a foolish fellow you must be, I will not bother answering any more of your questions."

Last night while Dr. Bachele, who has been visiting Balasore for a few days, was preaching, a man asked him whether Jesus Christ was one or two. The Dr. looked at him a moment in silence, and then asked, "How many are you, one or two?" The sharp way of dealing with those fellows who ask all manner of questions out of sport has been found to be the best. The crowd always like to see them get the worst of the argument, and often laugh at them so that they are glad to skulk away out of sight. But sometimes the preacher gets the worst of it. A few nights ago a man in a very sober manner asked if Christ would accept anybody who went to Him. Receiving a hearty "certainly" from the preacher, he asked again, "Can I go?" "Certainly." "Well," said he, "I won't." These are rather exceptions. The rule is that the people listen quietly, and seem to take in the word, while nearly all the questions are honestly intended. I firmly believe that four fifths of the people actually believe that Christ is the only way, but on account of caste and family bonds, lack of courage and an independent spirit, they do not openly accept Him.

Bazaar work has been neglected in Balasore. I am trying to work it up, however, and in September when the Bible school closes and I have more preachers at my disposal, I expect to go to work in greater earnest. Dr. Bachele says this is the best bazaar in the mission. Tuesday night no less than 300 people listened to the word, and I never saw a more attentive and apparently thoughtful audience in my life.

Some of the friends at home say my letters have been too short; they may think this too long.

Yours in the work,

A. B. BOYER.

Balasore, 16th June, 1887.

Attention is directed to the advertisement of J. C. Risteen & Co., Those who contemplate building, will do well to call and examine their stock of doors, sashes, mouldings. Having a large quantity of dry pine lumber on hand, they can furnish all parties at short notice, and at very low prices.

## Free Baptist Faith.

Recently a leader among the General Baptists of England, thus spoke: "He might take that opportunity of telling them that he was a 'general Baptist,' and that meant that he believed in the three great universalities, namely, the universality of the love of God, that was the love of God for all men; the universality of the sacrifice of the Lord Jesus Christ, the propitiation for the sins of the whole world; and the universality of the work of the Holy Spirit; who can improve on that? An old Scotchman asked the new minister if he believed the three R's, Rum, Redemption, Restoration. We have chosen the three U's as given, and they express our central trinity of belief. Rejoicing in the three U's we have taken the word *Free* as to ability, salvation and the communion. The three U's being our centres how can we be other than *Free* as to the Lord's Table! Also being made *Free* by the truth, we are obedient to Divine command, and so are Baptists. Because we are only *Free* in the truth, and whom the truth makes free they are free indeed. Then as to polity, consistency to our central belief calls for freedom, i. e. self-government, under one head Christ, "one is your master," and "all brethren"—equals; so we hold to New Testament church government. What is that? Church independency: but associated in quarterly meetings and yearly meetings for mutual benefit and strength. Thus the three U's centering in freedom, we work in line. Our position is not one of "shreds and patches," but a consistent, logical whole. Unity at the centre, unity in the circumference. Not of unequal parts but all of a piece. As a result of our freedom in thought, within the boundaries of Divine truth, there is a freedom of atmosphere, expressed by *Free Baptist*, best expressed by the one word Christ. Thus our Faith and Spirit, reveals oneness. The three U's and a narrow spirit we can imagine, but not understand. That would be one of somebody's unaccountables. A man in a boy's clothes indicates a lack as to, "the eternal fitness of things."

T. H. SIDDALL.

## Rumors of War.

I have been informed on good authority that an attack is about to be made on New Brunswick and a part of Nova Scotia. The plan is to lay siege to all the counties in the above mentioned territory at the same time. Drs. Hopper and McLeod are the Generals for Queens and York. Revs. Isaiah Wallace and W. J. Swafford for Westmorland and Albert, Revs. G. A. Hartley and W. J. Stewart, for Kings and Charlotte, Revs. J. A. Gordon and E. Crowell, for Yarmouth and Shelburne.

This attack is to be made neither on the devil nor the Salvation Army, but upon the purses of the Baptist and Free Baptist people, in behalf of the Union Baptist Seminary now under construction at St. Martins. My good people, you need not draw the purse strings tight and think to escape, for the motto of those Generals is "Your money or your—no Seminary."

W. J. STEWART.

## GENERAL RELIGIOUS NEWS.

—Australian Presbyterians are raising \$250,000 for church extensions and education.

—The minister of a church in Somerset County, Maine, it is said, has his sermons printed and sends a copy to each member who is absent.

—Edinburgh is probably the most Presbyterian city in the world. Out of its 181 churches, not fewer than 124 are Presbyterian.

—Mr. Gladstone says that Wales is "the most Protestant country in the whole world," and the *Methodist Times*, of London says: "We believe there is not a Welsh-speaking Roman Catholic congregation in existence."

—It is stated that two of the wealthiest Episcopal Churches in New York, Grace and Trinity, have determined to make their pews free to the public.

—Bishop Elliott states that since Victoria ascended the throne, 2,000 new churches have been erected in England, and 8,000 restored, entailing altogether an expenditure of \$150,000,000.

—The Baptist *Missionary Magazine* for May reports 557 baptisms, of which 295 were on the Ongole field Telugu Mission, India, in the month of January, and three are the first baptisms reported from Mandalay the capital of Upper Burman.

—One of our Southern exchange reports that on a recent Lord's day, a Baptist minister paused in his discourse and surprised the congregation by saying, "Brethren, I see you are looking at your watches; I will look at mine. And after doing so he 'went on' preaching!"

—In fourteen years, 700 Protestant chapels have been built in Madagascar, making at present the number 1,200. There are 8,000 Protestant communicants and all churches are self-supporting.

—It is said that in 1852 there were but 40,000 Catholics, white and Indian, in Upper and Lower California. For these there were 31 churches, 38 priests, a seminary, and a few schools. There are now 229 priests, 171 churches, 180 chapels and stations, 8 colleges, 35 academies, 13 asylums and hospitals, and a great and steadily increasing number of parochial schools. California has three episcopal sees within her borders.

## DENOMINATIONAL NEWS.

N. S. CONFERENCE.—The session of N. S. Conference this year is to be held at Clark's Harbour, Shelburne Co.

• REV. A. TAYLOR, who is supplying for the pastor of the Fredericton church, was home for a few days last week. He returned to the city on Friday. He is accompanied by Mrs. Taylor, whose health, we are glad to know, is sufficiently improved to enable her to take the journey. We trust the change may contribute still farther to her improvement.

WOMAN'S MISSION MEETING.—The annual meeting of W. F. M. Society of the First District was held with church at Arthurette on Saturday, July 2nd at 3 P. M. The meeting opened with singing, reading of Scripture by President and prayer by Mrs. J. Giberson. Reports were received from the following churches.—Bath, \$8; Wicklow, \$7.50; River de Chute, \$5; Perth, \$4; Arthurette, \$1. The officers remain as last year. Very interesting remarks were made by sisters Barker, Bloodworth, Bishop, Giberson, Magee, Seely, Sadler and some others. A deep interest was felt, many who had taken no part in the work before expressed a desire and determination to do all they can in so important a cause. On Monday morning a special meeting was called at suggestion of District meeting and the following were appointed delegates to attend the meeting of the parent society, Misses May Flanders and Dora Everett.

Since I returned home, I visited the church at Holmsville. I called no meeting but spoke in the interest of mission cause during a meeting I attended, and also to several individuals; some have a deep interest in the work and I hope they will ere long do something. I was unable to help them much just now owing to shortness of time. I called at Wright Settlement but did not do anything there.

NINA O. BLOODSWORTH,  
Cor. Sec.

REPORT OF SECOND DISTRICT MEETING.—The Second District Meeting convened with the Third Tier church, Jacksonstown, on June 25th at ten o'clock a. m., in the usual social conference. The ministers present were Revs. J. Perry, J. Noble, A. Taylor, T. S. Vanwart, C. T. Phillips, J. W. Clark, E. Gray, G. W. Foster, W. Kinghorn, T. Comor, G. T. Hartly, J. Gravinor, Dr. McLeod and H. Hart. A good meeting was enjoyed, the presence of the Lord being manifest. The general business opened at 2 o'clock p. m. Brother Perry in the chair; prayer was made by Bro. A. Taylor. Bro. J. A. Owens, clerk of the District, handed in his resignation of office, which was referred to a committee to report on at Monday morning session. Bro. W. J. Owens was elected clerk pro tem. Out of the twenty-eight churches composing the District twenty-two reported showing a membership of 1561.

Amount of money raised,—  
Support of Ministry ..... \$2026 96  
Church Expenses ..... 465 75  
Buildings and Improvements 722 79  
Foreign Missions ..... 93 85  
Home Missions ..... 1 00

Total, ..... \$3310 25

Bro Taylor, by request, preached Saturday evening, which he did in his usual effective manner. The services on the Sabbath were well attended and instructive, Rev. Dr. McLeod preaching in the morning, Rev. A. Taylor in the afternoon, and Rev. J. W. Clark in the evening. The ordinance of the Lord's Supper was administered at the close of the afternoon service. The business meeting on Monday opened at 8 a. m. Rev. C. T. Phillips was chosen chairman and Rev. T. S. Vanwart, assistant chairman. A committee was appointed to inquire into the difficulties in the Victoria Corner church. A committee was appointed to make such alterations in the constitution of district meeting as would be beneficial to the district and recommend the same to the consideration of general Conference. The committee appointed to report on the resignation of Bro. J. A. Owens suggested that it be not accepted, which report was accepted. It was agreed