

Religious Intelligencer.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter

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WHOLE No. 1727

A SPECIAL OFFER

A Chance for New Subscribers.

Notwithstanding the large number of new subscribers received within the last three months, there are yet many hundreds of homes into which we would like the INTELLIGENCER to enter.

We think if it once had a place in them, they would be loath to part with it. To enable our friends to place it in such homes we have concluded to make a special offer as follows:

We will send the paper to new subscribers from now on (or the date of receiving the subscription till Dec. 31st next) for \$1.00.

This offer gives over nine months for one dollar. Our only object in making it is the hope of inducing many to give it a trial for that time.

And now, may we make a request of all the friends of the paper? We venture to do so. It is that each one will endeavour to send at least one new name on this offer. Many may, and we think, will send several each; but we would like to get at least an average of one from each. Will the ministers make a special effort now? They might give a day or two to talking INTELLIGENCER among their people. Do so, if possible.

And will every one who thinks the paper does good, do something to increase its power now?

Begin the work at once. The sooner the names are sent, the more papers the subscribers will get free. From the interest that has been manifested this year, we confidently expect this offer to produce large results. To the work, friends.

NOTES AND COMMENTS.

A great number of the children born in England this year, are being named Victoria or Victor. In this way the parents are celebrating the jubilee of the good Queen.

A Southern deacon's idea of the qualifications of a minister for his Church were stated in a way that he probably did not intend. Writing to a prominent minister, asking him to recommend a pastor, he said, "We want a man who is a true Southerner, and full of the Holy Ghost. The first qualification is absolutely imperative." There are other people who think other qualities more essential to the success of a minister than the baptism of the Holy Ghost. But they are grievously mistaken.

A cracked bell—says Jenkyn—is not good to call men together, nor is a minister of cracked reputation fit to persuade others to do so.

There are, says the Christian Advocate, a thousand wandering households in Great Britain—gypsies and others who live in "caravans." Hitherto little attention has been paid to their social condition, and their children have been allowed to grow up with half-savage tribal notions, and isolated from civilization. Mr. George Smith, widely known for philanthropic endeavor, now seeking by the Movable Wellings bill to secure the official custody of all these nomadic families, in inspection of their habitations, and the attendance at school of their children.

The Christian at work, preach a good little sermon from the text, "Husbands love your wives." Never find fault with her before. 2. Per contra, remember counsel of the good Book: "Her husband shall praise her in the gates," is, before folks. 3. Bear all burdens for her; even then all bear more than you do in her. 4. If you want her to submit to your judgment, never submit to your selfishness. A woman's life is made up of things. Make her life happy

by little courtesies. 6. Love is a wife's wages. Don't scrip in your pay.

The tobacco bill of the United States last year, was over \$180,000,000, an amount equal to about \$300 for every man, woman and child in the country. What a waste.

The Independent tells of the return to "the world" of a Mother Superior of a Convent. She certainly took a very sensible step in a very sensible and quiet way. We mentioned last week the withdrawal of the Mother Superior of the Catholic convent at Newark, O., that she might enter on secular life. It has been stoutly denied that Sister Genevieve "ran away," as had been asserted, and the ecclesiastical authorities have reported that she had applied to Rome for a dispensation from her vows, but that she did not in any sense run away, although she acted unwisely in not informing the Sisters of her intention. We are informed that on the night of her escape she locked the other nuns as usual in their rooms, and then went to the shadow of the neighboring Baptist Church, where she met her brother-in-law, who carried her in a buggy to the home of one of her sisters, where she changed her clothing. He then took her by train to Columbus, and saw her in the train from there to Chillicothe, where she is now staying with the wife of Judge Malone, who was formerly a Sister in the same convent. Her family are Roman Catholic, and we believe faithful to the Church.

The state of Ohio has so changed its school law as to abolish exclusively colored schools. Hereafter colored and white children will be educated in the same public schools, without any discrimination between them.

It is pleasant to learn that Lord Dufferin's health has never been better than since he has been in India. The heat seems to suit him, and the change from a easy viceregalty in Canada and luxurious embassies at St. Petersburg or Constantinople to the stern and tremendous responsibilities of the Indian Empire seems, happily, to suit his constitution.

Reminiscences of my Early Life and my Religious Experience.

NO. VIII.

And now I had experienced the religion of the Lord Jesus, and understood something about its nature and character. I found in order to have the love of God shed abroad in the heart, by the Holy Spirit, two things were necessary,—first, to have all sins forgiven, and I found God could do that and give a witness of it as well; and, second, that the heart must be made clean and pure by the washing of regeneration and the renewing of the Holy Ghost. I found a sinful person could not obtain, and an impure heart could not retain the love of God, which is the essence of all true religion. But I soon found, also, that I did not know everything about true religion, that I had yet very much to learn about God and His ways, about Christ and His work, and about the Holy Spirit and His operations, and, as well, a great deal about myself. The date of my commencing the Christian journey was August 29th, 1836. My condition in life was all altered. I had begun to live a new and joyful life. I thought my trials were all past and gone, and that I should evermore have peace and gladness. I little knew my own self or the power of the arch-enemy. I went on splendidly for three or four days. One day while I was engaged in meditation, suddenly it came to me with startling vividness that I was mistaken about experiencing religion, that I had been deceived and was deceiving the people. I can never tell what a terrible fear came over me, and what an anguish of spirit I experienced for about the space of two hours. I made up my mind that I would go from house to house in the neighbourhood, confess I was deceived, ask the people to forgive me and to pray for me, as I did not mean to rest until I had obtained the true religion of the Lord Jesus Christ. I arose from my seat to go and execute my purpose, when the thought came to me that I had better go and pray first for I had not asked the Lord about my being deceived. I prayed, and then had no desire to go and see the people about deception. Indeed I found I was not deceived at all. I also

learned that the enemy of all righteousness was not done with me yet, and that all faith given of God must be tried, and that, according to God's word, "The trial of your faith is more precious than gold that perishes;" and that God would have the glory in all things by Jesus Christ.

Occasionally the Methodist Circuit preacher in Weston would preach in our neighbourhood, and he soon proposed to form, and did form, a class in our part of the town. A little while after the class was established, the minister put into my hands a small book called "A Guide to Christian Perfection," with a request that I read and study it. I did so. But, instead of helping me in my religious life, it confused my mind and bothered me not a little; I could not tell for the life of me what to make of the book. The writer said we must needs be sanctified after we had experienced religion, and that for this work every thing must be given up to God and laid upon the altar, also that we must seek the blessing by faith, and that in some unexpected time or way the blessing would come and we should be holy. I was very sure I wanted to be holy, and I tried to lay all upon the altar; I prayed about it a great deal, and I tried to have all the faith in Christ that I could command; but it was all of no avail; I grew more and more confused. I found that I was losing my spiritual life, and the presence and power of the Holy Spirit that I had possessed. Finally I concluded that while, perhaps, the book might help others, it was no use to me; I laid it aside, and soon my peace and joy returned to me. I found, too, that I could not be a Methodist. The class lasted for about four or five months. About a month or six weeks after I was led into a new, and a peculiar experience that made a Baptist of me, and that without my desiring it. It should be borne in mind that my parents were Presbyterians, and I was brought up in that form of religious things, and, besides the Methodists, I was not acquainted with any other denomination. I never had seen a person immersed, and at that time—the time of my conversion and immediately after it—I did not believe a word about such baptism. I remember at one time when a boy standing at Reed's Point in the City of St. John and seeing a crowd of people on the beach at low water. There was some loud talk going on among the people who were looking over the railing at the crowd on the beach, and I heard it said that they (the people at the water) were "dipping a woman." I did not know what dipping meant at that time, but I thought it was some unwarranted and disgraceful thing got up as a substitute for sprinkling. With this prejudice I grew up, and, all unawares, I retained those feelings after I experienced religion. My parents told me I had been baptized, and there is no doubt that I had been sprinkled in my infancy. But one day this passage of Scripture came forcibly to my mind, "He that believeth and is baptized shall be saved." And I said to myself, "yes, I have believed, and I have been baptized too, and I shall be saved."

But it did not still my thoughts; the text harassed me from day to day for about ten days; it was a constant worry to my mind and I did not know what to do with it. I said to myself, "can it be possible that I have not been baptized?" I must have been, I reasoned, and I was so foolish as to think that the Bible was full of sprinkling from Genesis to Revelations. After I had stood this worry as long as I could, I concluded to pray to God about the matter, and ask him to teach me the truth, and lead me to a right understanding of His will. I can never tell any one how I felt, nor how great was my surprise when the impression came to me like a voice from Heaven, "No, I will not teach you, for you are not in a proper state of mind to be taught." O, what a struggle I passed through for the next four weeks. I can never describe it to any one. I lost all relish for my food; the services of God's House had no joy for me; my mind was nearly overwhelmed and greatly confused; God appeared to be far away from me. One day, as I was working alone in the field cutting hemlock logs, as I stopped a minute to rest, I said aloud, "O, my God I wish I could have this matter settled." Instantly it came to me, "Do you wish to be taught and have this matter settled?" I answered,

"O, my God, Thou knowest that above all things I desire this." Then it came to me, "Will you give up prejudice and wilfulness and pride, and all these hateful things, and as they came to me one after another I said, 'Lord Jesus take them all away,' and they were gone instantly. Then said God, 'I will now show you what baptism is,' and immediately I had a vision. I thought I was on the banks of the river Jordan, and saw the baptism of our Saviour; the words of Christ came to me with power, 'Suffer it to be so now for thus it becometh us to fulfill all righteousness.' It seemed to me that I had to give up everything that was dear to me in this life so far as baptism was concerned, and then I was taught of God. I had a good many other things yet to learn; but I had now learned about baptism, and I said immediately, 'Lord I will be baptised the first opportunity.' The opportunity did not come until next January; but the matter was settled between God and my soul at the time I tell of. And this is the way I was made a Baptist. About Free Baptists I as yet knew nothing. I often think it was well for me to be put in society where they knew very little about arguments on this subject, and where not a word was said to me about baptism.

A. TAYLOR.

An Incident With A Moral.

There is a wide difference between conviction and conversion. Under the excitement attendant on special religious or evangelistic services many feel the power of the truth, and willingly confess it. Their emotional nature may also be deeply stirred. They give their names, and are reckoned among the converted. It is, however, abundantly evident that when the emotion has subsided, and special services are no longer held, not a few pursue their former manner of life, and their friends and neighbours are unable to perceive any marked improvement in their general demeanour. Some are as hard and selfish as before, and if addicted to evil habits previously, a painful relapse into these is not infrequent. When the Gospel of God's grace lays hold of a man's spiritual nature, he really becomes a new creature. The reformation is thorough. He does not indeed become a perfect disciple as if by miraculous transformation. His sanctified life is progressive. Old spiritual foes may wrestle with him and gain a temporary ascendancy over him, but he does not contentedly lie prostrate. He rises to his feet, supplicates anew for forgiveness, and pleads for grace sufficient for his soul's need. One thing is certain that a truly converted sinner resolves to give up every known sin. He that stole, steals no more. The slave of intemperance, when his heart is reached by God's saving grace, obtains deliverance; he is ever afterward watchful against what had been his besetting sin.

True conversion results not in seeking escape from the inevitable consequences of a sinful course, but in the resolute forsaking of all that is evil. A striking illustration of this is seen in a case which occurred in Chicago last week. A well-dressed lady, closely veiled, carrying a number of parcels, visited successively several dry-goods stores. She told that she and her husband had been attending the meetings at present being held by Mr. D. L. Moody, and that they had got religion. She therefore felt it to be her duty to restore the goods that had been stolen from the places of business visited. The stipulation was made that her name was not to be divulged, and that no prosecution should be entered against her. It is added that in every case where the stolen goods were restored her desires were complied with, showing that humane impulses prompted the storekeepers to respect the feelings of the penitent restorer of the stolen goods.

The incident is suggestive. If this is not a case of genuine conversion, it looks remarkably like one. It is very probable that this conscience-stricken woman, who had the moral courage to undo, as far as possible, the wrong she had committed, will receive all needed grace to enable her to persevere in well-doing, and attain to the blessed experiences of the Christian life. Her act was as eloquent as many a sermon. Outward deeds may be counterfeited, but if the precious metal is there, its value will stand

every test. Manifestations of the practical effects on the every-day life and character of those who have experienced a saving change of heart would make a telling impression on all who behold such clear evidences of the practical power of the Christian faith. —Canada Presbyterian.

The White Cross Army.

The White Cross Army movement has received a new impulse in Toronto from the visit and addresses of Mrs. Bradley. This movement commenced by Dr. Lightfoot, Bishop of Durham in 1883, has spread extensively through England, the United States, and the British Colonies. It is simply an organized effort to promote personal purity and chastity, and to guard against everything that tends to licentious thought or deed. It is not a secret society, and is composed of men only. Each member signs the following pledge:—I, —, promise by the help of God—1. To treat all women with respect, and endeavor to protect them from wrong and degradation. 2. To endeavour to put down all indecent language and coarse jests. 3. To maintain the law of purity as equally binding upon men and women. 4. To endeavor to spread these principles among my companions, and to try and help my younger brothers. 5. To use every possible means to fulfill the command, "Keep thyself pure."

Societies with similar objects have been organized for boys and girls. The main features of these societies are their recognition that there is no different rule of purity for men, from what is commonly applied to women, and that there is mischief in bad thoughts. It has been too common to look with leniency on sins of young men that would be deemed criminal and ruinous in females. This is a false and artificial distinction. All departures from personal purity degrade the character and petrify the feelings of men, as well as of women. The great object of these societies is to prevent those habits of thought and action which lead downward. All sin and wrongdoing have a beginning and exist in the form of thought before they ripen into wrong action. The slightest departure from what is pure and right is a downward step. We warn all young people, whether they may be formal members of the "White Cross Army" or not, to guard the temple of their souls against all impure thoughts and coarse words; and to avoid the reading of coarse and questionable books. Never lend an ear to impure language, or anything that would pollute the mind: The unclean thought cannot enter the mind without leaving a blot and a stain upon the tablets of the soul. —Guardian.

Always Ready.

Certain characteristics of Moravian missionaries attract our attention—characteristics which result from the prevailing type of piety as well as the social condition and habits of the Church at home. So fully is the duty of evangelizing the heathen lodged in their current thought, that the fact of any one's entering personally upon that work never creates surprise; it falls in with the acknowledged obligations and general expectation; for no one is ever urged to undertake foreign service, nor is urgency ever required. At Marienborn, Zinzendorf sent one day for a Moravian brother, and said to him, "Will you go to Greenland as a missionary to-morrow?" The man had no previous intimation of the matter. For just a moment he hesitated, and then answered, "If the shoemaker can finish the boots that I have ordered of him by to-morrow, I will go." Promptness of obedience to any call recognized as from God, so far from being exceptional, awakening surprise, is habitual among Moravians.

MISSION NEWS.

EVIDENCE is accumulating that Buddhism is swiftly declining. Prof. Monier Williams says it is quite a delusion to suppose that it is the religion of a majority of mankind. He says it is rapidly dying out, and has not now more than 100,000,000 of adherents altogether. That very seriously weakens one of the favorite arguments of Voltaire and his followers. Not that it ever had real weight, for religion is not a question to be settled by counting heads.

AT THE CLOSE of the year 1885 the statistics of missions, missionaries, and results of labor throughout the heathen world, stood as follows: Ordained missionaries 2,375; lay missionaries 732; women 2,420; ordained native preachers 3,968; unordained native helpers 28,642; native communicants 802,028; gain in 1885, 39,338. Income of missionary societies, \$10,371,702.

NINETY-EIGHT and one-half per cent. of the whole population of Fiji attend Wesleyan worship. On the island of Negam—population, 2,000,700 are pledged to teetotalism, 400 of whom abstain from tobacco also. In the Bau Circuit, in a population of 11,508, there are 11,328 who attend services. There are in that circuit 140 Roman Catholics, constantly decreasing there as elsewhere. The missionary contributions of Fiji last year were more than \$20,000, and yet James Calvert, the man who surprised them at their cannibal feast by the story of the cross, is living still, hale and hearty, with boundless faith in the power of the Gospel to save the world.

"EVANGELICAL CHRISTENDOM" gives a comprehensive view of the work undertaken by the London Sunday school Union to evangelize the Continent of Europe by its peculiar agency. When it began its work in 1864 Sunday-schools were comparatively few, weak and widely scattered, pastors, even Protestants, were indifferent or hostile, rationalism was active, and Sabbath observance was neglected. Now there are 7,000 schools with more than 35,000 teachers and 780,000 scholars; sixteen missionaries are at work in eight different countries, under the supervision of thirteen committees in principal cities; magazines in various languages are widely circulated, with hymn and music books; pastors and churches are feeling the importance of the religious instruction of the young; and the children are becoming strongly attached to the Sunday-school. The progress of the work is hopeful and encouraging.

THE MOTHER of Mr. Hartman a Moravian missionary in South Africa, after her husband's death lived alone for nine years among the Savage Bush negroes, teaching their children, preaching to them in little companies, nursing them in sickness, facing death many a time, not only in the pestilential swamps, where four missionaries died in rapid succession, but boldly confronting the brutal plantation overseers, who would have driven her away but for the clamors of the slaves, who loved her dearly; living the while in a little hut, her only bed a hammock swung between two posts, often sick and almost dying, and finally contracting the elephantiasis, a sort of leprosy which prevails among the black population. She died in 1853, lying on the floor in the mission house at Paramaribo. All her children are engaged in mission service—the oldest son in South Africa, a daughter in Thibet, and the other son first in Australia, and now among the Indians in Canada.

THE LONDON MISSIONARY SOCIETY, in attempting to carry on an important missionary enterprise among the Batawana tribe, who are a branch of the Bamangwato Bechuanas, and are settled in the region of Lake Ngami, in the centre of South Africa, about a thousand miles north from Capetown. They were visited by Dr. Livingstone in his travels, and earnestly requested, as long ago as 1860, that missionaries might be sent there to teach them. It was not until 1877, however, that the Society found it convenient to accede to their wishes. Meantime they had heard something of God from passing missionaries, but they are not naturally religious, and have, it seems, no system of worship. They have a word which means God; and a few rites which have no religious significance, except as pointing to a decayed system of worship, are celebrated. Mr. Hepburn and two native teachers began work among the Batawanas in 1877, and were well received. The young chief, Moremi, welcomed them and became a professing Christian. News had recently been received that Moremi has now formally renounced Christianity and revived heathen rites and practices among his people. Some, however, still remain faithful.