

TERMS, NOTICES, ETC.

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

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Religious Intelligencer.

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

WEDNESDAY, MAY 25, 1887.

NEXT WEEK. The reminiscences of Rev. A. Taylor will be resumed next week. There will be, at least, five more papers in the present series. We are gratified to find that they are being so widely read, and are so much enjoyed.

THEY ARE COMING. Within the last week we have received new subscribers from a number of the friends of the paper. Thank you, all. We are hoping, with a good deal of confidence, to hear from a great many more before the first of June. If each minister and other friend of the paper and the cause it represents will do what he can, several hundreds of new names can be placed on our books at once.

SPURIOUS CHRISTIANS.—There are some professing Christians who would never be suspected of being disciples of Christ if they or somebody for them did not make a statement to that effect. The *Telegraph* tells a story of two little girls who were talking with each other about their fathers. "Is your father a Christian?" asked the one of the other. "Oh, yes, my father is a Christian." "Why," responded the questioner, "I did not think he was a Christian; I would not take him to be a Christian at all." "Oh, yes, he is a Christian; but you can't tell it on him," was the response. Alas! how many there are of whom it would have to be acknowledged, "They are Christians; but you can't tell it on them."

That kind of Christianity doesn't amount to much. "Not every one that saith, Lord, Lord," is a Christian, but "he that doeth the will of God." "By their fruits ye shall know them."

CARED FOR. The poor are pretty well looked after in Boston. For several years a system of visitation has been carried on. There are about seven hundred visitors employed who make weekly reports to a committee of control. It is designed by this plan that every really needy family shall have a friend through whom such help as is needed can be had. It requires a large expenditure to carry on this work, but the funds have always been provided by benevolent citizens, as needed.

ANTI-POVERTY. An "Anti-Poverty Society" has been organized in New York. Its chief apostles are Dr. McGlynn (the insubordinate priest) and Henry George. The name of the new society is a taking one. If they can succeed in abolishing poverty they will do well. But, how? is the question. There are many lessons to be taught and learned and many things to be done and many others to be undone before the universal "no-poverty" condition can be reached. It is suggested by Rev. Mr. Tyler that the new society will not be an improvement for the object it aims at, on the church of Christ.

As a rule men are prosperous in this world, as they receive the principles and follow the example of the man of Nazareth. When Jesus gave an example of preaching the gospel to the poor, and commanded his disciples to engage in this work to the end of time he inaugurated an enterprise of infinitely more value than all the schemes of men. Jesus came to bless the body as well as the soul, and the communities which most faithfully reduce to practice

the precepts of him who spake as never man spake are most prosperous in material as in spiritual things. Such persons have promise of the life which now is as well as of the life which is to come. The religion of Jesus is good for this world. The man who hears the Divine Teacher and obeys him is blessed in the doing. But the Son of man did not create in the minds of his disciples the expectation that poverty would be entirely abolished by his mission to the world. "Ye have the poor with you always, and whenever ye will ye may do them good." Have not the words of the Prophet been verified through the centuries? Poverty is not by any means the greatest evil. God often chooses the poor of this world. In the long run Lazarus was more fortunate than Dives. It is written in the Proverbs of Solomon that the Lord will plead the cause of the poor and spoil the soul of those who spoil them.

WOULDN'T DO IT. It was sought in the Presbytery of Toronto, at its last meeting, to make it a rule that no person in any way connected with the rum trade can be a member in full communion with the Presbyterian church. The Presbytery refused to adopt such a rule. We are sorry for the Presbytery, and sorry also for the rum-trade men, who will find justification of their position in the Presbytery's action.

ANOTHER. There is no end of societies whose avowed object is the promotion of righteousness. A society in London, which calls itself "The Christian Kingdom Society," claims that it better than any other can promote the kingdom of heaven upon earth. Its one rule is that its members shall endeavour in all things to render faithful and loyal obedience to the Spirit of Christ, and its aims are—the promotion of, first, personal holiness; second, national righteousness; third, a spirit of sympathy and unity among Christians. The following is a list of Christian virtues and graces prepared by the society as a constant reminder as to what ought never to be forgotten: Faith, hope, charity, righteousness, truth, justice, temperance, chastity, unselfishness, humility, meekness, gentleness, kindness, compassion, forbearance, forgiveness, mercy, patience, endurance, fortitude, higher knowledge, diligence, earnestness, seriousness, contentment, cheerfulness, happiness, joy, love, peace.

This sounds well, and is very well. But the question is, what virtue named is not taught faithfully and with effect by the church of Christ? The society, is probably composed of a number of people who have persuaded themselves that the church is all wrong, and that they personify these virtues and are the only ones who can rightly teach them.

A CHURCH CASE. For some time there have been mutterings, more or less loud, of dissatisfaction on account of certain unwarranted changes which it is alleged, have been introduced into the ritual of St. Ann's (Episcopal) church in this city. One of the members, Mr. Geo. J. Bliss, has, it is said, determined to test in the courts the question of the right of the rector to introduce the changes. He has begun a suit. The bill of particulars makes complaint of the following:

That at the beginning of the communion service, the rector kneels and prays privately.

That in saying the Lord's prayer in the communion service he stands in front of the communion table with his back to the congregation instead of standing to the north end of the table.

That he keeps a cross upon the communion table.

That he has the responses to the ten commandments chanted or sung when the communion is administered.

That he turns and faces the communion table when saying the creed.

And generally that he faces the communion table and with his back to the congregation at times when the rubric directs that he should stand in another position.

That he allows the communion table to remain uncovered.

That he wears unauthorized vestments.

That he uses a mixed chalice in administering the communion.

All of these changes Mr. Bliss claims are contrary either to the directions of the rubric, or to some express canon of the church, or to the established uses and practices of the church. Many of them have already been pronounced illegal by the highest courts in the empire. Application has been made to the judge in equity for an injunction pending the suit and the judge has directed notice to be given for the first Wednesday in Trinity term.

O'BRIEN. The treatment given O'Brien in Toronto was discreditable to that city. In the crowd that assembled to hear him were many who had no sympathy with his mission; and they hooted and yelled and in every way interrupted him so that he was unable to make a speech. The next day he was stoned by some roughs, as he was going along the street. This is the treatment O'Brien and such as he, like, next to having everybody hurrah for them. Everywhere it will be charged that the Gov-

ernor General instigated the opposition to him, while of course, he not only had nothing to do with it but, doubtless, greatly deplores it. The man should be permitted to say what he has to say without interference. The best treatment for such is a good letting alone. Montreal did well, so did Ottawa, and so all the other places except Toronto.

Moody's Work.

Mr. Moody's plan of work during the past Winter was different from any used by him in previous years. Though it has attracted less attention outside the field of his labours, the immediate results have been very gratifying, and an impetus has been given to Christian life and activities that promises much. His plan has been not to hold great meetings in one place for a month or two, but to spend a few days or a week or two, as the circumstances required, in a church aiding the pastor and aiming not only to win the unconverted but to get the members of the church to go to work for the salvation of men, and to keep steadily at it. He has gone from church to church in this way, compassing a large section of Chicago, and in every church there has been a blessing of the best kind; and the work has gone on with power after he had completed his short mission. It is stated that there are as many as forty churches and missions in that city which are now enjoying revival. The churches themselves have become alive to the importance of the work entrusted to them, and are zealously seeking to bring the unconverted to Christ, and are succeeding.

Men Who Think They Are Big Institutions.

We have several times made quotations from "Knoxonian," a very wise of common sense things in the *Canada Presbyterian*. He evidently knows men, and his descriptions are generally true to life. In a recent paper he gives some attention to a class, all too numerous, who are so big in their own estimation that they imagine themselves the only true and living representatives of certain movements with which, unfortunately for the movements, they have identified themselves; and the only and infallible teachers of certain truths of which, greatly to the prejudice and injury of the truths, they have assumed the championship. Readers will not, we think, have great difficulty in finding at least a few to whom the descriptions apply.

Not long ago the Edinburgh *Scotsman* had a sharp controversy with a Scotch Doctor of Divinity. Among many other rather tart things the *Scotsman* said this: "The Doctor thinks that because we are opposing him we are opposing religion." Whether the Doctor in question did or did not think this we do not know. Quite likely he did not think anything of the kind. But whether he did or did not, thousands of men are guilty of that kind of presumption. The moment you say a word about them or their methods of working they shout that you are opposing some cause that they may have elected themselves to represent. The smaller the man, the louder the shout. The less he has to do with the cause, and the less credit he is to it, the more likely is he to declare that you are opposing the cause when you are only using the slipper gently on the little man himself.

These little men swarm around the temperance cause. They never swarmed to any extent until the cause became popular. Their name is legion now. Say an unfavourable word about any of their modes of working, and they instantly shout, "He is opposed to temperance." Suggest that they are not doing something as wisely as it might be done, and they instantly yell, "He is opposed to Prohibition." Dare to suggest some way of working that they don't like, and they accuse you of trying to injure the cause. Try to put better men in their places if they hold office, and the chances are a thousand to one that they will insinuate you are working for the liquor interest.

Now, the trouble with these people is that they imagine they are the temperance cause. Perhaps they are doing the cause more harm than good. Quite likely real temperance men would be only too glad to get rid of some of them. But they are so swollen with self-conceit that they consider anything said about them as said about temperance.

These little men are too often found airing their self-conceit at revival services. Dare to criticise their methods, and they at once declare you are "opposed to revival." Say you think it would be better not to employ some itinerant evangelist they want, and they modestly tell you that you are opposing the Spirit. Affirm that certain modes of presenting truth they like are misleading and therefore dangerous, and although their half truths are as deadly and dangerous as the worst forms of error, they mildly tell you that you are in favour of sending souls to hell. Their inflated self-conceit makes them think that opposing them is opposing revival! They cannot understand that a man may be in favour of revival and not in favour of them. You may have been a believer many years before the inflated creatures were born—you may have been the honoured instrument in bringing many souls to the Saviour, you may have helped many now in the Church above to fight the good fight during life, and have aided them in their struggle with the last enemy, you may have taken part in real revivals more than once, and have had the young people coming to Christ in your own congregation for years,—and yet if you dare not say "ditto" to these little men, seriously suffering from "big-head," they denounce you as unfavourable to revival! Modest little fellows, are they not? They are so inflated with self-conceit that they fancy every man who does not uncover and go down on his marrow-bones in their presence must be opposed to a revival of religion! Men with so much self-conceit to the

square inch are a good deal more likely to get their inspiration from beneath than from above. * * *

A mild remark about Sir John Macdonald's boot-black could scarcely be construed into an attack on the Conservative party, even in the city of Ottawa.

A gentle criticism on the cab in which Mr. Blake rides at times could scarcely be called a deadly attack on the Grits.

And yet Sir John's boot-black has as much right to represent the Conservative party, and Mr. Blake's cabman to represent the Liberal party, as some noisy, fussy, impertinent little men have to elect themselves representatives of such great causes as temperance, revivals of religion and "the whole Bible."

INDIA LETTER FROM MISS HOOPER.

BALASORE, INDIA, 1

Match 26th, 1887.

DEAR PASTOR:—You are still my pastor, and, as my "Pundit" has just gone, I will run up into your study and have a little chat. You are aware that I have to learn Oriya. It seemed a little discouraging at first to be obliged to begin at the A. B. C. of another language; but as this is the way the Lord has led us, it must be right. We are very pleasantly located. There is no limit to the Christian work to be done here. Although we are living quite out of the city proper, villages are on every side of us. I have been visiting these with the Bible women and enjoy it very much. We find a hearty welcome, even where we had been told they would not receive us; the best seat in the house is offered as soon as we get to the door. It is generally an old blanket or a bit of a board; we would often prefer to stand, but conform to Hindoo etiquette and "squat" with the rest. We get our texts to talk about as we go from house to house, and always find some parallel incident in the life of our Saviour upon which to build and give force to what is said. For instance, a poor old blind woman groped her way to where we sat the other day and talked so pitifully,—"I am all alone, no one to care for me, I cry to the gods day and night but they answer me not; O, why do I not die?"

When I read from the testament how Jesus gave sight to the blind, and then told of His wondrous love there was at least one earnest listener. We went to another house where three poor widows live; an old bag was given us to set on; presently another widow came in, and again and again she asked "why we came among such poor people and sat in such a mean place." "You ought," she said, "to sit on a chair." Thus another chance presented itself to tell of Christ's love and condescension to us in leaving His home in glory to save poor sinners. Another said, "But I want you to tell me how the world was made?" So we tell the story of the Creation and the Fall. Thus we spend many pleasant hours from house to house, often finding those who hear the "Old, old story" for the first time. The "firstly, secondly, thirdly, and lastly" of our theme is "God so loved the world." Some one has said that "the gods whom the heathen worship are demons." To judge from the offerings we see presented to them, the Hindoo idea of deity must be low indeed. They have a great fear of their power to punish and destroy, but of their love and compassion they have no idea at all. A poor Santal who had no higher idea of our God than of the demons he worshipped listened to a very eloquent sermon on the power of God. When the sermon was ended the Santal said, "What if that strong One should eat me?" Only from the gospel do they get the idea of love and mercy. It is pleasing now and then to hear the expression, when talking about God—"Borda doyamoyi wallah"—i. e., a very merciful one.

We are not for the terrible caste we believe that thousands would confess their faith in His love and mercy. In one of the houses, lately, a woman told me she had fasted three days, and she said, "O Missee baba, I was awfully hungry yesterday." Why do you punish yourself so? I asked. "If I did not fast my caste would be broken," throwing up her hands as if to say, "Is this not sufficient reason to suffer anything?" It was pleasing to hear the Bible woman tell her that she need not fear to break her caste and become a Christian. "Our Maharajee (Queen) would not let any one harm you, she is a Christian, and wants you to be one too, she loves the women of India and is trying to do them good." Surely among all the subjects of our beloved sovereign none have greater reason to rejoice in this "Juttee" year than her Indian people. How faithfully has the purpose and wish expressed in the proclamation issued at the close of the mutiny in 1858 been carried out. It reads thus, "It is our earnest desire to administer its government for the benefit of all our subjects resident

therein. In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward." And may the God of all power grant to us, and to those in authority under us, strength to carry out these our wishes for the good of the people.

Often, when surprise is expressed by Hindoos at the wisdom and power of the English people, do we take occasion to tell them that it is because England is a Christian nation, that the Supreme Ruler of nations has given it the power to rule in India.

Among the ignorant natives many of the improvements of civilization are considered miraculous. In some out of the way places letter boxes are worshipped. "In one instance a native in placing a letter in the box, shouted out its destination to the presiding spirit whom he supposed dwelt inside. Another native took off his shoes as he approached the box, went through various devotions before and after posting the letter, and finally placed a few coppers as a propitiatory offering before the box, retiring in the same attitude of humility." Something must be wrong with the presiding genius of the post-office here, or at home for the INTELLIGENCER comes very irregularly and sometimes we miss several copies. We miss its genial face, and, sending our best salaams, we hope the winds and the waves, as well as the letter carriers of India, may bring it safely in the future.

I did not intend to talk so long—a whole week! I had scarcely begun to talk when one of those storms incident to India, caused me to jump and shut the doors. Such darkness, and such a roaring of the elements, and such floods of water as streamed in through the shutters, we believe can only be realized in tropical climates. We are safely through it, however, and at the close of another week. My heart says God bless the home friends each one. It is such a help to know they pray for us.

JESSIE B. HOOPER.

DENOMINATIONAL NEWS.

REV. A. TAYLOR returned last week from his visit to Massachusetts and Pennsylvania. We were glad to have a call from him at this office. He was absent a month, and enjoyed the trip very much. His health benefited by the visit too; he is now feeling very well, though he has, of course, to be quite careful to avoid exposure and over-exertion.

REV. WM. DOWNEY has returned to New Brunswick. We have not heard from him directly, but learn that it is his intention to remain. Of this we are glad, for his services are needed in the home work. His address is Upper Southampton, York Co.

TRACEY MILLS, C. Co.—The church at Tracey Mills has taken time by the forelock in voting unanimously to request the pastor, Rev. J. W. Clark, to remain another year. The present engagement does not expire till October. Bro. Clark's services are evidently appreciated. He has had to move to Centerville, the owner of the house he occupied at the Mills needing it, and there being no other there to get. The church has voted to provide a parsonage, and will either buy or build at once.

PRESENTATION.—Magnus Green, Esq., superintendent of North Head, F. C. B. Sunday School on Sunday last was presented with an alphabetically arranged Concordance of the Bible, and a purse of between \$17 and \$18, by the Rev. Mr. Cosman in behalf of the Sunday School scholars and their parents, as a slight appreciation of his faithful service for so many years as superintendent.—*Island Press*.

MARYSVILLE.—The pastor, Rev. J. E. Reud, is holding some special meetings this week at Marysville.

REVIVALS.

—Evangelist Meikle is at work in Winnipeg. He began with the Presbyterian churches, but there are now union services in which Presbyterians, Baptists and Methodists are co-operating. A good work is reported.

REV. J. W. S. Young is holding special meetings in Brussels St. Baptist Church St. John. Revival interest is reported.

—REV. J. H. COY (Baptist) has been labouring in revival at Hainsville and Maple Ridge, York Co. He recently baptized seven converts at the latter place; in the former place a man of 75 years was among those baptized.

THE SEMINARY.—The Seminary building at St. Martins, is being pushed rapidly forward. The foundation and basement are completed, and the brick work commenced. It has been decided to have the building heated with the Smead system, at a cost of \$5000.—*Advertiser*.