

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.

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.

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Religious Intelligencer.

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

WEDNESDAY, APRIL 6, 1887.

SPECIAL REQUEST. If any of our subscribers receive their papers irregularly, or there is anything amiss about them, we will regard it a favor to be promptly notified.

HIS SUCCESSOR. Plymouth church is likely to have some difficulty in getting a successor to Mr. Beecher. Several names are mentioned, among them Joseph Parker of London.

RETURNING TO IT. There is, it is stated a movement on foot in the Episcopal Church of the United States to return to the practice of baptism giving it the preference over any of the substitutes which have for so long been generally observed. Baptisteries are to be put into several of the New York churches.

A NEW MISSION. Rev. Dr. Fulton (Baptist), formerly pastor of Tremont Temple church in Boston, and now of Brooklyn, has resigned his pastoral charge with a view to devoting himself entirely to labour for the conversion of Roman Catholics. He has devoted considerable attention to it for several years, and now feels that he must give himself exclusively to it.

THE INDIA LETTER. Our readers, especially the ladies, will be sure to enjoy the letter from Mrs. Boyer. She writes of the things they desire to know, and does it so simply and easily that the readers will almost imagine themselves eye and ear witnesses of the things she describes. Above all things we are anxious that the letters of our missionaries may be blessed of God to the quickening of the present interest in the work, and the creation of new interest.

A LESSON. The story told in Bro. Downey's letter is sad and pitiful enough. The lessons he teaches from it are needed. Parents, who are never guilty in many of the things which were, evidently, common in the life of the father of the little suicide, greatly and wickedly err in the treatment of their children. They scold and threaten and whip, but never teach. The effect in the majority of cases is to dull the moral sense of the children and confirm them in wrong doing—if only they can do it secretly or alone for it, as they think, by stolidly submitting to punishment more or less severe. "Train up a child in the way he should go," is a divine injunction too little observed.

HE KILLED IT. The Tribune Publishing Company of Toronto has become insolvent, and the paper is no longer issued. It is the paper of which T. W. Anglin became editor after he left St. John. Was there ever anything—either paper or public undertaking or party—with which he became prominently connected that did not, sooner or later, fail? He has for some time been on the editorial staff of the Toronto Globe, and even that great paper will need to be careful, or it will feel the weakening influence of his presence and work. Disaster and decay seem inevitable to all the enterprises with which he becomes actively identified, and the causes he espouses soon become unpopular and losing causes. He is a man whose friendship is blighting.

—WITH A VENGEANCE. Some people serve the Lord with a vengeance. The Methodist Recorder, describing them, says they seem to possess the spirit of the two disciples who wanted to call down fire from heaven on those who did not receive their Master. Their zeal for the Lord is so great that they fail to manifest His spirit and exercise forbearance and long suffering toward those whom they regard as out of the way. Such a zeal is not according to knowledge. While the Lord bears with the errors and imperfections of others, we should bear with them, remembering our own weakness and imperfections. The religion of Christ is not a religion of censoriousness and fault-finding, but a religion of pity and compassion for the erring, a religion of gentleness and love, that would draw rather than drive men to Christ. Let us cultivate a sweet religion, and banish from our hearts every feeling of bitterness toward those who do not adopt our exact views and agree with us in everything.

"HOLINESS CONVENTIONS."

Would you, Mr. Editor, give your opinion of the Holiness Conventions which have, within the last year or two, been held in various parts of the Province? You have, probably, observed them closely, and your view of them and their effects would be likely to help some of your readers.

The above is not the only question of the kind that has been asked us. The same in substance has been asked a great many times. We are not unwilling to answer it, though fully aware of the danger, indeed the almost certainty, of being misunderstood. From brief references, on two or three occasions, to such of the Conventions as we have had knowledge of, our readers have learned that we at least doubted the wisdom of such meetings. We have now to say that the more we know of them the stronger has become our doubt of their wisdom. We have been forced to the belief—and we are sorry it is so—that their influence, in the main, is not as good as it should be, and not what might be expected from meetings bearing the name they do.

Our objections to them may be briefly stated thus: 1. They are an assumption that holiness is not taught in the churches. This assumption is, we believe, unwarranted. We do not pretend to claim perfection of either teaching or practice for the Church at large; but we are not prepared to admit that the church of Christ and His ministry have so far departed from the truth that they, either of ignorance or wilful disobedience, neglect to teach the whole counsel of God.

2. They give the impression that Christians need an experience which cannot be obtained in their churches, and under the teaching and watch care of their pastors. This we regard as a false and hurtful impression. There is no church worthy the name which does not afford opportunity and help to the attainment of the best experiences possible in the Christian life; and there is no Christian pastor worthy the place he occupies who is not ready and anxious to lead the members of his flock into the experience of the very fullness of gospel blessings.

3. Their leaders make frequent attacks on churches and ministers, apparently for no other reason than that they do not quietly submit to their dictation. Some times their attacks are exceedingly bitter. We do not believe the attacks are deserved; and we are sure they are detrimental to the cause of religion. We wish it understood that we quite as strongly deprecate like uncharitable attacks on them on account of their views and modes of work.

4. Their effect is to create prejudice against pastors who do not pronounce and shout the Convention shibboleth. Those who become enamoured of the conventions listen to the teachings of their pastors with suspicion and doubt, and get little or no help from them.

5. They make divisions in churches, and weaken instead of strengthen Christian activities. Some who are prominent in the Conventions' movement regard division in a church a sign of God's working, and we presume that, holding this belief, they endeavour to create divisions.

6. They are creating a new sect. Claiming to be pre-eminently unsectarian, they are engendering a spirit of separatism as narrow and intense as, if not narrower and more intense than, any now in existence.

It is within the range of possibility that our objections to "Holiness Conventions" will be regarded by some as opposition to holiness. If so we will have to bear the charge patiently, conscious of its injustice. Our objection to the conventions, conducted as those have been of which we have knowledge and producing the effects they have, is

based wholly on our love for holiness as taught in the Bible, the promotion of which is our most ardent desire and aim. God's people are called to holiness, and that call this paper has repeated, from its origin, and will repeat while it exists.

For some who are more or less identified with the conventions movement we have profound regard as men of God. We could wish that they would see the mistakes and worse of those whose judgments are less sound and whose hearts are less good, and set themselves to correct what is wrong. They would be doing God's cause good service. Against some men and things that masquerade in the guise of holiness, bringing it into contempt, we must in faithfulness to God and His truth, utter the voice of warning.

THE WEEK.

It has been an exciting week in the British Parliament. Gladstone has with great vigour led the opposition to the Government's Irish crimes bill. He claims that the bill instead of being a cure of Irish ills, or even a palliative, will aggravate the disorders. Mr. Goschen in reply taunted Gladstone with his alliance with the National League. He said the state of Ireland was intolerable, and that the Government would be disgraced if it refrained from measures that would frustrate the enemies of existing laws. In the present situation there is notorious failure in the administration of justice, and the Government proposes to remedy this wretched failure. The chief points in the bill are to allow magistrates to try cases without jury, and to have certain cases carried to England for trial. These provisions are made because it is next to impossible to convict those guilty of agrarian crimes when tried by a jury of their neighbours. If the crimes bill is carried, then the Government proposes to introduce a measure to remove the grievances from which the tenantry suffer more or less.

Two priests—Father Ryan and Father Slattery—are now in jail because they refuse to give evidence in court about the doings of tenants of their parishes who are concerned in illegal acts. Of course the people are making heroes of them.

Still another attempt is reported to have been made on the life of the Czar. He was not injured. Russia seems honey-combed with nihilism.

And now, after all the peace talk of the last week or two, there comes another hint of war. Mgr. Galinberti, a representative of the Pope, is reported as saying that while in Berlin he received the impression that any attempt to improve the relations between France and Germany would be hopeless, and war would soon be a certainty.

Mr. Marcier, Premier of Quebec, has addressed a communication to each of the Provincial Governments and to the Dominion Government, inviting them to a conference concerning the provisions of the Confederation Act with a view to certain revisions. The Ontario Government has intimated its approval of the proposition. It has not yet transpired what the others intend to do.

There is no change in the affairs of the Maritime Bank. The provisional liquidator is getting things in shape for the meeting of the stockholders and creditors which is to be held on the 27th inst. And nothing more is known, nor can be known.

The worst snow-blockade in the history of the Intercolonial has just been suffered on the Northern division. The mails, hundreds of passengers and many freight trains have been snowed up for days. There has been an unprecedented depth of snow, and continuous storms. The blockade was broken on Thursday, and the trains are getting in motion again. The expense of clearing the track must be enormous. An idea of the shovelling may be had from the statement that in some places, in order to clear the track, five terraces were made from the rail to the summit of the bank and each line of men threw to the terrace above, and in many places snowdrifts are 30 feet in depth.

The Canadian fishery protection cruisers are ordered to be in readiness for service on the 15th inst.

The New Brunswick Legislature was prorogued on Tuesday.

OUR INDIA LETTER.

BALASORE, ORISSA, 19th Feb. 1887.

DEAR INTELLIGENCER:—We are having very pleasant weather here now. The roses are blooming in the garden, and the hot season has scarcely commenced. I am contented and glad to be here. I am confirmed in the belief that this is where the Lord wants me. The warm welcome we received on arriving helped to make me feel at home. We had only been at Dr. Bachelor's a few hours when the

native Christians came in to see Miss Hooper and the new missionaries, for whom they said they had been praying. One old woman took us by the hand and said, "All these my friends," "All these my friends," her face beaming with pleasure. Miss Hooper's welcome was very warm, indeed some of the native women crying for joy. Among others came Purna's widow, but the sight of the old friend of her husband brought to mind her recent loss and she cried pitifully.

The first Sunday at church was especially interesting. I was impressed with the attention with which the native Christians listened to the sermons. To see the rows of earnest dusky faces upturned to the preacher and then to know what salvation had done for them was enough to make me rejoice. The seats were occupied by the men while the women sat on the floor behind, many of them with children in their arms.

While at Midnapore we had the privilege of visiting the zenana of one of the wealthy babus. The house was a large brick building with a garden in front. On the first floor was a room furnished in European style for the benefit of the gentlemen of the house. Here, as there were no gentlemen present, the ladies met us. The babu had but one wife, but in the house lived his brother's wife and family, his father, his grandmother, and his married daughter. One of the latter, a girl of fourteen, was a mother; another, aged fifteen, was a widow; but her father had so far advanced in his ideas as to allow her the privileges of the rest of the family, and even spoke of marrying her again.

We were conducted up a long winding stairway to the apartment of the ladies. It was furnished with several beds, a sofa and small table, and for our benefit chairs were brought. All the women came in and we underwent a thorough inspection. From me, at least, they underwent the same. They were dressed in the usual costume of the natives with the addition of an English jacket under the sari. They engaged in an animated conversation with Mrs. B., and by the glances directed towards us we were evidently the subjects. Miss B., came in for a large share of attention. When they found she was unmarried they manifested much concern and sorrow and made several inquiries about her age. Such a thing as an unmarried woman is unknown among them. We asked to see their jewelry-box after box was opened, displaying enormous silver anklets, bracelets of various designs and sizes, waist-bands in gold links of finest workmanship, ear jewels and hair jewels of great beauty. They told us the worth of the jewelry was about 7000 rupees. After these came saris of white, purple and coloured silks with gold and silver borders, soft, delicate muslin cloths, and a few English suits of velvet and gold for the boys. They tossed the beautiful garments about as carelessly as if they had been the coarse cotton saris of the low caste women. Before we left, sweetmeats were brought for our acceptance. There were nuts, raisins, fruits and native sweets which we could not wholly appreciate. They were clean and wholesome looking but very unlike our home productions in flavour. Our visit was a great treat to them, for, like many other zenana women, they could not read, seldom or never went out and had little to vary the monotony of their lives. As yet, on account of the prejudices of the babu's father, they have no Christian teacher. We are now boarding with Mrs. Smith at Balasore. We live in a large brick house plastered and white-washed inside and out. The rooms are large and airy, and though there are no windows such as we have home there are a great many glass doors opening on the verandah, and outside of them are Venetian doors. The house has a flat roof upon which we often walk at sunset. We sew, study and read on the wide verandah.

Mrs. Smith has kindly allowed me to help in teaching the children sewing. They are bright and attractive, and I am much interested in them. I make them understand by signs and the few words I have learned, but I wish very much to be able to talk to them.

The fiftieth anniversary of the Queen's reign was celebrated here on the 15th 16th and 17th inst. It would have been impossible to celebrate it later, on account of the heat. We had a consultation of missionaries, and, as the result, nearly two hundred children belonging to the Boys' and Girls' Orphanages and the Christian community assembled here on the 16th. They played games, ran, and shouted just as children at home do. Moreover the children of the Orphanages were made very happy that day by the presentation of new garments to each from the gentlemen of the station.

After the games were finished they all assembled on the verandah, a large leaf was spread as a plate before each, and they were plentifully supplied with food of their own sort, viz. curry rice etc., afterwards they were told in simple language how much they owed to the Queen and some anecdotes of her childhood. The affair wound up with a display of fireworks, and the children went home happy.

Keep on praying for us. We are gradually acquiring the language, and hope soon to be at work in real earnest.

Yours in the work,
MRS. A. B. BOYER.

OUR PHILADELPHIA LETTER.

There occurred in this city about two weeks ago a sad case of child suicide. A young girl less than thirteen years old, who had, for the last two years been sole housekeeper, nurse and maid of all work for her father and two younger brothers and one sister, committed suicide by hanging herself in the cellar with a clothesline. Her mother who was a very nice woman but for a long time in delicate health, died about two years ago. The father was much given to drink and was unreasonable in his demands upon, and discipline of his children, especially when in liquor. He learned on the evening preceding the fatal day that Annie and a neighbour's daughter about her age had stolen two handkerchiefs from the clothesline of a neighbour, when asked about it by her father she denied any knowledge of the affair. On leaving next morning early for his work he told her that he had not time to settle with her now but would do so when he returned in the evening. Annie knew too well what "settling" meant. When John Niblick returned to his home that evening he found that the younger children had nearly cried themselves sick, and that Annie was cold and stiff in death suspended by the neck in the cellar. She had evidently stood upon the steps and adjusted the knot around her neck and had then swung herself clear of the steps and had thus accomplished the deadly design upon herself. I look upon this as one of the saddest tragedies that has taken place in this city since I came here. This poor ignorant and careworn little house and foster mother stood greatly in need of some friend, to sympathetically talk with her, and tell her the consequences of theft and falsehood, and the consequences hereafter of all wrong doing. Probably the child knew nothing of those sins, nor of that of self destruction. "Mother two years dead! and father a hard drinker," tells the whole sad story. She needed enlightenment rather than punishment. When will parents learn that repentance, not punishment, is what is needed in the care of erring children. Repentance must come from within, flowing out from a moral conviction of what is right and wrong, rather than from blows or threat of blows inflicted upon the tender little skin. If anybody could have taken time to talk to that girl and make her ambitious to regain her character and self respect, by restoring the handkerchief and confessing her wrong, she would probably be alive today, and a much better little housewife at the head of that now desolate family. These little women, who are forced by stress of circumstances to take responsibilities beyond their years, are generally very ambitious and highly sensitive. To be publicly disgraced in the neighbourhood, or to be even threatened with punishment was too much for the already overstrained nervous child and caused her hasty rush out of life. It is a great mistake that some parents make in teaching their children that their disgrace in the eyes of their friends and acquaintances is the principal punishment they are to dread. The child should be taught that sins against God and against itself, most of all, when it does an evil thing. It is to be taught that it has debased itself by breaking a moral law, and can undo the mischief only in repentance and a thorough reformation of conduct. It should not be taught to look to the neighbours or friends for approval or for disapproval, but to regard that all sins are against God, and that his disapproval is to be dreaded most of all, and that pardon and reconciliation should be sought above all things, and that its own conscience is wronged and hurt and can only be repaired by sincere repentance and thorough reformation of conduct. Chastisement and punishment, without appeal to moral sentiment, is apt to make the spirited child feel that the offense has been squared and that that ends the whole matter. But if taught that nothing but changed conduct will right the wrong—and that changed conduct

will do it—then all the revengeful feelings and hopelessness is taken out of the punishment, and it is led to see that the wickedness has destroyed to some extent its self-respect, and thus injured a great source of happiness.

Growing girls and boys need a good deal of sympathy when they have to live with older people who have no self-restraint, who scold and threaten and call down the dread of the opinion of the neighbourhood to show the child its fault, rather than labour to show them their sin against God and themselves. Teach them to be their own accusers by giving such moral instructions as will create within them an acute sense of moral right and wrong, and thus the greatest safeguard is thrown about their characters. Parents should reprove their children in carefully selected words and say no more or less than is really meant or intended. John Niblick, perhaps, had no idea of settling with little Annie that night, but just said the word that the threat might hang over her all day as a sufficient punishment. I fear that many parents fall into the same error. Never promise a child what you do not intend to perform, either in the bearing of punishment or reward. Then will parents be wise in the training of their children? When they all become so, then will crime cease or at least be greatly diminished.

WM. DOWNEY.

A TRIP TO RHODE ISLAND.

Having just returned from a very pleasant trip to the United States, a brief sketch of it may prove interesting to some of the readers of the INTELLIGENCER. During the past fall and winter several overtures have been made to me to remove from my present field of labor. None of them was I disposed to regard with favor. The many expressions of kindness received from the people I have been ministering to; the recent generous action of "Aunt Abbie" in building me such a comfortable home, has heretofore proved to be an insurmountable barrier to even the consideration of such an event. But recently a communication from a church in Rhode Island arrested my attention. I considered it, and prayed about it. More correspondence followed, ending in a request from the church to visit them with a view to making an engagement if both parties were satisfied. On March 2nd I started for R. I. Tarrying in St. John over night I enjoyed the kind hospitality of mine host Cosman of Hotel Ottawa, and attended a meeting in the Reform Club Hall, where I had the pleasure of listening to an excellent sermon by good Bro. Kinney of N. S., and also to mingle my testimony with many others as to the power of Jesus to save to the uttermost.

The following morning I left St. John, and arrived in Providence at 9.30 a. m. the next day. A few minutes ride from Providence brought me to Auburn, a thriving suburb of that city, where is the church I had been corresponding with. I was cordially welcomed to the home of Rev. Arthur Given who resides in Auburn. He was formerly pastor of the church, but is now Treasurer and Travelling Agent for the several benevolent societies of the F. W. B. Genl. Conference. In the evening I was conveyed to the home of Bro. Seth M. Albro, the home assigned to me during my visit. It was a pleasant, agreeable home, and I shall always cherish a kindly remembrance of Bro. Albro and wife's generous hospitality. The next day was the Sabbath, and I was privileged to meet with the people in their morning service, and spoke to them. After the Sermon, assisted by Bro. Given, the ordinance of the Lord's supper was administered.

Providence is a city of 125,000 inhabitants, and is noted as being the birth place of the Baptist denomination in America, and for the manufacture of solid gold jewelry.

It is a stronghold of the great Baptist body. But the Free Baptists are also very well represented; in the city proper there are four churches each supporting a pastor (one of them being a church of colored people), then each of the suburban towns has a church with a settled pastor; at the regular monthly meeting of the F. W. B. ministers of Providence and vicinity from 16 to 18 are usually present. I was permitted to meet with them at their last monthly meeting, March 7th. Dr. J. L. Phillips occupied the chair. At their request I addressed them relative to the work of our denomination in the Provinces, and was called upon to answer several questions. They do not look with much favor upon the contemplated union of the Baptist bodies in this Province. It is customary for them to have a paper on some topic of interest to pastors prepared and read by some Bro. at each session, and then discussed by the brethren. The paper for the day I