

TERMS, NOTICES, ETC.

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ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, APR. 25, 1888.

-BAD READING. The effect of impure literature can scarcely be over-estimated. It is poisonous. It does not end when the book is shut. Evil reading leads to evil thinking, and this ripens into an evil life. Parents cannot be too careful about what their children read. Examine the books and papers they have. One bad book, or a bad paper each week through a year, has often turned the purpose of a life from goodness to evil.

-STEADFASTNESS. The flashing meteor attracts much attention for a moment, and then goes out. It is not relied on. The steady shining of the fixed stars is depended on. So it is with Christians. The flashing, brilliant kind makes a sudden and momentary sensation, but they are not depended on. The people whose every day life is steady and true count for more. "Be ye steadfast, immovable, always abounding in the work of the Lord."

-DIFFERING IN LOVE. It is not every Christian who knows how to differ from other Christians gracefully, or, what is, perhaps, even more difficult, to allow others to differ from him and still love them cordially. And yet every Christian should be able to do these things. It is only when Christians are "forbearing another in love; endeavouring to keep the unity of the spirit in the bond of peace," that they "walk worthy the vocation wherewith they are called."

-PROHIBITION CONVENTION. It is in contemplation to have during the summer a convention of Prohibition workers of Canada, either in Montreal or Toronto. Such a meeting would probably, have good effect. Just now there seems special need of careful consideration of the situation. There appear to be differences of opinion as to how the great cause of prohibition may be best promoted. These differences unless reconciled are likely to become more pronounced and be a weakness to the cause.

-RIGHT THINKING. What do you think about? Every one has some reserve subject of thought to which he turns when other things are not pressing. This thought more than anything else, more even than his active work, determines his real character. It may not be clearly manifest yet but sooner or later it will be. "As a man thinketh in his heart, so is he." How important that "the meditations of the heart" be right. There is true philosophy in the admonition, "Keep thy heart with all diligence, for out of it are the issues of life."

-A CATHOLIC WITNESS. When the validity of Romish baptism was being discussed in the Northern Presbyterian General Assembly, a writer in the *Catholic Review* contributed the following to the controversy:

Up to the thirteenth century both the Greek and the Latin churches used immersion in the solemn administration of baptism. In fact, our Lord and his apostles baptized with this rite. Christ himself was baptized in this way by St. John. Why, then, do Presbyterians baptize by aspersion, since our Lord's practice is against it? Will they tell us why they have given up the scriptural mode of baptism, which the Baptists logically preserve? The Catholic church, as the infallible custodian of the matter and form of the sacraments,

claims the right to interpret them, and modify them with accidental conditions. No such claim is made by the Presbyterians. May we not justly, therefore, tax Presbyterian baptism with being invalid? Since it is not administered as St. John the Baptist, as our Lord and his apostles, and as the whole Christian church generally administered it, up to the thirteenth century, that is, by immersion? Is there not apostasy here? A change in the mode of baptism was made in the Latin Church in the thirteenth century. As we have already hinted, the Catholic church claims the right to modify in accidentals the matter and form of the sacraments.

-GET THEM. The recent accessions to our churches should have the denominational paper introduced to them. They need it. Get them to subscribe.

-END OR BE ENDED. The London *Times* is not given to saying rash things. No paper could be more careful in its utterances. Of the drink traffic it says, "We must end this liquor evil, or it will end us."

-LEARN TO OBEY. Phillip Brooks says, what so many need to know, "If you would be strong, you must learn to obey. Self-will is weakness; but to find the nature and will of every thing that is higher than you are, and bend yourself to it with complete docility, that makes the richest treasure it possesses yours. Oh, learn to obey, learn to obey! Obedience is the only mastery and strength."

-A GOOD LESSON. Mr. Spurgeon occasionally tells this bit of his experience from which many Christians may learn a much needed lesson. He says that one day he told his people that he had just come out of some doubts. One of the elders of his church said to him, "Mr. Spurgeon, why didn't you tell them that you had been swearing, that you had an awful time blaspheming?" "O, I couldn't tell such a thing." "If you had, would you have got up and told them?" "No, sir; I never could have told that on myself." "You might just as well. I would like to know if doubting is not just as dishonouring to God as blasphemy?" Mr. Spurgeon said he thought the elder was right. Yet people seem to think it a good deal of virtue to doubt, and they praise it and tell about their doubts. And it is doubts, doubts, all the time. If God says a thing, that is enough. When the Lord bids us to come we want to walk right out, and let the devil come and cast his insinuations and ask us, "How do you know that is true?" we want to say "Christ says it;" that is enough. If that plank don't hold, what will?

-REVIVAL. In Belleville, Ont., an extensive revival is in progress under the labours of Messrs. Hunter & Crossley who were so successful in Ottawa. Over nine hundred conversions are reported.

-DEFEAT. The C. T. Act suffered serious reverses in Ontario last Thursday. Seven counties voted on the question of repeal, and in every one of them repeal was carried by a pronounced vote. We have not yet seen any statement of the causes of this bad turn of affairs—except that more people voted for repeal than voted against it. We presume, however, that the non-enforcement of the law in many cases turned many against it; they made the law responsible for the neglects of officials and the hindrances arising from appeals, court delays, &c. But, whatever the cause the repeal of the Act in so many places cannot but be regarded with much regret by temperance people. But it does not follow that repeal must carry in other places. Of course it gives heart to the promoters of repeal; but it should also arouse the friends of the law. They should more earnestly insist on its proper enforcement, and provide against being caught overconfident and napping when vote for repeal is brought on.

We hope the friends of the temperance reform will not allow the Ontario reverses to dishearten them. Reverses have to be met in every reform; but the reform succeeds in spite of them. Sometimes the reverses really, in the long run, promote the reform and hasten its accomplishment. Let us hope it may be so in this case. But whether what we desire and aim at is near at hand or will be long delayed, there is but one thing for us to do—keep at the work earnestly and in the confidence of ultimate success.

For right is right, since God is God, And right the day must win; To doubt would be disloyalty, To falter would be sin.

-MATTHEW ARNOLD, whose death occurred suddenly last week, was one of the more distinguished Arnold of Rugby. He was brilliant, and had conceit enough for several men.

-THE EMPEROR. The case of Emperor Frederick of Germany seems quite critical. If one can judge from

the statements made, the end of his life can not be very far off.

-HON. THOS. WHITE, Minister of the Interior in the Dominion Government, died at Ottawa on Saturday last. He had been ill but a week. He was one of the ablest and most capable men in public life, and his death is much regretted by both political parties.

The New Converts.

During the winter months a great many people have been converted. The number is larger, we think, than for many years. They have confessed faith in Jesus and are now, as they wish, regarded as disciples of Christ. The majority of them have become members of some branch of the Christian church. Some have not yet united with any church. This we judge from the report, which sometimes tell of more being converted than are received into the church. The number remaining outside the church is, probably, quite small, comparatively; but any number of converted people is too large to remain away from church fellowship. Every one of them should be in the church. They need the help that comes of the fellowship and responsibilities of church membership; and the church needs what they can add to it of Christian life, of contribution to its undertakings, and of general co-operation in Christian services.

We sometimes wonder what influences any professing Christian to remain away from membership in a church. Do they think they can be stronger alone than by uniting their influence and activity with others of like faith? Do they think they are safer than in close and tender association with other lovers of the Saviour? Our observation is that of those who hold aloof from the church, very few amount to anything as Christians, the majority of them soon make ship-wreck of faith.

We seriously question whether a minister is justified in baptizing professing converts without knowing that they intend to become members of a church. That they have prejudice against churches, and are unwilling to become members, shows, at least, that they are in need of instruction; and it is possible that baptism might profitably be delayed until the needed instruction is given.

Those who, being Christians, are now outside the churches should be sought out and urged to become members at once. Pastors, officers and other members should not neglect attention to this duty.

Those who have recently been received into the churches should get quickly to be part of its life. An aged minister, speaking to new converts, said,—"Being in the church you want to become acquainted with the church—what it thinks, how it feels, and what it is doing. You want to be in sympathy with it, to feel that you are home in it. You want it to help you, and you want to help it, and through it to help others. In short, you want to develop into a full-grown Christian, and to do a Christian's work. It is to be hoped this is your settled purpose, that there is no make-believe about your profession, but that it is your honest intention to make good your profession of godliness by a life which will commend you to all as a man of God—an earnest, devoted Christian."

Dr. Pentecost, in appropriate, pertinent and helpful words to converts, says: "You are now saved; the next thing is to live saved lives. The first thing is to unite with the church. This is God's order. The Lord adds to the church the saved. Now, go forward: do not stand still."

Reach forth to the things that are before. Go forward in knowledge, in Christian experience, in testifying for Christ, in building up a Christian character. If tempted, go to Jesus; He will give you the victory. Keep your face looking into the face of God; never turn your back to God; be faithful in all your relations, to your Saviour, and to His church. When you sign the church covenant regard it sacred, and keep it; don't expect to be petted. Some church members are always wanting to be visited and flattered by the pastor, or else they become offended and stay away from church, and finally leave the church. Such Christians become cold, and lose all their religion; they ever had. Attend prayer-meeting and take part and then you will never complain of a dull prayer-meeting; work out your salvation; do not let others pay your bills, this is utterly dishonourable; give liberally to the Lord; bring the tithes into the storehouse; and God will bless you; be an out-and-out Christian.

The converts gained, the work of pastors and churches has only begun. It is not enough to have gotten them into the church; they must be carefully nurtured in the things of God, the

things that make for the best Christian life and the greatest usefulness. A great deal of backsliding is because the care needed is not given the young and inexperienced converts. We found recently in the *Independent* the following report of a young man's account of his backsliding. In the course of conversation, he said:

"I suppose I am what you may call a backslider."

"How came you to backslide?" he was asked.

"Well, I can hardly tell," was the answer; "I got along very well for a week or two, but then I began to lose my interest. You see I had been quite a wild kind of a boy, and I had many associations and habits which were anything but Christian when I was converted. When I went forward to confess my faith, everybody seemed glad and a great many people shook hands with me and expressed their delight at my conversion. Indeed, before I decided to give myself to Christ a lot of people were talking to me and seemed to take a deep interest in my soul. Then, afterward, many of them urged upon me the importance of immediately uniting with the Church; which I did, believing that once in the Church I would be surrounded with influences and have a fellowship that would greatly help me. After a while I began to realize that to be a Christian required a good deal of self-denial and lots of determination, in the face of the world and old habits and companions. Many times I longed to have some one speak to me and give me a cheering word for I was greatly discouraged; but nobody did. Their interest in me seemed to cease as soon as I was in the Church. Perhaps they thought I was all safe then; but I wasn't. My hardest struggles with sin and temptation came to me after the meetings closed and everything went back into the old way. I don't want to blame anybody, but I do believe if some of the friends who were so much interested in me before I joined the Church had taken a little interest in me afterward, it would have saved me from going back to the world again. I got discouraged and began to think that there was nothing in it all but religious excitement; but then I know better than that, for I have never been happy or contented in my life since I became a backslider. I blame the members of the church and the pastor because they did not seem to care for me after they got me into the Church. Perhaps I do them wrong in thinking this way, and perhaps I ought to have gone right along whether anybody spoke to me or took interest in my soul or not; only I do think the time to help young converts is after they join the Church. Anyhow I am going to try again to live a Christian life."

We have given this conversation, or rather the substance of the statement made by a young man of great promise and fine ability who had lost a year or two of Christian life and training just for the lack of following up in him the work so hopefully begun by the Holy Spirit in his conversion. We believe that hundreds of lives might be saved to Christ (as well as souls); the Church would recognize this most important duty. It was Paul's habit to visit the churches again which he had gathered "to see how they prospered" after the lapse of a year or so. It ought to be the aim of every pastor and church by its organized workers to visit speedily and if need be often those who have but recently begun the Christian life. Watch-care is as important as conversion. Not alone that the converted soul may be established in grace, but that he may be taken into the organized fellowship of the Church. It would be well worth all the care we could bestow upon young converts, in securing them to the fellowship of service, if at once we let them know that they were not only to be saved to Heaven but to the Church and to the work of the Lord.

There are many suggestions which we might make, but we content ourselves with making one. If there has been a revival of religion and any considerable gathering of souls in any given church, more than the pastor can reasonably look after himself, with all his other duties, let these young converts be assigned to half a dozen or more well-trained spiritually-minded men and women in the church to be looked after and kept under special watch-care. Give to each of these helpers and fellow-laborers in the Gospel a half-dozen, more or less, of the young converts as their special charge, and let them from time to time report the spiritual condition of their charges to the pastor. We do not know that Priscilla and Aquila were ordained or formally elected officers in the Church, but we do know that Paul found them most useful and helpful to him in the training and teaching of converts. Not only will the converts be helped and saved by this method, but the helpers and spiritual care-takers will get great blessing out of the service themselves.

The World for Christ.

In his "Problem of Religious Progress," Dr. Dorchester gives the growth of Christianity from the year 1 to 1880 as follows:

In the year 1000 fifty million had accepted Christianity; in the year 1500, the number had increased to one hundred million; in 1700 there were one hundred and fifty-five million; in 1800 there were two hundred million; while in the year 1880 the number of believers had increased to four hundred and ten million and nine hundred thousand. The above figures reveal the very significant fact that the number accepting Christianity in the last eighty years is greater than that of the eighteen hundred years before. That is, the religion of Christ has made more conquests in the last eighty years than all the centuries passed. In the light of these facts the caption at the head of this article is no myth, but the triumphant end to which the Church of Christ is certainly and surely marching.

If each believer could be brought to see and feel his personal responsibility in the great work, it would not be long delayed. The world's population is but a little over sixteen hundred million; there are to-day four hundred and ten million believers; if each one of those accepting Christianity would lead four to Christ, the work would be done, the world saved, the year of jubilee come.

Let it be observed, also, that this phenomenal growth of the Christian religion in the nineteenth century, has come along with the impulse of a better and higher civilization. Science, instead of retarding its growth, has helped it on. Increased knowledge, instead of displacing it, has revealed the people's need of it. The advance in art and scientific discovery have not disproven its truth nor shaken its foundation, as many hoped, but confirmed the truth of the Gospel. This is demonstrated by the fact that in the blazing light of modern science, the advancement in modern civilization, the marvellous inventions of the nineteenth century, the Christian religion has had its most rapid growth.

AN INDIA LETTER.

FOR THE CHILDREN.

Dear Children.—Some time ago I wrote to you asking you to write to me and ask questions about this country. Two little girls have written. I wish I could tell them how much I enjoyed reading their letters and how glad I am that they were interested enough to write and ask such a number of questions I think you will all like to hear of the things which Kittie and Allie asked about. Allie wants to know about the little girls, all about what they wear, what they eat, how they play, and what they study.

The usual dress is a long, white cloth with bright coloured border. Sometimes the cloth is red, yellow or blue. This they wind once or twice tightly round their bodies, fasten it at the waist by a peculiar sort of twist and then carry it loosely over the head and shoulders. It reaches down nearly to the ankles. They use no pins or buttons, good Hindoo women always keep the cloth over their heads but the face is uncovered. Christian children often wear full skirts and little jackets of coarse white cotton. They wear nothing on their heads and feet. Little Hindoo girls wear jewels in their ears and noses, a necklace, perhaps a dozen bracelets on each arm and anklets. If a little Hindoo were to come and see you, you would feel ashamed and hurry her off to get more clothes on. All the girls both big and little wear their hair braided or twisted at the back of the head something as women do in your country.

Their food is rice, and curry made of boiled vegetables and many kinds of spices. Sometimes fish is used but true Hindoos do not eat meat. They prepare rice in many ways but do not have bread and butter nor any of the nice food we eat.

I have seen children here playing catch, jackstones, and they are very fond of flying little paper kites. They have ugly little idols and a few other toys to play with. They study their reading lessons, arithmetic, Indian History, geography, etc. In a school here each one studies his lessons aloud. It almost makes one deaf to go in a school where they are all repeating their letters. This is what they say—kaw khaw gaw ghaw taw saw etc.

Allie also asks about their houses. They are made of mud with a straw roof. The mud is hard and smooth. They eat, sleep, and cook on it. Christians sometimes have one or two chairs. For cooking they dig a hole in the mud, bank it up on the sides set the black cooking pot on top and put the fire under it.

Here are little Kittie's questions. "Is there any snow in India?"

In the part where we live there is neither snow or frost though during December and January we are glad to wear warm thick clothing.

"Are there any railways?"

Yes but not here. I have never seen one though there are a great many in other parts.

"Are there any stores?"

In the large cities there are English shops but here there are only little low dirty native shops where the goods are kept on the floor. There is not much in them that we would care to buy.

"Is there bugle grass?"

Yes it grows high in some places. Most of the year it is so hot here that the grass is short, dry and brown.

"Are there any cows?"

Plenty but not of good quality the natives think that cows will not give milk unless the calf is with them so we get only what the calf leaves.

"Why don't all the babies get eaten by wild beasts?"

The wild beasts are out in the jungle and they do not come near us. People who live near the jungles need high walls around their gardens.

There are a great many monkeys playing in the roads here but they do not hurt babies or children.

"Do missionaries sell their babies like the heathen?"

No dear I am sure they don't.

This week there are four little missionary babies in Balasore and they look as if they were very well cared for.

"Isn't it a dreadful place out there?"

I don't think so Kittie. There are a great many things to bear in this country that we have not at home, but it is a beautiful land. The really dreadful part of it is the wickedness of the people. It is discouraging that people will be so wicked after they have heard of the true God and the right way.

"Do you have Sunday-School?"

Yes a large one for the Christian children and many for the heathen.

"Does Santa Claus come to India to give little children things Christmas?"

He comes to Christian children both black and white. There was a Christmas tree in the church here and Santa Claus with dolls sticking out of his pockets and cards pinned over his coat distributed things to the little ones.

"Do you ever see rupees out there?"

Yes quite a number of them and it would not make us a bit cross to see twice as many. They are the most common coin in use and much needed. In my next letter I will tell you how I want to spend a few, and how I want you to help me get them.

"Can boys join the Little Missionary Societies?"

I think you would find them a great help. They usually can get pocket money easier than girls and then in concerts they could help with the recitations. Yes have the boys join by all means.

Now Good-bye little ones I hope you will like my letter and that I may hear from some more of you.

CLARA I. BOYER.

GENERAL RELIGIOUS NEWS.

—Six hundred missionaries sleep in Christ beneath India's soil.

—The best way of increasing our money is not to lay it up, but to lay it out. God governs barns as well as nations. Scattered seed increases; hoarded seed dies.

—A Brahmin wrote to a missionary: "We are finding you out. You are not as good as your book. If your people were only as good as your book, you would conquer India for Christ in five years."

—It is said that there are 29 congregations of 2,500 persons connected with the mission of the Protestant Episcopal Church in Mexico. The Rev. W. B. Gordon is in charge of this mission, which has no connection, we believe, with the movement of Bishop Riley.

—It is stated that a number of Catholic missionaries are about to leave the City of Mexico to go among a tribe of about 25,000 aborigines in Southern Mexico who are said to observe Aztec worship and to perform some of the horrid Aztec rites. They are a savage people, and their country is almost unknown.

—The preaching of a Franciscan monk, Father Augustine, is producing wonderful effects on the people of Turin. A letter says that "many unbelievers are attracted to the cathedral by the eloquence of the preacher. The father is forty years of age; his face is open and full of intelligence; in his eye burns the flame of apostolic fire; when he preaches his face is transformed—he seems like an inspired and commanding prophet. His subject is 'Truth,' and he has exposed with withering sarcasm the foibles and unrealities of society."