

TERMS, NOTICES, ETC.

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Religious Intelligencer.

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

WEDNESDAY, MAR. 21, 1888.

March Renewals.

Several hundreds of subscriptions expire during this month. We are expecting that they will all be renewed, and hope the renewals will be as prompt as possible.

Our friends can help us very much by renewing promptly.

—NO CANCER. The statement is made that there has never been a cancer among the Hebrews. Referring to this statement, Mr. Moody suggests that their freedom from this awful scourge may be due to their abstinence from pork.

—TIMID. To the preachers and other people who hesitate to declare themselves on the temperance question, Moody says,—"We have got to make this whiskey business disreputable. You needn't begin to squirm around and say, 'I have friends in the whiskey business, myself.' They oughtn't to be in it. God pity the minister who hasn't backbone enough to fight it.

—RETURNING. Rev. F. D. George and wife of the Free Baptist India Mission are about returning to America, are probably on the way now. Their return is on account of the failing health of Mrs. George. She is very much reduced and has been ordered home as the only chance of prolonging her life.

The mission will feel this lessening the working force there. The work demands more instead of less workers. "Pray ye the Lord of the harvest to send forth labourers." Is any one hearing God's call and saying, "Here am I, Lord, send me?"

—OUR DEBT TO THE GOSPEL. In a lately issued appeal in behalf of foreign missions, the Tabernacle church—a church won from heathenism, says,—"Living churches must show their life by spreading; in this work to give is to enrich one's self, to lose one's life is to find it more abundantly, and to preach the Gospel to the heathen is to pay a sacred debt."

Would that every Christian church every individual Christian felt this great truth.

—NOT TRUSTWORTHY. "The man who will permit a private grudge to lead him into a breach of faith is a man not to be trusted by any one."

It might seem harsh, but there are instances in which it would be simple truth to apply that to some of the members of the Church who neglect their duty because they do not like the minister, or refuse to pay for the support of the gospel, or oppose everything which is supported by a person whom they do not like.

—AGGRESSIVE. The church of Christ must be aggressive or fall behind. Her presence must be felt as the foe of sin. Says the "St. Louis Advocate," her faith must be aggressive, her prayers aggressive, her hymns aggressive, her preaching aggressive,

her lives aggressive. Even her love should put on the soldier's dress. Every point must be held to battle line; every division move forward with martial step, with floating banners, with serried ranks. She may come out of her wilderness state, leaning on the arm of her beloved, fair as the moon, clear as the sun, but she must come out, terrible as an army with banners. The church is engaged in no hospital business. She must lay aside the nursery and cradle. The politeness and elegance of the drawing room are out of place, she has too serious a business on hand. She demands strong antagonisms, inveterate hates, men who have passion enough to set them on fire against sin, men who never compromise, who give sin no quarter in heart, business, life. These men are to make the rank and file of the conquering church.

Teaching Needed.

That money is necessary to carry on the work of the church everybody knows. To deny it, or to try to make a secret of it, is foolish. And yet some people would never have money mentioned in connection with the Lord's work; they would let the Lord's cause suffer rather than run the risk of wounding somebody who objects to having the subject mentioned. There would be fewer people foolishly sensitive on this point if there were more and wiser instruction as to the Christian duty of supporting the cause of Christ. Too little instruction in some cases, and wrong instruction in others are responsible for much of the indisposition to liberally contribute to the treasury of the Lord. When the people are rightly instructed they will not only willingly contribute all that is needed for the support and advancement of God's cause at home and abroad, but will enjoy doing so quite as much as they enjoy any duty or privilege of the Christian life.

Ministers ought not to shrink from teaching their congregations on this subject than from teaching them anything else that is written in the Bible and made clear and emphatic in the practical working out of God's plans for the evangelization of the world.

We have heard it suggested that some ministers fear to say much about the need of money for Home Missions, Foreign Missions and other branches of Christian activity, lest their own support may be lessened; the idea seems to be that if their people contribute anything to any of these causes they will withhold the amount of the contribution from the support of their pastor. We find it difficult to think that any preacher of the Gospel can take so narrow a view of the subject as this; we cannot believe that any do. They are too broad to think in so small and selfish way, and too courageous to be deterred from their duty by fear of what might be done by such people, if there are any such.

Instead of there being danger that churches which contribute to the general work of the church will neglect to properly provide for the local support, it is a fact, easily demonstrable by reference to the statistical tables of any denomination, that generous contributions to the work at large and suitable support of the home interests go together.

The truth about honouring God with substance needs to be faithfully taught everywhere. Not till the duty of giving to God's treasury willingly and in large measure is well understood and practised will Christians enjoy as they may the generous gifts of Divine love.

Just now the treasuries of our denomination are in sore need of funds. We have before referred to the Foreign Mission needs. The Home Mission treasury, the Students' Fund, the Minister's Relief fund and other are also in need of money. Our people are quite able to furnish all that is required, and more.

A brother—a minister—wrote us a few days ago thus:

"If it would not be unchristian to get disgusted at one's own brethren, I should get that way sometimes. The idea of a whole conference voting with a rush of enthusiasm to send missionaries to India, and then, folding their hands with perfect self-satisfaction, virtually tell some half dozen to carry the load. There ought to be an end of this thing."

There would be less room and reason for such statements as the foregoing if there were more teaching of the Scriptural duty of paying as well as praying.

MEAN.—A champion case of meanness is reported from Montreal. The employe of a concern accidentally fell into the water while in the performance of his duties and had his wages docked for the time lost while he was getting dry! A local paper thinks the man was lucky in not being sued for the water absorbed by his clothes.

Christianity in India.

"Speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and imperial rule."

So said Sir Wm. Hunter in a paper read recently before an English society. Replying to the question whether India is becoming christianized, he gave important and strong testimony in favour of the affirmative. During the last thirty years a leap forward has been made, the extent of which can be partially tested by the census statistics. In 1851 the Protestant missions in India and Burmah had 222 stations; in 1881 their stations had increased to 601, or nearly three-fold. The number of their congregations or churches had, in the same period of thirty years, multiplied from 267 to 4,180, or nearly fifteen-fold. In the same way, while the number of native Protestant Christians increased from 91,091 in 1851 to 492,882 in 1881, or fivefold, the number of communicants increased from 12,661 to 138,254 or nearly tenfold. The progress, therefore, is not only in numbers, but also in pastoral care and internal discipline. The chief means by which these enormous increments have been obtained has been the larger use of native agency. A native Protestant Church has, in fact, grown up in India, capable of supplying, in a large measure, its own staff. Instead of 21 ordained native ministers in 1851 there were, in 1881, 575, and the native lay preachers had risen from 493 to the vast total of 2,856. Apart from the spiritual results of conversion, Christianity holds out advantages of social organisation not offered by Hinduism or Mohammedanism. "It provides," he says, "for the education and moral supervision of its people with a pastoral care which Islam, destitute of a regular priesthood, cannot pretend to. It receives the new members into its body with cordiality and a completeness to which Hinduism is a stranger. The backward races can only creep within the outskirts of Hinduism as low castes at the very bottom of the social edifice; and Hinduism is calmly indifferent as to whether they enter into its pale or not." Grounds are thus indicated for a reasonable hope that Christianity will make a steady advance in the future. On the whole the report of this able and experienced Anglo-Indian ex-official and historian is exceedingly encouraging, and should increase the confidence of many who had almost begun to lose faith in mission work in India.

Letters From Rev. Dr. Graham.

THE PORTLAND CHURCH IN CALAMITY.

No. VII.

In 1858, as the centennial volume says, a great trial came upon the church and finally broke it up. This trial is so peculiar and produced such deadly results, it needs to be distinctly stated. So, too, the recovery resulted from such a peculiar application of the principles of ecclesiastical government, the account ought to be full enough to enable a minister or any other one who has to do with church affairs to apprehend the case in all its essential features.

In the year of the beginning of this calamity and years before, the church was prosperous. The pastor possessed rare powers of awaking the religious emotions of the people, and many were the additions to the church under his pastorate, and the audience was limited by the capacity of the house only. In the high tide of a general religious awakening there came the great shock to the church and community in general. A lady of excellent lineage, in middle life, in high position in the church as a church member and the wife of an officer of the church, came before the church committee to make a confession under stress of conscience. In this confession she charged her pastor of adultery with herself, giving dates and places. A confession so unwonted in human experience naturally raised the question as to the sanity of the witness. Some said she was insane; others, it is a scorned woman's revenge.

An exceptionally strong council was called, and the investigation was protracted and apparently exhaustive. The decision of the majority was against the minister, and the church was recommended to call upon the Quarterly meeting to expel him.

But the great majority of the church refused to adopt the report and when the minority carried the case up to Quarterly meeting it divided and embroiled the Quarterly meeting as it had already done the church, the minister not being expelled. The minority of the church withdrew and the majority expelled those thus withdrawing. The pastor continued in the pastoral office till 1861, when he resigned.

Meanwhile the husband of the peculiar witness had obtained a divorce from her on the ground of adultery with her pastor. A great odium came upon the church. About twenty years before the opponents of instrumental music had called it "The old goosey" church. Now the profane crowd gave it the unpleasant designation of the "old bear trap." Not only had the church divided over the character of the pastor, but families had divided. In one case at least, outside of the principal actors, husband and wife separated by a breach that was never healed. The general community was so affected by the "church trouble," they longed to hear no more of it. Such was the field to which I was invited by the rapidly diminishing majority that had stood by the pastor by an attachment that many regarded fanatical.

In August, 1861 I visited the field, not as a candidate, as I was well known there. It was to preach two or three Sundays and take counsel with both majority and minority as to the recovery of the church. The minority had lost all hope of saving the church months and months ago. The majority was declining in numbers, and fast losing hope. It was a sort of last hope, they gave me a call to become their pastor as a church.

Should I accept the call with the former pastor still a member in good standing? Should I take him as a brother in the church and in the ministry in face of the decision of an able council that had spent more hours on the testimony than I had minutes? In the face of the decision of an able and highly esteemed court? In face of the verdict of public opinion? If I accepted, while holding him guilty, then I virtually pledged myself to use all possibly effort to see him expelled.

No; considering either horn of dilemma, I could not accept the call of the church. In declining that call, however, I intimated that I would consider a call from the parish as the legal society holding the property. It was so arranged, and on this point I believe everything in the campaign depended.

Now see what resulted. I had faith in Bible truth and preached without distraction though distraction was attempted by the former pastor in the way of exhorting and praying in our social meetings. That, however, soon ceased, as through his friends I was asked to define my position in writing in relation to the former pastor. My position was to the effect that I could not recognize him as a minister and that he might cease to take part in our meetings or be dealt with by the public authorities as a disturber of public worship. This was the beginning of the use of the sword of division. Straightway a new meeting was set up, the "thick and thin" followers went into it with their pastor, several colored people followed for the excitement. "Blacker and blacker," was the word from the hall, as the white diminished in numbers and blacks came in crowds. There was vigorous preaching, I heard, against me at the hall of the new meeting. As for me, I bowed myself to the work of preaching the simple gospel as never before.

My policy ecclesiastically was this: The expulsion of the church from the Quarterly Meeting; the dissolution of the old church; the foundation of a new church, and its acceptance by the Quarterly Meeting. This done, the campaign was ended. This cost about eight months' time. In the autumn session the old church was expelled, in spring the new was received. Then I became pastor of the church.

My theory was this. The old church, as an organization, had sinned away the day of grace. It was impossible to bring these adherents of the former pastors to expel him. It was impossible for the church that retained him to win souls.

From the church that had numbered about three hundred members, we gathered, all told, counting several new ones, thirty-nine for the new church. But to this homogeneous nucleus, came rapidly, as the years went on, both old and new members. Under Bro. Lowden, the work then began, still goes on, several of the leading workers having been of that minority once expelled by that mistaken majority.

It is worth while, perhaps, to detail my method of gathering that nucleus on that difficult field so thickly planted with roots of bitterness.

First I found two who fully fellow-shipped each other. One of these from one party, the other from the other party. The next who presented himself for membership was received, if these two accepted him; the fourth must be accepted by the three; and the fifth by the four, and so on. What a loving church was thus formed and how rapidly it grew in favor of God and men! What an affection between pastor and people! What blessing

comes to me in their present prosperity under their able leadership!

Only one remark further. I do not believe the heroic treatment which I have narrated is often wise or necessary. The plan was not of my own devising. It came to me in consequence of such prayer and consecration as I have experienced but two or three times in a long life. To my feelings, my course was a crucifixion as I had many pleasant recollections of my predecessor, and a high appreciation of his talents. Nor did I ever assume his guilt of the extreme crime and sin. It was not necessary. He was not ready, like the Good Shepherd, to give his life for the sheep. The good under shepherd must not destroy the flock of God.

D. M. G.

London Letter

Dear Dr. McLeod,—Before leaving this great city I must give you a little sketch of the wonders I have seen here. Standing by the Wellington statue in front of the Exchange we are in the very heart of the city and here is to be seen one of the most remarkable sights in London. From morning till night vehicles of all descriptions pass and repass in every direction while pedestrians move to and fro in never ending processions. In the first general aspect of London, there is little to excite admiration, though much to elicit wonder and astonishment. Yet its immense size prevents people properly appreciating its wonderful variety. As I first passed through London nothing particular attracted my attention. The buildings, public and private, shops, etc., all appeared smaller than what I had anticipated; but the whole strikes by its extent. The Bank of England to the right of the Wellington statue, is low in structure but covers eight acres of ground, and in its business employs nearly a thousand clerks, porters and servants. Another great building is the British Museum. Here is to be seen a matchless collection of antiquities, Greek, Roman, Scandinavian, and British. The entrance Hall to this building is of the Loric order. The ceiling is deeply coffered, and enriched with Greek frets and other ornaments painted in various colours. The floor is laid with large squares of Portland stone and marble diamonds. The basement of the museum is devoted to Greek, Roman, and Assyrian antiquities, and is underneath the sculpture galleries. In the upper portion is the Anglo-Saxon and Roman rooms. There are three staircases. The Northwestern staircase conducts from the Egyptian room to the sculpture galleries, comprising the Egyptian room, Hellenic room, Assyrian casement, Elgin room, Roman saloon &c., &c.—Oxford Circus, is a place of great resort, and from which omnibuses start for nearly all parts of London. In this great space are many fine shops. Near the circus is the London Crystal Palace, a spacious bazaar. On the right of Oxford Street, through Hollis St. the birth place of Lord Byron is Cavendish Square, in which are two or three princely mansions. In the neighborhood is Hyde Park, which covers a space of four hundred acres. I am told in the London season in this Park is to be seen one of the prettiest and most interesting sights of London, when thousands of the nobility and gentry are to be seen driving or riding on horse-back, also members of the Royal family may be seen driving here on almost any fine afternoon in London season. The Albert Memorial erected in memory of the late Prince Consort, is on the south side of the Park opposite the Albert Hall. The spire is 175 feet high. The sculptures at the base represent Europe, Asia, Africa and America. Another beautiful building is Westminster Hall. Its dimensions are said to exceed those of any other apartment in Europe. It is very curiously constructed and adorned with angels supporting shields, charged with the arms of Richard Second and Edward the Confessor. This hall was designed for royal banquets and entertainments.

At the western end of St. James' Park is situated Buckingham Palace. The entire edifice is of stone. It contains many magnificent apartments although its exterior is not so beautiful as would be imagined. The Queen's apartments are situated on the eastern and northern sides. The rooms of interest in Buckingham Palace are—the throne room, the green drawing room, the state ball room, the banquet room, the grand saloon, and the grand staircase. The paintings are very fine. Military trophies, and festoons of flowers are distributed over various parts of the building. In the centre of the facade is an arch, with a balcony, supported by trusses, surmounted by scroll work, and colossal figures of St. George and the Dragon, and Britannia with the British lion. In the royal gardens is

an elegant pavilion. The principal garden front, is ornamented with statues of Prudence, Temperance, Fortitude, Faith, Hope, and Charity; and has a terrace of the like extent. A great many of the Parks in this city are very extensive and I should think would present a beautiful appearance in summer. Regents Park is nearly circular in form and consist of four hundred and fifty acres. There is also an artificial lake, over which are thrown suspension bridges. Around this park are numerous magnificent terraces of mansions, villas, and private dwellings in various styles of architecture.

Kensington Gardens a continuation of Hyde Park, two hundred and ten acres in extent.

Victoria Park consisting of two hundred and ninety acres Battersea Park, containing one hundred and eighty five acres. The most enjoyable time in London is a visit to Windsor a town of ten thousand inhabitants. The great attraction is Windsor Castle. The state rooms of the castle are open by tickets but it is contrary to Her Majesty's commands that payment be made for them. The suite of rooms or of state apartments in Windsor Castle to which the public are admitted free are,—The Queen's Audience room, hung with Goblin Tapestry, and magnificent.

The Old Ball room, immensely large and beautiful. The Queen's State Drawing Room containing exquisite paintings; the state Ante-Rooms the ceiling of which is elaborately painted; the Grand Vestibules with the colossal marble statue of George Fourth; the Waterloo chamber with its numerous fine portraits; the Presence Chamber, a gorgeous room; St. George's Hall, an immense apartment in which is the Queen's Throne; the Guard Chamber, glittering with arms and emblem; and the Queen's Presence Chamber. The access to the state apartments is by the entrance, under a small Gothic porch after passing through this the gorgeous sight presented before you is almost bewildering. The gorgeous furniture, fine paintings and royal tappings etc. The great Windsor Park comprises three thousand eight hundred acres.

Some of the churches in London are very fine and large.

St. Paul's Cathedral, between Cheapside and Ludgate Hill, is said to be the most remarkable and most magnificent edifice in the metropolis.

Westminster Abby, near the Houses of Parliament is a magnificent building, built in the form of a Latin Cross, and to its eastern extremity is attached the chapel of Henry the Seventh who founded it as a royal burying place for himself and succeeding sovereigns and princes. The interior of the Abby is uncommonly grand. Behind the choir is the chapel of Edward the Confessor and here is the shrine in which he is entombed. Here, also, is a beautiful screen, on the frieze of which the principal events in the history of this king are sculptured in bold relief. Near it are the coronation chairs, round the chapel are the tombs of Henry Third, Edward First, Edward Third and Queen Philippa, Richard Second, Henry Fifth, also the transept and aisles of this edifice are crowded with monuments of the illustrious dead.

The first Sunday I was in the city I had the pleasure of hearing the great Mr. Spurgeon in the Metropolitan Tabernacle, Newington.

MARY A. MARSH.

London, Eng. Feb. 27: '88.

GENERAL RELIGIOUS NEWS.

—It is stated that a number of youths of noble rank in Italy, studying for the Roman priesthood, is smaller to day than ever before within the memory of man.

—As one result of the Hebrew Christian work commenced in New York in 1882, five years ago, there are now nine young converted Jews studying for the ministry in various seminaries.

—Rev. J. E. Clough, D. D., has been laboring on the Ongole field in the Telugu Baptist Mission, India, for twenty-one years. In that time the number of Christians has arisen from none to 25,845. More than 600 converts were baptized in the first six months of last year.

—The Missionary Society of Belgium, which arose in 1837 out of the work of the English Bible Society, now numbers 26 congregations, 7,000 communicants, 2,500 scholars, 19 pastors, 5 evangelists, and 17 colporteurs.

—There are now in the mission-field 2,400 unmarried ladies, besides probably an equal number of the married. In the early days of missions it was not thought a lady could enter the ranks of mission-workers except as the wife of a missionary.