

## 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 save confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

## Religious Intelligencer.

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

WEDNESDAY, APR. 11, 1888.

**—NOBLE WORDS.** In his letter to Bismarck, the new German Emperor, Frederick III, said: "I desire that the bases of religious toleration, which for centuries past were held sacred by my house, shall continue to be extended to all my subjects, of whatever religious community or creed."

**—FOOLISH QUARRELS.**—There are more ways than one of doing a thing, and more ways than one of saying it. And how true it is that there has often been foolish and hurtful quarreling about the way of doing and the way of saying, when the liberty to do or say has been worth a hundred-fold more than the thing said or done. It is well to remember that there is a diversity of gifts and operations; the chief thing is to be in one spirit.

**—A RUM TRAGEDY.** In our news columns is the account of a murder and suicide in Westmoreland Co., directly chargeable to the rum trade. There will, of course, be found some to say, "There's what your temperance does," just as though the law is responsible for the double murder. The fact is that such deeds of blood are in perfect keeping with rum-selling, than which nothing more quickly and thoroughly brutalizes a man. The violators of laws for the suppression of rum-selling do not find it very difficult to defy other laws for the protection of human life; they who have by their traffic been preying on life can easily change from glass to revolver.

It is an awful tragedy, but it shows the true character of the rum trade.

**—PAUL'S CLOAK, &c.** Writing to Timothy Paul mentions a "cloak" which he left at Troas, which with certain "parchments," he desires him to bring. A new Ritualistic Manual explains that the "cloak," was Paul's "Eucharistic vestment, or chasuble, and the 'parchments' his copy of the Liturgy." This is not a joke, but a serious statement in a book designed to instruct certain people in the mysteries of church feasts, genuflections, banners, liturgical colours, candles, vestment &c. And, doubtless, many receive it all as inspired teaching. What next?

**—NOT SO GLOOMY.** The English Methodist Times takes a view of Christianity in England somewhat more hopeful than that expressed by Mr. Spurgeon in his "Downgrade" utterances. It says, what we hope is fully true, that "Never since this little island rose out of the sea did it contain so many Christ-like Christians. Never was the real, living, loving gospel of Jesus Christ so potent and attractive. Narrow and selfish views of Christianity are, indeed, becoming intolerable. But the Christianity of Christ, the Christianity of love, the Christianity that offers a divine life to every child of Adam,—that is mightier than ever."

**—AN ECCLESIASTICAL PROBLEM.** Our brethren of the Methodist Episcopal church in the United States are somewhat perplexed—at least some of them are—over the question whether bishops and women are eligible as lay delegates to their General Conference. A state conference elected a bishop

lay delegate, and two or three women delegates have been elected. It does not seem very difficult to decide that a bishop cannot very well be a layman; but the case of the sisters is not so easy. If they are not of the laity, what are they? The church papers have been wrestling with the question, and don't see eye to eye. The Conference may have a lively discussion of the question. Miss Frances Willard is, we think, one of the women delegates. She may not be a layman, but it will scarcely be denied that she would be equal in the consideration of Conference business to the average man delegate. We shall watch the case with some interest.

**—BECAME MOHAMMEDANS.**—The statement has been industriously circulated that within the past year, over two hundred "Christians" (so called) in Turkey became Mohammedans. Of course the Islam organs are in great glee, and infidels chuckle. But the perversions are not difficult of explanation, and the reasons for them are not the highest. The Independent says:

Two well-known cases were those of men who took this method of being freed from irksome marriage bonds. Others are European adventurers who hope for rewards in the employ of the Turkish Government. Others are criminals who have accepted the pardon always open to any jail-bird who will embrace Islam. But by far the largest number of those who have embraced Islam in the past year in Turkey are young women, as to the motive of whose conversion the less said the better.

**—IMPROVED.** The Free Baptist, published in Minneapolis, the organ of our brethren in the west, has made its appearance in new form and dress and enlarged. It looks well. We are glad to see this sign of prosperity and enterprise. It is a good paper, wide-awake, thoroughly alive to the needs of the denomination, and a wise teacher and leader. It ought to have hearty support. We wish it the large success it so well deserves.

**—THE HOLY SPIRIT.** In the word of God, whether in the heart of the individual or in the community at large, nothing can take the place of the Holy Spirit. In a recent article on church work Dr. Pentecost says:

There never was a great revival of religion but that this might power of God marked and characterized it. Brilliant ministry, profound preaching, elegant churches, artistic music, high social position, and any amount of wealth cannot produce a revival of religion or press the gospel into the hearts of men. This then is our first and greatest need. Every heart and thought of the church ought to be turned toward God for a great outpouring of the Holy Spirit. No consideration should turn us away from this "expected end." No theory should be allowed a place in our thought to persuade us that God has altered his method in this respect, or that the Holy Ghost has changed his habit toward his people. He, like the other persons in the Godhead, is the "same yesterday, to-day, and forever;" and so long as the dispensation under which we live is unchanged, the methods of the divine grace will be unchanged.

## Denominational Loyalty.

In the Christian church are many denominations. In the present condition of the world each seems necessary to the best moral and religious development of the human family. Each has, therefore, a right to existence. These many denominations are branches of one great church, they hold many doctrines in common, and agree in many forms of activity. Yet each has its own peculiarities, and differs from every other in some respect—in some belief, in polity, in forms of worship, or in something that justifies separate organized existence and activity.

When one joins a denomination he does so because, all things considered, he regards it as most nearly embracing and declaring his views of scriptural truth and his ideas of worship and Christian work; and he, also, believes that in it he may receive the most good and be enabled to do the most good. When he takes upon him the vows of church membership, he thereby comes under obligation to loyalty and devotion to the denomination of his choice which he cannot ignore nor neglect without injury to both the church and himself. His influence henceforth, whether he will or not, is helping or hurting the denomination with which he is connected. He is a poor Christian who is not true to the principles of the denomination with which he has, of his own motion, identified himself. He may find much to admire in some of the other churches, yet his obligation to his own remains. Some people are in the habit of declaring that they see no difference in the churches, that they feel quite as much at home in one as in another; they speak of it as though it were something to boast of, something establishing their great superiority over those "small-minded and

narrow" Christians who feel particularly attached to one church which they call home. Brotherly love, that which embraces all true Christians, cannot be too highly commended. It ought to prevail among Christians of all denominations; one of the cheering signs of these times is the more general prevalence of sincere Christian brotherliness. But genuine Christian love does not take the bad form of ignoring obligations and breaking vows; it does not make a man turn his back on home and become a vagrant, or a sort of a church "free-lover." We have noticed that the feeling which moves its possessors to claim to have no church preference, and which they call abounding love, never moves them to very marked righteousness. Their claim to be equally at home and interested in all becomes to them a kind of license under cover of which they do nothing in any church; and they are generally regarded a nuisance wherever they chance to go.

Of course, if a member of a denomination, be he minister or layman, comes to differ from the views and practices of the body, it is always open to him to sever his connection, and find a home amongst the people with whom he has come to agree. A change of view is not, necessarily, dishonourable to him; he may retain the respect and love of those with whom he has been associated, and, going to another denomination, may carry with him their honest and hearty God speed. But while one remains a member of a denomination he should be heartily loyal to it in every particular; he should guard its every interest, promote its every undertaking, and discountenance everything and every person whose course and influence tend to its weakness and injury.

Denominational loyalty should not only be cherished by ourselves, but should also be taught to our children. If our denomination has been a blessing and a comfort to us, we should take some pains to bring our children into the possession and enjoyment of the same blessing. No pains should be spared to educate our children in the doctrines of the denomination, and to impress them with the wisdom, adaptation and usefulness of our polity and forms. Other denominations do this with commendable zeal and with marked effect. So we would, in imitation of this praiseworthy zeal, have the children of our homes educated in the doctrines and ordinances of the denomination. It is to be feared that there are places where this matter is not felt to be of much importance. Sometimes it is suggested, give your child a broad culture and let him choose for himself. There is, we think, a serious mistake in this way of putting it.

Of course, we believe in breadth of culture, but not in that kind of liberalism that cannot see any difference between one church and another or between a church and no church. There needs to be great care lest in promoting what we call a broad view we bias the children away from all churches.

There is a view in which all evangelical churches are alike; but there is a view in which the church of our choice is to us the best and most important of them all. And with this view we think it is incumbent on us all to have our children impressed. If more care were given to the instruction of the young people, there would be fewer drift so easily into other denominations. Be loyal. Teach loyalty.

## Our India Letter.

DEAR INTELLIGENCER:—I am at Ardeswar, a small village about thirty miles from the mouth of the Bytuni river and ninety miles from Balasore. I came here with Brother Coldren of Chandbally and two native preachers to attend a Hindu Jatra or festival. There have been not less than twenty thousand people here, professedly to worship the god Mohadev or Seeb, but really to buy, sell, cheat, steal and commit all manner of un-nameable sins in the name of religion. The temple itself is a rendezvous for drunkards, debauchees and prostitutes. During the day the people bring large quantities of rice and other grain into the temple as an offering to the god. It is pretended that the god eats it but at night the front door is shut and a back door opened through which the Brahmans take the grain for distribution among themselves.

Until this year the gospel has never been preached at this jatra. We have now been here four days and preaching has been going on from six to eight hours each day. Most of the people listen to us kindly and many of them assent to the truths of the gospel. We take the names of those who seem most interested and purpose to visit them at their own villages. We also invite them to our tent and

pray and talk personally with them. The heaven is certainly working and my faith is strong that by and by the people will come by hundreds.

One feature of our work is book selling. During these four days we have sold more than three hundred books, mostly gospels. By the word book we do not mean exactly what is meant in America. Most of the school and religious books are simple pamphlets of from ten to fifty pages, bound, if at all, in paper. These sell much below the cost of printing so that the whole three hundred books would not represent a selling value of more than two dollars or two thirds of a cent each. Formerly they were distributed free but we find the people read them better when charged a small price.

From this place I go to Chandbally the new station opened by Rev. M. J. Coldren of Indiana two years ago. It is on this river ten miles from the sea; or, following the river itself, twenty miles.

This is a new town which receives all its importance from the fact that every week from three to five thousand pilgrims land here on their way to and from the temple of Juggernaut at Puri. Mr. Coldren has a very comfortable little house nearly finished. The mission-school in which there is an English department has three teachers now and will soon need four.

The native Christian community numbers about thirty all of whom have moved in from other places. The country all about here is studded with well-to-do villages awaiting the gospel. A few weeks ago while at Chandbally I had a most remarkable experience in a Hindu village near by. The guru or spiritual guide of a number of villages called on us and revealed that he had been teaching his people for eight years that an idol has no power to save. Said he, "There is in the jungle a few miles from here an idol set up to keep off the tigers and it is said that whoever touches that idol will immediately be seized and eaten by a tiger. I did not believe this, so I called a number of my people together, took them to the place and in their presence stood on the idol with my feet. No tiger came out to seize me and of course the people believed that the story was false."

We asked him a number of questions and found him to have a fair knowledge of the Bible, being able to quote a few passages from it. On enquiry he said he had got hold of some Christian books eight years ago and had got his ideas from them.

On leaving he invited us to a meeting of his people which was to take place at ten o'clock that night in a temple of Juggernaut about a mile away. We went and found about fifty men assembled, some in the temple playing on musical instruments and singing and others sitting outside listening. A number of castes were represented, among them not a few Brahmans. An elegant mat was spread for us and we sat, talked and ate with them. The guru came out and gave us parched rice mixed with molasses and boiled sweet potato. We ate and passed on to others who ate with us and from our hands as freely as though they had been Christians. On invitation we went inside the temple and found in it a large image of Juggernaut, so large that it and the pedestal on which it sat occupied nearly all the space. Said the guru, "We don't care for idols. This is nothing more than wood"—and he put his foot up in Juggernaut's face. He then questioned the people before us bringing out the points that an idol was nothing and had no power, that God was a spirit and faith in Him would bring salvation. He also spoke freely and intelligently of Christ. After we had remained about an hour we took leave, but not until all had bowed their heads and the native preacher, kneeling in front of the great idol had offered up a most fervent prayer for the people assembled, that the temple might be transformed into a church and that the guru himself after being baptized might be used of God to lead many souls in the way of righteousness.

The plan of the guru as made known to us is to get as many people as possible to accept his teaching, and to declare themselves opposed to idol worship as soon as there is a sufficient number of them to make a firm stand against the zemindars.

I can never forget this meeting. It may not indicate that these people will really be baptized and accept Christ but it does show that they are drifting a long way from the tenets of hinduism and learning many of the principles of Christianity. God bless them.

The yearly meeting which was this year held at Chandbally was in many respects a profitable and encouraging one. One feature of the meeting however was not so encouraging. Mr. and Mrs. George on account of the

very severe illness of the latter were just sailing for America and an order from the home board for retrenchment resulted in the absence of others of our fellow workers. The meeting was however on the whole encouraging, especially the part which the native brethren took in it. They seem to be growing rapidly in spiritual strength and independence. One of the resolutions, which, I hope, is the key note to their future policy reads as follows.

"Resolved, that each native church in the mission be requested to start a mission fund for the propagation of the gospel in India."

It is fair to say that this resolution was wholly the work of the native people and passed unanimously. Of course it must be remembered that the churches are small and so poor that they have difficulty in supporting their own pastors. It shows the spirit of the people even if it does not result in a large fund.

The vernacular sermon by Babu Sachiananda Rai, a converted Brahmin, was one of the most powerful sermons I have ever heard. All the meetings were pervaded with the spirit of love, and will certainly make us all more useful in the coming year.

A. B. BOYER.

Ardeswar 13th Feb. 1888.

I am now on my way by river and canal to Balasore. Expect to arrive on the 19th.

A. B. B.

## GENERAL RELIGIOUS NEWS

—Rev. Thomas Young, who recently visited the Christian schools near Beyrouth, says that the Mohammedans of the district mention, as an evidence of improvement, that whereas they formerly stole fowls, now they only steal eggs.

—The Russian Government has voted an increase of £120,000 to the Ecclesiastical Synod for the express purpose of diffusing the orthodox faith in the Western Provinces. The propaganda will for this year be concentrated on Poland.

—The loftiest church-spire in the world is that of the Lutheran cathedral of Ulm. When finished, it will reach a height of 540 feet—twenty-eight feet higher than the spires of Cologne.

—Bunyan's "Pilgrim's Progress" has, with the exception of the Bible, been translated into more languages than any book that was ever written. A translation has just been made into the language of the Fantia, a tribe of negroes in Guinea, on the Gold Coast.

—The number of Jews in the world is estimated by the Hebrew Annual at 6,500,000. Of these, 300,000 are in Palestine. The largest dispersions are in Russia, which contains 2,550,000, of whom 766,000 are in Russian Poland; in Austro-Hungary, 1,645,000; Turkish Empire, 300,000; Roumania, 265,000; United States, 230,000; Abyssinia, 200,000.

## DENOMINATIONAL NEWS.

REV. JOHN PERRY spent Thursday of last week in this city. He is still quite weak and shows the effects of his recent severe illness but is steadily gaining strength.

WOODSTOCK.—Bro. Phillips baptized one convert on Sabbath 1st inst. There is an encouraging interest in all the meetings of the church, and frequent conversions gladden the hearts of pastor and people.

E. B. GRAY.

Apr. 4th.

ARTHURETTE, V. Co.—A card from Rev. J. J. Barnes tells us that he is at Arthurette, and holding some meetings there. It is not the best time for special meetings owing to the bad travelling, but, he says, the attendance is remarkably large, and they are hoping for good results. We hope Bro. Barnes may be induced to settle on that field.

FROM REV. G. A. HARTLEY.—Easter Sunday was a good day with the Carlton Church. The congregations were large and deeply interested. Four converts were baptized and received into the membership, and several others took part in the evening social meeting. I always like to have baptism on Easter Sunday, and have done so many years. The relation of baptism to the resurrection of Jesus and to the future resurrection of the righteous is, I fear, too generally overlooked by us. Baptism certainly expresses our faith in, and obedience to our Lord. But it is faith in his resurrection as well as in his death and burial. Faith in Christ's resurrection is neces-

sary to our salvation, and such faith we symbolize by baptism, when we are "buried with him in baptism," and also, "risen with him." Our baptism strikingly represents the burial and resurrection of Jesus and is a clear type of the resurrection of the body in the last day. One cannot be an intelligent Baptist who does not believe in the resurrection. Of course only believers should, or can be baptized. Infants have no faith to express in this or in any other way.

It has been many years since the church has been so strongly and lovingly united. Our finances are in a better condition than they have been for some time, so that in every thing we are much encouraged.

Bro. Reud continues very sick. Two doctors are in attendance and many prayers are being offered for him. While in hope for his recovery, it is quite impossible to say what the future has in store for us. I wish not to write a word that would unnecessarily alarm his many friends, yet it is duty to say that Bro. Reud is a very sick man.

Bro. Francis has been obliged to discontinue his labor with St. John Church on account of ill health. He has gone to his home in Halifax. This leaves both St. John and Portland churches without their usual pastoral care for the present. Rev. Mr. Benhard, a converted Jew, has supplied for Portland the past two or three Sabbaths. St. John church is doing the best it can getting supplies. I need scarcely say that this state of things makes extra work for somebody. Their sick must be visited and their dead must be buried. I hope Bro. Parson may soon be able to respond to the request extended to him to come to the aid of his old church.

G. A. HARTLEY.

LATER.—Word several days later than the foregoing, we are glad to say, more encouraging. This will be good news to Bro. Reud's many friends; but they will not cease to make earnest prayer in his behalf that God may be pleased to soon and fully restore him. In answer to a telegram of inquiry we received just before going to press, the following: "Not much change this week."

FROM REV. A. C. THOMPSON.—Thinking that a letter from this section of our denominational field might prove interesting to some of the many readers of the INTELLIGENCER, I now outline some of the things that we have been doing. I must first note the changed condition of the inside of Petitediac church. With the walls beautifully kalsomined and new carpets on the aisles, &c., &c., it presents quite an attractive appearance. The money for this work was raised by Mrs. T. with her autograph quilt. The coming summer Mr. Pugsley (D. V.) is to have the outside of the house painted, if God should spare his life. He is quite poorly this spring, and we fear his stay with us will not be long. I am sorry to have to note that our interest here, which was never very large, is steadily growing weaker. This is partially owing to the many removals from our town to the States and other places, as well as to a want of loyalty and stability in some of the handful that remain. That religious nuisance, the Salvation Army still afflicts this place; about all it has done for the past year is to unsettle some weak-minded church members.

Corn Hill church is I am glad to say, more than holding its own religiously, socially, and financially; more money was secured for the repairing of the church last fall than was expended; and the committee have recently secured a very handsome chair for the pulpit, which was placed in the church on Easter Sunday. We hope Bro. Editor, you will be able to come this way sometime during the summer and try it for yourself. I held a few meetings with this church the first of December, and on December 11th, I baptized five. The regular meetings of the church are well sustained, and union and brotherly love continue.

Graves Settlement is holding on its way without much change. . . . Portage, I am sorry to say, is on the down grade. Fire, death and removals have been at work in that community, and the change is very marked; but the few that remain are willing, and hopeful of better days. . . . Some four weeks ago word was brought me that our church at Wheaton Settlement needed help immediately. It was stated that a certain noted evangelist, who was laboring in a Baptist church some three miles distant, by ways peculiarly his own was drawing away the boys and girls of 10 to 15 years of age, children of Free Baptist parents, and baptizing them and taking them into his church against the wishes of their parents. As soon as I could arrange my work, I went, and, upon investigation, found this statement was only a part of the truth, for