

TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

Terms: \$1.50 a year, in advance.
If not paid in advance the price is \$2.00 a year.

New subscriptions may begin at any time of the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then that to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which his subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our authorized agents as named in another column, as well as to the proprietor at Fredericton.

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, JULY 4, 1888.

SPECIAL OFFER.

To new Subscribers we will send the "Intelligencer" from July 1st to December 31st for FIFTY CENTS.

This offer is made to afford those who are not acquainted with the paper an opportunity to get acquainted with it at very small cost.

We would like to have several hundreds of new names on these terms. Will the Ministers and our readers generally kindly make the offer known, and solicit subscribers? Send all the names you can between now and July 1st.

PRECIOUS WORDS. What words could be more precious to a daughter than those of the dying Emperor Frederick to his daughter: "Be as noble and good as you have been in the past is the last wish of your dying father."

PROVINCIALISTS. Zion's Herald says that many of the efficient ministers of the East Maine Methodist Conference are men from the Provinces. The same is true of other denominations. Our Yankee neighbours are sharp enough to look this way when they want a first class man, or anything else first class.

IS IT COMING? The Canadian Baptist thinks that the baptistery will soon be in order in Methodist churches. In support of this belief it says the Oshawa Baptist church granted its conveniences lately to the Methodist minister of that town, and more lately still Parliament-street Baptist church was applied for, and its baptistery used, by Rev. Mr. Courtice, M. A.; Methodist minister of Toronto.

GOOD NEWS. In a letter to Rev. Wm. Kinzborn, Miss Hooper says: "Just as I am closing this letter the news comes from Chandbali that fourteen villages have broken away from Hinduism and are asking to be taught the better way. Praise the Lord. The tokens of good are coming. Let prayers ascend for those who would be free, with thanksgiving."

OPPOSITION. There appears to be a quite pronounced opposition to the scheme, recently referred to in these columns, for sending large numbers of Roman Catholics from Europe to the Southern States. The State Board of Agriculture of South Carolina has taken ground against it, and has subscribed \$5000 with which to oppose it. The scheme is being strongly denounced as one for "Romanizing the south. It may not succeed.

THE COUNTY WINS. The law officers of this city some time ago claimed that fines for the violation of the C. T. Act in the county which were collected by the Police Magistrate

of the city, should be paid into the city Treasury. The county claimed that the city had no right to them. The case went before the Judges, and judgment has been given in favour of the county. This certainly appears sensible.

The next thing that should be done is to compel the city council to use the fines collected under the C. T. Act for the purposes of the Act, in accordance with the order of the Governor General in council. There ought to be some way of doing this. It is all wrong that the city council should be allowed to hinder the proper enforcement of the law.

A TEMPERANCE PLANK. The Republican Convention, after nominating candidates, passed a resolution pledging the sympathy of the party to all wise and well directed effort to promote temperance and morality. It was passed by an unanimous vote. This action of the party is significant. Heretofore temperance has received but scant courtesy in the convention of either party. That it is now recognized by the Republicans is one of the best evidence of the growth and strength of temperance sentiment in the country. In the last presidential election the party lost much support because it had failed to properly recognize the temperance issue. It has done wisely in remedying the mistake and wrong of former years.

THE PRESIDENTIAL CAMPAIGN. The Republican Convention, held in Chicago, spent several days in making a nomination for the Presidency. They were days of great excitement. Blaine was, evidently the one really strong man in the convention. Nothing but his positive and repeated refusal to be nominated prevented his being named the candidate of the party. At last the rival factions united on Senator Harrison of Indiana. He is grandson of a former President and is spoken of as a worthy man. Ex-Senator Morton of New York is the candidate for the Vice-Presidency.

From now till the voting in November a fierce war between the parties will be waged. Everything good and everything bad that can be said of the candidates will be said.

A FEW WORDS. We have recently sent statements to subscribers in arrears, asking prompt attention to them. They have been neglecting payment, perhaps because the amount due by each is small. But we have to ask them to remember that these small sums, in the aggregate, constitute an important part in the pecuniary support of the paper, and that if they are withheld the consequence is embarrassment to the publisher. If they give the subject a moment's serious consideration they will see the injustice of their neglect, and make a prompt remittance. Let us hear from you at once, please.

CURIOUS REASONS. A well-known Japanese writer, while avowing that he takes no personal interest in religion and knows nothing of Christianity, urges its adoption on the ground that it is the religion of the most highly civilized nations. Professor Toyama, of the Imperial University, supports this view, and alleges that Christianity would 'improve the Japanese mind' and bring with it other advantages. Others urge that religion is 'good for the uneducated,' and that the want of faith in the old religion has lowered the moral tone of the masses. Such are some of the curious grounds on which the encouragement of Christianity is supported in Japan. But they show the tendency of the thought of the country, and all contribute somewhat to give the christian religion place and influence in the country.

PROHIBITION CONVENTION. The Prohibition Convention is now in session in Montreal. It began yesterday (3rd inst.). It is the first national Canadian conference of delegated prohibitionists. The great meeting at Montreal in 1875, out of which came the Dominion Alliance, was simply a mass convention of active Temperance workers. In the present meeting every delegate will represent a constituency of Prohibitionists.

The convention though called by the Dominion Alliance, will be thoroughly independent, and will organize and control itself. Its doings and sayings will be carefully studied by the Temperance party, the liquor party and the politicians. We trust that in its deliberations wise counsels will prevail, and that its results will be for the welfare of our country and the advancement of temperance, which every friend of humanity desires to promote.

PECULIARITIES OF INSANITY. There is scarcely anything so sad as a diseased, unsettled mind. Referring to some recent cases, and the some-

times difficulty of determining insanity, Dr. Buckley, editor of the N. Y. Advocate, who has given a good deal of attention to this and kindred subjects says:

Some of the most eminent lawyers, unfit to be at large, certain to commit suicide or homicide if not constantly restrained, are as able to carry on their ordinary business as ever; and ministers, most dangerous lunatics, if taken to the church, could conduct service with as much dignity and precision as ever. Indeed, we know of a lunatic asylum where an Episcopal clergyman, long an inmate, invariably conducts the Easter and Christmas services; and the greatest preacher, intellectually considered, that the Methodist Episcopal Church has ever produced, insane, liable to commit, and actually committing murder, frequently indiscribably profane, was taken, after he had been an inmate of an asylum twenty years, to the church in the city where that asylum stands, and delivered one of the most magnificent and thoroughly sound of discourses, and two hours after its close was howling and raving like an inhabitant of Dante's Inferno.

Next to truth in this world, humbug appears to be the most potent factor in gaining confidence. In this so-called practical age and most practical country, fortune-telling, spiritism, and other delusions closely allied, as in this case, to the flesh, flourish, or rather fester.

THE SEMINARY. The report of the annual meeting of the Union Baptist Education Society will be found on the first page. The friends of the Society, and the Seminary which has been established by it, will be glad that so good a showing has been made. We trust the people of the two denominations interested in the Seminary will rally round it, and in students and money give it abundant support.

THE FOREIGN MISSION. The India Letter from Bro. Boyer, in another column, will be read with interest. It may well provoke deep thought and feeling in the people to whom it is addressed. That much less is being done by us as a body of christians than ought to be, who can deny? Think of it, brethren; pray about it; and may the Lord help us to realize both our responsibility and privilege to spread the Gospel.

Misunderstandings.

How often they occur. We do not mean quarrels or feuds, but simple misunderstandings. What a pity there are so many of them. Something is said or done by one party which the other misinterprets, and the result is pain, hard feeling, and sometimes life-long alienation. Sometimes what is meant for kindness is perverted. Motives are misinterpreted. Suspicion is aroused, and then every action has a wrong meaning. Such things are sad; and they are wholly unnecessary.

One remedy is to attribute good motives to those with whom we have dealings especially when they are those whom we have regarded as our friends. We should believe that they mean well unless we have the most positive evidence to the contrary. We have no right to be suspicious of our friends, those who through long years have given evidence of sincere friendship.

Great frankness ought to characterize the intercourse of friends. And when anything occurs that is not understood or that wounds, explanation should be asked. If this were done, it would often be discovered that the hurt is all in our own imagination. Confidence and frankness would save many a secret heart-burning, and many an open breach.

Ministerial Allies.

It is cause for profound regret that the rum trade of Canada is able to get comfort and encouragement out of the utterances of some ministers. When Rev. Macdonnell of Toronto, Rev. Dr. Macrae of St. John, Rev. Mr. Herridge of Ottawa, and Bishop Medley say hard things against laws designed to restrict and cripple the rum trade they ought not to be surprised that the men of the trade make free use of their names and utterances, claiming them as their friends and allies. On more than one occasion their utterances have figured prominently in the campaign literature of the anti-prohibition party. This is not at all surprising. The rum-men are sharp enough to know when they have a good thing from their point of view, and are not slow to use it. They have done it, and will do it again.

We have no right to question the sincerity of these gentlemen; and we cannot think they intend to give help to the enemy, but they do give it. The surprising thing is that they do not seem to see the use that is made of them by a class of men, with whom it is impossible to conceive christian ministers having anything in common, and whose traffic they must loathe as they see its dreadful effects. What

strange influence blinds them? Oh, that their eyes were open to see the evil they are doing—unconsciously, we must believe.

How many true christians are grieved when they hear or read the words of christian pastors in condemnation of the attempts that are made to throttle the rum power. And how many fathers and mothers and wives and children—crushed, and cursed, because of the demons power over their loved ones—will suffer increase of heart-ache and perhaps the death of hope, when they know those from whom they expected help arrayed against them. It is altogether sad.

It is gratifying to know that the ministers are very few who either oppose advanced temperance legislation, or plead that intoxicants are good creatures of God, and that it is better to use them in moderation than to abstain from them. Messrs. Macdonnell and Macrae were a very small minority in the Assembly of their brethren at Halifax. The Presbyterian body takes strong ground in favour of prohibition. Dr. Howard Crosby of New York, who has for years been the champion of light wines and beer as the cure of drunkenness, and of license as against prohibition, found himself in the same kind of minority in the recent United States Presbyterian Assembly. He claimed that the members of the church should be allowed the liberty of the use of wines and beer with freedom of conscience and without censure, and especially that the denomination should not decline to receive into fellowship those who were engaged in the manufacture and sale of intoxicating liquors. But the Assembly, with much emphasis in speech and by an overwhelming vote, rejected such compromise and fellowship of the denomination with sin, and declared:—

1. That this Assembly emphatically reiterates the deliverances of all former Assemblies concerning the terrible evil, sin and crime resulting from intemperance and the liquor traffic. And, while disclaiming all connection with or relation to political action or measures, would declare itself unequivocally in favor of the entire suppression of the traffic in intoxicating liquors as a beverage. And that it is the duty of all Christian men and women to use every legitimate means to accomplish this result.

2. That this Assembly enjoins upon all our sessions carefully to guard the purity of the church against the admission of those to her membership who are engaged in the manufacture or sale of intoxicating liquors for drinking purposes.

Every year the temperance sentiment is growing stronger in all the denominations. Some day the few ministers who are now raising their voices against this onward movement will regret their course and be ashamed of it. We trust that day may be soon.

Denominational Obligation.

Each church member is under obligation to the church denominational. The denomination is a Christian necessity. It is the outcome of religious thought and religious conviction. Denominations are as much a Christian necessity as languages are a necessity among men. It would be well, probably, if all men could speak the same tongue, but from the nature of the case, and by reason of not-to-be-helped circumstances, they cannot. So, probably, it might be well to have but one sect and name it Christian, but from the nature and circumstances of the case it cannot be. Denominations exist. Men cannot think alike, men are not equally enlightened, men are not equally susceptible of truth. Hence, from necessity, although truth is one, men cannot be at one in their deductions from it. So it comes to pass that shades of belief involving separating principles must be, and this cry of "No denomination," is all nonsense. There is no such thing in the Christian world, and the mere act of withdrawing from denominationalism is the setting up immediately of a new denomination. The thing exists unalterably, and the believer in Christ must necessarily take his stand right in the midst of things that are as they must be, and, God's word in hand, his convictions will go this way or that way in the line of denominationalism. There is no escape. Defining new boundaries will enclose another sect.

But now, then, the point: Are there obligations in connection with this denominationalism? Certainly there are, and of the most rigid description. Truth to us is that which appeals to our reason and to our conscience, and anything contrary is error, and if sacred truth involves an obligation, we find that obligation in the church denominational. To put it practically: here is a denomination. Clear and distinct we stand out in our belief and practice from the rest of the Christian world. God's word tells us, and reason and conscience are con-

vinced that our faith is right, and that our practice is right, and that the faith and practice of others are error. We freely give to others the right which we claim for ourselves, viz., the right to hear God speak and to be convinced for themselves. We in no way interfere with that right, but, in the exercise of it, if they arrive at conclusions at variance with those which mind and heart tell us to be truth, we are bound to respect their right but not their conclusions. We are bound, rather, by our own convictions. Bound to do what? That is, under obligation to do what regarding these convictions? To publish them, to defend them, to teach them. They come to us as part of the glad tidings, to strip the gospel of which would make it incomplete. We dare no more let go these distinctive principles than we dare cull the pages from God's truth. It is a double principle which, according to the great commission, is obligatory upon every follower of Christ. First, it is to do the things which Christ has commanded; and secondly, it is to teach others to do them also.

A man does not fulfil his obligation by being personally obedient; that can never be fulfilled until he teaches others to obey also. So, not only is a church member obliged to receive truth in a denominational line, but also he is obliged to disseminate it in a denominational line. For he must not teach error by his act any more than by his word, he must not teach error by his money any more than by his word, and he must teach to obey according to the commission, consequently he is restricted to teaching obedience in a denominational line. He is bound to obey himself, and to teach others to obey in his own vicinity through the instrumentality, say, of his own local church organization. By the commission, in order to obey he is bound to obey himself, and to teach all nations to obey. Hence his Christian enterprises in his own land must be denominational. Hence his Christian endeavors in lands beyond the sea must be denominational. In other words, he must work as a church member having denominational obligations at home and abroad. By necessity, by force of existing circumstances, he has no alternative. To do otherwise is to violate obligations. So while fulfilling among his fellow Christians, gladly and cheerfully, what may spring out of the relationships of Christian fellowship, he must preach the gospel and do all which that involves rigidly and punctiliously according as reason and conscience and God's Word tell him.—Canadian Baptist.

Our India Letter.

Dear INTELLIGENCER:—In looking over the extent of this field and seeing the paucity of its workers I have often asked myself the question, "Why cannot the Free Baptists of New Brunswick and Nova Scotia do more for these people of Orissa? Why cannot N. S. send a missionary, and why cannot N. B. send another?" It was while thinking of this matter that I took up the minutes of the N. S. General Conference and read from the Foreign Mission Report the following words,

"We especially pray . . . that there may be a man and woman who will go from Nova Scotia to do service for the Lord in India." This was in 1885. I have no copy of the doings of N. S. Conference later than this, but if the people have continued to pray, the missionaries will be on hand the moment they are ready to send them. Thousands of people in this district are looking to N. S. and N. B. for the gospel and unless it is sent to them soon they will die without it.

Sora, a town twenty miles south of Balasore, is in need of a missionary; Bhadrak, twenty-two miles further south also needs one; Marbhunj, a large estate, forty miles inland has no missionary but a Roman Catholic priest; Nighirry, an estate twelve miles to the south-west, also has no missionary. Besides these, there are Charbatia, Salbunda, Singala and I don't know how many other centres of populous villages all waiting for the gospel. Sora and Bhadrak are greatly in need, the latter being a town about twice as large as Fredericton containing a resident magistrate, an English high school, a court house and jail. I feel sure that if the Free Baptist brethren and sisters of Nova Scotia could see with their own eyes the needs of Bhadrak they would send a missionary this very year. May God speed the day when we shall have a man from N. S. and another from N. B.

I have never been more encouraged in my work than now. Some months ago I wrote in one of my letters to the INTELLIGENCER of a man who on hearing the bazaar preaching became convinced of the truth of Christianity,

bought all the books I could supply him and went to his home in Cuttack determined to teach his people about the new religion. I had not heard from him for a long time until a few days ago when he should come up to me in the bazaar but the man himself, and, with shining face made me a salaam (bow) that nearly reached the ground. He was delighted to see me, and forthwith told me how the people of his caste had given him all the trouble they could because he would not obey them and worship idols. For reading Christian books, they most mercilessly abused him with their tongues, and for refusing to eat with them the food offered to the idol, they fined him to the amount of about ten days wages. They threatened to encast him too, but he simply told them to do as they pleased he would never worship anybody but Jesus. Said he, I have not worshipped idols since I heard your preaching in the bazaar, and I never will again. Ambhe Jesunka hauru suboo samarpna delow, say ambhara Trarinharia, i. e. "I have delivered my all into the hands of Jesus. He is my Saviour." Next to the pleasure of the experience of one's own salvation is the joy of seeing some other soul find the light. How my whole being thrilled for joy to see this soul rescued from the bondage of idolatry and brought into the liberty of the gospel.

Gunga, the little converted Brahmin, is getting on nicely. He knows by heart the Lord's Prayer, the commandments, the beatitudes and all the 13th. chapter of second Corinthians. He has also committed to memory many verses here and there such as that beginning, "God so loved the world." He accompanies us to the bazaars and villages, sings, sell books, and uses every opportunity to tell the boys he meets about Jesus. From his sincere religious earnestness and aptitude to learn I judge that he will make a very useful worker.

There are near here two villages, called respectively Balia and Pardua Padi, which present many encouraging signs. Danny and I visit these regularly and preach and sing to the villagers. They sing with us, too, and talk freely about Christianity, assenting to nearly all we preach.

Yesterday morning as we were leaving Balia a number of the men followed Danny and told him they would be very glad to have a church and school in their village, remarking that one building might do for the children on week days and the men and women on Sundays. I have proof that at least half a dozen of this village are Christians in heart and are only deferring their baptism until more of their neighbours believe as they.

Pardua Padi is a large village of sudras. They too are very interested in our preaching, and, I am sure, only need the courage to face the Brahmins and Zamindars in order to declare themselves christians.

But what is a village? A large village might contain three hundred in all and a small village perhaps fifty people. If two whole villages should declare themselves christians there would still remain more than three thousand such Hindu villages in this district alone. The field needs more workers and it needs them now.

A. B. BOYER.
Balasore, India, 23rd. May 1888.

GENERAL RELIGIOUS NEWS.

Several of the churches in Illinois have not a single male member.

The numbers of Bibles printed last year in England alone amounted to nearly 4,000,000.

A whole village in Brazil has accepted the Gospel through the instrumentality of a young business man who invited a missionary to that place.

The Southern Methodist bishops failed to receive their full salaries last year, from a deficiency in the fund, which cost them five hundred dollars each.

Here is a case that may touch some tender conscience: One Japanese convert, a heavy smoker, gave up the use of tobacco in order to have something with which to help the gospel.

The Misses Leitch, American missionaries in Ceylon, are carrying on most effective temperance work. A book of temperance songs and several of John B. Gough's lectures have been translated into the Tamil language, which is spoken by sixteen million people in Southern India, as well as by the people of Ceylon.

Dr. Geo. F. Pentecost's last series of meetings in Atlanta, Ga., were not specially evangelistic in character, but rather addressed to those already in the Christian life. By some mistake the union meetings contemplated were not arranged for and but a single Methodist church took part, although the meetings were large and many of all denominations attended individually.