

TERMS, NOTICES, ETC.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the 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 needless 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 30th, 1890.

EAGERLY READ. Letters from the ministers and of the work in the churches are eagerly read. Read what the brother writing from across the line says about it. We want to hear from every part of the field, often.

MISTAKES. He makes the greatest mistake who thinks he cannot make any. Henry Ward Beecher said he "had never seen anybody that didn't make mistakes, except babies, and they always died young."

DOUBTFUL POPULARITY. The minister who is held in esteem by rumormongers, and is sought after and petted and praised by them has gained a doubtful popularity. Their friendship costs more than a faithful minister can pay. They never regard with favour one who tells them the whole truth.

FAITH AND WORKS. "Faith without works is dead, being alone." The character of faith is shown in the works it moves its possessor to do. Fred Douglas, who was born in slavery and longed and prayed for freedom says that his prayers for freedom were never answered till he prayed with his feet. So our prayers for the prosperity of the cause of Christ will not avail much unless we, also, do something to forward the cause. Pray, but also work.

NOT LACK OF TIME. Some people excuse their inattention to Bible reading, prayer and religious exercises generally with the plea of lack of time. They deceive themselves. The busiest life can find opportunity to do all the other things necessary to a good and thriving religious life. Many who read a whole newspaper though every day, neglect the Bible. And yet the whole Gospel according to Mark would not fill the reading space of the ordinary daily paper. And, as with reading God's word, so with prayer, it is neglected. The shortest life, and the one fullest of duties, can find time for prayer if it wants to. Jesus had only three years in which to do the most stupendous work the world can ever know; yet He found time to pray.

SPIRIT OF THE INQUISITION. While such men as the Roman Catholic bishop of Ardagh live, and we fear there are many who hold like views, the spirit that inspired the Inquisition, which burned the bodies of heretics to save their souls, will not become extinct. The bishop, in a confirmation address the other day, said he 'would rather see a father and mother offer their child to be burnt than hear that they had been in the habit of sending their children to Protestant schools.'

A CORRESPONDENCE SCHOOL. The last General Conference of the Free Baptists of the United States decided to establish a Correspondence School of Theology. The following resolution, adopted by the Conference, shows the character and scope of the work to be undertaken:

Resolved, That the Conference hereby instruct the Conference Board to establish a Correspondence School of Theology for ministers and approved candidates for the ministry who must have a home course of study or none at all—said Board shall directly or through a board of management whom they shall elect, appoint a

faculty who shall fix rates of tuition and conditions of entrance on the courses, direct the study, provide for frequent written examinations, and give certificates of attainments and diplomas to those who may complete a course of study.

Resolved, That the Conference Board are requested to provide, if possible, that the Correspondence School may be ready for pupils the present autumn.

The Conference Board was prevented, by unforeseen circumstances, establishing the school in the Fall of 1889, but intend doing so the coming Autumn. Meantime those desiring to take a course of study in the Correspondence School may write Rev. M. Summerbell D. D., Lewiston, Me., who will give them all necessary information as to the studies of the first term &c.

Some brethren in the Provinces will, we think, be glad to avail themselves of the opportunities offered by this school.

—SHAM "BENEVOLENCE." Rev. John McNeill, sometimes called the "Scottish Spurgeon," has been criticizing in a very plain way some of the so-called benevolence of these days. Of the "much" cast into the treasury by the rich man, he says:

Many were the rich men who, like the Pharisee, would rob widows' houses and then seek to cover up inconvenient criticism by giving ostentatiously and largely to the temple, where it was seen and known and recorded. Just as we have men to-day engaged in that traffic which, more than any other traffic, damns and blights beyond recovery in the body and soul of thousands of thousands—which robs the orphans; and they come ostentatiously and give £50,000 to endow a cathedral, and expect that God's servants will be so impressed and so depressed by them and the greatness of their big gift that they will not dare to criticise or ask: "Is the money clean or dirty? how did you come by it?" Go and pay the widow for her husband who was killed by your drink; go and feed and clothe the orphans whom you have made orphans by your damned iniquities, that by no amount of lavender can be made to smell sweet.

Such plain talking is needed in other places than England. There is much that passes for benevolence that must be abominable in the sight of a just and loving God.

—UNEQUAL DISTRIBUTION. Bishop Thoburn of the Methodist Episcopal church, who has just come from India, pointed out, in a recent address, the unequal and unwise distribution of ministers for the conversion of the world. He said:

"I enter American villages with a population of 1,400 people. There are three churches and three ministers. Neither church is every comfortably filled, and to put all the people who attend church on the Sabbath in one edifice would make only an ordinary congregation in size. It is not too much to say that either one of those three stationed ministers could easily preach to and pastor that whole people. If those two superfluous ministers in that town will come to India for a place to labor, I will give them their choice of 1,500 villages of large population in which the name of Jesus Christ has never been heard."

—A RETURNED MISSIONARY. We had a brief visit last week from Rev. M. J. Coldron, one of the Free Baptist India missionaries, now in this country for a rest, after eleven years in the mission field. He speaks in high terms of the devotion and success of the New Brunswick missionaries, and wishes the work could have many more of the same kind. Bro. Coldron spent last Sabbath in Woodstock, and probably also addressed meetings in some of the churches in the vicinity on other days. Tonight (Wednesday) he will speak in Houlton, tomorrow evening at Marysville and next Sabbath he will be with the St. John churches.

Protestantism in France.

Protestantism is evidently gaining ground in France. A writer in the N. Y. Observer shows that the growth within the present century is really notable. In 1809 there were not one hundred and fifty clergymen in France; at present they number eight hundred and seventy, eighty-five of whom belong to independent churches. While their numbers augment, the Reformed churches augment in activity and fervor. They found societies for religious instruction, evangelization, and many other boons that would take too long to enumerate. The collected estimates of these various societies have reached nearly five million francs yearly, which is, on the whole, relatively considerable for a Protestant population which does not yet number seven hundred thousand.

And the relation of Protestantism to French thought and activity he regards as still more remarkable. In science and in public instruction it has exercised a leading influence. The directors of the four principal superior normal schools, and the director of primary instruction, are Protestants. And they are leavening the public

thought. "It is absolutely beyond a doubt that in our day the most authorized representatives of French society repudiate the doctrines of the Syllabus, and accept ideas which are the outcome of the Reformation of the sixteenth century, although as yet they are not joined to any Protestant Church. The number of those in France who agree in thought with Protestants grows daily more considerable. Talk at hazard on education, morality, religion, with intelligent or well-read people belonging to all grades of society—engineers, manufacturers, doctors, lawyers, literary men, and you will be surprised to find that your companions, under a Catholic surface, possess ideas altogether Protestant."

Besides the foregoing facts, the remarkable results of the McAll mission show that the truths of a free spiritual religion find favour in the popular mind.

Nunnery Life in the Church of England.

It is, probably, not generally known that convents and sisterhoods differing little in teaching and practice from Roman Catholic convents are by no means few and far between in connection with the Church of England. Miss J. M. Povey's story of seventeen years with Father Ignatius, told in simple words, with the desire that others may profit by the mistakes of her life, will, therefore, be welcomed by all true-hearted Protestants. Coming at the early age of fourteen under the fascinating influence of Father Ignatius, she was brought by him into contact with a gentle, pale faced sister, who looked so good and pure that this warm-hearted child imagined she too must be a sister if she would be one of 'Jesus' loved ones.' Replying in the affirmative to a question put by the father, would she like to be a nun, he sent her to ask her mother if she might be 'given to God' in this way. The mother refused again and again, until it was finally suggested, 'ask your mother to let you go for a month on a visit.' After two days' consideration the mother consented to let the child go for a week. Before that was over another week had been gained, during which time Father Ignatius himself saw the mother and persuaded her, with much reluctance, to 'give her child to God for one year,' the mother meanwhile distinctly telling the girl that she had only yielded in the hope that it would sicken her so that she would be soon glad to come back to her home. At the end of the year the mother wrote demanding her child, but, although no actual hindrances were placed in the way of her leaving, and although the poor child had, after the first few months, been so unhappy that she had cried and sobbed through many weary nights for her mother and little brother, so emphatic had been the teaching that the slightest looking back would render unfit for Christ's kingdom, that she dared not yield to her own feelings and her mother's solicitations. One more year the mother waited, but after hearing Father Ignatius say one morning at communion, 'if any sister in this chapel has one single unfaithful thought of going back to the world, I dare her to come to this altar and touch with her lips the sacred Body and Blood of her God,' the girl, when her mother came to see her, could do nothing but fling her arms about her neck, and gasp out brokenly, 'Mother, darling, I do love you; but I belong to God, and I dare not go back.' She never saw her mother again. The 'rule' given to these nuns was 'The Holy Rule of St. Benedict, translated by a Priest of Mount Melleray,' to which forty-nine observances were added by Father Ignatius, with, later, forty-nine others. Transgressions of these observances were convent sins. Two months after being made a postulant, she took the three conventional vows of poverty, chastity, and obedience. Attired in white and wearing a bridal veil and wreath she vowed, at the age of fifteen, to possess nothing of her own, save at the hands of her superiors or with their permission, and to give unquestioning obedience to the Father and Mother Superior. Her bridal clothes were then removed, her hair cut off, the black serge dress with the scapular of obedience, the cord of chastity, and the scandals of poverty were put on, and a new name—Sister Mary Agnes of the Holy Child Jesus—was given her. After that not even a pin, needle, picture, book, thimble, piece of paper, or any trivial thing might be given or lent, unless permission had been granted, without reparation being made by public penance. One of the penances imposed by the Mother Superior to test her obedience was that she lie prostrate in front of the church door so that nuns, girls, monks, and boys should walk over her. She did not mind the girls and nuns, but she did, poor girl, recoil from ly-

ing down for men to walk over, but although they themselves hesitated, they too were under obedience and dare not refuse. This penance lasted seven times a day for a week. Another penance was to go without food till noon, and then beg it of each sister in turn. Boxing the ears was of such common occurrence that she became quite deaf in one ear. On one occasion, for some slight offence, she was ordered to stay behind in the sacristy and strip to her waist; the mother then took a 'Discipline' with its seven lashes of knotted whiplcord and, while a nun who was present recited the *Miserere*, scourged her several times with all her strength, with the result that for three weeks she could hardly lie on her straw bed. If articles were broken or left lying about, the penance was to wear the article, so that nuns and monks often presented themselves in church adorned with pails, dustpans, mats, clothes-lines, &c. On Ash Wednesday all the nuns fasted until six in the evening and spent the day sitting on the floor of the church, which was strewn with ashes and cinders. At confession she was twice asked most outrageous questions, which made her shriek, 'No, oh, no!' 'My whole life had been laid open to him, the confessor,' she says, 'and there could be no occasion to put such questions to me on subjects that had never before been presented to my mind in any shape or form.' At last, not having taken the black veil, she was driven to leave convent life and go to her sister, yet so strong was the force of habit, so great was the hold made upon her mind by the teaching she had received, that against her better judgment and her truer womanly instincts she returned to the convent again in less than six months. Her life, however, on her return was so full of petty insults and penances, and the mother was so cruel, that once more she was impelled to the conviction that she must leave the convent. She did not wish to break her vows, was quite willing to go to another convent, or to General Booth, anywhere to be 'under obedience and serving God!' While waiting, however, for the result of letters which Father Ignatius had said he had written to Mrs. Booth and the Abbess Bertha, she was one day ordered, in the presence of nuns, monks, and boys, to take off her veil and habit and lay them on the altar steps. So the end once more came, but instead leaving by her own act and will, she was made to pass through this ordeal in order that it might seem she had left by the will of her superiors. The book is strikingly free from bitterness, and has evidently been written from the desire to save girls anxious to live religious lives from the mistakes by which her own life has been so pitifully marred.

Competition for the Saints.

"Competition is the life of trade." Yes! and sometimes means ruin. The golden rule is best in trade and all around. Some think competition by the saints is good. There is a gospel competition which is blessed and fruitful, excellent in doing well. That is good if it be "in His name," and for his glory. There is a worthy rivalry in Christian work, when self is wholly lost in Christ. The desire to excel is laudable when the right motive inspires. All that may pass without question. It but remotely touches the unwisdom of the competition for the saints. Whatever benefit there may be in the competitions of saints, there can be only evil in the "competition for the saints." The late Bishop Simpson of the Methodist church, called it "piracy." A strong word, but not a bit too strong.

This competition may be in the name of "some new thing" as to holiness; by those named by Mr. Spurgeon, "spiritual mashers," or it may be wrapped in the guise of helping "the blessed cause" of all the same it is plunder. Outside the church it is called stealing; inside the church by those who have gone beyond the Lord's prayer and travelled farther into light than Paul, it is called "love of the dear cause." The point of view very different, that must be expected as the attitudes in theory, are in marked contrast. As some of these competitors for the saints are far removed from ordinary levels in theory, we must not expect them to look at things in an ordinary way. It is "the cause" that rules them, which in plain English stripped of cant means, our dear theory and new-fangled notion. For it they will plunder and cripple churches, create feud and bitterness, and weaken the most precious interests of the "kingdom." The greater interests of the church must suffer that a pet theory as lame as it is weak may flourish. Still the cry is, you must have "charity," and endorse plunder and stealing. Dr. Johnson used to say to Boswell, "rid your mind of

cant." The counsel is needed today honest speech and straight mean-what-you-say phrases becometh true holiness.

If this competition for the saints is good, how is it the body of Christendom calls it evil? How is it that large leading denominations have set their face against it? If it is unholy to break up a family, is it holy to break up a church? If it is wicked to steal and carry away property is it a sign of "perfect love" to enter a church circle and by private solicitation steal the members? If it is deemed degrading to abuse the old homestead and treat with abuse those who have cared for and nurtured us, is it a sign of being "on the Mount," to abuse and slander the people to whom we owe gratitude for interest, care and nurture? You say, is that done? Yes! By whom? The competitors for the saints. True charity is to speak the truth in love. Our only wish for all competitors for the saints is that they may have holiness enough to serve God, in a holy calling in a worthy way.

Our India Letter.

Dear INTELLIGENCER:—The city of Balasore is now in a great commotion because Laksman Chandra Panda has become a Christian. As I told you in my last letter he was a Brahmo preacher but fearing many will not understand that, I will explain.

Brahmos are not Brahmins. The latter are Hindus of high caste who for thousands of years have been the leaders of the people in idolatry. They are not only Hindus but the priests of Hinduism. Brahmoism is a new sect. It was begun about thirty years ago by some prominent Hindus who saw that there was nothing in Hinduism and that the people were fast going over to Christianity. Brahmos are very like Universalists. They have laid aside caste and idolatry. They believe in one God and in Jesus Christ as His Son but deny that He is equal with God. Christ is God's son in the same way that we are all His sons. Brahmos do not believe that any particular book is a revelation from God. Intuition, they say, is the only revelation. They quote from the Bible, the Koran and the Vedas, but only such texts as suit them. They have imitated a great many Christian customs. They have churches, prayer-meetings, Sunday schools etc. etc., and some even go so far as to administer the Lord's Supper and baptism. Indeed Brahmos are very different from Hindus, and still more different from Brahmins. If they would practice what they preach they might almost be considered Christians. Now this Laksman Chandra Panda was originally a Brahmin. At that time it was his work to collect pilgrims and take them to see Jagannath. Some years ago he took a step upward and became a Brahmo. He was a Brahmo preacher for twelve years, and now has taken another upward step and become a Christian.

When his people found out that he intended becoming a Christian they tried every possible means to dissuade him. They argued with him, threatened him, and, falling on their knees, besought him not to disgrace them by such an act. Knowing that he was to be baptized on Sunday morning they laboured nearly all Saturday night to persuade him—at least to postpone his baptism. He told them to excuse him for a little that he might pray about the matter. He did so, and then told them that he would not postpone it.

Last Sunday morning he and his wife, together with eight converts from our Christian community were baptized. The ceremony was one of the most impressive I have seen. Many Hindus were present, and the Holy Spirit placed His seal upon the rite.

This man will now be associated with me as a Christian preacher. He is a talented, good, earnest man, better looking than the average, and will be a very earnest worker. I know the readers of the INTELLIGENCER will thank God for his salvation.

The baptism of this man has caused us not a little persecution from the Brahmo and Hindu community. A number of others are considering the question of being baptized, but their friends are doing all they can to hinder them. Another babe was to have been baptized today, but he has been persuaded to postpone it. This probably means he will not be baptized at all.

The revival which this church passed through last week was one of the most blessed I have ever seen. Nearly twenty people were converted and many backsliders reclaimed. Rajan Fakir and Sachidananda Rai, the two evangelists who carried on the meetings, are both Bengalis, and both speak English. It is a little remarkable that our best native preachers are English educated. One of these men told me that he gets a great deal of help from English books. One book,

"The Christian's Secret of a Happy Life," he has read three times. These facts certainly furnish an important argument for English education.

Yours in the work,
A. B. BOYER.

Balasore, 15 June, 1890.

From Across the Border.

Dear INTELLIGENCER:—Yes, dear INTELLIGENCER. As I write it, I think, to how many it is dear. I became attached to it eleven years ago, while boarding at a house where it was taken. For a few years I have taken it myself, and the more I read it the more I enjoy it.

I generally turn first to the column headed "News of the Week," because I often see something about persons and places that I know. Next I turn to the "Denominational News" column. How I do enjoy reading the letters from the ministers from the various parts of the Province, and how disappointed I feel when there are only a few letters. Every week I wish more had written. Though not personally acquainted with many of the writers, their letters are more or less interesting to me. Some of them I am well acquainted with. Especially the three brothers Perry, who have lately entered the ministry. I watch the paper from week to week to see some word from them, and I am always glad when I read of their successful labors. I love, too, to read of the prosecution and punishment of the violators of the C. T. Act. I hope the day will soon come when there will be no more violators of the law. O, that men would turn their attention to some honest and decent employment.

I love to read the paper because it contains so much that is helpful and good, and because it has so much news from my own home land. There is quite a number of readers of the INTELLIGENCER here in Caribou.

I have often thought of writing you a few lines, but have been kept from doing so on account of my inability to write anything interesting in an interesting way; but when I read Bro. Parson's letter last week, in which he suggested that the writing of letters be not confined to ministers, and that the readers considered the letters more interesting than the writ res, I thought I would venture a few lines.

I know you will all be glad to hear that we have a Free Baptist interest here. A church was organized nearly three years ago with a small membership. Since then some additions have been made. For a little more than a year we occupied the Union Church, but we are out of it now. We hold Sunday morning services and Sunday school in a hall, and Sunday evening and weekly prayer meetings in private houses. We have no place of worship of our own at present, but we are going right to work building one. Some of the lumber is on the ground, and we hope to have it completed in a few months. I think we have a nice Sabbath school. We have no settled pastor at present, but we have preaching every Sabbath. Rev. G. M. Park of Presque Isle preached yesterday morning and conducted the prayer meeting in the evening, which was held in the parlor of one of our brothers. There were nineteen adults and three small boys and girls present. Seventeen took part in prayer, exhortation and singing. We had a good meeting. The presence of the Holy Spirit was manifested and His power felt by all.

So we keep on, striving to do something for the Master's cause. We are only few in number, and our work is not without drawbacks, but our trust is in the Lord, and we believe He will own and bless us in our efforts to build up His cause.

H. A. SCRIBNER,
Caribou, Me., July 21, '90.

Religious Miscellany.

The widow of Mr. Hopper, a Bristol (Eng.) vicar, has left £40,000 to the Church Missionary Society.

The First Baptist church of Boston, Mass., recently celebrated its 225th anniversary.

Thirty families, numbering 240 souls, have recently come over from Romanism to Protestantism in a single commune of Hungary.

The Reformed Church in America has eight houses of worship in Grand Rapids, Michigan. This is the metropolis for this denomination in the West.

The second annual National Convention of colored Catholics was held in Cincinnati last week. At the opening session Archbishop Elder addressed the Convention "not as a race, but as members of the Church equal in the faith." Bishop Watterson, of Columbus, and others also addressed the Convention. A paper was read by Dr. Bolton, of Washington, D. C., who said that although there were 8,000,000 of colored people in the United States only 200,000 were Catholics.

The pulpit of Jackson," past Church of the Y, was occupied who is an ordi was scarcely a church. The s was "Christian

Three you New York, on missionary work their own charity sionary society tion to indorse with them fa plements, and They expect and spend the the heathen. senger before t wholly unoccup workers, that other men's for

Rev. G. SWITZ ago. He repon field as general

STANLEY, Y Carpenter inform Stanley is pro The conference are now well at for the cause Work has been building, and d pletion as soon is to be held church, on Tu

*From Rev. here (Sunday) here. It was Perth. The with us. At S was baptized, Lower Perth service. In t the Wright S found many s the gospel. evangelist fro been working sionally since siderable suc baptized thro time ago. I and shall rem Others are c soon.

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July 21: 90

From Rev am working The congreg interest is brother Lew held beginni continued n Victoria and two new ones

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