

## TERMS, NOTICES, ETC.

THE RELIGIOUS INTELLIGENCER is published every Wednesday from the Printing Office of BARNES & CO., Prince William Street, Saint John, N. B.

Terms: \$2.00 a Year, in advance.

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ALL COMMUNICATIONS for the INTELLIGENCER should be addressed, REV. JOSEPH McLEOD, Fredericton, N. B.

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. Observation of this rule will prevent much "scraping" and sometimes confusion and mistakes.

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## Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, FEBRUARY 3, 1886.

A NEW book, just completed, by Rev. Canon Wilberforce, bears the significant title, "The Trinity of Evil—Infidelity, Impurity, Intemperance." They are generally found together.

REV. DR. McRAE, whose views in opposition to the Canada Temperance Act have been so widely circulated by the rum-men, has become a total abstainer. Good. He is still opposed to the C. T. A. though.

"THE CHARM of life is the possibility of doing good," said Mr. W. E. Dodge in an address to a class of nurses first graduated. How true. And yet how slow many are to learn it. To learn and live this truth is one of the secrets of true happiness.

THE PERSON who puts a good religious paper into a family for a year does a good deed fifty-two times repeated, and sows good seed that will bear fruit in better living here, and the full harvest of which will be garnered in eternity.

THE LEGISLATURE of Iowa has been petitioned to impeach one of the judges of the State for aiding the rum-dealers to violate and defeat the ends of the law. If he is guilty as they charge he ought to be impeached. Something similar may some day be necessary in this country.

AMONG the students in New York Medical College there is this winter an unusual religious interest. This is good news. Physicians should be Christians. They have extraordinary opportunity for doing good, or evil. Some, who are not Christians, do untold injury to those whose confidence they secure through the medium of professional services. A God-fearing doctor can do as much good to souls as to bodies.

"GO WORK TO-DAY," is the Lord's command. But only a few, comparatively, seem to understand the importance of the "to-day" part of the command. They are expecting and promising to do something by and by. There is wonderful waste of opportunity and power by this neglect to go to work at once. If every Christian would apply himself immediately to the work to which the Lord appoints him vast good would result. "To the work, to the work," is the urging of Him whom Christians say they serve. The doom of the unprofitable servant will be the doom of the nineteenth century do-nothings.

ON THE first of May next, the Seminary will be moved to more commodious apartments in the Mechanics' Institute on Carleton street. This is well. Charlotte and Princess are both noisy streets, and considerable disturbance is often caused to classes by passing coaches, etc. The new situation will be more quiet, more healthy and more pleasant, to say nothing of the obvious advantages of a library, reading room and museum. It is highly probable that the Seminary will not move again until it moves to a building of its own—its permanent location.

The written examination for the term just ended were held, with good results, on the 25th and 26th of Jan. The new term began on Wednesday, 27th January, at which time a number

of new students entered. Others who propose to enter during the present academic year should do so at the earliest opportunity. Catalogues will be sent free on application.

THE SALISBURY Government was short-lived. That it would be was quite generally expected. On Wednesday, on an amendment to the address in reply to the Queen's speech, there was a majority of seventy-nine against the Government's proposals. Parnell and his followers joined hands with Gladstone. Salisbury has since resigned, and upon Gladstone falls the duty of forming a new administration. How he will succeed remains to be seen. He has a great and difficult work to do in dealing with Ireland's demands. It is quite probable that not very much can be done till there is another appeal to the country. The despatches on another page will tell the latest developments.

THE PRESENT British House of Commons is in several respects distinguished from all its predecessors. Among the things that distinguish it is the fact that it counts more members than were ever assembled before in the representative chamber. The addition of twelve to a body already too unwieldy for its work was perhaps the weakest point in the late measure of Parliamentary reform. And it may be safely predicted that a new chamber must speedily be built. Since Theodore Hook's exposure of the attempt to compress a quart of liquor into a pint pot, no more futile experiment has ever been made than the endeavor to pack 670 representatives into a chamber which is uncomfortably full with 500. The inconvenience will be all the more apparent because, under the single member system, each constituency will more than ever have its eyes on its man, and will keep him up to the mark in attendance.

THERE is in the following sentences a rebuke which a great number of church members deserve. No one but a pastor who has had experience of such cases can appreciate the worry and vexation caused by the class referred to. "It is surprising how long a time it takes some Christians to be really settled in a new home. They send their children to school at once, to be sure, and are ready enough to receive calls; but when it comes to the work of the Lord they feel that they are on a sort of furlough, and that nothing can be expected of them until they have wandered about from church to church, and have been invited and urged and made much of for months."

In contrast with this class of disciples a writer describes and commends a family that, having brought letters from the church they have left "are prompt in presenting them, not feeling it necessary to wait until the pastor has suggested the propriety of their doing so. Having united with the church, they feel it incumbent upon them to assist in bearing the burden of the church work. They are prompt in attendance at the prayer-meeting, and do not slip into a back seat, but come forward as they used to do in their old home, where the faces were all familiar."

## THE PRESENT DUTY.

To call attention to the letter of Dr. Phillips is not necessary. It is sure of a reading. We are glad he has written, and has put the facts concerning the India mission so fully, so clearly and so touchingly, before our readers. We do not see how any member of our denomination can read the statement of facts he makes and the pleadings for help that so manifestly voice the deep love and the anxieties of his heart, without feeling an increased interest in the mission and being moved to do more for the support of this branch of the Lord's work entrusted to us.

Of what our brethren in the United States have done or are doing, or of their failures to come up to the measure of their duty we have nothing to say. It is not our business to criticize them for failures. The question for Free Baptists in these Provinces is to decide if whether they have done and are doing in Foreign Mission work what the Lord requires of them. If we were called upon to answer the question we would have to say a most emphatic no, no. Not a tithe of what might be done is being even attempted. For several years our churches did fairly well in this work, though never as much as could have been done if they had been rightly instructed and the collection of contributions had been more thoroughly systematized. But for the few late years what has been done has been wholly unworthy a denomination embracing fifteen thousand communicants.

And the reasons with which it has been sought to justify the do-nothing policy have been quite as unworthy of us as the meagre contributions. About

all that has been done has been by the Women's Societies. They have done well; but their well-doing, instead of justifying the less doing of the other societies is its strong condemnation. True, there have been few attempts to re-awaken the interest of the churches in the cause, but the success of these attempts has been painfully small. They have been met with the specious but effectually hindering plea, "we have no man to send from amongst us," "we ought to have a mission exclusively our own," "what we do is only relieving our brethren in the States of what they ought to do," etc., etc. Giving place to these suggestions sight is lost of the great and all-important question, Does God call us to do anything in foreign mission work? If it could be shown that the suggestions alluded to had borne the fruit of larger zeal for and more liberal contributions to missions, or was likely soon or ever to bear such fruit. But there are no signs of such fruit. The effect has been to steadily diminish the interest of the people in the work, and to prejudice them against attempting to do it in the only way at present feasible. Besides, the other inevitable effects of disregard of God's calls and commands are apparent in the life and general work of the churches. These facts will not, perhaps, be pleasant to read, nor are they pleasant for us to write. But they need to be stated; therefore they are stated.

At the last session of the N. B. Conference the question of the denomination's duty to foreign missions received some consideration, though all too little time was given to the discussion of this and other subjects of great importance. A committee recommended a more systematic way of procuring contributions to the several benevolent societies. The Conference adopted the recommendation which included the appointment of a Superintendent of Benevolent Societies. (See year book pp. 40 and 46). The Executive of Conference has in part carried out the recommendations; we hope they may be fully carried out at once. There is no time to lose.

Just now, as Dr. Phillips' letter makes plain, there is call for means and men. The Free Baptists in these Provinces have a duty in this emergency and they ought promptly to meet it. A meeting of the F. M. Executive has been called to meet in Fredericton on Tuesday, Feb. 9. What the Executive may resolve to do, of course, do not know. We trust, though, the brethren, may be divinely directed. Meantime, will the Christians by whom this is read determine what they owe to the Lord for work among the heathen, and send it forward at once? The Free Baptist Board of Foreign Missions designated Sunday, 31st Jan., as a day for special prayer and offerings for the work. The notice did not reach us so that we could call the attention of churches to it in time. But they can make next Sunday or some other not distant one a day for humiliation and prayer and giving. "We are well able to go up and possess the land." In the name of the Lord let us pluckily go.

## INDICATIONS AND SUGGESTIONS.

The spirit of revival is abroad. All denominations are sharing in it. In the churches in the United States this is very manifest. We give the following, gathered at random from several papers. They are indications and suggestions:

The Chicago Standard says:

As one of our most spiritually-minded preachers has said, looking out on the religious events of the past few months, "The Holy Spirit is at work." And why not? We are in the midst of the dispensation of the Holy Ghost. He is moving in an unseen but powerful way in the church-life of to-day. And no more marked evidences of his presence have we than the deep-sounding, wide-sweeping movement to save the cities and the centres of population for Christ.

The Christian Advocate, of New York, says:

There are many indications of unusual religious interest in various parts of the country. There has not been for many years more encouragement for the prosecution of earnest revival efforts than just now. The situation is in many respects quite similar to that of 1857. The long-continued depression in business is having its effect in leading many thoughtful men to think more seriously of the interests of their souls, to inquire after that wealth which is enduring. Unusual tenderness and solemnity are frequently observed in the regular church services, and we think there can be no doubt that the divine spirit is present in many congregations with more than ordinary power. Now, let the pastors be "wise to win souls." Let every effort be concentrated for immediate results. And let the lay members, by judicious conversation with the unconverted, by earnest prayer, and by hearty co-operation with the pastors, carry on the Lord's work to glorious victory.

Of the steps taken towards revival by the Congregational ministers of Chicago and vicinity the Interior says:

The ministers of the city and vicinity of our communion have had three meetings for the preparation of the heart and for prayer for the coming of the Holy Spirit to occupy in larger measure. Two weeks ago they spent two days together at Evanston; one week ago one day in the Fourth Church, and last Monday the ministers and officers of the churches met at the Third Church and partook of the Lord's Supper together, and spent the day in supplication for divine grace and help. Our brethren will come forth from these meetings endued with new and greater power from God, and the work they will do, and the work that will be done through them, will show the influence of this new consecration, and the verity of God's promises. Let us all, brethren and friends, go to the same source for light and help. Why should we go mourning through this year because of our sins and ingratitude and spiritual barrenness? We can go through the year rejoicing—in the possession of joy that cannot be disturbed by anything in this world. Let those everywhere, who read this, read no more till they have put up a prayer to God for themselves, and for their friends and brethren, for the children and for the church. If any should read this who do not pray, let him now ask God to come and give him immortal life and peace and holiness and joy in Christ.

Some of the things needed in order to a deep and widespread revival are indicated by a writer in the Advocate thus:

We need more secret prayer—to talk with God, open our hearts before him, to stay in the Divine presence until, upon our unfolded nature shall rest that benediction which satisfies, comforts, and helps to make the whole problem of life easier of solution. Waiting in secret before the Father is the initial source of every true revival. We need an increased devotion in the study of the Bible. In thousands of so-called Christian homes it lies unread, except in an emergency. Instead of making it a lamp and guide to the soul, we simply allow it a place among the curiosities of the home.

From our churches go forth thousands who never turn the pages of the Word to see if the preacher has delivered God's message. We need to search the Scriptures, which alone can direct our feet and satisfy the soul.

We need a renewal of family altars. Much of the fire and life once found in individual churches has been lost by allowing the family devotions to slumber and die.

We need that the Divine presence may touch the high-priest of every home, until every altar shall be rebuilt, the sacrifice renewed, and the incense of a pure devotion ascend unto God.

Through these mediums God will send life and salvation. So intimate is the union between home, church, and world that God's presence in the home and in the closet will be felt in the church and world.

Rev. Dr. Dunn, president of Hillsdale College (Free Baptist) answering in the Star the question "Why is there not a revival?" says amongst other things:

Perhaps the sermons are not adapted to that end. Truth has its ends and adaptations as really as agricultural or mechanical instruments. A farmer would not think of ploughing his field by riding over it in a plated carriage, nor of harvesting it with a planing mill, nor of hawking it with the carriage and no matter how useful the carriage and mill may be for other purposes. A sermon may be planned to be a religious oration, a theological lecture, a doctrinal vindication, a rhetorical composition, or a public entertainment, and yet have but little more adaptation to the conversion of souls than a brass band to the wheat harvest. The sinner may not be awakened nor convicted of sin, convinced of his helplessness nor of Christ's offer of salvation, persuaded to obedience nor to devotional faith. We can not expect to make musicians by teaching geology, nor converts by using truths adapted to other purposes.

Perhaps the preacher does not expect conversions. How much real success in any field of effort is realized without expectation of success? How many victories have been won upon battlefields, where the object was the perfection of military order and discipline, without expectation of success? Success in trade and art, in politics and the professions, depend upon hope, and it is probably true that no hope revival in a hundred is experienced under the labors of those not expecting such results.

Perhaps the means and meetings are not adapted to such ends. A miscellaneous sermon once a week, a "course of lectures," a "concert," and a few "entertainments" may not be the revival means demanded. Perhaps more praying, more religious visiting and more meetings are needed.

In a word, are the truth, the spirit, and the measures adapted to the end? If not, how can revivals be expected? In all nature and history ends are secured only by the appropriate means.

## Correspondence.

## LETTER FROM DR. PHILLIPS.

Dear Intelligencer: I cannot let my first month in America pass without sending you a few lines. To begin with a bit of good news. Your readers will be glad to know that Dr. Bachelor sailed from Boston for India last Saturday. May the Lord carry him safely across the seas to the field of his early choice. Dr. Bachelor is now sixty-nine years of age and this is the fourth time he has embarked for India; first in 1840, then in 1862 and 1873, and now again in 1886. He has already spent thirty full years in our foreign field and may it please God to spare him for many years of toil yet. He goes alone this time, leaving his wife to

follow, should her health permit, next September.

My old friend, Dr. Bachelor, is well known in your churches and I know that he is highly respected, too. His illustrated lectures on India were heard all over New Brunswick and Nova Scotia many years ago, and I found when last in those Provinces that these interesting lectures were not forgotten, but recollected with real pleasure and interest. And Dr. Bachelor is well known in all parts of New England and New York, and also in parts of the great West. I venture to say that within the past thirty years thousands of young men in Canada and the United States have heard the voice and been stirred by the words of this venerable missionary, who now for the fourth time is hastening back to the shores of a pagan land that so long ago drew towards it the thought and the heart of his early youth. And my heart has been very deeply stirred by this fourth embarkation of a man so near up to his three score and ten years, and I've been asking myself over and over again, a question that like Banquo's ghost will not go down.

The question is this: Why does he go alone? Was there not one man—one young man in all America willing and ready to accompany him? Where are our young men for India? Haven't they been born yet? Are they hiding or running away from duty like Jonah? It might as well be said—the truth should be told—that not one young man was ready to go to India, and that is why Dr. Bachelor had to go alone. Several months ago he wrote me that he hoped that by waiting a few weeks in America he might find some new helpers to accompany him, but in this he was doomed to bitter disappointment. How he will be thinking of it during the forty days of sea, and what will our faithful few now over there think of it?

The native Christians will be asking Dr. B. on his return why he came back alone, and some of the unbelieving Hindus will be putting the same question to him. I must say I don't envy him when he has to face those eager questioners in India. What can the man say? God help him to feel cheerful and to answer hopefully, but I really can't see how he can do this. I should think that Free Baptists in both Canada and the States might now have a good chance to feel heartily ashamed of their bungling in this missionary work. Our fathers planted a whole mission in India and we are deliberately deserting it. "Men of Israel, help!" May our pastors now come to the rescue. It is in their power to reach the people as no stranger can, and some of them are doing nobly.

The Foreign Missionary Society, of which the editor of the RELIGIOUS INTELLIGENCER is President, has issued through the Treasurer a loud call for a special offering just now in the interests of this India Mission. Will the N. B. and N. S. pastors join hands with their brethren in the States in this special effort? Money is greatly needed for our schools and native preachers and other work on the field and also for defraying the expenses of Dr. Bachelor's return passage. Will his friends in Canada come to his relief and that of our Mission at this crisis? Every dollar sent to Rev. Arthur Given, Auburn, R. I., the new Treasurer, will help much just now. Let every reader of these lines do his part and do it at once.

But mere money will not do, nor can mere money ever carry on such a work successfully. We must have MEN. Let us lift up our united prayers for men. They are in our houses and in our churches, and we can and will find them. They are holding back and some of our pastors are helping them hold back. Both pastors and parents are grudging these young men to India, thinking them too good for the heathen! What if God had thought His Son too good for our world of sin and shame and sorrow?

Let earnest and increasing prayer be offered up for men. Once the men are found, I believe the money will be forthcoming. These men will go before the churches and plead for poor India as only God-appointed men can. "Pray ye then for the Lord of the harvest that He may send forth laborers into His harvest." Oh for a burden of prayer for our Foreign Mission Field! I once more beg of all my dear friends in New Brunswick and Nova Scotia to pray for us. I cannot doubt that prayer will bring this blessing we need. Men will begin to volunteer for service in India with a spontaneity and zest unknown before, and the pockets will open as by magic for their support. God hasten the day.

J. L. PHILLIPS.

Auburn, R. I., Jan. 26, '86.

Trinity Church, Boston, of which Rev. Phillips Brooks is pastor, has joined the list of "free" churches, and has done away with pew rentals,

## "CHURCH AMALGAMATION."

DEAR INTELLIGENCER,—I concluded I would write a few lines in the INTELLIGENCER in reference to the subject that appears as the heading of this communication. What has led to this writing is a paragraph that appeared in the Weekly Sun of the 23rd of December last, under the heading of "Deer Island Notes." We have many a time been made aware of the fact, that men sooner or later reveal themselves, and discover to others their true characters. Some who present a rough exterior, and have a blunt expression; others are careful and cautious in action and expression, so that it takes a long time to determine where they are, or what they mean. Some exhibit themselves in a so insinuating a way, that for a long time it is very difficult to tell whether they mean right or wrong. But it is a fact that men will show their real selves sooner or later. They are sure to reveal their true characters and clearly exhibit that which they are most anxious to conceal. A few words or a few actions are not always indicative of the true state of the heart, and as a general thing we must take the tenor of the life, and the scope of the actions to determine as to right or wrong. But sometimes a stray leaf will drop out of their book that tells plainly where they are, even when they wish to appear differently. We have been led to these suggestions by reading the paragraph of the Sun's correspondent on "Church Amalgamation," observing the spirit that gave birth to it. The writer of it has shown himself even when it appears he was trying to keep himself hidden; and has let a leaf drop from his book which appears on the face of the paragraph he was desirous should not be seen. Who this Deer Island correspondent of the Sun is we have no means of knowing, nor is it at all necessary that we should know him, so far as this article is concerned. We have only to do with the paragraph in question. It does not appear to have been written in a very good spirit, and in some respects is the most confused piece of writing we have seen for many a day. He says,—"The Christian Church at Chocolate Cove has amalgamated with the F. C. B. Church."

Why should the writer have used the term amalgamated, if it was not intended as a slur on these churches? even if an amalgamation had taken place. Or, can it be that he does not know the difference between an amalgamation and a union? An amalgamation means to bring together two or three or a dozen things or persons that are in opposition to each other; it is only a name for the mingling together of things that differ, and never means a union. Now there was no such mingling together of churches at Chocolate Cove, for there was only one church there at the time of the union, and that was the Christian Church which has been there for years. And that there was no such mingling there as an amalgamation implies, the writer of the paragraph himself is witness, for he says in the next sentence,—"These two churches have very much in common, both in polity and doctrine." If two churches have very much in common, how can they be amalgamated, we shall have the writer of the foregoing sentence to determine. And again, how two churches could be amalgamated when there was only one there, is a mystery.

The truth is simply this: At Chocolate Cove there has existed for many years a Church of Christ, holding connection with the Eastern Christian Conference of Maine. Some time since they began to consider that it would be more to their advantage to be united with the F. C. Baptist Conference of New Brunswick; and about the time of the death of Deacon George Fountain the matter was so prepared that Rev. G. A. Hartley and Rev. J. N. Barnes went to Deer Island, and the union was consummated in their presence, by the Christian Church at Chocolate Cove uniting with the F. C. Baptist Conference. It was not, as the correspondent states, that the death of Deacon George Fountain was the direct cause of the union, for had Bro. Fountain lived the union would have been consummated all the same.

The Deer Island correspondent of the Sun next says: "About the only difference (an important one though) being the former church does not believe in the personality and divinity of the Holy Spirit, making him an influence or force." And yet he says: "This is certainly a tenet of the first named body, but from an intimate acquaintance with the most of the members, I can truthfully declare not one of them accepts the said tenet." This is an amalgamation with a vengeance. For how a church can believe in a tenet, and yet at the same time not believe in it, is past my comprehension. He also says: "Since they have merged with the F. C. B. Church, of course they accepted its creed in this and