

## TERMS, NOTICES, ETC.

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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. Observance of this rule will prevent much copying and sometimes confusion and mistakes.

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## Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

WEDNESDAY, JANUARY 13, 1886.

—WHATEVER delay there was in papers reaching subscribers in York and other up-river counties was caused by the Wednesday washout on the N. B. Railway.

—THE MEETINGS held in Montreal by Messrs. Moody and Sankey have awakened much interest. We may expect to hear of greatly increased activity in all the churches, and the conversion of many souls.

—SENSATIONALISM will not wear, says the *Examiner*. No; and the attempt of ministers to succeed in this way reminds us of nurses who tickle the baby when they ought to feed it. A congregation wants nutriment, not merely rattles and bells.

—THE RELIGIOUS REVIEW of 1885 which appears on our first page is a condensation of a lengthy review which appeared in the *Independent*. In the progress of Christian work—and real progress is being made steadily—we see the answer to the prayer, "Thy kingdom come."

—THE BRITISH PARLIAMENT is to meet on the 21st inst. How the Government expects to get through the session is a matter concerning which there is much curiosity. Even with the solid support of the Parliaments Salisbury rarely more than ties the Liberals. As the House is made up of what seem impotent that the present Parliament can have other than a short life.

—A GOOD THOUGHT for the new year or any time of year is this from the *United Presbyterian*: "People sometimes say it is a solemn thing to die, and they speak truly; but they forget to remark that it is a serious thing to live. Not just to breathe and exist, but to live honestly, benevolently, usefully. No one has felt this a duty and tried to do it without knowing how great is his responsibility and how easy it is to fail."

—A STRIKING illustration of the priority rule to which Ireland is subject is afforded in a manifest recently issued by a Roman Catholic bishop and posted on the doors of Kilkenny Cathedral. It relates to the subject of mixed marriages between Catholics and non-Catholics, and declares that the penalty of excommunication will be incurred by the Catholic contracting party, and by the Catholic witnesses of the marriage. The notice of the intended marriage, it further adds, will be read from the altar of the church which the Catholic party attends, for three consecutive Sundays, and thus "the crime of the offending party brought out into open light before his or her fellow parishioners."

—IN PORTLAND, Me., twenty-three ministers and the city physicians have petitioned the city authorities to revoke the licenses of the three skating rinks in the city. They claim that the rinks are the centres of very bad influences and the promoters of the worst forms of immorality. In Madison, Wisconsin, the rinks have caused so many divorces and so much domestic unhappiness and other scandal that the Common Council has taken action intended to drive them out of the city. "No institution worse, as respects health, morals, social life, and disrac-

tion from everything that is good, literary, or religious, than the average skating rink, has been set up in town, city, or village, for many years."

—WM. TAYLOR, the missionary bishop of the M. E. Church, has a very direct and energetic way of doing anything he undertakes. If he were less energetic he would never have succeeded in the grand missionary work with which his name is inseparably connected. A recent interview he had with the King of Belgium was characteristic of the man, and well illustrates his style of doing a thing. He needed to see the king about African affairs. He went to Brussels. He was informed by a leading official that it would take fourteen days to secure an interview with his majesty. He couldn't and wouldn't wait fourteen days. His "king's business" required haste; so disregarding all royal routine, he went at once to the palace, and in half an hour made arrangements for a meeting. At the appointed time the king met him at the door and gave him his hand with a hearty welcome. The bishop gave the king a full account of his mission and his proposed visit to the Congo Valley. The king expressed his great pleasure and readiness to co-operate with him by all the means at his command.

—THOSE PEOPLE who think there are big fortunes awaiting them in the Bank of England, and who are building great plans and forming indolent and other bad habits on their expectations will not be made to feel very comfortable by a recent authoritative statement. In response to an inquiry by the United States legation in London the chief accountant of the Bank of England says:

"There are no large amounts of unclaimed stocks or dividends standing on the books. Speaking generally, without having made an exhaustive research, which would involve some considerable labor, there are very few amounts of £1,000, and probably none that exceed this sum by more than £100 or £200." And in regard to the fabulous fortunes locked in Chancery, he says: "It is very rarely that in any communication sent us on this subject a smaller sum is mentioned than 'several millions,' and frequently our correspondents state they are entitled to twenty, fifty and even more millions. It will doubtless cause surprise and disappointment to such as these to be told the whole amount of money in the custody of the Court of Chancery at the present time is about £84,000,000, of which £83,000,000 belong to owners who are known, leaving about one million only of unclaimed or dormant funds."

The statement about such 'fortunes' and the steps taken to secure them originate generally with somebody more cunning than scrupulous and who wants to have an easy time at the expense of the contributing 'heirs.'

—THAT Fredericton rumsseller who gave a dinner to some poor children on New Year's day does not like our reference to the affair. We didn't suppose he would. The INTELLIGENCER would be getting far astray if it received the approval of the rumsselling fraternity. We hope it may never wander so far from the path of its duty. We think it never will.

The man in question has undertaken, in a letter to one of the local papers, an explanation of his much-puffed "generosity" and a defence of his position. He poses as a much injured innocent. Poor fellow. He is somewhat happy, however, in that he is able to mention the names of a number of good citizens whom he evidently regards as endorsing him and his business because, by their presence and assistance, they gave character to his dinner. We refer to the letter merely to say that much sooner than we had expected he has done exactly what we believed he would do. The use he makes of the names of those who assisted in dispensing his "bounty" establishes the contention of the note of last week, viz., that they would be used to give him an undeserved reputation for generosity and to bolster him up in the opinion of the community. Of course he tries to make it appear that we made an attack on those who aided at the dinner. Any one who has read the INTELLIGENCER knows better. We regretted, and we still regret, that any good people were drawn into having anything to do with the deceitful thing. That they were moved by generous impulses no one doubts. But, unhappily, they did not stop to think what bad use might be made of their warm-heartedness by the man who solicited their co-operation. If they could have foreseen the parading of their names as the endorsers of a persistent and convicted law-breaker they, probably, would have hesitated about having anything to do with it.

The INTELLIGENCER's position is simply this: It teaches that rumsselling is an altogether bad business, and that men who sell rum are bad men and who make war on every good thing in the community.

In Fredericton when a man sells

rum he does violence to the will of the citizens, and is a law-breaker. The man in question is a convicted rumsseller. He gave a dinner to some poor children. The affair was heralded in the papers both before and after. The impression was sought to be given that the giving such a dinner was a wonderfully generous thing, and the giver a very excellent citizen. When people get the impression that a man has done an unusually good thing, they easily believe that the business in which he is engaged is not very bad. The young are especially liable to this deception. It was the duty of the INTELLIGENCER, so far as possible, to undeceive the people, to show them that no single apparently generous act could make right a course of persistent wrong, and that a New Year dinner to one hundred poor was scarcely an offset to twelve months of rumsselling with all that it produces. What astonishes us is that everybody didn't see, at a glance, the far-reaching evil effects of even a tacit endorsement of a rumsseller's dinner to the poor.

## "REVIVE THY WORK."

NO. III.

In the two articles on this subject the need of revival has been urged, reasons being drawn from the Bible, the history of religious progress and the necessities of men; it has been pointed out that revival is the work of both God and man, man working in conjunction with God by compliance with the Divinely appointed conditions of blessing; and churches have been encouraged to plan for and expect revivals. All these things have been addressed to the church. We wish in this article to show the responsibility of the individual in the work of revival.

Societies are too often regarded as substitutes for personal labors. This is true of other organizations as well as religious ones. Men allow membership to weaken the sense of individual responsibility. A few feel interest and bear the burden; the rest go free. This is especially true of the church. There appears to be a notion that the church has some sort of an obligation separate from that of its individual parts, and that its work will be carried on successfully independent of the personal efforts of its members. This is one of Satan's devices; and an artful one, too. Little does he care how much we make of the church as such if the individual can be persuaded to feel no responsibility and be inactive. Nothing troubles him more than diligent individual Christian effort.

Organizations are never intended to neutralize the personal element, but to make it more effective. It was not Christ's design that the church should absorb and absorb the individual. It was His design to make them helpers of each other, to increase the efficiency of each, and by a combination of trained and devoted Christians to more powerfully influence the unbelieving world. The efficiency of the body depends on that of its parts. The first Christians thoroughly understood the demand upon the individual. Every convert became at once the converter of others. Not the men alone, but the women as well testified concerning the power of Christ; and to such preaching of the truth is to be credited the conversion of great numbers. They would as soon have thought to repent and believe by proxy as to do by another the service to which Christ called them when He saved them.

The history of the Christian church shows that so long as this principle was recognized, so long as religion was regarded as a personal thing showing itself in the devotion of the individual, so long the church was pure and prosperous. But just as soon as the opposite principle gained ascendancy, when the individual was absorbed in the organization, and the private member in the official, and men began to serve by proxy, the church became weak and corrupt.

There is to-day, we think, a more general appreciation of the importance of individual devotion than at any period of the church's history. And yet there is lamentable deficiency. The evidence of this is seen in the lack of maturity and power in so many Christians. "When ye ought to be teachers, ye have need that one teach you," is the rebuke many Christians have to suffer. It is not want of knowledge, at least not of means of knowledge. Lack of activity up to the measure of their knowledge is the trouble in most cases. In grace as in nature, strength and maturity come of rightly directed activity. Without it the child remains a child. Without it the Christian remains always a babe in Christ, needing to be fed with milk when he ought to be equal to strong meat. The weak Christians are exactly proportioned to the inactive ones. Then the fact that so many remain unconverted is a strong evidence of deficiency in the lives of many that are

called by the name of Christ. There is no deficit in the Gospel. There is no failure on the part of the Spirit. There is no unwillingness in Christ. The defect must be in Christians. It has been estimated that not more than one-fifth of all who become members of the church add perceptibly to its efficiency in the work of conversion. What latent force there is. Somebody has made an impressive calculation thus: Suppose the work of Christianizing the world to begin in a single believer. His prayers and labors for one year result in the conversion of one person. These two labour through the second year, and two more are converted. Suppose their work advanced in this way, by geometrical progression it is not difficult to tell when they will have gone over the whole field. Long before the first labourer shall have died there would not be an unconverted person on the earth. "Go work to-day in my vineyard," is the Master's command to each one. If each one were obedient the Kingdom of our Lord would come quickly and in great power.

Many are saying, we want a revival. They acknowledge that the church languishes, and the world perishes for need of it. Perhaps they are praying, "O Lord revive thy work." But the question we would ask of each one is this, Are you ready? Have you made yourself right with God? And are you now ready to go to work at the Master's bidding? You do not need to wait to see what others are going to do. They may be doing much or little or nothing. That is nothing to you. Instead of excusing yourself from doing anything because others are idle, it is better to regard their idleness as an additional and powerful reason why you should be at work. Take hold of the promises and go to work as though you alone were responsible. One Christian thoroughly in earnest may accomplish wonders by God's blessing. In a New England town there had been no revival for years. The church had grown weaker each year, and was nearly extinct. An old blacksmith in the town, a member of the church, felt the desolation and began to pray. His agony of desire to see the salvation of God became so great that he couldn't work, and he closed his shop and spent a whole afternoon in prayer. He then requested the pastor to appoint a Conference meeting. The pastor hesitatingly did so. There was a large attendance. A great work of grace began. Hundreds were converted, nearly all of whom dated their convictions on the day the old man was wrestling with God in prayer.

Does one say he has no spirit for the work? Then be alarmed. Something is wrong with the Christian who has no deep anxiety for the salvation of souls. He should call on God to arouse him. Go to Christ to Calvary where your heart was first melted. No one can linger long amidst the scenes of the crucifixion and be unmoved. When he sees Jesus, the thorns, the spear, the blood, the agony, and remembers that it was all for him and for the unsaved ones about him his heart is moved with great love for Jesus and with great desire to win others to Him. "Let him know that He that converted a sinner from the error of his ways shall save a soul from death." The souls are precious. The time is short. Be at work while the day lasts. Your labor shall not be in vain in the Lord. "He that goeth forth and weepeth, bearing precious seed shall doubtless come again bringing his sheaves with him."

## BIBLE SOCIETY MEETING.

The sixty-sixth annual meeting of the N. B. Auxiliary of the British and Foreign Bible Society was held in the Mechanics' Institute on Thursday evening. There was, as usual, a very large audience. Dr. Botsford, the president, made a lengthy opening address from which we make a couple of extracts. Referring to the death of Earl Shaftesbury, he said:

"But while the life of the individual, like a mote in the sunlight, reflects the brightness of God's purposes and then disappears, the glorious majesty of the Most High will more and more shine forth in His word which endures forever. Looking upon the past, and summing up all the experience which the centuries lay at our feet, it is evident that there is no one thing which has been so necessary for a foundation of permanent civilization and spiritual progress as the existence and knowledge of the word of God. Where it has been wanting or neglected the results have been disastrous to the race. The shores of time are strewn with the wrecks of empires—kingdom after kingdom has risen but to fall—nation after nation has grasped the reins of power but to sink amidst the corruptions of man unenlightened from above. Where is the kingdom of Chaldaea, of Babylon, of the Medes and Persians; where that of Assyria or Egypt, where that of Greece, first in intellect and arts yet worshipping the unknown God? Where Rome the powerful, the tramp of whose conquering legions shook the earth and struck terror into the hearts of the west, drove back the

hordes of the east, and swept over the northern portions of Africa? Where is she? Her Caesars claimed the worship which alone is due to God, and they became as the dust in the balance. Her emperors disregarded the only source of strength and the nation crumbled before the force of barbaric tribes. Just as evident is the fact that when men, whether Jews or Gentiles, have neglected or cast aside the teaching of the Most High, and have superadded systems of their own, the elements of destruction commenced their work. The ages are marked by grave stones of dead philosophies, dead churches, or vain schemes of man's devising to combat the evils which abound in the world. The Jews to whom were committed the oracles of God and who made them of no effect by their traditions, where are they? Dispersed to the four quarters of the earth and their heritage passed to the Christian church. Where are the seven churches of Asia, which were so prominent in the first century that they had special messages sent to each of them? They were planted by apostolic hands, for a time had apostolic oversight, taught by apostolic lips and were rich in the forms and ordinances of the apostolic church; but gradually neglecting the written word they were seduced by the corruption and errors which surrounded them. They left the truth in its essence, sought out devices of their own, left their first love, and, in spite of the outward form of a visible church, were swept from the face of the earth. They disappeared, for the waves of a corrupt human element drowned the living truth.

By the experience of history we are forced to the conviction that the knowledge to be derived from revelation is the greatest safeguard against the errors which have marked past ages, and that in the future the same revelation can ensure us a deliverance from similar departures from the truth. If it be true that history repeats itself, and the history of Christianity is no exception to the rule, then we have the strongest reasons why the Word of God, the word that giveth light, the word that sanctifies, the word that is truth, should be sent wherever there is a human mind to be illumined, and a human heart to be filled with the love of Christ. Church governments have failed to keep the truth alive; organizations commencing in zealous impulses have degenerated; mystic illuminations, whether of the past or of modern times, have emitted but a feeble glare. The light that lighteneth every man is from above, it alone dispels the shadows of earth and brightens the path that leads to higher glories. Man indeed is frail, God alone is strong and wise. His word endureth for ever and ever."

The Treasurer's report gave a detailed statement of receipts from which it appears that the city's contributions to the Society are about \$150 less than last year. The same report gave the following facts and figures:

The issues from our depository have been 1,066 Bibles, 2,171 Testaments and 229 portions, in all 3,466 copies, value \$700—an increase over last year's sales. Of these, 225 Testaments were given to the volunteers on their starting, as they intend all for the North-West, and 50 Bibles were given to the X. M. C. A. for distribution at the military brigade camp at Fredericton. Included in the above figures are 334 Bibles and 74 Testaments sold in our own city by a Bible woman, whom your committee considered it advisable to employ, and having found one who had already had some experience in such work, they engaged her at a fair weekly payment to devote her time to the work from the 1st May to the winter season, carrying with her samples of such Bibles and Testaments as would dispose of on depository terms; she had also discretionary power to give a Testament where it was really needed, but this power was used only twice in all her visits. She found only four families destitute of any scripture, and only four families who would confess to belong to no church or denomination, although in some other cases the information was so vague and indefinite as to imply a doubt. She sold 428 Testaments and Bibles.

She found the people generally willing to buy, even if they could only pay by instalments, and in this way she often had to repeat a visit in order to receive the balance of her sale. Whenever she found a family willing to listen or converse, she would read a portion of Scripture and converse upon it, and perhaps pray with them, and she never lost an opportunity for speaking a word of comfort to the sick or the sorrowing. In very many of the better class of houses she would see only the domestics, to many of whom she sold a Testament. In many of the humbler tenements she found a welcome and a desire for a repetition of the visit, and where such was the case she found it more profitable to spend more time. Her visiting season lasted from May 11th until July 13th, and from August 17th to November 15th, or about 25 weeks in all.

Concerning the work of the great parent Society the following facts were given:

"Its last report, the 81st, is eminently encouraging, more so than any one ever issued before. The report tells of an enlarged revenue, of increased issues, of operations greatly extended in many quarters, of palpable proofs of real good effected by its labors and of opportunities, wide and effectual, available for future usefulness. The committee confess themselves astounded and humbled at the results of their year's toil. An abstract of the report is appended hereto; the following brief statement of the year's work will suffice. The total income was over \$250,000 sterling, exceeding that of the previous year by \$20,000; \$108,000 were received from sales of the Scriptures and \$145,000 in free income. The chief source of the free revenue is from the auxiliaries, and it is to be regretted that these remitted

\$24,000 less than a year before, £58,000 as against £62,000.

Donations from friends, however, increased from £12,000 to £21,000, and legacies rose from £38,000 to £53,000. This amount is, however, double the average received during the past 12 years from legacies, and so is not likely to be repeated this year.

The total issues of the year exceeded that of any previous year and numbered 4,161,032 copies in Bibles, Testaments and portions. Nearly 1,000,000 were in penny Testaments. In the first 12 months after its issue 1,246,266 penny Testaments were taken out of the Society's hands.

## Denominational News.

## NEW BRUNSWICK.

PORTLAND.—Our meetings are interesting. The shower for which we have been praying is about to come. The cloud is gathering; a few drops have already descended; they are beginning to cheer the parched fields of our beloved Zion. The work has, to all human appearances, commenced in earnest. The first Sunday of the New Year was one of victory for Jesus. Some hardened backsliders have started for home, and we are satisfied they will not stop until they feel themselves safely in their Heavenly Father's arms. Several are seeking Jesus for the first time. God grant that we may see a sweeping revival. We are praying and working for it, resting on the promise: "Call unto Me; and I will answer thee, and will show thee great and mighty things which thou knowest not." Tuesday evening, Jan. 5, the Lord met with us, and we had another victory. We heard the rejoicing of returned wanderers, and the voice of new born souls. Our hearts are rejoicing, yet burdened. We have held no special meetings yet, but if the interest demands will commence at once. Pray for Portland! Pray that we may see the greatest revival we have ever experienced. W. J. H.

SECOND GREENWICH, KING'S CO.—We held our regular annual meeting on the evening of the 4th inst., to transact business for the church. The meeting was opened by reading and prayer by Rev. J. Noble. Bro. S. F. Belyea was chairman of meeting. We had a pleasant and, we trust, a profitable meeting. We have no regular minister at present, but we expect a call from the Rev. B. Colpitts. We held our weekly prayer-meeting each Thursday evening. Though the attendance is sometimes small, yet there are enough to claim God's promise. C. H. G.

HARTLAND, C. CO.—The Hartland F. C. Baptist Sabbath-school held its annual festival on New Year's night. There was a fair attendance and in the various exercises the school acquitted itself well. There was a literary and musical programme comprising singing by the school, recitations by Noah Grant, W. Tedford, Lina Shaw, Jessie Burr, Bertie Tracey, Bertie Day; song, Hayden Tracey; song and recitation by Lena and Mabel Shaw; valedictory by Phoebe Boyer. The accompanying were: Kliffy played by Mrs. M. Shaw, Laura Burr and Bertie Tracey. Refreshments in copious quantity also formed an interesting part of the proceedings.—*Sentinel*.

CANTERBURY, YORK CO.—I am assisting Rev. G. B. Trafton in special meetings in Canterbury (Ecl. River). The power of God is taking hold of the people. The Lord passes down prayer wonderfully. His name be praised. His love fills my soul; the blood cleanses. \* \* \* Never did I realize so much as now, what the devil rages. I have seen persons go out of the meeting-house in a rage, uttering their hatred against the truth, and the very next day they have been forward pleading for mercy. I am done with the kind of work that doesn't make people cold or hot. Some have been sanctified, others converted and others reclaimed. \* \* \* I do not know which way I shall go when done here." B. CHAMBERS.

## TRACY.

TRACY MILLS, C. CO.—Rev. J. W. Clarke, the pastor, is holding special meetings in the Tracy Mills church. The prospect for a revival is good.

FROM REV. E. SEPPEN—When I read your circular letter it made me feel. I felt as though I would like to speak to all the people, and the only way is through the paper.

Believing the INTELLIGENCER's interests deserved my attention, and that immediately, I started out. The success I had you will know by the money I send you. Nor am I going to stop at what I have done; I intend to keep at the work as I have opportunity. I find that if some people want tobacco or skates or something else for mere personal gratification they can find money, but for a religious paper they cannot get any.

I have been interested in the church in Canada, C. Co.; and in raising money for it I have had some experience. For instance, a minister promised me a dollar; I asked him for it till I