

TERMS, NOTICES, ETC.

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Terms 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, business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and needless confusion and mistakes.

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Religious Intelligencer.

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

WEDNESDAY, DECEMBER 5, 1888.

—CHRISTIAN CONFERENCE. A Conference of Christian workers is being held in New York this week to consider the religious needs of that City. There is evidently much religious destitution—a great mass of people wholly unprovided with religious instruction and help, and it is hoped to provide means to reach them.

—OBSERVING IT. The Roman Catholic Church has never till this year paid any attention to Thanksgiving day in the United States—not elsewhere, for that matter. This year, however, Cardinal Gibbons, of Baltimore, instructed the priests under his jurisdiction to observe it by saying prayers for the civic authorities. With this as a beginning, they may some time come to observe it more fully.

—ASHAMED. A minister visited a sick man who had long been a professed disciple of Christ. He found him greatly troubled in mind although cherishing an intelligent faith in the Saviour. On being interrogated as to his conditions of mind and the cause of his evident distress he said, "I know whom I have believed, and that He is able to keep that which I have committed to him. I am not afraid to die, but I am ashamed to. I have been satisfied to confess Christ attend worship regularly and lead an upright life; but I have done nothing especially to bring others to Christ, and I am ashamed to appear before Him so."

Many, many are the believers following a like course. They, too, may be ashamed some day.

—AN APT QUOTATION. Many years ago, when the American Bible Society was in its infancy, the meetings of the Society were never opened with prayer. There were many different denominations represented in the Society that they could not agree about the kind of prayer. The Episcopalians would not relish an extempore prayer, and the other denominations were equally averse to one from a prayer book. Strange as it may appear, this state of things continued many years. All the time, however, it was felt that there ought to be prayer, and this feeling kept growing stronger each year. There were many discussions about it. One year—the last of no prayer—the discussion was warm and protracted through two nights in the rooms of the Society. After about everybody had said all he could, and no conclusion had been reached, an old minister arose and said, "Mr. President, I have listened attentively to every argument but there has been a voice sounding in my ears all the while, it is the voice of the Son of God saying, 'Hitherto ye have asked nothing in my name; ask and ye shall receive.'"

It ended the discussion. It was convincing. There was nothing to be urged against the word of Christ. There was always prayer after that.

—RETRIBUTION. The "National Temperance Advocate" thinks there is something of the nature of retribution in the early retirement of Secretary Bayard, consequent on the defeat of President Cleveland. It charges that during all his public career he has been the champion of the rum men. As Secretary of State he dishonored

his Country by refusing the request of Great Britain for the co-operation of the United States with Britain and other European governments for the suppression of the liquor trade with the Western Pacific islands.

—HELP SOMEBODY. "A word in season, how good it is." How easily uttered, and how helpful. And the opportunities for this good doing are so many. Why not use them? "To do good and communicate forget not." Bless somebody with a pleasant recognition, an expression of interest, a cheering word. So will you get warmth to your own heart too, and good that can be had in no other way. It has been well said that "many find little joy because they make no effort to give joy to others."

—THE RIGHT SPIRIT. Dr. McCabe tells that when he was in Kansas last year working for the \$1,000,000 which the Methodist Episcopal church had undertaken to raise for missions, a little boy who heard his appeal for contributions determined to do his part. So he went and gathered nuts which he sold for five cents. This he sent to Dr. McCabe with a note saying, "If you want any more let me know." That boy had the true missionary spirit. He did what he could, and was willing to do more. If all Christians were of like mind there would be no lack of funds for Christian work at home or abroad.

—THEY ARE COMING. New names are coming. One pastor has sent us six within a few days. And they come from a Church which had already a large list. Will every pastor seek to increase the number of subscribers in his field? Now is the time to do it.

Revival Thoughts.

There is no time when Christian work should not be carried on with earnestness and vigour. "To day"—in the present, be at work, is the command of the Christian's Master. "Always at it," in the use of every opportunity and of every means available, ought to be the motto of the church of Christ and of every believer in Jesus. And wise Christian effort, whether in Summer or Winter, Spring or Autumn, and under whatever circumstances cannot be wholly for naught. "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

The design of the preaching of the Gospel every Sunday and of the regular weekly prayer meetings is not understood if they are not expected to not only instruct and comfort believers but to result in the conversion of sinners as surely as do special services periodically held. That the divine design of preaching and the other services of the church of Christ is not rightly understood by many is apparent in that so many seem never to expect conversions except in times of special work.

We look for the time when one part of the year shall be very like any other part of the year in Christian work, when the activities of the church shall be so established and regulated and so steadily in operation that all seasons shall be alike in both seed sowing and in gathering. That time is coming. Even now there are signs of its sure approach. An increasing number of churches look for accessions through the instrumentality of "the ordinary services," as they are called, quite as confidently as when resort is had to extraordinary means. And they are not disappointed.

That there will ever be a time when there will be no need of special services is not probable. But the time will come, we think, when special services will be more for the better and more effective expression of abounding Christian love and zeal for Christ, than for the quickening of the church, the recovery of waning spiritual strength and the restoration of lost joy. There will be little or no need to spend time and energy and entreaty to get professed Christians into right relations to Christ and His work; the full strength of the church will be devoted to the work of winning the unconverted to Christ. God hasten the good time.

The season is now at hand when, in this country, special religious services are very generally held. From now until well along in the Spring a great deal of extra Christian work will be done. There will be nightly preaching and much Christian visitation and conversation, all with a view to help Christians, restore the fallen, and persuade the unconverted to believe in Jesus and avow themselves His disciples. That these months may be truly "times of refreshing" is, doubtless, the prayer of many hearts.

A revival is never an accident, nor is it an arbitrary exercise of Divine power. God does not revive churches or individuals against their will, nor independently of their attitude towards Him. The divine demands are clearly stated, and unless there is full and hearty compliance therewith, there can be no real revival.

"If my people, who are called by my name, shall humble themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin, and heal their land." Herein is the essence of the divine plan for the promotion of revival. Failing to follow it, whatever may appear to result, there will be no genuine revival of the graces of religion and no permanent enlargement of the church of Christ.

The holding special meetings and the use of the "tactics" frequently employed, are not in themselves enough. A sort of interest may be created, and even a degree of apparently religious excitement aroused by these means, and some may profess conversion, but little or no abiding good will result. The revival must begin in the church. Christians must rightly "prepare the way of the Lord"—the way for His work in their own hearts and lives, and for His work by them amongst the unconverted. A recent article in the "Independent" well says,—"It is our profound conviction that the great revival needed is in the church itself, bringing her back to an humble and lowly place with God, which indeed is the high and holy place where only God has promised to dwell with her."

There is not that high type of spiritual life that the scripture sets forth as being the distinguishing mark of the Christian life. The energies used in the work of the Lord have a suspicious look of the merely human more than the subtle power of the spiritual. There is not that whole-hearted devotion to the "Father's business" on the part of the church at large which ought to characterize its work.

All this needs to be changed before God can work mightily in the conversion of sinners. The desired change can be brought about by observance of the divine conditions of blessing as set forth in the Scripture quoted. If God has in any measure shut up the heavens He is ready to open them, if only His people heed His injunctions. "Let us each and all inquire of ourselves whether there is not cause for us to take heed to His instructions and admonitions. In view of the mighty love of God, the unspeakable cost at which our redemption has been purchased, the grace and power which characterized our Lord Jesus Christ, who humbled himself to our help; in view of our own unfaithfulness and it may be even less than half-hearted service; in view of much possible wickedness of way, in life, in business, and in all our social and worldly relations, is there not much room that we should not only humble ourselves, but seek his face with much earnest prayer? Should we not study again the great storehouse of promises, and take with us words and come into his presence and plead with him for a mighty outpouring of his Spirit, such as we have not seen for many years?"

We are hoping and praying that throughout the whole country there may be, and at once, a great revival of spiritual life and the attendant Christian activities which God always blesses to the conversion of souls. Are you getting ready for it, brethren? Let each one examine himself. There is great need. The church languishes. It is a sad thing to have a name to live and yet be dead. "All about us are the 'dead in trespasses and in sins.' They are in all the communities, they sit in the congregations of the sanctuaries, they are in the homes of Christian parents. They need to be awakened to a realization of their condition, and led to the Saviour. Do Christians appreciate the real condition of all these unconverted ones? They ought. There is some thing wrong if they do not. Get right with God. Get into sympathy with Christ, with His purposes and work, and you will then have something like an adequate conception of the need of the unconverted, and a deep conviction of the imperative necessity of a church in earnest, every member doing his part in the work.

The ministers are expected to be leaders in this work. Revival usually begins in the heart of the minister; he will be touched with holy fire, will be burdened with the weight of souls, and be weeping between the porch and the altar with earnest pleadings in behalf of souls to whom he is set to minister.

How is it, brother? Is your heart throbbing with the anxiety which is born of the Holy Ghost? If not, then seek that nearness to God which will ensure the holy fire and make you long for the salvation of men more than for anything else.

Talk to your people about it. Impress upon them the necessity of revival. Urge them to pray. Before beginning more general work have meetings of interested ones praying especially about it. Do not be easily discouraged. Persevere. Have faith in God. No wisdom nor energy of yours, nor skill and methods of an evangelist can effect the work.

"It is not by might nor by power, but by my spirit," saith the Lord. Honour the Holy Ghost. Seek His quickening, His abiding, His direction.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children; let the priests, the ministers of the Lord, weep between the porch and the altar and let them say, spare thy people, O Lord, and give not thine heritage to reproach."

Preserved.

The following extract from a private letter from Miss Hooper has been forwarded us for publication. The lady sending it says,—"I noticed a statement not long ago in the *Missionary Helper* to the effect that it had not been known that a missionary has been bitten by a poisonous snake since Dr. Judson went to India. In a secular journal I have seen this,—'according to the latest official returns 22,134 persons were killed by snakes alone last year in India.'"

Is not the "Lo, I am with you always," wonderfully fulfilled?"

This is the extract from Miss Hooper's letter:

"I will now mention a Christmas present from the Society at Blissville, S. Co., which came in the form of a five dollar bill. With it I bought a Hurricane lamp and a book, 'Farrar's Life of St. Paul.' Both of these afford me much comfort and pleasure. Had it not been for the lamp, I should no doubt have been bitten by a very poisonous snake a few weeks ago. I usually use a small lantern, but the night referred to I lighted my lamp and sat reading my home letters and papers, after which, I began to prepare for bed. On the floor near the bed I saw what seemed to be a stick. But it began to move, and proved to be a very poisonous snake which, being small, I should not have seen had it not been for the bright light from the lamp. It is needless to say that I prize the gift now more than ever.

My heart says 'God bless you' and all the dear ones in the dear home land, and reward you a thousand fold for your labor of love."

India Letter.

Dear INTELLIGENCER:—There has just left my study a man who today prayed for the first time in his life. He is a Hindu of the Mahanti or writer caste and followed me home from the bazaar at the close of the service about a week ago. Since that evening he has come here daily and sitting on a mat in my study has been reading small books on caste, idolatry and the Christian religion. He seems to be convinced that he should follow the ten commandments and believe in Christ but is in great fear of what shall become of him if he breaks caste. It stirred the deepest feelings in my soul to hear him pray. He had never heard many prayers—not more than half a dozen in his whole life time, and those here in this room. He faltered and blundered. He did not close in the formal way with the word "amen" but after having confessed his sins and asked pardon he besought God to lead him in the true way and closed with the phrase "May this prayer be."

This man has not broken his caste and indeed he may not do so but his faith in Hinduism is destroyed and, small though it may be, the seeds of the true faith have begun to spring up in his heart.

The first day he came to see me I gave him some books which he took to the bazaar and began to read. While reading them he was surrounded by a crowd of Brahmins who told him that he must not read the books, that if he did his religion would be destroyed, that himself would not only go to hell but all his people for three generations would go there too. "Tear the books up and throw them away immediately," said they.

That evening we addressed the people on the selfishness and hypocrisy of Brahmins and the importance of examining a thing before passing judgment on it. One Brahmin in the crowd frankly confessed that he wore his sacred thread for his stomach's sake only, that the Hindu religion was false but that he must obey its rules in order to obtain a livelihood. After

hearing this, of course the man cared little for Brahmanical curses and went on reading his books. I have seldom seen the Brahmins get such a routing as they got that evening at the hands of some of the native Christians.

The Hindus are now celebrating the praises of the bloody goddess Doorga. The government offices are closed and all work has ceased while the people give themselves up for days to the practice of unnamable sins. One of the chief features in the worship of Doorga is the playing and dancing of prostitutes. This is carried on all night long and thousands—yes hundreds of thousands—of people go to see it. All this goes under the name of *pooja* or worship.

While writing these things to the readers of the INTELLIGENCER the question continually comes up to me, where are the workers? When I offered myself to the Board, or rather when I was weighing the matter in my mind previous to sending in my application I felt very much the need of more facts about the work and its needs. Correspondence with some one in the field would I think have helped me in making a decision. If any of the young men, or ladies either, of our churches are in need of any information that we can give in order to help them to a decision in the matter of their coming to India we shall be glad to hear from them. I of course do not know what the recent Conference has done for foreign missions but I know this field needs workers and the Free Baptists of N. B. have the men and the money to supply them. I pray God that they may come, and come soon.

A. B. BOYER.

Balalore, 13th Oct, 1888.

A. C. F.

At our last General Conference the following preamble and resolution unanimously passed.

"We recognize with gratitude the evident approval of God of the organized movement among the young people of the Church of Christ generally; and whereas a society with this object in view has been formed in the church of our own faith in another part of our field, and is now in successful operation.

"Resolved, That we hereby approve this work proposed by the Advocates of Christian Fidelity, and recommend to all our churches the formation of such societies wherever it is practicable."

As yet, I have not seen a report of the organization of such a society in any of our churches.

I am convinced that we need such societies in connection with our churches and church work.

The object of the society is clearly stated in Articles 1, 2, 3 of the constitution which I will quote here.

"ARTICLE 1.—Name.—This organization shall be known as ADVOCATES OF CHRISTIAN FIDELITY.

"ARTICLE 2.—Object.—Its object shall be to lead our members to more earnest work for Christ; i. e., the ingathering of souls, upbuilding in Christian life, and cultivation of social fellowship.

"ARTICLE 3.—Membership.—The membership shall consist of two classes—Active, and Associate.

Active.—The active members of this Society shall be Christians, whose earnest purpose is the accomplishment of the above; stated object. They shall be elected by the Society, and sign the Constitution.

Associate.—Other persons of good moral character, desiring to become Christians, and in sympathy with the object of this Society, may, by election and signing the Constitution, become associate members.

All such may act their pleasure in taking part in the prayer and monthly meetings; and for their conversion the active members shall both labor and pray."

The active members sign the constitution and the following pledge.

Looking to the Lord Jesus Christ for help, I promise to try to please Him in my thoughts, words, and acts, to be faithful in secret prayer, to read this Pledge and at least five verses of Scripture each day, and that I will prayerfully imitate Him in seeking the conversion of others.

The associate members sign the constitution and the following pledge.

Looking to the Lord Jesus Christ for help, I will strive to so guard my thoughts, words, and acts, as not to hinder my conversion, and will read this Pledge and at least one verse of Scripture each day.

The pledge is a daily reminder of privileges and opportunities to the members.

In regard to the benefit of the society I will quote a few lines from the pen of Rev. J. A. Lowell pastor of the Free Baptist Church at Danville, N. H., copied from the Little State of Nov. 10:

By the way, what educators these societies are to be. I can see that our young people connected with the society have, even during a few months, developed both spiritually and mentally. I have been not only interested, but surprised to see so many evidences of thought and acumen in the treatment of the different topics.

There are other points which I propose to refer to in future numbers of the INTELLIGENCER.

GEO. E. STURGIS.

General Baptists of the U. S.

This body of Free Baptists have been organized about sixty-six years. Their founder Rev. B. Stinson, was a seceder from the Calvinistic Baptists. They are located principally in Indiana, Illinois, Kentucky, Tennessee, Arkansas and Missouri. There are about twenty Annual Associations, with a General Association which meets annually. There are about three hundred churches with some number of ministers and 1,500 church members.

This people are truly evangelical and show much zeal in building up in new and needy fields. While they have neglected to keep pace with some Christian denominations in educational work, missions, publication interests and support of the ministry, there is in these directions a very encouraging improvement in recent years. They have now a very good publishing house and issue a creditable and helpful weekly, the *Messenger* at Owensville, Ind.; a College building is in course of erection; Home and Foreign Mission Societies have been organized, and funds are being raised to begin work abroad soon. Several of the Annual Meetings have mission organizations and are doing good local work. One has a permanent endowment of several thousand dollars. There is also a valuable denominational library for the use of ministers.

The Annual meetings just held show great prosperity, with better and more cheering prospects than ever before. The position occupied by these brethren is one of the best and most commanding in the whole Union. If they continue to improve their opportunities they will soon become a great power for good.

Perhaps I should say that in all probability our Foreign mission efforts will be in connection with other Free Baptists. And that steps have been taken by the General Association to bring us into closer relations with the larger body of Free Baptists.

JOHN E. COX.

Owensville, Ind.

From Rev. T. H. Siddall.

RACINE, WIS., Nov. 16th.

Glad I can again let you know how we are. We are now almost settled in a most comfortable parsonage. Our journey here was one of profit and pleasure. We arrived in Boston Sunday at one p. m. after a most enjoyable passage. In the afternoon we went to the Boston Music Hall to hear the Rev. Dr. Fulton. As you may know Boston for months past has been all alive as to the methods and purposes of Rome. Dr. Fulton, with others has, for some time past, been letting daylight into the arts and stratagems of the Roman Catholic Church. The audience was about 4,000. He is not a pleasant speaker, but his manifest earnestness and sincerity impress the hearer. The large assembly was in complete sympathy with him. In the evening we went to the Free Baptist Church, Shawmut Ave. Bro. Hayes was away, having exchanged with a Baptist brother who lead the social meeting. We enjoyed the meeting. At the close we were glad to see so many we knew. Some members of the Little River church, daughters of Deacon Amos Larkin, and some once members of the Barrington Church. The many references to the pastor of the church were pleasing.

We spent most of Monday looking after our luggage etc., and passing the custom's officers. They seemed slow to believe that we had no dutiable goods. Each trunk, etc., had to be opened, although we had a permit from the American Consul in Yarmouth. The officer said that the permits were no use, their duty was to satisfy themselves that all was right. We got through all right and had our possessions duly decorated with chalk marks.

On Monday evening we visited Tremont Temple and heard Mr. Leland Powers give a recital and delineation of Charles Dickens' David Copperfield, there was also an organ recital and some good glee singing by the Lotus Club. It was an instructive and excellent entertainment.

Tuesday morning was spent in sight seeing. Boston is a busy place and a good place to spend money. We heard no complaints of hard times. The various stores seemed to be doing a good business. People looked well and were remarkably well dressed. Tuesday afternoon we made our way to the Fitchburg depot and took the 3 p. m. express for Chicago. No sooner had we got to the depot than to our surprise we saw Rev. Joseph Noble junr. who was going by the same train to Illinois, to engage in evangelistic work for the winter. We were glad to see one with whom we were acquainted and to have his company the most part of the journey. Having secured a berth in the Pullman Car, we soon felt at home. Our travelling