

## TERMS, NOTICES, ETC.

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## Religious Intelligencer.

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

WEDNESDAY, AUG. 8, 1888.

—INSURE. Is your church building insured? It ought to be. If it is not, the trustees ought to attend to so important a duty without delay.

—THE GOLDEN RULE. Will anybody deny the suggestion of the Christian Guardian that it is a good rule to deal with the minister as you would like to be dealt with if you were in his place? Just think of it. How often, and with painful effects, it is forgotten.

—WORK WITH YOUR PASTOR. The churches that wait for an evangelist before entering upon revival work make a serious mistake. Evangelists whose work is wise and profitable are few. If all churches should wait for them before giving special effort, the most of them would never do anything in that way. The fact is that the real leader, under God, of the church is the pastor. If the believing and devout and earnest of the flock rally around him for work, blessing and success will come.

—GIVE NOW. Of those who defer their gifts till death, Bishop Hall says, "they do as good as to say, 'Lord, I will give Thee something when I can keep it no longer.'" How much better to be your own executor, and see your gifts accomplishing the good purposes you have in mind.

—OFTEN CONFOUNDED. Men often—says the Telescope, confound stubbornness with firmness. What they imagine to be firmness in principles is only stubbornness in ignorance and contrariness in mere self-formed opinions, which have not a shadow of moral principle in them. Firmness in adherence to religious truth or to great moral principles commands our profoundest admiration. Mere stubbornness and contrariness in adherence to ignorantly-formed opinions demand our pity.

—SPOILED CHRISTIANS. One of our contemporaries thinks the church is in great danger of spoiling Christians by doing too much for them. It is true, in some cases at least, that pastoral nurses feed them when they ought to be feeding themselves. They are wheeled about in ecclesiastical perambulators when they ought to be strengthening their limbs by vigorous exercise. Doing something for somebody else would profit them more than to be all the time coddled.

"I want to be fed," is the constant cry of many a church member; but they never go to work for Christ in the strength of the food they receive. They are forever devouring the finest wheat, but never doing a stroke of christian work. Spurgeon, addressing himself to these overfed fellows, says they remind him of the text in the first chapter and fourteenth verse of the Book of Job: "The oxen were ploughing, and the asses feeding beside them."

—DEVOUT AND HELPFUL. A minister tells of a good old woman in his congregation who, though for many years so deaf that she could not hear the loudest sound, was always in attendance at the Sabbath services. He says: On asking the reason of her constant attendance, as it was impossible for her to hear my voice, she answered, "Though I cannot hear you,

I come to God's house because I love it, and would be found in his ways, and He gives me many a sweet thought upon the text when it is pointed out to me. Another reason is because I am in the best of company, in the most immediate presence of God, and among His saints, the honorable of the earth. I am not satisfied with serving God in private; it is my duty and privilege to honor Him regularly and constantly in public."

## Concerning Missions.

Dr. Pierson of Philadelphia, one of the editors of the "Missionary Review," and one of the ablest and most enthusiastic advocates of foreign missions in America, has given all his children to the foreign Mission work. All but one are now in the foreign field, and she is to go soon. Dr. P. rejoices that he is privileged to have his family devoted to this great enterprise.

A minister in New England tells this incident: He preached a rousing Missionary Sermon and obtained the largest collection the church had ever given. One of the deacons, the richest man in the church, expressed great pleasure at this result, and said that when he came to the place he was a poor boy working for 50 cents a day. He resolved to give a dollar a year to the cause of foreign missions, and he would state for the encouragement of his pastor that he had continued to give a dollar a year from that day to this. The man thought he had done remarkably well to continue to give a whole dollar every year for so long a time. And there are many just like him. They increase in riches, but it never occurs to them that they ought to increase their contributions to God's cause. They have not learned that they are stewards of God's bounty. What spiritual poverty they get to themselves by their withholding from God.

The Morning Star very pertinently asks, "Can a man be a true christian, and not have the missionary spirit? Did not Christ show that spirit? Did he not make sacrifices, suffer and die, when he need not, in order to save men? Did he not say, 'The son of man is come to save that which is lost'? Did not his heart yearn for the welfare of Jew and Samaritan, Syrophenician and Italian? The Master sent the apostles on home missionary tours, two by two, through Palestine, and the seventy soon followed, doing the same work. In the great commission, the limitations were removed: 'Go ye into all the world, and preach the gospel to every creature.' The Saviour was filled with the missionary spirit, and he communicated it to his disciples. Was Paul right when he said, 'Now if any man have not the Spirit of Christ, he is none of his'? If so we are forced to the conclusion that every true follower of the Saviour is possessed of the missionary spirit. For others, and not for ourselves alone, we are called upon to labor, to sacrifice and to pray."

## "The Ordinary Means of Grace."

We do not like the use usually made of the phrase at the head of this article. The manner of its use often seems to belittle regular church services and other divinely appointed means for the culture of Christians and the spread of the truth. That there may sometimes be need to resort to what are called extraordinary means, is not denied; and that good, sometimes a great degree of good, results from them is quite true. But the necessity for extraordinary means is generally, if not always, because there has not been a proper appreciation and right use of the ordinary means. Occasionally the regular services are so wisely and faithfully used that the stimulated spiritual life of the church requires more ways of expressing and employing itself. We could wish this were oftener the case; it is so much better than to have to adopt special means to wake the church out of a lethargic state.

The notion that the ordinary means of grace are not of special importance—that they are simply to keep things together, and that the church can congratulate itself, if, in their use, it "holds its own"—is altogether wrong. The sooner we are disabused of such erroneous notion the better. A recent writer says: Honor put on the regular means of grace would concentrate Christian activity. The Church would work together with an energy which is always the precursor of success. Thus, it is often said, when an evangelist comes into a town and secures the hearty co-operation of all the ministers and churches, that if the same rallying could be had around the pastor, or pastors, the result would be the same. It is true. What caused the rally? Perhaps the evangelist's reputation. He has been so successful elsewhere, it is believed if the conditions are repeated the success will

be repeated. And so, perhaps, on the reputation of a man, the Church as one person flies into the work. Suppose, now, the faith in the man were transferred to God and His Gospel. Suppose a Church should conclude that, as God has promised His work should be efficacious. He would certainly keep His promise. Suppose, further, a recollection of the past should confirm that faith. Then, suppose on that noble faith and confidence in the truth of the Lord, the Church should look for blessings at every prayer meeting, and pray every sermon into the hearts of the people, and conduct every Sabbath school in the conviction that God's Word would not return unto Him void. What then? Would that God who blesses the expectations that gather around a special service withhold His blessing from those ordinary means that are baptized with the tears and lifted with the believing prayers of His own people? If the honour we sometimes thoughtlessly put on men were given to God, we would rejoice in unfeigned streams of salvation. And churches are often dry and lifeless, because they are waiting for a "series of meetings," forgetting that they have a series of meetings the year through, every one of which might be charged with living and saving power. It is the ordinary rainfall that beautifies the world. It is the invisible mighty dew that keeps the vegetation fresh. And God says: "I will be as the dew unto Israel."

## Multitudinous Names.

In studying the genesis and progress of the Free Communion sentiment, in connection with immersion, one is struck with the great variety of names and also the shifting of names. The first incarnation of this cause was a church by Benjamin Randall in New Durham, N. H., 1750. He had been a Congregationalist and then for conscience a Baptist. As a preacher, he preached free salvation, as he understood the Bible. This implied man's responsibility, or freedom of the will to accept or reject God's pardon to the rebel sinner. This was contrary to the accepted theology of the times, a merely softened fatalism which permitted man to rejoice in being predestinate to hell forever for the glory of God. "If God wants you converted," said this theologian, "He will convert you without any worry of your own, and if He does not want you to be converted, worry is all useless."

When Bible truth came to be poured over the proud flesh of this Antinomianism, there came a consciousness of the wounds of sinners, and a mighty cry went up: "God be merciful to me a sinner!" This, of course was disorder, and Randall was disowned and called by various names which it was supposed would prevent the conversion of sinners under his preaching. But the cause grew.

Before twenty years passed there were at least 2000 people gathered into various organizations, thirty preachers and fifty-one churches. Yet this people had no distinctive name. Most of the ministers like Randall, had been Baptists, and still held themselves as such, whatever others may call them, as "General Provisioners," "Freewillers," "Randallites," "New Lights," "Open Communists." They spoke of themselves as "the Community," "the Churches," "the Ministry" of this people, the church of Christ. There were two points about which the names from the mouths of others clustered: Freewill and Free Communion.

Free Baptists, that is, free communion Immersionists, have in the Provinces different names, as they have in the United States: The Free Christian Baptists of the Province of New Brunswick, 10,777; Free Baptists, Nova Scotia, 3415. These contribute to our Foreign Mission Board over \$1000 annually. All of these bodies, there as well as in the United States, are tending to the name Free Baptist, besides which name there exist fragments of the same people. In the U. S. "Original Free Will Baptists," of North Carolina; Free Will Baptist Association, The General Baptists, Separate Baptists, United Baptists and Free Christian Baptists, amounting in all to over 170,000. The largest consolidated body (in the United States) is 82,000. All these of various name, it is believed, will be at no distant day in one organization under the name of Free Baptist. At least this is my hope.

The disciples by their fight to keep rid of the name "Campbellites," know what our fathers had to go through in resisting the name "Randallites." Randall and his associates resisted for twenty-five years all names but Bible names. They spoke of themselves as the Church of Christ. "Every church," said one of them whose writings have come down to us, "every church ought to be governed by the New Testament rule and call itself by no

other name than the Church of Christ. I am very certain," he continues, "that this has been the true meaning and intention of this people from the beginning." In some of the records, till 1821, no other designation is used.

But there was a practical question for "the Church of Christ," for every member was under legal stress to pay the congregational minister a minister tax if it took the last cow, unless there should be legal recognition. In 1805 that recognition was given in the following words, passed by the Legislature of New Hampshire.

"Resolved, that the people of this State commonly known by the name of Free Will Antipedo Baptist Church and Society shall be considered as a distinct religious sect or denomination, with all the privileges as such, agreeably to the Constitution."

"There ended," says the historian, all legal opposition to those Free Will Baptists who notified the selectmen of their unwillingness to be taxed for the support of the Congregationalists. The Baptists, Methodists and Universalists obtained a similar recognition of themselves."

Yet it was not until 1819 this relic of barbarism in the name of God was swept away by general statute or "Toleration Act." Forty-nine years our fathers struggled to put their conviction into law. Think ye, who had no experience in this warfare, how it sounded to be charged with an attempt to "repeal the Christian religion;" "the wicked bear rule;" "the Bible is abolished."

Ever since that legal recognition, 1805, some have reluctantly received the name Free Will Baptist; others have thought it next thing to an inspired name, the Gospel itself being a little sweeter by that name than others. To this day there is a chafing under it. "If we cannot have the original name Church of Christ, let us have 'Free Baptist' as we hold free will, free salvation and free communion." Hence the general drift of all to "Free Baptist." General Baptist is the English synonym for the same.

## Woman's Mission in the Church.

We might say in the world, but we prefer to say in the church; for if the world is ever brought to Christ it must be through the instrumentality of the church, in which woman finds an appropriate sphere for the exercise of her redeemed powers, and through the benevolent channels of which her manifold influence for good may go forth mightily to benefit humanity. The church is Christ's own institution, which no purely human organization can ever improve upon or supersede; and our judgment is that all Christian effort, whether of men or women, should be put forth, not independently of the church, but in connection with it, and under its direction and sanction. Not that the individual liberty of Christians should be restrained—let them preach the gospel at home or abroad, or give to support those who do, as they please; only let them remember that the highest form of liberty is that which bows to rightful authority, and that the authority of Christ is supreme; that he has committed the work of the world's evangelization to His church, and endowed it with the requisite forces for bringing it about.

As Christian women constitute the larger part of the membership of our churches, and as they are eminently fitted, both by nature and grace, to assist in furthering the interest of the Redeemer's kingdom, it seems only proper that their effort should be enlisted to this end. And yet it is only about twenty five years since this previously dormant power of the church was called into requisition, and women's mission circles and societies began to spring into existence. Now they fill the place of important auxiliaries to all the great missionary organizations. We look upon them with feeling akin to those with which we contemplate a great discovery, and we wonder that the discovery was not made sooner. Discovery, we say, and not invention. We invent what did not exist before; we discover what always existed, but was not perceived and utilized. Steam was as truly a power in the physical world before it was discovered by Watt as after; but previously to this men were ignorant of the ten thousand uses to which it might be applied. As yet they had not harnessed it like a docile steed to the huge steamer and the ponderous railway train, and made it their obedient slave to do their multifarious bidding. What a powerful and yet manageable agent! But the energy that steam represents in the domain of nature, woman stands for among the spiritual forces of the church. What are the deeds of moral heroism, of lofty Christian endeavor to which she is not equal? If she cannot change the position of the literal desert, she can do a greater thing—she can moral-

ly make it bud and blossom like the rose. If she cannot impel the iron locomotive, she can set the gospel chariot rolling round the world—can put herself in communication with the Throne and bend to the uplifting of humanity the arm of omnipotence.

If the great work which Christian women have shown themselves capable of performing was not discovered till these modern times, it was from no lack of New Testament teaching and example that they were deemed suited to such work in the early years of the church. Consider only the proof of this furnished in the noble band of Christian women to whom Paul sends salutation in the last chapter of his epistle to the Romans. What a constellation of splendid names, in which Phoebe, and Prisca, and Mary, and Tryphena, and Tryphosa, and Persis, and the mother of Rufus, and Julia, and the sister of Nereus, are each a beautiful star! If holy women tenderly ministered to Jesus in the days of His flesh—if they were last at His tomb and first to herald His resurrection, how fitting that they should now aid in filling the world with the fragrance of His divine name! Nor is the voice of the old Testament less explicit on this subject. How grand the position of woman in the better times of the Jewish Church, as compared with that which she occupied among surrounding heathen nations. A precious truth—long obscured by an erroneous translation—is expressed in the sixtieth Psalm: "The Lord giveth the word: the women that publish the good tidings are a great host." The history of God's ancient people records many an exemplification of this. It was exemplified when Miriam led the Israelitish women, and Deborah joined her voice with Barak's in celebrating the mighty acts of Jehovah.

But why go beyond the story of the creation of the first human pair to learn the place and work of woman in the kingdom of God? Is not this indicated in that Hebrew word *keneido*, in which man and woman are seen to be counterparts of each other, neither one of them alone, but both of them together, representing the true typical idea of humanity, and the equal and blessed partnership in which they should be joined to give God's revelation of Himself in Jesus Christ to their race?

With profound pleasure we have heard the encouraging reports presented by Women's Mission Societies. For their noble efforts we give them no stinted praise. But we must protest against the men in any of our churches taking credit for what is done by the women, and against their finding an excuse herein for not doing themselves. Our sisters do not wish to interfere in any way with the benevolent contributions of the men. All that the sisters profess to be doing is gathering up the crumbs. But if so much is accomplished by them in this way, how much more should be done by those who are in possession of the full loaf.—Canada Baptist.

## Breathing.

No. 1.

BY REV. W. CREELMAN.

O Lord revive thy work. Hab. iii: 2.

The pendulum of the great clock of time, has been swinging since the eternity of the past. Its vibrations will continue until time shall be no longer. The extreme limits of the arc measured may be labelled 'Life and Death.' These are the two poles that have characterized material existence. The student of nature finds this true in all ages of our earth. A generation of plants and animals comes into existence, and passes away, and another of a higher form, after a long preparatory work, takes their place, and these in turn give place to other and higher orders, and so it has been an oscillation between a beginning and an end since the early days of the Eozoic.

But we come as time advances, and the changes of the lower give place to the higher, and beings endowed with the power of reason take the place of the irresponsible—Even then, man being created in the image and likeness of his Creator, is subject to material changes, and the two poles of the arc of destiny remain as the only permanent and immovable fixtures. Life and death retain their relative positions in the higher as well as in the lower ages of the world.

But closely as the analogy runs, and similar as the fate of the one is to the other, there is a wide and far-reaching difference. There is a great stride in the creative act between man, and a mere animated being. Man is infinitely more, and higher than animated life that went before him, and yet the two points of oscillation still exist. But we view them from a different standpoint.

We live in the seventh day of God's creative week. Six days of material creation have passed and gone. On

the evening of which man, the last creative measure, had his place given him, as lord of the completed earth—his home for the ages of time.

The day in which we live is not a creative day materially, as the six previous days were, but one of a spiritual creation, or upbuilding of man in the redemptive work of the God-man Jesus Christ. The Sabbath day of God's rest is the day of restoration of man into the original image of the Creator which he lost by his sin in Paradise. It is a day of redemption, and shall continue while sun and moon shall observe their appointed circuits. It is 'blessed and sanctified' beyond and above all the days of the past inasmuch as it has for its special object the moral elevation and final redemption of man, and over it no evening is spoken of in the Bible as falling, for its work is not yet complete.

As soon as man was banished from the Earthly Paradise he by the very force of circumstances commenced the journey towards a higher and better Eden. The history and experience of that movement is read in the swaying to and fro of the pendulum of man's destiny. The movement has been characterized by two opposite and conflicting factors. Two motors have been at work propelling in different directions. One is the principle of 'Right,' the other of 'Wrong,' and their dominancy has been owing to circumstances of time and place. We learn from the text that there was a work—God's work in existence. That work we have shown was, and is, God's efforts for the redemption of fallen man. That work has engaged the attention of God since the eternity of the ages. Man was God's last object of creation, and the best and most precious in His creative measures. It took the council of Godhead to create him. It required the united Godhead to redeem him. It took six creative days of countless ages to fit him a suitable dwelling place. And now so far as we can know, heaven is busy in its preparation for man's occupancy. 'I go,' said Jesus to his disciples, 'to prepare a place for you.' His value in God's sight is expressed from the two opposite ends of the arc of estimation. 'As the small dust of the balance'—poor and worthless, and yet from the other, the very 'apple of the eye,'—more precious than all the wealth of the world.

We pray for a revival of the Lord's work. It is right that we should seek it. It implies first a need. Death has laid fast hold on life and we pray for a revival. Where there is a germ of life there is hope, and there is something to build our hope upon; and secondly, a revival of the Church is God's work.

Many are of opinion that a revival of religion can be had any time by employing an evangelist to labor in the Church. I have nothing to say against evangelists or their work, but much to say in their favor. But revivals are not the work of any man nor the combination of human efforts as such, but comes decidedly from God. But yet there is a man-ward side of this question as well as a God-ward. We must use the means that lead to such a result. The prophet prays for it—this is the key. Praying is one act which must be accompanied by other and corresponding acts.

Now, can we have a revival of religion in our Church? Yes, I say it on the authority of God's word. 'Ask and you shall receive.' 'Whatsoever ye shall ask in my name,' says Christ, 'that will I do, that the Father may be glorified in the Son.'

What is nearer to the heart of God than his children? He stands ready to give us his best gifts. Now if we truly want a revival in our church, we will seek for it. We will make preparation for it. We make due and wise preparation for our seedtime in order that we may reap a plentiful harvest. That is right and as God expects us to do, and he blesses us in our efforts.

And so in spiritual matters. God expects us to prepare for the harvest in a similar manner. What have we done in the preparation of a spiritual seed time? How much have we invested in seed for the spiritual earing? Have we sown wisely and well? What per cent on the amount of seed scattered in our spacious fields have we sown in the field of the Lord? And how does the amount of labor performed in the Lord's field compare with that done in our own! We expect a good harvest from our labors as husbandmen in this year of grace 1888. We have a reasonable prospect from the labor and pains taken to ensure it. What returns do we expect in the heavenly harvest of this same year? We may know almost to a certainty, for God has told us, "He that sows sparingly shall reap also sparingly, and he who sows bountifully shall reap also bountifully."

We live as if the Bible is in measure