

TERMS, NOTICES, ETC.

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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. Obedience of this rule will prevent much copying and save space and confusion and mistakes.

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Religious Intelligencer.

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

WEDNESDAY, MAY 15, 1889.

—A DEFINITION. "Holiness is an unselfing of ourselves," is Faber's way of stating a great truth.

—No ESCAPE. It is impossible for one to escape the reaction of his own words and deeds and the spirit of his life.

—IMPROVING. A private note from Rev. A. B. Boyer, accompanying the letter which appears in another column says:

"Miss Hooper is able to be about. She is improving slowly. We are all well but feeling the heat very much."

—A MEMORABLE SERMON. On the second page of this paper will be found the account of "A Vermont Boy's Sermon," preached about seventy-three years ago. That boy—Rev. J. Woodman—a Free Baptist preacher died only a few months ago, and continued an acceptable and successful minister until two or three years before his death at an advanced age. He was held in great respect by his brethren.

—SECRET OF HIS SUCCESS. Dr. John Hall is pastor of the richest Presbyterian congregation in New York, and probably in America. He is a very plain, effective and successful preacher. In a recent sermon on "The Sword of the Spirit," he made this statement, worthy of being pondered by all preachers:

"If I have had any success in the work of the ministry it is because I have endeavored all through to hold forth the word of life. I have no skill, genius or ingenuity for a new way of putting things, no art in delivery, no sensational themes, and if I had to depend upon flowers round about the pulpit and flowers in the sermon to draw the people I should abandon the pulpit."

—"CHRISTIAN LEAGUE." The seceders from the Salvation Army in Toronto have taken the name of "Christian League." They have begun work there, and will probably endeavour to organize branches wherever the Army exists. They are, after the manner of seceders, quite severe in their condemnation of the organization from which they have separated.

—DIED AT HIS POST. Word has been received of the death, last month, at Kalawa, Hawaii, of Father Damien, of leprosy. For nearly twenty years he has devoted himself to ministering to the settlement of lepers. When he went amongst them he necessarily shut himself off from all other people. This he did voluntarily, glad to be privileged to minister to the poor creatures whose disease he knew he must contract and of it die. Faithfully he has taught and shown them of Christ, and died at his chosen post of duty—a Christian hero.

—Y. M. C. A. The International Convention of Young Men's Christian Associations held in Philadelphia last week, was attended by about one thousand delegates, representing England, Germany, Switzerland, Sweden, the United States, Canada and other countries. All evangelical denominations were represented, the delegates including some of the most prominent Christian laymen of the time.

The reports go to show that the work of the Association is being vigorously prosecuted, and with good effect in many places.

Of Church Work.

It is not well for the minister to judge his own work and that of the church by numbers alone. Spiritual work, its worth and effects, cannot always be correctly estimated by the number of converts gathered in a revival, nor by the numerical strength of a church. It certainly is pleasant and inspiring to have always a large congregation, and it is gratifying to be privileged to gather many converts. These are signs of success, for which those who have them should be grateful. But they are not the only signs of success, nor are they always the best signs. It is not true in every place where these things exist, that there the most genuine spiritual work has been done and the best spiritual results accomplished. A gentleman being asked if the church to which he belonged was strong, answered that it was. The questioner wishing to know all about it went on to ask, "Has it a large membership? Are they wealthy? Are they highly educated? Have you a brilliant preacher? Is it in a popular community from which you can gather many more members? To all which questions a negative answer was given. "Then," asked the wondering questioner, "how can you call it a strong church?" And the answer was,—"Though but few in number and not wealthy, with but a small constituency to gather new material from, and having a preacher whose intellectual ability would not be rated above average, our members are well taught in the things of God, they love Him and each other, they love the house of God and worship Him with gladness, their pastor is a truly spiritual man under whose teaching and leadership they go on from grace to grace, and the fruits of the spirit are so manifest in their lives that all who know of them are impressed that they are true disciples of Jesus. Though little known beyond its home, the church is a true spiritual blessing there, and has been a greater force in moulding the life of the community than can be told."

There are such churches scattered all over the country. Not much is heard of them; and sometimes they and their pastors think they are not doing much; but they are standing for righteousness and true spiritual life, and God is making the record of their work. Such living and labour are "not in vain in the Lord."

To win souls to Christ is the work of the ministers of the Gospel. But they are not the only ones who are called to be soul-winners. Every converted person is called to this grand service. "Let him know that he"—not the minister only—"that converteth a sinner from the error of his way, shall save a soul from death." Every disciple is to be a discipler of others. How the work would go on if every Christian realized his duty and privilege in this respect. "He that winneth souls is wise." What shall be said of him who has no concern for the unsaved?

Look well after the newly converted. It is sometimes said that while ministers and others evince great anxiety about the seeking, they show very little care for them after they have professed conversion and come into the church. Do not give occasion for such charge. They have been won to Christ; now lead them along in His ways. Give them counsel and encouragement. Treat them tenderly. The child learning to walk is likely to step awkwardly and stumble. But there is always a mother's or other kind hand near to steady and help, and the voice of loving interest to cheer. The young Christian needs similar timely help. See that he has it. In establishing the character of Christian life, and determining its usefulness, much depends on the teaching and treatment received in the early days of the new life. Do not neglect the young Christians.

Does the pastor think of his flock one by one, and so pray for them? He needs to do so for their sake and also for his own. In no way can he come to have so deep and consuming interest in them, personally, as by naming them often, one by one, to God in his place of secret prayer. The good and careful shepherd knows and has a care for each member of his flock. Much more should the shepherd of God's flock.

A Roman Catholic Priest Becomes a Free Baptist.

The following interesting account of the conversion and baptism of a Roman Catholic priest appeared in the *Cleveland, O., Herald* of a recent date:

A tremendous sensation was caused in Roman Catholic and Protestant circles throughout Western Pennsylvania by the announcement that the Rev. Abbe Francis, a prominent dignitary of the Roman Catholic Church, and sub-prior of the Order of Benedictines, had renounced the Romish church and had resolved

to join a Freewill Baptist church by submitting to the ordinance of baptism. An immense audience filled the little church at Greenwood, Crawford Co., Pa., last Sabbath (Easter) to listen to the eloquent ex-Benedictine's confession of his new faith, and to witness his immersion. All classes of the people and of religious denominations were represented, showing how deep an interest was manifested in the action of the courageous monk. Four others, one woman, and three men, bore "Father" Francis, who was dressed in the habiliments of his order, company in this beautiful ordinance, which was administered by the pastor of the church, the Rev. F. W. Reeder. The day was auspicious, the weather warm and clear, and after the ceremony, performed in the best of order and decorum, the vast multitude that had lined the shores of the beautiful little lake retired amidst shouts of "Amen" and "Hallelujah."

In the evening Brother Francis Vanderborg, for such is the name of the ex-priest, received the hand of fellowship from the pastor, and preached a powerful sermon. He will soon be ordained a preacher in the Freewill Baptist denomination. His preaching and influence have caused scores of his former co-religionists to follow his example, and Mr. Reeder has already received the application of some ten or twelve more for baptism and admission to his church to take place May 5 next.

Abbe Francis, or as he is now known, Brother Francis Vanderborg, is a Belgian by birth. His mother's name was Catherine Lothar, from Luzerne, Switzerland, by faith a Waldensian, and also a missionary preacher. On account of her Protestantism she fled from her persecutors, and found refuge with Mr. Vanderborg, the father of this priest, in Liege, Belgium, whom she married; and although he was a Roman Catholic, she persevered in her Protestant faith amongst many trials and afflictions. She was the mother of some six or seven children, nearly all boys who were raised and educated under Romish influences. When she died the Belgian ecclesiastical authorities refused her Christian burial, and she was ordered to be buried in the sea. (Inquisition in Belgium is not dead.) Most of her sons entered the priesthood, and Francis entered the order of the Benedictines. For six years he labored in Erie, Pa., for four or five years more he was at the monastery of St. Jerome and college of St. Joseph near Pittsburgh, and for two years he preached near Meadville, Pa., to Catholic parishes. Abbe Francis had been elected a canon of his order, and also a sub-prior of his district, having charge over three monasteries and three convents. He had occupied the chair of moral philosophy of theology and languages in several of his colleges, and had been instrumental in the building of several churches and convents. He is a man well known for his scholarship, his piety, and his universally respected and loved by all that know him. When the conviction came to him that he ought to serve Christ instead of his Roman master, he so declared it, before a large Roman Catholic congregation, and when told by Bishop Mullen, of Erie, Pa., that he would never have any power to convince others, he boldly replied: "I have at least done my duty in leaving with you and this congregation my testimony of my conversion to Christ." He was at once set upon by a furious crowd, and the loss of several teeth, and terrible internal injuries are the proofs to-day of the cruelty of his fanatical persecutors. His persecutions still continue, but he is true to his convictions, going about preaching without money or price, for he refuses to accept collections offered him. One of his brothers is now the superior of the Jesuit monastery on Euclid Avenue, in Cleveland, and his uncle is Bishop Vanderborg, of Louisiana. Another brother was also converted some years ago, but being ordered to Rome, was there imprisoned, and recanted; whilst still another, also a priest, and expressing doubts as to the genuineness of the Romish faith, was bidden to repair to Rome, and from there was sent to a monastery a prisoner.

"Father" Francis also received the summons to report to Rome, but, mindful of the fate of his brothers, he replied, "I go to Christ not to the Pope." Rev. Francis Vanderborg is still a young man of thirty-four years of age, and should he survive the injuries he received, and which seriously affect his health, he will yet let Rome feel that he does "have power to convince." Bishop Mullen's opinion to the contrary notwithstanding.

Quoting the foregoing, Rev. F. W. Reeder, the Free Baptist pastor who baptized the priest, writes in the *Morning Star* the following additional particulars:

In addition to the above, which is a very correct account of the conversion and baptism of Bro. Vanderborg, permit me to say that this dear brother now lies in a very critical condition as regards his health. The cruel treatment he received at the hands of Roman Catholic priests, upon his announcement to them that his conscience would no longer permit him to stay in the Romish church, has resulted in the breaking of three ribs, and other severe internal injuries, so much so that only by the most careful medical attendance and nursing, his life can be saved. Yet such was his desire to bear witness of the Truth, that in spite of repeated remonstrances on my part, as well as on that of many friends, Bro. Vanderborg appeared before one of the largest congregations our church ever contained, in the evening after his baptism (Easter evening), and related the story of his life and conversion. For over an hour he held his audience spell-bound and many hearts were visibly affected as they listened to the meek and humble recital of the wonderful grace of God manifested in him. All that heard him were moved in tender sympathy, and deep gratitude to God.

Previous to administering the ordinance of baptism I preached on the conversion and baptism of Saul, and as my audience was large, and composed of a goodly "sprinkling" of pedobaptists, etc., drawn thither by the novelty of the occasion, I felt it my duty to make known the true Scriptural meaning and mode and manner of baptism as practiced by immersion. And when we repaired to the water, four more candidates stepped forward to be immersed, and a number of others are expected to follow next Sabbath. To Freewill Baptists, the following declaration of Bro. Vanderborg, giving his reasons for joining the Freewill Baptist church, may prove not only very interesting, but also gratifying, when it is borne in mind that the person giving it is among the best learned and educated. I give it almost verbatim:—

"As to my joining the Freewill Baptist denomination, I wish to say that I have been approached by a number of pastors of other denominations, exceeding this (Freewill Baptist) in numbers, wealth, and influence, and it may be that some feel greatly disappointed, perhaps aggrieved, at my decision, but I love them all. I join the Freewill Baptist not because my dear mother, who was a 'Waldensian,' and whose belief and practices were just what this people have; not because it is the Freewill Baptist denomination; but I join the Freewill Baptists because I have become convinced, after prayerfully studying and seeking light with the light and knowledge God hath given me of his holy will and word, that the faith, doctrine, and practices of the Freewill Baptists are those nearest to the blessed Word of God, and in strictest harmony with the usages and practices of the first Christians, and I am satisfied that, with God's help, I shall be happy amongst this people, and shall ever consecrate my all to be useful to the honour and glory of God, in this portion of his great vineyard. Amen!"

Our India Letter.

DEAR INTELLIGENCER:—I can hardly express to you how glad we all are that the converted Brahman boy, Gunga Dhara Rath, has returned. When a letter from a native Christian woman of Cuttack reached us on Friday saying that he was on his way, we could hardly believe. But our prayers have been answered and our hopes realized. He came last night at about eleven o'clock, and was here at my door with the native preacher this morning before I was up. The reception the native Christians gave him this morning was as joyous as the parting eight months ago was sad.

Gunga came to us just one year ago and after being converted was baptized on the 24th of June. Just four months after he had broken caste, and a month after his baptism, his father and brother came and took him away one hundred and twenty five miles to their home. He was kept under strict watch, the Christian books were taken from him and he was set at studying the Hindu scriptures. Said he, "One day I chanced to find a torn leaf of a Testament, and began reading it. My father saw that I was pleased and immediately took it from me." He says he has never omitted to pray, and he believes that his present escape is an answer to prayer. He says that he has forgotten much of what he had learned but remembers the Lord's Prayer and the commandments. These, he says, were a great comfort to him.

On the day of his leaving home he walked 25 miles to Cuttack, with nothing to eat. Having arrived there he was just on the point of walking and begging his way to Balasore when a kind hearted native Christian bought a ticket for him on the steamer. Poor Gunga! We thank God for him. It is not many of us who are called upon after only four months of Christian experience to suffer eight months of persecution from the enemies of Christ. But persecution is not without its benefits if borne faithfully, and I believe in the present instance Gunga will be a better Christian and a better worker for his last eight months experiences. Will all the readers of this letter offer a prayer to God that he may be the means of salvation to thousands of his fellow countrymen.

Dr. Bachele, President of the Bible School, sends excellent accounts of Basudeb who is now in the preparatory class. A card from Basudeb himself asks me to pray that he may be steadfast and a useful worker for the Master.

A Hindu widow who, with her son, broke caste some months ago is to be baptized next Sunday. Her son, who was not well when he came with us, died in Jan. last.

Another man, a Telugu blacksmith, has also broken caste and is learning something of the Bible preparatory to his baptism. There are many tokens of good now to be seen on every hand. Never was idolatry more neglected, never was Christianity more carefully examined and more universally assented to than now; all of which means that the field was never in greater need of workers than at this moment.

A. B. BOYER.

Basasore, 31 Mar., 1889.

RECEIVED.—The C. T. Act was repealed in Oxford and Lambton on Thursday.

A Western Letter.

Washington is, has been, and still is all the craze. "The Father of his country" is receiving patriotic attention. His excellent character, noble deeds, wise sayings are being set forth by an enterprising and industrious press. Artemas Ward, says, "George Washington never slopped over." It would be easy, but not profitable, to fill columns with samples of "slop over," by admirers who are not imitators, of the great and illustrious Washington. "Great men are God's gifts to the ages," and all can admire and emulate what is "of good report." Washington laid a deep broad basis for eternity," in the reverence and godly fear of his life. He discerned that "righteousness exalteth a nation," that the foundations of national greatness are "the Ten Commandments, and the sermon on the Mount"; that a strong nation is a virtuous nation. At the inauguration, when he took the oath of office, he uttered these words in his address. "No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men, more than the people of the United States."

The Centennial celebrated in 1876 by the exposition of works of art and industry called attention to the material greatness and achievements of 100 years. This Centennial calls attention to the spirit and fibre of the national life in its political, social, and moral relations. The Constitution comes in for the lion's share of attention. That was to be expected. It is, says a reviewer in Harper's Monthly of April last, a constitution based upon "the solemn league and covenant of the Church of Scotland, in the reign of Charles the First." The framers of the Constitution may have unconsciously followed the same lines, and it is claimed the two documents in essential features are alike. As a constitution it has stood very well the test of time, and with a clean, bright face looks hopefully into another 100 years.

One can admire what is good and speak what is true, without either sacrificing principle or lessening devotion to life-long convictions, or being gathered into the basket. The Constitution is all right as to spirit and purpose, but under other forms the same things essentially are obtained. The working out of any form of government is more than the form. Some people are better than their creeds, and some are a great deal worse. The creed may or may not be all right; that it should be good is the highest wisdom, but the expression of the creed is everything. "By their fruits ye shall know them."

The strain upon the Constitution during the 100 years has been severe. But underneath the Constitution were elements of race and inheritance, elements from descent and inheritance that have given strength, safety and blessedness to the national life.

A survey of 100 years suggests amendments. "Amend your ways," is the constant appeal to imperfection. The spots on the face of the republic are not overlooked by the wisest and best of Columbia's sons and daughters. Rum and Romanism, corruption and dollarism, are foes known and understood. Rum not only is foe because of its direct evil influence, but because of its deadly grasp of the political life. Romanism slyly but surely seeks to undermine freedom in its stronghold—the public school, and, also, to enthrall public life, public conscience, political action, and the will of man, and fasten all to the throne of Rome.

Corruption, impurity in social and political life, lax marriage laws, easy divorces, the spoils system with its horde of hungry office seekers, and the plundering of the poor by the rich and strong, by rings, combines, and monopolies.

Dollarism, greed of gain, smartness, over-reaching, with a species of low cunning and blarney, aiming not to be just, but how to get the big slice every time. The millionaire be the all ideal man; gold bowed down to, and the rich man, because he is rich, mighty in church and state; the dollar marking the man, not virtue, not manhood, and weaving itself into power in all relations of life, even ruling the seat of Justice. These spots stand out, are condemned and sought to be wiped out by the true patriot, and freedom's best friend. Spots not here alone, but here in powerful forms, and with deadly grasp.

Should these evils, many of which are so pressing that a fierce and persistent conflict is being waged against them, come more vividly to light in the moral sense of the nation by the reflections of this Centennial, and a deeper sense of righteousness prevail, the coming generations will have deep cause for gratitude for the Centennial of 1889; and the nation walk more in paths of strength and glory.

T. H. SIDDALL.

Racine, Wis.

Revivals And Other Christian Work.

—Five Protestant evangelical papers are doing what they can to leave Brazil.

—It was high tide in one of a colored church in Baltimore on a recent Sunday—649 accessions.

—The English Wesleyans have hired a spacious hall in Paris, in the midst of a dense population, and will operate, also, a missionary restaurant.

—The *Northern Christian Advocate* says that Father William C. Gaynor, a priest, and six other Roman Catholics, were received at one time into the Tabernacle Methodist Church of Syracuse, N. Y.

—The Young Men's Christian Association has grown to vast proportions. There are 1,248 Associations in America, 1,392 in Germany, and even in Japan there are 200. It is an interesting fact that there is an organization in Nazareth where Christ lived, and at Jerusalem, where he was crucified.

—The growth of Christianity in America is a source of much encouragement to all believers and a prophecy of a more glorious era in the near future. Some statisticians assert that the net gain of new churches in the United States during 1888 was 6,434, the increase in the number of ministers 4,505, while the increase in church members was 774, 861. The average gain for each day of the year was 17 churches, 12 ministers, and 2,120 members.

—Of extensive revivals in Richmond, Va., especially in the Baptist churches, a correspondent of the *Chicago "Standard"* writes:

The revival services which have continued in Richmond during many weeks have come to an end. It is estimated that 1,000 persons have been brought into the different white churches, and while all have shared in the glorious harvest the largest accessions have been to the Pine street, Venable street and Grace street churches, the last named church having received about 200 persons. At this time a sweeping religious excitement prevails among the colored people and the city papers report as many as five and six hundred inquirers at single services in some of the churches. Many of those who are concerned about religion give up to wild and unthinking excitement. They go mourning around the streets and when they "come through" (to use their own favorite phrase) they relate startling experiences. They give reports of awful sights and sounds and fill the streets with their songs, shouts and cries. It is proper to say that the more intelligent do not indulge in this wild and stormy talk, and the colored pastors are faithful in rebuking and discouraging all fanatical and superstitious follies. They are, as a class, true, sensible, evangelical men and are doing noble service for their race. It ought to be added that even the more impulsive and imaginative of the converts often turn out well. The Lord has many ways of saving people. The white people must not be too sharp criticizing the religious experiences of the untutored negroes. Our grandfathers and grandmothers used to have experiences equally odd and sensational.

Missionary News.

—Of the work among the Telugus, India, Dr. Clough writes in the *Lone Star*:—"Last month (February) meetings were held in nine central places in the Darai Tulug, and the good news was preached in many other villages; 420 were baptized upon profession of their faith in Jesus as their Saviour. Mr. Kiernan reports that he, during February, camped and held meetings in nineteen different villages connected with the Vinuconda Station, and baptized 176. Are missions a failure?" In the same number more than 500 baptisms are reported from other fields, a fact which adds point to the question.

—Rev. H. H. Tibbe writes from Prome, Burma. "I am just in from a trip. I have had a grand good time. I never before saw the gospel received so eagerly as at two places where we worked: Yeboung, where one young man will be baptized as soon as his heathen parents think he is really in earnest in wanting to follow this new religion, and where many more are seriously considering. Nyounng Myin Suib, where I shall return in about two or three weeks to baptize three young men; and I hope some others, especially the wife of one of these, will then be ready. At both these places it was almost impossible to eat and sleep for the people wanting to hear, to ask questions, and to listen to our singing and praying. It was no idle curiosity; we had plenty of that, too, on the part of those of whom I write; but a real, deep interest in the gospel we took to them, which most of them had never clearly heard before."

—The McAll Mission in France, says the "Canada Presbyterian" is a vivid illustration of the transforming power of the Gospel. The great and beneficent work it has been the means of accomplishing is recognized with fervent gratitude. Every year the Mission is awakening a deeper interest throughout Christendom, and is eliciting increased support. It is thus ex-