

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.

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Religious Intelligencer.

Rev. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, MAY 1, 1889.

—EXPOSED.—A family without prayer is like a house without a door, exposed to every danger, and offering an unhindered entrance to every evil.

—RITUALISM. Archdeacon Farrar never hesitates to speak out his beliefs, even when they most severely condemn the wrongs of his own church. Referring to Ritualism he recently uttered these sharp words:

England is in danger of becoming Popish in all but name. Nations are saved by preaching the simple Christ, not by miters, chasubles, and other gewgaws from Astron's wardrobe.

—LIGHT. This is a happy word in favour of the religious paper, uttered by one who knows:

"If you were to go into a house all filled with darkness, and light a lamp to give light to all in the house, you would think you had done a good thing. And so it would be. But when you introduce a good religious paper into a family where mental darkness prevails, you have done a better thing—as much better as the soul is worth more than the body."

—"Too BUSY." It is related of a Boston minister that when asked to give his help to the agitation in favour of the Prohibition amendment, he excused himself by saying that he was "too busy saving souls to give the matter any attention."

The man must have great anxiety for souls who can look on unmoved by the 'destroying work of the rum power, the greatest enemy of human happiness and salvation; and who can refrain from active participation in the efforts to check the terrible curse. Such a plea is a miserable subterfuge, and the man who can make it is wickedly out of place in the Christian ministry.

—BOTH NEEDED. The question is often asked in time of revival, whether the converts are such as will increase the strength and influence of the church. And some people—among them Christians and even ministers, seem to think that unless the accessions are of what they regard as the influential kind there is little or no cause for joy. They are much mistaken. This sentence from the *Christian Leader* states the fact that we all need to remember—"Accessions to a church are of two kinds—those who help the church, and those whom the church is to help. Both should be sought. A church should take care not to be so anxious to attract strength as to be in danger of forgetting its chief business,—to help and to save."

—RESPONSIBILITY. In the training of young converts pastors have great responsibility.

—SURE TO GET THERE.—A fellow who wanted a license to sell rum could not get enough signatures to a petition to secure license. He blamed the preachers for his failure, and was very wroth at them. Expressing his disappointment and anger, he said he "would like to move to a country where there are no preachers." A shrewd listener replied, "Keep on, my friend, in the way you are going, and you will certainly get there. You are on the right road."

—STEADY WORKERS. That was a suggestive answer of the little boy, who, when asked if his father was a Christian, replied that he was, but that he did not work much at it these days. A like remark was that made by a man

in a religious meeting, who said, "I used to be an 'odd-job' Christian, but now I am working full time." It is to be feared that there are too many "odd-job" Christians, too many who engage only now and again in the work of the Master, and who cannot be relied on for steady work. "Be ye steadfast, unmovable, always abounding in the work of the Lord."

"Stand Fast."

A religious census of London reveals the fact that some of the strongest men in the great city are serving the weakest churches. The churches are weak, some of them because of their location, and some for other causes which no minister could control. Without the strongest men they could not hold even their present position, poor as it seems.

In every city and country there are like conditions. It has been truly said that there are places where it is almost beyond the power of man to keep a church empty; and there are others where life-long faithfulness to duty gathers only a small number. To fill these latter places men of strong faith, and courage and patience are demanded. It is good that there are men who, when necessity requires, are "ready to make a shroud of their colours," rather than desert their difficult post. Pathetic, indeed, is the pining of the almost solitary sentinel, but he is on duty, his responsibility is great; he feels it, and is purposed to be faithful to the end.

It is often needed that a pastor and a few faithful followers stand in their lot, working faithfully at great disadvantage, and waiting patiently for better days. They also serve who only stand and wait. Their courage may often be below concert pitch, but the mere thought of surrender and its consequences to the cause is enough to screw it up to the right point, and make them keep time and step with the marching host. To all such, the ringing words of command are, "Stand fast; quit you like men; be strong."

Continuous Revival.

Through the winter just passed special services have been held in many churches. Revival spirit has been manifest, and many persons have been converted. With the coming of Spring the extra meetings and efforts have been discontinued, and the ministers and churches are settling into the routine of what are called the ordinary means of grace.

That the special services are right, and are greatly blessed of God, no one who is observant of Christian work will question. There is, however, danger that the extraordinary activity of the revival period may be followed by a neglect which causes great weakness to the church and stumbling to the unconverted. Rev. Dr. Fullerton, Professor of Theology in Bates College, writing in the *Star* of "Continuous revivals" urges considerations worthy of note. He says,—"A revival of religion, in the common acceptance of the term, indicates the conviction and conversion of sinners, rather than, as its etymology might signify, the quickening into new life and activity those who have once been renewed, but have declined. In this former sense it touches the prime object of Gospel preaching. The apostles went forth, and preached that men should repent. Paul travelled in pain for the salvation of men,—could 'wish himself accursed from Christ for his kinsmen according to the flesh.' The whole history shows that this was not a spasmodic or temporary impulse and purpose. But we have divided the year into times and seasons, calling one period the set time for God to favor Zion, when he declares that now, the everlasting now, is the accepted time. Pastors do not expect, and so do not aim at, the conversion of sinners in the 'off' months,—that is, the months set apart for no special religious interest; while what we need is that kind of preaching that will bring men to Christ in July, as well as in October or March. And, that they are not thus brought, is due as much to the kind of preaching as to the kind of weather."

If one will but think, he will be convinced of this. Let him inquire, after listening to an ordinary sermon in mid-summer, what there was in it that seemed even intended to convince the unconverted that they ought, then and there, to seek the salvation of their imperiled souls. This can be tested in another way. Let the pastor himself inquire whether he entered the pulpit on that day, weighed down with this thought,—a soul is to be saved to-day! Suppose, after sermon, an unconverted man should rise in the assembly, and confess his need of Christ, and his purpose to become a Christian: would it not be a surprise even to the pastor himself as a thing wholly unexpected? It ought not to be a surprise, but a matter of common occurrence. And it may be. I have known churches

that had additions by profession, any month in the year.

But, you say, "Would you make immediate conversion the subject of every discourse?" Not exactly that. There are many truths that should be proclaimed and enforced by the pulpit; but still there should be an element in every sermon that will give some soul a tendency to Christ, that will make them feel the need of salvation.

"Then you wouldn't favor special revivals?" I would favor special revivals very much. There are times in the thoughts and feelings of men. Sometimes, under the economy recommended above, there would be an unusual number of penitent souls. This being known, others would be likely to be affected, and so there would be a general interest, or special revival. Again, some striking event or providence might call men's minds to the contemplation of eternal things. A student in Stratford Academy was drowned while bathing. This made a deep impression on his fellow students, who, in numbers, sought and found the Saviour. A special revival again.

But I am asked, "Would you advise a pastor to call in help, say an evangelist or a 'praying band'?" Under certain circumstances, I should not hesitate to advise it. But take care whom you call. You don't want a circus, or a theatrical performance, or even a "side show"! Send for a discrete, godly man or woman, who, in a plain, practical way, will tell sinners just what they must do to be saved, and impart to them an inspiration to do it. I find that ordinary preaching often operates on a certain class only to convince them of the need of religion, and inspires them with a sort of indefinite desire for it, and then they stop. There is wanting the purpose to seek God with a will, and now, the same Gospel, proclaimed by other, and perhaps more freshly anointed lips, may furnish just the stimulus needed to tide such souls over the difficult spot they have reached. A deeper current of interest, a higher state of excitement, may be alone helpful in such a case. But I am fully persuaded, that generally, the ordinary and stated means of grace are, or should be, adequate to secure the legitimate fruits of Gospel preaching.

I may have been influenced to this way of thinking by an item of early experience. At the conclusion of the first sermon I ever preached, as I advanced to offer the concluding prayer, a young man of promise, at that time nearly fitted for college, arose in the congregation, and simply but deliberately said this: "Mr. Fullerton, I want you to pray for me." It impressed me. It was an ordinary occasion; the sermon was as ordinary as the occasion. It led me to think that this might be the result generally of ordinary preaching. And all my observation since has tended to confirm that impression. Let us pray: "May all our pastors be baptized into the spirit of perpetual revival; may more souls, converted and saved, become the seals of their ministry, and stars in the crown of their rejoicing, 'in that day.' Amen."

From the Missionaries.

A personal note from Rev. A. B. Boyer informed us of the illness of Miss Hooper. He said: "She has been very sick for more than a week. She is improving slightly since yesterday, but is still very weak and sick." He also said: "We have been ordered to move from our house for a few days on account of cholera in our vicinity. A number of people living near us have taken it and died. We are in a house about a mile away from our own. We hope to be able to return soon."

On the 24th March Bro. Boyer wrote a card saying: "We have moved back to our own house. There is a great deal of cholera about us yet among the natives. Miss Hooper has been very sick, as I wrote you; but she has been improving since the 22nd."

On the 25th March Miss Hooper was sufficiently improved to write herself a personal note to the editor, the chief portions of which we append:

"For fear you may hear that I am ill I want to tell you that I am almost well again. Two weeks ago I went to a new village, five miles distant. Was not feeling quite well, but having promised to go, I wished to keep my word. Since then I have had for some days rather a hard struggle for life. The doctor and all of my friends, as well as myself, have been surprised at my strength. This is the fourth hard attack of the same trouble I have had since last July, and although this has been the most severe I have had more strength than usual. At times it has seemed to me more than natural; even when others seemed to feel my illness serious I have felt that my work was

not yet done. During the first week of my illness two natives died of cholera in the compound at Mr. Boyer's. The doctor ordered us away from there at once, so we came to the house which was being made ready for me previous to my illness. Mr. and Mrs. Boyer went back to their house last Thursday. I miss dear little Bessie very much; but they come to see me every day and I lack nothing to make me comfortable."

This house was formerly occupied by a babu in Government employ. The darkness and gloom of the zenana have gone; every door and window is open, and the little sparrows flitting out and in all day long are teaching me lessons of trust. A man who works for me said yesterday, "Those are like the little sparrows spoken of in the Bible which were sold two for a farthing." Then I thought, "and one of them shall not fall on the ground without your Father." These days of weakness and suffering have taught me precious lessons of trust that I might otherwise have lost.

I am taking care of myself and trust soon to be quite well again. I feel that the Master has something for me to do yet."

Thousands of readers will read the foregoing with anxious interest. They will thank God that He brought Miss Hooper through her dangerous illness, and will earnestly pray that she may be fully restored and be for many years preserved to engage in the work she loves. The preservation of Bro. and Sister Boyer, also, is cause for devout thankfulness. May they all have many years to devote to the work, and great success in it. Pray for them.

CURRENT TOPICS.

OLD CATHOLICISM.

The N. Y. *Evangelist*, commenting on Old Catholic movement which had what seemed to be so auspicious a beginning a few years ago, speaks thus of the causes of its failure and its possible future:

"With all possible respect for the leaders in that movement—and in that direction the possibilities are immense—we believe the causes of its comparative failure are to be found in its retention of the Mass, and in its neglect to advocate an open Bible and a free gospel for the masses of the people."

"The movement did not go far enough to enlist the co-operation of the opponents of the Church of Rome, and of high-church Protestant Episcopacy. It stopped short of that after blocking the way for a return to Rome. No one has a right to say, as some have said, that a majority of the Old Catholics joined the movement for political reasons, or because they had come to dislike their priests. When we can, we should ascribe good motives to men rather than unworthy ones—and we certainly can in these cases."

"The recent pastoral work among the Old Catholics of Europe, and at their request by Bishop Cox of Buffalo, seems to indicate an approach to each other, and an early mingling of the 'High Church' and dominant portion of the Protestant Episcopal Church in this country and England, and the Old Catholics of Europe. The union of the two will not be unnatural."

DO NOT WAIT.

Pastors often hesitate about engaging in special work, or undertaking anything out of the ordinary line, because there may not be agreement among all the members as to time or methods. Writing of this in the *Christian Inquirer*, Dr. McArthur, a pastor of long experience and much success, says:

No pastor must wait in entering on special work for the endorsement and support of all the members of his church. He must move on with such portion of the church as he finds ready to enter the new field of labor. If a man were to wait before undertaking to remove a church debt, for example, until all thought that the present was the best time, and that this was the best work to be done, he would never see the debt removed. There are men who do not wish to give money. Such men do not state their objections in this form; they are opposed to this time or this method for making the effort; it is not a good time, and this is not the best method. The fact is that in their judgment no time is a good time for doing this work, and no method is worthy of their endorsement. The pastor cannot wait for such objectors. When he enters upon the work, thus against their protest, and brings it to a successful conclusion, they will be the first to congratulate him and to rejoice in what he have done. When the train, which they would not help to start, is nearing the station they will be sure to jump on board and to swing their hats and to shout their triumphs. The same principle applies if he undertakes aggressive mission work in any outlying district. No vigorous pastor must be turned from his course because of the opposition of drones. Some of these objectors are good men; they mean well, but their views are narrow; their conception of the church is a quiet little home in which they find a snug resting place until God takes them to heaven. They do not think of the church as a great, aggressive, missionary body, whose aim it is to conquer the world for Jesus Christ. If special revival services are proposed there, or other brethren, are present again with their objections. Brother pastors,

you will of course be kind and considerate towards these brethren, but they must not stand in your way when God calls you to do great things for him and for the souls of men.

UNNECESSARY FEAR.

There is no good reason for the fear with which some people torture themselves, that they or their loved ones may be buried alive. Dr. Tanner of fast notoriety pretends to think a trance is often mistaken for death, but we would expect a man of his kind to entertain such a belief, or if not believing it to pretend to for notoriety sake. Of him in this connection, the N. Y. *Advocate* says:

He now proposes to demonstrate the reasonableness of these fears by suffering himself to be buried alive and after four weeks to be disinterred and re-animated and resume a conscious existence. He announces that he has been training his body for this undertaking for years. If he should venture on the experiment it is quite certain that he will not be able to give the world much light on the subject of his investigations. Doubtless the fears which so many indulge on this account are groundless. An experiment was made in a certain town in Germany with a carefully arranged test, and during a period of forty-five years not a single case of re-animation occurred. Stories related of buried persons reviving are usually destitute of confirmation.

General Religious News.

—The Hebrew population of New York is estimated at 120,000.

—The Bible on which President Harrison took the oath of office was the one he carried in his saddle-bags while in the army.

—S. S. Cramer, a young Jewish rabbi, of Montgomery, Ala., has announced that he will embrace Christianity. He has applied for admission to the Baptist Church.

—The quarter centennial celebration of the introduction of Sabbath schools into Germany was recently held. There are now more than a thousand schools.

—Princess Eugene, of Sweden, is paying the expenses of a missionary house for the Laplanders in the northern part of Sweden, over 200 miles north of the Arctic circle.

—The largest congregation in the world, numbering 4,500 members, is on the island of Hawaii. Over 90,000 Fijians gather regularly for Christian worship. Madagascar, with its queen and 200,000 of her subjects, is ranged on the side of the Cross. In the Friendly Islands there are 30,000 Christians, who contribute \$15,000 a year to religious objects.

—There are two thousand Icelanders in the city of Winnipeg, and a Presbyterian mission has been formed under the care of a converted Icelandic. An Icelandic hymn-book has been printed, and there are two Icelandic newspapers. No church organization has yet been begun among these children of the North, but there are evidences that this will soon be needed.

—A society known as the Angelini Society is organized in quite a number of the large cities of the United States in the interest of mission work in Italy, in connection with what is known as the Free Church of Italy. Since the death of Gavazzi, Angelini is the recognized leader in Italy of the movement for a church that shall be free from Roman Catholic domination. This society is composed of ladies from the various Protestant bodies, and their aim is to raise means to support this cause in Italy. The society in Cincinnati has undertaken to sustain the work in Savona. Other cities are undertaking a similar work in other cities of Italy. When the different churches or individual members are called upon to help by making subscriptions, they will understand that this is a good work. It may be that there is room for improvement in the teaching of the Free Church movement, but it certainly sets strongly in the right direction.

DENOMINATIONAL NEWS.

REV. JOS. NOBLE continues in good health. He is still in Carleton Co., and keeps busy visiting and encouraging unconverted for churches.

LUTZ MOUNTAIN, W. Co.—There is apparent promise of good at Lutz Mountain. I have held a few meetings there, and there is evidently an awakening interest among the people. The "leaven is in the meal," and I pray it may work till all shall be leavened.

T. O. DEWITT.

PRINCE WILLIAM, YORK Co.—I baptized two converts here on Sabbath 21st ult. They, with one other, previously baptized, were received into the church. There is a steadily increasing interest in our work here.

GIDEON SWIM.

FREDERICTON JUNCTION.—We have closed the special services at Fredericton Junction for the present. I bapt-

tized four on Sabbath morning, April 7th, making twelve in all who have been baptized and united with the church. There are others who ought thus to follow the Saviour, and we hope that they will do so at an early date. Pastor and people "thank God" and take courage.

GEO. W. FOSTER.

FROM REV. H. HARTT.—I have just returned from Grand Manan. Having seen the editor's recent note on denominational news, and remembering, also the golden rule, I will contribute my mite, which is probably due to myself as well as to friends and the common interests. Through the winter I have been principally engaged with the church at Grand Harbour, and yet I do not forget meetings with the churches at North Head, Seal Cove and White Head, in conjunction with their pastors. I was pleased to notice the deep interest manifested for our denomination by the people in these places as well as at Grand Harbour. The remembrance of the kindness of brethren, sisters and friends shall never be erased from my heart. The Sabbath evening meetings at the last named place, especially, were very largely attended, and had in them a somewhat peculiar and marked interest. We feel that the work done in this part of the vineyard will be known better in the great future. At the close of my pastoral work at Grand Harbour a vote was taken requesting my return, but when I look at the condition of our denominational field hereabout in respect to laborers, it makes me doubtful of the propriety of my being there longer at present.

H. HARTT.

Jacksontown, Apr. 23.

A DAY IN WOODSTOCK.—The editor spent a day in Woodstock since the last issue. We found Bro. Phillips working away, and encouraged. He has not had any special meetings this year, but feels that the work is moving along steadily. He has done considerable work outside the town, and with good effect.

Rev. Thos. Connor is now living in Woodstock. During the winter he was, for a time, in quite poor health, but is now feeling very well. He visits the churches as often as he can, and enjoys the work. He has engagement with the Somerville church, and he also goes regularly to Bedell Settlement. He thinks our work is making gains.

Rev. T. S. VanWart was in town, and we were glad to meet him. He, too, was quite sick in the winter, but is now in very good health. He has the pastoral care of Lower Brighton, Hartland and Mouth Presqu Shore. He says the interest is steady, and in the general outlook there is encouragement.

We were fortunate, too, in meeting, Rev. Jos. Noble, who, also, happened to be in town that day. He is remarkably well and active. He has been busy all the winter, has visited and expended labour with a number of churches, and regards the condition of the churches improved and the outlook promising. Next Sabbath (May 5th) he expects to be in Southampton. Soon after that he contemplates a visit down river, expecting to go into Kings and Westmoreland Counties to see the friends of earlier years and look over the fields in which he has spent time and labour.

It was pleasant for us to meet these brethren, and to find them encouraged about the work.

Uncle Newell's Church at Crystal Brook.

No. III.

Mr. Editor:—I will tell you about our church. We had another business meeting, and just as I expected there had been a great deal of talk among the members and so it was said some changes was to be made, again some of the members, some for one thing and some for another. Sallie said she believed if charges was made it should be again the whole church, for it seemed as if the entire church had gone wrong, and needed to be straitened up a bit, she said the scripter was the best guide to church government, and there was a passage which said, let him that is without sin cast the first stone, or bring the first charge. And so every one got to look at himself, and the result was that even Bro. Tompkins said he had been censorious in his spirit toward the church and hoped the church would forgive him. He said he meant no harm by what he had said in reference to the deacons for they were both good men, but they didn't do things like he would for he thought there should be some changes in the Sunday school, and better books and papers should be had and a blackboard and things like they use in the city Sunday schools. Bro. T. never thought that money was needed to do all he proposed, and so Bro. John Colkins proposed that a

collection be taken just then it occurred to me that he was not present at the meeting as a five cent piece would be better than the next come prepared I always do, people are so so much of the to run a Sunday church you do for those who be deacon, and me lived run a Sunday head and tail I concluded than me to ever since I who has sick one takes a fault and tel and then says as ourn and thing on a s But Sallie said anything el and their m denomination their work, Bro. Tompkins little is cu INTELLIGEN friend who (a Methodist more about than he does says that is and we got the paper. we did not well as we couldn't k for it bring week, and strate out pleases her good ideas yes, I have pint. I and deaco they would I mean pe could give this Mr. man that that is all it. I hope man. W time tell you, not be so told Sall would ta Brook ar ville chu traveled once, and that is trying to said I, our lett Tompkins tellin I should they sh don't y Bro. T. name. so I'll time.