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A large number of subscriptions expire this month, and from all these we would like to have remittances, at once.

Let each reader of this whose subscription has expired, or will expire this month, send a renewal by the next mail.

Prompt payments will help the work of the paper much. Do not delay your help.

TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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New subscriptions may begin at any time in the year.

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WHEN IT IS DESIRED to discontinue the INTELLIGENCER, it is necessary to pay what is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietor at Fredericton.

ITEMS of religious news from every quarter are always welcome. Denominational news, as all other matter for publication, should be sent promptly.

COMMUNICATIONS for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and needless confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR

WEDNESDAY, Jan 7th 1891.

—It has been said and truly, that spiritual cowardice does more to hinder revivals than open opposition.

—Among the good resolves for this year, let this be one—that you will attend the mid-week prayer-meeting regularly.

—The India letter from Rev. A. B. Boyer will be read with interest. The news of the work is cheering. There will be general regret that Bro. Boyer's health is not as good as he would like it, and many prayers will be offered in his behalf.

—Would you get much out of this year? Then, put much into it. In kind the reaping will be according to the sowing; and in quantity it will be thirty, sixty or an hundred fold.

—We are hoping that 1891 will, in extent of circulation and good done, be better than any previous year in the history of the INTELLIGENCER.

We want to retain all present subscribers and to add many new ones.

Will all the friends of the paper and the cause it represents help us in this work?

—Miss Cusack, "the Nun of Kenmare," has become a Baptist. She was baptized by Rev. Dr. McArthur, of New York, a few Sabbaths ago. She will do mission work in connection with Dr. McArthur's church, especially amongst Roman Catholics.

—THE CHURCHES IN 1890. Summing up the chief events in the Christian world in 1890, the Independent shows that the work of the churches in Evangelism, missions and various forms of benevolence has been successful in large degree. Hundreds of thousands of new members have been added to the church rolls, thousands of new churches have been erected, and an army of new ministers have gone into the work. There have been revivals at home and in the mission fields abroad, and everywhere the cause of the Lord has prospered.

—Among the many good things said by Stanley this is one of the best:

"For myself I lay no claim to any exceptional fitness of nature. But I say that, beginning life as a rough, ill-educated, impatient man, I have found my schooling in these very African experiences. *** I have learned by actual stress of imminent danger that self-control is more indispensable than gun-powder, and that persistent self-control is impossible without real, heartfelt sympathy." *** Nothing more true, nothing better said.

— "The way to become Christlike is not to endeavour to feel so, not to seek to arouse sentiment or emotion, as the drinkers fly for strength to stimulants, but to make Christliness the persistent and unconditional habit of your lives. We must learn day by day to resist the first rising of a desire to do, or to say, or to think, that which we know diverges by the hundredth part of an inch from the path which conscience would have us walk; and we must so school ourselves that we can, by sheer force of will, rise above the mood of the moment; so that we act not by impulse or by inclination, but by conscience."

—You have said "Happy New Year" to many people. Now do all you can to make it a good year, and a happy one to as many as you can. Give cheer to the struggling, lighten the burdens of the hard-pressed, protect the weak, be a true brother to every man. Bless somebody, and you will be blessed yourself. "He that watereth, himself also shall be watered."

—The statement and appeal of the Home Mission Executive, which appears in this issue, does not need emphasizing. It speaks clearly and strongly enough. We have only to express the hope that it will be read in every church and at every Free Baptist fire-side, and that there will be a general and generous response in funds with which to carry on this most important branch of the denomination's work.

—THE COUNTRY CHURCH. It is a mistake to think the country churches less important than those in the cities. A contemporary truly says that the life-blood of the church flows in through our country churches. Let them die, and the church will die. Perhaps nineteen-twentieths of the ministers in all the churches were reared in country homes. The town air seems not suited to the development of boys into preachers. The church must look for her supply of pastors and leaders to country congregations: therefore the organizing and sustaining of such congregations is not less important than the founding and endowment of theological schools, — nay, the supply of strong and earnest young men to be trained is even a more fundamental than the provisions for training them. We dare not neglect our country churches. Nothing is more needed than a systematic and effective plan of putting new life into any of them that have lost their ancient zeal and vigor; and we should follow the Western tide of emigration and the development of new communities everywhere, organizing new churches among the homes that are springing up in the country.

Greater results are possible at a smaller cost in the country than in the city. A thousand dollars spent in building a plain church in some modest village or country neighborhood will often prove a greater blessing than ten times that sum expended in some fashionable centre.

—In another column Rev. Edwin Crowell makes an earnest appeal for signatures to the Prohibition petitions now being circulated. We do not attempt to add anything to what he says so well.

Petitions similar to those sent to our churches are being circulated in every denomination in the Dominion. The aim is to get such a number of signatures as was never before gotten to any petition, and which will show Parliament how much in earnest the people of the whole country are to secure Prohibition of the liquor traffic.

We are particularly anxious that Free Baptist churches do their whole duty in the matter. It is desired to have the voice of our people full and emphatic. The name of every Free Baptist church member and every adherent of the denomination over sixteen years of age should be signed.

Instructions and explanations have been sent with the forms of petition. But if any further information is needed or more forms are wanted, they will be supplied on application to either Bro. Crowell or the editor of the INTELLIGENCER.

Do not delay the work, brethren. See that the petitions are circulated by persons who will do their work thoroughly.

Has it Begun?

Has the revival begun in your church? If not, why not? Have you been waiting for the week of prayer, expecting it to bring the needed quickening? Many churches have fallen into the habit of doing that, and the delay has often been a mistake. But now the week of prayer is half gone. Whatever special work the churches expect to do this winter should be begun at once.

There is no church in all the land that does not need revival. The ways of Zion mourn; the love of many has become cold. Formalism abounds; much of the religious service is mere

routine; indifference to the condition of the unconverted is painfully prevalent. Even in those churches least chargeable with these things there is need of spiritual quickening. An examination into the state of the churches and serious thought about the state of the unconverted, will cause a deep persuasion of the need of the Holy Spirit's reviving presence and power.

The business of the church of Christ is to seek the salvation of men. It should be earnest about this at all times. But in the order of things there are seasons when the opportunities for special work are greater and more favorable. It is this country this is the season when special effort may be made with most advantage. Do not let the golden days of opportunity pass brethren. In the churches, in the homes and in the secret places, let there be the cry, "Lord revive us again, that thy people may rejoice in Thee." If the Lord's people humble themselves and pray and work, according to his will, the Holy Spirit will be poured out upon them, and many will be converted.

Not the minister alone, but every Christian has responsibility in this needed work. If each seeks revival in his own heart, the general revival is already begun, and it will go on with divine power. Seek such individual revival brother; get right with God; and then God will use you in converting others. It is a grievous thing to "hinder the gospel of Christ;" it is a joyous thing to be "workers together with our Lord."

Oh, for deep and widespread revivals in all the churches, the Holy Spirit quickening Christians, and converting and convicting sinners! Pray for it. Plan for it. Work for it. Do these things just now. Time flies. Opportunities pass away. Men die. If they die unconverted they are lost. Have we done what we could to win them to Christ? If not, what shall we answer to God when he makes inquisition?

Forgetting and Pressing Forward.

Paul says:—"I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

So ought we all to do. A revision of the year just dead may not be very comforting. There have been failures where we had hoped for successes. We are discouraged. Mistakes and, perhaps, sins have marked our pathway through the year. Thought of them burdens us. While the memory may and should promote to repentance and a more watchful and earnest life, it is not well to sit in the ashes of our failures and sins giving ourselves up to their depressing influence. There are better things ahead, to the attainment of which our past failures should incite us. Dr. Abbott, in a recent article, very aptly remarks that "there is grace in forgetting as well as in remembering; there is a genius in knowing what to discard as well as what to keep; and both these are the inevitable possessions of a successful and efficient life. No man of conscience can forget his sins, no man of judgment can forget his mistakes; but he does not carry them with him. What he does carry is the experience which has come to him through them—the strength, the wisdom, the grace of character which have been developed by what they have brought or what they have taken away. A man's real life is always before him; the past is only valuable for what we can learn from it. The days fade from all distinct recollection, because these artificial divisions of time are of no consequence except as character has grown or degenerated in them. A man's greatest achievement, once accomplished, begins immediately to recede, and becomes less and less in his eyes. No really great man has ever reposed on anything which he has done; there has always been the consciousness that he was greater than any expression he had ever given of himself, and that the real satisfaction and joy of his life lay, not in the work, but in the doing of it. One task succeeds another, one experience follows another, in endless succession. A man's work is never finally done, because his life is always expanding, and the time will never come when this law of progression will cease to operate. There can be no heaven which is not a heaven of development. It is a great waste of strength to make one's faults, blunders and sins impediments in the onward march. There is no virtue in continually bemoaning the misdoings of the past. Real repentance is not lamentation, but girding up the loins for the work of expiation. Let the dead old year bury its dead. Leave behind the depressing memories of failure and defeat, while you carry their lessons in your heart. Your real life is not behind, but before you. It is the new year, and not the old, which is your opportunity."

The Prohibition Petitions.

Even now we hear with inward strife, A motion toiling in the gloom, The spirit of the years to come, Yearning to mix himself in the Life. —Tennyson.

Within a few days many thousands of petitions have been circulated in this Dominion for a larger and immediate distribution for signature by the friends of Prohibition. For more than a year the General Assembly of the Presbyterian Church in Canada, the Committees on Temperance of that Assembly, and of the General Conference of the Methodist Church of Canada, have been co-operating in a movement to secure a general petition from the Churches of the Dominion to both Houses of Parliament, asking for the enactment forthwith of a law prohibiting the importation, manufacture, and sale of all alcoholic liquors for beverage purposes, with ample provisions for the strict enforcement of the same by the proper authorities.

The denominational organizations are being utilized to carry this general petition idea to a successful result. The movement so nobly begun, and freed from party feeling, religious and political, seeks to enlist every citizen in a grand campaign against a giant evil, the nature of which the petition "humbly sheweth."

That the general traffic in Intoxicating Liquors is a recognized evil, producing a large proportion of the poverty, suffering, disorder and crime in our Dominion.

That your petitioners believe that a law enacted by your Honorable Senate, prohibiting the importation, manufacture and sale of all Alcoholic Liquors for all beverage purposes, and containing ample provisions for its strict enforcement by the proper authorities, will greatly diminish these and other evils, and largely increase the prosperity, and promote the health, peace and morals of our country.

In 1884 the House of Commons adopted the principle of Prohibition as "the right and most effectual remedy for the evils of Intemperance," with this amendment added: "That this house is prepared, so soon as public opinion will effectually sustain stringent measures, to promote such legislation, &c."

At that time another amendment to the effect that public sentiment was then ripe for Prohibition was lost. Now the grand aim, the chief and only idea of this monster petition is to prove, to furnish the clear evidence, that public opinion in Canada is now ripe for Prohibition. To tell the whole truth in this matter, we wish all your names.

Then, let every woman sign, for this is a test of public opinion in which her convictions and influence, too circumscribed otherwise, may have telling effect. What a chance for a million women to show Parliament how to dispose of the liquor question.

Then, if evidence is needed by legislators, let the church members all sign, and work to secure signatures, to remove the stumbling-block from the way of weak brethren, and overwhelm Parliament with another million evidences of a fact which many of them would never recognize without compulsion.

If it is evidence they ask for let the people sign whose friends have suffered or been ruined by alcoholic drink; let the victims of the drink habit get a moment's respite from his bondage and steady the trembling hand to add his name; let workmen of all ranks whose market would be larger and taxes less; honest traders whose business would be larger and pay surer; travellers and others whose property and lives are continually endangered by the patron of the saloon; all sign and endorse this effort for better things. Are there not a million such touched in personal welfare and by sympathy for their degraded fellows ready to help free them from that ubiquitous curse.

Evidences should rain down in showers at Ottawa that the great mass of the Canadian people have at heart, and appealing to their honor, the rescue of the 50,000 or more drunkards of this Dominion, and the necessity of protecting those still safe by closing up a thoroughfare which has a jumping-off place into a gulf seething with idleness, vice, insanity, rags and horrors.

Be it well understood concerning this petition with its grand auspices, that it will be held when complete to have represented the whole attainable sentiment; if a failure it will be a grand one and forbid a repetition for several years.

Therefore every one who does not engage himself to the rum traffic and its inevitable effects should surely sign the petition. And especially in the districts where already there is an almost unanimous agreement for Prohibition, and where many may be led to think there is no need of any agitation, there indeed is most need of a thorough canvass. Since this species of temperance work is to prove that prevailing sentiment, and to secure this final result, viz. that against all supine-

ness or adverse agitation or effort, there may still be a tremendous and irresistible outcry for Prohibition. And just because the cities largely swayed by liquor interests and the centres of its power, may give an uncertain sound, yet because they are so interwoven by all strands of kindred, trade and social life with the country, the people of the country must by all means protect their youth who are bound to seek the cities.

Every public speaker ought to find a place at this time, for adequate reference to this petition and its object, and become a co-worker in revealing the facts which his own work has tended to produce. A determined rally will also give our legislators the incentive to keep to the road of true legislation in regarding the public morals and safety, and when they shy at the shadow of the distillery, or stop to gaze under its office windows, the snap of the lash of public opinion will remind them of duty.

A Request.

Let everyone appointed to circulate the petition for signature be consecrated to the work. It may demand your time for a day, but it will be time well spent. By this simultaneous movement the whole cause may go definitely ahead. Enrol every name you possibly can, with particular regard to the following general instructions:

1. Petitions are to be signed by all members of Churches; and adherents of the same not less than sixteen years of age.

2. If possible hold public meetings in each congregation or community, as may be thought best, to agitate the matter, and secure contributions to aid in paying necessary expenses.

3. Appoint reliable and interested parties in each congregation to secure signatures to the Petition, which must be signed in duplicate; one to the House of Commons and one to the Senate.

4. Petitions to be signed and forwarded together with any contributions that may be given, not later, if possible, than Jan. 15th. The Nova Scotia petitions to be sent to Rev. Edwin Crowell, Barrington, N. S., and the New Brunswick petitions to Rev. Jos. McLeod D. D., Fredericton, N. B.

E. CROWELL.

Our India Letter.

Dear INTELLIGENCER:—How I would like to have been present at your last Conference, the report of which has just reached me; yes, it would have given me a very great pleasure to have told you of my work in India, its pleasures and sorrows, its successes and failures. I am sure that if the people of New Brunswick knew the awful state of the heathen here they would have more sympathy for them, pray for them oftener and more fervently, and give more liberally for their salvation.

I confess that I have seen a good many disgusting things in connection with Hinduism, but during my four years of residence, I have seen nothing so really heathenish as a festival I witnessed last Tuesday night. This worship of the *Thakur Rani* or queen of the gods, is almost universal in this province, but being held at night, it is seldom witnessed by missionaries.

A man in the village has a sick son. He is afraid he will die, and seeks the last resort to save his life—the *Thakur Rani* must be consulted. A man is paid for fasting all day. The villagers go to a large peepul tree, planted perhaps a hundred years ago for this very worship. They shout most hideously all at once, while a priest burns incense, rubs the trunk of the tree with oil, sprinkles water, etc. etc.

After a certain amount of shouting the man who has fasted joins the crowd coming in running and shouting in the most crazy manner. The spirit of the goddess has entered him. He falls at the foot of the tree before the villagers thrashes himself about among the leaves and grass, groans most appalling, beats himself, takes live coals in his hands, cuts his flesh, etc. etc.

Heat length becomes a little more quiet and gets on his hands and knees, but continues to breathe long and hard so as to take into his lungs the smoke from a kind of resin which is thrown on a pot of coals and held to his face. This makes him more crazy than ever. He raves worse than a lunatic, and all his utterances are divine. They ask him a lot of questions, referring to him as "ma." She, rather he, says a lot of trash that the worshippers construe as they please.

The fellow nearly kills himself raving in this crazy way. He at length falls over helpless, and four men carry him away. The *Thakur Rani* has been consulted and the son will get well.

I was perfectly astonished at the belief of the people in this nonsense. I tried to talk to them but they would have nothing to do with me. They scarcely were respectful. The only thing I said to them that made the least impression was, "show me any-

thing, either good or bad, that this god-dess can do and I will give you five hundred rupees.

In spite of the strength of superstition and idolatry in many places, the kingdom of our Lord Jesus is gaining ground. In the Midnapore district during the eleven months of this year, I think there have been more conversions from heathenism than in any previous year. Forty-six have been baptized most of whom were heathen, and a new church has been organized in the midst of a heathen community.

In Balasore a number have been converted, and more are inquiring. A man whom I visited this morning is just on the point of accepting Jesus. He has been under teaching for four years and although a man of low caste is just getting strength to break it.

Some one in New Brunswick, who calls himself "Alpha," has sent me with nearly every remittance, ten dollars for Bible distribution. By this gift I have been able to circulate a large number of gospels and tracts. There is no doubt that many souls will be saved by the books distributed with the money "Alpha" contributes.

I wish I could say we are well, but we are not. The heat, the cold, the rain, the malaria have all been at work. While in Burma I was taken with jungle or malarious fever and was lower than ever before. I have got over the fever, but its effects are still apparent. Although I love my work, and life here has many pleasant features were it not for my "marching orders" I would not remain another day.

Our American Secretary, Rev. Thomas Stacy, and Rev. Mr. Sanford are on their way to India on a visit. We hope to greet them soon and show them as they have never seen before, the necessities of the field.

Rev. E. C. B. Hallam of Ontario, who was formerly a missionary in this field is returning. We are glad that an old missionary is coming because he will be ready with the language to begin work immediately. Brethren, pray for us.

Yours in Jesus, A. B. BOYER.

Balasore, 24-11-1890.

Notes By The Way.

NO VII.

A good many years ago the writer, then a little boy, used to go with his father, at that time pastor of the Waterloo St. Church, to Portland where Sunday afternoon services were held in the Temperance Hall which was near where the Methodist Church is now. Good congregations attended those Sunday afternoon meetings, listening attentively to the word preached. While some of those who attended were, doubtless, members of other denominations, there were many people in that part of the town in sympathy with the Free Baptist denomination. There were frequent conversions among the people living there. Some of the converts joined the church in the city; others of them joined churches of other denominations nearer their residences.

With more or less regularity, pastors who succeeded the first one, held services in one place or another in Portland; but there being no church organization there the fruits of the work done were, for the most part, gathered into churches of other denominations. It has always been in the lot of Free Baptists to do considerable work the results of which have been added to other Christian bodies. "One soweth and the other reapeth." Not only by and by, in the great harvest-home time, but even now the sower and the reaper may rejoice together that God has used them to do any part of His work and has blessed the work to the salvation of men and their edification in the divine life.

Ten years ago a Free Baptist church was organized in Portland, now St. John, North End. It was a small but determined band of Christians who then convened together in church fellowship. The first services of the little church were held in a hall. Rev. J. W. Clark was the first pastor, and under his ministry the church grew in members and strength. Revs. J. Noble, J. W. Halse and J. E. Reud followed him in the pastorate. Through the years of their ministry the church had steady growth in numerical, financial and spiritual strength. After the lamented death of Bro. Reud, the present pastor, Rev. B. H. Nobles was called to the pastorate. He is now in his third year there. His ministry has been much blessed. He had the joy of an extensive revival during his first year, which added a large number to the church.

Soon after the organization of the church, steps were taken towards building a house of worship. The brethren were determined not to go heavily in debt, and so moved cautiously. They soon had the Sunday School room ready for occupancy, and for some time

held all the services seven years ago, of Bro. Halse was in his efforts to be faithful, the church formally dedicated, free from debt. The pastors salary day which is a satisfactory to him.

We expect to see some of the church are evidenced. The pastors salary day which is a satisfactory to him.

The church is Full congregation of Bro. Nobles Sabbath 28th day of enjoyment. Early pleasing to young people of the Lord, and to the word of life.

The church is its struggles, but might be discouraged first steadily prior was evidenced has blessed it with tial place in the less, continue to many. The pa life healthy, and ing. The praye tended. The sh were there where were promptly The Sunday S Superintendent is doing its wor

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