

Now is the Time

Now is the time for renewals.

They should never be delayed till the time paid for has expired. It is better to renew a little before the old subscription has run out.

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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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.

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All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, Jan. 21st 1891.

—THIS MONTH. January should be the best month in the year in receipts from subscribers. It has begun very well. Let the good work of prompt payments continue. Every mail should bring a large number of subscriptions. We trust those whose subscriptions are now due, together with those past due, will forward them this month, and as early in the month as possible.

—Make the most of today's opportunity.

—Life is God's gift to you. For the use of its powers and privileges account must be given to Him. Use them wisely and diligently.

—Do not be satisfied with "holding your own." Go ahead.

—Do not worry about what you cannot help.

—Were you at the prayer meeting last week? No Christian can afford to neglect the place of prayer.

—Are you giving your church as liberal support as you ought? "Honor the Lord with thy substance."

—Do not think to get along this year, or any year, without your religious paper.

—How true is this: "There are songs without words, and there are sermons without words. A good life is such, and its melody and harmony are very sweet."

—SOLD CHEAP. A revival of religion has often been battered for a church sale or so-called.

—POWER. It is not knowledge that the church most needs in this day, but power to translate the knowledge had into experience and practical helpfulness.

—NEEDED. "What we need is the single eye, that we may see what our work is; the humility to accept it, however lowly; the faith to do it for God; the perseverance to go on till death."

—REVIVAL. These are some of the conditions of a revival:

1. There must be in the soul of the pastor an importunate desire for a revival. 2. There must be personal work for it among the unsaved, as if the result depended wholly upon the human, linked as consciously with an exercise of faith in God as if only He could bestow the result desired.

—Scolding in the pulpit destroys the good effect that might be produced by the truth uttered. Scolding anywhere is a miserably bad thing.

—THE PETITIONS. It is hoped that those who have charge of the Prohibition Petitions are pushing the work of getting signatures systematically and earnestly. Do not be satisfied with a few names. Get every name that ought to be signed. The voice of the Free Baptist body should be full and emphatic.

—IN INDIA. Dr. Geo. F. Pentecost has arrived in India, and begun his evangelistic work. He received a cordial welcome from missionaries and other Christians. He began preaching in Calcutta immediately on his arrival. English speaking natives are attending his meetings in large numbers. The European residents are, also, much interested in his work. He says,—"The outlook for India seems to me to be most hopeful. All the older missionaries are full of expectation. Important conversions, and many of them, are being reported from many of the stations. A general feeling of expectancy is present in the hearts of almost all Christians who are in the work. It seems to me that now is the time to strengthen every station and multiply them. Every station, so far as I can see, is greatly undermanned."

—REGENERATION AND SACRIFICATION. Dr. Steele read a paper on this subject, recently, before the Methodist Preachers' meeting of Boston. In it he very properly magnifies regeneration saying: "Regeneration, when broadly viewed in the double aspect of spiritual life imparted and character created, includes not only initial, but entire, sanctification. . . . If there is any crying need of the times, it is that the word 'regeneration' should signify something, and should be restored to its full meaning."

And he spoke these words of caution to over-zealous advocates of entire sanctification.

"It is quite natural for some over-zealous advocates of entire sanctification to fail to magnify the initial part of the new creation. There is no change so great as that from condemnation to justification, from death unto life. It is a mistake to exalt any work of grace above this."

—SOUND WORDS. Dr. McLaren, of Manchester, in a recent speech, mentioned the wrong tendency of some churches, in words that may well be pondered by ministers and earnest Christians generally. He said:

"There was a tendency for Churches to be so occupied in applying the teaching of Christ to political and social questions as to forget that their first and chief aim should be to become evangelizing forces. Too much importance was attached to the internals of a church. There were those who tried to 'run' churches as if they were cotton mills. The same method of measuring their prosperity was adopted. 'Whereas,' said the Doctor, in clear, ringing tones, 'if our Churches lose their spirituality, they have lost everything.'"

That is it, if the churches lose their spirituality, all is lost. When they sink into the place of mere clubs, managed mainly by unchristian men, and cease to be wide-awake, energetic evangelistic forces, "Ichabod" may be written across their doors, for the glory is departed.

Bring Them To Jesus.

Every Christian should be earnest to bring somebody else to Christ. If every one who bears the name of Christ, is formally connected with His church, were alive to the privileges and responsibilities of discipleship the world would soon be won to Christ. If every Andrew would find his brother Simon, and if every Phillip would find his Nathanael and bring him to Jesus, the number of believers would increase with amazing rapidity. Is it too much to ask that each Christian bring at least one to the Saviour during this season of special religious work? Too many Christians effect nothing because they make no real effort. Too many churches see no conversions because they do not expect them, and make no effort for them. They have not, because they ask not, they seek not. Be at work brethren for Jesus. Seek the souls He died to redeem. Bring them to Him. Be about this great work now. Do it for Jesus sake, who saves you.

Temperance in the Sunday Schools.

The General Conference at its last session made certain definite recommendations about temperance teaching and pledge work in the Sunday schools. How generally they are being carried out we do not know. But that they ought to be faithfully carried out we are sure. We would like to have reports from Sunday Schools as to this part of their work.

Dealing with this question of temperance teaching in Sunday Schools, a writer in the "Advance" takes the unquestionably correct ground that every school should be in fact and in

effect a temperance training school. He shows that every day it is becoming more and more evident that the expectation of wide-reaching and permanent temperance reform lies in the thorough education of the young in temperance principles and in the training of the young in temperance habits; and if the Sunday-school is not eminently the place for this kind of tuition, where may we look for the place? If the Sunday-school turns its back on this kind of service, or is indifferent to it, who will be likely to take it up?

How much is being done, specifically and directly, in the schools, for the cause of temperance? A great deal, we think; yet a good deal more might be done. Much thought is being given to the question as to how this can best be done. Pastors, superintendents and others, seeing what multitudes are continually dropping out of the Sunday-school and getting drawn into the saloon, tipplers first and drunkards last, realize that it is not safe to leave the youth exposed to such temptations, without being duly warned and securely fortified in knowledge and principle against it. They feel that to go on in this neglect would be grossly wrong and cruel.

In this matter, as in others, there must be positive convictions, definite impulses, and well-directed, specific lines of activity.

The Bible is the common text-book in the Sunday-school; but even the Bible is not to be studied merely that we may know it; but, rather, that knowing we may do it. We need its truths for our actual use in life. Pains needs continually to be taken to make it manifest that whosoever will do the doctrine, is the one who will come, really, to know the truth. The Sunday-school ought to be, and have it made manifest that it is, a society with a purpose, and that a purpose that goes beyond the mere knowing of things.

When each Sunday-school is made to feel itself to be a distinct, compact missionary society; a definite, purposeful, aggressive, enthusiastic temperance society, and this is done not in one but in thousands of schools, there will be discovered a power that had been strangely neglected, and that had long been waiting to be brought out into use, along lines of Christian activity that had sorely needed just such reinforcements.

Combination, organization, co-operation are among the popular watch-words of the hour. Innumerable are the ways in which men, and women too, are putting their heads together and joining forces, with a view to the attainment of specific, practical ends. Why, then, in this matter of the great temperance reform, should not Sunday-schools, definitely and of set purpose, in like manner combine and co-operate toward the same end? The cause is worthy of it. Every effort in this direction will be helpful to every other right Christian endeavor. The urgency of the case demands it.

The blessing of him who came to save the perishing will surely rest upon a movement of this kind.

A Prescription For Sick Christians.

Dr. Horace Bushnell was an invalid during the last years of his noble and useful life; and when people in Hartford enquired of him "How is your health?" he used to reply playfully "I have not got any." This might be the honest answer of many a professed Christian in regard to their souls. Their spiritual pulse is feeble; their appetite for God's Word is poor; they are more fit for the hospital than for service. They no more enjoy their religion than a fever-patient would enjoy a slice of roast beef, or a plum-pudding.

Their sickness is their own fault, and it is their business and duty to get well as soon as possible. Since spiritual disease is the result of sin, and spiritual health is obligatory upon every Christian, how shall the invalid be restored? "I will restore health unto thee, saith the Lord." Christ is still the great physician. He works cures, not by miracles but by means, and by medicines. One of these is the powerful purgative of truth faithfully administered. That pungent preacher Charles G. Finney understood how to apply this heroic treatment, and it would be well if all ministers could read his "Lectures on Revivals" once every year. But whether the truth comes to you from the pulpit or from your own reading of the Word, or from any other quarter, it will do you no good, my sick friend, unless you swallow it and let it work. If it produces some sharp gripings of conscience, all the better.

Then too you are in the sad need of exercise. Your Master has given you faculties and affections and capacities to serve Him with. Yet for utter want of use, these limbs of the soul are as feeble as the bodily limbs of a man who has been on his back for a month with a typhoid fever. Never

will you recover your appetite, never will the flush of spiritual joy mantle your countenance until you get out of your hammock and go to work. You are dying from confinement and indolence. Probably a constipation of purse has set in, so that you have ceased to give much money to the Lord, or if you do at all, you do it grudgingly. There is but one cure for spiritual laziness, and that is work; but one cure for stinginess and selfishness, and that is sacrifice; but one cure for bashfulness, and that is to open your lips for Christ, or to plunge into some difficult duty before the shiver has time to come on. A thorough course of feeding on Bible-diet on Sunday, and of practicing Bible-duties during the week, will soon put you on your feet again. You can throw away your crutches and run without growing weary, and walk without becoming faint. How glad your minister will be to see you out again! How happy you will feel when your congestion of lungs and purse and heart is cured; and the sleep of the laboring man will be sweet.

All the above mentioned prescriptions must be honestly taken; but remember that Jesus Christ is the great physician and health-giver. No permanent cure without Him. Jesus not only gives life, but can give it more abundantly, when "the Sun of righteousness shall arise with healing in His wings." There is hygienic power in physical sunshine for sick plants and sick people. It would bring speedy recovery to many a diseased and enfeebled soul to come back into the warm light of Christ's countenance. A great deal of spiritual sickness arises from bad atmosphere. The heavenly winds of the Divine Spirit alone can sweep away this malaria. "My Spirit I will give unto you," is Christ's promise; and with that powerful breath from above will come a new, and purifying and bracing atmosphere. I was once addressing a crowded audience in a small room on a wintry night, and the air became so foul that the candles almost went out. As soon as the door was opened, and the oxygen of the wintry air rushed in, every candle flamed up immediately. Your lamp is going out, brother! You need fresh air. O what a glorious oxygen would pour into our hearts and into our prayer-meetings, our Sunday schools and our churches, if the Holy Spirit should come like a mighty rushing wind, purifying, arousing, and quickening souls unto the very life of God! That would be a revival—a living again from dead works and decay into the glow and gladness of vigorous health.

Such recovery cannot be reached by a wholesale process. God says to each individual Christian who has been made sick by sin, "Return unto Me, and I will heal thy backslidings." The lepers who came to Jesus were not afraid to show Him their loathsome disease. You must not be gingerly in your confessions, or seek to hide your sins, or cover them with plasters of apology. Let your honest prayer be "Wash me thoroughly from mine iniquities." This prayer means—as Dr. McLaren truly says—"Wash me, beat me, hammer me with mallets, rub me with caustic nitre, do anything with me, if only those foul spots melt away from the texture of my soul!"

Such penitence, such prayer will bring pardon for the past. Not only pardon but peace and purity and power. You will be restored to health. Reconverted yourself, you will be able—like restored Peter—"to strengthen the brethren." Healed yourself, you will be ready to labor for the healing of others. O what a revival it would be in all our churches, if the backsliders, and the fever-patients, and the lean dyspeptics, and the sin-sick professors would come trooping out of the hospital and report themselves for duty! Of such a church the Master might say once more "Then shall the light break forth as the morning, and thy healing shall spring forth speedily."

THEODORE L. CUTLER.

Lessons From James.

NO. 1.

"Let every man be swift to hear." So says the matter-of-fact apostle in writing to the scattered tribes. In his day, the great source of knowledge was hearing. Then, as now, the great majority acquired new ideas second-hand. Never was there a time when this was truer than at present. The world at large is either too busy or too indifferent or incapable to generate thought. This is left to a small minority of thinkers, more or less active, more or less fruitful. What we gain in the lecture room—what we acquire by books is merely the hearing of what thinkers have to say. All men cannot be leaders of thought any more than they can be poets, artists, or statesmen. Thinkers are born, not made, and the great many follow in the wake

of the very few. Books and newspapers are the echoes of thought, and the increasing demand for them is convincing evidence of a swiftness to hear.

There is much acquired in this way that can be obtained in no other. Each department of knowledge has its specialists, whose province is to lead in his own particular science or lines of thought. Such are so fitted by natural gifts and training, and with the necessary appliances for the carrying on of the study of their chosen science that they are prepared to lead and instruct the world. For this reason, few men can ever be famous as astronomers, chemists, geologists, &c. Yet the great body of intelligent students may become comparatively well acquainted with the whole range of science. They cannot aspire to be discoverers from the fact that few have the means of experimenting, investigating, and comparing.

In Mark's gospel, we are enjoined to take heed what (ti) we hear; and in Luke's, how (pos); and in John's epistle why (hina).

The swiftness to hear needs to be more or less modified. Every wise parent is very particular what his child sees and hears. It is essentially necessary that at this plastic era in the formation of human life and character that all that has an evil tendency be studiously kept in the background. And what is true of the period of childhood is more or less in mature life, a studied endeavor to hear only what is pure and wholesome; that which has a healthful stimulant in the upbuilding of moral character and the establishment of honest principles should be the desire, and determined effort of every one. By such a course I do not advocate a one-sided or narrow course of action. In acting our individual part in society, we are required to walk with our eyes open. We should strive to understand the general trend of human thought; to know and understand, as far as possible, the diversity of opinion. We are thereby prepared to know and appreciate what truth is by having a fair understanding of falsity and error. We are the better prepared for instance, to defend the principles of christianity by an acquaintance with atheism, agnosticism, rationalism, pantheism, &c.

There is much at present to hear that is wise, healthful, and safe, for there is much good in the world. There is, at the same time, much that is pleasant, ingenious, and thoughtful, but which is decidedly unsafe to many minds. Many authors write from the purest and best motives, others write for personal glory, regardless of the baneful effects their writings may have on the impressible human mind. To be swift to hear, each and every class of thinkers is left to the choice of the individual reader.

No doubt the apostle's idea was, that discretion should be used in the matter of choice. The what, and the how, and the why of the gospel still holds good in the receptive mind. I would merely say that in being swift to hear, be wise also in what and how you hear, for "They that hear shall live."

W. C.

Notes By The Way.

NO VIII.

A Sunday was spent at Southampton and vicinity. The preaching services were at Campbell Settlement, Eel River and Southampton. To reach them necessitated several miles of travel, but the day was pleasant, and the ground was easily covered. Large congregations assembled, and it is hoped some good was done.

Rev. A. H. Bonnell is pastor of these churches. He began his work there in October last. He is yet quite new to the field, but is already getting a good place amongst the people, and we are hoping and expecting good results from his work.

Besides the churches mentioned and Lower Canterbury, Bro. Bonnell serves the church at Caverhill, going there fortnightly; he also preaches at Temperance Vale. His home is at Southampton, near the church.

The church in Campbell Settlement has good meetings. There are faithful brethren and sisters in it, who through all the changes and struggles of its history, have bravely held the fort, and will continue to do so. The testimonies we heard there Sabbath morning were indicative of good spiritual life. Devotion to God does not go unrewarded. May the Lord give them much blessing.

The church at Lower Canterbury was considerably helped by the District meeting held there in September, and the meetings which followed it. There were several conversions, and the church was encouraged. Eel River has a good church building. The active membership is small. The sanctification movement of a few years ago weakened the church somewhat; but the few who remain are true and not without hope of better days. We

think that if some faithful and judicious special work were done there the church could be much helped.

Southampton church is one of the old churches of the District. It has had a good history, and its christian life and labours have not been in vain. It, too, was weakened somewhat by the movement of separation, but is recovering its strength, and we trust that good days, as of old, are before it. The pastor reports a good feeling of union in the church and good prayer-meetings. And he is hoping for an ingathering, which may the Lord grant.

The visit to Southampton and Campbell Settlement awakened memories of earlier days, and the beginnings of christian experience and work. It was pleasant to meet old friends, to visit their homes and to preach the gospel to them. The beginning of our ministry was there. The kindness and sympathy received from them then can never be forgotten. Some of the faithful burden-bearers of that time have gone on to their reward, but their works abide.

Educational Items.

Classes resumed work at the Seminary, Thursday, Jan. 7th, after the usual Christmas vacation, and both teachers and students have entered upon the work of the Winter Term with renewed energy.

We are glad to report an increased number of students. Some eight or ten new ones have already been enrolled and others are immediately expected. Both boys' and girls' departments are now well-filled, and the need of increased accommodation is becoming every day more apparent. The third storey will have to be finished soon to provide for a larger attendance.

During vacation several improvements have been made in the building. Additional desks have been put in for newspapers and magazines, and a handsome chandelier has been placed in the chapel.

It is a matter of regret that there are so few Free Baptist students attending the Seminary. The number from Nova Scotia and New Brunswick both form only a small portion of the whole. We believe, however, that the Seminary is gradually becoming better appreciated, and we hope ere long to have a much larger number of Free Baptist students.

E. W. LEWIS.

St. Martins, Jan. 14, 91.

[Mr. E. W. Lewis, a late graduate of Dalhousie College, is one of the Free Baptist representatives on the staff of the Union Seminary at St. Martins.]

Religious News and Notes.

—The Southern Presbyterian Church now has three colored presbyteries.

—It is stated that 15,000 Jews have been led to Christ through reading Dr. Franz Delitzsch's Hebrew translation of the New Testament.

—At the opening of a mission Hall and Schools at Fegueras, Spain, over 1000 persons were present. The services are popular. Protestantism never before had such a welcome in Spain.

—The Reformed Episcopalians are considering the question of starting a mission in Alaska. Miss Harriet S. Benson, of Philadelphia, has generously proffered one-half of the expense of such an undertaking, and to bear one-half of the annual expenses incurred in sustaining the mission.

—The first missionaries to Madagascar were told that it was useless to attempt the conversion of the fierce, idolatrous natives. The most inhuman cruelties were practiced upon the converts, and as late as 1857 about two thousand of them were put to death for their faith. Now the London Society alone has more than sixty thousand church-members and about 230,000 adherents. Sixty-five years ago not a native of the island could read.

—Voltaire predicted that he would live to see the death of Christianity. Did he? From his day on, every generation has had its scores of men who thought and said that Christianity was done for. But thousands of them have departed and are numbered with the dead, while Christianity remains more powerful, wide-reaching, and popular than ever.

—Christian missionaries in Africa are provoking the Mohammedans to good works, if not to love, towards mankind. It is announced in Constantinople that men are sent by the Government into the Porte's African domain to establish schools and asylums, to keep the poor and ignorant followers of the Prophet out of those built by the missionaries. Who will now say that missions do not accomplish anything?

—The Moravians have a mission in the most inaccessible region of Tibet. The mission promises lie about 9,400 feet above the sea level. The village of Poo is the largest in that remote

district, but to it are very impassable. Here live any mission earth. The fourteen day mountain may pass single visit for thirty-two been faithful evangelists. —Gifts. —fest a becomplish money wise an unspoken Dr. Josiah woman in student of Seminary. money ear out five na for thirty-two her three-attic and to accomplish one more n field. We example to how much saved by fe sanctified a miracle work love of mon but the p owned of G to the world. —Facts. —I have of working in Waldensian les is growi communica jority in bo Roman Ca Calabria tr of the Prot five of his failed, bec any hearer few weeks was changi project of p paper in R may yet chapel has the Protesta esting in th this was er city official than 139.6 posed of in the numbe decrease is ward, as c ations and at wholea of the dis porteurs of finding ne evangelists. —DENOM.

LETTER short note my vacation I felt that I endeavou Learning pastor sinc I went the able and fr a beautiful perous a they should hope e'er le procure on. I also vi glad to me but death little place on account sudden de one so bi knew him sorrowing. But qu weeks pass came for should like returning to meet b Several ne term. I would Baptist at school and patroals blessing o ing the cor

St. Mar Jan. 1

REGARD CONFERN 1890, bein tion, per them.

(a) As t the collect will be ver Minutes a time. Sin is observ families d and are t dues will,