

TERMS NOTICES.

The RELIGIOUS INTELLIGENCER is issued every Wednesday from the office of publication, 375, Frederick St., Frederickton.

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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 postcard. Returning the paper is neither courteous nor sufficient.

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

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 sometimes confusion and mistakes.

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

THIS MONTH.

Many hundreds of subscriptions expired December 31st. We are hoping to have renewals of all for 1895. Some have already been heard from. The others we desire to hear from at once.

Personal Request.

If you have not yet paid your subscription for 1895, this is an earnest request to you to forward it now. By promptly responding to this request you will do the INTELLIGENCER a kindness which will be appreciated.

If each one will do what he can, the "Intelligencer" will have an encouraging first month of the New Year.

Do It.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, JAN. 30th 1895.

The worst robbers are not necessarily those who carry clubs, is the way the "Ran's Horn" puts it.

Worldly Conformity on the part of professing Christians is in the expectation of securing the good opinion and favour of the world. And yet the world really despises Christians who conform to it.

Many a Christian stands every test but an appeal to his self-love and personal ambition. When the devil takes him to a high place and makes alluring promises of position and power, down he goes on his knees in pitiable abasement.

There are men in every church, Dr. Buckley says, who take up the cross in such a way as to make every one who hears them cross. You have seen and heard such people, haven't you? Some of them, certainly, do not know how unpleasant they are; others, perhaps, think they are doing God service by being as unpleasant as they can.

If you do not like the churches, Moody advises that you go in and make them better. Do not become a grumbler. Keep yourself aloof from that class of people, for it is the easiest sort of thing to find fault. Any stupid man can do that, but it takes a smart man to make things better. When a man begins to grumble and find fault you can size him up for a light weight right away.

There are indications that God is fast bringing Christians to demand the destruction of the whole liquor system. He is creating an impatience in the minds of His people with the political barriers which have been thrown up around this monstrous evil. The time for its complete overthrow is coming. Christians are more and more praying, not that the evil should be checked or restricted, but utterly destroyed; that not a root, twig, fibre, leaf or blossom of it may be left; that it be cut up, destroyed, root and branch. This is the ultimatum. The Lord hasten it.

There is great joy in true Christian service. Those who are not actively interested in the religious and benevolent movements of the day are losing more than they know. There may be severe toil and much self-denial, but there are great advantages—the enlargement of mind, the broadening of sympathies, the develop-

ment of character and the deepening of piety, which more than compensate for labour and sacrifice.

The debt of the world at large to foreign missions has often been seen, but nowhere on so extensive a scale as in the dark continent. Fifty years ago Africa was an impenetrable, unknown region, civilized settlements being found only on the skirts. Now it is pierced in every direction by exploring and trading companies, and almost the entire interior is parcelled out among the governments of Europe. To what is this great change due? More than anything else to the adventurous spirit of herds of the cross obeying the parting injunction of their Lord. They set forth to bear the light of life to them who sit in the region and shadow of death—and, lo! what amazing secular results have followed.

In Persia there is a religious sect called 'Yezdees,' whose whole religion is to worship the devil. They do not worship him because they love or admire him, but because he is powerful and must be propitiated by their service. A counterpart of this devil worship is found in Christian lands in the deference ministers and churches sometimes pay to the ungodly on account of their money—often wickedly gotten. Devil worship is also seen in the eagerness of political parties to propitiate the rum vote. They evidently believe they can count on the decent voters of the country being loyal to their parties, even when their demands are ignored to satisfy the rum men. Christian voters, and the decent voters of the country generally, have encouraged this devil worship too long. They can stop it by refusing to cooperate with any party or person who seeks to satisfy the rum gang.

"Left Thy First Love."

"Thou hast left thy first love," was part of the Lord's message to the church at Ephesus. May not the same be said of, at least, some churches and Christians of to-day? It cannot be doubted that many true Christians do lose for a time their first love and zeal. It is also true of churches, and even of denominations. If all churches and denominations were now marked by the warmth of love and the courageous, self-sacrificing zeal of their earlier days they would now powerfully impress the unbelieving, and be more honoured by God as the winners of souls. Some of the changes which have taken place in them may be improvements; but nothing can take the place of sincere love for Christ. Many Christians have increased in knowledge and in equipment in various ways for better service than when they began the new life, but if they have lost out of their hearts the joyous love which they felt when Jesus was first revealed to them as their personal Saviour, all else they may have cannot make up for that loss.

In the message to the Ephesian church the Lord tells how the lost love may be restored; He says we should remember, repent and return.

We are to think upon our ways and turn our feet unto the testimony of the Lord. A season of thought about the place we once occupied and from which we have fallen, will be of much value. To recall the days of our espousals, to remember the joy which filled our souls and the songs which sprang from our lips when the sense of forgiveness came to us—these and like memories will do much towards restoring that love that has been left.

We are to repent of sin. This in cludes, of course, an intelligent sorrow for our sin against ourselves, our brethren and our Lord. It will also include a fixed resolution to avoid the wrong and to do the right now and in the future; and it will include, too, reparation of wrong, so far as amends are in our power.

We are also to return; we are to do our first works. What are these first works? Simply the things which we did when first we knew the Lord. Then all our works were marked by devotion and zeal; we were ready to testify for Christ; we were ready to recommend Christ to those who knew Him not. No difficulty was great enough to deter us; no duty was too arduous to be undertaken. Then we loved God's word; we loved secret prayer; we delighted in the house of the Lord, and in all Christian associations. Then we laboured for souls as we had opportunity, and rejoiced in opportunities to serve our Lord.

Many, doubtless, are deploring the lack of this love. It is useless to simply bemoan the loss. In the exercise of our common sense, instructed by the word of God and helped by the divine spirit, we must retrace our steps and secure the lost treasure. We cannot resume our journey where we now are; we must go to the point where we left the path of joyous service. Let us begin to do what we did at the beginning of our Christian course; humble ourselves before God, seek His forgive-

ness, and go to work in the duties which are nearest us.

The judgment pronounced upon those who leave their first love is very serious. It can be avoided only by securing the restoration of that love; and the restoration cannot be but by compliance with the divine conditions—"remember," "repent," "return."

Oh that all would go back to the cross, to the feet and to the heart of Jesus, that we may have our love rekindled, that we may reconsecrate our lives to joyous service, and experience not only the freshness and sweetness and power of the love which filled our hearts in the morning of our Christian lives, but a love that shall intensify as the days go by and that will find expression in blessed Christian service.

What Is a Good Prayer Meeting?

An article in a recent number of the "Journal & Messenger" interested us much. It was about prayer meetings, and contained so much Christian sense that we present a considerable portion of it for the help of our readers.

Nearly everybody has heard of "a dead prayer meeting," and some have, doubtless, attended meetings which seemed "dead enough." And yet things are not always what they seem, not even prayer meetings. There is room for much and wide difference of opinion as to what is a good prayer meeting.

The other day, the prayer meetings of a certain church were cited in illustration of a point of considerable importance. One brother remarked, "I have heard it said that the prayer meetings of that church are dead." Another said: "I have been in the prayer meetings of that church many times, and they were far from dead. True, there was no special activity, when there were many people in attendance; but there was a deep, full, underflow of religious fervor, and there could be no doubt of the spiritual strength which prevailed in the congregation." Other brethren testified, some on one side and some on the other. What, then, is a live prayer meeting? what a dead prayer meeting? Is it not possible to misjudge both ways?

That is usually regarded as a live prayer meeting where the people come together in relatively large numbers, and each contributes something to the interest of the occasion, one with a psalm, another with a doctrine, an other with a revelation, another with a tongue, another with an interpretation and where all things are done unto edifying. In the ideal prayer meeting there are no long pauses, intervals between the parts; where one follows another in rapid and continuous succession, even until it becomes worthy of remark that a certain large number participated in the exercises in a given number of minutes. Such a prayer meeting is talked about, is memorable, is the joy of pastor and many of his people.

And yet, is it not possible that such a prayer meeting may consist with very little spiritual life? May it not be a creature of the manipulator, rather than of the Holy Spirit? Is it not possible that people may be trained to work up to such an ideal, while there is little less notable about it, except, mayhap, the making of the occasion an end rather than a means? We sometimes refer to the words of Jesus, relative to the Pharisees, who loved to pray standing in the synagogues and in the corners of the streets, that they might be seen of men—"Verily, I say unto you, they have their reward."

We say, Yes, they have just what they bargained for; they have the good opinion of men, while they have not the favor of God, who sees and weighs the impulses and the motives of the heart. It has occurred to us that it is possible to get sixty persons on their feet in sixty minutes, or less, and yet have a very poor and dead prayer meeting. Indeed, many such a meeting is unworthy to be called a prayer meeting, but a gymnastic affair, a test of alertness and of obedience to the behest of the leader who exhorts and entreats that "every one take part," not infrequently adding, "Now let us see how many can speak in the next ten minutes."

We do not mean to condemn this kind of meeting; but we are moved to raise the question whether that is the true ideal of a prayer meeting, whether a meeting which is not conducted on that plan, and in which a far smaller number orally participate, is to be called a "dead prayer meeting."

These paragraphs are intended to be only suggestive. What is intended is to suggest that, after all, the true spirit of a prayer meeting may not be exhibited by the number of participants in the exercises. The best results may

not be secured by short prayers, when they consist only of two or three sentences; when there is "no break," but "all the time is occupied." It may be possible to make far too much of such achievements. They may be too largely the result of manipulations on the part of the pastor, or leader.

"Breaks," as they are sometimes called—long pauses, nobody speaking or audibly praying—are liable to be construed as unfavorable symptoms, indicating a low or sluggish religious life. But are they really such? Is it not possible that those very pauses are promotive of deep thought, of silent prayer, of a nearer approach to God? If, today, we were to search for the most devout and steadfast Christian, we would not look among those who estimate their religious life by the noise they have made in the social meetings of the Church.

And yet, by this we must not be understood as deprecating activity on the part of Christians, old or young. We remember that, at Pentecost, the disciples "lifted up their voices with one accord," and we believe that, when the Holy Spirit exerts his peculiar power over human hearts, then mouths are open to confess Christ. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Our desire is to suggest that what may seem to one to be a dead prayer meeting, may, after all, be one full of spiritual life; while it is possible for the effervescing, "halleluiah meetings" to be little more than "bodily exercise" which profiteth nothing.

Mission News and Notes.

—There are believed to be about 3,000,000 Armenians in Turkey, and it is estimated that over 22,000 Armenians have been killed by the Turks and the Kurds since 1876.

—The new treaty between the United States and Japan guarantees religious freedom and protection to missionaries, and opens every part of the country to Americans for travel or for business.

—A Jew named "Abraham" was converted in the hospital in Smyrna. He is now preaching the Gospel and 200 have been formed into a Christian Society.

—In 1812 all Christian teaching was prohibited in India. Now the government, in appreciation of missions, gives large sums and valuable lands for the erection of hospitals, educational buildings, and for the support of medical missionaries.

—The fonts of type and the printing press sent out by the Bible Society in London to Armenia for the printing of the Scriptures in that country, form one of the most interesting gifts ever made by a new country to an old. The first book to be printed will be the Scriptures in the Armenian language, the dialect selected being that in use in the Mount Ararat district.

General Religious News.

—Mr. Newmark is doing good and very hopeful work among the Jews in Montreal. That mission certainly deserves encouragement.

—"Nicodemists" is the name of a Christian sect in Russia. The members have passed from the "orthodox" to the Stundist faith, but secretly for fear of the consequences.

—Just how much the Armenians care for religion and education, and what sacrifices they are ready to make to secure these, may be seen from the fact that the Armenian Protestants in Turkey raised \$37,000 last year for the support of their churches and schools. And this is the people the Turks are trying to stamp out.

—Rev. E. P. Hammond is at present in Chatham, Ont. The largest churches are daily crowded and the ministers have united and give hearty support. Many are being saved. Sixteen years ago Mr. Hammond visited Chatham, and great numbers of those whom he was instrumental in saving then are attending the meetings.

—A Japanese Buddhist bishop is in San Francisco for the purpose of propagating Buddhism in that city. He will establish a temple with a corps of attendants in San Francisco. Missionary work will not be ignored, but the special object of the bishop will be to prevent Japanese residents in America from drifting into strange faiths.

—There are now nearly three hundred young men and women in training in the Moody Institute, Chicago. Every night witness their presence in a large number of missions in different parts of the city, while many lowly homes are made more cheerful and bright by the systematic visitation of the young ladies of the Institute, who

spend their afternoons in house to house visitation.

—Mr. Moody recently concluded evangelistic meetings at Lowell, Mass. The city never before saw such a time of revival, and hundred of conversions took place. One of the most remarkable converts is a prominent business man who is eighty-six years of age. Many victims of strong drink have been reclaimed, and a number of Catholics have confessed Christ in the meetings.

—Figures show that the rapid growth of the Salvation Army has not yet received a check. The movement was inaugurated in 1877, and operates today 3,200 corps, or churches, with 10,788 officers. The chief strength of the army is in Great Britain, which has 1,210 corps, and the United States comes next in order with 539. It is stronger in Australia than in Canada, the former having 378 corps and the latter 240. The army, which has entrenched itself in nineteen countries, has an international staff of 1,159 officers. It is a vast organization, and is doing a great work for humanity.

—The English Baptist Handbook for 1895 gives the present membership of the denomination in the United Kingdom as 849,688, compared with 342,507 last year, being an increase of 7,181. The Metropolitan Tabernacle is still by far the largest church, with 5,079 members. The number of churches increased by 46, chapels by 16, the additional accommodation provided being 21,979 sittings. The Sunday-school teachers are 1,130 in excess of last year; the scholars number 506,094, increase 10,810. Local preachers number 4,643 a gain of 109. Pastors in charge of churches increased from 1,881 to 1,913, while the number of baptisms were 17,626, being 380 less than last year.

The Trip Continued.

We left you on Nov. 21st, '94, at Washington, D. C. and as we have only a short time to tarry we employ ourselves in asking questions and looking around. We have never seen so many patriotic men as we see here, and as we venture to ask for an explanation, we are informed that these are government officials and on account of their patriotism they are here. We would almost think that all the true men in the realm had moved to the Capitol, if we did not remember that many of them are doing special service elsewhere. While we are admiring the good fortune of the nation in thus being blessed with such men true and tried, as office holders, a fellow Republican comes up and informs us that it is the miserable Democrats that have appropriated all the offices and under their rule the country is being mixed. So as we are unacquainted with the ticks known as politics, we are convinced that the proper thing to do is to move out from the Capitol lest we should get mixed in our opinions.

As the weather is somewhat like winter with the fleecy [white] covering the city we grow anxious for a more sunny clime and so pursue our journey southward via Atlanta, Ga. We arrive at this place on the morning of the 22nd. Here we spend a couple of hours, and see a beautiful city with many things of which we might speak, but we move on. So we journey toward Birmingham, Alabama. This is the iron town of the South. Here one sees the great iron furnaces in operation, that have brought prosperity to the city, and a few years ago produced a most phenomenal growth where the city sprang up almost like a mushroom with its magnificent buildings that are indeed monuments of beauty. Two and a half hours have been spent here, four o'clock has come and we are now moving south toward New Orleans, we go via Livingston, Ala. and Meridian, Miss. We are beginning to notice a marked change in the atmosphere the steam heat has been cut off from our car, and we lay aside our overcoat and overshoes and are feeling like putting on our summer suits. The region of snow and ice has been left behind, and we feel as if we had exchanged Nov. for June. Time would fail us to tell of all the things that attracted our attention, it is certainly a city where the scenery is varied. If one wishes to look upon palatial residences, princely in all their appointments, with the most exquisite flowers that ever bloomed under sunny skies, here they can be seen. Or, if one wish to look upon the narrow filthy streets with their poor living in tenements with a saloon at nearly every door and a stench that would make one think he was in the midst of a cholera stricken town, it is not necessary to go without the limits of this city to look upon such. Here we cross the father of waters, the Mississippi, and make connection with the southern Pacific R. R. and as the time of our stay is limited to two hours and a half we make ready for our journey. This is our last change of cars, we will go directly to

San Antonio, Tex., which is our objective point. Leaving New Orleans we pass through the great rice and sugar cane districts. Here we see the steam threshing machines at work, threshing rice, and the coloured population cutting the cane, which is the finest we have ever seen. Twenty four hours have passed since leaving New Orleans, and again we are in the Alamo city the Metropolis of Texas. There is a familiar look about it. Very little change has come to it in the last six months, as it has been within two days of that time since we left her precincts. If it were not for imposing on the readers of the INTELLIGENCER we would write specially of this city at a future date, but as to read from other pens is more pleasant to us, we will now close this ministering letter by wishing you all a happy New Year.

T. H. E.
San Antonio, Tex.,
Jan. 22nd, '95.

Denominational News.

FROM REV. G. W. FOSTER.—According to promise, I now give a brief description of my present pastorate. It embraces, the following churches: "Central Hampstead, Upper Hampstead, Jerusalem, and Hibernia. Jerusalem church is enjoying the presence of God in a marked degree and all the regular services are seasons of power and blessing. A few weeks ago, we had in connection with this church a precious revival, which has greatly strengthened every interest. Last Lord's day morning a large number gathered around the Lord's table to remember Him, and it was a time long to be remembered on account of the manifest presence of God.

At Hibernia, Central Hampstead, Upper Hampstead, the Cause of our blessed Lord is not prospering as we would like, but there are few in all these churches still faithful to God and are praying and hoping for brighter days. Central Hampstead church has lost a most excellent member Bro. Albert Palmer. His loss they deeply feel, but are praying that the Lord will raise up some one to fill his place. I propose holding special services at Hibernia immediately, and I hope and pray that the dear Lord will wonderfully bless the church and people of that community. We find our stay among the people of Hampstead to be very pleasant. I had heard of them as a people who cared for their minister; but I can now for myself say, "The half was never told me." On Friday evening the 18th inst. quite a number of the members and friends of the Central Hampstead church, met at the Hampstead Village Hall for the purpose of donating their pastor. After the meeting was called to order, the following officers were chosen, J. S. Vanwart, Chairman; David Patterson Treasurer; Mrs. Alfred Slipp, Mrs. J. S. Vanwart, Mr. Alfred Slipp, Mr. Benjamin Merritt, Appraisers. Then the meeting was opened by singing: "It is good to be here." Then followed the presentation of gifts, when the following amounts were forwarded in cash \$21.50, in goods \$29.97, making a total of \$51.47.

The Chairman, J. S. Vanwart then called Bro. Foster forward and presented him with the above amount, and also a very appropriate address; as follows,

DEAR BRO.—In behalf of the First F. C. B. church Hampstead and other friends, I present you with this purse containing \$21.50 and also goods to this amount of \$29.97.

This is not given merely as a reward of your labors; for we know you prize more highly than any earthly gain, the commendation of Christ; but we present you with this, that we may in some small measure at least, minister to Christ, by ministering to those who are His. Permit me with this gift to convey to you our sincere appreciation of, and warm love for you, as our pastor. Though you have been with us but a few months, yet we have in that time learned to value you for your work's sake. Your Christian manliness and candid presentation of the Gospel truth, has won our hearts and Christian fellowship and brought us to respect you as a faithful ambassador, of our common Lord and Master. We have rejoiced with you, while in the past few weeks you have seen revival and ingathering in one of the churches of your circuit, and with you we pray that you will see the desire of your heart in the revival of religion and strengthening of the cause of Christ in all the churches of your circuit. Accept for Mrs. Foster and family our kindest regards and well wishes. We wish you and family to have the abiding presence of Him who bringeth peace and comfort and whose love sanctifies and ennobles every walk in life. Hoping that you may be spared for many years to labour in the Cause of Christ, and that as long as you remain with us our relations as pastor and people may be mutually agreeable and helpful.

We remain yours in Christian fellowship. Signed in behalf of the donors,
J. S. VANWART, Chair.,
DAVID PATTERSON, Sec'y.,
BRADFORD PALMER, Treas.