

Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST.—Peter

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WHOLE No. 2218

NOTES AND GLEANINGS.

Probably the champion postal-card writer of the world is Mr. Gladstone. He uses over 4,000 a year.

Cornell University, New York, is about to institute a College of Architecture, with a four years' course, leading to the degree of Bachelor of Architecture.

If the scheme to combine New York Brooklyn and other adjacent cities, goes into effect the greater New York thus formed will have a population of over three millions. It will be the second city in the world in point of population, London being first with 4,360,000, and Paris following New York with about 2,500,000.

The oldest physician in France, Dr. De Bussy of Havre, celebrated the other day, the 105th anniversary of his birth. Recently he has been confined to his room for the first time in twenty-eight years. His father lived to be 103 years old, and the son says he expects to attain the same age. He is wonderfully well preserved, and is an interesting companion.

In Paisley, Scotland, that part of the city in which are the famous Clark thread mills is styled an uncontaminated zone—that is, it contains no licensed houses for the sale of strong drink. A large, intelligent body of workmen live here, in comfortable tenements, and they are glad to have no saloons in their midst. More than one attempt has of course been made to license a corner shop, but through the vigilance of watchful friends these have not succeeded.

Some awful disclosures have been made of late respecting the wages of many of the poor seamstresses in the East of London. It appears that trousers are finished off by hand for 3d. per pair, and it is hard to finish a pair in three hours. Flannel shirts are paid for at the rate of 1s. 6d. per dozen, and coat buttonholes ten a penny. Twenty-four buttons must be sewn on before a penny can be earned, and cotton, etc., has to be found by the poor workers.

"Early to bed, early to rise," etc., seems to be a royal motto, for the German Emperor is generally at breakfast by six a. m., and often in summer has by that time enjoyed a ride with the Empress and his sons. The Empress of Austria rises in summer at 4.30 a. m., and after breakfast starts on one of her long walks. The Queen Regent of Spain breakfasts at 7 a. m., the Queen of Italy at 6 a. m., and the King of Spain also at 6 o'clock. One of the latest royal risers is the Prince of Wales, most members of the English royal house being later than their cousins on the Continent.

Rev. John Watson, Ian MacLaren, preaching in his church at Sefton-park on a recent Sunday, pleaded on behalf of the suffering Armenians. He would not, he said, enter into the political aspect of the matter, or venture to express an opinion as to what might have been done or what should be done; but he would simply say that if Oliver Cromwell had been alive at the present day the British fleet would have been at Constantinople months ago, and the Ottoman Government would to-day have been a thing of the past.

The Golden Rule of recent date contained the testimonies of thirteen well-known persons, men and women, as to their age when converted, and by what means. One, now a congressman, was converted at the age of seven years, one at eleven, two at twelve, three at fourteen, one at fifteen, two at sixteen, one at seventeen, one at eighteen, and one at twenty-one. This shows how generally the most eminent Christians are converted in early life. How this should stimulate efforts for the conversion of the children in our Sunday schools!

The British Bible Society has issued a pamphlet which shows that the Bible is now printed in 381 languages, no less than fifty-two versions having been added in the last five years. Forty-two of these versions are credited to the English and Scotch translators and societies, and to American societies, five. What toil this meant to the

translators is easily seen from the fact that in the list twenty-three languages and dialects belong to the African Bantu family, four belong to each of the following—Malayan, Chinese and Melanesian; three to Indian languages; two each belong to the negro, Turki, Druidian and Hamitic groups, and one each to the Tibeto-Berman, Arian and Micronesian families. Such a description is strikingly significant in comparison with that of Revelation which says that they come out of every kindred, nation and tongue.

Free Baptist Leaders.

I.

BENJAMIN RANDALL.

Benjamin Randall, the founder of the Free Baptist denomination, was born in New Castle, N. H., Feb. 7, 1749.

In spite of poverty he succeeded in getting a mercantile education. Going to sea with his father when nine years old, and keeping at it until disgusted with it at eighteen, he then became apprenticed to a sailmaker. At twenty-two he married Miss Joanna Oram. Moving with his family to New Durham, N. H., then out in the forest, he purchased thirty acres on the ridge, paying for it in corn raised during twelve years. Here he made his home and struggled to support his family, working early and late at tailoring, when not on his many preaching tours. In those days our preachers had no salaries, so that it was often a severe strain to fill the eight months, four sons and four daughters, at home. Nevertheless he was an affectionate and faithful husband and father.

His career as a soldier was short and honorable. Enlisting in November 1775, he first served under Captain Calf in Colonel Mooney's regiment as assistant commissary, and then as sergeant. He was very faithful in praying with sick soldiers.

On account of his tireless and unselfish spending of himself for others, his iron endurance began to yield in May, 1808, when the monthly church meeting was held in his sick chamber. Then ensued a long struggle for life, ending in his death, Oct. 22, 1808, at the age of 59 years. His last words were, "All I wait for is my Saviour's command, and my soul will leave this body." At his funeral, which was attended by multitudes from far and near, and especially by many ministers, the Rev. John Buzzell, his convert and successor in power and influence, preached on "I have fought a good fight." In illustration of Randall's orderly precision and careful forethought, it is said that he prepared explicit and minute directions for the funeral ceremony, even to composing a hymn to be read, seeing his grave-clothes out, and planning the order of the procession to and from the grave.

On Sept. 14, 1859, a thousand Free Baptists were present at the dedication of a monument of Italian marble given by the denomination and taking the place of a marble slab on his grave. In the Free Baptist centennial year of 1880 many pilgrimages were made to his grave on the hilltop at Durham.

The religious life of Benjamin Randall teems with interest. As a boy he early had strong religious impressions and his religious training was good, keeping him from profanity while at sea. He was naturally of a serious disposition. The fear of the Lord and a deep sense of his dependence upon the Lord for support and protection was always in his heart. Before his conversion he kept a system of religious accounts, balancing youthful extravagance in dress and indulgence in "dancing and reveling" with fasting, secret prayer on his knees, industry, and regular attendance at worship. Opposed to everything but form and the Congregationalist denomination, he had a Saul-like spirit of persecution toward the "New Light" preachers. He considered their enthusiasm a delusion, felt they were "turning the world upside down," thought their earnest and loud preaching "affected," believed they sermonized because they "wouldn't work," and wanted them "whipped out of town." In fact he afterwards confessed himself as then "having the form and denying the power of Christianity," being "a warning to persecuting pharisees and Christless professors." He heard Whitefield several times, becoming

the more hardened against him each time, thinking him "a worthless, noisy fellow." Walking along the road one day in this spirit he was startled by the sudden announcement of a passing horseman, Mr. Whitefield is dead? Filled with sorrow and remorse he went through a fortnight of terrible mental struggle, taking pleasure in nothing, all life seeming "tasteless and insipid" to him. Unable to pray, he yet kept breathing "God be merciful to me a sinner," and repeating the verse,

"O God of mercy, hear my call,
My load of guilt remove,
Break down this separating wall
Which bars me from thy love."

At last light came to him through the text, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 6:26). The burden rolled off his soul so suddenly, and he felt so free from his former anxiety, that he began to fear he was relapsing into "coldness and hardness;" then, coming to a realization of "being born again," he began leaping and walking in his room, crying Jesus, Jesus, in unspeakable joy, and having a heart full of "pity for poor sinners in the gall of bitterness and the bonds of iniquity." At first he kept this great change secret from others, until convinced of his error, when he gradually became a flaming light for the truth.

Randall's special baptism of the Holy Spirit occurred later on, in July, 1780. It came upon him while sitting on a rock in his cornfield at New Durham, in answer to agonizing prayer for a better understanding of puzzling scriptural points. The Divine Presence seemed to surround him, and he ever after evinced a greater insight into scripture and a fiery zeal in planting churches for Christ.

It is interesting to note the way in which Randall received and obeyed his evident call to preach. At first he led meetings and read the printed sermons of others. Tired of this, yet feeling great opposition to the idea of preaching himself, thinking it impossible, combating every argument for it, feeling that he would rather die than attempt it, a voice in his heart kept reminding him of sinners dying without his lips to save them, and saying, "Why don't you warn them?" At last his hearers also wearied of printed sermons, and said, Brother Randall, we are tired of hearing you read old sermons. If you will not preach to us, do leave off reading old sermons and read the Bible.

At the next meeting, intending to read the Bible only, he began with the thirteenth chapter of John. Unconsciously stopping to explain a point, before he knew it he was preaching. After talking for quite awhile, it suddenly occurred to him that he was preaching, and he stopped at once and sat down in confusion. He often declared, the Lord led me otherwise from what I myself intended to do, quoting Jeremiah, where he says, "Then I said, I will not make mention of him, nor speak any more in his name. But this word was in mine heart as a burning fire shut up in my bones, and I was weary with holding, and I could not stay." On unsuccessfully trying to read still another sermon, he broke out with a frank and humble confession to his hearers of his conscious call to preach, kept secret for the last two years, and his Jonah-like attempt to evade it.

Benjamin Randall was every person's pastor. Speaking almost every day, his life was a series of preaching tours productive of many revivals and innumerable conversions. He traveled through all weathers, instant in season and out of season, reproving, exhorting, and blessing his fellow men. Thirteen times moderator and four times clerk of the New Durham Q. M., he was but twice absent from its sessions, and then on account of severe sickness.

Persecution was an early result of his arduous labors. Disowned in June 1779, by Calvinist ministers, after a Luther-like public debate of nearly two days, he declared, "It makes no odds who disowns me, so long as I know that the Lord owns me."

A plot was once made at a certain place to tar and feather him and throw him into the river as he came into town to preach. The whole town was in an

uproar, with the leader of the mob beating a drum for volunteers. A woman, at whose house he was to preach, ran out to warn him of forty men scheming to kill him. He replied, "That's the devil's old regiment, the same number who plotted against Paul; they were disappointed then, these will be now." It turned out as he said for, a very heavy shower cooling its ardor, the mob was unable to screw its rum soaked courage up to the killing point. Clubs were once thrown at him while baptizing, and in other ways his life was at times threatened.

Yearly Meetings attended by three thousand or more were often held at New Durham, N. H., sometimes in Randall's orchard or field near his house, till his death. The one in June, 1798, was Pentecostal in its blessing. Another in 1806, during a total eclipse, was full of awe and profound solemnity. Happy anticipations were always excited and grateful recollections formed by these great gatherings.

Benjamin Randall was a true "defender of the faith," aggressive against all the religious errors of his day, especially against the neighboring Shakerism, Ballardism, Annihilationism, and Unitarianism. He it was who founded the Free Baptist denomination, making its first beginnings in his drawing up of the articles of faith and covenant for the New Durham church, June 30, 1780. "He gathered a denomination," and so great were his efforts to build it up that it was at first called by his name. In less than thirty years the fruitful rewards of his thorough conversion and complete consecration were almost one hundred churches with five thousand members.

"The father of the Free Baptist denomination" believed with his whole soul in the complete harmony of the Scriptures, preaching that in them were no paradoxes, if rightly understood, that the Holy Spirit was their only true translator, that they should always be studied with due regard to all the connections, that nothing should be added to or taken from them, and that pet texts should not be wrested from their original meaning to favor prejudiced doctrinal or sectarian views. Taking the Bible as the only book of discipline, he was a stickler for rigid church government and discipline, continually urging strict membership qualifications for both entering and remaining in the church. He constantly warned Free Baptist churches of the bad example of old-time churches where "all who had a mind to come in came in, converted or unconverted, and those who were disposed to go out went out, without labor or discipline." He held strong views on individual experimental religion for every Christian. He thundered against hypocrisy, avarice, covetousness, slothfulness, wasteful time, uncleanness, slovenliness, pride, and stubbornness. He earnestly pleaded with Christians against being given up to the fashions, against bearing arms, and against going to law. For parents he urgently recommended faithful family government and regular family worship. Holiness, meekness, perseverance he regarded as essential to the perfect Christian life. Secret prayer, attending the Lord's supper, fasting, and visiting the sick he urged as special means of grace. He considered that every Christian should practice the golden rule in business, dress modestly, and be given to temperance, self-denial, and liberality.

He magnified the ministerial office and emphasized God's special ownership of his servants, the universal call to preach the Gospel, and the imperative duty of exhortation for every Christian. To both ministers and laymen unstable in doctrine or practice he advised "submission to God, a constant learning of Jesus, and a steady perseverance in the commandments of God." Speaking of ministers and their possible tendencies, he says, "They get to be heady, high-minded, lovers of pleasure more than lovers of God—making a by-business of preaching, reclining in the sunbeams of worldly pleasure, and desiring to walk to heaven in golden slippers on sunshiny days."

He rejoiced in prayer-meetings as "preludes to immortal glory," and revivals were to him the natural harvest from seed abundantly sown. The grace of God, God's love for all men, a free atonement through repentance and faith in Christ, the free

dom of the will, and the salvation of dying infants were doctrines he constantly upheld against Calvinism, predestination, particular election, limited atonement, and the final perseverance of the saints. Believer's baptism, immersion, and free communion were vital points of his belief, practice, and preaching. Finally, he continually urged upon the denomination, which next to Christ was nearest his heart, the need of personal and public purification and refinement and separation from the world, fearing for its future if it grew popular, formal, and in conformity with the world.

Although one of the world's great preachers, Benjamin Randall was not a well man for a large part of his life, especially in his later years. Much of his best work was done in spite of severe suffering from prolonged colds, hemorrhages of the lungs, and pulmonary trouble; strains to which his delicate constitution eventually gave way. Of an active, nervous, sanguine temperament, hardworking and courageous in the extreme, sleeping only four hours in twenty-four, of temperate habits, his vitality, tirelessness, endurance, and stubborn fight against sickness were wonderful.

As a preacher his delivery was remarkable for clear pronunciation, pointed language, and very few gestures. His persuasive, scriptural sermons, which always commanded respectful attention, were often fervid, enthusiastic, and brilliant. He always had the courage of his convictions, was plain dealing and severe in reproof, never ranted, and on no occasion changed his doctrines or his arguments to please his hearers.

He read character very easily, and was a natural leader, peacemaker, and spiritual instructor, being noted as an organizing and disciplinary force. He had a tenacious will and great thoroughness and perseverance. Sound judgment, good sense, great memory, remarkable reasoning ability, a well-balanced mind, and a disposition not to be spasmodic or to go to extremes, were some of the elements of his power. Keen perceptive faculties, prompt time-saving habits, and a constant sense of ministerial propriety were other well-known traits.

Benjamin Randall was noted for his consistent piety, deep principle, integrity, and honesty. Humble, earnest, full of strong faith, he had a deep reverence for the greatness and majesty of God. Zealous, faithful, and watchful for others, not hiding his light, led by the Holy Spirit, completely consecrated to the cause of Christ, he had the true missionary spirit. His joyful, sweet, gentle love for mankind is a lasting benediction to us his spiritual descendants.

WM. O. PHILLIPS.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease," Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

Our India Letter.

(Concluded.)

The Conference was fortunate in having the presence of Dr. Hudson Taylor, who delivered the opening preparatory address, on "Blessed are the pure in heart, for they shall see God." He also conducted the service for young women, the subject of his discourse being the trial of Abraham's faith. In conclusion he said, God trusts with great trial all those whom He does love; and if God can trust you, prove trustworthy. The farewell meeting, Sunday evening, was largely attended.

The W. C. T. U. Convention continued three days. The opening session was given chiefly to prayer for God's blessing on the meetings. The opening addresses by the Presidents of Bengal and Orissa were inspiring. The reports from the different Societies were encouraging, showing that the work is being pushed successfully among both European and natives. This is but the dawning, which speaks of the noon-tide yet to come.

The last Quarterly Meeting of Orissa was held last week at Metrapore. Rev. M. J. Coldren, Chandbali, Rev. G. Howell, Cuttack, Miss Coombs, Midna

pore, and Mrs. Rae, Jellasore, have been in Balasore on their way to and from the meetings. I heard several of them express great satisfaction with attendance at the meetings.

Have I ever written you about our C. E. Society? It was organized the beginning of the year, for the benefit of the English-speaking people. We meet every Monday evening. The meetings have been very well attended. I am sorry so few of the young men have become members, either active or associate. We are hoping they may soon be led to become workers in the Society.

Cholera has been raging through the bazars, carrying off many people. The natives seem to be more afraid of this disease than any other; nor is it any wonder, when it is so swift and deadly in its work.

Before this letter reaches you, Mrs. Boyer, will (D. V.) be on her way home. Rev. Geo. Hamlen and wife will move here, and take charge of the Orphanage. In all probability I shall remain with them. The charge of Ujdra, I believe, will be given me. I ask you all to pray that I may have wisdom and guidance from above to help me promote Christ's work there.

Yours sincerely,

L. E. GAUNCE.

Belasore, Mar. 30th, 1896.

New Lakes Discovered in Africa.

The occupation of Timbuctoo by the French has resulted in a discovery of singular interest and importance. Timbuctoo stands on the boundary line between the Sahara and the Western Sudan, and until recently the existence of a series of marshes and lakes in its immediate vicinity was unknown. These great sheets of water, first seen by the Joffre column, have since been explored by French officers, who have laid down their general outlines. The most important of these lakes is called Lake Faguibure, and runs in a direction, roughly, east and west, its total length being some 60 or 70 miles. A couple of smaller sheets of water connect with the Niger, and there are other lakes in the neighborhood. As might be supposed, these lakes are the centre of a rich agricultural and pastoral district. Crops of various kinds are grown in abundance, and the natives have large flocks and herds. The results of observations on the climate of that part of Africa establish, it is said, the perfect feasibility of Europeans living there the whole year round with certain precautions.

TREE OF DEATH.—There is a tree of death in Java. The natives call it the Kali Mujah. Its breath would kill birds and even human beings. One day when Rev. E. S. Ufford was the cause of a bird of paradise, he noticed that it dropped suddenly to the ground under a tree. He examined the tree, and began himself to feel strangely, as the odors from its leaves began to be inhaled by him. His head swam and ringing sounds came to his ears as though he were being chloroformed. He hastened away from it, but procured a specimen and sent it to America, which, it is said, is the first one transplanted in our soil. "What a striking illustration this is of the tree of death, which has been planted in our fair America by the distiller! It has leaves for the blighting of the nation. I see the young, the middle-aged, the old, chasing the birds of pleasure, and then falling down beneath the dark shadow of this baleful tree, to die there, never to rise again. Would that we might lay the axe at the foot of this tree!"

Among Exchanges.

THE BEST WAY.

Giving a tenth is better than giving in a hap-hazard, slipshod way; but giving "as the Lord hath prospered you" is the gospel requirement, and is by far the best way to give.—Tele. scope.

HOW IT IS DONE.

The secret of success in editing a paper lies in two things: Knowing what to put into the paper and what to leave out—chiefly in the latter.

DO YOU KNOW HER?

Yes, too hot to go to church, was the decided exclamation of Mrs. Doolittle. Oh, but she went uptown on Monday to attend a fire sale of goods, and, indeed, the crowd was so great and the weather so hot that several ladies well-nigh died before they could get relief, but Mrs. Doolittle crowded in and stood for two hours, waiting to get a chance to buy two smoked-np soiled handkerchiefs at five cents apiece, which formerly were sold for fifteen cents, and, indeed, she came home and made three calls among her neighbors to tell them how cheap things were at the fire sale.—Christ-an World.