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## Religious Intelligencer.

REV. JOSEPH MCLENDON, EDITOR.  
FRIDAY, MAY 18, 1877.

## A NEEDED WORK.

To preach the Gospel, to act as ambassadors of God to the rebellious and perishing, warning them of danger, and beseeching them to be reconciled to Him, is the business of the Christian minister. It is a great business. There is none greater. Upon it depends the salvation of men. It hath pleased God by the foolishness of preaching to save such as believe. Each God-appointed minister feels, "Woe is me if I preach not the gospel." And in view of the solemn responsibilities of his calling every one of them should shrink from it, and be ready to realize the promise, "Lo I am with thee always."

But while preaching is the grand work of the Christian minister, there are adjuncts to this work, which the faithful minister—the one who is anxious to accomplish the greatest good—should not and will not lose sight of. The success of the minister who has charge of a flock, large or small, does not depend entirely upon his pulpit ministrations. His work is not all done when he has got through the Sabbath services. We would not in any degree understate that, but there is much reason to believe that attention to them alone does not fully accomplish the ends contemplated in the minister's commission.

There has been for many years a growing demand upon the pulpit for elaborate literary effort, for beauty of expression and grace of delivery; for a species of intellectual essayism, from which the simple truths of God are eliminated; for everything, indeed, but the simple and sublime message of the Gospel, that many earnest utterances fail to reach the hearts and influence the lives of those who listen to them. The pulpit, unconsciously perhaps, has too much yielded to this demand, and has by just so much lost its power and failed in its mission. It has reflected the spirit of the age rather than the spirit of Him who commanded, "Go preach." It has pleased men more than convinced them. There are two ways of counteracting this state of things. One is, to return to the plain, practical enunciation of Scriptural teaching. This is the glorious record, is being done. Within a couple of years there has been a great coming down from the stilted, cold, formal, and profitless style that so long had prevailed in the pulpit. Ministers, whose only ambition was to say pretty and pleasing things, are feeling the force of the Divine Spirit, and are now opening the Scriptures to their people, making plain the way of life through Jesus Christ. May it be that every minister shall determine, like Paul, to preach nothing but Jesus Christ and Him crucified.

The other way, to counteract the deplorable state of things so long existing, is by energetic, fervent, pastoral labor. There is a crying demand for this kind of Christian effort. The preacher of the Gospel labors under a disadvantage affecting not only the public speaker, but his audience is not in sympathy with him. The themes he treats are in greater or less degree distasteful and repugnant to a large portion of his hearers. Many do not believe he feels the concern he expresses, and, possibly, they crush out any impression he may make. It is important, therefore, that he employ every means to win their confidence in him as a true friend who feels all the anxiety about the salvation he expresses in the pulpit. And how will he do this so readily and surely as by a constant mingling with them? Moving about amongst them as opportunity offers, his words of kindly interest addressed to them personally, his prudent consideration for their welfare manifested in the daily walks of life, will very soon convince them that he is really in earnest about their salvation, and his discourses will come home to their consciences with greatly increased power, and his means of usefulness will be wonderfully enlarged.

Then there are in every community many families that make no pretensions to piety, and who are very rarely found in the place of worship. When they attend at all, it is from a momentary curiosity that rarely causes them to return. Yet these people do not often reply a friendly call from a minister, and if they feel assured that they are called, that they really have a place in the thoughts and regard of the minister, they will not only gladly welcome him to their houses, but will go to greet him and listen to his preaching in the sanctuary. It is only in this way that many can be reached; and every one thus reached will amply repay any tax upon effort and time.

It is believed that those who are most successful in their ministry, and who attach their people most firmly to them, are those who are most abundant in pastoral labor. The Gospel can be preached from house to house as truly and effectively as in the formal services of the Sabbath, and it is preached whenever its glorious truths are declared, whether in the presence of one or of hundreds or thousands. Pastoral labor should be regarded as one of the most important elements of success. It prepares the ground for the reception of the seed; it begets a sympathy between the teacher and the taught; it is following the example of the Master, who went about doing good; it takes the Gospel message to many who will not go to the sanctuary

to hear it; it reveals to the preacher the wants, tastes, and habits of those among whom he labors, and thus fits him the better to speak a word in season to each. More of this work is needed.

## CARE FOR THEM.

We refer to the young converts. In most of the churches some revival has been enjoyed during the season just closed. Many have been converted. They have given themselves to the Lord and have associated themselves with the Lord's people. While the churches rejoice over these new ones, and are happy in the growing number of the Saviour's followers, they must not forget that the addition of these "new-born into the kingdom," adds not a little to their responsibility. They are babes, and require tender care if they are ever to come to the full stature of men in Christ. There is no more critical time in the Christian life than the few first weeks or months. As the twig is bent the tree is inclined. According to the influences brought to bear on the child the man is. Habits are formed and elements of character developed, which will surely mark the years of maturity. So with the young convert. And he certainly has a right to expect in the infancy of his Christian life all the help in the power of those to give whom he finds in the church when he enters it. Then the old in Christian experience ought to be ready to give the required aid. The *Working Church*, on this subject, mentions the following among the aids to be given young converts:

1. *Sympathy*. Of that sort that does not wait, ready to give help when it is asked, but goes out in active, heroic service. The young disciple at the very threshold of his Christian experience is often beset by the severest temptations. The day that opened in the brightness of saving hope is overcast, and the soul walks in darkness. It is for the old Christians to be on the alert at such times to speak the word of cheer and counsel that will enable the young convert to recognize the source of the trouble which has cast down the soul, and bring back the tempest-tossed and troubled mind to the haven of refuge and peace.

2. *Experience*. How the difficulties of an untrodden journey disappear if we can be reassured by the encouraging words of one who has been on the path before us! Older Christians seldom appreciate how rich their mature life would be in helpfulness to the young, if they more frequently, in a personal way, gave them the benefit of their experience. Many a piffling, many a sure would they escape, if there was greater faithfulness in this respect. It is often the case that the church laments mistakes and failures, if not actual lapses into sin, that bring shame upon the cause of Christ, which we may believe would have been avoided if the young convert had been treated more as a lamb of the flock, needing the guidance of those older and stronger.

3. *Encouragement*. This should be given in every possible way, but it is very much needed in starting the young convert right in the work of service for Christ. Pastors of large experience tell us that the first six months in the Christian life very generally decide what the rest will be as regards outward and active service. If they do not learn then to labor for the salvation of others, if their voices are not heard then in the prayer-meeting, the probabilities are that they will go on to the already over-crowded ranks of that part of our church who hold a negative place as regards active aggressive effort and testimony.

Encourage, then, the young convert to exercise their gifts as may seem best. Even those who may be in the ranks of the dumb Christians might do good by warning the young convert not to imitate their example. Encourage not publicly for public sake, but the consecration and use of love and heart and hand for Christ. The young Christian will grow for Christ. He will be able to stand in the midst of tempting influences, and drift into habits that unnerve the soul and render it almost useless. They want courage, and your encouragement is needed to inspire it.

## EDITORIAL NOTES AND COMMENTS.

—HELP THE PREACHER.—Christians do not know how much they may help their preachers preach. One old and eminent minister used to say that his best notes were in the pews. And an exchange says of the early ministers, they depended much on the prayers of the people. The people are as essential to the success of the preacher, as the preacher is to the success of the people. The influence is mutual. The people may hold a preacher up so as to secure the best success, or they may hang a millstone about his neck and sink him in the depths of discouragement. Do not fail to render the needed spiritual aid to the preacher. In aiding him you are aiding yourself; you are aiding the cause of God and humanity.

—BIBLE STUDIES.—Zion's Herald says a very manifest providence of God in inspiration, just now, when a destructive libel criticism and a bold and polished infidelity have sought to make an attack upon the Scriptures, of two remarkable counter-measures. One is the *International Series of S. Lessons*, which is compassing in a single year the study of the whole divine record, and awakening such an interest in Biblical exegesis, as has never been manifested in Christendom before; and the other is the growing custom of Bible readings in all our churches. As the result of these two marked events of the period, the sale of Bibles—of reference Bibles—was never so large, and it is becoming as common a sight, as it is beautiful and hopeful, to see the people, young and old, with their copies of Bibles, full of marks, in their hands, as they go to service. Heaven and earth may pass away, but not the title of the Word of God. The miracle of the preservation of the Bible and its inseparable grasp upon the heart and confidence of the race, are the best arguments for its inspiration and authenticity.

—ADVANCING.—It is a pleasure to record any evidence of the breaking down of an unseemly exclusiveness. The *Star notes*, as a cheering sign of the times, the advanced ground taken by the *Chicago Standard* (Baptist), in reference to the granting of church letters to men, wishing to unite with some other than a "regular" Baptist Church. In answer to a correspondent, who is of the old school kind, evidently, the *Standard* says that it differs entirely from the brother, and advocates the giving of "letters of standing" in case of members who wish to unite with a *Pedo-Baptist* church. The *Standard* says:

To so much as this is entitled, where there is nothing against him save his change of views upon denominational questions. The giving of the letter is a simple act of justice. Every convert who has been converted in accordance with the principles of the Bible, and who is a Christian, should be extended by Christians and Christian churches to another.

Time was, and that not very long ago, when it would have been considered very "irregular," if nothing worse, for a Baptist church to give any kind of a letter to a retiring member except to a church of the same faith and order. So far as the member is concerned, all that he needs is a certificate of his Christian standing, and those churches which act in accordance with the *Standard's* advice will leave little room for criticism where much has been justly bestowed, heretofore.

—LOOK ON THE BRIGHT SIDE.—There are so many people deep in the blues, and apparently bound to stay there. They look always at the dark side. It is a wonder they live at all. They spend their days in gloom, and make every body about them gloomy. To such a needed word of counsel is that given by the *Working Church*. "Look on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine and not the cloud, that gives beauty to the flower. There is always before or around us that which should cheer and lift the heart with joy and gladness. The sky is blue ten times where

it is black once. You have troubles, it may be. So have others. None are free from them; and perhaps it is as well that none should be. They give sin and tend to life, fortitude and courage to men. And to be a dull sea, and the sailor would never acquire skill where there is nothing to disturb its surface. It is the duty of every one to extract all the happiness and enjoyment he can within and without him; and above all he should look on the bright side. What though things do look a little dark? The lane will turn and the night will end in broad day. In the long run the great balance rights itself. What appears ill is good well—that which appears wrong, right. Men are not made to hang down their heads or lips, and those who do only show that they are departing from the true paths of common sense and right. There is more virtue in one sunbeam than in a whole hemisphere of clouds and gloom. Therefore, we repeat, look on the bright side. Cultivate all the warm and genial—not the cold and repulsive.

—A NEW BRUNSWICKER ABROAD.—Many readers of the *Intelligencer* will be glad to hear of the success of a young New Brunswicker, whose pen sketches have not infrequently graced the great columns. Mr. J. A. Freese, son of R. G. Freese, Esq., School Inspector of Fredericton, and a graduate of the University of New Brunswick, has just completed the winter term at Edinburgh, and with much credit to himself and his alma mater. Besides other classes, he took that of Prof. Laurie in the "Theory, History and Practice of Education," a subject of practical importance and directly bearing on his future educational work. In the first class there were but four students, of whom Mr. Freese stood second, he thus taking first class honors, and is second prizeman of the class. Mr. Freese divided the honors in essays with the first medalist, they being considered equal. The position of Mr. Freese is rendered all the more honorable, as Gilray, the first medalist, is a graduate of Edinburgh, and has a first record as a prize man and essayist. Mr. Freese also takes certificates of merit in Prof. Sellar's Humanity classes. We most heartily congratulate him, and have no doubt he will win other honors before his return.

—REBELLION THREATENED.—The Mormon leaders in Utah do not like interference with their affairs by the United States authorities. The conviction and execution of Lee for his part in the Mountain Meadow massacre has alarmed them. They suspect that at an attempt may be made to arrest Brigham Young on the ground of the evidence furnished by Lee, implicating him in the Mountain Meadow massacre. The *San Francisco Journal* follows are organizing large forces, receiving warlike weapons, and holding frequent meetings for military drill. The whole proceeding constitutes an act of defiance against the authority of the United States, and it remains to be seen how far the Government will suffer its own laws to be flagrantly violated. Some one has denounced polygamy and slavery as the twin relics of barbarism; and now that the latter evil has been abolished in Utah, there is a growing feeling that the time has come when the former should receive its death blow. If any actual collision had occurred between Brigham Young and the army, it cannot be doubted on which side the right and victory will remain.

—FANATICISM.—Some very fastidious people, with greater liking for smooth words and elegant names than for plain truth and real earnestness, cry out against what they are pleased to call fanaticism. Prof. Phelps, of Andover, has been giving some attention to the matter, and expresses himself of the opinion that a little more fanaticism in the pulpit is less to be deplored than some good people think. Congregations suffer more from a milk and water diet than they do from the earnest preaching which a kid-glove propriety shades the head at. The men who stir human hearts and arouse slumbering consciences are men of earnest feeling, whose enthusiasm is strong, and has the ring of enthusiastic conviction. If they are sincere, if they will, but let us have plain truth, plainly and earnestly delivered.

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## TEMPERANCE NOTES.

...In Virginia, 23 Counties have refused to grant licenses to sell intoxicating liquors.

...In 1873 a Total Abstinence Society was organized in Japan. It has now a membership of 800, and is increasing. They publish a paper known as the "China and Japan Temperance Record."

...Total Abstinence principles are making rapid strides in Great Britain. The highest and the lowest are being reached. The latest report is to the effect that a Total Abstinence Society is to be formed, and be confined to piers and piers.

...Nova Scotia's record is highly creditable. A Halifax paper tells us that in every town, township, and county of Nova Scotia, the local-option law has been in force for upwards of ten years, and we proudly point to 14 counties of our 18 entirely clear of licenses; in the four counties, the majority of the townships are without liquor licenses.

...Here is more evidence of the progress of total abstinence principles in England: An application for a license to sell liquors, and for billiard tables, in an immense restaurant under the Royal Exchange, London, has been denied; the leading bankers, the Postmaster General, and the Young Men's Christian Association, opposing on the ground of its seductive influence upon young men, leading them to neglect their business and their reputation, and so securing their ruin.

...Just what rum does is revealed in the following sad story. A formerly respectable and respected young man of Amherst, Ct., whose drink had ruined, and who has been a few drunkards for the last year, died suddenly a few nights ago in one of his drunken orgies. His dead body remained upon the floor all night, his wife, who was in bed, being too drunk to know what had happened, and his four children, the oldest but eight years, being too frightened to do anything. The town clerk and buried the remains, and the wife was drunk at the time of the funeral, and has remained so since.

...The *Evangelical Messenger*, of Cleveland, Ohio, says: A more than ordinary degree of interest in the work of temperance has been for several weeks manifest in our city and vicinity, and now the so-called Murphy movement may be said to have commenced here, with good prospects for a general temperance revival. Enthusiasm and successful meetings have been held in various churches and public halls, and hundreds of names have already been placed on the Murphy pledge. "We note with satisfaction," says the *Christian Globe*, "that one of our most popular bishops (Dr. Elliott) has had the courage to announce his determination to become a total abstainer, and writes thus: 'I have become definitely a total abstainer. I have made no pledge, but I am now just as settled in my mind as if I had. I have never so bound. I latterly took so little account of the difference between abstaining and non-abstaining; still, as I may encourage some, I drop the alcohol altogether.'"

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stamped as dishonest; and should not the Church authorities stand to them? Or should they be left to the righteous judgment of Him who alone sees our inmost thoughts and knows all our motives?

## THAT SUNDAY SCHOOL.

We mean the Sunday School you were going to start when warm weather came. Has it been started? Is your influence and presence given to it? Perhaps you did not propose to start or help one. So much the worse for you, so much the more for the religion you profess, so much the more for the children and the Saviour you ought to love.

## THINGS IN SHORT METRE.

[BY PEN AND SCISSORS.]  
A New Hampshire man has not given his wife a new dress for seventeen years, and he has been formally declared by a commission to be an irresponsible person, whose mischievous habits have become a nuisance.

At the last session of the London Yearly Meeting of Friends it was reported that the amount expended for foreign missions was \$33,000. Of this sum \$23,400 was expended in Madagascar and the remainder in India.

The Young Men's Christian Association, Indianapolis, has been engaged in the work of breaking up theatrical entertainments given on the Sabbath. Twenty-four managers of the "Matt Morgan Art Combination," which was exhibiting in the Metropolitan Theatre on a Sabbath evening were arrested. Over twelve hundred men, women and children were present, and great confusion occurred. The arrested parties were prosecuted for desecration of the Sabbath.

A terrible famine is raging in the Chibi and Shantung districts of China. In a village visited by European missionaries inhabitants were putting an end to their sufferings by suicide, and in one family the father and mother buried their children alive, that they might not witness their agonies.

The Maine newspapers do not think the recent abolition of capital punishment in that State has been followed by very gratifying results. The abolition was voted by the Legislature, March 24th, 1875. There had not been an execution for murder for six years until 1875, when two murderers were executed. Since the passage of the new law, but a little more than a year ago, nine murderers have been committed in Maine. The Connecticut Legislature has refused by a decisive majority to abolish the death penalty.

The Catholic Review serves up to its readers a precious morsel from one of its correspondents, thus:—You will feel interested in hearing of a miraculous cure lately effected by the clay you so kindly sent me from Lourdes. A very holy and useful Sister of Mercy was afflicted with a fearful dandruff disease. She was under the treatment of a doctor, who at last declared that her recovery was hopeless. On her dear mother Catherine happened to be in the convent at the time, and knew of the clay from her heart on her dear Lady of Lourdes would cure her poor afflicted child. She went, therefore to the poor sick nun's cell, and, after hearing of her sufferings, said to her, "You must be cured; our Lady of Lourdes will do it for you, if you but ask her with faith and love." Mother Catherine then gave her some of the clay from the grotto, with a little picture representing the apparition. She then commenced a novena together, and during old nun had no confidence in her own faith, and turning to Mother Catherine said, "The Blessed Virgin will cure me through you." And so, indeed, it turned out. The poor invalid began to grow better and better every day, and now she is able to attend to her usual employment.

It is said that several congregations in Chicago are considering a plan for providing churches with music, which is somewhat novel. A musical director in that city proposes to organize in every church a choral union, which will be placed under the direction of a sub-conductor. These choral unions will meet once a week for drill and instruction, and the musical curriculum, which they will be required to go through will be of the highest grade. The practice of the choir in hymns will be confined wholly to the care of the sub-conductor. By this means every person will receive gratuitously the very best vocal instruction and the churches be supplied with good singers among themselves. The choral voices in a congregation would take the lead, and some hearty and well timed congregational music be the result.

THIS AND THAT.—St. Stephen's Church (Presbyterian)—this city, has given its pastor leave of absence to visit Scotland. In *Westford, Maine*, a lady died of a malignant fever, and her children are holding revival meetings several times a week in one of the intermediate schools. There are forty-one German Protestant churches in New York city, besides several chapels, embracing 14,000 communicants. ...Of the 390,000 Germans in New York city, 80,000 are Protestants, 60,000 Roman Catholics, 60,000 Jews, and 50,000 are unaffiliated. It is said that ten millions of dollars are invested in land and greenhouses in connection with the florist business in New York City and its suburbs. ...A Chicago girl, 14 years of age, has furnished a comfortable home, and bought a piano, with the money obtained by selling papers. ...