

TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER is published weekly from the office of BARNES & CO., Printers, West Street, St. John, N. B.

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SAINT JOHN, N. B., JANUARY 14, 1881.

MINISTERS heed him. Those which are the result of the careful observation and long experience of men eminently successful in their work are of great worth. Dr. Lyman Beecher was such a man. Hear what he says. When near the close of his life he was asked respecting the manner of his preaching when he was most successful. He answered: "I always preached right to the conscience; every sermon with my eye on the gun to show somebody. I went through the doctrine, and showed what I did not mean and what they did mean; then the argument; knocked away objections, and drove home on the conscience." Here is the wisdom of a whole life; and it should be heeded well by the preacher of Christ.

THE QUESTIONABLE IDEAS too often adopted by the managers of Church bazaars, &c., to win money to the treasury cannot be too strongly rebuked. The strong words of Zion's Herald are not too strong, when it says: "Few of Satan's devices are so seductive as those which tempt good men to do doubtful and ill-deeds for pious ends. The use of grab-bags, raffish and other modes of gambling at church fairs, and the getting up of theatrical performances and comic concerts as means of increasing church funds, may be cited as examples of doing evil that good may come. They corrupt young minds by drawing them away from God, and awakening in them a passion for practices and amusements which are extinguishers of piety. When Church officers and representative Christian men endorse such things, they little think that they are making themselves bait for Satan's hooks. The Church that cannot get money with which to sustain itself without resort to questionable means, and to palpably dishonest, tricks, had better lock the doors and cease the struggle."

It is not infrequently pleaded by those who withhold contributions from good causes that they are saving so as to be able to do something large by and by. But were ever one of them known to do the large thing they promised? The more they "save" the more they want; the longer they hold their gains the firmer becomes their grasp of them. Touching this matter Rev. Dr. Dunn in the Star says,—"The plan for saving for God has been one of the most ridiculous and fatal blunders ever honestly made in B. Baptist works of benevolence. There is not probably one case in a thousand where money withheld from one good cause is given to another. Indeed, universally the most 'saving' people are the least generous, and those who spend freely for general purposes are the most for specific objects. A very little pious living will suffice for saving money for houses, lands and children; and for starting out a pastor and killing the missionary spirit."

Some people should make a note of these tersely stated facts.

A FULL-BLOWN REVIVAL is Rev. W. J. Knox Little. He is an Englishman, now visiting the United States, where he is "Swinging round the Circle" on a sort of starting tour. The average Englishman is very self-satisfied, especially when on this side of the Atlantic, whether in Canada or the States. This Mr. Knox Little tells what he thinks as though every other one's thinking was an impertinence. His notions concerning women, their capabilities and mission, probably fairly represent his ideas of other things. He is reported as saying: "There are those that think that women can be taught logic. This is a mistake. They can be taught by any process of education arrive at the same basic questions as that enjoyed by men; but they have a distinctness of approach, and it is usually called leaping at conclusions, that is astonishing. The Independent supposes he is chiefly acquainted with the ritualizing species, and we never knew either sex of the species to be afflicted with anything better than 'a leaping at a conclusion that is astounding.' He thinks that 'widows and maiden ladies are designed by Providence for the purpose of giving tone to society.' Exactly, Mr. Little Knox, we beg pardon, Mr. Knox Little. But it is dealing with the duties, &c., of wives, that he makes the finest exhibition of himself. He says: "Wifedom is the crown glory of a woman. She brings to it the gifts of the Creator—endurance, loving submission, and integrity [sic] of thought. In this sacred and holy relation she is bound for all time. To her husband she owes the duty of unqualified obedience. There is no crime that a man can commit which she is bound to forgive him or applying for that monstrous thing, divorce. It is her duty to submit to him always, and in all obedience. If he is a bad or wicked man, she may gently remonstrate with him, but refuse him never. This utterance would seem to reveal the true inwardness of the man. Probably he belongs to the C. O. T. B. B. tribe. How sensible women—to say nothing of sensible men—must admire him."

MINISTERIAL QUALIFICATIONS.

What are the divine qualifications in entering the Christian ministry? Are there not more than two—Christian experience and call to the ministry? Will you please state the other requisites that enter in?

The foregoing questions were sent by a pastor to the Journal and Messenger. The subject opened up by the questions is one of no small importance, one that is thought of by a great many persons, say but little, and a great many more who say nothing. Our contemporary treats the matter in a way so sensible and Christian that we think it must meet the approval of the great majority, perhaps all, of those who have given much serious thought to the subject. The answers to the questions are so nearly in accord with our own views that we gladly give them place here, and commend them to the careful perusal of all who love Zion and pray and labour for her prosperity.

There may be room for difference of view on some points suggested by our querist, but it seems so usable to arrive at a reasonable certainty by attention to a few considerations.

Nothing is more clearly set forth in the word of God than that he himself claims the right to choose his own servants. The right he claims to deal with the old dispensation, illustrating it in the call of Moses, Aaron, Samuel, Elijah and others. Under the new economy, the Lord Jesus Christ claims the same prerogative, and from his call to the twelve, to Paul and Barnabas, and from the general tenor of Scripture, we conclude that it is his purpose to claim the same prerogative until the end of time. The minister of the gospel is the servant, and though he may be at the same time the "servant" of the church, his authority must come primarily from Christ, and his accountability must be ultimately to Christ.

And, in the first place, we conclude that one who is called to the ministry of the gospel must himself be regenerated. We can not think that Jesus ever called an unregenerate man to preach the gospel, and our first business, therefore, is to determine whether the man professing to be called to the ministry, gives proper evidence of a living faith in the Lord Jesus Christ as his own personal Saviour.

In the second place, we can but conclude that he who is to go with the message of salvation to others should have clear views as to what it is to pass from death to life. It is not enough that he is able to say that he trusts in Jesus; that Jesus is all his hope and all his desire, and that he trusts in all his relations as a social, moral, intellectual, political and spiritual being. This is a divine law for temporal and eternal ends. It touches the whole of life and enters into every relation. It means greater light and higher and deeper knowledge. It is a law of God, a principle of His government in educating us for His wise purposes and ends. It is a law which is meant to be put into effect by a man from a lower plane to a higher, in short, getting nearer God as the essence and fountain of all truth and light and life. God has given us two revelations of himself—Nature and the Bible. The God of Grace is the God of Nature. Rightly understood both revelations must agree. Some may object to see a disagreement, but the vision is in shadows, and patience will soon reveal the true light of the heart is but right with God. "To the upright, the Lord will show the way of life, and to the wicked He will send in the darkness."

There is a dividing line in the sciences, world. There are those who make intellect god, and those who make the god of intellect a creature—those who are satisfied with the light of erring and unlighted reason, and those who are led by the teachings of God's word and spirit, and are devout worshippers of Jesus. Among scientists we have two classes, and, as a result, a clash of opinion. We have on one side a brilliant array of scientific giants who hold firmly to the materialistic and scientific beliefs. These latter do not keep in their own domain, but have boldly entered into the domain of theology; yet they ridicule the theologian when he takes up any question of science beyond the special range of his life's special object in the quest of truth. That the god scientists are wrong with those who are contending against them, we do not doubt; but they are getting clearer to each other, and the views of each class becoming clearer there is positive evidence, as for instance, the teachings of evolution plain show. Evolution as taught to-day by Huxley is not a new thing as when first the religious world was startled with its enunciation. Now what is our position as Christian teachers in relation to both classes? To denounce the teachings of science? Certainly not, if we are wise; for science is part of the good service to religion, and has already done with the vagaries cast on it by the unlearned school? How can we truly do so, when we are masters of the position? Doing so is merely piling opinion against opinion, and unsettling minds at present at rest. The wiser course seems to be to stick to our own special work as ministers, and as preachers of righteousness. The student of nature exclusively may tell us of modern forms of being, but cannot tell us how even an atom was created, or how life came into existence, or how the world of the gods and goddesses came into being. All that the wisest scientist can tell us is that he knows nothing of the origin of being. We ask for the origin of being. But natural law only reveals to us a mode of life, not the origin of being. We ask for the origin of being. To shew upon us a rainfall of technical terms does not solve the question. When we ask, Why are we mortal beings here? Whence came I? What is our mission? Whence go? Nature can help. But religion gives us an answer that we can grasp. The Bible illumines the dark pages of Nature. The Word tells us "How, when and why." Therefore we are strong on position; we accept the only light to satisfy the yearnings of the human soul. Nature knows nothing of atoms, hence can tell us nothing of it. Nature reveals nothing of a resurrection. Nature reveals nothing of a Heaven of rest, however much it may speak of the call for another and higher world beyond the present. Nature cannot assist us when our hearts are given with the bitter afflictions of life. It may tell us the law of compensation; but what can it tell us of the law of the flow of grief? What healing, what streams are to be found in Nature to purify a sick soul? Nature may beautify and clarify the intellect and imagination; may even draw out and sweeten the emotions of the heart; but it cannot lift the soul with light and life in keeping with its own nature. The food of the mind is knowledge; the food of the soul is God. In us is the need; with Him. To live in Him, but to feel communion, hope and rest. Religion is the soul's peace, the infant of feeble faith. Children generally do make much noise until their parents, while come. Science has made many alarming calls, but they have been the calls of a faltering, stumbling child. The alarms of improved science need not startle us. Other ages have passed through the same ordeals of a Gorbath and a Roger Bacon, and religion was stronger for those tests. One age of crucial test was stronger for those tests. One age of strength and steady growth. Darwin, Huxley, Tyndall, Spencer, may alarm some, but the scientific spirit they have evoked will deepen, and a stronger love of the fixed truths of religion. Science may rattle the surface of society, but it will also cause those who are anchored to God to shorten the chain and get closer to the rock that holds the will test our beliefs and, perhaps, cause some cherishes conviction to be loosened, but only that we may rest more upon the living God. It is the will test our beliefs and, perhaps, cause some cherishes conviction to be loosened, but only that we may rest more upon the living God. It is the will test our beliefs and, perhaps, cause some cherishes conviction to be loosened, but only that we may rest more upon the living God.

Not only must the candidate for ordination give evidence of a living faith, but he is qualified to teach; that he knows not only man's heart, but that he is versed in knowledge of the ways of God, with a man—understanding the divine methods, the principles of the divine government. Not that he must know them all perfectly and beyond a peradventure, but that he must know them better than the mass—we had almost said, than any—of those whom he proposes to teach. No teacher can succeed unless he is conversant with the hearts of his pupils; and the minister of Christ, who thinks that he can succeed while his congregation is ignorant of the principles of the divine government, is not a minister of Christ, but a man who is in the way of the Christian ministry should give evidence that he is qualified to teach; that he knows not only man's heart, but that he is versed in knowledge of the ways of God, with a man—understanding the divine methods, the principles of the divine government. 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