

TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER is published weekly from the office of BARNES & CO., Prince Wm. Street, Saint John, N. B.

Terms \$1.00 a year, in advance. All exchanges should be addressed, RELIGIOUS INTELLIGENCER, Fredericton, N. B.

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THE RELIGIOUS INTELLIGENCER.

REV. JOSEPH McLEOD, EDITOR.

SAINT JOHN, N. B., MARCH 14, 1884.

—URING the duty of the Church to look after the children and win them to Christ early, Spurgeon said very aptly and forcibly,—"It will be an ill day when we are so engaged in seeking lost sheep that we forget the lamb."

—THE HALIFAX Y. M. C. Association has opened a registry where persons in search of employment may record their names and find their recommendations, and where employers in need may register their needs. Much good will doubtless result from this plan, one of which has been used to great advantage in other places.

—REFERRING to the result of revivals, one paper expresses the opinion that pastors need not feel that a demand for papers, for books, for truth, for increased knowledge. One thing they may be sure of, such revivals will give free illustrations of results of seed-sowing on stony ground, where there is no depth of earth. The church of to-day that is not intelligent is weak.

—THE FOLLOWING FIGURES, which we find in the *Christian Advocate*, show clearly enough the wonderful progress of Christianity: "When Christianity first began, with the exception of the Jews the world was ignorant of the true God. It was almost wholly given to the worship of idols. Christianity is less than 1,900 years old. Its progress in that period—a short period in the life of the human race—approximately stated, is as follows: Starting with the day of Pentecost, 3,000; end of first century, 500,000; reign of Constantine, 10,000,000; eighth century, 30,000,000; Reformation, 100,000,000; in 1883, 450,000,000. These figures comprehend the population of the so-called Christian nations. Many are not personally believers, but the once-universal idolatry has been destroyed by Christianity. The progress of the latter has been amazing, and never so rapid as now."

—AND yet there are some people who say that Christianity is a failure, that it is losing instead of gaining.

—LATE CALCUTTA PAPERS contain full descriptions of the ceremonies at the funeral of the late Keshub Chunder Sen, the leader of the Brahmo Samaj.

The body was not enclosed in a coffin, but was laid on a bier, and carried in procession along the roads leading to the Brahmo chapel. Thousands of natives of all castes and sects, and a very numerous assemblage of Europeans, attended in honor of the deceased. The body was placed upon a funeral pyre composed, it is said, entirely of sandalwood, and the cremation took place in accordance with Brahmo rites. The ashes were subsequently collected and placed in an urn, which will be kept in the deceased minister's private chapel. The procession was headed by a disciple carrying a banner with the words "New Dispensation" on it. In each of the Brahmo sanctuaries a *astage* was made and a hymn chanted "Glory be to the man who has a pure heart."

SELF-CULTURE.

Some years ago in a lecture to young men Cardinal Wiseman said: "Self-culture is the essence of all education. It is the most worthy of attention because coming from a man who had the advantage of the best University education."

We have not a word to say against college; on the contrary we have much to say in its favour. It is, however, a traditional fallacy that they are essential to education, and that what is gotten in them is in every case education. And the belief of this fallacy has saddened the heart of many a poor youth who, unable to pay for collegiate instruction, has sighed over his poverty and done nothing. Others have, by actual experiment, discovered themselves from the bondage of this fallacy. They have turned their lack of means into a spur in the career of self-culture, and have acquired for themselves all that the colleges could have given them; indeed they have acquired even more, in the consciousness that they have been enabled by self-discipline and untiring perseverance to make steps—stones of their difficulties, and secure for themselves a portion of the priceless wealth of knowledge. The simple truth of the matter is just this: *With self-culture high schools and colleges are invaluable, but without it they are useless.* No college in the world can alone make an educated man. The man himself must lay hold of its advantages and turn the food it offers into healthy nourishment. But for this very reason, education in its only proper sense, self-culture, can be carried on successfully by the earnest young man who never saw the inside of a college. The teaching power is in himself or nowhere. He need not go to any university in which, if he has not got it, for he won't find it. In these days, ignorance is inexhaustible in any man who wishes to acquire knowledge. Self-training may be carried on anywhere, in field or factory, at the desk, in the shop, by the roadside, alone or in company, provided you are really in earnest. Such a man will turn everything to advantage, appropriate everything, make it his own, and add to it stores of information to be brought out and used some day for the benefit of others; and the well-cultured man will be known and respected, and will naturally take his place among the chief of the people. Education makes room for its possessor. His services are in demand. There is nothing that can be an equivalent for education, there is nothing whatever that can take its place; for all shams are speedily found out, and empty-headed pretence soon discovers itself, and is left to the contempt it so richly deserves.

Thoughtful, well-disposed young men, who perhaps are fearing that their desire for education is not being gratified, should lay hold of the fact that their education is in their own hands, and that they may make themselves intelligent, wise, influential and respected, by persevering energy, even though they never are able to take a college course. And let culture take to itself the aid and the aid of genuine piety, that it may lay its acquisitions at the feet of Christ and be devoted to His service and glory. Grace adorns its possessor wherever his position in life, but when it adorns the life of one whose powers are fully cultured it is a surpassingly beautiful.

DENOMINATIONAL LOVE.

The following concerning denominational love is from the *Christian Instructor*: "It is something different from what is ordinarily termed brotherly love. The love of the brethren extends to all 'who call on the name of the Lord' out of a true heart, without regard to distinction of church organization. The Christian of no nation, or clime or colour, is to be excluded from its operation. Wherever the image of Christ is found there is a true object of brotherly affection of the believer. 'Denominational love is also different from a love of the truth of Christ. It may be necessary often to separate from a church organization in which we have had a special home from childhood, and in which we are surrounded with the most endearing personal attachments. Love for the peculiar principles of a denomination will conduce to a love of the denomination itself. But there may be

love for the organization without it. There may be the strongest and most determined devotion to the supposed interests of a sect, and yet no regard for the principles that constitute the basis of its existence. We have the best illustration of this fact in the devotion of the Scribes and Pharisees to their sect in the beginning of the Christian dispensation. They cared not for truth, nor justice, nor mercy. The power that controlled them and prompted their zeal was selfishness, and for selfish ends they would persecute to the death those who seemed to have teaching interests with those ends. The church connection is maintained under such motives as actuated the Ephesians in their zeal for the worship of Diana, when the crafts of those who made silver shrines for her was in danger of being 'set at naught.' It is this principle more than anything else that often underlies what seems to be zeal for the interests of any particular church. Under its influence, interference with what may seem to be the interests of that church is met with the most malignant hostility."

"There is, however, denominational love that is both natural and justifiable. It springs in the first place from the intimate social relations which those of a particular branch of the church sustain towards one another. Their organization is a means of separating them in many respects from the general family of Christians and bringing them into closer sympathy. It is not inconsistent with brotherly love, love to the whole body of Christ, and does not diminish the divine love of the Saviour for the disciples was infinite and equally embraced them all. But on account of some exceptional social qualities of His nature His human feelings went out more ardently to him 'as the disciple whom Jesus loved,' and this was recognized by the other disciples as so natural and reasonable that it does not seem to have in the least excited that jealousy that was so easily aroused on other occasions. Upon the same principle the social qualities of those who are developed in a particular organization are developed. It was frequently remarked by the other brethren, in the two branches that composed the United Presbyterian Church that whilst they believed it for the interests of the Church and the cause of truth to secure the union for which they laboured, yet it was a matter of the deepest regret that it was necessary to break a link that had held them so closely together. They did not expect to meet together so frequently as had been their custom. They could not feel so close to one another when the social circle should be thus enlarged."

"Again, nothing is more productive of that mutual affection which enters into this principle of denominational love than suffering. The separate Church organization is always more or less a target at which are aimed the shafts, not only of the world, but of other denominations. This will be realized in proportion to the peculiar character of the denomination and the zeal with which it seeks to promote its peculiarities."

"Every denomination, moreover, has a personality of its own. The modes of work, the pulpits, style, and even the very language of a particular branch of the Church are the result of the affinities existing within, and make up the genius of the denomination. Shouting in some of the churches, that so shocks the sensibilities of many Christian people, is claimed to be essential to an earnest expression of devotion. Those who select a church as a home for their spiritual culture, their mode of feeling, and are influenced by proper motives, gradually and properly come to realize that it is their 'sweet home.'"

"All these ingredients of denominational love show that it is essentially different from mere sectarianism, and that it is a very important element, among others that is necessary, to promote the activity of any particular branch of the Church. Yet this principle should never be permitted to interfere with the true progress of the Church. It should be allowed to overshadow the true unity that exists in the whole Church organization. The truth which is one will in due time produce a visible oneness among Christians which will be compelled to recognize."

REV. W. E. PENNINGTON.

Departed this life in joyful hope of eternal life at his residence in Houston, Me., Feb. 27th, 1884. Rev. Wm. Pennington, aged nearly 80 years. Rev. Pennington experienced and professed the religion of Christ in the spring of 1830, was baptized by Rev. Samuel Nutt, and united with the F. M. Baptist Church, at Bear Island, York County. If I am not mistaken he remained a member of the same church until his death. Immediately after his baptism, Rev. Pennington felt it his duty to make known to others the blessing he had experienced. After some hesitation, over his unfitness for the work, and some trial of mind in reference to the prospect before him, he obeyed the call of duty, consecrated himself to the service of the Master, and engaged in the work of the Gospel ministry. His call to the work can be well understood by a reference to the prophecy of Ezekiel, 37th chapter, and the first ten verses: "The hand of the Lord was upon me, and carried me out in spirit of the Lord, and set me down in the midst of the valley that was full of bones." "And He said unto me, Son of man, these bones live: And I answered, O Lord God, thou knowest." "Again He said unto me, Prophesy unto these bones, and say unto them, O ye dry bones, the word of the Lord." "So I prophesied, and as he commanded me, and the breath came upon them, and they lived, and stood upon their feet, an exceeding great army. Then he felt called to the work, and it was not many months before he was engaged in calling sinners to repentance. He soon left his home to visit and preach Christ in other localities, and wherever he went crowds of people flocked to hear the Word. Revivals of religion followed as a matter of course; his labours were very much blessed, and very many were won to Christ. When the General Conference was convened at Waterville, Oct. 13th, 1882, he was present. His brethren considered his connection to the work of the ministry a necessity, and was, therefore, publicly set apart to the work of an evangelist, by the imposition of hands at Bear Island about the last of October, 1832. Rev. Samuel Nutt and Rev. Charles McLeavel officiated at the ordination service, and a heavenly season was enjoyed. He was the first minister united to the Conference after its organization, and was over 51 years an ordained minister, and was well-versed in the work of the Gospel ministry, and was engaged in the work of the Gospel ministry in different parts of the Lord's vineyard as circumstances would allow, or as the way of duty was made plain; he was always at the work for the Master and building up the cause of Christ.

As he was so well known in this Province, and his work so highly appreciated in the denomination to which he belonged, an exhaustive analysis of his character and work would not appear to be necessary at the present time. Yet we can hardly conceive of his life without saying a few words about the life and labours of a servant of God who did so much to bring the denomination to its present standing. And first, the doctrines he preached he believed decidedly. Believing them with all his heart, he preached them with all the skill he could command and with all the powers of his Christian manhood. There was no vacillation with him; people knew exactly what he did believe; his mind here had the true ring, and he gave out no uncertain sound. Such certainty and positiveness were a great necessity in the life of the denomination, for in those days false doctrine had to be combated and the truth of the Bible, and the denomination standing. 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