

# Religious Intelligencer.

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

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SAINT JOHN, N. B., WEDNESDAY, APRIL 28, 1886.

WHOLE No. 1680

## INTELLIGENCER NOTES.

To every new subscriber, paying One Dollar the "Intelligencer" will be sent till January 1st, 1887.

We have not yet heard how many ministers made Sunday, 18th inst., INTELLIGENCER DAY as requested. We hope they all did. Please report, brethren.

If, for any reason, some did not give special attention to the paper that day, we beg to suggest that they do so next Sabbath.

The present is a good time to introduce the paper. Talking to the people about it, and telling them of the advantages of the present offer, there is not a minister in either Conference who may not secure new subscribers.

Not alone the ministers, but other friends of the INTELLIGENCER are aiding in increasing its circulation. Its lady friends are not the least interested in it. We may be permitted to mention two who have lately sent new names. Mrs. A. E. Flagg sent three names all the way from Washington Territory. Last week four new names were secured by Mrs. Chas. Erb, of Sussex. These ladies, with those who at other times have done like good service for the paper of their choice, have our hearty thanks. We mention these facts as an encouragement to others who would like to help but think they cannot.

The INTELLIGENCER wants to go into every Free Baptist home in New Brunswick and Nova Scotia, and into as many more as possible.

To make the paper known we have to depend wholly on its friends and the ministers of the denomination with which it is connected.

Will every present subscriber tell somebody of the special offer, and endeavor to get at least one new subscriber?

## Our Contributors.

### SALT AND LIGHT.

Our Saviour chose the symbols "salt" and "light," by which to represent important functions of true discipleship. While they are not essentially different, they are not just the same. Salt penetrates and works internally, while light operates externally. Salt is the symbol of wisdom, reverence, pungency, purity, perpetuity, incorruption, friendship, fidelity, firmness, sound doctrine, &c. Light symbolizes a manifest or open state of things, instruction, direction, good example, illumination, life, joy, &c. While both salt and light eminently signify unselfishness, living only for the good of others, they are manifestations of the same character, in harmony, not in contrast. It is noticeable that, in the order in which the blessed Master spoke to His disciples, He said to them, "Ye are the salt of the earth," before He called them "the light of the world." God's order in grace, is—first receive, then impart. Internal then external. Well salted souls shine brilliantly, and are the best and most substantial workers. Compared with the millions to be saved, the number of the disciples was very few—little salt and big earth. And it might be asked what could so small a band of humble souls do for the whole earth? Certainly nothing in some respects—with the sword for instance. But be it remembered that they were salt. And as the unselfish salt when fully dissolved, works insensibly, making its savour felt far and wide, so these devoted, godly disciples went everywhere preaching the gospel, until the waters of many nations have come to feel the power of this sweetening, preserving and saving spiritual salt, even as the waters of the mighty seas feel the power of the salt they contain. These men had been in the school of Christ, the Great Teacher, until they were filled with pungent, penetrating, soul-stirring and cleansing Gospel truth, and then went everywhere preaching and practising the Word. They were Divinely qualified, and were faithful stewards. As salt strikes through and through, going to the very core, so must ministers and Christian workers, whom the Lord will use in saving souls from moral corruption, be thoroughly "seasoned with salt." Their religion must be of the heart and in the "inward parts." They must search the Scriptures, and

know the Scriptures, and know the truth as it is in Jesus. No sounds, sexual magnetism, shouting nor empty profession, can be substituted for indwelling truth, integrity, purity of heart and consecration to God. Under the law salt was an inseparable adjunct of the meat offering. "Every oblation of thy meat offering shalt thou season with salt." (Lev. ii. 13.) And under the Gospel, and in a spiritual sense, it is impossible to over-estimate this ingredient. Man's corrupt nature must be cleansed and seasoned, and his corrupt affections must be purified, before he can be an acceptable "living sacrifice" to God. His very lips must be seasoned with salt, that his communications be with grace. "Have salt in yourselves," said our Lord. Possess that which will keep you sweet, and will keep you from all moral taint and bad odor. Be incorrupt in doctrine and practice. "These things command and teach." "Ye are my friends if ye do whatever I command you." "Teach all things whatsoever I have commanded you." "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Neither carry the ill savour of neglecting or ignoring my ordinances, nor permit the taint of self-righteousness to be upon you." "I am your Master." In these days of noise and sensuous movements, the tendency seems towards new ideas and methods without inquiry. None should be carried away in the swirl of this flippant age. Too many do not like the divinely salted old and whole Gospel that insists upon men observing "all things" commanded by our Lord. They prefer something unsalted, new and fresh, and even a little tainted. In the ministry of Christ Himself, when He preached the words of grace and healed, great multitudes thronged and followed Him, but as soon as He added the words of salt—"for his speech was always with grace seasoned with salt"—it was thought a hard saying, and many went away. Thus it was then and thus it is now.

But the teaching of the light—the very Sun of Righteousness, demanded the observance of all things commanded by God. He spoke with authority and said, "This do." The Bible, the whole Bible, and nothing but the Bible, can be recognized as the infallible word and voice of God to us. It is the sufficient rule of faith and practice. Souls filled with its teachings, and saved by the precious blood, by it pointed to, will shine like lights. It will require no effort for them to do good and communicate. The water in such wells will "spring up" without the use of a force pump. They are like the shining of, not smoking, but burning lights. Depend upon it, these salt truth-filled and truth-teaching men are the lights of this world. They are not invisible. Like natural light they are mediums for seeing. Their good works will glorify Christ, and by their clear lives sinners can see themselves living in the blackness and darkness of condemnation. They are safe guides. As the railroad engineer on the darkest night is guided by the bright headlight carried by his own engine, and takes safely his precious trust of train and passengers, so will these salt men guide safely through the darkness of this world of sin and skepticism, all who will heed them "shining like lights in the world, holding forth the Word of Life." They are not blind leaders of the blind. These are they who "adorn the doctrine of God our Saviour in all things." As with the foolish virgins, the reason so many lamps go out is because of the lack of the proper supply of the oil or salt of the Word of God. Buy the truth at any price, and buy it now. It will last after undue excitement subsides. Be sure you are salt before you undertake to shine. May all that is involved in the symbols "salt" and "light" exist in every Christian life.

G. A. HARTLEY.

SUNDRIES.—Europe is stated to have an available military force of 9,000,000 soldiers. The husband may boast of "holding the reins," but it's generally the wife that says where the wagon is going. Esther Dow of Deerfield, N. H., who recently died, aged 88 years, had never in her life seen a railway train, and for years had never been off her farm. In China the fee for medical attendance is from five to ten cents a visit.

## THE BIBLE TESTIMONY.

In reply to an inquiry for Scripture authority for infant baptism, a contemporary says it can find none, but furnishes the following double column table that the advocates may know just what the Bible does say:

Those who think they find infant baptism in the Bible are afforded an opportunity of entering their proof passages in the left hand column.

SCRIPTURE PROOFS OF INFANT BAPTISM TO BELIEVERS' BAPTISM. BE INSERTED HERE.

I.—The Preaching and Baptizing of John the Baptist. John i. 6; Matt. xxi. 25; Mark xi. 30; Luke xx. 4; Matt. iii. 1, 2; Mark i. 4, 5; Matt. iii. 6, 14; Mark i. 8; Luke iii. 2, 3, 7, 12, 16; John i. 25, 34; Acts i. 5, 22; x. 37; xviii. 25; xiii. 24; John iii. 23; Luke vii. 29.

II.—Baptism of our Lord Jesus Christ. Matt. iii. 13-17; Mark i. 9, 11; Luke iii. 21; III.—Christ baptizing in Judea. John iii. 22, 26; iv. 1, 2; x. 40, 42.

IV.—The Commission given by Christ to his Disciples. Matt. xxviii. 18-20; Mark xvi. 15, 16.

V.—Baptizing on the Day of Pentecost. Acts ii. 37, 38, 41, 42.

VI.—Philip baptizing in Samaria. Acts viii. 5, 12, 13; viii. 16, 17.

VII.—Baptism of the Eunuch. Acts viii. 35-39.

VIII.—Baptism of Paul. Acts ix. 18; xxi. 16.

IX.—Baptism of Cornelius and his Friends. Acts x. 44, 48.

X.—Baptism of Lydia and her Household. Acts xvi. 13-15, 40.

XI.—Baptism of the Jailor. Acts xvi. 30-34.

XII.—Paul baptizing at Corinth. Acts xviii. 4-8; 1 Cor. i. 13-17; xvi. 15.

XIII.—Certain Disciples at Ephesus Baptized. Acts xix. 1-7.

XIV.—Paul's Allusions to Baptism. Romans vi. 3-5; Col. ii. 12; Eph. iv. 5; 1 Cor. xii. 13; Gal. iii. 27; 1 Cor. xv. 29; Heb. vi. 2.

XV.—Figurative Illustrations of Baptism by ancient events. 1 Cor. x. 1, 2; 1 Pet. iii. 20, 21.

XVI.—Christ exhibits his sufferings under the figure of Baptism. Matt. xx. 22, 23; Luke xii. 50.

## PROFIT SHARING.

Messrs Rogers, Peet & Company, the great clothing manufacturers of New York, have announced to their employees their intention to introduce "profit sharing" in their establishment, and thus constitute in their business a partnership between labor and capital. For some years this plan has been in operation in the office of the *Staats-Zeitung*, one of the most prosperous and influential newspapers in the city of New York, and the following from *Harper's Weekly* shows the successful results which have followed:

"Mr. Oswald Ottendorfer, on the first of this month, made his annual contribution to a solution of the problem of the relations of capital and labor. For the fourth time the editors, reporters, clerks, compositors, office boys, and all the other attaches of the *Staats-Zeitung*, who give their working hours to it exclusively, received a present of a sum equal to one-tenth of their annual salary or wages. The reporter, for instance, who earns \$2,000 a year, was presented with \$200; the office boy who earns \$200 a year, with \$20 and so on. The total extra sum thus expended was \$20,000. When an attaché of that newspaper is sick his pay goes on as usual. The city editor last year had an attack of typhoid pneumonia which lasted eleven weeks; he received his regular pay, meanwhile, and, on returning to duty, was told that his salary had been increased. The managing editor has already served the paper twenty-eight years, the musical critic twenty-five years, and several other members of the staff ten, eleven, and fifteen years respectively. There has been no change in the reportorial corps for more than two years. One of the editors said the other day, 'We have no apprehension of a strike in the *Staats-Zeitung* office.'"

It is a growing conviction that the adoption of this plan, wherever practicable, will do much towards settling the "labor problem" which is so

agitating society throughout the world, and will be alike advantageous to both labor and capital. Wherever it has been tried it appears to have operated to the advantage of employers by inducing greater economy in the use of machinery and material by operatives, and to the advantage of employees in promoting industry and the acquirement of higher skill in the performance of their work. Its moral effect can hardly fail to be a better understanding between masters and servants, because of a mutual recognition of the interests of both parties.—*Guardian*.

## RUSSIA'S FINANCES.

It would seem that the financial condition of Russia, if not positively alarming, is at least anything but hopeful for the future. Reviewing the situation the *Interior* says:

For the last ten years the annual expenditure of government has exceeded its income by about \$22,000,000, though for the present year the deficit is reduced to about \$13,000,000. It is stated that, since 1843, its expenditures have exceeded by more than two and a half billions of dollars its total receipts from taxation. The entire public debt, interior and foreign, amounted, December 1, 1883, to \$3,450,580,495, and since that date at least two new loans have been negotiated, the last amounting to \$75,000,000. Of this gigantic debt, greater than that of any nation in the world except, perhaps, that of France, the major part represents war and railway expenses and the interest and sinking fund of the national indebtedness. No less than \$20,000,000 a year go to the navy and \$103,000,000 to the army, while the interest of the public debt is an annual burden of \$106,000,000 more. From 1876 to 1880 Russia's war outlay was no less than \$768,140,465, while during the period from 1850 to 1882 fifteen railroad loans were negotiated, amounting to \$709,521,000. According to the official statement of January 1, 1883, the railway debt alone amounted to \$1,071,428,500. Another factor in the creation of this colossal debt has been the unlimited issue of paper money of forced currency. On January 1, 1876, the circulation of bank notes had reached the enormous sum of \$569,509,625, and yet in the following three years \$285,000,000 more was floated, despite the fact that at that time one silver rouble was worth over four paper roubles. In November, 1883, the total debt represented by paper money of forced currency was upwards of \$805,000,000, and the amount has doubtless considerably increased since then. The fact, too, that the public debt is constantly growing, though the country is now at peace and has been for some years, indicates that there is little hope of revising or improving this disastrous order of things. Russia has not only the sources of revenue available to other governments, but controls and operates, beside the telegraph system, the canal system, and manages numerous banks, mines and railroads. She is rich in territory, owning one-seventh of the land surface of the globe, and her population of eighty-five millions is nearly, if not quite, as large as that of any other European state. But her people are for the most part poor, ninety-two per cent. of them, according to an estimate of the *London Times*, being but very little better than paupers, and the diminishing revenues indicate that they are becoming more and more exhausted by taxation. Moreover, the dissipation of one-seventh of the total income in the management of the public finances shows the gross official corruption attending government operations, while the enormous sum requisite to maintain the imperial household is a constant and inexhaustive drain upon the public resources. No modern government adheres so tenaciously to worn-out methods, or is so hopelessly given over to circumlocution, as the practical administration of government in Russia.

## CO-OPERATION IN MISSIONS.

The movement in behalf of more complete union in Mission work by those holding substantially the same faiths should not be allowed to evaporate in laughter at the characteristic suggestion of the *Churchman* that all sects unite under the direction of its missionary bishops. Even this plan, absurd as it sounds and impossible as it is, might be, were it possible, far preferable to the system which now obtains in some places. The establishments of the great leading denominations may be left distinct at home and abroad, but the perpetration of subordinate divisions, while useless and unwise at home, becomes little less than wicked abroad.

The Presbyterians are moving commendably in this regard. The Belfast Pan-Presbyterian Council appointed a committee on the subject, and under its auspices a meeting was held in New York, recently, to forward the movement. All of the denominational elements were represented except the

United Presbyterians. Special interest was awakened by the address of Dr. J. Chamberlain, of India, showing that no less than thirteen Presbyterian societies are laboring there, side by side, each with its own institutions and rivalries. That this is not necessary nor desirable is proved by the fact that a union of all the Presbyterian and Reformed Missions in Japan has been established. The same result, on a smaller scale, has been reached in Amoy.

One argument for union is the importance of a simple Gospel on Mission ground, coupled with the disastrous effects of the introduction of denominational and doctrinal distinctions. Macaulay once said: "When men worship a cow, the differences between Evangelical Christians dwindle into insignificance." The other is the influence of these divisions in preventing the establishment of national organizations in the great Mission fields.—*Congregationalist*.

## ALL SORTS.

The *Baltimore Catholic Mirror* estimates the coloured Catholic population of the United States at 100,000.

In Port-Glasgow it is stated that out of a population of 12,000 more than 1,000 are in receipt of daily relief.

A minister in Rooks County Ark., rides forty miles and preaches four sermons every Sunday for a salary of \$200 a year.

Light haired people, it is said, have about one-third more hairs on the head, and are less liable to become bald, than those with dark hair.

A couple were recently joined in the holy bonds of matrimony at Lexington, Me., groom aged seventeen and the bride fourteen.

Not long ago 6,000 men and women of Sweden petitioned the king to take aggressive steps against the circulation of impure and immoral literature.

Paper rails are made in Russia. They are longer than ordinary rails, and said to have greater adhesiveness in contact with locomotive wheels.

A man said to me the other night: "Jones, I wouldn't have missed your sermon for \$10," and yet, when the plate was passed around that man put in a copper cent.—*Sam Jones*.

An exchange says: "A Presbytery in Chicago has excommunicated one of its members 'for general cantankerousness.' We do not know just what that is, but it must be 'awful.'"

There is something extremely wrong in a fashion that makes a lady at a ball carry a long, useless trail of dress in her hand when she is actually needing something to cover the nakedness of her shoulders.

The American colony in Paris numbers about 3,000 people, but the shopkeepers say it is worth more to the trade of the French capital than its 30,000 Germans and 28,000 Italians combined.

Mrs. Lighthouse: "Of course, Dr. Scripture, we were very sorry to give up our pew in your church; but it cost us so much for the children's dancing lessons this winter that we had to give up something."—*Columbia Spectator*.

A coloured preacher in Cobb County, Georgia, puts a definite amount of the salary debt on each member of the congregation, and when they have no money he makes them work on his farm until they pay off the debt.

A lunatic who escaped from the hospital for the insane at Buffalo twelve years ago, and has since been wandering over France and Great Britain, returned to his home in this State the other day perfectly cured, it is reported.

The Rev. Dr. Donald Fraser, of London, in a lecture delivered recently in St. Enoch's church, Belfast, said: "Religion and morality promoted happiness, but that was not the object set before men. 'Honesty is the best policy,' but he would rather not be intimate with a man who was honest only on that account."

"Well," said a lawyer as he entered his condemned client's cell, "good news at last." "A reprieve!" exclaimed the prisoner. "No, but your uncle has died and left you \$2,000, and now you can meet your fate with the satisfying feeling that the noble efforts of your lawyer in your behalf will not go unrewarded."

A correspondent of the *Examiner* recalls the fact that there is in the British Museum an old proclamation dated in the reign of Edward VI., which orders that all preachers whatsoever shall, for a certain specified period, stop their preaching, and instead thereof take to praying.

A member of the New York Legislature sent his parents in Ireland, who were anxious to know how he was getting along there, a photograph of himself standing on the steps of the State Capitol, and told them it was his winter residence, which had already cost \$17,000,000!

It is related that a peddler in Derby, Conn., fell into the water the other day, and would have drowned but for the timely assistance of two young men. Glowing with gratitude, the peddler opened his pack, and gave to each a lead pencil. That was his modest self-valuation.

## Among Our Exchanges.

### CHURCH CANVASS.

Politicians know how essential to their success is a complete canvass. There must be great meetings, the best speeches, conventions and processions; but none are so effective as an influence that shall reach every voter, county, town, district, neighborhood; every obscure place must be thoroughly supplied. It is not safe to lose a single vote, as so much depends on little things. And is not a full canvass of the churches and community still more important to the cause of Christ? We need the largest success here, that the Saviour may be honored, revivals multiplied, wanderers reclaimed, the impenitent won to the way of life. Here is a work in which all should be engaged. The minister and his good wife will of course have a large pastoral share. This is an essential of the work, never surpassed in blessing. Then the deacons, church committees, and other officials need no other credentials to engage heartily and perseveringly in their work of love, and the Great Commission extends to all. "Go ye into all the world," is a command to all Christians. There are many helps. Tracts, books, newspapers of a religious character, may be calculated. Invitations may be given to attend meeting and the Sabbath school. Assure all of a cordial reception; and when they come, be sure that they have it. Were this faithfully done there would not be so many families almost under the shadow of the churches that rarely visit them. There would not on Sunday be children roaming the streets and fields. It is said to think under what influences many of the rising generation are coming up. How much we lose by neglecting the children, and youth! If the world is ever converted to Christ it will be through winning the young. How much interest Jesus manifested in them!—*Morning Star*.

### "GOD NEVER OUTLAW."

A Shadac correspondent writes us: "I met the other day with a nice expression of moral rectitude. Doctor—handed to a solicitor his books, for collection of accounts. A poor Frenchman came into the doctor's office with his bill from the lawyer, and said, 'Dr., is this all right? Do I pay you, or Mr.—?' The doctor looked at the account, and laughing said, 'You need not pay it at all unless you like. I see it outlawed—more than six years old.' 'Outlawed, you say, doctor,' replied the poor fellow, 'but I pay it all the same. God Almighty never outlaws anything.' We pass this incident along with pleasure. The less n it teaches is much needed to-day, in no place more than in the higher circles of life.—*The Wesleyan*.

### FASHION AND FOLLY.

At a recent New York funeral, where the deceased was a young and beautiful girl, over \$3,000 worth of flowers were distributed in and around the coffin. A chorus was sung by hired vocalists. On either side of the coffin stood four young girls dressed in white, each holding in her hand a wreath of flowers. While the minister prayed, a bell was tolled in the hallway, and a chant sung by the hired vocalists. The lady friends of the deceased thought the entertainment "perfectly elegant." Fashion and folly are courted in the very presence of death!—*Zion's Watchman*.

### DON'T MISTAKE.

A pastor has been successful in one or more meetings in his own and possibly in other churches. He concludes that he can do more good as an evangelist, and hence he will give up his pastorate. Hold, brother, "onesaw-low does not make a summer." The good meetings in which you have been engaged do not prove that you would succeed in that line of work if it were a constant thing with you. If you are useful and happy as a pastor, then be very slow to turn your back upon your present work.—*Central Baptist*.

### GO FOR THEM.

It is good thing to preach against dancing and to denounce theater-going, but, my dear brother preachers, don't forget the amen corners. They are often filled with men who have made their money by sharp practice and who never pay their debts; that is, if they can help it. Shell the corners and throw hot shot in front. The world has no confidence in church members who will not pay their debts.—*Arkansas Methodist*.

### POLITICS.

We often hear it said that politics are bad, corrupting, disgraceful, and that young men who wish to keep pure characters would do well to keep aloft from them. On the contrary, what the nation most of all needs in this respect is to have its young men study politics carefully, become thoroughly versed in them, and prepared to do their full part in the political affairs of the country.—*Advocate*.

### "QUIT YOUR MEANNESS."

One who tells a half truth to the disparagement of the good name and character of another would do well to heed the sound admonition of Sam Jones, "Quit your meanness and do right."—*Telescope*.