

Religious Intelligence.

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

VOL. XXXIII.—No. 52.

SAINT JOHN, N. B., WEDNESDAY, DECEMBER 29, 1886.

WHOLE No. 1715

NOW IS THE TIME.

THE PRICE OF THE "INTELLIGENCER" (TO SUBSCRIBERS WHO PAY IN ADVANCE) HAS BEEN REDUCED TO \$1.50. TELL EVERYBODY, AND ASK THEM TO SUBSCRIBE.

SPECIAL OFFER!

To every subscriber who sends us SIX NEW NAMES (and \$9.00), we will give one year's credit on his own subscription.

AN OLD YEAR'S PRAYER.

The years go by on wings;
Alas! how swiftly do they fly,
So soon the tale of each is told,
So soon the new becomes the old;
And when the year its course has run,
So much of good we meant to do,
Doth still, alas! remain undone,
And all we vowed we would eschew,
So mark the track,
As we look back,
That conscience sorely stings,
Full well we know the reason why,
And thus our hearts are sad.

Lord, as the years still fly,
Do Thou so guide us by Thy grace
That we may fully do Thy will,
And each appointed task fulfill,
Then as each year its course has run,
We shall not mourn as now we do,
The good resolved but now undone,
The sins we vowed we would eschew;
But led by Thee
Our way shall be
Blessed, as the years go by,
Until at length we see Thy face
And be forever glad.

Several Reasons Why the Denominational Paper Should be Read.

1. It is devoted to the upbuilding of our church, promotes love for her principles and creates a more active and intelligent interest in her welfare.
2. It gives all the news from our churches, as well as general religious and secular news, departments for the children, housewife, markets, etc.
3. It interests our children, carrying the influence of the Sunday-school into the home, and aids in keeping them in our church.
4. We cannot be intelligent church members if we do not read the church paper, but depend on hearsay for our knowledge of the church.
5. The great need of the church today is that the membership become intelligent in our history, polity and practice. The church paper will help to this knowledge better than any other means. The church that has the most readers of its denominational literature will be prosperous in every way.

PRAYER AND REVIVALS.

There never has been, and never will be a revival without earnest prayer by some one. God bestows many blessings upon us without asking—health, food, raiment, home, friends—rain and sunshine upon "the just and unjust," and the glorious light of the Gospel "lighteth every man that cometh into the world;" but a revival of religion, the pardon of sin, must be asked for. "Ask, and it shall be given you."

All the great revivals of the past, and all the small ones, too, were given in answer to prayer. And all such revivals result in great and lasting good. They are the work of God, and not gotten up by any device or ingenuity of man. The work is thorough, deep and permanent; and just in proportion as prayer is lacking in revival work, will that work be shallow and unstable. If the oft-repeated charge of superficiality in modern revival work be founded on fact, here is where we must look for the cause—lack of earnest prayer.

Daniel "understood by books the number of the years" after which God would end the captivity and restore his people, but the revival must be started by "prayer and supplication, and fasting, and sack-cloth, and ashes . . . and confession." And whilst he "was speaking and praying and confessing his sin and the sin of my people Israel, and presenting my supplication before God," the angel Gabriel was sent with the assurance that the seventy years were ended and the time "to restore Jerusalem" had come.

The great pentecostal revival was prefaced by a ten-day prayer-meeting. "All continued with one accord in prayer and supplication until the Day of Pentecost was fully come," and a

mighty cyclone of salvation swept through the city, demolishing skepticism, hypocrisy, opposition and persecution, that the devils began to tremble and retreat, and the astonished Sanhedrim, who thought they had just rid the earth of this hated Nazarene, were filled with fear and wondered "whereunto this would grow."

The great Reformation of Luther's day was the result of mighty prayer. The pitched battles were fought in the closet. When he came forth from the secret retreat he came not as a combatant in doubt of the result, but as a conqueror whose victory was already achieved.

Finney, the most marvellous giant revivalist of these latter days, before whose keen-edged sword skepticism and infidelity fell like the grass before the sickle, and whose burning truths scattered fire-brands in every direction over the continent, enveloping one whole country in one vast revival flame, this man, astonishing the world with his power, was but the integer on the dial-plate of God's time-piece, indicating the time for the fulfilment of the promise of God in answer to secret motive power—prevailing prayer—whence all his success was derived.

See the world-renowned Moody. He prays for a thousand souls, and then starts off after them as a man would start off for the nearest bank with a thousand dollar check in his hand sure of getting his money.

If you desire the work of God revived, remember that "this kind goeth not out, but by prayer and fasting;" not merely by wishing for a revival, not even by sending for a revivalist. "Without me, ye can do nothing."

Pray first for self, your own heart, pardon of all wonderings and backslidings, crooked paths, neglects, "done many things which ought not to have been done, and left undone that which should have been done." What a sad confession, and yet so common. Pray for a clean heart, assurance, love, humility, wisdom, power to work for God.

Pray for one another. Confess your faults one to another, and pray one for another, that ye may be healed." And for "us that God would open unto us a door of utterance, to speak the mystery of Christ." Pray for the peace of Jerusalem; they shall prosper that love thee." How much sooner the fire can be kindled by earnest prayer for one another, and for the preacher, than by fault-finding and criticising.

Pray for your enemies; "for them which despitefully use you, and persecute you." But do this in your secret closet, not in public; let them not hear by your prayer that you consider them enemies. "Love your enemies, bless them that curse you." "Heap coals of fire upon their heads," by loving them and doing them good, and then pray for sinners, and first for those nearest and dearest to you.

It is perfectly right and natural, and Scriptural too, that we should be first concerned in the salvation of our own friends. "As for me and my house, we will serve the Lord." It seems very inconsistent to be so intensely interested in the salvation of "our neighbors and our neighbors' children" and never once think of our own children. How often we hear such prayers: "Let us begin at home." "Our own should be first in order." "The promise is to you and to your children." Accept it, believe it, and thou shalt be saved and thy house.

THE INSPIRATION OF MISSIONS.

It is, intelligently speaking, the glory of this nineteenth century, that on a grand scale it has witnessed the inauguration of the comprehensive system of Christian missions in all the lands of the whole earth. What is it that thus led to this as the distinguishing honor of the age in which we live? What was it that, underlying the movement in such raised-up leaders as Wm. Carey in England, and Adoniram Judson in America, gave birth to the missions which are now so irradiating the before dense darkness shrouding the vast majority of the human race? These inquiries, carefully considered, would lead to important conclusions. What, in the terms of the heading of this article, was the true inspiration of modern Christian missions, especially so to the pagan world?

No one conversant with the facts of the case will question that the movers in the missionary enterprises of the last fifty, seventy-five, and even a hundred years, accepted with an unquestioning faith the Bible in the Scriptures of both the Old and the New Testaments,—accepted it in no speculative, no equivocal or doubtful sense, as God's inspired revelation to mankind,—as "profitable for doctrine, for correction, for instruction in righteousness; that the man of God may become perfect and thoroughly furnished unto all good works." Indeed, more emphatically than Sir Walter Scott could declare to his son-in-law, Lockhart, the Bible was to them the "One Book." From it they drew all their knowledge of God as a holy and spiritual, an omniscient and omnipotent being,—of God in Trinity, as Father, as Son and atoning Saviour; as the Holy Spirit both as renewer and sanctifier. From the same Bible, in its far back and all-inclusive histories, as well as from its direct teachings and its searching inculcations, they derived a complete view of man as man in his genesis; as man is in the family, in society; as man is, individually and personally, in all the walks of life,—the knowledge, in a word, of what man is, not ideally or imaginatively, but as he is, and is seen to be, in fact and in truth. It needed with these founders of Christian missions but to understand and but to take in these revelations of Holy Writ as pertaining both to God on the one hand, and to man on the other hand, to reach that apprehension of such missions in their nature and in their necessity which it is most manifest they readily attained. In fact, we nowhere find that these men and these women who first went forth as missionaries to the distant and the dark East, were at any point inharmonious. Accepting in common the teachings of the "One Book," whether as respects God or man, having but one creed as concerns Sin and as concerns Salvation, impressed with the same belief and impelled by the same persuasion, they, as bearers of the Gospel message, went far hence to the Gentiles of Asia, of Africa, and of the islands of the sea. It is not difficult to forecast what had been the outcome of their work if these missionaries had gone forth to preach simply a Grecian or a Platonic Gospel. "Showers of blessing," such as those that early fell on our missions among the Karens in Burmah, and more lately among the Telugus in India, had waited long or had never descended. Indeed, there is here suggested the query whether the greater fruitfulness and success of our own foreign missions over those of any other people may not be due, and, in fact, is not due, to this one cause: with Baptists in missions, as in home and in local church work, it is, and ever has been their distinguishing glory that the Bible is their "One Book." But for this, "Ichabod"—the glory has departed—would long ere this have been written upon our missionary as upon all our other banners.

Proceeding from this as occupied, and, in a large sense, as preoccupied ground, whereon the feet firmly stand, Christian missions have drawn duly upon the animus of a denominational—if you please of a sectarian—zeal. Such a zeal as this is not necessarily and never is truly "narrow," albeit this word narrow promises at length to be at a premium rather than at a discount. Force is always narrow, especially so concentric force. The steam must be compressed before it will propel energetically. And the condition of a certain way which leadeth unto life is that it is entered by a "strait gate," and that it is itself a "narrow way." It is a "broad road," that, instead, "leadeth to destruction." It is here safe to assume that all missions to the Eastern world, including those later on established in Europe (as, for example, our own noble mission in Germany, which takes its rise from the apostle Oncken, baptized fifty years ago by Barnas Sears), owe their planting to the zeal of some Christian sect. Baptists for a half a century longer might have continued apathetic to the uplifted Macedonian cry of the teeming millions of the Asiatic world, "Come over and help us," but for that most Providential conversion to our own New Testament faith of Luther, Rice, and of Adoniram Judson, who, going out under Congregational auspices, as missionaries commissioned by

the American Board, were during their voyage converted to distinctively Baptist views. This conversion led, in 1814, seventy-two years ago, to the formation of the American Baptist Triennial Convention, succeeded in 1845 by the Missionary Union. It was no undue sectarian devotion which led these men from the pedobaptist into the Baptist fold. It was rather a Christian love of truth, as they found that truth set forth in the New Testament—truth not to be disparaged nor discredited, because embraced and because tenaciously held to by a sect. In fact, it may be doubted whether, in the absence of Christian sects, we should have had any truly Christian missions at all. It is certain that there are bodies labeled Christian which are ever pluming themselves on their freedom from sectarianism, while exhibiting as much of a narrow and exclusive spirit as we see manifested anywhere. It is alike certain that missions among these peoples are as scarce as wells in Sahara.

We touch here a point worthy in itself of the treatment of a newspaper article. It is the necessity which now-a-days exists for an enlightened, it is true, yet for an intenser denominationalism,—or sectarianism, if you please so to phrase it,—rather than the reverse. Weakness, not strength, is coming in upon us from all quarters, for the want of this very thing. What we need is the zeal that linked and that banded together the first disciples of our Lord. They were a sect, and "a sect everywhere spoken against." But they had as leaders men who had energy enough in the service of their Master to incur the reproachful charge that they "had turned the world upside down." When these and such as these decay and die out from the "sacramental host of God's elect" ones, we may look, and not look in vain, for the decline of Christian missions.—*Watman.*

A NEW DEPARTURE.

It is not a new departure in theology of which we speak, but a much more important one, a departure in applied Christianity. We refer to the first outcome of Dr. George F. Pentecost's paper on Evangelization at the Chicago Congregational Council. Without waiting for the American Missionary Society to take up the matter, Dr. Pentecost's own church, the Tompkins Avenue church of Brooklyn, has resolved to act upon their pastor's suggestions.

Dr. Pentecost preached his sixth annual sermon last Sunday. He reported having received into the church during this time 667 members on confession of faith, an average of 111 a year. This is certainly a remarkable record for a church which does not yet number a thousand members. He has been successful in both fields of the ministerial labor, that of pastor and that of evangelist. But the calls on him for the latter kind of labor have greatly increased. His own heart is in it. He has inspired his people with an enthusiasm in sympathy with his own; and they have now agreed to carry out a plan perhaps suggested by himself.

It is that the church shall have two ministers, one a pastor, properly so-called, whose duties will relate to the gathering together and nurturing the Christian life of God's people, and the other an evangelist, who shall engage in revival and mission work in connection with the church, other fields in city and outside of it. It is desired to magnify the office of the pastor, and for that place there would be sought as good a man as could be found, not an ornamental man, but a working executive head, who will command attention in the pulpit and exercise authority out of it, and be in every respect a pastor. Then Dr. Pentecost will be employed by the church as its evangelist, with a commission to do all the good he can, first at home, and then all about. This plan was endorsed by all the church committee, and then adopted by the church last Friday night. It involves, besides the offices of pastor and evangelist, a training school for Bible study and instruction in the methods of city evangelization, the increase of the board of deacons to twenty-four deacons and twelve deaconesses, to do spiritual work and bring every member of the church under the fostering eye and nurturing hand of the church. The plan is to make a practical worker of every member of the

church, and project its whole force upon the city and the region. This plan, if carried out, with its organized missions and schools, will make the church a cathedral church, in fact, a church which understands that it is working, not for itself but for all in the whole community who need its aid.

The action of the Tompkins Avenue Church has our warmest endorsement. Its success depends on the enthusiasm and persistency of its two ministers. Of Dr. Pentecost's devotion there can be no question. His church committee, in their call for the meeting last Friday, say well:

"We recognize the marked gifts of our pastor for both fields of labor, and during the six years of his pastorate of this church he has labored in both fields. He has gathered and nurtured the flock at home with a devotion and earnestness and helpfulness for which we can never cease to give thanks to God; and then, as time and circumstances have permitted, has carried the Gospel to 'the regions beyond' with a success which has specially marked the divine blessing upon his abundant labors."

"During all this six years' pastorate, the times of greatest blessing to our church have been those in which our pastor's evangelistic work has been most abundant."

Why should not many other churches do as much? We are profoundly convinced that the weakness of our churches comes in large part from the fact that they are under-manned. They put all varieties of work on one minister. Of course he does what he is best adapted to, and can do best, and other branches of the work suffer. Very many of our strong churches need two or more ministers, who shall parcel out the service between them, and see that nothing suffers. One minister can generally do nothing more than make a church home for the families of his congregation, and nurture them in the Christian life; but meanwhile who is to care for the neglected and the godless without? Why cannot a thousand churches in this country do as much? Is it because their wealth is not consecrated to the work of converting the world?—*Independent.*

The Sabbath-School.

INTERNATIONAL LESSONS.

STUDIES IN THE OLD TESTAMENT—GENESIS.

First Quarter.—Lesson I.—Jan. 2.

THE BEGINNING.—GEN. I. 26-31: 2: 1-3.

GOLDEN TEXT.—In the beginning God created the heaven and the earth.—GEN. I. 1.

With the new year we begin the study of the early history of mankind, which is full of practical interest to us. It is history from the divine standpoint, showing God's guidance of man, the principles of his government, and the early history of his plan of redemption.

I. THE CREATION OF MAN. 26. *And God said.* It has been observed by commentators, both Jewish and Christian, that the deliberation of the Creator is introduced to enhance the dignity of the last work, the creation of man. *Let us make.* The ancient Christians with one mind see in these words of God that plurality in the divine unity which was more fully revealed when God sent his only begotten Son into the world.

THE TWOFOLD NATURE OF MAN. The more detailed account of the creation of man is given in the next chapter (Gen. ii. 7, 21-24), in which is made clear the distinction between body and soul, between the animal man and the spiritual man. An absolutely perfect body without a soul would not be a man. The soul was not evolved; it was created. The soul is not an animal development; it is a direct impartation from God.

MAN MADE IN THE IMAGE OF GOD. *Make man in our image, after our likeness.* (1) This does not refer to physical form. For God is a spirit. (2) It refers to the spiritual nature of man. Man's soul is like God's: spiritual personality with intellect, memory, reason, self-determining will, conscience, emotions, moral and religious faculties, immortality. (3) It refers to the innocence and holiness of his nature. (4) It refers to the dominion of man over the lower creatures, as God rules over all.

And let them have dominion. He speaks in the plural, *them*, because he refers not alone to the first man, but to the race.

Male and female created he them. Luther sees an intimation "that the woman also was created by God, and made a partaker of the divine image, and of dominion over all."

II. GOD'S BLESSING ON HIS CREATION. 28. *And God blessed them.* He gave them his favor, his care for their prosperity and their good, so that it

would be a blessing, a happiness to live. *Be fruitful and multiply.*

THE FAMILY.—(1) God showed that the true family is composed of one husband and one wife, bound together in the closest ties. (2) Family life is best for the children. They need the care and training of parents; they need the training which comes from a large family of brothers and sisters. One of a large family has a great advantage in many ways over an only child. *And subdue it; and have dominion.* He is to bring all nature under his control, and compel it to minister to his good.

30. *And to every beast of the earth, etc.* To animals are assigned every green herb. Not that some ancient animals were not carnivorous, but the language indicates merely the general fact that the support of the whole animal kingdom is based on vegetation. 31. *And God saw . . . and beheld it was very good.* That is, everything perfect in its kind. The existence of anything evil in the creation of God is absolutely denied. *And the evening and the morning.* Rather, "And there was evening, and there was morning." Each day's work began as an evening, in a small amount and imperfect degree, and grew more and more unto the perfect day.

I. *Thus the heavens and the earth were finished.* Brought to completion. No permanent change has ever since been made in the course of the world, no new species of animal been formed, no law of nature repealed or added.

II. THE INSTITUTION OF THE SABBATH. 2. *And on the seventh day God ended his work of creation.* It was all finished at the beginning of the seventh. *And he rested on the seventh day from all his work.* Cessation from previous occupation is all that is implied in the figure, and is quite compatible with continuous activity in other directions. Works of necessity—i. e., providence and mercy—he still carries on. "My Father worketh hitherto, and I work" (John v. 17).

3. *And God blessed the seventh day, and sanctified it (hallowed it).* That is to say, he separated it from the other six days of the creative week, setting it apart from creative work, to spiritual and sacred uses.

(1) GOD'S SABBATH. The seventh day is the age in which we live. The narrative of Moses seems to indicate this fact; for at the end of each of the six working-days of creation we find an evening. But the morning of the seventh day is not followed by any evening. The day is still open.

(II) THE FOUNDATION OF THE FOURTH COMMANDMENT. This creative work is given as the great pillar on which the Fourth Commandment is based, both as to the time and method of its observance. "Let us simply supply the suggested thoughts. In six human days shalt thou labor and do all thy human work; for in six divine days the Lord did his divine work in the creation of the heavens and the earth."

(III.) PERPETUAL OBLIGATION. The Sabbath was made for man, not for the Jews. It was recorded and in use long before the Jews existed. From the nature of its institution it is of universal and perpetual obligation, because the reasons for it are universal and perpetual.

(IV.) THE SEVENTH DAY AND SUNDAY. In keeping Sunday we keep every seventh day as commanded. There is nothing in the command telling us from what day we are to begin to count.

Among Our Exchanges.

PUT HEART INTO IT.

The perfunctory advocacy of a good cause by a man who does not believe in it hurts rather than helps it. Don't make your speech until you can put your heart into it.—*Nashville Christian Advocate.*

THE REAL TEST.

Religion cannot exist without emotion, but emotion may exist without religion; emotion that does not express itself in practice is worthless; the only real test of religion, of a change of heart, is a changed life.—*National Baptist.*

NOT ALL DEAD YET.

It has been said satirically that God shows his contempt for money by the class of persons he gives it to. Such a case as this points the satire: "A 'breakfast such as no one ever had' was the wager of two members of the London Jockey Club not long since; and it was served in a balloon far above the clouds, a breakfast cooked on a portable stove, whose sparks were liable every moment to explode the balloon. The use of the balloon cost \$1,500 and \$1,000 was paid the cook." Some years ago a person who was sent to a lunatic asylum was discharged the next day with this indorsement on the papers: "Not a lunatic, but a fool."—*N. Y. Advocate.*

SUNDRIES.—The young son of Princess Batrice makes Queen Victoria's twentieth grand-child. . . In Ahmednuggur, India, in the year 1879, bounties were paid on the skins of 1,768,000 rats. . . Every vessel in the English navy now has daily prayers, and regular services on Sunday. . . One person out of every five in London dies either in a hospital or a workhouse.