

Religious Intelligencer.

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

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SAINT JOHN, N. B., WEDNESDAY, MARCH 10, 1886.

WHOLE No. 1673

THE REVISIONS.—In a recently published sermon, Mr. Spurgeon says: "I have but little care, as a general rule, for the Revised New Testament, holding it to be by no means an improvement upon our common Authorized Version. It is a useful thing to have it for private reference, but I trust it will never be regarded as the standard English translation of the New Testament. The Revised Version of the Old Testament is so excellent, that I am half afraid it may carry the Revised New Testament upon its shoulders into general use. I sincerely hope that this may not be the case, for the result would be a decided loss."

CHARACTER OF A PREACHER.—A writer in the *Independent*, on "How to Choose a Minister," says the facts ought to be known upon the following questions:

- As to the preaching:**
1. Is the tone spiritual?
 2. Is the matter scriptural?
 3. Is the aim direct?
 4. Is the manner attractive?
- As to organizing power:**
1. Has he shown it?
 2. If so, was it amid circumstances like ours?
 3. Has he the method in him?
- Personally:**
1. Is he studious?
 2. Is he judicious?
 3. Is he amiable?
- It will pay any preacher to read and study these inquiries carefully.

REVIVAL AMONG STUDENTS.—A religious movement similar to that which has been going on among the students of Edinburgh and Cambridge has commenced in the University of Dublin. From the *Church Missionary Intelligencer* we learn that it had its origin in the University Missionary Association, and university men who had been for years working in India and China set before the assembled students—on more than one occasion as many as 300 being present—the claims of missions. Professor Salmon, D. D., the Provost of Trinity, and the Bishop of Ossory, have interested themselves in the movement, and forty young men have offered themselves for the Mission-field. In the course of the past year, as we learn from the *Foreign Missionary* (New York), the Wednesday evening prayer-meetings of the College students at Beyrout were the scene of similar blessing. There must be reality in a movement in the course of which fifty young men, "the flower and beauty of Syria," gave themselves to Christ.

FOREIGN MISSIONS.—Phillips Brooks never spoke more wisely than when he declared that liberality toward foreign missions is essential to the life of the church. Replying to the objection that sending money abroad implied the withholding of aid to deserving charities at home, he said that if there were one church which gave too much to the foreign field, there were scores which starved the giving principle by earning only for themselves and their neighborhood. The men who opposed foreign missions are usually those who give little or nothing to home missions. Christian liberality is a cheerful recognition of our Lord's injunction to go into all the world and preach the Gospel to every creature. No man can fully and intelligently obey this command without helping the evangelization of every accessible locality near and remote. He who is converted in head, heart, and pocket, is the most faithful disciple and least troubled by geographical questions. Wherever there is a sinner to be saved he goes with prayer and purse, if not in person. With him as with his Master, the field is the world.

MR. MOODY AND THE BABIES.—"A good many women," says Mr. Moody, "stay away from church to take care of babies"; and he asked his ministerial auditors recently, at a lecture he gave them: "Why can't you have a special service for mothers with their babies? Mr. Sankey and I did once. The only ticket for admission was that every woman must have a baby in her arms. I never saw so many babies in my life. They didn't bother us much. If a baby cries, the preacher has a stronger voice; and he can pitch it higher, and drown the baby's noise. A woman with a baby came to a meeting in England. The baby, after a short time, began to cry. The men looked daggers at the poor woman; and, as she had a good seat, some of

them began elbowing up, trying to get nearer. The woman was getting nervous and ready to leave; but I called out to her: 'Don't you go. Hold the fort.' And she did. That woman was converted; and, while she went into the inquiry room, a big-hearted, broad-shouldered man walked up and down the aisle, taking care of that baby."

Our Contributors.

SYSTEMATIC GIVING.

When anything is said of systematic giving, the question often arises, "What system shall we adopt?" Has the Lord appointed one? or has He left it entirely with us? In the Old Testament the Lord required one-tenth of all their increase. In the New Testament Christians are asked to give as the Lord has prospered them. If when the Lord gave His people Israel the land He required them to pay into His treasury one-tenth of the increase, shall we, to whom He has given the land to dig and the waters to fish, and the riches of the mines, and all things—shall we give Him less than a tenth?

The Lord has taken us into partnership with Himself in His wonderful plan of saving souls. We are labourers together with Him. Should not we reckon God partner in all our business undertakings? If what we engage in is not fit for God to have a partnership in, it is too unholly for any Christian; and the sooner we get out of it the better. Then, if God is a partner in our business He certainly has a right to a share of the income; and He should have it as fast as it is made. To illustrate: I go into partnership with another. He stays at home carrying on the business, I go to market with the products. Out of two hundred dollars received for sales, I only count one hundred mine. It is easy for me to pay over the other hundred to my partner; I have always regarded it as his; to withhold it would be gross dishonesty. How about the withholding from God what is His due? Can it be done with impunity? Christians too often make the mistake of not reckoning God a partner in their lives—at least not as to the profits. It is a serious mistake—a sin—to fail to honour the Lord with our substance and with the first fruits of all our increase.

But one says,—"The needs of my family are pressing; and, besides, I have debts. If I give away the money that is needed in my family or that belongs to my creditors, is it right, is it honest? I must be just before I am generous; I must do right before I am liberal." That is it exactly, my brother. But do not forget that God is the first and chief creditor. He is a partner in your business, He has furnished the capital. If He gets nothing, or very much less than is His right, and that grudgingly and long after it is due, He is likely to withdraw. When Israel ceased to reckon God in, they ceased to pay the tithes; God was grieved and gave them repeated warnings; they heeded not, and then came the curse. "Will a man rob God? Ye have robbed me. But wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." And the conditions of blessing are set forth thus: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." How many read these verses and understand them to mean an offering such as may be made in some form of public or private devotion, as singing, praying or speaking. But all these things together will not bring the needed blessing, if there be neglect to pay the tithes. It is not cause for wonder that so many souls are lean, when one thinks how many there are who are trying to get along and all the while are robbing God. Nor is it a wonder that the lumber and iron and cotton and sugar and fishing and farming and other industries are not more profitable; God is not recognized in them by the payment of tithes. There is need of general repentance and restitution in this matter of paying God what is owed. "Bring in the tithes;" and get the blessing.

A. KINNEY.

A ROMANCE IN MISSION WORK.

Once or twice we have referred to the first two converts who were baptized into the Protestant faith in Japan, and to the fact that they had been led to the Saviour by a New Testament which was found floating in the harbour of Nagasaki. In the November number of the *Herald* of the English Baptist Missionary Society, we find the following sequel, which shows how two women are carrying forward the work which was then so strangely begun:—

In 1854, before any treaty with England, an English fleet of war came into the harbor of Nagasaki, Japan. The commander-in-chief of the native troops, gathered to watch the newcomers, was accustomed to go out in a boat to see that no secret communication was attempted. One day he found in the water a small pocket Testament, and was very anxious to know its contents. He learned from some Dutch interpreters that it told about God and Jesus Christ. This only increased his curiosity to understand it all, and he finally obtained from Shanghai a copy of the Chinese translation.

Wakasa, as he was called, began the study of the Testament, and induced four others to join him. One of these was a brother named Ayabe, and another, a retainer, named Montono. In 1862 Ayabe came to Nagasaki, from his home in Saga, for further instruction, and was taught by Dr. Verbeck. During the following spring this man came to Dr. Verbeck at night and warned him of danger, if he did not leave at once. They fled to China, and remained there till the serious troubles which followed were ended. Ayabe, afterward left Nagasaki, having received a Government appointment; but in a short time Wakasa sent Montono (who had learned to read English) with instructions to read over and get explanations of such portions of the Scripture as they could not understand. In this way, the Bible class was carried on for nearly three years, the faithful messenger making the two days' journey to Nagasaki and returning with the desired information.

On May 14, 1866, a messenger came to Dr. Verbeck and announced that some high officials from the Province of Hizen had arrived, and desired an interview. To his great joy these men proved to be Wakasa and his brother and Montono. At this time appointed, Wakasa and his train appeared. Two of his sons were also with him. These men had evidently received the Word with all readiness of mind, and now sought only some more light in regard to Christian character and customs. After a long conversation on the power and love of Christ, Wakasa requested that he and his brother should be baptized. It was well known that such an act would be perilous, as the law of the land prohibited the Christian religion. Montono also desired baptism. Dr. Verbeck warned them not to entertain superstitious ideas concerning baptism, and told them of the sacred obligation of those who receive it. Without hesitation the request was repeated with only the provision that it should be done in private, as it would not only endanger their lives, but their families also.

The following Sabbath evening the three men appeared. Their retainers had been dismissed, the shutters closed, and, after some words of exhortation, they were baptized and partook of the sacrament. "Now," said Wakasa, "I have what I have long been heartily wishing for." He then told the story of the book found twelve years before in the harbor of Nagasaki, and all that it had led to. Wakasa returned home rejoicing in the love of God and the presence of the Holy Spirit, and Dr. Verbeck removed to Tokio.

In April, 1880, there appeared in the Nagasaki congregation two strangers, one of whom was evidently a lady of high rank, and her attendant. They gave the most strict attention, and, after the services were introduced as the daughter of Wakasa and her former nurse. Early the next day they appeared, and told how faithfully they had been taught about the true God and Jesus Christ the Saviour. They had learned the Lord's Prayer and a few portions of the Scriptures which Wakasa had written out in simple characters.

Wakasa had died eight years before, with a firm hope of eternal life through the Redeemer. The daughter had married, and was now living with her family at Nagasaki. Since Dr. Verbeck had left she knew of no Christian or Missionary to whom she could go for sympathy or instruction. As her husband was soon to remove to Osaka, she did not wish to leave until she had received baptism. So she sent to Saga for her old nurse, and together they set out to find a missionary. After some days they chanced to find a shop where the Scriptures were sold. On opening the Gospel of Matthew, they recognized it was something as they had learned, and purchased a full supply of the Scriptures at once. This was on Saturday.

On the next day they appeared at services, and desired baptism at once. After satisfactory instruction and examination, the lady appeared with her husband, who listened attentively to all that was said, and the two faithful women were baptized. The old nurse returned to Saga and taught a small school of girls, and soon opened a class of women for the study of the Bible, and after a time began a Sabbath-school with the Bible-class as teachers. There are now about twenty professing Christians in town, and the most of them have been brought to Christ through her efforts. Among the believers was a son of Wakasa.

The daughter of Wakasa went to Osaka with her family, where she was soon a leader in Christian activity and benevolence. When her husband returned from a trip to some island, and reported that he had found a people without any religion, she went to the pastor and begged that some one would go and teach them, and offered to pay one-half the salary and expenses. She has returned to Nagasaki, and is now a regular attendant, with her family, upon the church there.

Lately, when Dr. Verbeck was acting as interpreter at a meeting in Tokio, a man came to him at the close and said: "I am Ayabe, the brother of Wakasa." Since his baptism he had been in the army, and during all these years had carried the Bible with him, reading it daily. The next day he came with his only child, a daughter of fifteen, and asked that she might be baptized. Ayabe has recently confirmed the above narrative. His family are now connected with the church in Tokio, and it is his earnest desire to devote the rest of his life to spreading the Gospel in Japan.

HONOR THE HOLY SPIRIT.

The more we honor the Holy Spirit the greater will be our success in Christian work. Every genuine revival of religion must spring from his presence in the church. Our study of church methods most firmly convinces us that the churches which have frequent and blessed revivals of religion are those which most exalt the person and work of the Holy Spirit.

The nature of the Holy Spirit is clearly revealed in the Scriptures. He is a person. He is called by various names; in the Old Testament, the Spirit of God, the Spirit of Jehovah, or the Spirit; in the New Testament he has in the Greek but one name, the Holy Spirit, though in the Common Version the translators have often rendered it, Holy Ghost.

That his personality is separate from the Father and the Son is evident in many passages. Thus in the great Commission (Matt. xxviii. 19), "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit," if the first two names, Father and Son, represent persons, the third name, the Holy Spirit, must also represent a person. The same inference holds true in the apostolic benediction (2 Cor. xiii. 14). Another class of Scriptures ascribes to the Holy Spirit the specific qualities of personality, such as will and feeling. For instance, after enumerating the gifts of the Spirit, Paul adds, "but all these worketh that one and the self-same Spirit, dividing to every man as he will" (1 Cor. xii. 11). Again, in Eph. iv. 29-30, Paul teaches that the Spirit may be grieved by the trifling language of Christians. Now, if the Spirit were, as some claim, merely an influence, emanation, or energy, proceeding from God, these qualities of will and feeling could not be attributed to him, because a mere energy or influence can have no will of its own, but is wholly directed by the mind in which it originates. But the Holy Spirit is said to have a will of its own, feelings of its own, and, therefore, must be a person.

The manner in which Jesus always spoke of the Holy Spirit confirms this view. He constantly represented the Spirit as an agent distinct from both the Father and Himself, though one with both in essential nature and divinity. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John xiv. 16). Mark the words "another" and "he." The Spirit is called another "Paraclete," advocate, or helper as distinguished from Jesus. Again, "But the Comforter, which is the Holy Spirit whom the Father will send in my name, he shall teach you all things." (John xiv. 26.) "But when the Comforter is come, whom I shall send unto you from the Father, * * * he shall testify of me." (John xv. 26). Compare also John xvi. 7-14. These words of Jesus, in which he declares that the Holy Spirit is sent from the Father and the Son can only be applied to a person.

Surely, then, in all our prayers we must honor the Holy Spirit equally with the Father and the Son, by the full recognition of his personality and of all that the idea of personality includes. Instead of praying, as many do, for the "influence" or "energy" of the Spirit to be in our assemblies and hearts, we ought boldly to ask for the presence of the Holy Spirit himself. Our bodies are his temples. All we ever know concerning the Father or the Son he must communicate to us. All the real prayers we ever offer, he must meet, and indite and intercede for. All the words of power we ever speak he must inspire and fill. Only as he dwells in us can we have power with God or man and prevail. —*The Central Baptist.*

ALL SORTS.

The Prince of Wales is allowing considerable tracts of his land in Cornwall to be cut up and sold in modern sized parcels.

The population of the Continent of North America, according to the latest statistics, is estimated at about 70,000,000.

Dr. B. W. Richardson says the country will never be civilized until it has got rid of four burdens—the hospital, the gaol, the asylum and the poor-house; and this could only be done through teetotalism.

"Pecans!" said the trainboy. "pecans! pecans! English walnuts? filberts?" *Tasty old passenger:* "Go 'way! Don't want 'em. Hain't got no teeth." *Trainboy:* "All right. Gum drops? gum drops?"

The failure of eyesight among the young in Denmark is something astonishing. In the classical department of the largest schools in Copenhagen 45.5 per cent. of the scholars in the upper classes were found short sighted.

This year the Queen's birthday comes on Monday; St. Patrick's day on Wednesday; April fools day and Dominion day on Thursday, and Christmas on Saturday. Lent begins March 10th, and Easter Sunday will be on the 25th of April.

Lieut. Greely believes that there is an ocean 1,500 miles in diameter round about the Pole that never freezes; and conjectures that the Pole itself is the centre of an ice-capped land covered with ice from 1,000 to 4,000 feet thick. These conclusions are rejected by prominent Arctic authorities in England.

It is reported that 171 railroads, operating 60,000 miles, are ready to join the 24 o'clock movement, and to abandon all use of "A. M." and "P. M." and some urge no delay in the matter. The Canadian Pacific has taken the initiative and all the time tables, watches and clocks on the road have been adapted to the change.

A manufacturer in Breslau has recently built at his factory a chimney over fifty feet in height entirely of paper. The blocks used in its construction, instead of being brick or stone, were made of layers of compressed paper jointed with a silicious cement. The advantages are the fire-proof nature of the material, the minimum of danger from lightning, and great elasticity.

Upon an estimate of ten millions, the population of Mexico is divided about as follows: 1. Full-blood Indians, 5,000,000; 2. Mestizos (half-caste Indians and whites), 3,000,000; 3. Creoles (whites of Spanish descent), 1,500,000; 4. Gachupines (Spaniards by birth), 50,000; 5. Other Europeans and Americans, 100,000; 6. Full-blood negroes, 10,000; 7. Zambos or "Chenos" (Indo-Africans), 45,000; 8. Mulattoes (Eurafricans), 5,000.

In Buenos Ayres, where vaccination is unpopular and not compulsory, there were last year 1,187 deaths from small-pox, or five per 1,000 of the population, and eighteen per cent. of the total deaths. The death rates in various armies are, however, the most instructive. Since the year 1875 not a single soldier in the Prussian army has died of small-pox—a fact which shows clearly that when vaccination is rigidly carried out, small-pox is absolutely innocuous. Could vaccination be carried out as strictly with the whole population of both hemispheres as it is in the Prussian army, in five years small-pox would have absolutely disappeared.

Among Our Exchanges.

HE IS NEEDED.

There ought always to be one good elder in a church ready, with a cudgel, to settle the man who undertakes to run the preacher.—*Interior.*

NO WITTICISM.

There is no recorded instance of a witticism of any kind in the preaching of the Lord and his disciples. They seemed to think that their messages to the people were serious.—*Western Adv.*

DOESN'T EXPECT HIM.

The pastor never expects the theatre-goer at the regular weekly prayer-meeting; and if he did he would be disappointed. Make a note here.—*Nashville Adv.*

POST MORTEM LOVE.

It would have blessed some good men and women very much, if some of the good things said of them after they were dead had been spoken to them while they were yet alive. *Post mortem* adulation is a poor apology for *ante mortem* neglect and criticism.—*Western Adv.*

THE RELIGIOUS PAPER.

The religious newspaper is an outgrowth of the necessities of Christian work, and was planned and developed by the wisest and most devoted men of the church. It may not be as important as the preaching of the gospel, but it has its own peculiar sphere in which it is without a rival, and in which it is indispensable. There is no agency which has ever done, or ever can do, the work which the church paper was designed to do, and is doing.—*Christian Advocate.*

WILLING TO SERVE.

Willingness to serve is one of the first requirements of those who are Christians. They are to believe, to submit, to be patient, meek, merciful, but they are to stand saying, "Here am I, send me." Unless one has that spirit he will not make much progress, nor will he find his religion a joy to him. Service is demanded, and he knows it, and unless he puts himself in an attitude of hostility by direct refusal, which he is not likely to do if he remains a Christian at all, he must try in some measure to perform it.—*United Presbyterian.*

THE ARMY.

The *Methodist Recorder*, published in London, where the headquarters of the Salvation Army is established, and where there is a population to which its methods are particularly adapted, thus notices a published statement of their work for the past year: "A record of work during the year 1885. Good work, doubtless, much of it, and most to be admired as it touches our lowest social depths. The volume justifies, too, the earnest appeal made for enlarged support. Yet, despite the good done to individuals, our conviction is confirmed that this work cannot stand unless it lead to sounder theology and to more mature and restful religious life. At present the Salvation Army only deserves the support of the churches, as it is a stepping-stone to them." This view of our contemporary will find general confirmation, we believe, from those acquainted with the work of the Army in Canada.—*The Wesleyan.*

"CORNSTALK REVIVALS."

The Rev. Sam Jones is a master in the art of putting things. His strong point seems to be his broad common sense and his ability to say good things in a way that makes people remember them. What could be better than this utterance of his on revivals?

None of your cornstalk revivals. We want the sort of revivals that will make men do the clean thing. If we can have that sort of revival, I want to see it—but not cornstalk revivals. Do you know what a cornstalk revival is? Well, if you were to pile up a lot of cornstalks as high as this house, and burn them up, there wouldn't be a huf of ashes. We want a revival of righteousness; we want a revival of honesty; we want a revival of cleanliness and purity, of debt-paying, of prayer-meetings, of family prayer, and of paying our brothers a little more salary. That's the sort of revival we want. The Lord give us this sort! Yes, that is the sort of revival all the churches need. A revival that makes men pay their debts, have family worship in their homes, attend the regular prayer-meeting, tell the truth, practise honesty in all their transactions, and live clean, pure lives. A cornstalk revival seems to be one that burns itself out and leaves no useful results—nothing but a huf of ashes. If all the preachers of Mr. Jones' class were as sound on the revival question as he is, we might well put up with their peculiarities. Mr. Jones is of the opinion that a genuine revival should be the means of adding a little more to a poor minister's salary. He is right. People who feel the power of the gospel won't pinch the man who preaches it if they can possibly help it. We have heard of movements called revivals that did not add a cent to stipend, missions, college funds or anything else. Mr. Jones would call them cornstalk revivals.—*Can. Pres.*