

# Religious Intelligencer.

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

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WHOLE No. 1692

**OLD CATHOLICS.** According to reports from Bohemia it appears that the Old Catholic movement is making rapid progress in the southern part of that country. It is believed that a very large accession is likely soon to be made in its ranks. The church clergy, it is said, have taken alarm, and they have signed an address to the Bishop, urging him to approach the government, and, if necessary, the emperor, in order that the movement may be opposed by legal and administrative measures.

**IMMORAL LITERATURE.** Perhaps there is no form of evil so palpably bad as immoral literature. It will be read with avidity because it appeals to the lower passions and gross instincts. Like forbidden fruit, it is longed for. But it should be mercilessly suppressed, because the motive that issues it is bad, being the desire for gain. Greed is at the very fountain of this evil. Then as it goes forth it blasts and ruins in all directions; and parents are as much called on to protect their children from this evil as from that of the saloon or gambling-hell. The wrong is in permitting the evil at all.

**A FREQUENT MISTAKE.** It is possible to mistake selfish sectarian zeal for that pure zeal which is unselfish devotion to the will of God and the best interests of humanity. As Tennyson sings,—

"We are self-uncertain creatures, and we may,  
Yea, even when we know not, mix our  
And private hates with our defence of  
Heaven."

It is well, therefore, for zealous men and women to test their zeal by putting it into the scale of impartial self-judgment, using for a weight that comprehensive law of charity contained in the thirteenth chapter of the first of Corinthians.—*Zion's Herald.*

## Our Contributors.

### GOD OUR HELPER.

BY REV. G. A. HARTLEY.

Every man needs help. He may not at all times desire or want help from on high, nevertheless he needs it all the same. And he needs such help as God only can give him. God does not take the matter of working out our salvation out of our hands, but he helps us to work it out. A helper is one who assists. We cannot be assisted, unless we attempt something for ourselves. A helper, in one way or another, aids or contributes to the assistance of those who are doing, what in them lies, for themselves. Thus God helps those who help, or at least try to help themselves. He aids his people, by supplementing their weak endeavours, by his Almighty strength. He adds to the poverty of their graces, the riches of His grace. What a Helper! What a glorious privilege to be permitted to say "boldly," as did the Apostle, "The Lord is my Helper." They who are unwilling, or who through fear or unbelief, fail to help themselves, never can know the bliss of being helped. They who expect the Lord to do everything for them, without making efforts in their own behalf, will fail and fall. He who resists not evil, expecting the Lord to do it for him will be overcome, while he who resists will be strengthened and will overcome. When in need we must do all in our power, then He will do what we cannot do. When we have filled the waterpots to the brim and "draw out," God will add just what is then needed, and we will have the desired wine. But the Lord will not put the water into the waterpots. That we can and must do ourselves. The Lord is always a present, willing and able helper. Distant friends might be willing and able to help, but they are far away. The most skillful surgeon, however willing or anxious, would be powerless, without his instruments, to amputate the shattered limb. Friends might try to help and do more harm than good. It is never thus with our helper God. He is always present, and always has the means at hand, and is always saying to his children, "I will never leave thee nor forsake thee." What encouragements God's dear people have to fidelity and faithfulness in his service. The man whom God calls to preach the gospel knows that involved in that call is the salvation of sinners. For this God calls him. He also knows

that in and of himself he cannot save sinners. But by the help of God he can preach the gospel, and by the help and blessing of God on his preaching he can "save a soul from death," yea, save many souls from death. Every child of God, however trembling, is fully able, and by God's help, can be more than conqueror. His grace is equal to our day. To the soul who occupies, and uses what has been given, will God give "more grace." The soul who is faithful, in less or more, and does what he can, God will cause His face to shine upon, until like the flower in the sunlight, it will be beautiful [beauty-full] and graceful [grace-full]. He gives grace and glory. The grace used is the guarantee of the glory. Do sorrows, trials, and tribulations come. He gives more grace, always more. We suffer or grow and need more. He gives. The fountain can never be exhausted. "My grace is sufficient for thee" always holds. One might have "beauty like Helen's, wealth like Rothschild's, genius like Shakespeare's and glory like Napoleon's," and his soul be ugly, poor, stupid, and mean. But thrice happy is the dear humble Christian who can say to the Almighty, All-wise, All-loving God, "O God, thou art my God: Thou art my helper. What a transcendentally glorious, uplifting, enriching, and encouraging thought it is, that the poor and needy follower of Jesus, has a helper, who, out of the riches of His grace, can supply all the needs of his soul. 1 Sam. 7:12.

### THE GREAT ENEMY.

The subject of temperance has so often been gone over by able men that there does not seem to be any part of the great question that has not been thoroughly sifted and analyzed. My object is to try to stimulate temperance men and women to more persistent efforts to subdue their mortal enemy, King Alcohol.

Well may alcohol be called king, for of all the evils in this world he takes the lead, and deserves the name of king of all evils. It is, therefore, our duty to gird on our armour, and go forth to battle against this the enemy of human peace, happiness and prosperity. Though his strength may seem to be greater than ours, let us not be discouraged or cast down, but let us be valiant and brave, and we will conquer, for the cause of right must triumph. Already the power of the evil king is diminishing; let us push the fight more vigorously; show him no quarter but treat him as a robber and murderer. Some may think I am too severe, that, though an enemy, he should be shown a little mercy, banish him to some foreign country where he cannot injure our sons and daughters nor molest our happy homes. But no, that would never do, for though we banished him to the barren regions of Siberia, he would there work misery and death; his sole mission on earth is to work woe and wretchedness, and all too well does he succeed in his terrible work. Take an instance. We follow an honest industrious man to his home after his day's work. We see him enter a pleasant cottage where he is welcomed by loving wife and children; every thing in the room is neat, cosy and comfortable; peace and contentment reign supreme; looking through the house we find well-furnished rooms, good comfortable clothing for all, and in the store-room everything that a moderate income can supply, in fact everything that is conducive to comfort and happiness. But other eyes besides ours have looked in on this happy home. King Alcohol has seen it—the furnished rooms, comfortable wardrobe and well-filled larder, and he says "I will rob them of all these. Instead of the well-furnished rooms I will leave bare floor and walls, I will take their good clothes from them and will clothe them in rags, I will leave them nothing but crusts in the pantry, they are happy now but I will make them miserable." And he lays his plans accordingly. Could anything be as base and cruel as this plotting the destruction of the happiness of a home? After a lapse of four or five years let us again look in on this home and see whether the base design has been carried out. On entering, the first thing that greets our eyes is a bear-eyed man sitting on a rickety chair by the table on which stands a bottle labeled brandy, near the scanty fire sits a pale, sunken-eyed woman whose looks tell the story of

her heart-ache, and that has abandoned all hopes of ever being anything better than a drunkard's wife. In the corner are three or four ragged children taking in whisper, and casting anxious looks at their father whose brow darkens at every noise they chance to make. Looking through the house we find the rooms void of furniture, an empty wardrobe, and a very meagre supply in the larder. As we gaze on the poverty and wretchedness in that once happy home we exclaim, thoroughly has alcohol carried out his base designs, another victim of strong drink, another happy home wrecked.

This is no imaginary picture, it is a solemn fact, as thousands of people can testify. Will we stand idly by and see our young men fall victims to strong drink, see our happy homes wrecked and made desolate, and do nothing to save them? God forbid. Let us then bestir ourselves to action, and let every one do what he can to drive the hum fiend from our homes and country.

### A PERPETUAL REVIVAL.

BY REV. BENJAMIN M. ADAMS.

"And the Lord added to them day by day those that were being saved." So Acts ii. 47, New Version, tells us. Is it possible to have such a condition of things in these days? If so, how? Granting that the word "revival" may be so defined as not to fit my thought exactly, it does fit the popular idea of that condition of the church which obtained it in the Pentecostal days. There were certain conditions fulfilled at that time which, if fulfilled at any time, will produce similar results. Believing "a perpetual revival" to be blessedly possible, allow me to show somewhat of the work of the minister in relation to it. Given a church with the usual organization of a Methodist Episcopal Church, including Sunday-school, class and prayer-meetings, and that the minister of that church is today called of God to his work, that he is reasonably well, what can he do to bring to pass during his pastorate "a perpetual revival?"

### THE MINISTER MUST BELIEVE IT POSSIBLE.

If he does not, if he has the idea that "God's good time" is any other time than now, or when his people will fulfil conditions, or if he has been trained to think a revival is "a season of grace" more or less long continued, and that at certain seasons he must put forth "special efforts" for a revival, when it is most convenient for himself or his church, and only at such times may a revival be expected, he will be debarred from any special efficiency in producing or maintaining "a perpetual revival."

If, however, he believes that the conversion and training of men for God is the business of the church, and that all its departments are subordinate to this, that the possibilities of God lie open to the hand of faith; and that he in his measure is an ordained instrumentality for this work, he has the first qualification for the work, and according to his faith it will be unto him.

### HE MUST LOVE MEN.

Of course, we grant that all ministers are God-lovers, but some ministers appear to be a good deal absorbed in themselves; but if the minister is a man-lover, like Paul, wishing himself "accursed" for his brethren's sake, and, like Jesus, laying down his life for the sheep, there are things he will do. He will seek to please men for their edification. He will go out even to those whom he is aware do not like him in longing and love, loving them too well unnecessarily to antagonize them. "To the Jew became I as a Jew," said a princely preacher, and that spirit is born of a great love for men. In a certain sense, there will be the sinking of the minister in the man, and he will seek to draw men to himself, that he may draw them to Jesus. He will be charitable to their faults, kindly in his judgment, and gentle in his treatment. He will show his love, pouring out his soul for and to them. He will feel, and not be ashamed to show his feeling—to weep with Jeremiah, Jesus, and Paul.

It is very easy severely to find fault with our fellow men. It is not difficult for a gifted minister so to use language as to skin the flock. He may scold the people with a smile on his face and in gentle tones, but with language that will snare like a stage-driver's

whip; but a true lover of men will have "tears in his voice" and the throb of a love-charged heart underneath the words.

### HE MUST ATTEND TO DETAILS AND WORK HARD.

A minister too great to attend to the details of the work committed to him is too great to be of much use for the revival we advocate. It is a noticeable fact that many of the great revivals of the Bible mention matters of much minuteness. Moreover, there is no success without hard work. Tramping around Jericho was no child's play. "Going about doing good" involved labor, and it was for "laborers" Christ bade his disciples pray. Paul's journeyings gave him not much time for taking his ease, and so the details of the work of the minister who looks for "a perpetual revival" require labor of the hardest kind.

Praying. For mental stimulus there is nothing like prayer, nothing that puts such spur to the mind, quickening, reviving, and refreshing it. If a man is going effectually to wake up others he must be awake himself; and there is nothing like prayer for such awaking. Prayer for individuals promotes love for them. The minister who takes possession of the town, and lifts it to God in prayer, is very likely to win it in time, as Jesus lifted the world in prayer, and will conquer it by and by. Prayer by the minister in the work of "a perpetual revival" cannot be overlooked. Here is where the power is put, where the battle is lost or won. If the minister carrying the souls of the people on his heart, and daily pleading with God for them, is sure he is heard, he may count his victory won.

The greatest foe of "a perpetual revival" is the devil. He nerves his army to stand the annual revival meeting, and they stand it so well that were the failures of this form of revival effort to be published (the failures do not get into the papers), we should feel like dressing in black. Satan can be circumvented in the closet; he has been silenced a good many times, and he can be again; but it is only the ceaseless prayer that brings the ceaseless open reward.

Planning. How can he do most for the church he is appointed to serve? If the church is better pleased, and deem themselves most profited by short sermons, then plan to have them as short as possible consistent with the best putting of the truth. Self-denial in the pulpit is much rarer than it ought to be. Plan to work all that is possible for the good of the church. Methodist preachers are not called, while in the active work, to be lecturers, gadding about over the country, with strings of engagements, and under contract with "Lecture Bureaus," taking pay from the churches they are supposed to serve and the time that belongs to them for outside work of this sort. There never was a man big enough, who was truly called to the ministry, to do more than that one thing. The wrecks of ministers who have thought they could speculate in lands, stocks, and run some sort of outside business in connection with their work, line the coast of the church. Paul, the greatest of merely human ministers, said: "This one thing I do," and Jesus declared he was "straitened" till his work be done. This minister will plan how he can, consistently with his strength, put more work into his church. No farmer can expect much of a crop who sows a peck of wheat on a fifty-acre lot. "He which soweth sparingly shall reap also sparingly," is as inexorable a rule as "Whatsoever a man soweth, that shall he also reap." Many churches are like dry pumps—they must have a good deal of water poured down before much can be gotten up.

The minister who does not spare himself, but gives himself to his church in every possible line, is the man that will secure the "perpetual revival." "He that saveth his life shall lose it." More men are hurt by not working up to their full ability than there are by going beyond it. He who succeeds plans how to work his church, studies his people's gifts, and sets them to do what they can; encourages the members to believe in their possibilities, and "leads them out."

There is a great deal of "do" in modern preaching and not enough of the how to do, or strength for doing;

and so this minister opens the gates to God, gives a large Gospel with vast resources for souls, such as has found himself, "comforting others with the comfort wherewith he himself is comforted of God." He plans to get hold of unsaved people who do not come to hear him preach, keeps a list of their names, finds how they may be influenced, sets in motion forces that will take hold of them. Somebody has said: "We can save any soul whom we can find somebody to love." Planning for wide results and lasting ones with other workers, and so working as to put a whole town and every church in it under the pressure of conviction, thus saving the wanderers, antagonizing sin, and neutralizing the inertia of spiritual coldness, are essential to success.

Preaching. There is such a thing as degrading preaching into an end. Specially should preaching be of such a sort as to instruct men in the knowledge of God. Above all things it should be spiritual, packed with truth, and on fire. The pulpit of the minister who is working for "a perpetual revival" will be a Sinai to sin and a Calvary to sinners. It should aim at immediate results, and seek for fruit every time. There is no need to save the revival sermon for January; let it be preached in July. The "protracted effort" will surely be at the wrong time for some soul; let the salvation period be where God puts it. "To-day if ye will hear his voice, harden not your hearts."

No preaching can be too high, with real thought and truth in it, but it may be too high in the language with which the thought is clothed, or it may be strained too tautly in its demand, and so may miss the mark. Many a minister is tickled with the so-called compliment that his preaching is too high, above the heads of the people. One, not many years ago, said, in my hearing, in reply to such a remark: "Well, it is not my business to furnish brains." (And the people thought it was not their business to furnish him with a congregation.) The Creedmore rifleman misses the mark as much when his shot is a foot above the bull's eye as a foot below it, and he is not flattered when he is told, "You shoot too high." The preaching that is for "a perpetual revival" aims at and hits the mark. It is a perpetual instruction, "Warning every man, and teaching every man," "teaching them whatsoever I have commanded you."

There may be what is called preaching that omits doctrine, but it is misnamed; it is only lecturing or exhortation. Doctrinal preaching is not necessarily dry; but when it is dry it is because it comes from a dry source. The great doctrines always figure largely in all true revival preaching; and this kind of preaching, hot from a loving heart, always draws and holds men as nothing else will.

Pushing. To a large extent the minister is the power-producer as well as director in church work. All things in morals and religion need pushing. Satan's work seems to go by its own momentum; ours never does. It is not needful that the minister always have the show of pushing; he need not always stand up to steer the prayer-meeting, or be always worrying over the furnaces, or directing the Sunday-school or choir; but he must always push, be not only ready to strike in on call, but to be the "spare hand" around that spiritual factory that can do any thing, or at least see that any thing is done. Every sinner anywhere near the church must feel that here is a man who loves him, and the steady influence of whose life and work cannot be ignored or trifled with. It will not take a community long to find out a minister who does what he says he is going to do, keeps his engagements, and never lets go. Having before his mind the ideal of "a perpetual revival," he will always push for that one thing, reconciling estranged people, opening ways for such as have been foolish in getting out of and away from the church to come back again to the church and to God; so multiplying himself in example and influence that many will do what ordinarily is done by the few, increasing constantly the forces at his command. He will watch the signs of conviction among the people as a sailor watches winds and tides. When he discovers a soul under awakening, he will seek

in all possible ways to lead it to a public declaration, instructing and guiding it, until the grand emergence into the kingdom of God.

'Tis not a cause of small import  
The pastor's care demands;  
But what might fill an angel's heart,  
And filled a Saviour's hands.

They watch for souls for which the Lord  
Did heavenly bliss forego;  
For souls, which must forever live  
In raptures or in woe.

And he will not cease his watching.  
Having this ideal before him, he steadily makes all study, pastoral visitation, Sunday-school work, class, prayer, and social meetings, even to the Sunday-school picnic, fit into this one great thing—the steady saving of men. A minister who is in "a perpetual revival" state himself will so push as to produce such a condition of things in others. As to peculiar methods, they must be left to the judgment of the worker; but, so far as the minister is concerned, this line of action will go far to produce and maintain "a perpetual revival."—*N. Y. Advocate.*

## Among Our Exchanges.

**THE DIFFERENCE.**  
To present doctrines entirely without appropriate exhortations is to stand theological dry bones up in place of a living soul; to deal in exhortations alone without a basis of doctrine is like crowding a ship with sails when it has no ballast to steady it.—*Christian at Work.*

**NOT WANTED.**  
The Germans will not admit the Jesuits into their colonies. Any other form of priest may come, but not the Jesuit. Bismarck may flatter the Pope, and be complacent to the cardinals; but the sons of Loyola, the servants of the "black Pope," he will not admit. Their missions are prohibited in all German colonies.—*Presbyterian.*

**HARDHEADEDNESS.**  
Hardheadedness is next to hard-heartedness. It is related of an old Scotchman that he prayed, "O Lord, keep me right; for if I get wrong I am awful hard to turn." We doubt not if there are some of our readers who would be saved much trouble by praying the old Scotchman's prayer: "Keep me right, for if I get wrong I am awful hard to turn."—*Rel. Telescope.*

**YOUR DUTY.**  
There are a hundred things which you can not do, and which you are not called upon to do; but you can always do what is your duty here and now. There are a thousand places which you might conceivably fill, but the fact remains that at the present moment you are called to fill only one place. Do the one thing; fill the one place. He who sees all things and all places will take care of the rest.—*Sunday-School Times.*

**THE COLOURED BROTHER'S VIEW.**  
A coloured brother from Texas recently entertained the Baptist Ministers' Conference of Philadelphia with a very clear statement of the condition and prospects of the 400,000 freedmen of that State. Of this number, he said, 60,000 were Baptists. Referring to the clear convictions of his brethren on baptism, he told of one who upon being shown a picture of John the Baptist pouring water on our Lord, said: "Well, I have read lies, I have heard lies, and I have told lies; but this is the first time I ever saw a lie with my eyes."—*Bap. Weekly.*

**MOVE ALONG.**  
Having entered a pew move along. Do not block up the end of the pew, as if you did not intend to have anybody enter it, or as if you were holding it for expected friends. Do not rise to let others in, but move along, and let the pew invitingly open, so that they will know that they are welcome. If a pew holding six, has five already in it; do not file out in formal procession to let one poor, scared woman go to the further end, but move along, and let her sit at the end next the aisle; it is not necessary now for a stalwart man to sit at the end, ready to rush out to kill Indians, as possibly it was once.—*Home Journal.*

**"CHASTE CONVERSATION."**  
We think we are not prudish; nor would we be "accusers of our brethren," or sisters either; yet it is safe to say that the sin against "a chaste conversation" is all too common among gentlemen and ladies when not in the presence of the opposite sex. A few months ago we heard a prominent layman of our Church say of the President of a leading school: "I have known him intimately for twenty-five years. I have been thrown much in his company under the greatest variety of circumstances. Yet I have never heard a word fall from his lips which might not, with the strictest propriety, have been uttered in the presence of a company of ladies." We thought if that praise is deserved, he is the kind of a man we should like to entrust the education of our daughters to.—*Northern Advocate.*