

# Religious Intelligencer.

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

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SAINT JOHN, N. B., WEDNESDAY, JULY 14, 1886.

WHOLE No. 1692

GOOD FOR THE EDITORS. The Star says that forty editors from Texas recently on a press excursion proved to be all prohibitionists and only three smokers among them. No wonder the Lone Star State is "booming for temperance."

"INASMUCH" &c. A New Jersey farmer has given notice that his farm will be open to all New York boys on Saturdays throughout the summer season. He probably runs some risks of broken fences and of damage to trees and shrubs, but he will feel abundantly compensated in the consciousness of the good done—of blessings brought into many lives which knows but little of blessing. Fresh air is an incalculable boon to the poor children who are shut up in the crowded tenements of the city and the kind people who open their homes for a week or a fortnight to receive them are engaged in a work of practical benevolence upon which the smiles of the loving Saviour must surely rest. "Inasmuch as ye did it to one of the least of these ye did it unto Me."—Ch. Ada.

THE LATEST DEFINITIONS. The following definitions are not according to either Worcester or Webster, but according to the Modern Socialist:

Manufacturer—A man whose control of his business is limited to paying bills. Boycott—A benevolent institution imported from Ireland. Labor Agitator—A toiling workman who labors sixteen hours a day with his chin. Capitalist—A villain who has accumulated something by his own industry. Strike—An improved gun that wounds ten at the breech as often as one at the muzzle. Knight—A brave fellow, who, by a secret oath, has parted with his personal liberty. Eight-hour Movement—A charitable scheme for the benefit of saloons. District Secretary—A sovereign ruler who "orders out" those who like to work. Laborer—A suffering martyr from the tyranny of strikers. Striker—A man having a "good time" with a headache and empty pocket the next morning.

DR. TALMAGE, of Brooklyn, in a recent sermon on "Strong Drink the Worst Foe of Labor," gave utterance to the following pungent and truthful words:

"The most persistent, most overpowering enemy of the working classes is intoxicating liquor. It is the anarchist of the centuries, and is now boycotting the body, mind, and soul of American labor. It is to its worse foe than monopoly and worse than associated capital. It annually swindles industry out of a large percentage of its earnings. It snatches a large part of the money that might come to the families of workmen, and sacrifices it among the saloon-keepers. Stand the saloons of this country side by side, and they would reach from New York to Chicago. While ordinary strikes are ruinous both to employers and employees, I proclaim a universal strike against strong drink, which, if kept up, will be the relief of the working classes and the salvation of the nation. Our country in a year spends \$1,500,000 for rum. Sit down and calculate, O workingman, how much you have expended in these directions, and add it all up and realize that, instead of answering the beck of other people, you might have been your own capitalist. When you deplete a man's physical energy you deplete his capital. The stimulated workman gives out before the unstimulated workman. Our working people will be wiser after a while, and the money they fling away in hurtful indulgences they will put into co-operative associations, and so become capitalists."

Commenting on which, the Independent says: Not all workmen are by any means rum or beer drinkers. Many of them—yes, hundreds and thousands of them—have the good sense and prudence to practice total abstinence from the use of all intoxicating drinks; and these are the workmen who have deposits in savings banks, who have comfortable homes, who not infrequently own the houses in which they live, and who sometimes become capitalists and give employment to others. And yet a great many who belong to the working class, are rum and beer drinkers, and not a few of this class become wretched, miserable, and self-ruined drunkards. They are always poor because they waste so much of their earnings on strong drink. To them and their families intoxicating liquor is an unmitigated curse, and hence the facility for obtaining it is an equal curse. The only effective remedy for the terrible evils of liquor drinking is to banish the liquor traffic from society, and thus remove the evil by removing their cause.

## Our Contributors.

### A NEED OF THE TIMES.

BY REV. A. KINNEY.

The Free Baptist denomination was planted by evangelists. The fathers in the Gospel went out as evangelists; their chief object was the conversion of souls; and they were greatly successful and saw many souls saved. Then the need of pastors appeared, and efforts were made, and rightly, to supply this need. But in our desire to see the churches supplied with good and efficient pastors, have we not overlooked the evangelists' work? When we take a backward glance to the years of greatest increases in either Province, we find that the increase is largely the result of evangelistic labor. I understand that of the fourteen hundred brought into the C. Baptist churches last year, one-half were the fruits of evangelistic labor; and of the many thousands brought into the churches of the United States last year, one hundred thousand were brought into the Methodist Episcopal church alone by the labors of evangelists. Last year Nova Scotia, recognizing this great want, passed a resolution to appoint an evangelist for the year; the appointment was not made, perhaps, for the want of the proper man. Certainly much depends on the man; he should be a man of God, thoroughly furnished, not a narrow minded proselytizer, nor a bigot, nor a hobbyist, nor fanatical, nor cowardly, but a bold, strong-minded, unselfish, self-denying, uncompromising, experienced, tried soldier of Jesus, knowing well how to wield the sword of the Spirit, which is the Word of God, bringing out all the fearful sayings of God against sin and sinners, whether in the church or out of it, and holding up the great salvation that saves to the uttermost, and insisting on the equipment and adornment of Christians with all the armour of God and all the Christian graces, even charity which is the bond of perfection.

Some of the early disciples were such and much more, and has not God called such now? And if so, should not the church seek them out and send them? Many of our churches have over-worked pastors, who have not the strength nor the time to hold special meetings without leaving some of the important regular work undone. Now, an evangelist for a few days or weeks to assist such a pastor or to take charge of revival work, would bring in a rich harvest for which pastor and church have sowed, and which in many cases is never gathered for want of such labor. There would also be the planting of new churches in the regions beyond. Is not the appointment of evangelists of God, as much so as that of the bishop, pastor, elder, presbyter or deacon? I believe that it is, and to neglect or ignore it is as surely followed by disastrous results, as the ignoring of either of the others. Let us by all means and at once have the evangelist; the office is God-appointed and will be God-honored.

### LOOKING UNTO JESUS.

The Apostle Paul had far different ideas of the Christian life than multitudes of professors of the present time. In his epistles he repeatedly reminds his fellows that the Christian life is a struggle long and arduous. The history of the Church and of individuals, has proved that Paul spoke the truth when he told us that life was not all plain sailing. On the passage from earth to Eden all will find head winds, strong tides, whirlpools and hidden reefs. These things being so, how ought the mariner keep his eye on the motto "Looking unto Jesus." Doing so we get—

I. Strength. We should look unto Jesus for strength. The way being difficult, and our strength perfect weakness, it becomes us to look to him who is the "Author and finisher of our faith." How wise and how mighty must he have been to devise and execute such a plan of redemption. David said, "I will look unto the hills from whence cometh my strength." Up to the "hills of light," where God dwells, David looked for assistance. Though he had never seen the Redeemer, he trusted himself to God, and looked unto him for help. Our foes to-day are not less strong nor

numerous than were his; our temptations from within and without are just as manifold and mighty, and it becomes us as it did David to look unto God for strength. When we realize how weak we are; when we remember that our foes are not flesh and blood; and that our adversary is plotting to take us captive, then we feel the necessity of looking for help outside ourselves. To whom shall we go? where shall we look but unto him who alone has the words of Eternal life?

II. Comfort and consolation. The Christian meets many trials, discouragements, disappointments. How often, did he consult his feelings, would he feel inclined to give up the struggle. But at such times he should cast his eyes heavenward to Jesus for comfort. Though Christ had not where to lay his head, he always finds a soft place for the head that is weary. Oh the joy of knowing that the aching head is soothed, the broken spirit healed, that the great sympathetic heart of the Saviour is always ready to share the burden and to send relief to any who look to him. We often get relief by telling our sorrows and burdens to an earthly friend; our burden is lightened by the thought that they sympathize with us. How much greater ought our joy be, when, casting all our care on him, the blessed word tells us "He careth for you." Sorrowing one, "look unto Jesus."

III. For light and wisdom. In the Christian way the clouds often settle around us, and it seems as if God had forsaken us. At such a time it will probably be found that our eyes are on the earth and self, and not on Christ. He is the light of the world, and they that follow him shall not walk in darkness but shall have the light of life. We do all our stumbling when our eyes are on the world and self; no one ever fell while "looking unto Jesus." We also need wisdom. How many wrecks lie strewn along the shore, or sunk in mid-ocean, who were guided by their own wisdom! Men of giant intellect have failed, while weaker intellects, guided by divine wisdom, have safely anchored in the "haven of Eternal rest."

One wrong step in the beginning has led many into the whirlpool of destruction. The old saying is, "Start right, keep right, and you'll end right." Quite true in the main. But how shall frail weak humanity perform such a task. He can not in his own wisdom start right, how much less keep him self right, amid so many temptations to wrong. The key-note of a triumphal song is "Looking unto Jesus" who has said, "Acknowledge me in all thy ways and I will direct thy paths."

He who seeks for wisdom from above to guide him will ever find that God giveth liberally.

May God help us in early life to look to him and ever through the journey to keep one eye on Jesus. Doing so we shall one day see him for ourselves, and we shall be like him when we see him as he is.

J. E. GOSLINE.

### THE PAPER AND THE PULPIT.

"The religious paper should be made for the average Christian and for the young and not for the scientists, political economists or critics. Its range ought to be the same with the pulpit."

A wiser sentiment is seldom uttered and its intimation that the pulpit should also be for the average Christian and the young, is no less wise. Let me say why:

1. It is scriptural. When God commissioned Isaiah with a message of instruction to the people, the preacher said, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." It takes a learned tongue to speak intelligently, pertinently and properly to an average congregation. "It is no easy thing," says Richard Baxter, "to speak so plainly that the most ignorant may understand, so seriously that the dearest heart may feel, and so convincingly that contradicting cavilers may be silenced." And it takes not only a learned tongue, but a learned heart to do that. The preacher must have both, or essentially fail in his ministry. "He who would be understood," continues Baxter, "must make it his business to be understood." The lawyer who would gain his case before a jury makes it his business to be understood and felt.

Mark Anthony, in addressing the soldiers sent to take his life, so appealed to their minds and hearts as to melt them in tears and totally disarm them. Peter's sermon on the day of Pentecost would never have pricked the hearts of the assembled multitude had it not first reached their minds. There would have been no contradicting and blaspheming and no conversions at Antioch, had not Paul wielded the sword of the Spirit with a clear and convincing power. Nor would Felix have trembled under his reasoning of righteousness, temperance and judgment, had Paul spoken in a less plain and personal manner. "I had rather," said he, "speak five words with my understanding, than by my voice I might teach others also, than ten thousands words in an unknown tongue. Preach the preaching that I bid thee, saith the Lord, simply, effectively, so as to save souls from death and hide a multitude of sins."

2. It is sensible. His sound sense is seriously to be questioned who does not aim in every sermon to make all his hearers understand, and apply, and feel, the truths he utters. If this is not his object, why does he preach? Better be in the grave than in the pulpit if this is not his aim. Yet we sometimes hear or attempt to read a printed sermon beyond the comprehension of an average intelligence, a sermon requiring the use of a learned dictionary to understand it. What ails the preacher? Has he bid farewell to his common sense? or did he never have any? If he has a particle left, let him sternly rule out all technicalities of science and polyglot idioms, and preter-pluperfect idioms of expression, so that his hearers may understand more and stare less.

Rev. Samuel Kilpin in preaching spoke of the "Deity," the "Deity." A listening sailor started to his feet with the question, "Deity! well, who is he? Is it our God Almighty?" "Yes," replied Mr. Kilpin, "it is our God Almighty," and apologized for using a dubious word. The sensible preacher will consult the average intelligence and capacities of his hearers, as also his own conscience and official responsibilities, so that by all means he may save some.

3. It is successful. We study subjects and we study men. A pulpit lesson is here submitted. Why are some pulpits dull, impassioned and barren, while others are sharp, tender and fruitful? Admit that they are equal in culture and theological knowledge. Admit, also, that the congregations are equal in intelligence. Why is it that some of the preachers are distinguished above their fellows in edifying the body of Christ, turning sinners from the error of their ways and saving souls from death? The range of your knowledge on both sides of the Atlantic will suggest the names of many thus successful. And why so distinguished? Let your answer be intelligent, and in accordance with the facts. Don't say, "Even so, Father, for so it seemed good in thy sight." Don't resolve it into the imperial sovereignty of God. Don't say some of the preachers are very learned, very eloquent and very attractive. We have admitted their equality in these respects. Why are some of them men of might? Don't reply it is because they are as a lovely song of one that hath a pleasant voice and can play well on an instrument. Look deeper and give the true answer, viz.: The secret of their success, if secret it be, lies in their prayerful, plain, pungent and appropriate use of God's appointed means of salvation. "He that hath my word, let him speak my word faithfully, clearly, directly, hopefully, trustingly. What is the chaff to the wheat? saith the Lord."

Let the religious paper and the pulpit speak on more and more vigorously in their parallel lines of duty and usefulness.—Journal and Messenger.

### STATE OF THE WORLD.

BY REV. A. W. MACLEOD, PH. D.

I wish to call attention to some statements of Bishop Foster in the Independent as quoted by you in your issue May 8th. Did the good Bishop take candidly all the facts within his range into consideration, he would, we are persuaded, present a more hopeful and cheering account of the religious state of the world. We note respectfully three particu-

lars in which we consider Bishop Foster in error; (1) overstating the Roman Catholic population; (2) understating, largely, the Protestant population of the world, and (3) in representing as a fact that "one half of the population of Christian countries are non-church goers." If these assertions are true, the outlook is indeed gloomy and somewhat discouraging in view of the strenuous exertions but forth by the Church of Christ. Taking these items in the order indicated. Is it true that of the 410 millions Christians, 225 millions are Roman Catholics and only 110 millions Protestants as the Bishop affirms? In comparing the Roman Catholic and Protestant populations of the world, Dr. Dorchester the eminent American statistician in his "Problem of Religious Progress" says: (1) in reference to British America—instead of only 10 Protestants for 65 Romanists, as in 1765-67, there are 86½ Protestants for 65 Romanists. Protestantism has gained 42.45 per cent. on the whole population and Romanism has lost 43.20 per cent. on the whole population. Turn to the United States—what are the facts as to the bodies in question as to comparative progress? Seven-eighths of all immigrants from Ireland have been Romanists. Nearly all the increase of Romanism has been due to immigration but its losses have been heavy. Bishop Reynolds of Charleston was so distressed over the losses to Catholicism that he proposed to Dr. Mullen, "You will have religion by proceeding on your return to Ireland, from parish to parish, telling the people not to lose their immortal souls by coming to America." "This country is the biggest grave for Popery ever dug on earth."

In the United States, comparing the Evangelical Church edifice with those of the Romanists, we find in 1850, 34,537 Evangelical, and 1,222 Romanist. Twenty years later, i. e., in 1870, we find Evangelical 56,154, and Romanist 3,806. While the Romanists erected 2,584 churches, the Protestants erected 21,617. As to the population in 1800, Protestant population 1,277,052, and Roman Catholic population 100,000. In 1880 the Protestants reached 35,230,870, and the Romanists 6,367,330. From 1800 to 1880 the Protestant population increased 5.42 times more than the whole Romanist population. Protestant progress has been especially marked during the past ten years. In England, Wales and Ireland we find the Protestants in the ascendancy. In 1801 the population of Great Britain and Ireland was 15½ millions, of whom 4½ millions were Romanists, or twenty-seven per cent. on the whole population. Now the population is nearly 31½ millions, of whom little more than 5½ millions are Romanists or eighteen per cent. of the whole population. Romanists increased at the rate of 28 per cent., and in the same time the Protestants increased at the rate of 120 per cent.

Comparing Papal and non-Papal Europe we find the gain all on the side of the non-Papal States. Romanism appears smitten with decay all over Europe. Spain and Italy, Austria and France fail to show progress at all noteworthy while these centres of Romanism are being rapidly honeycombed by the veterans of Protestant Christianity, whose churches are reared under the very shadow of St. Peter's!

Extending our horizon to the world-wide view we find the same remarkable progress attending Protestantism. Contrasting the populations respectively under Roman Catholic and Protestant governments we find in 1700, 90 millions Romanists and 32 millions Protestants. In 1876 we find nearly 181 millions Romanists and 408½ millions Protestants. That is while the Romanists doubled their numbers the Protestants increased twelve fold! Since 1830, while Romanism added 46 millions to her civil away, Protestantism added 215 millions to hers. And in the face of such wonderful progress Bishop Foster is gloomy, and declared Protestants number 110 millions and Romanists 225 millions respectively. On this point Dr. Dorchester says: "The losses and gains of Romanism and Protestantism are now far from balancing each other, the preponderance of the gains being immensely in favor of Protestantism."

In regard to the statement "that one half the population of so-called Christian countries are non-church goers," we have not at hand as full evidence as desirable; but as far as we can learn this statement is incorrect. Elijah was mistaken when he thought himself alone. Many are inclined to

echo his cry, who, did they only comprehend in its grandeur the wonderful progress of the Gospel in every land—would in heartfelt joy exclaim, "O thou my soul's God the Lord, &c."

John P. Newman, D. D., LL. D., in his interesting book "Christianity Triumphant" shows steady advance all along the line. He says: "The attendance on the preaching of the Gospel is larger now than ever before. A recent canvass of the churches in St. Louis on a bright Sabbath morning, and a corresponding canvass of the beer gardens, theatres, and other places of amusement on that day, developed this astounding fact: that while 8,000 persons were found in all those places of amusement, not less than 92,000 attended the house of God." At Saratoga, at the Katterskil, on the mountains of the Hudson, at Ocean Grove, Dr. Newman found churches and these well filled. In the United States the demand was never greater for more ministers and more churches than today. "The American people everywhere are more liberal than ever in their leaning churches to the worship of the true and living God and all this notwithstanding the violent assaults by the infidel foe." It may be true in France and also in some parts of Germany that one half the population are non-church goers, but we refuse to accept the statement without proof, that it is true of all Christendom.

Such reflections do much harm. We are all sufficiently inclined to look to the dark side. What we need is encouragement and light. Bishop Foster gives light on the material and moral, but on the religious aspect of the Protestant world he casts a shadow which is calculated to discourage the follower of Christ while it emboldens his enemy.—Pres. Witness.

## Among Our Exchanges.

### ASK THEM.

It is true? It is kind? It is necessary? These are very proper questions for one to ask and answer, when he finds himself about to speak evil of some one else. And if he answers any one of them in the negative, then he had better omit the evil speaking. The observance of this rule will save him from doing evil himself.—Independent.

### AN ANARCHIST.

The Anarchist is either a villain or a fanatic. In either case he is as dangerous to society as small-pox; as false to the State in time of peace as treason in time of war. He might be reformed, but society cannot afford to take the risks of harboring him under any such possibility. He must be sharply watched while he is quiet, and seized and eliminated as soon as he becomes active, even with his mouth or his pen.—Baptist Weekly.

### THEIR "PART."

There is a class of Church-members who are always working the rule of long division. Whenever anything is to be done, they begin immediately to talk about their part. If money is needed, they want to know how much it will take, and how many members there are in the Church. Then there is a calculation about their part. If there were no other sort of people in the world, the Church would die of dry rot. They are next in the scale to those who do nothing.—Meth. Advocate.

### PITIFUL.

About the most pitiable spectacle that can be presented is that of members seceding from a church to go with a minister whose reputation is smirched. Such experiments have often been tried, but, so far as we know, not one of them has permanently succeeded, and when they have disintegrated the persons who have been deceived generally lose all interest in religion. Where such things occur it is only necessary that those who adhere to the church pursue a consistent, straightforward course, and in a few years they are vindicated.—Advocate.

### THE CHURCH NOT SELF.

To weaken the attachment of young converts to himself and at the same time to fix their regards firmly upon the Church—as secondary, of course to Christ—will be the aim of every true preacher of the Gospel. A minister once spoke of a good done on a certain circuit years ago. The shrewd old lady to whom he spoke said in reply: "I'm afraid you took it all away with you." She was probably not very far astray. New converts grew enthusiastic as the name of the man, but loyalty to the Great Head of the Church had in the meantime been weakened.—Westminster.

### "DON'T LIKE YOU."

"John Smith don't like you," we heard one man say to another. The reply was, "Well, I am sorry, and yet, it is the greatest compliment that he could pay me. If you had said that he liked me, I would begin to fear that I had begun in some way to go down to his level. With his taste and habits it is impossible that he should like a decent man, and that's what I try to be." There was sound common sense in this reply. We should be good to all men as we have opportunity. But we should expect bad men to know us even when we are trying to help them. This was our Saviour's experience, and it will be that of all his followers.—Interior.