

Religious Intelligencer.

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

VOL. XXXIII.—No. 28.

SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 22, 1886.

WHOLE No. 1701

GEORGE MULLER. *The Western Christian Advocate* says that "there is no reason to suppose that George Muller, of the Bristol Orphanage, England, is not dead, as was reported, and it is very probable that he will have a chance to read numerous obituaries of himself. He will learn a part of what the world thinks of him. He is too old to be much inflated by the encomiums which these death notices contain."

MORMON HOME LIFE. The United States attorney at Salt Lake City gives the following amongst other facts concerning the home life of the " Latter Day Saints :—

"I can point you to a place in Utah called a home where a man dwells with three sisters, and calls each sister his wife, is rearing children by each of the three, and all dwell under the same roof, called by the sacred name of home. I can point you to another place, almost within a stone's throw of this building, where a man is dwelling under the same roof with a mother, a daughter, and a grand daughter, and calling each by the sacred name of wife, and has begotten children by each of them.

"As specimens of the perjury which Mormonism authorizes and commits, Mr. Dixon mentions the case of a woman who declared on oath that her daughter, living in her home, was married and was a mother, but that she did not know who was her daughter's husband. Such perjuries the Church defends and praises.

FISHERMEN'S MISSION. Six vessels are now employed by the "Mission to Deep-Sea Fishermen," whose headquarters are at London, in their work among the 12,000 and more fishermen of the North Sea; and a seventh vessel is soon to be manned and sent out. Even when out of port these fishermen are not free from temptation in their rough, hard life. Of course, there is little or no Sunday observance; and, until recently, vessels of Dutch gin-merchants used always to follow each fleet of fishing-smacks. The mission schooners carry books, papers, and magazines; woolen cuffs, caps, comforters, and the like, for the smacker-men's use in heavy and biting weather; medicine supplies and surgical instruments, and tobacco, which the fishermen insist on having, and which is sold to them cheap, in order to keep them off the Dutch gin-merchant's vessels. The chief aim of the mission vessels to bring the fishermen under some kind of Sunday religious influence. Services are conducted on board the mission schooners, with singing, conferences of prayer, and Bible reading. Three missionaries are employed by the society in the work, and a large degree of success has attended their efforts.

GOD'S VOICE IN THE EARTHQUAKE.

The voice of the Lord is heard by ears attuned thereto in the summer zephyr and the rustling leaves as well as in the devastating cyclone or the awful storm. The minutest occurrences of every day have a lesson for the thoughtful mind as surely as the momentous events of life, but the voice of God is more solemn in some events than in others, and the lessons are by so much the more portentous. The rumblings of the dreaded and dreadful earthquake are most certainly the echoes of the tones of the Most High. He speaks thereby not to one city alone, but to the whole land, yea, to the world. Science may be prompt and definite with its explanations, and tell us this is but the work of nature. Yet is the event none the less the voice of Heaven, for back of nature is God.

Surely amid the dust of fallen buildings, and the wails of sufferers, and the mournings for the dead, fruits all of one calamity, and that so entirely beyond mortal control, we all may well be sober and reflect. How loudly this event speaks of the brevity of life's tenure, how potently it warns us of the uncertain nature of that which we call our "real possessions!" What a comment it is upon the unsteadiness of that which we deem so sure that we speak of it as *terra firma!* Ah, surely now our eyes will seek some more solid foundation on which to build our hopes of happiness, for all that earth can give is as uncertain and as fleeting as the clouds. We may not look unto the hills for strength, for there is One who "overturneth the mountains by the roots;" the hills melt like wax at

his presence. Beneath the stars of heaven there is nothing stable, nothing certain, nothing permanent. Nay, even the stars may fall from their places and be lost in darkness and oblivion. Higher yet must we build if we are to have a sure structure. He builds too low who builds beneath the throne of God. And the voice of this last calamity is easily interpreted. It bids us be ready, for in such an hour as we think not, and by such an exit as we little dream, we may be called to pass from time to eternity. Again the voice is heard bidding us set our affection on things above, and not on things on the earth. And thus hearing the voice of God so plain, so solemn in its tones, so full of meaning, shall we not heed? Then with heart set upon God and hopes founded in heaven we shall not fear "though the earth be removed and though the mountains be carried into the midst of the sea." Then shall we be prepared alike for life or death, for prosperity or adversity, for the world that is or the world to come. So, and so only, can we hasten on to that day which hastens on to us, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—N. Y. Observer.

A REMARKABLE STATEMENT.

The following remarkable statement taken from the *North China Daily News* will be read with surprise, even in this day of rapid progress of Christian Missions: "Recently a very remarkable development of Christian activity is said to have taken place. A number of native converts have, of their own accord, volunteered to go as Christian missionaries to Corea. A very wealthy old Fukien gentleman, himself a recent convert, has given support to the undertaking; and in a few days the little band of devoted men intend to start to their field of labor under the tutelage of Rev. Mr. Wolfe. . . . The high estimation in which the Chinese appear to be held in Corea will no doubt do something to pave the way for the missionaries from Fukien; and it is to be hoped that the apparently receptive nature of Corea disposition will help to facilitate the work. As far as we know, this is the first instance of any Chinese Christians leaving their own country to spread Christianity among other nations. We think the fact sufficiently interesting and unique to merit a passing notice; for it shows that even the apathetic Chinaman can be aroused to unselfish enthusiasm under certain influences, and gives good promise of energy in mission work on the part of the Chinese, as a nation, when they shall have been brought more extensively under the dominion of Christianity than is the case at present."

DON'T WAIT.

It has long been the custom of our churches to give the great bulk of their contributions to our denominational objects a few weeks—many of them but a few days—before Convention. Then nothing is done until twelve months are passed. This practice is bad, every way. The Boards are left without means for the most of the year, and in a state of uncertainty which makes it very hard to pursue a vigorous policy with any degree of comfort or assurance. It is bad for our churches. They have our great enterprises prominently before them but once in the year. Our work is not kept in their thought. If it is, and they do not give anything to relieve the crying need during the intervening twelve months, it is all the worse. The constant pressure of appeal which meets with no response, always hardens, as the habit is formed of practical indifference when indifference is without excuse. Interest is developed by aiding an object; if we aid as infrequently as but once in a year, the interest must be proportionally small. If our people could be induced to keep giving monthly, or better still, weekly, all the year round, our great enterprises would be kept constantly before their minds, and it would not be long before they would gain such a deep place in their sympathies that contributions would grow larger, as giving became a habit, and finally a joy. It is only when the giving becomes spontaneous, in this way

that it can have the most elevating effect upon the nature. When it is done grudgingly, it does not make a man much better. * * * Let all do their best to introduce system, and to get their people to begin to give steadily. What should we think if any Christian should make up his mind to do all his praising or praying once a year, and be done with it? The moral effect would be about as good as it would be well pleasing to God. There is the moral effect of our giving to the Lord to be taken into account, as well as the supply of outward need. Indeed, in the last analysis, this is the chief end. The Lord could have dispensed with our gold and silver and done his work in another way. The reason why he has made it the law that his cause can go on only as his people give, is that he saw that giving was necessary to the growth of his people in grace. If this be so, then it is as necessary that we give continually as that we praise and pray without ceasing. Hence we see the wisdom, and one of the reasons of the rule of the New Testament: "On the first day of the week let every one of you lay by him in store as the Lord has prospered him," where weekly offering is enjoined.—Visitor.

HONORING THE HOLY SPIRIT.

When our blessed Lord left the world he had to labor hard to persuade his disciples that it was not only necessary for his own plans, but an advantage to them, that he should depart. The blessing consisted in his speedy return. "I will come again," or, as he also told them, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you."

Christ describes the Comforter, the Holy Spirit, in terms implying the most complete personality, a personality as actual as his own. The Spirit is not to him an influence but a person. The Spirit is referred to as *He*, not *It*. It is not honoring the Holy Spirit to think of him as a mere force or influence. The Spirit is God himself, as much God as Christ is, or the Father; and this we say without going into any of the puzzling abstractions which men not too busy in saving men and giving their help to the in-working of the Spirit have gathered about the doctrine of the Trinity. The plain Scripture teaches, through its own language, that the Spirit is a Person, and that he takes Christ's place, and as Teacher and Helper does here for us all that Christ could do, and more, were he on earth. As such a Person, he is to be honored.

The unconscious way that many Christians have of thinking of the Spirit as of something without personality, and their way of speaking of him by the use of the neuter pronoun *it*, has somewhat affected their way of conceiving truth with which he is concerned. The Bible very emphatically speaks of the Holy Scriptures as inspired by the Holy Spirit. Yet it is not an uncommon thing for people to look upon those teachings of our religion inspired by the Holy Spirit as somehow a grade lower in authority than the direct words of Christ. They are horrified if any one questions or criticizes one of Christ's sayings; but they listen with patience, and perhaps join in the criticism of what the Holy Spirit has said. But our Saviour put even greater honor on what the Spirit should teach than on his own teachings. Because the Spirit was to come and bring to the disciples the things of God, it was expedient for them that Christ should go away. It is right to give all honor to the words of our Master, Christ, but the same honor we give to the teachings of Christ we should give to all the teachings of the Holy Spirit.

Another error into which some good Christians fall, and which results from their belittling of the office of the Holy Spirit, is to suppose that the dispensation of the Spirit is less honorable than the dispensation of the personal presence of Christ. Our Saviour had great difficulty in persuading his disciples of this fact. He told them that it was expedient that he should depart; that if he did not go the Spirit would not come, and that the Spirit's coming was better than his continued presence on the earth. The disciples could not understand, and even after he died they clung to the idea of his speedy return, as if the presence of the Spirit were really a deprivation of Christ.

There are some now who are in danger of doing similar dishonor to the Spirit in their fealty to Christ. He honors Christ best who honors the Holy Spirit most, and is most satisfied to live in the dispensation of the Spirit, without looking forward in a dissatisfied way to some better time in some anticipated future dispensation of the personal and visible Christ. Christ is here if his Spirit is here. To live under the influence of the Spirit, which Christ has sent, in our hearts; to help in the operations of that Spirit which is convicting the world of sin, righteousness, and judgment; to have that Spirit as our companion, our guide, our instructor, our comforter, our advocate—this is better, Christ tells us, than to depend on his personal, visible presence. If any look back with regret to the days when Christ was on earth, and with earnest longing to his personal appearing, so that these days seem days of absence, of deprivation, of banishment, then let them seriously ask if they are not doing dishonor to the Spirit of Grace.—Independent.

YOUNG MEN FOR THE MINISTRY.

Let the very best young men of our congregations be urged to devote themselves to the ministry. One man of earnest faith, clear mind, and warm heart will be worth more to us than half a score of those who, while not insincere, are very imperfectly prepared, both by nature and by grace, for the position of leaders among the hosts of Israel, where panics have so often to be checked, and lukewarm indifference to be spurred to action. The harvest of the Lord is, indeed, in need of laborers, but only of such as are ready for the preaching of the gospel, to make every sacrifice and face every want. We do not mean men who will have to be taken care of, but such as if they find no field of labor at hand, will create one for themselves, in the midst of the material so sadly neglected on all hands. Nor can we dispense with our system of beneficiary education. Yet this system should only supplement other means of obtaining our candidates. We should press the claims of the Christian ministry upon all classes of our people; the very wealthiest should give their sons, with the ampler advantages their means can furnish, no less than the very poorest for whom the church has to provide.

HUMANITY NOT CHRISTIANITY.

"That man has given more to the poor than any man in the town; now that's what I call being a noble Christian," is the remark that a friend made a few days ago. This is also a sample of the opinion of quite a large class of people; they hold that because a man is benevolent he must naturally be a Christian, but this does not necessarily follow. A man may love the poor, sympathize with those in distress, and in the fulness of his heart relieve the pauper, and yet not be a Christian. He gives for humanity's sake, while the Christian gives only for Christ's sake. Humanity must not be mistaken for Christianity. Many noted highwaymen have given largely to the poor, out of what they robbed from the rich. That they possess humanity no one will doubt, but there was not a particle of Christianity about them. The virtue in humanity's gift lies in the amount given, but the test in Christianity's gift lies in the amount that's left behind; and while humanity rejoices in having given so much, Christianity will weep because she had no more to give. The gift for humanity's sake is good, but to give for Christ's sake is better. The Pharisee who ostentatiously cast in of his abundance pales into insignificance before the widow who cast in her all.

Christ says: "For the poor always ye have with you; but me ye have not always." Christ first, the poor afterward. Had Mary given the money to the poor, she would have done well, but in that she gave it to Christ she did better. Had she given for humanity's sake, three hundred souls would each have the temporal satisfaction of a pennyworth of bread; but in that she did it for Christ's sake millions have been cheered and encouraged while reading of her devotion and tenderness of Christ. This is expressed by Paul in a single sentence: "Though I bestow all my goods to feed the poor . . . and have not charity, I am nothing." To

feed the poor is humanity, but charity is Christianity. Humanity is transitory and passes away. Christianity is eternal, and, like a river, is continually fed by countless tiny tributaries that, however small and powerless in themselves, all combine to form one golden current that flows into a far more exceeding and eternal sea of glory.—Glory.

THE PRESENT STRUGGLE.

I have hope in the present struggle of the world, because it seems to me more spiritual, more moral in its origin and tendencies, than any which have preceded it. It differs much from the revolts of former times, when an oppressed populace or peasantry broke forth into frantic opposition to government under the goading pressure of famine and misery.

Men are now moved, not merely by physical wants and sufferings, but by ideas, by principles, by the conception of a "better state of society," under which the rights of human nature will be recognized, and greater justice be done to the mind in all classes of the community. There is, then, an element, spiritual, moral, and tending toward perfection, in the present movement; and this is my great hope. When I see, however, the tremendous strength of unbridled passions, which mix with and often overpower this conception of a better order of society; when I consider the success with which the selfish, crafty, and ambitious have turned to their own purposes the generous enthusiasm of the people; when I consider the darkness which hangs over the nations, the rashness with which they have rushed into infidelity and irreligion as the only refuge from priestcraft and superstition; and when I consider how hard it is for men, in seasons of tumult and feverish excitement, to listen to the mild voice of wisdom teaching that moral perfection alone constitutes glory and happiness, —I fear. I fear not for the final results,—not for the ultimate triumphs of Truth, Right, Virtue, Piety; not for the gradual melioration of men's lot,—but for those nearer results, those immediate effects which the men of this generation are to witness and to feel.—Channing, in *Church Register*.

MINISTERS' SONS: A GOOD SHOWING.

We should suppose that the old idea that ministers' sons generally turn out badly was an exploded one. If it is not it ought to be. The facts are that ministers' sons so generally turn out creditably that when a son of the manse does go astray the whole town hears of it. The Springfield *Republican* comes to the rescue of the abused ministers' sons.

That journal has been studying De Candolle, the French scientist and skeptic, and the points made by the Frenchman are worth studying. De Candolle shows that science and learning owe great researches to the sons of the clergy. He builds a strong argument against the celibacy of the clergy on this ground, and says: "In clerical families their manner of life, their quiet regularity, their residence largely in the country, their counsels to their children, the absence of various causes of dissipation, the habitual vigilance of the father and his domestic example of study, surpassing the advantages of other families, give all the greater force to the transmission of faculties appropriate to the cultivation of the sciences."

De Candolle further says that "the sons of clerical families have actually surpassed during 200 years, in their contributions to the roll of eminent scientists, the similar contributions of any other class of families, not excepting those that belong to the directly scientific professions—physicians, surgeons and chemists."

The learned author, says our contemporary, gives lists of distinguished and eminent scientists and scholars who were the sons of pastors—Agassiz, Berzelius, Boerhave, Encke, Euler, Linnaeus, Olbers, and a host of others. Among historians and philosophers he names Hallam, Hobbes, Emerson, Sismondi, and others. The disposition of sons to follow the callings of their fathers make divinity conspicuously hereditary in such world-wide known theological luminaries and pulpiters as Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, Lowth, Stillingfleet, the

Beechers and Spurzons—a list that might be multiplied indefinitely. How many poets have been the fruit of clerical matrimony!—Young, Cowper, Thomson, Coleridge, Montgomery, Herber, Tennyson, Lowell, and many others of note. Look at the clerical contributions to intellectual philosophy in such distinguished sons as Dugald Stewart, Cadworth, Reid, Brown, Boyle, Abercrombie and Bentham. Literature has been a wide field for ministers' sons to cultivate, as is evidenced by Swift, Lockhart, Macaulay, Sterne, Hazlitt, Thackeray, Bancroft, Emerson, Holmes, Kingsley, and Matthew Arnold. To architecture this class contributed Sir Christopher Wren; to art Sir Joshua Reynolds; to heroism, Lord Nelson. The daughters of the clergy may not be overlooked—Mrs. Trollope, Mrs. Barbauld, Jane Taylor, Elizabeth Carter, the Brontes and Mrs. Stowe.

All this is true, and in this matter exceptions only serve to prove the rule. When a minister's son does depart from the right way and his ill deeds become town talk the world is prompt enough in adding, "And he a minister's son, too." And such a remark bears witness to a surprise excited by an unusual event. That the ranks of the Christian ministry are largely recruited from the families of the clergy is well known to all who are familiar with the statistics of theological education.—Exchange.

Among Our Exchanges.

WHAT RELIGION DOES. The religion which is first pure, then peaceable produces a race of peacemakers, and peacemakers are declared to be the children of God.—Independent.

OUR OWN DUTY. We are not to fret ourselves in regard to what this or that man's duty is, and whether he attends to it as he ought to do, but we are to see that our own duty is faithfully discharged.—Herald.

WHEN HE DOES IT. In fresco painting the colors are applied while the plaster is fresh, and it is the drying of the plaster that fixes them. They thus enter into the very constituency of the material painted. Thus our great Master lays on those colors which are to endure through the eternal years, when the spirit is melted and tender through sorrow.

MAKING SKEPTICS. Years ago Judge — said: "I never had a doubt of the truth of Christianity till I heard a sermon on the metaphysics of Hume. The preacher was a very weak man, and, after stating the argument of Hume against miracles, undertook to answer it. He made a complete failure, and I left the church a skeptic." As says Dr. Herrick Johnson, "every whisperer in theology and smatterer in science or philosophy is not to rush into the pulpit, fresh from some book or review article, to demolish Huxley or Tyndall or Mill." We have heard such preaching, but never with any profit either to our philosophy or religion.—Macon Ad.

SOUND THEOLOGICAL. A good specimen of succinct instructions, this paragraph from Weidner's new work on exegetical theology. "The religion which the minister is to teach is (1) knowledge, but not mere knowledge; (2) activity, but not mere activity; (3) emotion, but not mere emotion. All definitions of religion which present one of these three to the exclusion of both the others, or two of these to the exclusion of the third, are defective, if not absolutely false. Mere knowledge is dead orthodoxy; mere activity is legalism; mere emotion is fanaticism. But heavenly knowledge applied by the Holy Ghost to the renewal of the affections and the producing of an earnest spirit, whose fruits are deeds of love, is the basis, and in its connection, the completion of true religion."—Standard.

PERSONAL INFLUENCE. It is difficult to determine the extent or the limit of what is called personal influence. The deeds of a lifetime, although passively good, occasionally fail to accomplish what is effected by a kind word or a cup of water given in the name of Christ. Many a man sees his salvation to an utterance acid, orally overheard, or to the simple prayer of some uncultured but devout soul. Many a woman has been turned from the first steps leading down into everlasting darkness by helpful sympathy and encouragement given just at the decisive moment. Every word in this life tells. Every act has weight. There are no negatives in human conduct, and the final summing up will be a marvelous revelation. Those whose lives were a long experience of grinding poverty and hardship, whose bread was earned by unceasing toil, it will be found have given into the treasury of the Lord more than those upon whom great wealth and great opportunities have been bestowed.—Interior.