

Religious Intelligencer.

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

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SPECIAL OFFER.

To new subscribers we will send the INTELLIGENCER from the date of receiving their subscriptions till Dec. 31, 1887, for the price of one year (\$2.00):

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A MYSTERIOUS ELIXIR. Another man, one Succi, of Italy, has been fasting. This time it is for the purpose of demonstrating the virtues of the mysterious herb elixir which, he maintains, will support life for a long time without the aid of food. He took, however, during his thirty days' fast, a little Vichy and Hunyadi Yanos mineral water. We do not see, however, that he has proved anything beyond what is demonstrated by the fast of Dr. Tanner, which lasted ten days longer than his; though it may be that the presence of eminent physicians, relieving each other so as to note each of the experiments, may do more to confirm the test. If all is proved that is claimed, it simply shows that Signor Succi has discovered or procured a drug, which operates much in the same way as the *Mate* plant of South America, which the natives there use to enable them to go without food during long periods.—*Advance*.

AFTER ALL. Yes after all our fears and anxieties it is clear as sunshine that the Church of Rome is losing, not gaining, ground in the world. A recent writer points out that in England Romish progress is apparent rather than real. Relatively to the whole population the Roman Catholics are weaker in the British Isles than at any time these twelve hundred years.

Look at the world as a whole, and you will see four Powers, and only four, which are showing signs of progress at the present time—Germany, Russia, England, and the United States. None of these are Roman Catholic nations. If you add Italy to these you must also add that Italy began to progress from the moment she set herself to destroy the temporal power of the Pope. On the other hand, if you are to ask for conspicuous example of nations fallen from their high estate as arbiters of the destinies of Europe, you at once think of Austria, France and Spain, and all these Powers, so far as they have any religious creed at all, are Roman Catholic.

A GRIM JOKE. As a solemnly facetious letter writer, says the *N. Y. Observer*, Pope Leo XIII. is equalled by few and excelled by none. On the recent celebration of the second centennial anniversary of the delivery of the Buda-Pest from the Mohammedans, he sent an encyclical letter to the Catholic priests, upstairs and downstairs, in Hungary. As a combination of solemnity and facetiousness this same letter surpasses anything this Pope has ever done in that line. He reminds the bishops that Hungary is a witness that no greater gift can be conferred on individuals, or states, than the grace of the Catholic church—a joke that will not be appreciated at its true value by Hungarians whose historical information extends back to the time of John Huss and Jerome of Prague—or even half that distance, and who will get mad as they read. And he exhorts them to increased faithfulness along the lines worked by their fathers—or rather by the church fathers—if they wish to enjoy peace and prosperity here and hereafter. As an address to Hungary, it is a grim joke all the way through.

THE ALASKAN EXPEDITION. Lieut. Schwatka, commander of the *New York Times* Alaskan expedition, writes to that paper from Sitka that he and

his party have succeeded in ascending Mt. St. Elias to the highest point ever reached by white men, seven thousand two hundred feet above the line of perpetual snow. They have also explored a large region of country hitherto little known, and have discovered and named one large river, three glaciers, one lake, and a range of lofty hills. The river was named after George Jones Esq., a citizen of New York city and proprietor of the *Times*. At one point near the sea the river was found to be between five and six miles in width. The largest glacier discovered was named after Agassiz. It extends for nearly fifty miles along the base of the St. Elias Alps, and is supposed to be from fifteen to twenty miles across. The expedition is reported as successful beyond expectation, its geographical, ethnological, and scientific observations in general, being of the highest value in securing accurate knowledge of the situation and resources of the country.

JOSEPH PARKER. This famous English preacher, is described by one who recently heard him as a "massive man" with a "voice like the roll of thunder, and deep calling unto deep. And just when you wish it were not so awfully solemn, there comes into it a sweet tone like the warbling of birds on the mountains and the music of a brook in the deep forest." He is "demonstrative and explosive," and the audience gets well shaken up and the Bible well pounded down. "Dr. Parker," he goes on to say, "is certainly, as brainy a man as stands in the pulpit; but he can hardly be called a genuine expository preacher—though that seems to be his aim. His messages come like remarks about things, and he uses the scripture much as we do the sauced side of the match-box—to strike fire. But the fire is very brilliant and goes through and through some questions like the lightning flash." In closing he sums up his impressions. "Joseph Parker," he declares, "is a concentration of the mighty thoughts of the age, gathering them from all quarters and pouring them back upon the multitude in new forms, fashioned in the white heat of an intensely active mind, and clothed with the beauty of the genius of expression."

THE QUEEN'S VOICE. Referring to the opening of the Colonial Exhibition by Queen Victoria, an English writer says:—"Not many in that great assemblage had ever before listened to the voice of their sovereign. Mr. Greenville in his memoirs speaks of the wonderful clearness and sweetness of that voice when Her Majesty, then a mere girl, read the speech from the throne at the opening of her first Parliament. Years have no whit impaired its marvellous timbre. The strains of Albani had penetrated to every corner of the vast auditorium. But in the deep hush, while Her Majesty spoke, every word uttered by the royal lady, every intonation of her correct and graceful modulation, were so far-reaching in their clear, flute-like ring and precision as had been the strong, sweet notes of the singer. The Queen's voice faltered for a moment as she spoke of the husband whom she had so long mourned, but it recovered its force, and, indeed, rang out in added strength and fervor when she came to the allusion to 'our son.' When Her Majesty had made an end of speaking, an affecting thing happened. The Prince bent his knee to kiss the hand of his mother and his Queen. But nature was stronger than etiquette. The mother, half raising, half bending over the son, kissed him on the forehead, and the water stood in the eyes of mother and son as they parted from that embrace."

A WOMAN'S BIBLE.

It is seriously announced that a number of ladies in the United States are translating the Bible. It appears that they have the idea that the present translation is not fair to women. A correspondent of the *Chicago Inter-Ocean* was recently allowed to peep into the sanctum where this great work is in progress. It was a "richly-furnished drawing-room." Half a dozen ladies, "with intelligent faces and busy pens," sat about a broad table. Each was reading a "cheap Bible," and ever and anon a verse would be snipped out and pasted at the top of a long sheet of white paper. Then the revisors would, coroner's jury-like, "sit upon" the offending verse, and the ladies—one an

excellent Greek scholar, another deeply versed in Bible criticism, a third learned in "great commentaries like those of Henry, Scott, and Adam Clarke"—would write on the white paper all they knew about the verse, and pass the paper on to the secretary. In this manner it is hoped that the hitherto unsuspected wrong which women have received from the tyrant man will be righted. The eldest lady of the group was kind enough to explain the *raison d'être* of the committee to the puzzled correspondent. "You men," she said, "have for centuries revised the Scriptures after your fashion, and now we intend to do the same thing after our fashion. We have gone over the Old and New Testaments with great care, and we find that about one-tenth of the Bible touches, in one way or other, on women. Now, we want to know whether male translations, interpretations, and commentaries have been made in a spirit friendly to our sex? We, and a great many other women, have our doubts on this point; in a word, we propose issuing what may be called 'The Woman's Bible.' We await the issue of the new Bible with fear and trembling, and in the hope that it will not entirely deprive the 'lords of creation' of their cherished superiority. It would be too humiliating for us, after enjoying the exercise of this lordship for 6,000 years, to discover that we have enjoyed it under false pretences, and that of right it belongs to women."

THE VISITING PREACHER.

Let him guard sacredly the name and position of the pastor. He can easily strengthen the pastor, or he can easily weaken and wound him. Pleasant things spoken of a pastor by an outsider often go a long way with a church. They are the leaves of a precious help, and are often treasured and repeated to the pastor's advantage. It is just as easy to cripple a pastor. He can be criticised or praised so dubiously as to excite suspicion against him. Some ministers have an open ear for picking up ugly reports of a pastor, and then go out and whispering abroad the tale of disaffection and trouble. We know a brother who, after spending a day or two in a congregation of some other preacher, is almost certain to come away with hideous stories of the man's unpopularity and dissatisfaction. He seems to ferret out all the unlovely secrets of the pastor and his people, and to find a wicked joy in spreading them far and wide.

INSIDE HINDERERS.

By inside hinderers we mean those who, having named the name of Christ, are at the same time, by their example and influence, hindering sinners from coming to him for salvation. This, indeed, is a most sad charge to make against any class of disciples; nevertheless it is sadly true, and in too many cases. For instance we heard a very eminent pastor, a few years ago, during a discussion among pastors as to the advisability of inviting a well-known evangelist to their city for three months' work among the churches, say: "I do not believe in evangelists. In fact, I would rather have two souls converted to Christ in the course of a year of pastoral labor than to have two hundred converted in three months by the aid and help of an evangelist. Evangelists discredit pastoral work, and therefore I will have nothing to do with them." Again, in a large meeting of city pastors, a few months ago, a distinguished pastor, speaking of that he called irregular work—i. e., preaching in halls, theatres and academies—said: "I believe the church is no place to preach the Gospel. If we cannot reach the non-churchgoers except by making a bridge by way of the academy and the theatres, then I am preferring the non-churchgoers go. Let them come to the church and hear the Gospel, or let them take the responsibility of staying away. I will have nothing to do with these irregular methods." In other words, he said: "If they will not come to us, let them go to hell. It might have been all very well for Paul to preach in the market place; but times have changed, and it is not dignified for ministers to go running about after the careless and unconcerned non-churchgoer. The Master may have been right when he said 'Go preach!' but in our day it is far better to say to the people, 'Come hear us preach, or stay away at your peril; for if you do not come to us we will not go to you.'" These are extreme cases; but, having come under our own observation, we state them. The hinderers of this class are no doubt graded down from these outspoken positions to a degree of opposition that is far less offensive; but nevertheless, almost, if not entirely as effective for hindrance.

The hinderers are not alone among ministers. There are a large number of laymen who are hinderers of all advanced work. We know of a prominent trustee in one of the largest churches in New England who opposed an invitation to an evangelist and prevented the occupancy of their large church building on the ground that a meeting for "everybody, and in all weathers," would destroy their new carpets; and, besides, what do we want with a revival? We are out of debt; our pews are all rented; our house is full, and a revival would only disturb the quiet and orderly development of the church." This is also an extreme case, but it is a true one.

Besides such extreme hinderers as these, there are a small legion of little petty fault-finders, who, though they have no measures to present themselves, are fertile of objections to everything that the more earnest and diligent laborers in the Lord's vineyard propose to do. "Mr. Moody has well said that 'it takes very little brains and much less pity to constitute a first class grumbler.'" These fault-finders stand about, block up the way and prevent others from pressing into the kingdom. Then there are the cautious, conservative brethren, who are always advising against excitement. They are afraid of fire, even heavenly fire. Therefore they go about, metaphorically speaking, with a wet blanket in one hand and a bucket of water in the other, ready to smother any suggestion of a blaze of enthusiasm which may be kindled in the church. They are especially fond of suppressing the "young brethren." They advise the young to be sober and attend to what the elders say. They remind them that zeal without knowledge is a dangerous thing, and that it is not becoming in the young to assume to lead in church matters. They usually succeed in suppressing them. These are the brakemen on the church train; only they always rush to the brakes when there is movement of the church on an up grade. If we could only succeed in getting these dear brethren to whistle "down brakes" when the church is sliding away into worldliness and lukewarmness their conservatism might be utilized; but to have them rush to their occupation when every man is needed to help the work along is almost more than even grace can stand. Space does not allow us to speak in

detail or with any measure of fullness of that class of church-members who confine their personal relation to the work of the church to the occupancy of a pew on Sabbath morning; who do not make any place in their evening for the weekly prayer-meeting; who have settled the matter to their own satisfaction that ministers only are the chosen and ordained instruments to bear testimony for Christ or to win souls to him; or of that large class who, except for a record of the fact that they, some years ago, united with the church, could never be picked out for Christians. The world is their place, and they are in it. Nevertheless the fact of their profession is a hindrance to the cause, because they are pointed out as specimen Christians, and the world does not see the advantage of being Christian if that is all it means. It is difficult to say which is the more potent hindrance; worldliness or wickedness. Both are bad, and both will be the means of destroying many souls for whom Christ died.

We are aware that we have written with some sharpness and with a good deal of earnestness; but we have only portrayed what our eyes have seen and what our ears have heard. It is not a pleasant task to uncover these sore places; but it must be done, and we must use great plainness of speech if we are to rise above the obstructions of the hinderers. If needs be, we must tear the roof off the house in order to get the poor sinners who are unable to get to him at the feet of the Saviour.—*Independent*.

EGYPTIAN KINGS.

It is a bit of truth stranger than fiction, if it be truth, (and there seems to be little reason to doubt it), that after a sleep of three thousand four hundred years, the two mightiest of all the Pharaohs have been unwrapped from the thick folds of linen which the embalmers put about them, and returned to the light of the same sun that looked upon them of old, and to the sight of men belonging to nations yet unborn when these monarchs ruled the world. The evidence, including inscriptions upon the mummy cloths, point them out conclusively as the second and third kings of the great Nineteenth Dynasty, and that they jointly ruled Egypt, and pretty much all the world, for one hundred and eighteen years. The last half of this period corresponded with the first half of the life of Moses, so we have here, in his own proper person, the Pharaoh who opposed Israel so bitterly.

These mummies were found in an underground rock-hewn vault in Thebes, in 1881. In the same cavern were many other mummies of ancient personages of royal pedigree. The whole collection was transferred to the Hall of Royal Mummies at Grand Cairo, where they remained undisturbed, until a few weeks since it was determined to unwrap some of them. The wrappings were removed by Prof. Maspero in the presence of the Khedive, his ministers, and the representatives of all the foreign governments. Inscriptions on the bandages clearly identified one of them as Seti I., son and successor of Ramesses I., the first monarch of the famous Nineteenth Dynasty; in like manner another was proved to be Ramesses II., the third king of the same Dynasty, and known as the mighty Sesostris of the Greek historians. This was the Pharaoh who ordered the destruction of the male children of the Hebrews, and whose daughter saved Moses.

The hundred and eighteen years covered by the reign of these two monarchs constitute the period of Egypt's greatest glory. It was a period of military conquest, of magnificence and luxury. It was by these men that those temples, palaces, treasure houses, tombs and "piles stupendous, of which the very ruins are tremendous," were built. Such times are always hard on slaves. The mighty schemes of monarchs always lay double burdens on the world's workers, and the increased severity of the tasks of the Hebrew slaves was but a necessary incident to the gigantic enterprises of Sesostris. Nor could his successor consent to let these mudsills of the splendid Dynasty go, until he had been humbled, and all his ambition taken out of him by the terrible plagues directed against the glory of Egypt.

It is the very irony of fate that living Hebrews, whose mortgages cover his once proud domain, stare upon this ancient persecutor of their fathers as an idle curiosity, and treat him with familiar contempt, while there is none of his race to protest against sacrilege.—*Standard*.

Among Our Exchanges.

THE LITTLE FOXES.

The temptations which ruin most men are not those of a great and tragic character, but those which arise in a commonplace way. The Evil One gets his way better because he is invisible and working behind the scenes, no one thinking of him, than if he appeared in a bodily shape.—*N. Y. Advocate*.

THE TEST.

As fruit-bearing is the test of quality in a vine, so is usefulness the test of a man's goodness. It is a socialism to say of a man that he is a good, but not a useful man. If he be of no use in the church, in society, or in his home, what is he good for? How is his goodness proven? Is it not useless men of whom Jesus says, "Every branch in me that beareth not fruit, he taketh away?" The doom of the fruitless branch is to be "cast into the fire."—*Zion's Herald*.

THE SAME, YET DIFFERENT.

Charcoal and diamond are the same material—carbon. One absorbs the light, the other reflects it. There are charcoal Christians and diamond Christians. Examine their creeds, they are the same; examine their religious experience before a church committee, they are the same. But one is gloomy and the other glistering; one is dark, the other luminous. The first thing for a young Christian to do, looking about for some means of doing good, is to look to himself and see to it that he is a diamond and not a charcoal Christian.—*Christian Union*.

CAN GO IF HE WISHES.

There he goes. He is a member of the church—on his way to his dinner; he always goes. He is true to his dinner, and walks a mile and-a-half to get it. He may stay away from his prayer-meeting; he forgets his church meeting; he is slow in his pew-rent; he neglectful of the Sunday-school; but neither keeps him back from mazy things; but in all his fickleness and failings, he is true to his dinner. He may slight his soul, but he is true to his stomach. Every man has his god and serves him faithfully. But, then, not every man has the same God.—*Religious Herald*.

ANONYMOUS SCRIBES.

We need to state, occasionally, for the benefit of those chivalrous souls who write criticisms and censures without signing a responsible name to them, that all anonymous communications received here—and especially such as presume to criticize and condemn others—are delivered by the speediest route and in the shortest time, to the waste-basket. We can have no respect for any one who can make an assault on others, or indulge in censure of others, without enough moral stamina to sign his own name to it. It is a very mean sort of cowardice, and ought to brand its author as unworthy of the fellowship of good people.—*Chris. Standard*.

FLORAL DISPLAYS.

No wonder the fashion of floral displays at funerals is becoming a horror to many bereaved families. The excess to which the custom has been carried, and the shocking bad taste often shown, may well suggest to people of refinement the request that "friends will kindly omit flowers." The *Boston Transcript* reports that recently at the funeral of a hotel-keeper in that city, there was a floral cook-stove, set with kettles and gridirons, and that at the funeral of a marketman, there was a floral lamb composed of white planks, save in one spot, into which a floral knife was thrust suggesting the blood-cut. After this we may expect to hear of a floral broom adorning some lady's coffin, and perhaps, a floral gallow standing on the casket of an executed murderer.—*Baptist Weekly*.

MISTREATING YOUR MINISTER.

We have heard lately of a Sunday-school superintendent who, to show his dislike to the pastor, was in the habit of sitting in a prominent place during the sermon and reading a *Zevs* paper. This, you say, was conducted so ungentlemanly, not to say unchristian, that it is almost incredible that a session or congregation would tolerate it. But you may unintentionally and unconsciously annoy the pastor and mar the worship in a way quite similar. Dear brother, do you sleep in meeting? Do you drop your head on the back of the pew in front of you while the minister is seeking to draw your attention? Do you close your eyes, or take an attitude of listlessness and inattention? You would not be rude and irreverent enough to turn the noisy leaves of a newspaper during the solemn hour of public worship; but does not God sometimes look down and see your mind wandering idly or running on worldly matters while you sit in the respectful posture of attention or stand in prayer?—*Canada Presbyterian*.