

Religious Intelligencer.

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

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SAINT JOHN, N. B., WEDNESDAY, JANUARY 27, 1886.

WHOLE No. 1667.

ITS FRUITS.

Perhaps many of the ministers acted on the suggestion to devote in each church at least one day to the work of introducing the INTELLIGENCER. We know that several of them take advantage of every fitting opportunity to present it to the people. The following from Rev. J. N. Barnes tells what he did and with what result:

"I have complied with your request to devote one day to a canvass for the paper, and have succeeded somewhat. I send seven new names and the money, and there are more to follow."

We thank Bro. Barnes for his interest, and we trust he may have part of his reward in the increased helpfulness of those whom he has induced to become readers of the paper.

We thank the other brethren, too, who have sent us new names and renewal subscriptions. But again we ask those who have not already done so to act on our suggestion to devote one day exclusively to INTELLIGENCER work and see just how much they can do. The present is a good time to push the canvass. Please push it, brethren.

This is renewing time. Many hundreds remain to be heard from. Are you one of them? If so, please send your subscription at the earliest date possible. Prompt renewals make sunshine for us.

SEND ONE.

With your renewal send a new subscriber if possible. Your neighbour may be a much better neighbour if he regularly reads the INTELLIGENCER. Your son or daughter away from home would, doubtless, enjoy the weekly visits of the INTELLIGENCER. It would be like a letter from home. Send it to them. The cost is small; the cheer and help to them may be very great.

Our Contributors.

PROPITIATION.

"And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John ii. 2. "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh." Eph. ii. 14-17. "Reconcile" and "peace" help us to understand "propitiation." If we turn to the dictionary of the New Testament—the Old Testament—we shall find the emblem and expression of propitiation in the "day of atonement," and the service connected with it. In the sixteenth chapter Leviticus we have full particulars as to the meaning and nature of the services of the "great day" of the Jewish year. It was a day of reconciliation and of peace through appointed ordinances by sacrifice.

Christ, as our priest and sacrifice, hath made atonement for sin. "God was in Christ reconciling the world unto Himself." The ground of God's forgiveness is in Christ—"For He is the propitiation for our sins." Not alone by His death, but as Christ in all the fulness of His person, and completeness of His relation to the Father, and us past, present and future, "For He ever liveth to make intercession." Propitiation and resentment go together. Resentment and deep, strong love are compatible. As illustrated by a wicked son and loving father. There is resentment of grievous wickedness, yet deep love of the son as a son. In such a case how is resentment removed? By confession and repentance. What is the reason for forgiveness? The confession and repentance. But while, in human relations, it is possible to have resentment of wrong acts, and deep love for the doer, and also to have resentment removed by a change in the transgressor, are both elements of that relation true as regards God's relation to us? No! Why? Because Christ is the propitiation for the sin of the world. "God was in Christ reconciling the world unto Himself, not imputing their trespasses." "For if when we were

enemies, we were reconciled to God by the death of His Son, much more being reconciled, we "shall be saved by His life." "Who hath reconciled us unto Himself by Jesus Christ." Mark "were reconciled," "hath reconciled;" not by our confession and repentance, but by "His death," that Christ might be all and in all. Thus the essence of the Gospel is, God is reconciled to us, for Christ has died who "bore our sins;" and now it is, "Believe on the Lord Jesus Christ, and thou shalt be saved;" for "salvation is by grace through faith." In such a Scriptural presentation of the "Gospel of reconciliation," how rich the grace set forth! How inexpressible great the love and mercy of God! And how base becomes the ingratitude of those who fail to become reconciled to God! Nay! how deep the guilt and how wilful of those who resist such love and esteem not the mercy of God!

"How shall we escape if we neglect so great salvation?" But some will say, are we not told "to preach repentance" towards God, and faith in Christ! Yes! then where's the place for repentance? In the acceptance of the gift of Divine love. Love, free and gracious, melting to penitence, and creating amendment. Unreconciled man a rebel, living in rebellion, a wanderer from God, from the home of his soul, the light of true life; God, by His Gospel, and heaven ordained means of grace, bidding the rebel not to destroy himself but to return to God. He is reconciled; Christ has died; be at peace with Him, come home! In human relations what melts to penitence and creates amendment? Resentment? No! But free, full forgiving love and sympathy. When the prodigal learns that the hearts he has wounded are eager to forgive, and the home he has disgraced is ready to welcome him, then penitence and contrition are necessary, but the light of such compassion his own dark deeds stand before him, and his guilt becomes terribly clear to his own consciousness. But when resentment is harbored and openly manifested, righteously justifiable to human consideration, the worst prodigal will justify or excuse himself. God, in His infinite love, sweeps all that away in His "Gospel of reconciliation, and makes the guilt of rebellion black and woful. But also by the greatness of His love He binds the believing soul to a life of devotion and service." How great is the "love wherewith He has loved us." Great! How can we express it? All earth is a manifestation of His beneficence, but in Christ the glory of Divine love is seen. "God is wisdom, God is love."

T. H. SIDDALL.

WORK FOR GOD.

We are pleased—dear old INTELLIGENCER—to meet you, set out in modern style and clad in new drees. Although it may be late in day we must wish you and all interested in your welfare a happy New Year. The New Year generally brings to our notice a number of new things, and often those that claim special attention. To look upon you as at this moment, gives a pleasure for which we were not quite prepared. True, we have been looking for an alteration in your venerable appearance, but we were not quite prepared to have you look so well and so dignified. We are pleased to greet you in your new form and handsome dress; and hope that the acquaintance formed so long ago and the friendship continued through many years, may now become intensified, and we trust you may be even a greater good to the persons you visit, and to our beloved denomination at large. We sincerely hope that your words of counsel and of warning, and your expositions of the truth as it is in Jesus, shall continue to cheer our hearts and comfort our spirits in the month or years we may be permitted to enjoy each other's society. Let me see: I am quite certain that it was in January, 1853, you made your first bow and bade your patrons a happy New Year. We made your acquaintance then. You were a little fellow, not very much larger than both my hands. You have grown wonderfully since in size, in knowledge, in experience, and in wisdom. We are pleased to be able to testify to the reliability of your declarations on moral and religious subjects, and we trust and expect that your tone will

be quite as decided and as outspoken in the future. We bid you God-speed in your work, and in the promulgation of those gospel truths that have made our beloved denomination thus far a grand success. We also hope that the brethren who have promised to regularly contribute to your columns may be guided by the Divine hand, and that the work done by them may help lift up the fallen, comfort the afflicted, and assist in a practical way the churches to a higher life, to a more consecrated work for the Master; that the motto of the paper, "That God in all things may be glorified through Jesus Christ," may be grandly realized.

As we have spoken of "Work done for God," allow us to say a few simple things about such work. I would say what may be helpful to those who are striving to hold on their way in the path to glory.

1. God demands for Himself work from all His children. It is a great fact that all Christians are endowed with power to do work for the Master; and it is demanded that every one shall do all that he is able to do for the glory of God and the advancement of His cause among men. Some may say, let God do His own work; and there can be no doubt that He is able so to do. But God has made His church a partner with Him in this work, and so He says to all His children, "Arise let us be doing for the work is great." "We are laborers together with God," "We are God's husbandry;" "We are God's building." All have something to do in saving souls. It is true there is a great variety of ability among Christian people, but all possess some ability, and it is frequently found that those who really think they are not fitted to do work for God, really possess the greater ability when a proper trial is made. We repeat again, although it is a simple truism, that all Christians have ability to do some kind of work for God, in some of the many departments of our Christian life. And so we insist that all church members are under solemn obligation to do what they can in the use of their several abilities to honor the Lord, and to advance His cause on the earth, and to magnify the King whose name is the Lord of Hosts.

2. Those who wish to do work for God will soon find plenty to do. There are idlers, plenty of them, in our churches. But they are not so because there is nothing to do. The lazy never find any work to do simply because they are not looking for it; but the diligent find plenty to do for their eyes are open to see it and it is generally near at hand. There are grumblers who find all the work they can do in finding fault with the work of others. Nothing pleases them, except perhaps it is something that they have suggested themselves, and of which they expect to be the leading spirits. Everything else is all wrong in their estimation. It is highly improbable that the work of grumbling is work done for God. Grumblers may deceive themselves into thinking they are doing work for God and His cause; but for ourselves we are very fearful that it is only a nickname for real, true work, if indeed it is not base work done for the devil. There is plenty of real work for God to be done, and if we only wish to do it, we shall find it close by and near at hand.

3. Work for God is easy work when we have a love for it. There is a cross in all true work, for the flesh lusteth against the Spirit and the Spirit against the flesh; but the cross is easy to bear, and the yoke He imposes is not hard when love bears the cross and cheerful obedience bows its neck to the yoke of Christ's messages and laws. It frequently takes a little time to understand the yoke, and to become accustomed to the burden. In the meanwhile, it is not a galling yoke nor an embarrassing burden, but like everything else practice smoothes the way, and diligent work increases the love that first impelled us to attempt it. There can be no principle plainer in practical life than that love for a high and single purpose makes it all easy, nay even delightful, as we engage in it and continue diligently with it in the fear of the Lord. For ourselves, we can say we have seen many years of religious life, but never have we seen a moment that the work of that life was not dear to our heart; and as we have gone forward in that work our love for it has so increased that it has

become in us a burning and almost consuming flame.

4. Work done for God will surely be rewarded. The Bible declares that, "God is not unrighteous to forget your work, and labor of love, which ye have showed toward His name, in that ye have ministered toward the saints, and do minister." No, the good and faithful servant, the humble, diligent worker, is sure to receive from the Master the great commendation of, "Well done thou good and faithful servant, enter thou into the joys of thy Lord." It is true that we may plead that we do not wish any reward, that our reward has been as constant as our work has been light, and that in view of our shortcomings and our numerous infirmities and sins we do not deserve anything more than we have received. But the King shall say that the reward is not received as a debt to be discharged, but as a grace to be enjoyed, given by the kindness and love of our Saviour and God. Yes, He is sure to reward His children, and they shall sit down with Him on His throne even as He has overcome and sat down with His Father on His throne.

Let us work then for God while the day of our life lasts, for the night of death cometh when no man can work. As we have entered upon the duties, the mysteries, the struggles and the joys of a new and untried year, let us gird up our loins anew for more decided work for God, for greater eagerness about seeing sinners converted and the cause of the Master built up in the most holy faith. Dear brethren let us determine anew to do more work for God in this year than we have ever done, that the result of our year's work may tell upon our own souls and for the glory of God.

A. TAYLOR.

A SUGGESTION.

The business of the present day is such that many of our business are disposed to combine their energies and their means for the furtherance of great and worthy objects. In consolidation an increase of power is found.

I have been wondering whether the time has not come for the friends of our denominational literature to form a publishing company. Frequently one hears the call for a lower price for the INTELLIGENCER. Those who know anything about the business of publishing know that the paper cannot now be published at a lower price. If, however, there was a company with a capital of, say, \$8,000 or \$10,000, a lower price might be ventured. With the stockholders in both Provinces, each man interested in the circulation of the paper, a greatly enlarged list would soon be secured, and the lowering of the price warranted. Of course it is often explained that a weekly religious paper cannot be published as cheaply as one of the secular weeklies which are mere reprints of daily issues. The type-setting, which is the largest item of expense, being all done for the dailies and paid for by their sales and advertisements, the margin for profit is greater at the lower price than the religious papers have at the higher price. I believe, though, that if a publishing company, such as I suggest, could be organized, the price could very soon be lowered somewhat and the circulation thereby extended.

I have thought of this matter some time, but since the INTELLIGENCER has come out in its new form and dress I have thought more of it, and that an effort might be made in the direction indicated. Always good, as at present arranged the paper is more attractive than ever, and should win a wider patronage. What with the Pulpit, the Serial, the S. S. Lessons, the Denominational News, the General Religious News, Mission Work News, the general religious reading, the columns for the young, the Home and Foreign News, the Market Reports, &c., &c., it ought not be difficult to find another thousand subscribers. Its bill of fare is good, and commends it to the support of our people at large. As to the company idea I would be glad to hear from interested brethren. For myself I would willingly take ten \$10 shares in such a venture.

SCYTHIAN.

By request of his congregation Rev. Jos. McLeod is to lecture in the Fredericton Free Baptist Church on Wednesday evening, Feb. 3rd, subject: "The Sunny South as seen by Northern eyes."

METHODS OF SOUL-SAVING.

Rev. Mr. Roger, of London, Ont., writing in the *Canada Presbyterian*, makes the following practical suggestions about the work of bringing men to Jesus. They are worthy the careful consideration of all who would be successful winners of souls:

But how are these views to be reduced to practice amid the multiplicity of a minister's ordinary engagements? Plainly, as there is a limit to his powers, so there is to his obligations. If relative importance is to be the test he will easily free himself of much of the "serving of tables" which exacting usage has fastened upon the ministry. If saving of souls is his chosen business, soul saving will take precedence in his plans, and, at whatever cost, time for it will be found. With corrected aim improved method will be joined, and surprising results will follow. *Appropos*, why not gradually work up to an inquiry meeting for personal dealing at the close of every Gospel service? Every earnest preacher has felt the need of such an opportunity to climb the nail he has been trying to drive home, and many of his hearers have longed for it too. But timidly, unbelief and procrastination prevent. Mr. Moody's way of putting it shows us at once the propriety of the idea and the absurdity of anything else if soul saving is the end in view.

"For many years," he says, "I have never cast the Gospel net without hauling it in to see what I have taken." No doubt, all men are not equally adapted for this kind of work and therefore, as a matter of course, all are not equally responsible for it; but the question is this, is it not one of the functions of the Gospel minister? Why are we not trained for this, as for other departments of ministerial work? Is it not a reproach to the Church that with all her colleges, it should be necessary for men like Spurgeon, Guinness, Talmage and Moody, at such expense and with a measure of rivalry, to start separate institutions for this object? It is a good sign of the times that leading men of earnest and liberal spirit are beginning to seek collegiate reform in this direction.

Why not recognize the gifts of the great Head of the Church and set apart any gifted or evangelically-minded man as a special agent? This is a great principle of division of labour and employment of specialists for special work is appreciated by common sense in the Church as well as out of it, why not extend it in so thoroughly scriptural a line as this and meet the desires of a growing proportion of ministers and people? Thus aided we would all feel freer and bolder in impressing upon the members of the Church at large that the work is theirs as well as ours, and in this new dispensation approaching the ideal of the greatest prophet of the old: "Would God all the Lord's people were prophets!"

However otherwise is the harvest of the world to be reaped? In this way the gathering of the followers of Christ first began, and we have more than a hint that only thus will it be completed. A preacher for every hearer, and every hearer in turn a preacher crying "Come!" "Gathering them one by one," as Andrew, Simon, Philip, Nathaniel, till no longer shall "every man say to his brother, Know the Lord, for they shall all know Him from the least unto the greatest of them." If we are sincere and intelligent in our protest against Plymouthist errors, and if our vaunted motto, "The world for Christ," is to be realized, we must be "all at it and always at it!" Our zeal must learn an intensity yet little dreamed of. When Zion travels, then shall she bring forth children; then shall nations be born in a day. Did time permit it I would like to have enlarged upon other methods by which the soul-saving forces of the Church might, with sacred ingenuity and enterprise, be multiplied many fold—such as

IV. *The Gospel Epistle*.—The private letter, by which the eager and loving friend, timid or slow of speech, might find utterance, and reach and win for Christ some friend not otherwise accessible. Such methods we all, probably, have known employed with the happiest results; but how rare are they compared with what they might and ought to be? True, many have not the pen of the ready writer; but none need plead inability when we live in an age happily provided with a fifth method of reaching the unsaved suited to supplement the deficiencies of the least gifted. Our King has made it more than ever true that "a willing hand need never want a good weapon." He has furnished our armoury with weapons of precision of such variety and perfection that the rawest recruit may at once become a sharpshooter in the forefront of the fight. I refer to the

V. *Gospel Tract*.—With a little trouble and at little or no cost, he may find what will exactly suit the case of his friend, and give his personal weight to it by delivery with his own hand, or send it anonymously or otherwise through the post. To what marvellous perfection has Her Majesty's mail service been brought—one of the wonders of this wonderful age—why should not every one of its millions of packages carry missives of the King of Kings? Why not? If this be not idle romance, it is possible to exaggerate the good that might thus be done and the regret

that, with such simple means at command, so little of it is attempted! And once we have started the printing press in our service (and we may yet find that we have done little more), why stop short of any and every service it may render to the holy cause with the help of consecrated enterprise, stimulated by an enthusiasm we dare not limit. The children of the world understand their business and compete for the vacant expanses and hand-breadths of our streets. The devil makes our dead walls reek with his obscene poison.

VI. *Gospel Placards*.—Why should not the Church, as well as the world, deal in mammoth posters, and while the walls echo back the voices of modern Jonah innumerable, let them also, in the loudest of type, from morning to night, address warnings to the heedless, offer purest joy without alloy to the pleasure seeker, honor to the ambitious, finest gold and vast wealth to the needy and the greedy; so that however intent upon the perishing things of time, he that runs might read and haply read to run—why not? Why should the children of the world always be wiser in their generation than the children of light?

VII. *Gospel Song*.—One more method. We are just now learning something of what was taught long ago in holy writ of the value of sacred song to reach the heart, and even the head, by an avenue hitherto little tried. Instead of tens why should we not have thousands of such sweet singers of Israel as Sankey and Bliss and our own White Brothers? It is said that Moody credits Sankey's singing of the Gospel with as many and as precious results as his own preaching of the Gospel. The devil and the world have gifted soloists by the battalion, who do them ayeen service by the highways of life. Oh that the church would arouse and give Christ a chance to show what He could and would do on the field of battle! (I speak it reverently.) He would show the world how He could play the captain, plan the campaign, marshal the host and lead them to victory. With what consummate skill He would blend these various agencies and instrumentalities to achieve His blessed conquests. He gives us occasional glimpses in times of great awakening and inspiring effort, as when a money maker in Manchester among his correspondence one day one in Glasgow and the other in Dublin, urging him to seek the Saviour whom they had found to be precious. The second decided him to go and hear Moody that night, and in the inquiry room he was brought to Christ. Oh for more faith and holy clan. "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God." "Because I have said these things unto thee, believest thou? Thou shalt see greater things than these." Thank God they are coming. Let us lend our help and many of us may live to see them!

Among Our Exchanges.

FAITH OR FOOLISHNESS?

"On the Faith-line" is all well, but let us be careful not to go on the foolish line. Some are in danger of this. When a man is earning a fair living at some honest vocation, it is foolish to leave it and go to evangelizing "on the Faith-line," without as clear a call from God as Abraham had when he went up to Mount Moriah to offer Isaac. God wants consecrated men and women in the every day trades and callings of life. Keep at your work and earn an honest living, and then enter the open doors as they present themselves. Preaching the Gospel never did prove a popular undertaking, from Elijah down. We sympathize with St. Paul in his tent-making self-support. There are a good many evangelists trying to sled on bare ground, because God never called them to leave a good living business and go out on what they call "the Faith-line." Their line is "the foolish line."—*Chris. Witness*.

POSTPOSE IT.

An excellent rule in life is never to do anything of which you are in doubt about the moral propriety. Postpone it until the doubt is cleared up—but if that can not be done then postpone it indefinitely. There is plenty of room and opportunity for enterprise, business activity, display of talents, amusement, and all else in the exercise of one's powers, on the unquestionably right side of the line.—*Interior*.

HOW NOT TO DO IT.

When your brother offended you, you told it to a score of other persons before you mentioned it to him. Thus you violated your Lord's command and forfeited his approval. And thus the fire that might have been easily quenched at the start, burns on with increasing fury.—*Southern Ad.*

THE PASTOR DIDN'T CARE.

In one charge where the pastor did not care "what papers the people took" three families left the church, drawn out by the influence of a semi-rationalist undenominational paper.—*Christian Ad.*

GOOD DEFINITIONS.

A Worcester preacher thus succinctly defines atheism, infidelity and Christianity. The atheist says: "No God." The theist says: "A God." The Christian says: "My God."—*Baptist Weekly*.