

# Religious Intelligencer.

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

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WHOLE No. 1725

## Around The Table.

A London religious paper suggests the celebration of the Queen's Jubilee, by the raising of a "Victoria Jubilee Gospel Fund" of a hundred million pounds, the whole to be devoted to the conversion of the world. Amen.

The Free Will Baptists in the United States have 1542 churches, and 82,323 members, chiefly in New England.

It cost the United States \$27,000,000 a year, to feed and fight their Indians.

A tract of land on the shore of Cayuga Lake, near Canoga, N. Y., has been leased to Rochester parties for the raising of frogs for the New York market.

"The Latter House of Israel," a strange community who number not more than 100, are building at Chatham, near London, the largest church in Great Britain, to accommodate more people than St. Paul's Cathedral or Mr. Spurgeon's Tabernacle. They claim that they will be the 144,000 mentioned in Revelation. When their church is built ships are to be built to bring in the remnant from all parts of the earth.

The Oppressed Jews the World Over are looking toward Spain as a land of refuge. In that sunny clime their race has numerous and wealthy representatives, who extend to their forlorn brothers the beckoning hand.

The Rev. George W. Bowne, a minister of the Episcopal Church in Pennsylvania, a few weeks since withdrew from the ministry of that church, with a view to enter the Roman Church and priesthood. But a few weeks sufficed to convince him that he had made a mistake, and he has applied for readmission to Episcopal orders. As, however, he had been regularly deposed, he must remain a layman for one year before he can be restored. He may be officially restored, but it will be surprising if he has a very warm welcome.

Mr. John Wanamaker a Christian merchant of Philadelphia, has purchased a building where young women employed in his large establishment can find a comfortable and cheerful home.

Boston has a new magazine called the Negro-American. It is edited by colored men, and is devoted to the interest of that class.

The Independent's definition of a Capitalist is that he is "any one who has the prudence and discretion to spend less than he receives. The difference between what he spends and what he receives, is his capital; and this, to a greater or less extent, makes him a capitalist. It is the fault, in most cases, of the workmen in this country if they are not, to some extent, capitalists.

Religion, to be of practical service, must be portable. A religion that is too heavy to be carried about, that is built into some great cathedral, or locked up in a church pew from Sunday to Sunday, or hung up with the Sunday clothes, or left at home in a prayer-book, or committed for safe keeping to a priest,—a religion of this kind may be aesthetically and interesting for occasional use; but what is most needed is something that will stand every-day wear.

Very seldom—says the *Standard*—do churches call upon the law to assist them in collecting unpaid subscriptions to church buildings. Submitting to injustice, inconvenience, and often to positive injury, rather than to cause trouble or begin a quarrel, they most frequently neglect to take advantage of their legal rights. It seems, however, that once in a while such action is entered upon. A Pennsylvania civil court has just decided that he who has made a subscription to build a meeting-house must pay it, even if he should leave the church and the community before it has been completed. A decision which every honest man will say is just.

The Dominion Parliament to meet on the 19th April.

## Reminiscences of my Early Life and my Religious Experience.

It was about the first of March 1833, when I was residing in Richmond, near the boundary line, that awaking from sleep one Sunday morning bright and early, my first thought was to go and see some of my young friends living in the town of Hodgdon, Me. I concluded to do so; and was soon dressed and on my way there. To walk seven or eight miles was not a great task for me in those days, and so before long I was at my journey's end. A very different reception awaited me from what I had anticipated, for the young people avoided me, and appeared to be afraid of my presence. I soon noticed that they appeared very solemn; there was no lightness nor folly in their manner. I wondered what was the matter with them, and I soon learned that they were deeply concerned about themselves and were then seeking religion. I felt very cross, and concluded that I was being badly treated. When evening came I found the young people preparing to go somewhere, and one of the party told me they were going to meeting, and asked me to go with them. I answered roughly, "No, I will go to no meeting." They turned and left me. Instantly I made up my mind that I would go to the meeting, but that none of the party should know anything about it. Accordingly, when they went away I followed, keeping just close enough to them to discern their outlines and not near enough for them to observe me. We soon arrived at the place of meeting. The place was a dwelling house, and I slipped in and got a seat where I was not seen. I afterwards ascertained that the house belonged to Daniel Smith of Hodgdon; as there was no place of public worship in the town he had opened his house for that purpose. It was a social meeting, and was conducted by an old minister, assisted by a young man. Their names were Rev. Samuel Wormwood and Bro. Edward Barker. The young brother took the lead of the meeting, and a number of people spoke by way of exhortation. After some time the old minister arose to speak. I was instantly attracted by the melodious sound of his voice, and he gained my attention completely. In his exhortation he used these words, "I have left my little children to come to poor sinners in Hodgdon." The words "poor sinners" went to my heart like an arrow, and I discovered for the first time in my life that I was a sinner indeed. Of course, like other people, I always had supposed I was a sinner, but now I saw and felt my sins in all their turpitude and depravity. Not knowing what I did I burst into a loud cry: the revelation of my sinful condition was so unexpected and self-evident, I knew but very little else until the meeting closed, and all I could ever compare the scene to was in the language of one in Scripture, "There was a great tumult, but I knew not what it was." I afterwards learned that a number of persons were converted in that meeting. I concluded I would sin no more, but little did I then know of the exceeding depravity and deceitfulness of the human heart. The next day I returned to my place of residence, and a day or two after this some of the people about me began to make fun of my seriousness, and laugh about my going to Hodgdon to get converted. In an instant my temper was aroused, and I swore at them roundly. I then concluded it was of no use for me to attempt to be good any more. My conviction of sin, however, continued to trouble me more or less. I found that it was impossible for me, by my own strength, to keep from running into evil. My unsubdued lusts would fight and reign in spite of my many good resolutions. The second summer after this, as I was at work in the town of Amity, being at meeting one Sunday, I heard a woman speak, and her words revived all my convictions. I was staggered greatly, a few months later, to hear that she had committed a great sin, that came well-nigh separating her from her family. I used often then to wonder what religion was, and what effect it had upon man's mind, but all was dark and I could not understand the matter. I heard people say that they knew their sins were forgiven and they had a witness of the Holy Spirit that they were born again; but I could not believe this, for,

somehow I had imbibed the idea that none could know anything about these matters until the judgment day, and then if they were of the elect they would know it. I remember very well, when a boy, sitting on the hills that overlook the Straight Shore in Portland, and thinking here is a large number of people in this city and vicinity, but what are they compared with all the people in the world, and none of them can know till the judgment whether they are to be saved in Heaven or lost in Hell. I reasoned, that surely the God that was all-powerful could have fixed it so that men might know if they were to be saved; and it appeared to me that he might have done so, if it had pleased him to help people in this way; but as I concluded he had elected it to be otherwise it must remain according to election; the whole thing made me sad indeed. By and by I found out all about it, and was convinced he could do this very thing. But at the time of which I write I was very much in the dark about the religious life in any particular. In the fall of 1835 I went into the lumber woods to cook for a crew of men; and during the winter transpired a thing that I am sometimes loath to tell. Among the party of ten or twelve men there was only one professor of religion; all the rest of us were wicked enough. But, somehow, very soon a serious spirit prevailed among the men, and profane language and song-singing ceased. The man would of an evening, perhaps, after singing a few hymns, lie down in the berth, fall asleep, and then in his sleep he would open a meeting, sing and pray and speak, sing again and close the services. In these exercises everything was as though he was awake, except that his voice sounded sadly and strange. The men came to the conclusion that he wanted to pray in the camp, and they wanted him to do so, but who among them all would ask him to pray with them of an evening. I think if ever a man bore a heavy cross it was that man on that Sunday evening. He complied though and prayed, and almost all the men were on their knees with him. The next morning, as I was at my work in the camp, the men having gone to their labor, he came into the camp, saying, "Cook, if you will stop a minute or two I will pray." Of course I stopped, and he prayed, and it was not more than a minute before I was kneeling at his side, crying as if my heart would break. I did not see him again until the evening, and when I did see and hear him he was cursing and swearing like a pirate. There was astonishment in the camp, and two of the men left and would not stay any longer. From that time until we left the woods in the spring he was the wickedest man among us. Why he should have done as he did I cannot tell, but it looked like a case of sudden falling from grace.

A. TAYLOR.

## The Revolution in India.

The Rev. E. E. Jenkins, M. A., has just presented to the committee of the Wesleyan Missionary Society a long and careful report of the official visit which he recently made, at their request, to our church in India and Ceylon. The document before us is one of the most impressive and interesting statements of missionary success and missionary opportunity that has ever been the light. It will give multitudes of Englishmen a new conception of our unique relation to India, and of the unparalleled revolution which is swiftly transforming the multitudinous nations of that crowded continent. Nothing like this ferment has been witnessed in human history since the break-up of classic heathenism in Europe. It is to be feared that this social revolution is advancing with such gigantic strides, that it has outstripped the restricted efforts of the missionary societies. The churches of England must put forth a hundred times as much effort, and must practice self-sacrifice on an immeasurably larger scale, if we are not to be left struggling in the rear of the great Indian movement. Christianity ought to be in the van, directing, moderating, and purifying the revolutionary forces which are swelling to irresistible strength. The impact of our civilization is rapidly destroying the ancient faiths of India.

What is the effect of this shattering of the old beliefs? We quote the clear and vivid language of Mr. Jenkins: "The godless are more wicked, for education has torn from them the last fiber of religious or temple restraint; the thoughtful and moral are either perplexed or desperate; they are watching in suspense for the next change, or are holding fast to that which they have ceased to believe, clinging to the last plank of a 'shipwreck of faith.' What a striking reproduction of the social condition of the falling Roman Empire during the first centuries of the Christian era! And our responsibility is even greater than that of the early Christian, for it is we who have destroyed the faiths of India. We are therefore supremely bound to furnish those dusky millions with a better cement of social order and a more divine impulse to virtuous conduct than those which we have roughly taken away. Otherwise, we shall plunge them into the abyssal depths of materialistic atheism."—*Methodist Times*.

## Spiritual Showers.

It is often made an objection to revivals that they are "mere temporary excitements." True enough; the actual scenes of a revival may be transient. So is an April rain transient; but the earth feels it for the whole season. *Pentecost* lasted one day; but that one day changed the moral face of the globe. Luther's Reformation work was comprised within a few years; Europe and the world feel it to-day. The memorable revival of 1857 began with a few praying hearts in New York; it culminated in a few weeks; its outward phenomena ceased in a twelve-month. The influence of it spread across the seas, and around the globe. Did the results end with the end of the excitement? Did its converts all go back to unbelief and ungodliness? No! That revival has even to-day its enduring monuments in nearly every church on this continent. Its history will blaze on one of the brightest pages of God's record-books, which shall "be opened" on the day of judgment.

Revivals are temporary in duration. This is partly accounted for through Divine sovereignty, and partly through human imperfection. Revivals are commonly short-lived, and they are often attended with a few excesses and false conversions. But would any sane man object to the copious rain because it did not continue to rain forever? Would he object to it, either, because it had swelled a few streams into a freshet, and carried off a few mill-dams and bridges? Shall we do away with steam-power simply because the boiler of the "La Mascotte" exploded a few weeks since, and blew two dozen beings into eternity? Revivals are indeed attended with incidental dangers; but they are only such as belong to the constitution of imperfect human nature. They are in accordance with the Divine plan. They are in harmony with church agency in the best days of the Church history.

And to-day, the vital necessity of our land is a general revival. What the thirsty Church needs is a spiritual shower of the grandest magnitude—a downpouring of the "power from on high." May God send it, and send it soon! If it does not come, then comes the famine! Whoever is working with God, faithfully, works for a revival. Whoever is praying, as Elijah prayed on Mount Carmel, will quicken the coming of rain. And the Christian who neglects his duty practically votes against a revival. He who is more busy in making money than in doing good, is opposing the advent of Christ into our churches. When a pastor sees a vacant seat in the prayer-meeting, or an empty pew on an unpleasant Sabbath, he sees a vote against a revival. When he sees a Sunday-school class without a teacher, he sees a vote against a revival. When a pastor hears of church-members quitting the places of prayer for the ball-room or any place of amusement, he counts up so many votes against God's coming in revival. Drinking usages hinder revivals. Injustice to God's poor hinders revivals. Inconsistent Christians are just so many dams to obstruct the rivers of salvation.

Dear brethren, we can have a revival if we heartily wish it. Only let us "bring the tithes" of hard work and abundant prayer into God's "storehouse," and he will open the heavens and pour us out a blessing that there is not room enough to

receive. There shall be "the sound of abundance of rain." "I will pour water upon him that is thirsty, and floods upon the dry grounds." "I will cause the shower to come down in his season; there shall be showers of blessing." "Ask ye of the Lord rain, and he shall give showers of rain."—*Morning Star*.

## DONT.

The (London) *Methodist Recorder* serves up a list of "Don't's" to its ministerial readers, following the line suggested by the popular book bearing the title:—

Don't preach too long. Better to leave the people longing than loathing.

Don't go on after you are finished. Let the clatter of the mill stop when the corn is ground.

Don't try to make up in length what is lacking in strength. Quantity can never become a substitute for quality.

Don't imagine that the demand for short sermons is a sign of diminished piety. Men may respect the cow, though they cry for condensed milk; and the Word of Life comes now from many voices beside the pulpit.

Don't imitate others. Better be a poor original than a fine copy.

Don't catch the pulpit twang. Talk to men in as natural a tone as you talk with them.

Don't mumble your words. Chew your food, but not your language.

Don't drop your voice at the close of a sentence. Men have as much need to hear the end as the beginning.

Don't speak monotonously. The voice has numerous keys; play on as many as possible.

Don't indulge in mannerisms. Simplicity is desirable in high places—the pulpit especially.

Don't preach old sermons unaltered. Grown men look awkward in boys' clothes.

Don't stop making sermons. That means do not cease growing until you cease living.

Don't harp too much on one string. Variety is pleasing, and God has given you ample choice of themes.

Don't disparage science. Nature is a transcript of the Divine Mind, and to study her reverently is to think God's thoughts after Him.

Don't condemn books you have never read, theories you have not studied, or men you do not understand.

Don't hesitate to speak out on public questions, but do not introduce politics into the pulpit.

Don't be afraid to speak on every-day duties. Teach men how to live. God will teach them how to die.

Don't seek popularity. Let it seek you.

Don't indulge in long prayers. Heaven is not hard up for information, and protracted petitions drag heavily.

Don't pray in stereotyped forms. Freshness of phraseology lightens the wings of devotion.

Don't forget the children. Their attention is worth winning, and you may often reach old hearts through young ears.

Don't be disheartened if every sermon does not save a soul. Hearts may be pierced though we see not where the arrows lodge.

Don't be satisfied without fruit. The hand should pluck a few ears, though the sheaves have to wait the harvest.

Don't preach worse at the end of your term than at the beginning. Better be scantily clad at first than naked at last.

Don't neglect preparation. The bullet cannot fly if no powder has been put into the barrel.

Don't neglect prayer. The finest pipes can give forth no music till filled with the Divine Breath.

## Among Exchanges.

### A TRUST.

What is wealth for? The Christian ought to have no difficulty in answering this question with his Bible for his guide and Christ for his example. It would be well for us if the idea of stewardship should take hold upon all men of means, whether in the church or out. As Prof. Lester F. Ward has recently said, "With the progress in moral ideas, it is becoming more and more clearly realized that wealth is not an absolute possession, but a trust for the benefit of society." Money "a trust for the benefit of society." That is good; let it be, more and more, used as such.—*Standard*.

### Dox't.

Do not talk about yourself. He who does so is not a wise man. There is nothing more displeasing in society than persons always tooting "their own horn." Keep off that subject.—*Telescope*.

### WEEKLY OFFERING.

The practice of giving to the Lord weekly so harmonizes with apostolic teaching, with the spirit of Christian worship, with the needs of the Church, that it should receive constant emphasis. Let the practice be inculcated until it becomes universal.—*Evangelist*.

### BE PREPARED.

Do those who have reached the age of forty years realize that more people have died since they were born than were in the world at the time of their birth? Yet death seems to us all, however old, unnatural and unfamiliar. We can never bring ourselves to look upon it without the deepest solemnity and the most eager curiosity. We may be certain that death is not far from every one of us. We should at all times be ready to step across the unseen line which lies only a little distance ahead of each of us. Not what we know or do or have, but what we are, will fit us to cross the invisible line into the unseen world.—*Cumberland Presbyterian*.

### BACKSLIDERS WIVES.

A startling statement is made in England, namely, that the majority of middle-aged women found in the inquiry-rooms are backsliders, being Christians who had married ungodly husbands, and who had been led back into the world. Of this a writer observes: "Worldly, and even immoral, men are sometimes especially fascinated by Christian girls; but woe to the Christian girls who yield to their solicitations!"

We have no statistics in this country bearing upon this subject, but have no doubt that for every Christian man or woman who marries a thoroughly worldly or immoral person, and succeeds in leading him or her to Christ, a large number are led into spiritual darkness.—*Chris. Advocate*.

### HOLY LIVING.

We have no objections to people "getting holiness," but if some of those who are perpetually getting holiness would take pains to live holily—would "be holy"—it would be, not only to their personal advantage, but also to the glory of God. If we will live in the clearest light we have; if we will walk in all circumspection for Christ's sake and for God's glory; thus walking in the light, the "blood of Jesus Christ, God's son cleanseth us from all sin." It is comforting and desirable to have this fact assured to us by the Spirit; but a better way than to be always seeking the assurance is to walk in the light and our cleansing will be assured by the Spirit at His good time and pleasure.—*Free Methodist*.

### TOO MANY SOCIETIES.

There is a tendency in our churches at present to multiply societies of all sorts. If any object is to be gained, we seem to think it necessary to get up an organization to meet the end. Now a due amount of organization is necessary. But is there not sometimes danger of overdoing the matter? Machinery never accomplishes anything of itself. Machinery always takes power to drive it, otherwise it is useless. Spiritual machinery requires spiritual power for its propulsion. It is the boiler that determines the capacity of the factory. The mere organization of a society within a church in itself means nothing in the accomplishment of spiritual results. The society must be worked in order to do anything. The danger sometimes is of having so many societies that they cannot be worked, or worked to advantage. We must be on our guard at that point.—*Illus. Chris. Weekly*.

There is an organization called "The White Caps" down in Southern Indiana which has taken upon itself the business of regulating the community. They operate principally in Orange, Crawford and Harrison counties. The mode of operation is thus: If a man is notorious for getting drunk and abusing his family, a party goes to his house, ties him to a tree and gives him a most unmerciful flogging with hickory switches. The region appears to be inhabited by a low, drunken set of people, but is now reported to be completely terrorized by the "White Caps," as the band of regulators is termed.