

# Religious Intelligencer.

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

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WHOLE No. 1733

## Please Answer.

Within a few weeks we have sent statements of accounts to several hundreds of subscribers. From a good number we have had replies and remittances. They have our thanks for their promptness. We desire to hear from the others right away. Will they be kind enough to do us the favour of responding at once to the call made on them? Do not delay any longer.

## NOTES AND COMMENTS.

—IN WISCONSIN they are not disposed to let strikers do as they please. The legislature has passed a bill which somewhat circumscribes their assumed rights and privileges. It provides, among other things, that any person who shall by coercion of any kind prevent another person from working shall be fined not to exceed \$100 or imprisonment not to exceed 6 months, and makes it a conspiracy, punishable by a fine not exceeding \$500, or imprisonment not exceeding one year, for any three or more persons to combine to prevent any person or persons from working.

—There are now it is said, 3000 churches in the world that use unforgotten wine in the celebration of the Lord's Supper, and Spurgeon's Tabernacle in London is one of them.

—Moody is very ready in saying sharp things at the right time. Recently in a meeting some one brought forward the claims of the Erring Women's Refuge in Chicago. One of the richest men in the city, who is said to be somewhat minute in his contributions to benevolent objects, volunteered at once to lead the meeting in a prayer in behalf of the institution named. He had scarcely closed, when Mr. Moody got to his feet, and said that it was wrong for us to ask God to do what He had given us the power to do ourselves. "The idea of a man who can draw a check of one hundred thousand dollars asking God to give money to the Erring Women's Refuge is preposterous! Let him give it himself."

—A letter from Rome to the Baptist Record tells of a very bright young Romish priest, who frequently visits the mission and seems much interested in the doctrine of the "evangelicals," as the Baptists and Protestants are called in Italy. This priest attends regularly Mr. Eager's Bible class, and confesses that his teachings have saved him from infidelity. He also states that many of the young priests are infidels; some don't even believe in God, and are priests simply to secure a living. It is to be hoped that he may have a deep experience of divine grace, and made a child of God, and led to renounce all errors.

—Dr. Deems, pastor of the Church of the Strangers in New York, advocates a reform in the manner of giving out notices from the pulpit. He prepares, he says, the reading of his hymns and his Scripture lessons as carefully as he does his sermons, and he is trying to see whether he really cannot make the reading of the notices to some, a "means of grace," as he knows it is to others a "hope of glory." Every Sunday morning he strives to make each Scripture lesson a sermon, so that if any one should fall asleep, or be called out after it, he would have got his portion in due season. He strives to make every hymn the same. Dr. Deems' consideration for his congregation does not end even here. Now and then he has a prelude to the sermon which seizes some current event, and squeezes all the milk out of it. Why, he asks, can I not take up a whole patch of notices, of all kinds and colours, and pack these words down into a cheese? He objects, however, to his pulpit being transformed into a gratuitous advertising medium, and he suggests—probably sarcastically—whether churches with large congregations should not establish a tariff of rates. It might in some cases be a source of income, and obviate the necessity of bazaars.

—DR. TALMAGE has been making a tour of the west. In a talk to his people since his return he said, among other things, Prohibition prohibits, prohibits. "No man in Kansas or Iowa can buy rum unless he is sick without perjuring himself. One clergyman told me he had seen but two drunken persons in fifteen months, and both of them had tins which they had brought from the East." Prohibition prohibited, and it was yet to cover the land. He also reported a wonderful religious awakening. There had not been such an awakening in many generations. All over the land an unusual interest was being taken in religion.

—On the rum question and the Knights of Labour movement, Sam Jones says:

If you give me the money that, Knights of Labor spend for whiskey, I will feed their families the year around. When I was in Baltimore a few weeks ago, the laboring men marched through the streets 18,000 strong. Some of them were in a pitiable condition; I really felt sorry for them. Their feet were almost bare, their coats were out at the elbows, and some of them had neither hat nor cap. They were marshalled by well-dressed men on horseback, every one of whom, I learned on inquiry was a wholesale liquor dealer or barkeeper. "Could a more suggestive picture be drawn?" asks an exchange. "If all laboring men would boycott the whole liquor business, it would go further toward relieving the distress of which they complain than anything else they could do." This is doubtless true.

—Billy Bray was the not high sounding name of an eccentric Cornish preacher. It is related of him that on one occasion he was at the bedside of a Christian brother who had been sadly wanting in religious fervor. The dying man grew joyous, and turning to Billy he said, "Oh, Mr. Bray, I am so happy that if I had the power I'd shout glory." "Ha, mon," said Billy "what a pity it was that thee didn't shout glory when thee hadst the power."

—THE FOLLOWING suggestive hint from the *Religious Herald* is worth passing around

We shall know each other there, is a line in a hymn which is a favorite with many good people. Some people are more anxious about heavenly recognition than about knowing each other here. There is many a weary, discouraged pilgrim not far from each one of us, who would be greatly cheered if we would cultivate his or her acquaintance here. They need us now more than they will after a little. Make it your business to know the Christian people around you here and now, and then they will be glad to know you up there.

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

NO. XIV.

Sometime in March 1841, as I was labouring in the towns of Springfield and Carrol as described in my last paper, I had an impression to go and hold a meeting in the western part of the town of Lee. In this part of the town was a small Free Will Baptist church, consisting of six members. The community itself was noted for its Universalism. Clever, obliging people they were; but they were wicked, and persuaded themselves that all would be well at the last. To that community I went and preached one sermon. It may have seemed a fanciful thing for me to do. The large school house was filled to overflowing, and I preached as well as I could; the text was Psalm 116: 7, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." I do not think I preached much of a sermon, but I had to leave it as it was. The service closed without any thing, apparently, having been done. I felt rather crestfallen; and a number of the ministers laughed at me for my self-esteem (as they called it) in thinking I could effect anything in that Universalist nest. So the matter stood until the second Fall following. Then I told the brethren I was going into the Universalist nest again, and intended to have more than one service this time. I went; a revival soon commenced, and some 60 or 70 of those people were converted. As the revival tattered, the text I had used when

there before became the leading text of the revival; it was made clear that a large number of the people dated their conviction from that text used nearly two years before. The word had to have time to germinate and take root, and it bore fruit to the glory of God in the conversion of precious souls. In the summer of 1841, I was preaching here and there. My license had expired, and was not renewed. The June session of the Springfield Quarterly Meeting was to convene with the church in Weston. There was not a word said to me, but I felt sure my ordination would be requested by the church of which I was a member. And, O, how much I dreaded it. I dared not even think of it. I had suffered so much before this, that it appeared to me that to be set apart by ordination to the work of the Gospel Ministry was more than I could endure. However the session of the Q. M. came, and, as I expected, the church asked for my ordination. When the subject came up as a part of the business, I was on my feet to oppose it; I told the meeting they should be careful about what they were doing, for it was a solemn thing to ordain men; they should look at their qualifications; and should be well persuaded that they were not novices, lest they be filled with pride and fall into the condemnation of the Devil. As I was preaching this way, the Moderator stopped me, saying, "Young man we have not called you here to ask for your advice in this matter; we are capable of doing our own business; you are nothing but a boy, and as a boy you should submit to your superiors, and should understand your place better than this; it is not settled whether you shall be ordained or not; the wisdom of the meeting will determine as to that, and all we wish you to do is to submit to those over you in the Lord, and be guided by their judgment, for you may be assured we shall not listen to you, mistrusting us in our duty." I took my seat with sorrow and confusion. It was a sharp rebuke, and I certainly deserved it. I was then asked if I would submit to an examination, and I consented. For an hour they faithfully examined me in doctrine and practice. But this was not a trouble to me, for I was at home in the matter. I was then asked to withdraw after which a consultation was had. When I was called in again I was informed by the Moderator that the Quarterly Meeting had decided to ordain me on the Sabbath morning next following. The word that an ordination was to take place flew as on the wings of the wind, as a large number of the people in that vicinity had never seen anything of the kind, and they came to the meeting from all directions. A very large audience assembled; the meeting was held in a large new house in process of erection; it was seated throughout, and the congregation was made comfortable. I can never tell any one how I felt on that Sunday morning, as I went to that meeting. Rev. Levi Moulton preached, and a grand sermon it was. The text was I Timothy, 4: 16, "Take heed unto thyself, and unto the doctrine; continue in this; for in so doing, thou shalt both save thyself; and them that hear thee." Rev. Samuel Lewis made the prayer at the laying on of hands. I shall never forget that prayer. Rev. Jesse White gave me the hand of fellowship in behalf of the Free Will Baptist body, and Rev. Levi Moulton gave me the charge. I then pronounced the benediction, for the first time, and the service was ended. Never can I forget the sweet calm peace that fell upon my spirit and rested there. I had been full of forebodings, I was afraid the evening would almost destroy me, my anxiety was great; but the Lord did not allow anything to trouble me, joy reigned supreme, and my happiness was complete. How sweet it was to retire, and spend an hour alone with Jesus. And, to the praise of God I may here say, from that Sabbath day until this present time; I have had no doubts about being called to preach, nor been in any way troubled about my ordination.

And now I learned my first lesson about the promises of churches. After the ordination the church in Weston said to me, "preach with us a part of the time this Summer, and attend our Conferences, and we will give you \$30.00 in the Fall to purchase a suit of clothes." I agreed; and I fulfilled my part of the agreement. About the middle

of November I told the people I had done my work, and I wanted the \$30.00. They just laughed and made all the fun of me imaginable; A bad matter was made worse, by my having gone in debt for the clothes, and wanted the money to pay the debt. I went to my creditors and told them the story. The merchant laughed at me, and said he thought that was the way it would come out; the tailor scolded me, for he needed his pay; I will leave the reader to imagine how badly I felt. There was only one thing to do, my debts must be paid, and so I had to hire to go into the woods and cook for a crew of wicked lumber men. My employer settled the bills, and I went to work in the woods. They were a dreadfully wicked lot of men, and God alone knows what I suffered that winter. About the 20th of March 1842 I was allowed to leave, as the bills were paid and he could get along without me. I went to Linnens, Me., and as the brethren were just coming out of the woods, and were trying to hold a few meetings, my coming was to them like a God-send. I was aware that I was weak and disheartened, but as I had tried to live a Christian life in the camp, I expected I would soon get back my strength again. But it was no use; there seemed no strength for me, and what to do I did not know. Thinking it over one day, it came to me like this—the church in Weston used you very badly last Fall, and you have been cross about it all winter; replying to myself, I said, "yes, that is true, and, like Jonah, I have a right to be angry." But was that the way that Jesus did? was my next thought, and I saw my state of mind and was silenced at once. "If thy brother trespass against thee, go and tell him his fault between thee and him alone;" have you done this with the church? I had not, indeed I had concluded I never would go near them again. I was impressed to go and see them and do my duty in the spirit of love, believing that until I did my duty in the right spirit, it was of no use to think of seeing a revival of religion. I was convinced. I said to the brethren in Linnens, "I have a duty to attend to, I will be back in about a week." And away I trudged to Weston, for I found God's word was too strong for me. I met with the church in their monthly Conference and I told them their faults, I did it with tenderness and tears, for a hard spirit I had not. On the Sabbath I preached, and on Monday trudged back again to Linnens and began to work for God. And then I could do some thing. God revived His work among the people, and we had a glorious reformation. I learned, that God was not to be mocked, and that if we want to be a benefit to others, we must first be right ourselves. This lesson did me much good, and I have never regretted that I learned it although it cost me a good deal. I should here say that the church was not thereby justified, and they suffered for a number of years. Indeed when they did get help, I had to go and attend to it.

A. TAYLOR.

## Not all Polygamists.

Not all mormons are polygamists. The part called Josephites maintain that in the early days of the sect plural wives were unknown. At a recent conference of the Latter Day Saints in Kirtland, O., Joseph Smith, a son of the original Mormon prophet, took strong ground against the pernicious doctrine of polygamy. He said:—

"I have no belief in this philosophy of polygamy. I am identified with a people many of whom have gone over with the extremists and cast their lot with the advocates of plural marriages. I desire to state publicly that I am not of their number. I need make no personal onslaught on those who accept the polygamous clause in the Mormon religion, nor shall I. We ought to take it for granted that God knew what He was about when He created the world. When the earth was ready for man, God placed Adam and Eve in the Garden of Eden. If he had intended two wives for Adam, He would have given them to him. When Adam and Eve were joined together, they were immortal and the marriage was celestial. Now there came a time when it was necessary to begin populating the earth over again. Men and women had sinned, and God wished to crush wickedness

out of the world. If he had made a mistake at the creation in giving Adam but one wife, here was a grand opportunity to reverse the order of things and give Noah two wives. Did God do so? No. He commanded Noah to take one wife and his servants one wife. Do not you, my brethren, believe that God is wise enough to have improved that opportunity to rectify any error in judgment in parceling out to man but one helpmeet? But God had another opportunity to correct the mistake, if one had been made. When He led Levi and his wife out of the land of Judea, if God had desired to reverse His judgment in giving Noah but a single wife, He could have put Himself right, but He did not do it. I take these three great events as proof positive, unanswerable and overwhelming, that God intended man to have but one wife."

With such clear convictions, Mr. Smith might become a Mormon Martin Luther.

## One Bengali Testament.

Dr. George Smith, in his "Life of William Carey, Shoemaker and Missionary," tells again the story of the remarkable influence of a copy of the Bengali version which was printed at Serampore in 1801. He says:—

The first edition was not without its self-evidencing power. Seventeen years after, when the mission extended to the old capital of Dacca, there were found several villages of Hindu-born peasants who had given up idol worship, were renowned for their truthfulness, and, as searching for a true teacher came from God, called themselves Satyagurus. They traced their new faith to a much worn book, kept in a wooden box in one of their villages. No one could say whence it had come; all they knew was that they had possessed it for many years. It was Carey's first Bengali version of the New Testament of our Lord and Saviour Jesus Christ.

In the wide and elastic bounds of Hinduism, and even, as we shall see, amid fanatical Mussulmans beyond the frontier, the Bible, dimly understood without a teacher, has led to Puritan sects like this, and to earnest inquirers like the chamberlain of Queen Candace.

## The Reign of Victoria.

A writer in *Good Words* reviews mechanical and scientific progress during the reign of Queen Victoria, and finds much to cause astonishment:—

There is something in the catalogue of mechanical devices which almost affects the mind with fatigue. We remember a village where even in 1852 the common people did not know who the Duke of Wellington was. No such thing as a newspaper had been seen there within the memory of man; only one or two of the natives had seen a railway-engine, and nobody in the whole village row had been known to visit a town. But nowadays the villager has his high-class news-sheet; and he is very much discontented indeed if he does not see the latest intelligence from America, India, Australia, China—everywhere. We use no paradox when we say that every man in the civilized world now lives next door to everybody else; oceans are merely convenient pathways, howling deserts are merely handy places for planting telegraph poles and for swinging wires along which thoughts travel between country and country with the velocity of lightning. We see that the world with its swarming populations is growing more and more like some great organism whereof the nerve-centers are subtly, delicately connected by sensitive nerve-tissues. Even now using a lady's thimble, two pieces of metal, and a little acid, we can speak to a friend across the Atlantic Gulf, and, before ten years are over, a gentleman in London will doubtless be able to sit in his office and hear the actual tones of some speaker in New York. So much has the magic half-century brought about; and one sovereign has presided over the eager, ingenious, restless population whose interacting energies and competitions have brought about these results which beggar language when we try to describe them fully. If we think of the scientific knowledge possessed by the most intelligent men when the Queen ascended the throne, we can hardly refrain from smiling, for it seems as though we were studying the mental endowment of a race of children. The

science of electricity was in its infancy; the laws of force were misunderstood; men did not know what heat really was. They knew next to nothing of the history of the globe, and they accounted for the existence of varying species of plants and animals by means of the most infantile hypotheses. A complete revolution—vital and all-embracing—has altered our modes of thought, so that the man of 1887 can scarcely bring himself to conceive the state of mind which contented the man of 1837.

## "Ministerial Mistakes."

Dr. Lorimer delivered an address on the above subject at Morgan Park, before the students. He began by reminding them in general that it was a mistake for a minister to imagine himself called on to deal in corner lots, to supervise the politics of a town, to superintend the denominational newspaper, and to correct the errors of the theological faculty. After pointedly and humorously illustrating these and some other introductory warnings he classified his subject in the following manner:

(1) It is a mistake for the minister to suppose that a feeble, ill-conditioned body is conducive to spirituality and efficiency. He pleads for health; for good habits, and sufficient exercise. (2) It is a mistake for him to neglect the study of humanity in the interest of literature. The latter is, of course, to receive due attention, but not to the exclusion of the former. Successful laborers, like Mr. Moody, know men as well as their Bibles. (3) It is a mistake for him to suppose that a church is composed of other than imperfect individuals. Such an illusion will speedily be dispelled; but it is better not to enter on duty blinded by it as the sad fact will be harder to endure. (4) It is a mistake when the minister tries to do everything that has to be done in a church. As a leader he should aim to put every one else to work, and to find something for every one to do. (5) He makes a mistake when he fails to cultivate a due sense of proportion in his various labors. The study must have its place, and visiting its place, and other duties their places; but they must not be magnified against each other, or hustle any one of them out of sight. (6) He makes a mistake when he preaches sermons without an immediate and practical aim. There is danger of being too literary, too speculative, and preaching on peculiar topics in which no one beneath the stars is interested, and which certainly no one above them can bless—although he does bless some queer discourses. (7) He commits a mistake when he thinks that the pulpit makes the preacher, and not the preacher the pulpit. Plymouth church was indebted to the wonderful gifts of Mr. Beecher for its renown. The church in Brighton is known all over the world through the brilliancy of its pastor, Frederick Robertson. The pulpits of Kidderminster and Northampton were in small villages, and yet Baxter and Edwards were recognized as leaders in Israel. You may take a city pulpit and be doomed to merited obscurity; and if you have talents and consecration the humblest pulpit in a small town may become an acknowledged power throughout Christendom.

## Among Exchanges.

### ANYTHING ELSE.

There are a great many persons who would rather hear almost anything preached about than duty and obedience.—*Zions Herald*.

### A GOOD QUALITY.

Might we venture to give a hint to some Christian pastors, by saying that scarcely any quality in them will be more highly esteemed and heartily praised by their people than energetic industry. A lazy minister is a very disheartening object. We remember the enthusiastic ecnionium which a plain farmer uttered upon a certain theological student who had been taking his vacation in preaching and in visiting his hearers. The farmer had taken him to visit a sick person, and gave this admiring account of the young man's ministry: "Why, we hadn't no sooner got into the house, than he took off his overcoat and went to work like a man a-mowing. 'Twasn't no time, till he had read, and sung, and prayed with the sick one!"—*The Watchman*.