

# Religious Intelligencer.

Rev Jos McLeod, Fredericton

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

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## ADVANCE PAYMENT.

### Special Announcement.

When the price of the INTELLIGENCER was reduced two things specially were had in view, (1) the expectation of securing a large increase of subscribers, (2) the expectation that all subscribers would pay promptly in advance.

Both these things have in a very fair degree been realized; but not yet so fully as is desired and needed.

Of course, we did not expect that our whole list would in a week or two fall into the strict prepayment plan. Our experience forbade such expectation. But we did and do yet expect that it all will be accomplished within a reasonable time. Our announcements having, necessarily, been made quite late in the year, we knew that all subscriptions for 1887, including arrears, could not very well reach us by the first of January, though we did think a large proportion of them might. We are glad to be able to say that December was a good month, both in renewals and new subscriptions. January, also, has been encouraging.

There are, however, some hundreds of subscribers from whom we have not yet heard. Some of them are in arrears in various amounts, large and small; but the most of them were paid up to the end of 1886.

These, we feel sure, are intending to send renewals soon. Some of them will have reached us even before these lines are printed.

The special announcement we have to make now is this: Every thing received prior to March 1st will be regarded as advance payment. Subscriptions not paid by that date will have to be charged at \$2.00 a year.

We greatly prefer to have the payments now at the lower rate. We trust those interested in this announcement will not fail to appreciate the importance to us and the advantage to themselves of making their payment within the specified time.

There is now more than a month in which to clean up the whole list. It can be done, if each will promptly do his part. Will you? Do.

Now for a pull all together. If each does his part the INTELLIGENCER will go into the second quarter of this year in a better condition than ever before. We strongly desire this. Not the paper alone, but the subscribers interests too will be served by this. We are determined to give our readers a good paper. They can help us do this by prompt response to this call. Now is the time.

MORMONS—It is reported that the Mormons have an unusually strong lobby at Washington this winter, which will use its influence to delay as much as possible further anti-polygamy legislation. This influence may account for the fact that no further action has been taken on the bill which passed the Senate at its last session, providing for defects in the existing law in relation to polygamy.

A CONTRAST—In a readable letter from England by Peter O'Leary, which appears in the Montreal Intelligencer, there is a vivid contrast between the extremes of wealth and poverty that are to be found there. After graphically describing the wretchedness and misery visible in certain London districts, he adds:

I have no hesitation in saying, however, that public houses and their influence is one of the chief causes of a deal of our poverty. There are 23,000 public houses in London, and if only \$10 per day was spent in each, it would amount to \$280,000 per day, and that in an article which produces disease, crime and misery. These figures, however, are not one-fifth of the amount spent, but I have used them merely as a minimum to show the unanimous waste of money in the purchase of an article which is neither good for body nor mind. The principles of temperance are, however, growing stronger every day.

MORE THAN FIVE.—A generation ago, the popular divisions of the human race were given, in the geographical and the atlases of that day, under five simple heads; and the pictures of the representative types—the Caucasian, the Negro, the Mongolian, the Malay, and the American—were familiar to every school-boy. But modern research has shown the insufficiency of these divisions to cover all the known races of mankind; and now it would not be possible to agree upon any five heads, or upon any ten, that would be accepted by all scholars as conclusive and as all-inclusive.

CORRUPTING THE BOYS.—For some time it had been noticed that many of the children attending the Haven school, (Chicago,) and whose ages ranged from twelve to sixteen years, were frequently under the influence of liquor in some degree. When questioned, however, the children denied the fact, and although one or two were finally forced to admit that they drank beer nearly every day, they obstinately refused to state where the liquor was procured. Detectives were accordingly employed, and their investigations led to the arrest of one Dodge, who kept a small stationery store near the school. After the arrest had been effected fifteen of the boys were ready to turn informers, and their statements developed the fact that Dodge had made a regular practice of selling them bottled beer as often as called for, a store room in the rear of his shop being a substitute for a bar. Dodge claimed that he merely kept a small supply of beer for the use of his wife, but when his books were examined the "small supply" became magnified into several cases a week. He is already under bonds to answer the charge of selling liquor to minors, and Commissioner Hoynes will commit him to the United States Court on the same charge. This case illustrates vividly the gauntlet of temptations which our children are compelled to run, and the need of every influence which can be brought to bear upon them to counteract these Satanic devices. The importance of the juvenile work of the W. C. T. U. and other Temperance agencies cannot be overestimated.

CHURCH LAZINESS.—Rev. Henry Ward Beecher has lately preached against laziness in the church. It will require something more than the eloquence of Mr. Beecher to exorcise this evil spirit. It is one of the kind that goeth not out but by fasting and prayer. There are some churches too lazy to live; there are others too lazy to die. A lazy church is a selfish church. It exists especially for its own comfort. What it wants every Sunday is not an organ blast from a gospel trumpet, but a pleasing dose of soothing syrup. Occasionally, such a church snores a little in its sleep, to let us know that it is still alive. Now that the old-fashioned supply of judgments, shipwrecks, fires, epidemics, etc., can no longer be applicable to lazy churches, some other method must be devised of awakening them. The most direct way is to appeal to their consciences; but, unfortunately, when the intellect and heart of the church are asleep, its conscience is very likely to be in the same condition.

## A MEDITATION ON THE 91ST PSALM

BY THE REV. JOS. BARKER.

What blessed promises! but let us not forget that the fulfillment of these promises depends upon compliance on our part with certain divinely required conditions. It would be no use to trust in the Lord to fulfil the promise "There shall no evil befall thee, neither shall any plague come nigh thy dwelling," if we choose to go in the way of evil,—eating unwholesome

food, breathing impure air, etc. And then, if in time of sickness, medical aid would likely be helpful, with the divine blessing, we should not neglect to avail ourselves of such aid. Not until we were fully convinced that no medicine could do us any good, would we be justified in using prayer only; and even then I do not think we should expect that in these times the Lord will work a miracle in answer to prayer. There is not the same necessity for miracles now that there was in the days of Elijah and the other prophets, and in the days of Christ and His apostles, namely, as a testimony to men that "the Lord, He is the God," and that He who wrought, and they who were instrumental in working those miracles, were sent by God to proclaim the truths which they did proclaim.

But in every case it is undoubtedly our privilege and duty still to pray, trusting in the Lord to do as shall be most for His glory, and our best interests. "As long as there is life there is hope," it is said; and I will not say that it might not please the Lord in some instances to perform a direct miracle of healing in answer to prayer offered in submission to the divine will, and with a sincere desire for His glory. Such a manifestation of divine power would, no doubt, be greatly corroborative of the testimony of the scriptures that, "God is, and is the rewarder of them that diligently seek him," but I do not think any one has a right to test the efficacy of prayer, by the answer in such cases, generally speaking. In no case let us trust to medical aid alone; to do that, would be to "depart from the Lord," and "make flesh our arm," and so bring ourselves under the divine displeasure. See Jer. xvii. 5, also 2 Chron. xvi. 12, 13. Nor let us ever forget the great condition, "Seek first the kingdom of God and his righteousness." Look unto Jesus as the physician of the soul, that so your great aim in life may be to glorify God. We may trust in the Lord to "keep us in all our ways," provided those ways are in accord with the divine will, and that as revealed in the scriptures, broadly and fairly interpreted, comparing scriptures with scripture, and under the illuminating power of the Holy Spirit, given in answer to prayer, rather than as interpreted by the Evil One; for even he sometimes quotes scripture, or pretends to, in order the more effectually to enforce his temptations. He did it when he tried to tempt Christ to cast himself down from the pinnacle of the temple. "Only trust in the Lord, and thou shalt get no harm from it," he virtually said, quoting this very passage about the Lord giving His angels charge concerning His people, only he left out a very important part, as Christ very well knew: namely, "in all thy ways," in which ways as the way he ought to go, the man Christ Jesus would not have been if he had listened to the devil when he told him to cast himself down from such a place.

Many men have been led by the devil and their own depraved nature, to "wrest the scriptures to their own destruction," not taking the word as it reads, or taking a wrong meaning out of it. When the devil quotes scripture to enforce his temptations, we may be sure that he either misquotes it or gives a wrong interpretation of it; therefore he should be resisted by us just as he was resisted by Christ, namely, with some other scripture so directly opposed to what he is trying to get us to do, it is evident that he has no right to use such a passage as an encouragement to pursue the course proposed.

If people always thus resisted the devil, and their own depraved natures, it seems to me we would never find them quoting the scriptures in justification of any practice that is harmful and dangerous, even in its tendency. The scriptures plainly teach that we are not to indulge in any practice that would be likely to injure either ourselves or others by our example. They positively declare that we are to "do all things to the glory of God." They most clearly teach too, that if we believe there is danger in any practice, for example, as moderate drinking—we have no right to indulge in it trusting in the Lord to help us from falling. "It is written, Thou shalt not tempt the Lord thy God."

If in anything we go the devil's way instead of God's, then it is useless to trust in the Lord to keep

us from "dashing our feet against the stones" we find in that way. We shall find, sooner or later, that "the way of transgressors is hard" indeed. True, we may find stones in the way, even when that way is the way God would have us go. He may permit seeming evils to befall us, but He will fulfill the blessed promise: "Thy shoes shall be iron and brass, and as thy day is, so shall thy strength be." We may find "lions," "adders" and "dragons," i. e. troubles of various kinds, and very threatening, but his own word is: "Thou shalt tread upon the lion and adders, the young lion and the dragon shalt thou trample under feet. Because he hath set his love on Me therefore will I deliver him, I will set him on high, because he has known My name. He shall call upon Me, and I will answer him, I will be with him in trouble. I will deliver him and honor him, with long life will I satisfy him, and show him my salvation."

## Steady Extension.

While skeptics and semi-skeptics are making a great noise and attracting much attention, the Lord's work is going on quietly but effectively over the whole earth. The Rev. J. C. Fletcher, in a letter published in *The Evangelist*, gives a significant example of the steady extension of a knowledge of the truth. He says: "The first time I visited Italy as a student, some thirty-seven years ago, I could not purchase a single copy of the bible—no, not even a portion of it—without note or comment, except in the little kingdom of Sardinia, and even there the right to buy and sell the Bible has only existed two years. In 1852, a seminary mate of mine was imprisoned in Florence for explaining the Bible." But a change has occurred during the past twenty-five years. Signor Meile, an able, honest, godly Waldensian, the General Agent of the British and Foreign Bible Society, in his last report shows that within the quarter of a century of Italian emancipation, the sales have been: 186,495 copies of the entire Bible: 450,719 New Testaments: 596,459 "portions," that is, copies of a single gospel or epistle, making a total of 1,233,673 copies. Contrast with this the declaration of Signor Boughi, a distinguished Italian litterateur and statesman; in his annual letter to the London *Athenaeum* last January, that very rarely in Italy any book, except cheap translations from French novels, sells beyond two hundred copies. But the Italians have bought in twenty-five years nearly a million and a quarter of Bibles or Scripture portions. Last year they bought over 90,000 copies, of which 5,076 were bibles and 16,042 New Testaments. This has been accomplished also notwithstanding the incessant and often vehement opposition of the papal priests, who still even go so far as to seize and burn the Scriptures when they can. Mr Fletcher includes in his letter this very interesting incident: In Milan, Signor Ghelfi had the happy thought of displaying in the window of the Bible depot a large quarto Bible for passers-by to read, taking care to turn the page every morning. He soon observed that two or three of those whose business led them daily past his door, stopped to read their two pages of the Bible before going to work. One morning he heard one of these men complain that the page had not been turned. It was turned at once, and a conversation followed. The result was that this man was led to the truth, and has since joined one of the Protestant Italian churches.

## THE CHURCH OF ROME AND THE INDIVIDUAL.

Considerable attention is now being given to the attitude of the Church of Rome towards one of her prelates, who has been a favorite of her people in the city of New York. And it is plainly stated by those in authority that the summons to Rome to appear before the Pope, is simply to receive his excommunication by the head of the church. The immediate cause of all this is the part the prelate took in the recent campaign advocating the election of George to the Mayoralty of New York City. But other causes lie behind, namely, views not favoring the temporal power of the Pope: and regarding parochial schools, or day schools in charge of Romanism exclusively, as being un-American. The fact that to-day the church of Rome

has no room for freedom of utterance is proof conclusive that she has not changed from the bloodiest days of her history, and only lacks power to be as persecuting as ever. A church that rests on dogma and the authority of her officials, rather than on love, is not the church of the New Testament. Christ taught, "One is your Master and all ye are brethren."

A high representative of the church of some in this country, who seemed to be voicing his Cardinal's sentiments upon this particular question, when reminded of the popularity and success of the prelate under disgrace, remarked: "The Church of Rome cares nothing for individuals; discipline is of more importance to it than the individual." He spoke truly for his church; but in doing so put the church in direct conflict with the entire spirit and teachings of Jesus Christ, which stands out in bold relief in behalf of the individual. The ninety and nine are left in order that the one may be saved. "Christ loved me, and gave himself for me," was the joyful exclamation of the Apostle Paul. Herein are the true and false to be distinguished. The religion of Jesus Christ makes everything of the individual. The religion of man treats with indifference the individual. An individual is the most precious thing in the sight of God, and we partake more fully of his nature as we learn to appreciate the infinite value of every son and daughter of Adam's race.

While in the heart of our common humanity there is this reverence for man as man, and a strong sense of justice for the individual, yet unfortunately there is a tendency on the part of not a few to arrogate authority, especially in the church, and at once do they display this spirit of Rome. As Free Baptists, our duty is plain to stand by and place a high value upon the individual, be it of the laity or be it of the clergy: popedom, and priestly assumption by councils or by boards should find no favor with us.

—Free Baptist.

## PRAYING AND PAYING.

A close examination into the state of a large number of churches reveals the fact that less than half the members are found represented by any stated gifts or offerings toward the support of the home worship, or in the benevolent or mission work of the church. Not a third, on the average of church-members, are habitually present at the weekly prayer meetings of the church for prayer. When we call to mind that the outpouring of the Holy Spirit is always in answer to prayer,—for God "will be inquired of" touching the blessings he bestows upon his people,—and all sacred history shows us that great spiritual blessing comes in answer to the united prayers of God's people, and that the "windows of heaven" are opened just in proportion as we bring "all the tithes into the storehouse of the Lord," it ceases to be a wonder that there is a low tide of blessing all over the land. In our judgment, we need not look for any great revival of religion in our churches until the professed people of God come up in greater numbers and greater spiritual power to the house of God, to call upon him both in confession and petition, and participate more generally and generously in free-will offerings. Not that either prayer or gifts change God's mind, or affect his purpose of grace toward us, but that prayer and beneficence are the certain indications of the state of mind and heart of God's people toward him and the unsaved world, which warrant God in giving power. God cannot and will not bless either a prayerless or a covetous church.—*Words and Weapons.*

CHARACTER.—The minister of the future must depend more and more upon character. The merely professional air and consciousness will not commend him to the coming Man. He must not be an ecclesiastic, a church-man, but a man of God, not a clergyman, but a genuine minister of Christ and of men. He will be chief among men in proportion as he is their servant. Jesus had not the smallest trace of an ecclesiastic. It is impossible to think of Paul as a "clergyman" in the conventional sense of that term. He was everywhere a man and a brother, and men knew in their hearts—not by any gown or white cravat or professional unction, but by the demonstration

of the Spirit, manifest in his personality as in his preaching—that he was a teacher come from God.—*Christian Intelligencer.*

## MUST WE MOURN IN BLACK?

A correspondent of *The House-keeper* thus speaks her mind on a subject of interest:

"I wish to say a few words concerning the wearing of mourning. Some persons think they must put on mourning for distant relatives, and by so doing, they wear black all the time. Why should a woman put a veil of crape over her face because she has lost a friend, just as if she were to blame, and felt ashamed to have her face seen? A person can mourn just as sincerely dressed in color as in the deepest black. It is simply a fashion, and a very expensive one. Many take money which should be spent for the comfort of the family to purchase crape or other mourning attire, for fear their neighbors will make remarks about them, when it is none of their neighbor's business. If a woman, losing a friend, choose to confine her street dress to black cashmere, or something similar, without crape or trimming, there is no reasonable objection to it; but it really is not right for her to buy heavy black goods, trim it with crape a quarter of a yard deep or more, and, in addition, wear a veil reaching the bottom of her dress, especially in summer time. To dress in that style is enough to tire any one out, to say nothing of the annoyance and danger of breathing through crape, which is prepared with arsenic.

"Some eminent physicians forbid their patients wearing crape at all. For mourning dresses, wear calico, any color except black, for we all know what an ugly garment a black calico is after two washings. Never wear black ruches. I do not refer to black lace. Be independent; dress to suit yourself and your pocketbook; but don't wear a crape veil or trim a dress with mourning material until it weighs twenty pounds.

"Think on this subject, and do not dress a certain way because somebody else does, and you will be happier."

## Among Exchanges.

### VERY TRUE,

A crusty man, a cynical woman, or a cross child will disenchant, chill and tangle an entire household. One cheery Christian inspires a whole church, while one bilious disciple modifies a Christian circle in the wrong direction. There is even cash value in a hopeful man.—*Northwestern Advocate.*

### THE RIGHT KIND.

He was not regarded as one of the most "eloquent" preachers in the Conference, but when he stood and made a direct appeal to the consciences and hearts of the people it had more effect than any thing that had been said during the special religious services. The power of a true Christian manhood was in the words. The people knew him, and believed in him as a man of God.—*Nashville Adv.*

### A GREAT EVIL.

Household strife is one of the greatest evils of modern Christendom. Bickerings, cruelties, and infidelities blast the happiness of unnumbered families. Occasionally the homes of public men have been thus made the subject of cruel gossip, to the profound sorrow of all good people. But that married lovers can love truly and ardently, and love on to life's close, has had some of its most conspicuous examples in the lives of some of the great public men recently deceased.—*Chris. Advocate.*

### REAL DISCIPLESHIP.

Real discipleship is always truly Scriptural. Adherence to revealed truth is the only sure mark of real spirituality. We may believe every other spirit only to our own damage and destruction. "Then said Jesus to those who believed on Him, If ye continue in My word, then are ye my disciples indeed." The only real religious liberty that never degenerates into spiritual licentiousness is that which comes from knowing the truth. "Ye shall know the truth, and the truth shall make you free." We may fancy that we are free from sin and servitude, but without the shedding of blood there is no remission of sin. The Son shall make you free indeed. He alone can.—*Christian Standard.*