

# Religious Intelligencer.

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

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WHOLE No. 1721.

## NOW IS THE TIME.

Now is the time to get the advantage of the reduced price of the INTELLIGENCER.

Some hundreds of subscriptions which expired Dec 31st, have not yet been renewed. To give them, and those, also, who are in arrears, a chance to benefit by the reduction in price, we have extended the time in which they may make advance payments, to March 1st. After that date, if they are not paid, all subscriptions now due will have to be charged \$2.00 a year.

We earnestly hope that every one concerned in this notice will immediately take advantage of this offer. We much prefer to have the payments at the lower rate now; and it, certainly, will be advantageous to the subscribers themselves.

The whole work can be done this month if our friends will give immediate attention to it.

We are expecting them to do so. Their promptness will serve both their own and the paper's interests. We are determined to give our readers a good paper. They can help us materially by a prompt response to this call.

Please do not neglect nor delay so important a duty.

## NOW IS THE TIME!

JAPAN.—An elaborate report upon Japan, published by the Austrian Consul at Yokohama, rather modifies some popular preconceptions of that Empire. It says the earthquakes destroy a city every seven years, and that, moreover, the period of volcanic activity during which Fujiyama destroys everything in its neighborhood is again approaching. Of the 3,100 islands comprising the kingdom, the vast majority are of volcanic origin; and many of the more northern, including the great island of Yesso, are practically incapable of culture. There is plenty of coal and petroleum, but the mines of other minerals are State monopolies, and are badly worked. The Consul speaks highly of the vegetable resources of Southern Japan, but does not regard it as the paradise which it appears to men fascinated by its peculiar arts.

PROGRESS IN SPAIN.—A hundred years ago the population of Spain was about ten million; at present it is nearly twice that many. But one of the most hopeful indications in that country is the rapid increase of its agricultural population. This class now numbers nine millions, three hundred and twenty-eight thousand, which is about three times what it was a century ago. The number of acres in cultivation is one hundred and ninety-three million, nearly four times as much as at the beginning of the century. The number of cattle has doubled in the same time, being thirty-eight million. At the beginning of the century there were less than one thousand factories; now there are fourteen thousand, and the artisan class numbers more than three millions.

IMPOSTORS. The *Christian Advocate* thinks it is not an extravagant estimate to say that there are as many as five hundred hypocrites, impostors, and cranks of both sexes getting a living by acting as temperance lecturers, evangelists, etc., in the United States and Canada. A short time ago, a man appeared in Burlington County, N. J., in the different Sunday-schools, dressed in the attire of some foreign nation, professed to have been a cannibal and made such an impression at the Sunday-schools which he visited that large crowds went out to hear a lecture which he advertised. Before the lecture began he had got drunk, and appeared on the platform in such a condition that the entertainment was promptly

wound up. Believe no letters, believe no plausible tales. Make all such prove that they are in regular standing in some authorized religious Denomination, and by correspondence obtain fresh communications from reliable sources.

## Our Contributors.

Reminiscences of my Early Life and my Religious Experiences.

### No. 2.

In my last paper I said we boldly entered the Atlantic Ocean. Had I been particular, I should have said we ran down the North Channel, through the Irish Sea, down St. George's Channel into the Atlantic Ocean. The wind was light, the sea was calm, and it was not until the second afternoon after leaving port that we were off Land's End, that bold promontory of the English coast. And now that we are well started on our voyage it is time to look around us, and understand (if we can) what kind of a craft is carrying us away from our native shores, to distant, and an unknown land. I have said she was called a Barque, and so she was; but she was a tub of a thing, nearly as wide at her bow as at her stern, without any bulwarks until aft of her fore-chains, and her sailing qualities were bad indeed. We are some miles away from land, it is a beautiful afternoon, the wind is light and the sea is clear and shining, and without a ripple on its smooth surface. Every one appeared in good spirits. Mother had brought on board a number of quarts of ripe cherries, which were distributed, and everything was going merrily. I can distinctly remember the looks of things that afternoon. The mountain ranges of the English coast stretching away in the distance, the peculiar haze of the land that naturally arises from such a view, the sun sinking down to reach the horizon, the long rolling swell of the Ocean, the humid air that fanned our faces and moved the vessel gently along; all these things are well remembered today. The shades of the evening began to stretch themselves along, coming steadily nearer to us, the wind began to freshen, the sea became rough, a peculiar giddy sensation began to creep over us, the cherries would stay down no longer, they had to come up, and O, dear! what a sick little boy was carried by his uncle and put in his bunk. He did not see the deck nor the sun again for more than two days.

After this we got our "sea-legs" under us (as the sailors say) and could run about the deck. The sailors liked to hear a childish voice and they often set me to call the watches, "Starboard watch, A boy, on deck there," "Lazboard watch, A boy, do you hear us call." This was amusing to the men, and they often set me at it. The term "port" as distinguishing the side of a vessel was not then in use in nautical phraseology and Lazboard was used to indicate the left side of the ship. We had fine weather for about a week or ten days, but soon it changed and began to be very rough. Sitting one day in the Forecastle while the men were eating their dinner, I heard a loud noise; I had just time to look up and scream as a big wave came over the foreyard, and the greater part of it fell plump into the Forecastle among the men. Didn't we all get a good ducking; and I need hardly say that a few curious words were used just then by the men that it is better to pass over in silence. One night a squall struck the vessel, nearly bringing her on her beam ends, but it was soon over, indeed it was over before the second mate could get his boots on. He was rather a lubber of a fellow any way (as the sailors say) and I do not think that he tried very hard to get them on quickly. When we were near mid-ocean a serious thing happened to the family. My brother Edward who was a little fellow, was one day playing about near where sat a large tin pot filled with boiling water which my uncle had in use as he was then shaving. By some mishap Edward plunged his arm into the boiling water and his arm was very badly scalded. My mother was sick for the greater part of the voyage, and at this time could scarcely lift her head from her pillow. There was no doctor on board, and not much of anything in the medicine chest. As a consequence the little sufferer did not get

all that attention and care needful in the circumstances, although every one on board did all they could to alleviate his sufferings. It was all of no avail, the arm inflamed, mortification set in, and in a short time my little brother passed away to that better land where suffering and sorrow are felt and feared no more. Preparations were made for that very solemn service, "A burial at sea."

My mother could not leave her bed at the time of the burial, and so could not go on deck. It was a fine day, the stillness on board of the vessel was almost overpowering, the men stood at the gangway in silence with their heads uncovered, the captain read the service in an impressive voice, the plank was raised up and the body slid into the silent deep. Nothing was spoken for about five minutes, and then the order came to square away the yards for the vessel had been layed to during the ceremony. As I looked upon my mother I shall never forget her weeping and her sorrow. I was frightened, for she refused to be comforted. At last in my childish way I said to her, "Mother, do not cry, for the Hymn says, 'He walks upon the stormy skies, and manages the seas.'" "This awful God is our father and our Love. He will send down his heavenly powers to carry us above." I have often since then wondered at myself that I should have been led to repeat these lines at that time, but I have no doubt that I was led by the good spirit of God. At any rate they had a great effect upon my mother, she bowed her head, dried her tears, and made no more ado. I like to think of the time coming when the sea shall give up its dead, and I shall meet that little brother again. When we had come to the Banks of Newfoundland a large dead whale was sighted from aloft. We ran quite close to him to get a good sight at this monster of the deep. I can remember how his white belly was turned up, and that thousands of Sea Gulls were preying on him and flying around him, enjoying what was then a feast of fat things. A few days more brought us to coast off Nova Scotia, and there for some hours we lay becalmed. A number of schooners was there catching mackerel. A signal made by our Captain brought a little hooker alongside. A large number of fine fish was purchased, and we all enjoyed a feast. This was my first acquaintance with mackerel. We also got some pilot bread from them; salt junk and hard tack had been our food for nearly six weeks. These mackerel were different from the fish caught now. They were very large and very fat, larger than the No. 1's of the present day. Soon we rounded Cape Sable, and entered the Bay of Fundy, and in a day or two after that, on a beautiful morning in September 1823 passed Partridge Island, and dropped anchor in the harbour of St. John. We made the passage across the Atlantic in about six weeks, a long passage compared with passages in these days of steam and fast sailing, but I often wonder, when I think of the sailing qualities of our barque, how we ever got over at all, the vessel was lost on her very next voyage. I can never forget my sensation as I stood upon the deck of the vessel and gazed upon the city of St. John for the first time, but these feelings must be reserved for a future paper. My father was soon on board and preparations made for landing. In a few hours we and all our things were on shore, and when I found myself on the land I was greatly rejoiced, and concluded in my own little mind it would be a long while before I would try the briny deep again. I was then almost seven years old.

A TAYLOR.

## General Revival.

BY REV. R. W. ALLEN.

The signs of the times are auspicious; they clearly indicate that greater things than usual are to be experienced in the kingdom of Christ. The spirit and movements in the church, and, to some extent, in the outside world, look directly, if we mistake not, to a general revival of God's work. Prayer for such a revival is increasing in believing, importunate supplication; an increasing unity is manifest in this supplication, and a general expectation prevails among the friends of Jesus, that extraordinary manifestations of the spirit's power are about

to be experienced in the salvation of souls. The church is broadening her views of duty, is waking up more fully to her great mission—the conversion of the world to Christ—and is increasing in the consecration of her talents and wealth to this object. The extraordinary movements in nearly all heathen nations for receiving the Gospel is most encouraging, and the success attending missionary labors in those nations is unparalleled. Everywhere the great harvest field of the world seems ripe for a general spiritual harvest. Such are some of the signs of the richer manifestations of the fulfillment of the promise that the "whole earth shall be filled with the glory of the Lord."

In view of these and other considerations that might be named bearing on the subject, should not all professing Christians seriously inquire what relation they should sustain to this great religious movement, and how they can most successfully, to the full extent of their ability, promote its interest; Ministers of the Gospel have grave responsibilities on them. They are the spiritual leaders of the "sacramental host." The position they occupy gives extraordinary opportunities and facilities for greatly aiding and directing the advancing movement. How they may best and most successfully accomplish this work, is an inquiry of great personal interest and should lead to deep searchings of heart. In all great movements very much depends on the right action of the leader for their success. The following thoughts in connection with the subject may be profitably considered:—

1. The greatest amount of efficiency and power in Christian work requires complete and entire consecration of all we are and possess to God and His cause.
2. The highest type of Christian experience should be obtained, as it is essential to the greatest amount of usefulness—that type for which ample provision is made in the Gospel for the Christian dispensation, first experienced in its fullness on the day of Pentecost, when "they were all filled with the Holy Ghost." Jesus knew what was necessary for the greatest efficiency and success in Christian work, and hence He provided for it in the promised endowment "of power from on high."
3. A love for souls for whom Jesus died, and a burden of heart for their salvation, which will move and inspire to use all power possessed for this object.
4. To seek in all wise and prudent methods to reach the masses, especially those who do not usually attend the public means of grace.
5. Faith that in the proper use of the methods divinely appointed great results in saving men will follow.
6. To seek for a revival in every church, and not yield the effort till the object is experienced.
7. Let incessant, believing, earnest prayer be offered for a revival of God's work in all of its departments, everywhere, and let all professing Christians unite in such a prayer. "It is time for God to work."

## Denominational Loyalty.

Denominational loyalty is not an unrequited exaltation of our Church above every other Church. It is not a feeling of intolerance and antagonism towards other Churches. It is not such a blind admiration for our own Church as will prevent us seeing anything good in Christians who are not of our sect. It is not sectarian bigotry of any kind. It is not the setting of our particular Church above Christ and Christianity. It is an intelligent attachment to the body of Christians with which we are united in religious worship and fellowship, and a desire to promote its success in extending the kingdom of Christ in the world. Of course, this loyal attachment should rest on a sound foundation. We should believe that the teaching of our Church is in harmony with the Holy Scriptures, and that its methods and usages are adapted to help forward the great objects for which Christ instituted his Church. But if we are satisfied upon these two points, we owe it to the Church, according to the ability which God has given us, to assist by our contributions and our personal efforts to make the operations of the Church successful in every department of her work.

If we have not the influence of such ancient historic associations as some other Churches boast, we have what is a stronger bond, viz, the

personal sense of gratitude for spiritual blessings which we have received through its agency. If the word preached from the pulpit has been a message of life to souls in darkness, and the services of the Church have been channels of spiritual peace and joy to her members, we should need no stronger bond of attachment than this. So far from such an attachment being narrow or illiberal, we maintain that those who have no fixed faith or attachment to any Church cannot be truly liberal. Those who have an intelligent attachment to their own Church can best afford to be liberal to other Churches. Liberality is not indifference.

No Church can make real progress in its work without the loyal support of its members. The people who are as ready to help any outside enterprises as those of their own Church are not the people to whom the Church owes her success. They may not arrest the Church's progress, because they are too few in number, but if all the membership acted with that kind of liberality there would be no progress to record.

We have no word of disparagement to say of other Churches. But if it is right that a man should love his own family, and if it is right that a man should feel obligations to his own country that he does not feel towards any other, it must be the duty of a Christian to cherish loyal feelings towards his own Church, and to liberally help forward her operations. If we believe that our Church has a special adaptation to carry on the work of God in the world, we can do most for that work by strengthening the hands of the Church. Our Church has in hand important Missionary work, Educational work and Home work. Their success is essential to our growth and progress. Hence, we are asking only a "reasonable service" when we ask all our people everywhere to show their loyal attachment to our beloved Church by faithful personal effort and by a liberal support of all the agencies by which it is laboring to enlighten and bless the world.—*Guardian*.

## A Suggestive Incident.

A Maryland pastor writes the *Standard* an account of an incident in his ministry. A suggestion he made, being acted on, bore so much and good fruit, that we give it in the hope it may lead to like good in many places throughout the country. At the close of a service of more than ordinary interest, he took occasion to make the following remark: "I never could understand why Christian people owning horses and wagons do not more frequently use them by carrying people to the house of God. I notice that some of them present have excellent teams and roomy conveyances. I therefore exhort such to gather up a load of non-church-goers in their neighborhood, and bring them into the church to-morrow evening. There are no doubt many here who would come, but they cannot walk that distance and return after service."

Now see the result of this word in season. On the next evening, just as I was beginning the service, in my church, I heard an unusual clatter at the church door. When I looked out there stood a large country wagon, drawn by four stout horses, and on the wagon was a large frame such as used for carrying tomatoes to market, and upon this frame sat twenty-two people, including the old German driver and owner of the outfit. Heresponded to my invitation and gathered up his neighbors and brought them to this service. No one of the number was a professing Christian, except the driver, who belonged to a German Reformed church in the Fatherland. All listened with much attention to the preaching of the word, and when the invitation was given all accepted it, and came forward asking the prayers of God's people. All bowed in submission to our Saviour.

Two weeks from that time I had the unspeakable privilege of burying all of them, including my German friend, in the likeness of Christ's death.

How many who drive to religious services have at least one vacant seat in their carriage which might be occupied by some non-church-goer. Try it, brethren, and the blessing of God will be upon the effort.

The *curious fact* is stated that in the last twelve months 11,640,000,000 letters and cards were posted throughout the world, sufficient to give eight to every human being on the globe.

## ALL SORTS.

The Ontario Legislature includes twelve physicians, eleven lawyers and five journalists.

The Governor of Georgia is a Presbyterian. The United States Senators are a Methodist and a Baptist. The Chief Justice of the Supreme Court is a Methodist lay preacher.

In Chicago 1,250 suits in divorce were instituted in 1886. In the two preceding years the numbers were 952 and 1,000, respectively.

"Have you ever made anything out of politics?" asked a citizen of a defeated candidate after election. "Yes," was the sour reply "made a fool of myself."

A Glasgow yacht, destined for pearl-fishing in South Australian waters, has been fitted with electrical apparatus expected to light up the water to the great depth of seventeen fathoms.

"Ah!" said the conceited young parson, "I have been speaking to a congregation of asses." "Was that the reason you called them brethren?" inquired a strong minded lady.

The "Non-Securing Knights" is a new organization with the commendable object in view of promoting abstinence from profanity. It is said to be "rapidly taking in" the employees of railroads centering in Chicago.

## Among Exchanges.

### THE DUMB DEVIL.

The dumb devil has saddled himself upon a great many Christians. They are fluent enough elsewhere, but pathetically speechless in a prayer meeting.

### NOT IN OURSELF.

Best in God, but not in your own attainments. Any man who sits down to congratulate himself on his attainments is falling into a rest and losing time in his own development which eternity can not restore to him.—*Telescope*.

### PRAYER.

A verbose prayer from a cold heart will deaden a religious meeting, though the tones of him who utters it may be sweet and his diction perfect. The words of an honest man, forgetting himself in longing for God, will melt hard hearts though the voice may be husky and the grammar bad.—*Ch. Advocate*.

### GOOD RESOLUTION.

A subscriber writes to the editor, "I have found so often that I could not keep my resolutions that I have determined this year not to make any." The devil danced with joy when this sentence was written. There is nothing he likes better than a man who breaks his good resolutions, except the man who fails to make any resolutions at all.—*Chris. Register*.

### SYMPATHY, NOT CRITICISM.

"That minister succeeds best who has the aid of his people, rather than their criticism." Yes, indeed; and if you will only notice, you will see that that church succeeds the best which helps rather than criticizes its minister. A man might as well punch his own head and expect to feel comfortable, as for a church to hurt and hinder its minister and expect to prosper. As Sam Jones would say: Do you hear that?—*Star*.

### A "SINNER'S FUND."

In Keokuk there is a "Sinner's Fund," to which none but sinners are allowed to contribute. It is devoted to the purchase of wood for poor widows or other destitute persons who have no friends to look after their wants. The list of contributors to the fund thus far, as compared with the population of Keokuk according to the last census, indicates that a ridiculously small proportion of the sinners of that city have as yet subscribed anything.—*Gale City*.

### FAITH AND WORKS.

Some would divorce faith and works. They would say, "You do the praying and I will do the paying; or you do the paying and I will do the praying;" but God has not so ordered. Christian praying and Christian paying are inseparably joined. If we pray without paying it is not a Christian prayer, and if we give without praying it is not Christian giving. Oh, how prayer helps one to give! Oh, how giving inspires one to pray! "What God hath joined together, let no man put asunder."—*Western Advocate*.