

# Religious Intelligencer.

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

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## March Renewals.

Several hundreds of subscriptions expire during this month. We are expecting that they will all be renewed, and hope the renewals will be as prompt as possible.

Our friends whose subscriptions are due can help us very much by renewing this month.

## NOTES AND COMMENTS.

A REVIVAL (?)—The N. Y. *Advocate* tells that a jail in Alabama has been the scene of a great "revival" among the negroes. A man was hung there on the 23rd of December. A few nights afterward, at midnight, several negroes thought they saw him ascend the scaffold and go through the hanging. Those who saw the vision told the rest, and the next night every window was full of prisoners looking for the ghost. It came, and a mighty revival was the result. Finally the jailer and some friends of the prisoners came to see the ghost for themselves. They could see nothing, but the prisoners could, and would die at the stake for the truth of the vision. The dispatch containing the particulars says: "There has been a remarkable improvement in their conduct, and George William's ghost has not lived in vain." When the imagination is sufficiently heated, what does not exist is often more easily seen than what does.

PARTED.—The Anti-Poverty Party so called has suffered a split. The leaders—Henry George and Father McGlynn, have differed and parted. They may be expected soon to tell much plain truth about each other. As the "Golden Rule" says, the trouble with any such visionary movement as the "anti-poverty," is that while its originators and early promoters may be honest enthusiasts, it soon drifts into the hands of certain professional agitators who "agitate" for a living. In this way the anti-poverty party is likely to become a byword and a reproach. With all respect for the honesty of Father McGlynn, it seems to be largely controlled by men aptly described by the modern triplet:

"His wife took in sewing  
To keep things a-going,  
While he superintended the earth."

THE QUEEN'S HEALTH.—The statement is made that those who have recently been honored with commands to dine and sleep at Windsor have noticed Her Majesty's good health and spirits. Never was the Queen so well and strong as at present. She has made sufficient progress in Hindustani to hold short conversations with Mahomed Bakhs and Abdul Kareem, who with the Imperial crown and cipher emblazoned on their Indian chapkans always stand behind the Royal chair.

OF LEGISLATORS. The *Presbyterian Witness* says, the men who master their own and the people's time and money in "riotous living" are not fit to receive the people's suffrages, and should not be tolerated in Christian society. In a Christian community the morality of Christ must ever be the rule and the standard by which we are to test our own lives and the lives of others.

FIGHTING THE DEVIL.—It is related of Rev. Dr. McPherson that when he went to Chicago he wondered at the friendliness of the denominations with one another, and asked a Baptist pastor the reason of it. "Oh!" said he, "we are so busy fighting the Devil we haven't time to fight one another." "Thank God," rejoined Dr. McP. "for this new and good use for the Devil."

## The Still Hunt.

Knoxonian, in the *Canada Presbyterian*, makes some good points for "the still hunt" in christian work:

Noise is not power. The great Corliss engine that drove all the machinery in Machinery Hall, during the Centennial Exhibition in Philadelphia, did not make as much

noise as some sewing machines make. The engine that drives up the water supply for the splendid city of Cleveland does not make as much noise as a coffee mill in a corner grocery. We have heard a preacher in a backwoods school-house make more noise in one evening at a "special effort" than Dr. John Hall makes in a year; and John Hall speaks pretty loud at times. But the noise had little power beyond the power of exciting some of the audience and giving others a splitting headache.

Noise is not power. Why repeat that truism? Why? Just because many people think that noise is power. Not long ago there were fairly good men who thought that the Salvation Army would revolutionize this country! Why did they think so? Mainly because they could not distinguish between noise and power.

Noise is not work. Here are two pastors labouring in the same community. One is a buzzing, fussy, noisy man, who has always something on hand that will draw an advertisement. His church is more of an advertising medium than a teaching power. The man called the pastor—and there is a grim humour in calling a man of that kind a pastor—tries as hard to get something new that will draw as the manager of a theatre. Of his church it can be truly said "There is always something going on there," but the something though, like Dr. Guthrie's preacher, sometimes "animatin'," and sometimes "divertin'," and occasionally disgusting, is rarely edifying. The one thing that is always present, the one thing that never fails, the one thing without which the concern would collapse is—noise.

In the same community there is a pastor of the still hunt variety. He makes no noise, but he keeps up a still hunt all the year around. He looks out for new families, for Sabbath school children, for strangers, for people in trouble, for people under religious impressions, for young people, for every kind of people that need him.

Other things being equal, the congregation of the still hunt pastor will, at the end of five years, completely distance in numbers, in finances, in missionary effort, in spirituality, in everything good, the congregation of the noisy man.

But remember the still hunt pastor suffers most excruciatingly at times. Some of his own people come to him every time there is a noise of any kind in the noisy church and say, "Why don't you get up a noise too? Our congregation is breaking up. Our people are leaving in hundreds. Why don't you get a man that can make a noise? Why don't you get a woman? Why don't you get an evangelist?"

The still hunt pastor must just suffer in silence and bide his time. Usually he has not to bide very long. The crowd who are making the noise can generally be relied on to do something that will weaken them so much that they cease to be formidable.

The still hunt is very effective in the Sabbath school. The superintendent who keeps up a still hunt for good teachers and office bearers always gets them. The teachers who keep up a still hunt for scholars always have them.

## From Rome To Protestantism.

The Rev. Prof. E. J. V. Huiginn, who is a classical and ecclesiastical scholar of masterly training, was born and educated in the Roman Catholic Church. He distinguished himself at the great Catholic school at Maynooth, and entered the Roman priesthood; but after faithful service as a priest he was obliged to renounce his faith and to take the creed of Protestantism. This cost him social as well as ecclesiastical ostracism and, surrounded as he was, it required the courage of a man of firm convictions. The narrative of his change of faith—of his growing doubts and of his final departure from the Romish Church—is a narrative of great religious interest, written modestly but forcibly; and it appears as a contribution to the *Forum* for March. The following extract is taken from this article:

During my first year's divinity course at Maynooth, the treatises on true religion, both natural and supernatural, were read. The entire current of theological thought was turned to prove the papal authority

and infallibility. Here it was that my mind first rebelled. The arguments used to build up the claims of the Pope seemed to be unworthy and untenable. The doctrine of papal infallibility appeared to me to be unnecessary and injurious, making catholicity as taught by Rome repulsive to men's minds, who could not help thinking that the world had lived for centuries without such a doctrine, and that God could save them in the future as in the past without the necessity of assent to such a claim. The history of the Church had made me skeptical of the virtue, truth and honesty of Popes; and I had learned enough at the time to know that the passive, negative state of the mind is not positive faith. Certainly past ages had not positive faith in the Vatican doctrines; why exact such of future ones? About this time in my life I was made to feel that the Pope was more to me than Christ; that, if I believed not all the Popes said about themselves, no matter how strong my faith in Christ, I could not be saved. Christ might have redeemed me, but the Pope was to save me.

The Protestant and Greek Churches I had been taught to believe heretical and schismatical. They—especially the Protestant Church—were the wolves in sheep's clothing, the robbers who had entered at the window, the false prophets and teachers who were doing wonders in Christ's name. I could not think of joining either. All my education and prejudices were against such a course; and the social ostracism that was sure to follow, and the severance of the ties that bound me to all I loved, were a little more than I would have dared to face at that time of life.

I thought, too, that if indulgences are of such value they should be made more general, and easier to gain. The Roman Church says that nothing pleases God more than to pray for the souls in purgatory and gain indulgences for them, so that he may receive them the sooner into the enjoyment of the beatific vision.

Why not help the suffering souls by granting them the most ample indulgences? Why make these graces to the dead depend upon the indolent and often irreligious living? Why not grant every priest the grace of a privileged altar every day in the year, so that he can gain pardon for the suffering souls? Why not make the conditions for gaining these indulgences easier? Is Rome afraid of bankrupting the treasury of the Church by over-drawing the infinite merits of Christ? Or does she think that God enjoys the pains of the suffering in purgatory, or does Rome herself cruelly enjoy the torments of the tortured saints? If they are so beneficial to the living why not make those favors more general, more easy to obtain? My confessor either could not or would not believe that my faith was ebbing away very fast. In Maynooth, hard-working students are considered to be safe men. Perhaps my confessor judged me by this rule, and looked upon my doubts as being not deliberate enough to amount to heresy in the Roman sense.

I was ordained a priest. For some time before my ordination I had, by reading and meditating and listening to lectures, worked myself up to a high state of religious feeling, and, casting all thoughts of philosophy and theology and history to the winds, I determined to have peace, and for a time I had. But it was not for long. I remained in college after I was ordained, and continued my studies. The old doubts and troubles returned. At last I could no longer doubt as to my position with regard to the Roman Church; I did not believe in it. A confessor myself, I felt that, depending on and acting by the principles of Roman casuistry, it would be utterly impossible for me to direct such a mind as I knew my own to be. I determined to leave the Church of Rome. No sooner had I taken the first step than my fears magnified and courage forsook me; I took counsel with some friends and deferred to their wishes. They had hopes that time would work a change in me and confirm me in the Roman faith. For more than a year I waited, but no change came, and then I parted from the Church I had loved and served all my life, whose doctrines I wished to accept but could not, nor have I regretted the step.

The Mennonites.

In the South of Russia, Says the *Inquirer*, there are many thousands of German colonists whose ancestors, about a century ago, settled on those fertile lands. They were induced to immigrate into Russia by promises of toleration, and, by great industry and thrift, have become wealthy. They are the best farmers of Russia to-day. The religious tenets of the Mennonites somewhat resemble those of the Quakers, but they do not discard the ordinances. The present government of Russia is trying to make the Mennonites give up some of their peculiar beliefs, especially in regard to bearing arms in defence of the country and taking an oath in a

## The Way They Doctor People In India.

A lady physician in Bombay was called in great haste to see a Mohamadan woman, who was supposed to be dying. The lady, being convinced that the patient's illness must have continued several days, asked the family friends why she had not been called earlier. They replied that they wished to send for her a week before, but the woman insisted upon calling one of their own hakims (doctors) instead. They said that the hakim came, wrote a text from the Koran in Arabic, and told the patient to soak the slip of paper on which the text was written in a glass of water, and to drink the water for a few days, when she would be quite well. The poor woman followed the directions carefully, and drank the water for several days, when she became so very ill the family were alarmed, and sent for the doctor.

Fortunately it was not too late, and the woman recovered, perhaps to trust to the same foolish remedy at her next attack. The natives of India have numberless superstitions in regard to disease. If they are suffering from rheumatism, they tie a peacock's feather around the leg to cure it. If they have fever, they brand the chest and stomach with a hot iron. Little children are often seen with wide, deep burns, six or eight inches long, which their parents have made to cure them of disease.

If a man's bullock is lame, he ties a red rag around its horn, and will declare most positively that it will cure the lameness, if only it is allowed to remain. When a horse is eating its grain, the keeper spreads a towel over its back to make the grain digest properly, and will insist upon it that the horse will die if the towel is removed.

## Is It Honest?

We heard an able preacher and efficient pastor say recently that his charge was four hundred dollars in arrears with his salary. That man has a wife and several children. They are economical and strategic in matters of finance. The family were suffering privation, and put to great anxiety for the simple want of that which was long overdue. The church is abundantly able to pay its indebtedness promptly, and at the end of the year does fully discharge its obligations. How unpardonable and wrong, then, is such gross neglect! Some of that official board are laboring men, but receive the generous remuneration specified for them weekly or monthly. Suppose the employer should leave them unpaid for months, with hardly enough to buy bread and clothing, what would the result be? A little thoughtfulness would remedy this great neglect with our preachers. Who will inaugurate a reform? We know several charges in New England where the pastor is paid in advance, each first day of the month. Let this generous but honest practice spread everywhere! The following from an exchange is incisively in point:

"Pay your preacher. He can't live on promises of faith. He needs to eat three times a day, like other mortals. So do the members of his family. That salary is sadly behind, and he needs money—needs it now more than you can understand. The dear man has enough cares and anxieties upon his heart already. Why burden him further, by withholding that which you have promised to pay, and which he has earned two or three times over? Brother, if you are behind, bring it up at once. Have some feeling about you. Be prompt. Be honest. Oh, for a great, big, salary-paying revival!"—*Zions Herald*.

REPLY.

January 3rd 1888.

Dear Brother.—Your letter, undated, refusing to render assistance to the brethren at large in their work, and stating that the church says they will "keep up their church and let others do the same," is received. It is hardly necessary for me to write to you at length, and many would consider it a waste of time to write to you at all, and yet it may be that your spirit is better than your letter would indicate. That is, you may not really feel to say, "Am I my brother's keeper?" and you may not, in other relations of life, when there are appeals made to you "pass by on the other side." You say that you pay for your own preaching without asking others to help you. Pay for? Have you

court of justice. In consequence of the pressure brought to bear on them, thousands of them have emigrated to America. They have settled in large numbers in Kansas, Nebraska, Minnesota, Dakota and Manitoba.

The number in America, is 1,266, total increase for the year 82, of whom 73 were received by baptism. They own about \$10,000 worth of church property and have contributed for missions about \$1,000. As their ministry is unpaid, the money raised for missions has been principally used to send the Gospel to the heathen.

## Dividing Africa.

European powers large and little are making the most strenuous efforts to grab immense tracts of territory in equatorial Africa. A Scotch traveller, Silva White, gives an account of this greedy scramble. Agents of France and other powers negotiate treaties with chiefs who have really no power to transfer territory, and then France, Belgium, Portugal &c. urge their claims. The Congo Free State is claimed by Belgium. This territory is 900 miles long by 900 broad! It extends from Lake Tanganyika to the Atlantic Ocean, and includes a district which unquestionably belongs to the Province over which Emin Pasha rules. France, by its French Congo Territory, is the nominal possessor of a district measuring roughly five hundred miles square. Portugal, which has long owned, and more or less effectively occupied, the territories of Congo, Angola, Beneguella, and Mossamedes on the West Coast, and Mozambique on the East, puts in a claim to the whole of the intervening territory, which is equivalent to something like eleven hundred miles by six hundred. Germany, too, which, with the sanction of some of the European Powers, has a protectorate over 180,000 square miles of territory east of Zanzibar, claims by native treaties—some of them made with nations who have never been visited by a German traveller—a district almost equal in extent bounded on the west by Lake Tanganyika, the Stevenson Road and Lake Nyassa. Great Britain has long held a large extent of African territory, and she has added only a little, in self-defence, lest her trade should be hampered or destroyed. The French and Portuguese have had the bad taste to levy taxes on the supplies of missionaries, and to interfere all they dare with British trade, while they do absolutely nothing to advance civilization or Christianity.—*Halifax Witness*.

## Where Charity Begins.

The *Herald of Gospel Liberty* publishes the following correspondence touching contributions to Foreign Missions. The first letter is that of a man who had been several times appealed to for money. The other is the reply of the representative of the Mission Society. We think the reading ought to do some people good:

Dear Sir,—I have received several letters from you in the last year asking for money. I have spoken to some of the members, and they say we will keep up our church and let others do the same. We live in the country, have regular preaching, pay for the same, without asking others to help us. I am not much in favor of giving to foreign missions and letting heathen grow up in our own country. My Bible teaches me that charity begins at home. The church believes in letting the dead bury their own dead.

Yours truly,

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paid for Jesus' sacrifice, for Calvary's blood? Have you paid for the suffering of the Saviour? If you have not paid for these things, may there not be some debt that you owe to heaven?

Indeed, you cannot pay for the work of those missionaries who brought the Gospel to your ancestors, who were heathen. Remember you are a descendant of Japheth and not of Shem. You belong to the Gentile world, and missionaries, "foreign missionaries," came to your fathers with the Word, the Gospel, and because of their labors for which you have never paid, you have the blessings of Christianity. You have never paid for the translation of the Scriptures into the English language, which you can read. No, no, you can never say that you have "paid for the same." All that you mean is that you pay one man for coming and preaching at certain stated appointments. If you are not in favor of giving to foreign heathen while heathen grow up in "our own country," you will please explain why it was that Paul went to Macedonia, and to Greece, and to Asia Minor and preached the Gospel to the foreign heathen while there were rowdies, criminals, and heathen in Jerusalem and Antioch? Pilate was a heathen and the Romans soldiers in Jerusalem, and yet the apostles went to foreign lands. O, my brother, will you not reconsider the position which you have taken? For your own sake and for the sake of the church which without doubt, you love, and which some day, through unforeseen circumstances, may need the help of the brethren will you not determine upon a different course?

You say, "My Bible teaches me that charity begins at home." I have never read such a text in the Scriptures. I am confident that it is not in the Bible. Charity does not begin at home, dear brother. It is not charity that is begun at home. It is duty or selfishness according to the circumstances. Charity can not begin at home; but let us see what the apostle says about charity: Charity "seeketh not its own."

Dear brother, how can we obey the voice of the Saviour, "Go into all the world, and preach the Gospel to every creature," unless we go to foreigners?

## Pulpit And Pew.

### For the Pulpit:—

One day a little girl about five years old heard a preacher praying most lustily, until the roof fairly rang with the strength of his supplications. Turning to her mother, and beckoning the maternal ear down to a speaking place, she whispered: "Mamma, don't you think that if he lived nearer God he wouldn't have to talk so loud?"

### For the Pews:—

"Did you say you were bored by the sermon last Sunday?" asks an exchange; "and did your children hear you? May be you will wonder some day why your children do not go to church."

### HARD WORK.

The little steam-tug dragging along the lubberly schooner with bare poles in New York harbor, reminded us of many zealous pastors who are trying to tow dead churches out to sea. It is hard work.—*Nashv. Advocate*.

### THREE HANDS.

Bishop Bowman says he has discovered a very peculiar people—a people that have three hands. They have a right hand, a left hand, and a behind hand. Some had lost their right, others their left hand, but he found very few that had lost their behind hand.—*Standard*.

### HUFFY PEOPLE.

One of the oddest things to witness, if not one of the most disagreeable to encounter, is the faculty some people have of taking offense when no offense is meant—taking a "huff" as the phrase goes, with reason or without—making themselves and every one else uncomfortable for nothing deeper than a mood, or more than a fancy. "Huffy" people are to be met with of all ages and in every station, neither years nor condition bringing, necessarily, wisdom or unsuspiciousness. But we are bound to say that the larger proportion will be generally among women, and chiefly among those who are of an uncertain social position, or who are unhappy in their circumstances, not to speak of their tempers.—*The Inquirer*.