

Religious Intelligencer.

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

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NOTES AND COMMENTS.

—TO MINISTERS. Will every minister of the denomination represented by the INTELLIGENCER do all in his power to increase the number of subscribers in his pastorate this year? We hope they will help the INTELLIGENCER, brethren; it helps you and your work.

—BUNYAN'S ARREST. *Zion's advocate* says "the original warrant under which John Bunyan was arrested and thrown into prison for his final imprisonment, has recently been discovered. It is a half sheet of foolscap, and is dated March 4, 1674-75. It will be remembered that it was during this last imprisonment that Bunyan, according to his latest biographer, wrote the first part of his 'Pilgrim's Progress.' Bunyan died Aug. 31, 1688. We are approaching the bi-centenary of this event—a fact that may well be borne in mind during the coming months."

—SCIENCE AHEAD. The Bank of England doors are now so finely balanced that a clerk, by pressing a knob under his desk, can close the outer doors instantly, and they cannot be opened again except by special process. This is done to prevent the daring and ingenious unemployed of the metropolis from robbing the bank. The bullion department of this and other banks are nightly submerged several feet in water by the action of the machinery. In some banks the bullion department is connected with the manager's sleeping-room, and an entrance cannot be effected without shooting a bolt in the dormitory, which in turn sets in motion an alarm. If a visitor during the day should happen to knock off one from a pile of half-sovereigns the whole pile would disappear, a pool of water taking its place.

A CHINA CENSUS. From China papers of recent date it appears that the authorities of Peking have recently taken a census of the empire, and as it was for taxing purposes the procreancy to disbelieve in the large estimates must be modified accordingly. The figures returned by the village bailiffs make the population 319,383,500, which together with the estimate of five provinces omitted, makes the aggregate about 392,000,000. These figures are independent of the population of Corea, Tibet, and Kashgar. As the population of India exceeds 250,000,000 the Hindoos and Chinese constitute more than half the entire human race.

—COMPENSATION. Speaking of the talk about the compensation of Dr. Parker in the Beecher eulogy matter, the American says: "Those who never made a speech or preached a sermon in their lives always are ready to resent the acceptance of compensation for the physical and mental toil involved in doing either of these things well." To make a really good address on a special occasion costs the speaker much thought, besides drawing upon resources which he has accumulated with great toil through many years. From the time he makes the engagement till it is fulfilled he is in constant anxiety. Some one trying to persuade Daniel Webster to speak, and being declined on the ground that there was not time for preparation, said: "Mr. Webster, any thing from a man of your reputation will do." To which the great man replied: "You do not know what it costs to maintain that reputation."

Revivals.

BY REV. THEODORE L. CUTLER.

No. I.

We see quite frequent announcements in the secular journals that the Rev. Mr. A— or the well known evangelist Mr. B— is about to "commence a revival" in a certain place. They mean that special religious services are to be held, and the word revival is thus most inaccurately applied to mere human agencies which are intended to produce certain spiritual results. They may produce such results or they may not; the wheels may be set in motion, but the "living Spirit" from heaven is not always "within the wheels." A very eminent evangelist visited one of our chief cities a few months ago, and although very extensive arrangements were carried out for several weeks, and many attractive services held, the result as measured by conversions was very small.

Now a genuine Revival is a quickening of the Church of Jesus Christ—or of many churches—by the power of the Holy Spirit. One of the usual fruits is an unwonted number of conversions. But a church that is aroused to a fresh liberality in giving, and a fresh activity in Christian labors, is a revived church also. Luther's Reformation-work was a stupendous revival; so was the birth and growth of Methodism under the brothers Wesley. Since the days of Finney and Nettleton we have been accustomed to apply the word to an awakening of God's people, attended with the conversion of impenitent sinners. Almost innumerable treatises and tracts and discourses have been issued on the theory of revivals; but to this hour they remain a mystery. And for the very sufficient reason that they are not controlled by the same uniform laws that prevail in the natural world. The sequence of cause and effect is invariable in nature. Water at a certain high temperature always boils; at a certain low temperature it always freezes. But the prime factor in a spiritual awakening is the sovereign Divine Spirit, which is like "the wind that bloweth where it listeth." No mortal man can command the presence of the Holy Spirit, or assuredly predict His coming. No church can arrange any special services, or set in motion any special measures with a positive certainty that they will be followed by the conversion of souls. Our sovereign God will never permit us to put our puny hands on the helm. Again and again have churches started certain machineries or sent off for certain men with the confident expectation of producing a revival; the well-meant efforts have ended in utter failure. Similar methods do not always produce similar results. It is just because pastors and churches do not recognize this fact that they so often worry themselves over the failures of well-intended efforts, and are sometimes driven into desperate expedients. No little revival-machinery has begun with clatter and ended in smoke. Man was in it; God was not.

On the other hand, the most powerful and blessed revivals have often burst suddenly upon a church. No human causes were discoverable. In my own ministerial experience of forty-one years, every revival, except one, came unexpectedly. The first one—at Burlington, N. J.—began when my little church was quite discouraged, and when not a solitary special effort had been set in motion. The appeal of a little Christian girl awakened a young man; the youth's mother reported the fact to me; I immediately started the mother in one direction and I hurried off in another, inviting our people to a prayer-meeting that very evening. The house was thronged, and the very atmosphere seemed to be charged with a heavenly electricity. It was a small "Old School" Presbyterian church, wholly unaccustomed to revival-scenes; nothing was done but plain preaching and fervent praying; we sang the old-fashioned hymns and held no "inquiry-meetings;" and yet for a month a work went forward which for solemnity and intensity of feeling and pungency of convictions and thoroughness of conversions equalled some of the most powerful which Charles G. Finney describes in his Autobiography. The convictions of sin were in some cases so acute as to destroy appetite for food and drive away sleep. The conversions were as clean-cut as a new coin from the mint. It was a normal revival of the Pentecostal stamp; God was everywhere, man nowhere.

Several years afterward a remarkable work began in the Market Street Church, New York, in quite as unexpected a fashion. Discovering during an afternoon of pastoral visits that three or four individuals were deeply impressed by the Holy Spirit, I immediately summoned my Board of Elders, and we appointed special meetings for every evening, with inquiry-meetings afterwards. A large harvest was gathered. My only assistance was a sermon or two from Dr. Hatfield and Dr. Burdard. The glorious revival of 1866 in Lafayette-Avenue Church commenced during the "Week of

Prayer," but with no harbingers of its approach. It lasted five months, during which time the people and the pastor did the entire work except a single evening lecture by Dr. Joel Parker. Why should any church "go down to Egypt for help" as long as God's promises are in their hands, and a desire to do His work burns in their hearts?

There is a growing danger now afloat that threatens to demoralize the churches and to hamstring the installed ministry. It is the pernicious idea that a pastor is a useful article for visiting the sick, marrying the marriageable, burying the dead, consoling the troubled, and edifying the body of believers by pulpit-ministrations; but if sinners are to be converted, then some evangelist must be sent for whose professional business it is to awaken souls and lead them to Christ! I say nothing just here in condemnation of wise and godly and devoted evangelists—such as Mr. Moody and Mr. Mills; in their right place they are serving their Master nobly. The theory that revivals are chiefly the product of itinerant preachers and exhorters—that such revivals are to be engineered by itinerants, and all spiritual "harvests" are to be gathered by their agency—is a pestilent theory. If it gets a wide foothold it will paralyze the pastorate, demoralize the churches, and repel every young man of brains and spiritual power from the ministry. A woeful record could be written of the bad effects of this modern heresy. The tendency is too much towards beitting the province of healthful churches and vigorous pastors, and of exaggerating the province of transient agencies and itinerant preachers. One anthracite furnace is worth a hundred bonfires.

The proximate causes of revivals are not always discernible. It was frequently said that the wonderful awakening of 1858 was largely owing to the widespread commercial disasters of the time. But still worse disasters in 1838 produced no general interest in religion; nor did the revulsions of 1873-4 produce any such results. Brethren! let us leave the "times and the seasons" of special outpourings of His Spirit in God's hands, and bend ourselves steadily to the Master's service. Every church must be Christ's salt and Christ's seed-sowers; every Sabbath a time for saving souls; every sermon should be saturated with the Word of life; every Christian should be a living witness and a living worker, and a true evangelist. To such, God will not deny His convicting and converting Spirit. They shall never be consumed with drought; He will give to such an "abundance of rain." Here I drop my pen, and will (D. V.) resume this great topic next week.

My Experience with Tobacco.

Nineteen years ago last July at the General Conference in Midland, K. Co., I was examined by the committee on Licentiate for ordination to the Christian ministry. One of the brethren asked me if I used tobacco; I answered that I used a little, at the same drawing from my pocket a certificate from Dr. David Wiley of Florenceville to the effect that I could not quit its use without injuring my health. The committee smiled and asked me a few questions on the subject, and passed me for ordination. I found, on a better acquaintance, that a number of ministers in the Conference used tobacco. When reading God's Holy word about being clean temples of the Holy Ghost, or when some brother or sister would reprove me for the habit, and my conscience would smart and I would think of giving it up, the example of older and, as I believed, better men who used it helped me to satisfy myself that it could not be a sin.

During a twoyears' pastorate at Old Wakefield, dear old Deacon Byer (God bless his memory), gave me a reproof that made me feel so uncomfortable that I resolved to give it up, and I did refrain from it for eight weeks, and all that time felt much better both in health and conscience. One day, while visiting in the families of my charge, I called at the home of a brother whom I knew had also given up the habit. We were talking it over, and he got out the pipes and tobacco that had been laid away for months, and in the presence of our old enemy we thought we would "treat good

resolution" by having a smoke. That was a sad mistake. On my return home, I did not even go into my house till I had gone to the store and procured a pipe and a supply of the weed. I was careful to keep the filthy habit out of sight of the people; all the time there was a loathing in my soul against it, but the habit had gained so strong a hold of me that I began to despair of ever being free. I had begun to use it as a medicine in early life, and, besides, I had strong inherited tendencies to it. During the next four years, spent at North Head, Grand Manan my yoke, at times became almost unbearable. I saw more and more the sin, and I used all my powers of argument to convince myself that it was not a sin; but all my efforts to quiet my conscience were vain. One day I shut myself in my room, and kneeling down I promised God if He would help me I would abandon it forever. A great peace came to my troubled soul, and I found that I was once more conqueror. I know that I preached better after that; I spoke in the pulpit of my victory and began to feel that I would yet be entirely free from the awful cravings of the appetite which seemed to possess my being. I went on for several months, and the appetite left me in a degree.

The last year of my Grand Manan pastorate, a part of the time was spent on Campobello. After crossing the Bay at one time accepted a cigar and smoked it. After that I kept tampering with it, and did not seek the divine help I so much needed to keep me in a very little time my habit and appetite were stronger than ever. I felt the awful sinfulness of the disgusting habit, and, at times, thought I would have to give up the ministry and all further efforts to be a Christian. About that time I read the experience of one who had been in the same bondage and had been freed; in that I heard the voice of God calling to me. I was almost afraid to again ask Him for help after leaving His gracious help in the same matter before and trusting to myself. But where could I go and to whom could I look but to a gracious heavenly Father? In my weakness I went to Him for help, and He helped me. I was preaching at Corn Hill. One day after Conference meeting I went home with one of the brethren; he began to smoke and asked me if I was not going to have a smoke; I said, yes, I am going to take my last smoke today. It was the day before the New Year, nine or ten years ago, and, thanks be to God, my fetters were broken that day; the appetite went from me, the Divine arm kept me. In a short time the smell of burning tobacco or the breath of those who used it any way became offensive to me, and ever since in going into public places I have to keep dodging about to keep clear of the offense. I have noticed too, that on a ferry-boat or in a stage-coach or vessel's deck, the smokers get as far from windward as they can, polluting the free and pure air and subjecting their fellow-travellers to discomfort. What gentleman would pollute a glass of water and then offer it to another to drink? or take a fork or glass from their own lips and offer to another? and yet the users of the filthy weed will foul the places of public resort unless the authorities prevent.

I have written this in the hope that thereby some poor prisoner may be encouraged to make the effort to break his chains and succeed. I would ask my brethren in the Christian ministry who are set under the yoke, how they can preach deliverance to others when they are in bondage? and how ask others to live a godly, self-denying life, when they cannot deny self in this habit.

AARON KINNEY.

Workingmen and Drink.

Mr. Powderly says: "In the city of New York alone, it is estimated that not less than \$250,000 a day are spent for drink; \$1,500,000 in one week; \$5,000,000 in one year. Who will dispute it, when I say that one-half of the policemen of New York city are employed to watch the people who squander \$75,000,000 a year? Who will dispute it, when I say that the money spent in paying the salaries and expenses of one-half of the police of New York could be saved to taxpayers if \$75,000,000 were not devoted to making drunkards, thieves,

prostitutes, and other subjects for the policemen's net to gather in? If \$250,000 go over the counters of the rum-seller in one day in New York city alone, who will dare to assert that workingmen do not pay one-fifth, or \$50,000 of that sum? If workingmen in New York city spend \$50,000 a day for drink, they spend \$300,000 a week, leaving Sunday out. In four weeks, they spend \$1,200,000—over twice as much money as was paid in the General Assembly of Knights of Labor in nine years. In six weeks, they spend \$1,800,000—nearly three times as much money as the army of organized workers, the Knights of Labor, have spent from the day the General Assembly was first called to order up to the present day; and in one year the workingmen of New York will have spent for beer and rum \$15,600,000, or enough to purchase and equip a first-class telegraph line of their own; \$15,000,000—enough money to invest in such co-operative enterprises as would forever end the strike and lock-out as a means of settling disputes in labor circles.—*The Citizen.*

Evangelistic work Among The Jews

The attitude of the church towards the Jews is a subject which is engaging the attention of evangelical thought with increasing interest. Missionary zeal for the heathen in distant lands ought not to blind us to the importance of our relations to the ancient people of God, and their religious condition and development among us. In America, and more especially in the United States, the exigencies of the question are being forced upon the consideration of thinking Christians by the rapid increase and great importance to which the Jews are attaining. In nearly every large city of the Union they are among the first citizens in wealth and social position, and their synagogues vie with many of the finest Christian churches. Is the Jewish faith to flourish with increased vigor in the midst of the most favorable Christian surroundings and influences? Toleration of the Jew obtains on this continent, and his faith and customs are left to themselves. A noticeable result of this toleration is seen in the mutual good-will which exists between him and his Christian neighbor. This feeling is indispensable in preparing the way for a reception of the Christian faith.

Readers of Jewish literature and journals cannot fail to note the gentleness and reverent affection with which the character of Christ is often spoken of. Language is used which would seem to be a plea for more light on the question of His Messiahship. The *Hebrew Journal* says: "Finding then corruption and decay spreading in the whole Gentile world like a canker, the Master preached to Jew and heathen, to rich and poor, to the learned and the ignorant, doctrines of self-denial and the glories of the heavenly Jerusalem, where contrition and repentance and love for neighbors, were to be the means of securing everlasting life—offering universal salvation to all, bond or free, so that the miserable slave with this hope became possessed at once with a treasure compared with which gold was dross. The Jews of that time, full of conceit of their own goodness, and expecting a warrior Saviour, rejected him; but what if he came now, when we can appreciate, understand, and rightly value all the sweetness, usefulness, nobility and elevation of his teachings? That He has come, and is present with His living Church, is the great truth which Christian effort is endeavoring to make known and saving to them. As yet the work is only fairly begun. The Hebrew mission of the Rev. Jacob Freshman in New York is prospering, and its influence is being widely felt. His good work has taken root in other large cities. Jewish converts are constantly being added to the Hebrew Christian Church. The spirit in which the claims of the Christian faith are received shows anxiety and reverent concern. The fact that a leading Jewish rabbi recently made a proposal to observe Christmas is significant, even though it did not imply all that Christians would desire. The deeply religious nature of the Jews cannot be satisfied with the old, but needs the all sufficient light of the new dispensation, and earnest Christians everywhere will pray that the time of its acceptance may be hastened.

Among Exchanges.

QUITE DIFFERENT.

It is one thing to depict a useful life and quite another to live it.—*Rel. Herald.*

TWELVE MONTHS HENCE.

When we meet with little vexatious incidents of life by which our quiet is too often disturbed, it will prevent many painful sensations if we only consider how insignificant this will appear twelve months hence.—*Chris. Secretary.*

A MISERABLE TIME.

"The man who spends his entire time in criticism, snapping, clawing, and biting at all who come in his way, does very little harm, perhaps, but what a very miserable time he has of it! If he could but sweeten himself up so that grace would flow from his lips, he would find life full of a new blessedness.—*United Presbyterian.*

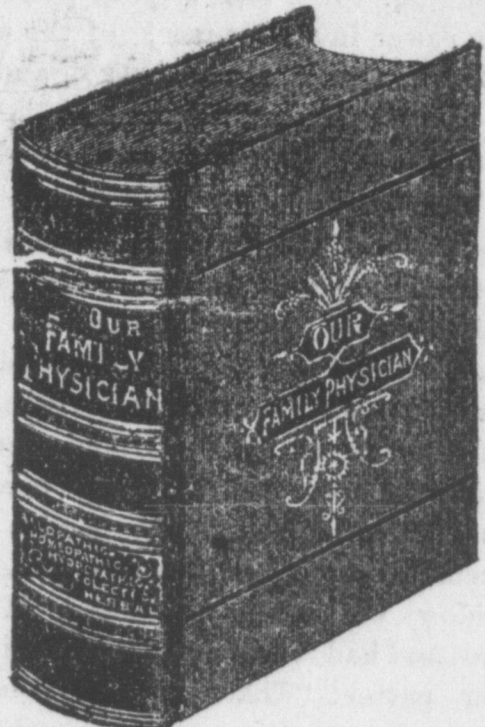
HIS PROMISE.

"I called on a business man about his soul: 'I don't feel right.' 'Do you get many checks?' 'Yes.' 'Do you feel anything when you get them?' 'I feel glad.' 'Why?' 'Because I know they are the same as money to me.' 'That is because you believe in the name written at the foot that the money will be paid when presented?' 'Yes.' Christ's name is sufficient. Take his check,—his promise to pay, and be glad over it.—*Exchange.*

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