

TERMS, NOTICES, ETC.

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Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication, should be sent promptly.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, DECEMBER, 12, 1888.

—BE MANLY. "Quit you like men," is Paul's ringing admonition. Every christian man should exhibit the finest manliness. It is something else, and not the religion of Christ, which a man has who has not been cured of meanness.

—IT IS SO STIPULATED. There is a Methodist Church in Baltimore in which no musical instrument of any kind is permitted to be used, and where the men and women of the congregation are not allowed to occupy the same pews. The man who built the church—a Mr. Starr—and who also left an annuity of \$1200 for its support, made these conditions, and if they should be violated even for a single Sabbath, the property, including the annuity, would revert to his heirs.

—DROPPED. Knox Church (Presbyterian) in Galt, Ont. has dropped from its roll of membership several persons "for holding and teaching views in regard to holiness and perfection which are deemed contrary to the teachings of the christian church."

The *Guardian* the chief Methodist paper of Canada, referring to the case, intimates that Methodists are interested in the matter because, it says, some members of Methodist churches "are a little erratic if not heterodox on this subject."

—SHAVINGS. Some professed christians have been compared to "sheet-iron stoves heated by shavings." This is because their zeal is quickly extinguished and as quickly burns out. A little thing awakens them; they then think they will never again be without interest, they are anxious to undertake great things, and are sure to severely criticize the "slow coaches" as they call all others. But just as little a thing quenches their violent zeal, and they are no more heard of till some calamity occurs or a sensational evangelist comes along.

It is better to have steady devotion, and a zeal according to knowledge. "Be ye steadfast, unmovable, always abounding in the work of the Lord."

—MUCH MISCHIEF. If parents but knew the harm they do by the habit of criticising ministers, they would be much more careful. In a circular, entitled "How to make your Pastor succeed," sent by a Methodist minister in New York to his people, tells this incident:

"Sons and daughters are liable to go to ruin when father and mother criticise their pastor at the table and around the fireside. On Monday the Rev. called on one of his parishioners. He was very kindly received, but when he was introduced to the little daughter, she said: 'Mamma, is this the Mr. White who, you said yesterday, was just horrid?'"

The tell-tale scarlet on the face of the mother was the child's only answer.

The children may not often "give away" their parents after this manner, but the poison of prejudice against the minister has been put into their minds.

Fathers and mothers sometimes wonder why their children are so careless about attending church, and why they are not affected by the preaching and converted. In some cases the indifference they sooner or later de-

velop is wholly attributable to their own unguarded speech. Be careful.

—WEEK OF PRAYER. The week from Jan. 6th to Jan. 13th, has been designated by the Evangelical Alliance as the world's "Week of Prayer." In the announcement the Committee remarks that the increasing activity of both truth and error, good and evil, marks the period as critical. Socialistic principles, subversive of the highest interests of society and opposed to authority, prevail to a great extent, while the baneful influence of Romanism is powerfully felt in many lands. Many thoughtful students and observers are convinced that a solemn era is at hand. Sunday, January 6, and the following Sunday are fixed for sermons, and during the week the subjects of prayer will be successively—thanksgiving and confession; for the Holy Spirit; for families and schools; for home missions and social reforms; for missions to Israel, Moslems, and the heathen and for the nations.

—GLAD TO HAVE THEM. Our subscribers are not, by any means, confined to the denomination of which the paper is the organ.—Among the most appreciative of our readers are those who belong to other branches of the christian church. And there are hundreds of them. We are glad to have them, and the good words they often speak of the paper do us much good. We would like to have their number greatly increased. The INTELLIGENCER aims to do good to all.

SPEAK NO ILL. "He never makes a commendatory reference to his fellow-minister, and often speak very disparagingly of them."

Such remark was made of a minister, commenting on which the *Telegraph* says: "alas; that even in the sacred office of the ministry there should occasionally be found one who seeks to build himself up by tearing down others. In none of the relations of life is the spirit of jealousy, envy, self-seeking, and backbiting so thoroughly unworthy and reprehensible as in the gospel ministry. Shame on that minister who only has words of disparagement and unkind reflection for fellow laborers in the Master's vineyard! The man who is so narrow and circumscribed in his vision that he can see nothing good outside of himself is a fit object for public commiseration. We rejoice that there are so few persons of this class in the world. It would be a blessing if there were none."

—INTERESTING PRAYER MEETINGS. A good deal is written about making prayer meetings interesting, and there is no end of the suggestions offered by those who think they know just how it can be done. Dr. John Hall, being asked by somebody how he made prayer meetings interesting, made answer in the following very sensible way:

"This whole subject is mixed up, 'interesting' to whom? The Lord? The supplicants? The spectators? The only way is to teach men to pray, to eliminate those who preach, or who advise, or scold, or 'lament' interminably; to promote a general fervour among the people, and apply to the meetings the ordinary principles of Christian common sense. I would not get much store by 'interesting' prayer meetings by themselves. I have known of such that were little more than a young people's frolic. The prayer meeting will be as the taste and life of the congregation."

Too many so called prayer meetings are merely talking meetings and not prayer meetings at all. There is a prayer at the beginning and sometimes one or two more, but often no more, and the rest of the time is consumed in talk. Testimonies are good and cannot be dispensed with, but they should not be allowed to take the place of prayers. There is no substitute for praying, and the church that does not have real prayer meetings cannot have strong and aggressive spiritual life.

Let the people be taught and encouraged to pray in the meetings called prayer meetings. When they have the true spirit of supplication there will be no lack of interest.

—USE THE MEANS AT HAND. In promoting christian work, especially revival, some very good people appear to believe that nothing can be accomplished without the employment of special instrumentalities. They must have an evangelist or some favorite minister, and there must be the use of various means of creating a sensation.

Another class of equally good people are so conservative that they find it difficult to tolerate novel methods; they want everything done by the use of the ordinary means.

While we think anxiously for the advancement of Christ's cause should make christians willing to put aside

their prejudices and consent to the employment of measures which to them do not seem the best but which God blesses to effect real and lasting good, we fully believe that the judicious and faithful use by any church of the means which it possesses will not fail of accomplishing the needed work. An article in the "General Baptist Magazine" touches this point thus: in revival work, as far as possible, existing means should be employed. We are not absolutely and uncompromisingly opposed to novelties. No. Men must be roused. The sleeper needs awakening. And if the voices and tones already used fail to do so, get others. Nevertheless, it is best to lay hold of ordinary instrumentalities. When Jesus gave the miraculous draught of fishes he used the same nets, the same ship, the same water, the same men. Let 'fishers of men' take the hint. For the old channels of usefulness, filled with fresh zeal and love, are preferable to others. Ah! if you can stimulate saints to holiness and lead sinners to repentance by utilizing the brethren in your church rather than hunting the kingdom through for strangers; if you can sing sensible, beautiful, well-known hymns in the regular selection rather than rhymes of sacred songsters questionable in taste and doubtful in doctrine; if you can continue the accustomed meetings and services rather than introduce additional ones which injure them; if simple, earnest invitations given from the pulpit and kindly visitation are sufficient without a species of printing and advertising which looks uncommonly like religious puffing,—so much the better."

A Work For Each.

"Go work in my vineyard." There is a place for every one, a work suited to the peculiar faculty of each.

As a christian worker you are not to be anxious chiefly to please yourself, but to do what may best promote the cause in which you are enlisted. Your tastes and wishes are not the standard.

The Lord may choose to work by methods and by men that are not in accordance with your sense of propriety. In all ages this has been His way, to the end of the world He will continue to work by methods that seem strange to some.

In the service of God you can do but little, except you fall into line. You are not called so much to plan for the Lord, but to work for Him according to His plan. Sincerely seeking His direction, you will not be left in ignorance of how and where you can best serve Him.

It often happens that the work of the Lord is hindered by the course of a few dogmatic and self-sufficient men, who set up their tastes and wishes and methods as a standard for all the others. This course would be less mischievous, if its advocates were always broad minded people; but they are often another kind. Dogmatic people are usually quite narrow people. They do not see very far; in their thought and feeling they compass but a small section of the field for christian work; but they are always sure that what they see is all there is, and that their way of working it is the only sensible and christian way.

There is a great variety of talent, all belonging to the Lord. He calls it all into service, and blesses it all to accomplish the great end He has in view. It is more than a mistake to undertake to limit Him by sitting in judgment on what He is ready to use. "There is a diversity of gifts." Let them all be consecrated to the Divine service.

Faith and Salvation.

It is clearly taught in the word of God that faith and salvation are inseparably connected. There is never the latter without faith in Christ, even as for the most part there was no miraculous bodily healing apart from faith in Christ when he was on earth. There were many cases of such healing through faith. They may, therefore, be used as illustrative of faith and its results as regards the salvation of the soul from spiritual disease and death. Some of them illustrate the necessity of having Christ as the object of faith, inasmuch as otherwise they were "nothing bettered but rather grow worse." They all illustrate what faith in Christ is, not simply believing about him, but also believing on him, that is, coming to him, trusting in him and following him, and that without waiting for the experience of his healing power. They illustrate also the blessed truth that such faith on the part of the spiritually diseased and dying will result in their being "made perfectly whole" sooner or later by the power and grace of Christ. I do not think we are to infer from them that this power will be manifest all at once, as was the case with most of them. The spiritually diseased are made "perfectly whole" by degrees and through an abiding faith in Christ.

There is one case of miraculous bodily healing, however, which beautifully illustrates this aspect of the truth in regard to spiritual healing and life. I refer to the opening of the eyes of the blind man of Bethsaida, as recorded in Mark 8:22-26. Let us look at this case for a little, and in the first place as a remarkable example of what faith in Christ is, or how it manifests itself. The first manifestation of his faith was, his coming to Jesus under the guidance of his friends. "He cometh to Bethsaida; and they bring a blind man unto him and besought him to touch him." Doubtless he had heard of Jesus before. And now, when his friends told him that the Great Physician was at hand, he gladly allowed them to take him by the hand and lead him to him; and then perhaps he cried like another blind man we read of "Jesus, thou Son of David, have mercy on me." Thus himself interceding with Christ, as well as his friends on his behalf; and so, "seeking the Lord while he might be found and calling upon him while he was near," even as sinners are commanded to do, Isaiah lv: 6. Perhaps Jesus then said to this blind man as he did to the other, "What wilt thou that I should do unto thee?" And he replied, "Lord that I may receive my sight." Then Jesus took him by the hand, as if he said, and perhaps actually did say, "Well come along with me, and I will do for thee as thou desirest, and believest in me as able to do." The 23rd verse says: "And he took the blind man by the hand and led him out of the town." This implies that the man took hold of Christ's proffered hand, and willingly followed him, which was the next manifestation of his faith. He gave himself wholly up to Christ, trusting in him and following him, without first waiting for Christ to open his eyes. He trusted in Christ to do that in his own time and way. And his following Jesus out of the town was a practical confession of Christ before the men of Bethsaida. It was a confession of his faith in Christ as ready and able to save him from his blindness, rather than a profession of what he had experienced as trusting in Christ, seeing that as yet he had not experienced anything except the loving touch of Jesus' hand, which, however, he doubtless regarded as an earnest of what he would experience in a little while by the power and grace of Christ as sure as he continued trusting in him and following him in the obedience of faith. He regarded Christ's thus taking him by the hand, as really the beginning of the good work of opening his eyes. His practically confessing Christ as he did, was like the confession of a sinner, who, in the presence of his fellow men, stands up and declares, not only that he desires to be saved from his sins but also that he takes the Lord Jesus to be his Saviour, and his word to be his guide. It need not, at first, be a profession of what he himself is, or has experienced as a Christian, save a change in his feelings and purposes in regard to himself as a sinner, and also in regard to Jesus as "the only name under heaven given among men whereby we must be saved" and he might profess some love to him, as having first loved us, which feeling of love would just be the result of Christ's having already taken him by the hand and an evidence that he had already "begun a good work in him." Still he might be very conscious that he did not love Christ as he ought to love him and therefore had not experienced all that was desirable, and so instead of making a great profession of what he himself is as a christian, he rather humbly and trustfully makes confession of what he believes Christ is for all who are willing to be saved by him, and an acknowledgment of the claim which Christ has upon him, for loyalty and loving obedience. It would be a confession of his determination by God's grace to cling to Jesus, and obey him without waiting for all the christian experience of passing from death to life, by the renewing and sanctifying power of the Holy Ghost, which is desirable. At the same time it would be a confession of his belief that sooner or later this experience would be his in following Christ, because of the fact that the Lord Jesus had already reached out his hand to him, and that a hand which had been pierced on his behalf; and in his risen life he had bidden him take hold, by faith, of that once pierced hand, and had promised, "Him that cometh unto me I will in no wise cast out." Believe on the Lord Jesus Christ and thou shalt be saved."

Notice now how Jesus gave this blind man his sight, when he thus followed him in faith. "And when he had spit on his eyes, and put his hands upon him he asked him if he saw ought." In Jesus, thus spitting on his eyes, "it was evidently not intended to perform the cure by any natural effect of the spittle. It was to the man a sign, an evidence, that it was the power of Jesus. The eyes were probably closed. They were perhaps 'gummed' or united together by a secretion that had become hard. To apply spittle to wet them would be a sign of removing the obstruction and opening them. The power was not in the spittle, but it attended the application of it."—*Barnes*.

Yes, the very simplicity of what Jesus here seemed to use as means, is enough to show that the power was not in that. How different it was from what a professional oculist would have done, and how different the result. This at first was different from what the poor man expected. "He looked up and said, I see men, as trees, walking." That is, he saw men, but so dimly, he was not able to distinguish them from trees, except that they walked. He could see a little but not perfectly as other blind men had been enabled to do when they came and besought Jesus to open their eyes. Perhaps he was not a little disappointed, and was therefore beginning to be discouraged. He began to think more of his own sad condition than of Christ and his power to perform the good work which he had begun in him, just like Paul when he said, "O wretched man that I am who shall deliver me from the body of this death?" So Jesus bade him "look up," and at the same time he put his hands again upon his eyes. He would not have had any occasion to get discouraged and look down, if he had thought of all the prophecies concerning the blind in the days of the Christ. No doubt he did think of the prophecy, "Then shall the eyes of the blind be opened." But it was also written, "And the eyes of them that see shall not be dim." His eyes were dim, as yet, but there is the promise of what blind men shall experience in receiving the Christ when he comes in the flesh. "The eyes of them that see shall not be dim." Therefore "look up," or "look steadfastly" as it reads in the revised version. He did this look, when Jesus again put his hands upon his eyes and commanded him to "look steadfastly." He looked away from himself to Christ expecting to see by his power further put forth. Nor did he look in vain for we next read that "he was restored and saw every man clearly." How thankful he would then feel, just as Paul felt when immediately after saying, "Who shall deliver me?" etc., he looked upon Christ as able to deliver him, and so exclaimed, "I thank God through Jesus Christ our Lord."

"He was restored and saw every man clearly" or as it is in the revised, "saw all things clearly." The cure had been progressive in its nature, but complete at last, and that as the result of an abiding faith in Christ. Just such a faith as is required of us,—looking, not down at ourselves, but "looking up" to Jesus, yea looking steadfastly unto him, "laying aside every weight and the sin that doth so easily beset us." It is by faith in him that we are to be sanctified, as well as justified, see Acts xxvi: 18.

As sure as in humble penitence and trusting faith we take hold of the once pierced, and now living Christ and keep hold following him, and that even in the darkness if need be for a while, so sure will the blood which once flowed from his pierced hand and side cleanse us from all sin, and sooner or later, He will preform that mighty miracle of grace by which we shall be made "perfectly whole" even like himself in character: yea and be brought finally into the clear vision of God as our Father and everlasting Friend, the undimmed vision of Jesus as the great Shepherd and Bishop of our souls. And then we "shall walk with him in white." He will take us by the hand and lead us along the streets of the heavenly city. "He will lead us unto living fountains of waters of life" and once more we shall feel the touch of his blessed hands upon our eyes, so that they shall never more be dimmed even with tears, as they were so often here. He will "wipe away all tears from our eyes," and it will be given us then to "see all things clearly." We shall see that all the way he led us here was for the best, and with grateful hearts we shall exclaim, "He hath done all things well."

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Sheffield, N. B.

India Letter.

Dear Mr. Editor:—First I want to thank the friends and Sunday Schools who so promptly and generously responded to my call for money. I am much pleased with the work of my Bible women. The elder one has from the first been very earnest and devoted. The husband of the young woman recently moved to another village a long distance from here.

I was very sorry to part with her, but it has been our gain in the end. Hearing that I wanted some one to supply her place, the wife of our native

pastor, Joseph, said to me, "My children are growing up." "I am not needed at home as I have been, and if you want me I will go out and do the Lord's work." I gladly engaged her. She has been for years a teacher in the Sunday School and leader of the Women's Meetings, and is well qualified for the work and an earnest Christian.

We still go to Balea, the village of which I wrote you. Sometimes we are very much encouraged, sometimes we have very little hope. One woman, I believe as far as she knows, has accepted Christ. She said to us,—"Show me the straight way and I will walk in it." She is an attentive listener and has gone as far as to forbid work done in her house on Sunday.

The first of this month, just before the Hindoo festivals began, I had a very pleasant time going to some of the prize givings of Miss Hooper's schools. At one school house a hundred little ones were assembled dressed in their gayest costumes. We had to travel through mud and water to reach the place, but were repaid by the sight of so many happy expectant faces. After singing some Christian hymns each received a little present of needles, thread, books or cards, and gay Berlin wool or print.

My little school children have received their gifts and gone to Calcutta for the holidays. Only one will come back again. The eldest girl aged nine will be married soon. My heart aches for those little ones. I covet them for Christ, and they are surrounded by heathen influences. They were faithfully taught of the true God, and I hope, by the older ones at least, the teachings will never be forgotten.

I cannot tell whether the school will be reopened or not. It depends upon the number of babies with families who move here to fill the Government offices.

We have been to Midnapore since I last wrote to you. The long rainy season did not seem to agree with little Bessie. She had fever and bowel difficulty which grew worse and worse till she was only a shadow of her former self and lay all day in her little bed without taking any notice of her favourite pets and playthings. As a last expedient, the Dr. ordered us at noon one day to leave for Calcutta or Midnapore that night or the next morning in hope that a change would be beneficial. We chose Midnapore, and by the help of our friends were ready the next morning to make the journey of seventy five miles. We started early, in the rain. Mr. Griffin lent us his garry which held us and all our belongings. In it we ate and slept for the two and a half days in which we were on the road. The garry is like a tiny room set on four low wheels. It is not high enough to stand up in, but by dint of management will hold three or four persons and their luggage. We were drawn by men which is the quickest way of travelling. Remembering that this journey was made in the midst of the rainy season and in great haste its trials are better imagined than described. We were often almost buried in the mud, and again would have to go for miles over road newly covered with large stones. We crossed three large rivers. It was only by great persuasion that the boat-men were induced to take us over the swollen currents. The rough journey seemed to have no bad effect on Bessie, and by the second night we saw signs of improvement. The next morning we crossed the last river, being compelled to leave our garry on account of the swift current, and entered Midnapore. We were warmly welcomed to the home of Dr. Bachelor Sr., the first home we had entered on our arrival in this country. The Dr. and his kind wife took baby in charge and she improved from the very first. We enjoyed the rest and were benefited soul and body by the change. During the heavy rains, which followed, Mrs. Bachelor kept a fire in her open fire place, which, though scarcely necessary for warmth, kept the air dry and cheered the northerners who had not seen a fire in a house since leaving the shores of England.

I wish I could tell you about the work in Midnapore. I visited schools and Zenanas and was impressed with the order and zeal I saw in all the work. Mrs. Bachelor, though well advanced in years, herself teaches the day school for the christian girls. There was something for a young missionary to learn from her zeal, and her love for her adopted country. She has promised to write a letter for the INTELLIGENCER and I hope you will soon receive it.

Though my letter is already long I cannot refrain from telling you of some people we had to dinner yesterday. They were Dannie, our native preacher, and two Hindoos. The

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