

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.

EMANCIPATION. In Brazil the cause of Emancipation made rapid progress during last year. A few weeks ago a meeting of Brazilian planters was held at St Paulo, at which it was resolved to set all their slaves, numbering 2,500, free at an early date. It was decided to hold another meeting at the same place this month to agree on a general emancipation of all the slaves in the province, not later than 1890.

AN OPEN DOOR. A medical missionary in India was called to prescribe for the wife of a Brahmin, who was so delighted with his success, that he not only gave the mission \$50, but permitted the missionary to hold a religious service in his library the next Sabbath. He invited in some twenty of his neighbors of the same caste, and purchased New Testaments to give them.

IN MEMORIAM. The secretary of the British and Foreign Bible Society lately received a letter from an old friend of the society. It contained two cheques, each being for \$500. These were the gifts of two brothers in memory of a third brother lately deceased, and "in thankfulness to God for such a brother."

IN FIFTY YEARS. In his book on Romanism and Reformation Rev. H. Grattan Guinness says, fifty years ago there were not five hundred Roman priests in Great Britain; now there are two thousand six hundred. Fifty years ago there were not five hundred chapels; now there are fifteen hundred and seventy-five. Fifty years ago there were no monasteries at all in Great Britain; now there are two hundred and twenty-five. There were even then sixteen convents, but there are now over four hundred of these barred and bolted and impenetrable prisons, in which fifteen thousand English women are kept prisoners at the mercy of a celibate clergy. And, strangest of all, England, who once abolished monasteries and appropriated to national uses the ill-gotten gains of Rome, is now actually endorsing Romanism in her empire to the extent of over a million of money per annum. The exact amount is £1,052,675.

Peace Be Still.

The frail vessel bearing the Master and His disciples is rudely tossed until filled with water there is danger of its sinking.

Calmly the Master sleeps on while the disciples vainly endeavor to guide the vessel over the waters. Had not some of them been fishermen? Had not some of them from boyhood, toiled with boats and nets and battled with the dangers of the sea?

Perhaps as the storm arose Peter, Andrew, James and John had been vain of their skill in guiding that frail vessel. "See!" said they to the others; "we are at home here."

They had not long been disciples. They were as yet only learners in the great lessons of self denial that should fit them for the great work of the gospel ministry.

Perhaps each vied to show off their seamanship until in the common danger all selfishness vanishes.

Even then, all their efforts are powerless in the fury of the storm. It is then that they bethink themselves of the Master.

Why did they not call upon Him sooner. They trusted in themselves until they found all their efforts unavailing. They acted upon the light they had; for they had much to learn of Christ's divine power.

In their need they awake the Saviour. As they think of their toiling and danger there is a reproach blended in their cry: "Master, carest thou not that we perish?"

Then, there flashes through their minds thoughts of miraculous power, and the cry goes out "Lord, save us; we perish."

A mightier than wind and wave

is there. "Peace be still" sounds out over the proud waves, and there was a great calm.

Wonderful deliverance! wonderful Saviour! Even the wind and the sea obey him.

Darkness is on the deep; aye, a deeper darkness than that of night. Clouds shut out the light of stars or moon. The wind shrieks and howls; and the waves madly rush and roar. Peril? Aye peril. On a rocky coast, mariners brave the storm. The storm passes by. Morning dawns. The coast is strewn with wrecks.

Here a vessel, there a vessel dashed upon the rocks. Where are the brave sailors. The waves as they dash upon the shore echo where?

Why so many wrecks? The storm's echoes; why? And yet we ask why? Are there reasons besides the fierceness of the storm? why? The compass failed to guide aright. Why? Yonder light was out. Why? False lights lured to wreck instead of safety.

And yet men build vessels and men brave the double danger of old oceans storms and mans imperfection of work and baseness of heart.

What a stormy voyage is the voyage of life. From infancy to age impending dangers.

The boy looks forward to manhood and says: "I shall be happy then." Mature age, burdened with its cares, toils, sorrows and disappointments looks out upon childhood's merry laughter, and play and says "O happy childhood" forgetful of the host of the friends of early youth that have gone down amid the storms of life. How bravely youth enters upon the duties of life. How self-reliant. How impatient of restraint. This one was wrecked here; that one says I'll risk the dangers, and he ventures out, where the advice of age and experience warns of danger and calls to safety. Soul! while thou art trusting in thyself behold thy peril! The storm is gathering around thee. The pit is yawning before thee.

Call upon the Saviour; He will hear thy cry. Lord, save. I perish without thee. That Saviour came to seek and save the lost. Mighty to save. Not only mighty to save perishing sinners but his word can speak peace in all the troubled storms of life. In a world of sin, in a world of sorrow, cry to thy Saviour, He can help as none other can. The Psalmist says: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Even amid the great storms of life he could say All thy waves and billows are gone over me. Yet the Lord will command His loving kindness in the day time, and in the night his song shall be with me and my prayer unto the God of my life.

GEO. E. STURGES.
Left The Church.

An eloquent young priest in Rome, Silva by name, has left the Church of Rome mainly on doctrinal and not political grounds. He has been preaching with great acceptance, and has attracted great crowds. Referring to this last event, the *Presbyterian Messenger* says: The secession of a man of such mark has naturally caused a great stir, and called forth many comments, in consequence of which Signor Silva has published a declaration stating his reasons for leaving the Romish Church, and embodying the substance of his faith. This declaration has appeared in several newspapers, and it was so much sought after that the copies in some instances were immediately bought up, and one newspaper printed the declaration as a special sheet. Signor Silva has become an ardent student of the Free Church College in Rome, and his future career will be watched with the keenest interest by the friends of evangelical truth in this country. It is a hopeful sign that he has parted company with Rome chiefly on doctrinal grounds. This goes to the very root of the matter, as was the case in the Reformation of the sixteenth century. A mere attempt to reform abuses has never come to much. Silva differs from Curci and Passaglia in that he has at once taken the decisive step of separating himself from Popish communion, instead of remaining within it under the vain idea that he could secure some amendments in the system.

Smoking Parsons.

The *Christian Union* has been giving its readers a series of "Pastoral Letters." One of them was devoted to Smoking Parsons. It says:

He rarely cites a physician's recommendation. He rarely asserts that his cigar is necessary to health, vigor, digestion, efficiency in work. It is a luxury, and as a luxury, pure and simple, he commends or condemns it, as the case may be. And herein consists my difficulty with and my criticism of the smoking parson. For the smoker seems to me generally to take his comfort at the cost of comfort to others. If he smokes in the street, he puffs the smoke of his cigar in the face of some sensitive passer-by. If he smokes in the house, he fills the curtains and the furniture and the very paper and tapestries on the walls with stale tobacco smoke. If he smokes in a smoking-room reserved for that purpose, or in that extraordinary product of modern civilization, a smoking-car, where floor and air compete with each other in foulness, he carries the ill odor of the vitiated atmosphere in his garments wherever he goes. He who would not come into the society of ladies for any consideration with soiled garments will obtrude upon them what is at least to some of them no less offensive, the odor of stale tobacco smoke. But is the offence of a disagreeable sight less offensive than that of a disagreeable odor, because the latter assails the nostrils, not the eye? Rather, worse. For you can shut the eye, but not the nostrils. How can a minister preach self-denial and practice self-indulgence? That is the problem which puzzles me when I see men whom I reverence, not for their learning only, but for their piety and purity and Christian heroism, discussing theology after dinner with cigars in their mouths, spitting at their feet, and air that seems to me as vitiated as such air did a quarter of a century ago. I do not sit in judgment on my brethren. Doubtless I have my own self-indulgences; and am not more virtuous than my neighbor because the cigar is not one of them. But the problem still remains.

Self-Control.

An expert and experienced official in an insane asylum said to us a little time ago that these institutions are filled with people who have given up to their feelings, and that no one is quite safe from an insane asylum who allows himself to give up to his feelings. The importance of this fact is altogether too little appreciated, especially by teachers. We are always talking about the negative virtues of discipline, but we rarely speak of the positive virtues. We discipline the schools to keep the children from mischief to maintain good order, to have things quiet, to enable the children to study. We say, and say rightly, that there cannot be a good school without good discipline. We do not, however, emphasize as we should the fact that the discipline of the school, when rightly done, is as vital to the future good of the child as the lessons he learns. Discipline of the right kind is as good mental training as arithmetic. It is not of the right kind unless it requires intellectual effort, mental conquest. The experienced expert, referred to above, was led to make the remark to us by seeing a girl give way to the "sulks." "That makes insane women," she remarked, and told the story of a woman in an asylum, who used to sulk until she became desperate, and the expert said, "You must stop it; you must control yourself." To which the insane woman replied, "The time to say that was when I was a girl. I never controlled myself when I was well, and now I cannot." The teacher has a wider responsibility, a weightier disciplinary duty, than she suspects. The pupils are not only to be controlled, but they must be taught to control themselves, absolutely, honestly, completely.—*Journal of Education.*

The Wonders of Common Paper.

To the Japanese we are indebted for the discovery that paper can be made into hundreds of articles which have been made from common paper pulp. These included car-wheels, kitchen furniture, wash-basins, tubs, trucks, and even houses. A car-wheel made of paper will run 2,400,000 miles without

breaking, and is stronger than steel or iron, and then it is very much cheaper. Paper is of surprising strength. A twisted note of the Bank of England will not tear a chisel into pieces if the latter is held against it. One of the great values of paper is that it can be made to take the place of wood. Furniture made of it looks like black walnut, and is really stronger as well as cheaper; indeed there is less danger from the wasting of our forest trees than there was before the various uses of paper were discovered. Stoves are made of paper, and are so incombustible that it is impossible to burn them; it is possible even to make a steam-engine of paper. In short, it has been found that the linen fibre from which the best paper is made, will in the future be as valuable to mankind as wood or iron.

English Pronunciations.

Bulwer is pronounced Buller.
Talbot is pronounced Tolbut.
Thames is pronounced Tems.
Cooper is pronounced Cooper.
Hoiborn is pronounced Hobun.
Wemyss is pronounced Weems.
Knollys is pronounced Knowles.
Cockburn is pronounced Coburn.
Brougham is pronounced Broom.
Cirencester is pronounced Sisister.
Norwich is pronounced Norridge.
St. Leger is pronounced Sillinger.
Colquhoun is pronounced Cohoon.
Grosvenor is pronounced Grovenor.
Salisbury is pronounced Sawlsbury.
Beauchamp is pronounced Beecham.
Marylebone is pronounced Marlabun.
Abergavenny is pronounced Abergenny.
Marjoribanks is pronounced Marchbanks.
Bolingbroke is pronounced Bullingbrooke.
Hawarden is pronounced Harden.

Not Inhabited.

It is disappointing to find that, immensely as astronomical discovery enlarges our view, it discourages the idea that the vast worlds that roll around us, so many thousands of which are greater than our own, are inhabited by intelligent beings. Analogy and investigation forbid the conclusion that any of the planets of our own solar system could be inhabited by a race of beings constituted as we are. Those which are larger than the earth are composed of incandescent vapor which has not become solidified; those nearest to us, though in a sense "finished worlds," could not sustain such creatures as ourselves. The mystery is for the present, and ever may be, insoluble. To quote the words of Sir John Herschel: "We find that the last and greatest discoveries only land us on the confines of a wider and more wonderfully diversified view of the universe; and have now, as we always shall have, to acknowledge ourselves baffled and bowed down by the infinite which surrounds us on every side."

Immediate Revival.

Without doubt this is the crying need of many of the churches throughout our land. More than a revival in trade is a revival of God's work needed in the hearts of his people. It is an imperative need and an immediate need. Many will ask, Can we have an immediate revival? Should it be expected? In answer to these inquiries we would say that we believe not only in the possibility of immediate revivals, but in the duty of seeking them at once, and in the privilege of having them without any long delay in waiting for God's set time to favor Zion." We believe the set time when God will favor his people with showers of grace and spiritual refreshing is just the time when they are prepared for such visitations.

Immediate revivals are needed and should be sought. Let all the people come before the Lord with humiliation and prayer and consecrate themselves fully to God and wait for the outpouring of the Holy Spirit. As it was on the day of Pentecost, when all are of one accord in prayer, waiting for the descent of the Spirit, the spiritual baptism that cleanses and makes powerful the Church, will not be long delayed. When God's people are ready he is ready. And when the two wills—the human and the

divine—meet, then follows the blessed heavenly endowment, so essential before the unsaved can be brought to a knowledge of the Lord Jesus Christ.

May the Church have the spirit of prayer and work for a present revival. "O Lord, revive thy work," was the agonizing prayer of the prophet of old when Israel was backslidden in heart. David prayed with evident anguish of soul, "Restore unto me the joys of thy salvation; then will I teach transgressors thy ways, and sinners shall be converted unto thee."

When there is such a revival of God's people that they bring all the tithes into the Lord's store-house, and put all—themselves and all they have and are—on the altar of consecration, the salvation of sinners will follow. It is a truth well established in the past history of the Church that when there are those who are really anxious about the salvation of souls, it will be easy to find those who are anxious to be saved. An anxious church will make anxious inquiries after the salvation of God.

Oh, for present concern on the part of the Church! Such concern will lead to the immediate salvation of souls.

Let it not be forgotten, then, that first of all in order to the salvation of souls, is a revival in the heart of every minister and worker in the Church, accompanied with the evidence of present personal salvation in the heart. With all the human conditions fully met, the Church may have immediate, deep and widespread revivals of pure and undefiled religion.—*Telescope.*

PASTORAL VISITING.—Ministers who have grave doubts about the value of pastoral visitation might do a worse thing than ponder over the following remarks recently made by Dr. McCosh.

A minister will not be able to reach the hearts of his people unless he visits among them. I remember that when I began to preach I had about twenty carefully-prepared sermons. But some fifteen of them I would not preach; they were not fitted to move men and women, and I burned them. I never learned to preach till I visited among my people; they encouraged the young man with ruddy countenance, and they opened their hearts to me. The workingman spoke of his difficulties in making the ends meet, and the dying man committed his children to me, and the grand-mother thanked me for my kindness in teaching her grandson in my Bible class. No part of a minister's life is so rich in memories as these pastoral visitations. I had sometimes difficulties in winning certain self-sufficient and sulky men. But I waited and watched for opportunities. Sometimes I gained the husband by the wife, more frequently the father by the children. I remember one tradesman of skill and character who shied all my attempts to bring him to church. But I kept my eye upon him, and the fit time came. He and his family were prostrated by malignant and infectious fever. I was with them daily, and thanks to God, when he recovered he was won to Christ and His Church.

SYSTEMATIC GIVING.—The Independent rightly says:

Paul, in giving direction to the Corinthian Christians, as to a collection to be made for the poor saints in Jerusalem and Judea, used the following words:

"Upon the first day of the week let every one of you lay by in store as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me."

This "first day of the week" was the Lord's day, and Paul's mention of it implies that it was religiously observed by the Christians at Corinth, in commemoration of the resurrection of Christ. Every one of these Christians was directed to lay by on that day, and set apart a portion of his worldly substance, as the means of making up this charity fund which was to be transmitted to the poor and needy Christians at Jerusalem. The rule as to the amount thus laid by was to be "as God hath prospered" them. Every one was to do something, and all were to observe this rule in fixing the amount. Each judging of the

question for himself. If Christians in modern times were to act according to the instruction given by the apostle to the Corinthians, there would be no lack of funds to meet the expenditures of all the charitable, benevolent, and religious enterprises of the church. Let every church-member give something, and let all, the rich and poor alike, give as the Lord hath prospered them, and the benevolence of the Church would be reduced to a system, and that system would have its basis in Christian principle, and the treasury of the Lord would be abundantly supplied for every work that needed to be done. One great difficulty with the modern Christian Church is that its giving power does not begin to be developed to anything like the mark of possibility or duty.

SALVATION ARMY.—The Salvation Army has met with some very heavy losses of late in the way of officers, and not the least of these was Capt. Grey. Miss Grey, as a school teacher ranked among the best in the province, and was, therefore, eminently qualified to fill any position in the gift of the army. She joined the army in Truro; was a lieutenant in Windsor and Halifax under Captains Banks and Totten, and was then promoted captain and transferred to Newfoundland.

After two years' experience in the army she is fully convinced that its mode of doing the Lord's work is neither profitable nor in harmony with the Lord's word. No sooner was she convinced of this than she at once withdrew. Every effort was made and inducement offered by the army to get her back, but without avail.

She was the last of the thirteen girls that left Truro with the army to work for the Master that, upon getting fully acquainted with their practices, quietly withdrew. Strong evidence, we think, against the army.—*Messenger & Visitor.*

A LURID TEMPERANCE LECTURE was administered to a drunken father of Bowmanstown, P., last week. He staggered home and found his daughter giving a music lesson to two girls. With much profanity he ordered both teacher and pupils out of the house. This was not their first experience of the kind, and the daughter, a sensitive girl, who had been much depressed for months by overhearing remarks as to her father's habits, went straightway to her room, wrote pathetic letters to her father and mother, in which she declared that no possible punishment after death could be much worse than the suffering she had already endured from her father's conduct, robed herself for the grave and drank a fatal portion of laudanum.

Among Exchanges.

BALKY. One of our contemporaries tells of a colored man who had a balky mule. After Sam had belabored the mule for an hour the animal trotted off all right. "Dar," said Sam, confidentially to the mule, "dar, yer see. Ef yer would only do what's right, we mout lib tergedder jest like two brudders." Balkiness in the world and in the church does certainly substitute a vast amount of vigorous laboring in place of loving brotherhood. Oh for less mulishness and more moving along in the right track even under heavy loads!—*Home Journal.*

INCREASE BY USE.

As the widow's oil increased, not in the vessel, but by pouring out; as here the barley bread multiplied, not in the whole loaf, but by *breaking and distributing*; and as the grain bringeth increase, not when it lieth on a heap in the garner, but when scattered upon the land, so spiritual graces are best improved, not by keeping them together, but by distributing them abroad.—*Sanderson.*

NO USE FOR IT.

For the church that is not active, "the Lord has no use, the world has no respect, and the devil has no dread."—*McArthur.*

IT RETURNS.

Sometimes, when we have supposed that we had finally disposed of a besetting sin, we have found that it was like a vicious cat which the owner thought he had drowned, but found it on his doorstep waiting for him on his return.—*Ch. Standard.*