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Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D....EDITOR.

WEDNESDAY, FEB. 6th., 1894.

The Presbyterians of England had "a self denial week' for missions recently, by which they realized over $7,000. It was the second time they had tried the plan, and it resulted much better than the first time.

She was a sensible woman, and one who had been observing things, who said, "reforming husbands has wrinkled more faces, bent more backs to a hopeless stoop, and palsied more hopes than any other reform extant." The young women who think they can reform rakes by marrying them had better make a note of this.

No community can afford to be without the influences and restraints of the christian church. Where the church is not, there godless and corrupting influences are at work unchecked, and with most demoralizing effect. From every point of view, it pays a community to have and properly support the church.

You may be tempted to think you cannot afford a religious paper this year. It is not wise to yield to that temptation. One who stopped his paper at the end of the year, ordered it again in two weeks. The pastor who forwarded the subscription, wrote: "He says he cannot do without the INTELLIGENCER." Do not try to do without it, brethren. You need it; it needs you; and the cause needs that you and we continue to cooperate.

The most useful Christians, Dr. Cuyler thinks, are often those who serve the Master in little things. He never despises the day of small things, or else he would not hide his oaks in tiny acorns, or the wealth of wheat fields in bags of little seeds.

A rumseller in a western town was converted recently. And he proved the genuineness of the work of grace in his heart by burning the fixtures and contents of his rum shop and gambling rooms. Prayers and singing accompanied the other religious service. Would that all rumsellers were wrought upon by divine grace in the same way. More of them would be, we think, if the churches were more faithful.

Mr. Moody, himself the prince of evangelists, says a successful evangelist must be one who has common sense, an unblemished character, consecration, large sympathies, faith, patience, enterprise, familiarity with the Word of God, and the baptism of the Holy Ghost. Would to God that all the Lord's people were evangelists! There is at least no qualification in Mr. Moody's list which a Christian might not well desire to possess.

Rev. Dr. Parkhurst is keeping up his fight against the corrupt police officials of New York. The police system, he charges, is the "supreme culprit," responsible for all the corruptions which flourish in the city. Of course the officials attacked, and the papers and people in sympathy with them, call Dr. Parkhurst a "fanatic," a "lunatic" and other such names. But with most admirable faithfulness, persistency and courage he keeps up the war against them. He is right and ought to win—and will win.

Pray for missionaries. Pray for them every day. Pray for them by name. They have more to encounter and to endure than any of us know. Dr. Paton, the distinguished missionary to the New Hebridies, who visited this country last year, spoke in a recent address, of the encouragement he had many times derived from the thought that far away from him many were remembering him and the work in their prayers. Do not forget them. As much as christians pray for daily grace for themselves, they ought to pray for God's blessing on His workers far away.

From the earliest times philosophers and educators have been impressed with the importance and value of a retentive and responsive memory. Numerous systems of memory training have been presented to the public. Most of these have been based on purely artificial associations of ideas, and have proved valueless so far as any real development of memory is concerned. In the series of articles, from the pen of Prof. Austin, which we have arranged to publish in the INTELLIGENCER, the first of which appears in this issue, no attempt is made to develop a system of memory training. Prof. Austin sets forth the value and importance of good memory, gives some account of phenominal memories and states some of the physiological conditions of memory. His aim has been to discover, as far as possible, the laws that govern the reproduction of ideas, and special emphasis has been placed upon attention, arrangement and natural association of ideas as aids to recollection. We think our readers, more particularly young men and women, will be interested in the articles, which seek to start the student intelligently along the path of rational memory training, teaching him to help himself.

In one of our contempories—the *Canadian Presbyterian*, we think, the Pew is represented as addressing the preachers thus:

Dearly beloved pastors,—Suffer a word of exhortation from your congregations. *a*. We love you all dearly. Many of us are business men. We love the church and the place of worship too well to waste precious moments. *b*. So, don't tell us you are going to read a hymn, but announce it and read, *c*. Don't tell us you are going to begin, just begin. *d*. Don't tell us you are almost through, but get through. *e*. Don't tell us you are going to stop, but stop when you get through,

The suggestions are excellent, and offered in such a loving spirit, ought to be heeded by such as have fallen into the habits mentioned.

Two recently published books, which are noticed in English papers, gave an idea of the kind of teaching which is given both children and adults in certain schools of the established church of England. The church is called Protestant; let the reader judge how much it deserves the name. One of the books is entitled "A Mass Book for children." In its preface the children are told, "It will help you to love the Lord, and to worship Him in the holy mass." It teaches that, "the church is holy, the altar is holy, the priest is holy, and the mass is holy;" and it bids the children to "carefully make the sign of the cross, first on your forehead, then on your lips, then on your breast." Before the communion they are to say:

O Blessed Lord Jesus, Thou art coming from heaven to be with us in this church. The Priest is going to make this Bread to be Thy Body, and this Wine to be Thy Blood. Very soon Thou wilt be here.

After the consecration they are to say:—

Hail! true Body of Jesus, offered for me upon the Cross. Thou art here, and I adore Thee.

The book teaches that at Christmas "the same Jesus who was born in a stable and laid in a manger comes to us in the mass and rests upon the altar." And there is much more of the same kind.

The other book is entitled, "The Catholic Religion: a manual of instruction for members of the English church. Amongst the things taught is the duty of confession to the priest; and in the list of things to be dealt with at the confessional are the following,—

Gone to places of worship not belonging to the Church.

Preferred my own opinion to the teaching of the Church.

Omitted to use confession when I needed it.

Been unwilling to learn from the clergy what was needful for my soul.

Concerning baptism it says:

It is reasonable to baptize infants, for they cannot too soon be transferred from a natural state to a state of grace.

The effects of baptism are said to be threefold:

It remits all sin, original and actual.

It bestows sanctifying grace, and endows the soul with the heavenly virtues of faith, hope, and charity.

It makes the recipient a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven!

In the directions for the reception of the Lord's Supper, the recipient, in taking the bread, is to

receive it (capital I) from your palm with your mouth, taking care not to leave a particle on your hand, or to let one crumb fall to the ground.

The doctrine of the Real Presence could hardly have been more ingeniously expressed.

These are samples of the latest authoritative teaching of the Church established by law for the maintenance of the Protestant religion.

The Duty of The Hour.

The time has come when the temperance forces of Canada must combine as never before, and move forward to the overthrow of the enemy. For many years the agitation against the liquor traffic has been carried on with a good degree of vigour. Temperance societies have been zealous—gathering in members and helping the weak and unwary to resist the power of the destroyer. The churches have done good service, being more pronounced and faithful each year, and have succeeded in turning the sympathies of many people towards the temperance reform. The temperance press, by its issue of books, pamphlets and leaflets, has done more than can be estimated in creating sound temperance sentiment; temperance papers and the religious papers have also contributed largely to this. The effects of all this work are seen in the changed status of the liquor traffic; in the increased restrictions of the laws for the control of the traffic; in the large number of districts all over the country which have adopted local prohibition; in the numerously signed petitions praying for the enactment of national prohibition; in the adoption of resolutions by the Dominion Parliament declaring that prohibition is the only effective method of dealing with the liquor traffic; in the emphatic declaration by Manitoba, P. E. Island and Ontario, and by the Legislature of N. B. in favour of prohibition; in the recognition of the importance of the question by the leaders of the great political parties; in the changed tone of the politicians generally when they speak of the matter, and their evident anxiety to "stand in" with the temperance people; and in the feeling now, admittedly, very general throughout the Dominion that the time is nearing when the hopes of prohibitionists may be realized in an enactment absolutely and finally delegalizing the traffic in intoxicants.

The men of the liquor traffic evidently see the handwriting on the wall. They are preparing to make a determined resistance in what they realize to be a life and death struggle. They have money, they have political influence, in some places they have considerable social influence, and, alas! even church influence. But notwithstanding all these they have much fear and trembling. And now is the time for prohibitionists to strike—strike hard, strike together, and keep on striking till the victory is won.

Nearly every man in this country gives some thought to politics, and nearly every one is identified in some way—in sympathy if in nothing more, with one or the other of the political parties. There can be no objection to this ordinarily. In each party there is a host of men who are at heart prohibitionists. Each year the number has increased. But up to the present time they have failed, except in very rare cases, to give expression to their prohibition principles and desires in the choice of representatives. In the heat of party strife they have been persuaded to hold their prohibition feelings in abeyance, lest their party should fail to win and, as they were led to believe, the country be greatly injured. A good many times the prohibition vote has been side-tracked in this way. And it will be side-tracked again if prohibitionists are not wide awake, and wide-awake early. If we do not greatly mistake the signs of the times many are getting their eyes open to the fact that there is much less of the welfare of the country involved in these party struggles than they have thought, and that the much ado which is made at election times is chiefly for the purpose of diverting attention from greatly more important questions, which might be troublesome to the politicians.

Without denying the importance of many of the questions which are made so much of in election times, we are sure the time has come when a question vastly more important than them all combined should not be stood aside because it may embarass party leaders, or jeopardize party success. While we have nothing to say about free trade, protection, revision of the tariff, or any of the several matters which are to the front in the discussions and wranglings of the parties (for they are things which may not, with propriety, be discussed in the religious press), we do feel—and feel strongly—that it needs to be put before the people of this country that the country's welfare depends a thousand times more on the delegalization of the destroying liquor traffic than on anything else which our Parliament and Legislatures have power to do. To keep this fact to the front, and, with unceasing iteration, to emphasize it to the consciences of the people, is the duty of the religious press, the temperance press, and such other sections of the press as are not in party bonds. The INTELLIGENCER, true to its prohibition record of more than forty years, proposes to do its part in this work.

The pulpits of the land, too, have a solemn duty in the present juncture. They have not, and should not have, anything to do with the contentions of political parties. But in the great moral struggle which is now on they cannot be neutral and be free from guilt. It is not enough that they point out the evils of intemperance, and warn against them; they ought to make plain the selfish, iniquitous and destructive character of the liquor traffic and insist on the duty of overthrowing it by legal enactment. He said wisely who said, "When the church says go, and *votes* go, the liquor traffic will go."

The votes of prohibitionists must be marshalled; and the only marshalling of them which will have effect is when they succeed in being represented in the halls of legislation by men who have "no surrender" in their composition, men who will stand for prohibition though all parties and all personal friendships go to the wall. The true reformer dies doing his duty; he never capitulates. This great reform must have such representatives in Parliament. And it will have such representatives there if all the men who are interested will act according to their prohibition convictions, instead of at the beck and nod of the parties with which they are associated.

To bring about this massing of prohibition votes, which we are inclined to believe are a majority take the whole country over, there must be agitation and organization. Temperance men have been too much in the habit of delaying definite action till an election is just on, and then, in the excitement of the fight, allowing themselves to be persuaded that they must wait till another time to do something definite. And so they have been kept waiting. We are not advocating the formation of a new party. We do not know that there is need of another party, unless there could be a shaking up of existing parties, and the organization of the best elements in them in one party which would stand for righteousness in the administration of the country's affairs. But the country does need prohibition of the liquor traffic. And prohibitionists owe it to themselves, to their principles, to their parties, to their country and to posterity to exercise a controlling influence in the nomination of candidates and the determination of the policies of their parties. If they are prevented from doing this it behooves them to act independently. By standing together, either in one way or the other, they are strong enough, we believe, dictate legislation concerning the liquor traffic. The mugwumps have taught the political "bosses" in the United States some salutary lessons. When the Prohibitionists of Canada become mugwumps, when they make nominations and vote by direction of their consciences, and not under the snap of the party whip, they will not only teach the managers of parties a salutary lesson, but will accomplish what they have been aiming at these many years. That there is a growing disposition, even purpose, to do this we verily believe.

In Ontario party feeling has always been strong. But the prohibitionists in that Province have evidently become tired of having their cause pigeon-holed, and are showing a determination to go straight for prohibition at whatever cost to the parties to which they have long been loyal. Whoever stands in the way will have only himself to blame for what happens to him.

In other Provinces there is the same feeling. All it needs is organizing. How can this be done?

Let there be as early in this year as can be—say in May or June—a convention in each Province, composed of representatives from all temperance societies and churches, and of people not connected with either who are in sympathy with prohibition, to consider the whole question and determine upon a line of action.

It has been resolved to hold a Dominion Prohibition convention in Montreal some time in the summer, probably in July. Provincial Conventions would be a good preparation for the Dominion Convention Meantime, in every district in the country prohibitionists should confer, and get the forces which they represent in working and fighting order. In every church and hall and school house throughout the land prohibition doctrine should be proclaimed with new earnestness, special emphasis being given to the fact that ballots count far more in the present juncture than anything else, and that the only way now to strike a death blow at the traffic is by choosing representatives who are pledged to prohibition at the sacrifice, if necessary, of everything else. Let prohibitionists close up their ranks, and move on the enemy where he is most strongly entrenched—in the laws of the country. Being united the movement will be with "the swing of conquest."

Revival Power.

The power which arouses dull Christians and awakens backsliders and sinners is both divine and human. The divine is general and special, the latter being manifested in answer to prayer. No prayers will be answered that are not earnest and believing, and they can be neither unless he who offers them is either righteous or repentant. Hence from the beginning to the end of conversion special "power from on high" works with man, and is in a certain sense dependent upon his cooperation.

Ministers have preached the same sermons to the best of their ability in similar conditions of the public mind; in one case, with much spiritual effect; in the other, with little or none. When they attained power they were in daily communion with God, agonizing for power and absorbed with the desire to save men; self was forgotten; all their hope was in God's blessing upon their utmost exertions. In the other case they were uttering truths not fully present to their minds, not burning in their hearts.

Pulpit oratory without unction may resemble preaching under divine influence in almost every respect. The truth and the very words may be the same, even the gestures and the inflections. At the same passages there may be increasing vehemence or tearfulness, with exclamations. But the test is in the moral power. The minister may be sincere in a general way; it is not enough. Unless all things are insignificant to him except moving and saving men, he cannot awaken and convert.

Contentment, obvious self-satisfaction in his work—any state short of real agony of spirit month after month, year after year, without many conversions and reclamations—is a certain demonstration that the minister is not living a devoted religious life; is not a man of self-examination or real prayer. The larger his congregation, the more the money the people give him, as salary or personally, the greater the number of unconverted persons who flock to hear him, the more money for church building or for popular causes of benevolence they bestow—if he is not distressed if there be no revival in the church and no awakening around it—the more complete the proof that he is only an orator, an administrator, and a convival friend.

Such men may not be aware of it, may become angry at the description if the suspicion arise that it might be applied to them; but the very truth of the Gospel turns upon the impossibility of their being devoted to God and "at ease in Zion." The condition may exist in the little rural church as really as in the large city tabernacle.

Nor is it possible for a minister to have genuine power while preaching, and be inactive and cold when out of the pulpit. The whole man must and will glow; and no one has ever known the meaning of unction, or he is now backslidden, who does not feel, in the presence of the sinner or the sleeping Christian, out of the pulpit as he does when in it, or who does not exhort him privately as earnestly as he does publicly.

What power seems to attend the preaching of ministers who, spiritually considered, are "fire in the pulpit, and ice out of it," results from the zeal of their people.

Differences, indeed, exis among devout men, yet no man who has true religious feeling—not mere oratorical warmth or sensibility to pathetic incident—while preaching can be destitute of it when he meets the very persons to whom he appealed so earnestly. Can it be that many ministers neither long for, live for, nor expect the Holy Ghost to fall upon them and the people when they preach? Is it possible that there are congregations among us that have never so much as heard whether there be any Holy Ghost?

Two things are true beyond dispute: one that there was a Presence in our sanctuaries which fascinated even the unwilling and the hardened, and drew them to the house of God; that subdued them till many that "came to scoff remained to pray; that often displayed such power while ministers prayed, before the appeals were made, that the place was filled with cries of the slain of the Lord and the joyful praises of the renewed. This is a truth of which there are many witnesses yet living, the other truth we shrink from stating, and will leave to the serious observation and reflection of the reader.—*Chris. Advocate*

Mission News and Notes.

Eleven Lutheran missionary societies are at work in India.

In the Soudan there are sixty million people who are ignorant of Christianity.

The native ordained pastors have increased ninety per cent within nine years in India.

A Chinaman lately died in Neponset Mass., who sent $165 to China to establish a Christian school.

No Hospital for the insane exists in China, although the number of these unfortunates is large. An American medical missionary proposes starting a hospital where the poor can be treated free.

The Mission to Deep Sea Fishermen on the coast of Labrador, which was sent from St. John's, Newfoundland, has accomplished excellent service during the past summer. The ship that was sent carried three mission doctors. These treated 2,250 patients and erected two hospitals, which have been very serviceable. It is hoped that the steamer may be sent again next year.

An old peasant in north-west India learned by heart the first chapter of St. John's Gospel. After his harvest was over he would go out year by year into the villages around and repeat what he had learned. In eight years he had brought some 400 of his countrymen to embrace Christianity and receive baptism.

Canon Scott Robertson's twenty-second annual summary of British contributions for the propagation of the Gospel in foreign parts shows that, for the financial year 1892, the total sum voluntarily contributed to the numerous missionary societies in the British Isles was £1,363,153. The channels selected by the donors are as follows:—Church of England societies, £584,615; joint societies of Churchmen and Nonconformists, £204,655; Nonconformist societies in England in Wales £354,396; Presbyterian societies in Scotland and Ireland, £207,327 Roman Catholic societies, 12,160 dols.

Think of one of the missionaries on the frontier writing this; "I have been compelled to sacrifice my watch—a fine one and a keepsake—in order to provide necessary things, because the members of my church cannot get the money to pay their part of the salary." It makes us think of the story Dr. Dickson told in one of his great home mission speeches before the Assembly, of the wife of a toiling missionary in the west cutting off the locks of her beautiful hair and selling them to obtain money to buy medicine and other needful things for her sick children. These things must not be!

The Congregational Home Missionary Society reports that the receipts for the first nine months of the current year were $109,000 less than those of the corresponding months of the previous year, This means a decrease of thirty-five per cent. in the receipts thus far, and, should the same rate continue, will bring the society to the close of the financial year, March 31, with a debt of $75,000. This, of course, prevents any enlargement of work, and makes it doubtful whether the present scale can be continued through another year.

Bishop Tucker, of Uganda, says, During the last few months 40,000 Gospel reading-sheets have been sold. What does this teach us? No one buys a reading-sheet without a very serious and settled purpose. A reading-sheet is not of itself very amusing. Therefore that this large number of reading-sheets has been sold is most significant. It reveals a settled purpose in the mind of the people. It means not that 40,000 people are learning to read, but that six times 40,000