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TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, DECEMBER 11, 1874.

WORK TO DO.

No rational being to disappoint a mission—a work to do. Hence, no one can afford to be idle. The faculties with which God has endowed man, have not been given him for naught; his time is not to be used as a mere play ball. He cannot hope to escape just condemnation if he misuses his faculties and wastes his opportunities. His own wants are of such a nature that they demand the constant exercise of his powers, if he would properly advance his highest and best interests. But not only in his own behalf does he need to exercise his faculties. His fellow-men claim on him, and their interests, intimately interwoven with his own, have right to his attention and efforts. No man is to himself—true to his race—to his God, who does not recognize his obligation to do something for the public good—who does not, in some sense and degree, become a benefactor of his race. Whether a man's talents be exalted or brilliant—whether his station be humble or exalted—whether his opportunities be many or few, he cannot, he will not, if he be wise, fold his hands in listless indifference and inactivity, and permit himself that he is fulfilling the end of his being.

Especially is it incumbent upon the professed follower of Christ to be diligent in every good word and work—to be about his Master's business, doing "with his might what his hands find to do." No Christian will ever be without a sphere for the exercise of his activities; he will never lack an opportunity to be a messenger of peace and help to some troubled, struggling soul. Objects of benevolence and sympathy present themselves on every side; the perishing meet him at every turn; among his associates and companions he may at least drop a word in season, and lead some wayward soul to the fold of the good Shepherd. How good it would be, did every Christian recognize his individual privilege and responsibility to do some work for Christ. If this were so, what a vastly increased power for good the church of Christ would be. True, the church has done much, and is now doing much for the good of the world; yet, much more might, and ought, to be done. There is not in the church enough of the aggressive spirit, her liberty is too restricted, her capacities are not fully developed, her working forces are not properly marshaled nor efficiently directed. And all the while there is a world of work to do. Never, in the world's history, has a louder cry come up, or a wider door been opened for evangelical Christian effort. Never was there a time when there was better prospect of success. All that is needed is, that the work be done. Every Christian is interested in this matter, and involved in its responsibilities. The church should be a living, aggressive reality, not an immense fossil, gigantic in its proportions, but only a monument of past greatness and former power. And a reality it will be, whenever each individual member is faithful—faithful to God and truth, ready to do his part, unflinching in his convictions, and true to the cause of the Master. Then, and not till then, will the cause of God advance as it should. Just as the stability of a government is determined by the virtue and patriotism of the individuals who sustain it, so does the strength and influence of the church depend upon the piety and zeal of its individual members. If, then, each Christian is truly abiding in Christ, and faithfully doing what he can, the work of the Lord is going forward; while, on the other hand, each one that fails to come up to the full measure of Christian faith and zeal, retards the great work, and keeps back the promised glory of the kingdom of God. The fields are white, ready to harvest. The Lord, your Saviour and Master, bids you be diligent. You are His disciples if you do what He commands. The world is to be saved through your instrumentality. Work, then, while the day lasts.

EDITORIAL NOTES AND COMMENTS.

—THE FAMINE IN THE WEST.—The news that comes from Kansas and other States, goes to confirm the reports of the extreme suffering of great numbers of the inhabitants, in consequence of the destruction of their crops, etc. Help is being sent from the Eastern States; but much more is needed. Many are likely to starve to death, and to thousands the winter will be a season of terrible suffering. The following extract from a letter in the *Star*, shows the actual state of things:

Drought and grasshoppers have left us nearly destitute; many are entirely so. Families that last year were quite independent are today suffering for the bare necessities of life. My heart bleeds, as I behold delicate women and children covering over the fire, with not enough clothes on to hide their nakedness. It is fearful.

—TEMPERANCE IN BOSTON.—The papers tell us that new life is being infused into the temperance work in Boston. The *Star* says, the clergymen have organized for the campaign, into which they seem determined to put all possible heart, faith, and zeal. Regular Sunday evening meetings have been already begun, and these will be continued, with other week-day work, during the winter. The purpose seems not so much a pitched fight against the evil itself, as an effort to cut off its means of support, by educating children to temperance, and infusing wholesome opinions into the public mind.

—SUICIDES.—Statistics show that more persons commit suicide during the winter months than at any other season. In New York city, in August, 1870, fifteen persons killed themselves, and in December, of the same year, only seven; in July, 1872, there were twenty cases, and in December, of the same year, only four. Clerks commit suicide more frequently than persons following other occupations. During the three years ending in 1872, thirty-four clerks killed themselves, and only ten labourers. Poisoning is the most usual method; two hundred and twelve persons out of nearly six hundred, took poison—the preference being for arsenic, and in majority of instances for arsenic in the common form of Paris green; one hundred and forty-seven persons shot themselves, and one hundred and thirty-five killed themselves by hanging. During the three years ending in 1872, 1870, and 1871, there were 1,000 suicides.

three hundred and fifty-nine persons killed themselves. Of this number, two hundred and seventy-five were males, and eighty-four females; one hundred and seventy-one were married, one hundred and eighteen were unmarried, and forty-three were widows and widowers.

—THE MAN WHO STOPS HIS PAPER, ought to read the following, from Hamerton's "Intellectual Life": "Newspapers are to the civilized world, what the daily house talk is to the members of a household; they keep us in touch with the world, they save us from the evils of isolation. To be a member of the great white race of men, the race that has filled Europe and America, is to be a member of the great white race of men, the race that has filled Europe and America. It is necessary that every man should read his paper. Why are we so fond of our papers? It is because they never read a newspaper. And why are the inhabitants of the United States, though scattered over a territory fourteen times the size of France, so much more united of concerted action; so much more alive and modern; so much more interested in new discoveries of all kinds, and capable of selecting and utilizing the best of them? It is because the newspapers penetrate every where; and even the lonely dweller on the prairie, or in the forest, is not intellectually isolated from the great current of public life, which flows through the telegraph and press.

—SAVE YOUR PASTOR FROM DEBT.—It is a shame that a church should so poorly or slowly pay its pastor that he must necessarily be more or less in debt. And yet it is probable the majority of pastors are to-day groaning about unpaid bills, while more than sufficient to pay all due them by their churches. Some one in the *Christian Advocate* very truly says that a minister would preach with new vigor if he could escape from the thralldom of debt. No man is so oppressed, hindered, and heavily-weighted in the race of life by debt as the minister of the Gospel. It haunts him day and night, takes the heart out of him, obscures his vision, and clouds his judgment. It mars the beauty of his thoughts, and tinges every discourse more or less with gloom. Besides this, debt jeopardizes his reputation, very often prevents the word he preaches from entering the mind of the hearer, stops frequently his intellectual growth, makes him shame-faced and distrustful, and so more than imperils success—it renders failure all too certain.

—THE SACRED LYRE.—Rev. J. Hyatt Smith, in the *Baptist Union* describes a Brooklyn minister of very peculiar character. Yet, we are sorry to believe, there are occasionally found Christians, both in the ministry and out of it, who are very like the one described. Does any recognize the picture? Here it is: When his good angel is at his side, he is a noble brother and does good work for the Master. But sometimes an evil angel possesses him, and then he tells strange stories about his brethren. Under this evil influence, he will gain and grow miserably repentant brethren who have been his friends, and to whom he has often made confessions with tears of honest penitence. Indeed, in the ardor of his sudden and momentary love, he has even essayed to kiss them. But under the spell of the bad angel he will strike his harp to strange notes, and say or sing that which is untrue, and which, in the presence and under the influence of the good angel, he will most heartily deplore. In those evil moments, he was forced and pressed to hear the sound of THE SACRED LYRE.

—MOODY AND SANKEY.—It is wonderful—says the *Watchman and Reflector*—what spiritual power has followed the simple labors of Messrs. Moody and Sankey. At every point not only have there been immediate results, but the work has gone on long after their departure. At Edinburgh, where they commenced, the meetings are still as crowded as ever. The same has been the success in London, where they are being carried on, and in Dublin, over 2,000 persons gathered at the noon prayer-meetings and at the Bible reading at two o'clock, while an average of from 6,000 to 7,000 gathered at the evening meetings. Saturday, the noon prayer-meeting is devoted to children, who must from eight to ten thousand. On Sunday the meeting is at four o'clock—so as not to conflict with the regular services of the churches—when 8,000 people crowd the hall. Near the end of the present month the evangelists are to go to Wales, and after that to England. As effort has been made to secure for the winter, the forenoon and evening meetings, the hall will accommodate 10,000 persons. England, Scotland and Ireland are really feeling the inspiration of a new spiritual life. May it intensify and enlarge itself every side.

—AN ADMIRABLE PROJECT.—Special interest in the working classes of the great city, London, is being manifested. Plans are being carried out, and provided them with more comfortable homes, at a reduced rate. We see it stated that an association has recently been formed, with this end in view.

"A plot of land containing eighty acres, has just been purchased in the West End, on which it is proposed to build a city, capable of accommodating about sixteen thousand persons. In the construction of the houses, the laying out of the grounds, and every thing in other enterprises that can add to profit or beauty, is to be adopted; and the efforts are being made to far exceed any previous undertakings of the kind. The land, and many other notable of the metropolis, are taking an interest in the matter, aid aiding it by their counsel and their means. The capital already secured to the enterprise, amounts to about five millions of dollars, invested as stock. Of the eighty acres, four are to be devoted to a park in the centre of the new city. The streets are to be planted with trees in their whole length, and tasty gardens are to be laid out in front of the houses. A large edifice will be erected for scientific lectures and other educational purposes, while other buildings will serve as wood, coal, and milk sheds, and other buildings for the kindred trades. Beer and whiskey shops are to be totally excluded—a fact which will at once stamp the character of the applicants for residence, and make the place a paradise for the working men, in comparison with many other parts of London."

—WOMAN—GOD BLESS HER.—Last month an important Convention was held in Boston, to organize the "Women's Temperance Union of Massachusetts." Several hundred ladies were present. The proceedings were marked by great promptness, entire harmony, and a devout and tender spirit.

The object of the Society is the preservation of the home and family, and the bringing to bear, in the most effective way, the moral influence of woman upon the dealers in liquors. It allows every woman to become a member, who subscribes to the Constitution, and signs the following pledge: "We, the undersigned, do hereby pledge ourselves to abstain from the use of all intoxicating beverages, and to discountenance their use by others, and to avoid the use of all intoxicants for cooking or table purposes."

It can hardly be doubted that a work so evidently begun in the fear of God, and with love and pity for man, will receive the divine sanction and aid so fully recognized and so devoutly implored by those Christian women. Their influence for good cannot but be thus concentrated and intensified, both in their own homes and in society, where they reign as queens. We are sure, all ministers and church members might, by a proper example and outspoken words, "help these women," who seek, within their own sphere, to "labour with us in the gospel," against one of the chief hindrances to gospel work.

—COUNTERFEITS.—The following from the *Watchman* ought to be read by a great many people: "Some persons manifest that since there are so many kinds of religion, all claiming to be best, it is impossible to determine which is the right one, and therefore it is just as well to do without any. But these persons never refuse to recognize the fact that the Bible is the only standard of truth, and that the only way to know which is the right one, is to study the Bible, and to follow its teachings."

business because there are so many counterfeit bills about, but rather on this account, that forth more sagacity to discern the sound ones. If wicked men employ their powers to produce false coin, as much like the genuine in appearance as possible, we ought not to wonder that evil spirits should do the same in the matter of religion. No one ever doubted the existence of a pure diamond because there are many imitations. When Moses wrought miracles, the magicians did the same in appearance, but the test of time finally revealed the pure coin. It was foretold that false Christs should arise, but the same test, viz, time, has put beyond doubt which is the true one. We must try them and know them by their fruits. Love is the spirit's test. Whichever religion produces and requires most love, peace, good-will and final happiness we can safely follow.

—"IN TIME OF PEACE PREPARE FOR WAR."—This is what the great European powers seem to be doing in this time of unusual tranquility. We see it stated that the proposed legislation in reference to the German Landsturm (militia) was to an extent hardly yet realized, though the *Spencer Gazette* estimates the increased force arising from a first call of the Landsturm at 300,000 men. The French army will, beginning this year, be increased with twelve years to 1,800,000 men—a force supplemented by a Landsturm organization not less extensive than that of Germany. Russia will in the same period muster a standing army of 750,000 men, and a reserve of 1,740,000. Austria has made so much progress in the development of her military resources that she could, at the fall of 1874, muster 1,000,000 men. Italy could follow with 400,000 men, and Turkey with 300,000; while England has 500,000 to defend her own soil, and could contribute from 70,000 to 80,000 men toward the prosecution of a European war.

—THE TEMPERANCE QUESTION AND THE PRESS.—Dr. Holland in *Scribner's Monthly*, an excellent magazine, gives no uncertain sound on the great moral questions of the day. In a recent number he discusses the influence of the press in the temperance agitation. He says: "The time for a new departure is come. It is punctuated by the shifting and uncertain movements of those who have 'had their way for many years, and who find themselves as far from the goal as when they started. They are not the press, independently, but the press in hand and education the people to temperance. The truth that there is not a country on the face of this earth where stimulants are needed so much as here, and where they are capable of producing so much mischief, as in our own. Our sparkling, sunny atmosphere, and the myriad incentives to hope and ambition in our circumstances, are stimulants of the most potent kind. The God of our appointment for this life is a God of sobering and intoxicating liquors is ten thousand times worse than waste—it is essential that the people of this free and happy land should be sobered, the stimulation or stupefaction of the mind, this imposition of cruel burdens upon the digestive organs, is a foul wrong upon Nature. Every year, in this country, more than 100,000 men, women, and children are brought to the grave by the use of this Moloch of strong drink. The crime, the beggary, the disgrace, the sorrow, the disappointment, the disaster, the sickness, the ruin, the prostration of the body, the loss of the blood, the stimulation or stupefaction of the mind, this imposition of cruel burdens upon the digestive organs, is a foul wrong upon Nature. Every year, in this country, more than 100,000 men, women, and children are brought to the grave by the use of this Moloch of strong drink. 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