

Religious Intelligencer.

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

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SAINT JOHN, N. B., WEDNESDAY, AUGUST 18, 1886.

WHOLE No. 1696

JONES ON LAWYERS. The Evangelist Jones, who was once a lawyer, says some sharp things about his old brotherhood, as he does about everybody else. In a sermon in Chicago he said:

Sometimes I've asked everybody that never told a lie to stand up. Every fellow was looking around to see if anybody was going to get up. If anybody had a-got up I'd a-given him the floor and sat down. If you'd all stop lying you'd starve the lawyers to death. I like a lawyer who defends the good man from the assaults of the wicked. But lawyers do some mean things, and then say: "I did that as a lawyer, not as a man." When they drop down in hell I suppose they'll go about saying: "I'm here as a lawyer."

PROGRESS. There are twelve thousand miles of telegraph in India, ten thousand miles of railway, and no river of any size however sacred, is free from the vulgar plunge of screw and paddle-wheel. The remarriage of widows, the suppression of cre-elities at festivals, and changes more radical than any the missionaries would dare to advocate are openly discussed in native papers. The leader of the Brahmo Somaj holds up the missionary to the everlasting gratitude of India. More attention is given to the education of the girls of India now, than was given to that of the boys thirty years ago.

WHAT WILL YOU DO? Addressing itself to the young the *Foreign Missionary* says:

There are more than 300,000,000 children in heathen lands who have no Bible and no knowledge of Christ. Are you too young to help them? Remember:

That Jesus was but twelve years old when he expressed a desire to be about his "Father's business."

That Samuel was a mere "child" when he "ministered unto the Lord before Eli."

That Queen Esther was but a girl "in her teens" when she staked her life on an effort to save her people.

That Josiah was but eight years old when he became king, and that at seventeen "he began to seek after the God of David, his father."

AN HONEST GIRL. A few days ago—says the *Baptist Weekly*—one of our subscribers, a poor German girl, decided to return to her native land, and having very little time to prepare for the trip, she found it impossible to give her personal attention to several small matters, among which was her indebtedness for six months for the *Baptist Weekly*. But just before going on board the steamship she put a silver dollar into the hand of one of the Castle Garden missionaries, with the request that he would call at the office of the *Weekly* and pay what she was owing. If like honesty characterized some of our subscribers having larger means, it would add considerably to our summer receipts. We commend the example of this poor German girl to those who, with full purses, have left home for the summer, forgetting their indebtedness for their religious paper.

A BRIDGE AT JERICHO. The erection of a bridge across the Jordan, at Jericho, is an event of great importance for Palestine. The transport of produce from the corn-lands of the trans-Jordanic district will be facilitated, and intercourse between the eastern and western divisions of the country be promoted, to the advantage of both. The bridge is of wood. It was made on the shore, and, when complete, pushed forward, by means of rollers, to its position on substantial piers which had been built for it. The Pasha and a large party of invited guests were present, and a grand banquet was provided, at which Moslems, Christians and Jews attended. It is said that even the Bedouins, who are so generally supposed to be adverse to any attempt to bring their country into more direct communication with the Western world, are themselves much pleased with the bridge, as it will enable their camels to cross at all times, and prevent the loss of life which takes place every year at the ford.

PROGRESS OF THE NEGROES.—Those who think that the negro can accomplish nothing without the supervision of white leaders will do well to read the account of the Tuskegee Industrial School, Alabama, by the correspondent of the *Tribune*. In five years, under the superintendence of colored graduates of Hampton, he finds "a young Hampton Institute in the black belt."

A farm of five hundred acres, about sixty under cultivation, with vegetables, corn, oats and sugar cane, the rest in good timber; two large buildings—Porter Hall, a three-story frame building with recitation, assembly and sewing rooms, dormitories for boys, library, etc.; and Alabama Hall, a four-story brick building, with rooms for girls and teachers, dining-rooms, kitchens, etc. The bricks were made in the brick-yard on the grounds, chiefly by student labor. In the "Slater carpenter shop" student labor manufactures all the school furniture. In the blacksmith shop bolts are riveted, and fetters of ignorance and poverty broken at one blow. I find two hundred and eighty-eight students on the roll—one hundred and twenty-nine girls and one hundred and fifty-nine boys, averaging eighteen years of age, and representing twenty-four counties of Alabama and four other States. I find on the grounds a training school where two hundred children are taught, and the normal students are taught to teach them, making a total of four hundred and eighty-eight under instruction of the normal school. I find a corps of eighteen officers and teachers, eleven of whom, including the principal, assistant principal and treasurer are Hampton graduates; the others graduates of Atlanta University, Springfield High School and Bates College of Lewiston, Me.

Our Contributors.

THE CHRISTIAN'S WALK.

The Scriptures speak much of the Christian's walk. And it is highly important that the real lives of all who call themselves disciples of our Lord should be according to the Scriptures. We are to take heed to our ways "according to thy word." Inconsistent walking brings sad reproaches upon the cause, that the professed Christian, by his very profession, declares to be the best and holiest on the earth. So soon as the Word of God is left, and men walk in their own counsels, and after their own ways, they go astray. Our Christian walk includes all that is involved in our daily duties, our conversation, spirit, works, virtues, pleasures and the like. Too much importance cannot be attached to how we live. We may profess any degree of spiritual life or purity, but our only way of proving the possession is by the spirit we manifest and the lives we live. Crying, "Lord! Lord!" is insufficient. Walking before is the place of a servant, and is to render service. Walking before God is to serve God. It is to do something for him. And in the spirit of true servants, is to do just what the Master directs. Dictation or grumbling is impertinent. It is ours to do whatsoever "he saith." He who professes to be a servant of Jesus our Lord, and to walk before Him, and fails to render loving obedience to all His requirements, is inconsistent and is unfaithful, and in his unfaithfulness is a wicked servant. The relations between master and servant make it imperative that the latter should always obey the former. To refuse, or to fail, is wrong and wicked. Instance the brakeman, the man at the wheel, the light-house keeper and all others "under authority." By our profession we surrender our wills to His. We give our lives, our all, to Him. We are His for service. We walk before Him for orders, and then we do our work as though immediately under His eye. With so much seed to be sowed, with so many wicked, ruined and hell-bound souls all around us to be saved, how can those claim to be walking before God, who do nothing, or give nothing towards the salvation of men? Can it be that they have been delivered from their own sins and have been made partakers of the life of Christ? Walking is a pleasant and deliberate action. It is going somewhere. Too many who cry, "Lord! Lord!" are like the soldiers who, in their drill, in "marking time," lift their feet and place them again exactly in their own tracks. They get nowhere. These crying and not doing Christians, who go nowhere and do nothing, are miserable walkers—they are dreadful stumbling blocks. Religion that runs all to mouth is sure to cause disappointment in digging time. The Word of God feeds, teaches and

directs us. Under the Old Dispensation the clean beast not only chewed the cud, which symbolized "inwardly digesting" the truth, but parted the hoof, which symbolized the true character by the life or walk. The tracks indicate the difference between the sheep and wolf, even when the fleece may cover down to the toes. The life will tell. The saying may be all right, only the doing proves it so. One not familiar with the "priests' guide book" might be deceived by the camel like chewing of the cud, but an examination of the directory and a sharp look at the feet or tracks, will correct the mistake. The cud-chewing camel is an unclean beast. Men may read and ruminate in the Word of God, and profess to be living in the real soul pasture of truth, but unless they make progress in holiness, wisdom, righteousness and fitness for heaven, and do good to others, they will fail to leave behind them the footprints of a clean life. Men who flaunt white robes, and chew the cud of "brotherly love," cannot long deceive the intelligent and thoughtful, while they leave behind them such clump tracks, as jealousy, vindictiveness, discord amongst brethren, &c. A study of the Footprints of Jesus would be good reading for such. The man who reads, at morning family worship, Eph. v., pausing to comment on verses 25 and 28, should be careful that his growing tracks, made during the day, do not look mere like the impressions of a bear's paw, than like the clean out, neat track of a sheep. The influence of the spirit and life of the husband and father will be more lasting on the family than his comments on the morning Scripture lesson. Let us remember that "His eyes behold, and His eyelids try the children of men."

After walking before the Lord in a life of service, comes walking with God, the place of a friend, and the happiest life on earth. Indeed, the servant may be the friend. His work and ours the same. His will and ours one. Our hearts may "burn" while we walk and talk together. Blessed life! Humble and holy walk! Every Christian life may become an unbroken communion and restful walking with God. Enoch and Noah walked with God. So may we. It is our delightful privilege to walk in the light of His countenance. Walking is a proof of the possession of life and strength, and is a healthful and pleasant exercise, by which one, by his own effort, moves his whole person from place to place. Spiritual walking declares the possession of spiritual life and strength, and that the Christian enjoys exercise, growing in grace, going from strength to strength, working out his own salvation and doing good to others. Christian walking is to walk in Christ, Col. ii. 6. It is to walk after the spirit, Rom. viii. 1. It is to walk by faith, 2 Cor. v. 7. It is walking in the truth, 2 John iv. It is walking in the light, 1 Jo. i. 7. It is walking in the comfort of the Holy Ghost, Acts ix. 31. It is walking worthy of the Lord, Col. i. 10. It is walking worthy of the vocation where-with we are called Eph. iv. 1, and living soberly, righteously and godly in this present evil world. It is more than marking time. It is going somewhere. It is doing something. It is being more than a cypher.

G. A. HARTLEY.

CHRISTIAN COLLEGES.

President Porter, says the *N. Y. Observer*, uttered some golden sentiments in his baccalaureate sermon before the graduating class of Yale College. It was a sermon worthy of the man, and is especially worthy of notice as Dr. Porter's farewell. The subject matter was most timely. The sermon was a plain and potent protest against the attempt to divorce religion and higher education. Dr. Porter recognizes the two sides of the question, or, in other words, the existence of two theories. He tersely classifies them as the emphatically Christian and the secular, and we may say that the former is the old theory and the true, while the other is the dangerous and the new.

Dr. Porter presented five points that may well be made historic. They may be called the Five Points of Christian Education. These five points are:

1. The ideal Christian college should continue and supplement the functions

of the family and the church. If the family and the church should be Christian, the college for similar reasons should also be Christian.

2. Christianity needs the college to improve its non-spiritual quality and enlarge its attractiveness and power. For this reason the Christian college is an essential appendage to the church, and, therefore, ought to be emphatically Christian.

3. The college should be Christian in order to elevate and improve the quality of our science and culture. Christianity owes much to both; both owe much to Christianity.

4. A vigorous Christianity is required in our colleges and universities to counteract and overcome tendencies which are active in science and culture of our time. These tendencies are the natural outgrowth of science and culture when pursued for selfish ends, and uncontrolled by the higher aims of religion and love to man.

5. Christianity must control the college in order to exclude its antagonist, or rival, in the form of some false religion. In the present state of speculation, a university, so far as it is not positively Christian, tends toward atheism or agnosticism.

Dr. Porter is not a fanatic. After asserting that "the schools of the highest grade should be emphatically and positively Christian," he speaks as follows of college education:

"That it should be wisely Christian need not be suggested; that it should not undo by overdoing is self-evident; but that Christian aims should animate and control its life is equally manifest. We confess that we cannot understand the logic or the practical wisdom of those who admit the propriety and necessity of positive Christian influences in the home and seminary, but would omit or exclude them from the college. The reason which they give is that the pupil is no longer a child, and, therefore, should be treated as a man. It is true that he is no longer a child, and, perhaps, not a youth; but neither in character nor in convictions has he become a man. Moreover, just at this period of life he is doomed to pass through that fermenting and transition period in which he must form for himself his practical convictions and his theoretical judgments in the light of independent thought. It may be that less can be done in a formal way for either at this time than at any other. It may be, and doubtless is, true that officious and ill-timed intermeddling will do more harm than good; and yet, for all that, there is no time or condition of life in which wise Christian influences are more needed or are more effective than when the spontaneous impulses of childhood and youth are confirmed or rejected by distinct acts of intelligent volition—the judgments of the growing man."

THE BOOKS OF THE BIBLE.

There are thirty-nine books in the Old Testament. They can be systematically divided as follows: The first five universally receive the name of Pentateuch and can be designated by the letter P. The next twelve are Historical designated by H. Then come five poetical books designated by P. Then the five longer prophecies designated as Major prophets, and closing with the twelve shorter prophecies known as the Minor prophets. Not any of the names of these books thus classified will be very difficult to retain in the memory except the last twelve. Here let this plan be used: Take the first syllable of the name of each of the first three books and we have the word Ho-Jo-Am, and this word can be easily remembered. In the same way construct a word from the next four names and we have Ob-Jo-Mi-Na, and from the last five and we have Ha-Ze-Ha-Ze-Ma. These three names can be remembered with but little difficulty, and at the same time they suggest the names of the twelve Minor prophets, the most difficult names to remember.

Now make this clear as follows:

Pentateuch designated by P.
Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Historical designated by H.
Joshua, Judges, Ruth, I. Samuel, II. Samuel, I. Kings, II. Kings, I. Chronicles, II. Chronicles, Ezra, Nehemiah, Esther.

Poetical designated by P.
Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon.

Major Prophets designated by Major P.
Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.

Minor Prophets designated by Minor P.
Hosea, Joel, Amos—Ho Jo Am; Obadiah, Jonah, Micah, Nahum—Ob Jo Mi Na; Habakkuk, Zephaniah, Haggai, Zechariah, Malachi—Ha Ze Ha Ze Ma.

Now all this can easily be retained in the memory by carefully remembering the following:

P..... 5
H..... 12
P..... 12
Major P..... 5
Minor P—Ho Jo Am, Ob Jo Mi Na, Ha Ze Ha Ze Ma..... 12
—Observer..... 39

WORKING-WOMEN IN LONDON.

The number of women earning their own living and often assisting to keep the family, in London is increasing every day. Hundreds are employed in the post-office, in some of the insurance companies as cashiers and book-keepers, in tracing engineers' plans, in type-writing, in telephone work and cigarette-making—all employments of comparatively recent date, for it is not so many years ago since the trial of female clerks in the clearing house of the post-office was thought a wonderful innovation, and one which many wise heads predicted much evil of. There are besides, of course, the very large number of working women in the more ordinary sense—the dress-makers, milliners, and shop assistants. Among the latter, perhaps, it is true that we know little of how they live. One thing is not half enough known about them, and that is the large number of girls and women employed in London at a rate of payment which is quite inadequate for them to live upon, however careful they may be. They are generally machinists or dress-makers' or milliners' assistants, sometimes attendants in second rate shops. It is a common thing for these women to be paid 8s. (82) a week or less—they think themselves well off when they earn 9s. (2.25)—and the work is not constant; because, when times are bad or the slack season sets in, they are turned off. They will go day after day to some of the shops where their work is known and sit in the waiting room on the chance of an odd hand being wanted. If these earnings are only part of the household's means it is well enough; the girl's work pays the rent if it does not always keep her, and she is not without food and shelter during the time the work fails. But it is wholly different with the young woman who has no home but that she pays for. If she is quiet and respectable she generally lodges with some fellow-worker older than herself who has furniture. She pays 2s. or 2s. 6d. a week for a bed in the same room and for her share of the firing and light. She buys her own food and cooks it herself. Six shillings for seven days is not very much, everyone will allow; but when we show that the recipient is expected to dress well—that is, respectably—and find herself in boots; that in going out in all weathers her clothes wear out more quickly, no one need be surprised that her wages alone cannot keep her and dress her.—*Brooklyn Magazine*.

"INDULGENCES."
Protestants have ever censured Roman Catholics in the most severe terms for selling indulgences; or, in plain English, for licensing men to commit sin. Yet every Protestant government on earth does annually, for money, grant men the privilege to make paupers, lunatics, wife-beaters, suicides and murderers. Let us stop selling indulgences.—*Western Recorder*.

A SNEAKING PULPIT.
Elijah would be called a crank, and John the Baptist a lunatic, if they should appear now and denounce popular vices as they did in their own times. It is so in every age. The true prophet is never a universal favorite, and the temptation to unfaithfulness is, therefore, very great. And yet no worse woe can befall the human race than a false prophet. A sneaking pulpit is an offence in the sight of God, and a curse to mankind.—*Western Advocate*.

PLATFORM ETIQUETTE.
No man should ever consent to address an audience, when he is expected to be followed by other speakers, who does not know how to sit down when his time is out. If he has not this knowledge, it is the manifest duty of the presiding officer to indicate, in some quiet and gentlemanly way, that it is time for him to stop, that another speaker may have the opportunity of doing what he has agreed to do.—*The Examiner*.

HELPING HOME.
Sir William Muir, who was formerly a government official in India, bears testimony to the usefulness of women as missionaries. He says that these should be with every mission in that land a lady evangelist; that the work which they may do has been too much overlooked; that the women in the villages are accessible to lady evangelists, and to them alone. It is as vital that the homes of India be Christianized as those of America, in order to secure permanent results.—*Helping Hand*.

REJOICE ALWAYS.
How easy it is to rejoice in God's will when perfect health makes it a pleasure to live, and when favoring providences cause our social surroundings to be as beautiful as nature on a sunny day in June! Then one can say without a sigh, "Thy will be done!" It is well to be able to keep God's relation to our prosperity thus in mind. But it is better if, when in the midnight of our Gethsemane our woes beset us as the still greater woes of our dear Lord beset Him, we can say with Wm. Hunt,—"O Jesus meek. Thy will be mine, My will be thine also; And that my will may follow Thine In pleasure, pain and woe!"

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—Z. Herald.

made, and more than half the expense has been defrayed. The report evidently satisfied the representatives of the Company, as it was adopted we are told, with "loud applause." There will be some curiosity to know whether the thousands of minor shareholders in the enterprise will be as well satisfied. The impression seems to be growing both in France and in this country that the project has been badly managed, and that the total expense for its construction will be far beyond all present estimates. De Lesseps' efforts to replenish the finances of the Company by means of a gigantic lottery scheme have not tended to increase public confidence in the matter. It must be remembered, however, that very much the same opposition was met in the construction of the Suez Canal, and yet that project succeeded, and is to-day recognized as a great international benefit.

Among Our Exchanges.

Go Ahead.

Better blunder now and then than not to go at all. Keep moving as briskly as strength will allow, even if you may make a mistake now and then.—*Telescope*.

A WRONG NOTION.

The old theory that a Christian is only living as he should when clothed in sackcloth—sombre, desolate, and sad—grew out of a gross misrepresentation of the Scriptures. They represent the religion of Christ to be one of joy, making those who have it glad and hopeful, and tending to spread happiness and good cheer throughout the world.—*United Presbyterian*.

PROVIDE SUBSTITUTES.

Never leave a Sunday-school class without a teacher. It is better for the children not to have come than to be left to themselves. Irregular teachers are not desirable. They demoralize. When teachers are to be absent for several weeks or months, regular substitutes should be provided. Superintendents should never be absent without competent substitutes.—*N. Y. Advocate*.

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