

Religious Intelligencer.

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

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SAINT JOHN, N. B., WEDNESDAY, MARCH 31, 1886.

WHOLE No. 1676.

Those subscribers whose payments for the year have not yet been made will confer a great favour by remitting at once. The business of the paper requires every dollar due. Please send it along by next mail.

DELINQUENTS.—This is the way our very frank contemporary, the *Baptist Flag*, talks to the class of its subscribers which it calls "Chronic delinquents."

Dear brethren, you have been receiving the *Flag* a long time at the expense of the editor. We need the money to meet our obligations and current expenses. Dear brethren, you know that it is right and proper to settle up. We have sent you gentle reminders of the amounts due. The money has not come. We do not wish to be under the necessity of putting out the notes and accounts for collection. Please do not get mad, and say that bad thing, "stop my paper." But just get spunky enough to send us the cash, even if it cost the life of a calf or pig; or if you have to borrow it. It would not hurt our feelings for you to pay as far in advance as you have fallen behind. Try it.

A CONFESSION.—It is a remarkable confession, but it was made by a well known theatrical manager in New York. He said, as reported in the *Herald*: "I think that the stage today is a greater evil than any other institution we have. Nothing else does so much harm to the young men and young women of this city." He justified this statement by citing the fact that never have the delicacies of the stage—we use a mild word—been so great as now. This manager accounted for this condition of things by the fact that people go to the theatre to keep from thinking. "People who live in fashionable flats and brown stone fronts," he said, "who are right on the ragged edge of their finances and worried to death over business troubles, don't want to go to the theatre to think; they want to be exhilarated and forget their troubles as a man drinks immoderately to drown care."

ROME AND HEATHENISM.—A great Roman Catholic festival is held every year at Bandhara, a place eight miles from Bombay, and full of old Portuguese churches. The festival is always held on Sunday, and is an abominable display of worldliness. A striking feature of it is that heathen who have been disappointed by their own gods are encouraged to renew their vows before the images displayed by the priests. The *Bombay Guardian* reports a curious instance of such homage at this year's festival: "A Hindu woman had made a vow to 'Our Lady,' that if she obtained what she asked for she would roll seven times around the church. So she lay down, full length, and was rolled over and over by two women. She was a stout woman, rain was falling, the ground was soft, the mud accumulated. Five times had the *pradakhana* of the temple or church been accomplished, when a priest came forward and announced to the poor creature that the Blessed Virgin was satisfied, and would accept of the five tours as though they were seven." In what respect can such a performance be considered an improvement on the penances of heathendom?

THE CHINESE VANDERBILT.—The Vanderbilt of China has just died and been buried. Not much is known in Europe of his life, less of his death; but his burial is reported to have been most picturesque. His palace of Hang Chou was a miracle of luxury, and in creating this banker a provincial judge, and especially authorizing him to wear a yellow jacket, the Emperor of China made him the envy to all his other subjects. But the glory of his funeral seems to have surpassed the splendor of his life. The whole city turned out to see the procession. Nothing in Europe could parallel it. First came a mob of coolies weighed down with leaflets, on which were written moral sentences and parables. Then followed a procession of lantern-bearers, supported by a band of musicians, with gongs, cymbals and trumpets. It is hard to conceive anything less funeral. A hundred little boys came after the band (this was the only item in sympathy with Western experience) brandishing the arms (heraldic) of the deceased: the boys were followed by the bearers of his portrait. Groups of guests next came in procession, some in white, some in scarlet,

some in yellow; then bearers of lamps, banners, parasols and fans; next the master of the ceremonies, in white robes, on a white horse, preceding an enormous tent, under which the relatives of the deceased moved, entirely hidden from public view, and last the coffin, borne on the shoulders of twenty-four men.—*Pall Mall Gazette*.

RELIGIOUS ECCENTRICS.—The Rev. F. Barrow Matthews, an Episcopal rector in the Diocese of Nassau, Bahamas, W. I., describing a widespread religious frenzy which seized some five hundred people last year says: "I went once to see what took place at these meetings. About fifty people sat round in a room singing, clapping hands, and stamping the feet, keeping time to a kind of monotonous chant. The girls who saw visions were standing in the centre, sometimes walking up and down. They had a vacant kind of stare. Gradually the singing quickened, until at last it became fast and furious. Then the girls would dance, shout and bark like dogs. After twenty minutes of this they would fall down with a shriek. Their struggles, cries and foaming at the mouth were dreadful to see, and in many cases it took four or five men to hold them still. After the fit was over they would lie exhausted for about one hour; then, when they came too, they gave very detailed accounts of the visions they had seen. A great many of these visions were of course nonsense, but one thing was remarkable—they spoke of people doing things many miles away from the place. Upon enquiry it was found in some cases that what they had seen corresponded exactly with the events. One most remarkable feature in this outbreak was that it was not confined to one spot. Almost simultaneously in every settlement on the island (the island is forty-five miles long and twelve broad in places) similar outbreaks occurred!"

Our Contributors.

PROGRESS-UNION.

NO. I.

The present age is surely one of progress, as much so religiously as in temporal things. The prayer of the Lord Jesus, that His people might be one, has not been so approximately fulfilled since modern sects have arisen, as now. As the various denominations come to understand the Word of God better, and are blest with more of Christ's Spirit, they see and feel that Christians are one in Christ in that which constitutes true religion—that is, true spiritual life. This is seen in the movements among sects of similar, and in some respects dissimilar views, uniting and proposing to unite with other sects for the general good of the Cause of Christ.

Union is strength where it really exists, and is not merely a name. Some remarkable unions have taken place in modern days. In England there are union Churches, composed of Baptists and Congregationalists; in the United States discussions have been going on relative to a union between the Congregationalists and Free Will Baptists; not long since different branches of the Presbyterian Church united, resulting in much good to the cause; more recently all the Methodists in the Dominion of Canada united, with the best results; several other religious bodies are agitating union, among them the Disciples and Baptists of the southern states; just now we learn that the Christian denomination of the States is proposing a union with the Free Will Baptists, and some action in that direction has already been taken by both bodies; the Methodist and Presbyterian bodies are moving for a union in Home Mission work in the Dominion of Canada; and the Calvinist Baptists in the Maritime Provinces have proposed a union with the Free Baptists of Nova Scotia and New Brunswick, upon which full action has not yet been taken.

From the good results already obtained by the uniting of religious bodies it might be best for the Free Baptists of New Brunswick and Nova Scotia to unite with some larger body. Such a union we can have where we are sure there will be no sacrifice of principles or change of Church polity. We can—if we will—form an organic union with the Free Will Baptists of the

United States. From intercourse with them there are good grounds for thinking it could be easily accomplished. We are now in reality one, our Church covenant is the same, our doctrines are exactly the same, and we patronize their literature to some extent. We are already united with them in Foreign Mission work. One of our strong New Brunswick ministers is President of their Foreign Mission Societies; another of the officers of the same Society is one of our Nova Scotia ministers. For more than twenty years our money, our sympathies and our prayers have been given to India in connection with theirs, and will continue to go for years to come. Instance the raising of money recently in Cape Sable Island, N. S., to aid Dr. Bachelor's return to India. Whatever course the Free Baptists of the United States and New Brunswick may take as denominations, individuals will still hold to the mission interests they have so long cherished. Since Sister Hooper's return from India, though we have money raised and more pledged, we have failed to find laborers to use it in the foreign field until Free Will Baptists volunteered. To me these things indicate the direction in which the Lord is leading us. Now with these facts before us, that is, united effort in foreign work, why not go further and make the union complete. Unite the two bodies in one and enjoy the benefits of it? F. BARCOCK.

CHRISTIAN UNION.

NO. I.

I have concluded to write a few thoughts upon Christian union. Not that I imagine I can tell your readers anything new in reference to a subject that has engaged the attention and careful consideration of the best minds of the Christian church; of those whose writings have come to us correcting the judgment, informing the understanding, and cheering the hearts of God's people. It is only to stir up our pure minds by way of remembrance that I take my pen to suggest a few thoughts upon a subject, so great in its nature, so important in its influence, and so far reaching in its operations as is this every day question of true, vital Christian union. To understand the subject, let us consider, in the first place, what is included in the idea of union in its broadest sense; and, secondly, what is Christian union in its particular application to religious life? The first of these thoughts we shall briefly discuss in this article, and the second shall be reserved for a future number.

Union, in its broadest sense, has frequently been defined as simply association or nearness, or, in other words, to bring together or to unite in one body, men or things that are in opposition to each other. Now, this is a good definition of amalgamation, but a bad one of true, vital union. For consider: How can men or things be united that are standing in opposition to each other? They may, indeed, be brought together, there can be no doubt but they are frequently so connected; but this is not a vital union. It is simply an association; for that men or things can be in union and in opposition to each other at the same time is incomprehensible. Men or things that are in opposition to each other can by no possibility be united until the opposition ceases to exist. When opposition is ended then union is present, be the men or the things near at hand or far apart. Association or nearness never can of itself create a vital union, although association may be included in a true union as one of its external circumstances. Association then, or nearness, or even agreement cannot constitute a vital union, for union can only exist when opposition is destroyed, or when the men or the things are in accord with their own condition. Again, look at this subject from another standpoint. We say that men or things readily unite when they have each an affinity for the other; for instance, two drops of water will unite when brought together; they become one because they are of the same nature. On the other hand a drop of water and a drop of oil will not unite because their natures are different, and a proper affinity is lacking. A magnet will attract to itself steel filings because of the affinity that exists between the magnet and the steel, creating the attraction

the one has for the other. The affinity being present the union is complete. The particles may be separated, but the union will not cease to exist on that account, for let space be removed and the particles will come together of their own accord and by their own force. They do not need to be brought together to create a union. The union is present in their own nature, and all that is necessary is to remove the space and the particles or things flow together of their own accord and remain united. The union is inherent in the nature of the things themselves; it is present because affinity is an element of its being, and is not by any means a circumstance of its surroundings. You cannot see affinity, and you may not be able to exhibit its nature, or explain its working, but it is present as a power nevertheless, and its presence is necessary to a real and a vital union. The true idea, then, of this matter is this, that union involves a power existing among the particles of the things themselves, as a principle inherent or inwrought in the deepest nature of men and things around us. And when that power which we call affinity is wanting then a true union cannot exist, no matter how nearly related, or how closely connected men or things may become in their external circumstances. If this reasoning is found to be correct, then union must consist of a power or a principle inherent or inwrought in the centre or constitution of men or things. Something charged with a power to embrace that which is like itself; it is given a something that is merely superficial, and only connected with its surroundings. It is apparent then that real union, of what kind soever it may be, is a great deal more than the merely bringing men and things together; for, as we have seen, it embraces principles that are deeper than the surface, and involves powers that operate in the nature of things, or lie deep in the hearts of men. It is true that there are a number of things existing in society that have for their object the benefit of men, and that really are a benefit, that go by the name of unions; but these unions are no more than associations of men agreeing among themselves to carry out certain principles of action that affects their well-being, or are intended to aid them in the accomplishment of objects they have in view. Now, some of these associations are supposed to embrace a true, vital union as it regards the nature of the association itself, but, with sadness we have to confess that many of them fall far below a real union, although in many respects they do good work in their way, and are a benefit to the parties engaged in them. Commercial, educational, civil and even religious associations are all well enough in their way, but the most of them are never expected to embrace all the elements that go to make up a real, vital union. In the marriage union and in the church relation, we should expect to see exhibited true union, for these are very important relations, and carry with them a great influence; yet how often are we disappointed to find these relations for the most part destitute of that union that should be begotten of the principles of love inwrought in the hearts of those so related.

In our next we shall notice some things about union in its practical application to the affairs of Christian life. A. TAYLOR.

A RELIGION CALLED FOR.

What is wanted now is a great amount of religion—that which is deep and true and abiding. Something is called for, and loudly, too, that will of itself and in secret, compel a man to give honest weight and measure; to deal by a customer as he would by himself; to leave off lying and stealing for a better reason than the fear of being found out; a religion that banishes small measures from the counters, pebbles from the cotton bags, sand from the sugar, chicory from the coffee, alum from the bread, and water from the milk-cans. This is something that everybody understands. It is not itself religion, but it is the unmistakable fruits of it. The man who has genuine religion will practice none of these things. The religion, which is to save the world, will not put all the big strawberries at the top and the little ones at the bottom. It will not make one half a pair of shoes of good

leather and the rest of shoddy, so that the first shall redound to the maker's credit and the second to his cash. It does not put bricks at five dollars a thousand into a chimney it contracts to build with seven dollar material, nor smuggle white pine into floors that have paid for hard pine, nor leave yawning cracks in closets where boards ought to join. And so on to the end of the chapter. The first thing to do is to stir up human souls to their depths with fundamental principles, and reach down to the motives and springs of action, that things may begin at the beginning. There is dire necessity of a radical change like this. Affairs are running wrong now, and there must be a turning back to first principles, which are always those of truth. "Whatsoever a man soweth, that also shall he reap." "Behold, I come quickly, and my reward is with me, to give unto every man according as his work shall be."

WOMEN AND BIRDS.

Mrs. Browning used to say that most people were kind when they thought of it, and we are sure that the women of this country who have yielded to a very silly and, as it would appear, a wicked, fashion, will abandon it, when they come to think of it. We refer to the wearing of birds and of birds' wings on bonnets. It is probably true that this fashion is doing more to work out the destruction of song-birds than any other agency now known. The sacrifice of bird-life upon this altar is simply enormous. At Cape Cod, 40,000 terns have been killed in one season. An enterprising business woman of New York has recently succeeded in filling a contract with a Paris millinery firm for 40,000 bird-skins of gulls, sea-swallows and terns, at forty cents a piece. All along the coast of Florida, in Texas, on the prairies and the mountain vales of the far West, thousands of birds of almost every description, whose plumage is bright and attractive, are being slaughtered. It is no wonder that the American Ornithological Union has adopted strong resolutions against this practice, and that a movement is already started in England among leading women to discountenance the murderous fashion. It is said that the terns and sea-swallows have well nigh disappeared from the marshes between Coney and Fire Islands, where ten years ago were their breeding grounds. Sea and land birds suffer alike. The robins, finches, woodpeckers, humming-birds, thrushes, cedar-wax-wings, blue-birds and meadow-larks are sent to the shops to adorn female head-dresses. We hope that the good women of this country who are usually so ready in missionary and philanthropic enterprises, will bestow some thought on the birds which God has made to sing among the branches and gladden the face of nature. It is within the power of women to arrest this fashion and to stop the cruel and wanton destruction at once.—*The Advance*.

Among Our Exchanges.

ENTERTAINMENT.

If ever it comes to be thought that a chief function of the church is to furnish entertainment for the people, young or old, it will not be long before its function as a soul-saving agency will be gone.—*Nashville Adv.*

MEASURING RESULTS.

Results are not measured by numbers. That meeting in which only a colored man and a flaxen-haired boy were converted one-half century ago was not set down as much of a success; but that boy was Bishop Simpson, and measured by that fact the meeting was one of the most successful of the last hundred years. When the garnering time comes at the end of the world we shall read our history as it is written unscathed between the lines that are seen. We can wait.—*Pacific Advocate*.

CLOSE-FISTED.

There are men that you know are close-fisted and mean. If you are at work raising money for some public benefit or mission or charity, you know that it is of no use to apply to them, though they may be abundantly able, and therefore you pass them by. That is not right. You ought to present your claim to them and urge it vigorously. If such an one yields, and gives a donation, he has broken at least one fibre in the bonds of mammon, and you have done him a valuable service.—*The Interior*.

PUT HIM OUT.

When a man comes into your church and begins to berate it, and vilify its members, treat him just as you would if a man were to come into your home and enter into a general tirade against your family, reflecting on the character of your wife and daughters. Tell him to mind his own business and "dry up," or leave the house instant. That would be a frank and honest way to treat a man who is a mischief-maker, always meddling in other peoples' affairs. We have no patience or sympathy with such common nuisance.—*Religious Telescope*.

THE LATEST.

We have heard of a good many reasons for resigning a pastorate, but the following is a little ahead of anything in that line that has heretofore come to our knowledge. A pastor in a Pennsylvania town has resigned his church because the Sabbath-school superintendent objected to his using a plum-colored silk handkerchief in the pulpit. As a matter of course the next pastor will have to consult the Sabbath-school superintendent as to the kind of handkerchief to be used in the pulpit, and also accept his choice.—*Freebyterian Banner*.

DO IT SYSTEMATICALLY.

Many people who regret their inability to give to religious and charitable objects would find no little satisfaction by adopting the principle of systematic giving, which implies systematic saving, a principle applied by all persons who have a regular income, be it large or small. Settle upon some amount or percentage to be laid aside out of each day's or week's wages or income. What the amount shall be circumstances must have something to do in the determining of, but whatever it is, let it be definitely fixed, and then lay it aside regularly. The adoption of this plan would very soon surprise people with an ability to do what, under the slipshod methods now practised, is impossible.—*Christian Guardian*.

PREACH IT.

Among the doctrines that have yet to be effectively preached is the one relating to the Christian's disposition of his substance after his death. The changes are rung upon the truth that money, talents, time, etc., belong to God and are entrusted to his children to be made the most of for his glory. This doctrine we believe is faithfully preached, but its admonitions are frequently supposed to hold good only as long as life shall last. The duty of providing that what is God's shall do His business after he who is the steward of it has gone to his rest sadly needs enforcing. Look at this thing. When we find that some one has in his will left certain bequests for the carrying on of the work of His church, or for the support of the enterprises of the denomination, we are apt to praise the deeds as unlooked for and perhaps uncalculated for generosity, and say of the good man deceased that liberality such as this attests his unusual devotion to the interests thus benefited. Take up the *Year Book*, for example, and run over the list of contributions to our various funds, and how many legacies do you find recorded? Many have died during the year, but not many in this particular thing have seen to it that being dead they yet speak. This is a practical matter. This is Christian duty. It is not of sufficient importance to call for public and private instruction and exhortation.—*Canada Baptist*.

ALL SORTS.

Queen Victoria has decided that Buckingham Palace shall be lighted with electricity.

Flipkins was passing along the street and saw a trunk outside the door of a dealer, bearing the legend: "This size for \$10." "So do I," said Flipkins.

New York City will be two hundred years old next month. It was incorporated in April, 1686, and started with four thousand inhabitants and six Aldermen.

Family Physician: "I'm afraid that you have been eating too much cake and candy. Let me see your tongue." Little girl: "Oh! you can look at it; but it won't tell."

The *N. Y. Evening Post* says one of the most striking changes in hygiene during the past century is the greatly increased consideration given to sleep as a preserver of health and prolonger of life.

Philip D. Armour, of Chicago, is credited with a good speech. Asked how he succeeded in business, he said recently: "I always made it a principle when the Almighty wasn't on my side to get on His."

A daily newspaper has been started in Greenland. As there are only about thirty days in the summer and none in the winter, it is thought that the editor will be able to get through the year without mortgaging his snow hut.

Edison's patents have now become so numerous that they have a special series of index or reference numbers in the patent office—the only case in which such separation from the general index has been thought necessary.

One colored woman, Miss Carolina Bragg, is an editor, and her newspaper, the *Virginia Lancet*, is the single one known to be printed in the country under such editorial circumstances. Miss Bragg is highly educated, and has excellent business talent also.

A boy came home from school much excited, and told his father that he believed all human beings were descended from apes, which made the old man so mad that he replied angrily: "That may be the case with you, but it ain't with me; I can tell you that, now."