

Religious Intelligencer.

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

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SAINT JOHN, N. B., WEDNESDAY, JUNE 30, 1886.

WHOLE No. 1689

Within a few weeks we have sent out several hundred notices to subscribers whose payments have been delayed. This course was made necessary by the demands of the "Intelligencer's" business obligations. From some we have already heard. Will all the others do us the favor of responding immediately to the call? While the amount due by any one is small, the aggregate of these small amounts is very large, and is indispensable to the carrying on of our work. Please remember this, and forward payment at once.

RELIGIOUS PAPERS.—It has been said that "church papers have done as much to make the church what it is as any other agency except the preaching of the Gospel. Their circulation has been the measure and the stimulus of every benevolent enterprise, every advance in pastoral support. They have done for our different societies what the epistles did for the early Christians in one particular—they have told them what others were doing and how they did it."

MISSION CHURCHES.—Mr. Moody does not believe in naming churches "Mission" churches. The word "mission," he says, should be torn down from the front of every building where it is now written. It should be a church or nothing. The weakness of the mission chapels, he relates, was pointed out to him by an ignorant Catholic in Chicago many years ago. "Come, my friend," Mr. Moody said to him, "won't you go with me to the mission?" "Mission," was the response, "I don't go to no mission. I go to Cathedral."

(OLD PEOPLE.—A few weeks ago, an old pauper woman named Sosnitski died, at the age of 122, in the St. Petersburg workhouse. She had passed 70 years there, during which she was never seriously ill, and to the day of her death her vision was perfectly clear. Her memory and intelligence were likewise good to the last. She was never married. The same workhouse has at present another inmate whose longevity is almost as remarkable. Irene Nicolaieff, the widow of a soldier, who entered the workhouse about two months ago, is at present 110 years old, full of life and fun, and without the slightest sign of senile weakness.

WHAT ARE THEY READING?—A correspondent of the *Methodist Times*, writes on a most important question: Remember, Christian parent, that which your son reads is far more likely to change his character and shape his future than anything which he may hear. That excellent sermon last Sabbath night had to compete for his attention against a host of other thoughts suggested to his open eyes; on the morrow its lingering memory is soon obliterated by the daily paper and the business talk, and he cannot repeat it again. But that book of his inexorably commands his undivided attention, holds him silent with ears closed, while through the eye gate into the citadel of his soul it forces its stream of thought and impression. Hence it may be said of a book, that it will sooner or later kill or keep a man, and of a bad book it is the plain truth to say that a young man will get up from its perusal prepared to commit sins at which his nature would have recoiled an hour or two before. Your boy stands exposed to the enemy in the open field—the two wings of Satan's army, infidelity and uncharity threaten him in the books of to-day. For sixpence he may buy at a respectable bookshop a little paper-covered volume, which will make short work of his reverence for the Word of God and blot out all belief in Him whose name as a child he has been taught to love. From the circulating library he may take out novels which are written with such seductive genius that "the white flower of a blameless life" becomes well-nigh impossible after their perusal. The growing popularity of translations of such French writers as Zola is one of the most awful aspects of English taste to-day.

NO SMOKERS.—A Baptist missionary in Mexico writes the *Standard* that while Mexicans are a nation of smokers, not one who is Baptist smokes. They refrain mainly, it is said, on the ground of economy and self denial for the gospel's sake; still their abstinence, in this particular, cannot be without its good effect.

CONCERNING BAPTISM, the *Central Baptist* tells the following amusing and suggestive incident:

A good story is told of a certain Presbyterian professor in a college who was also a minister, who laboured hard in the pulpit to prove that "Baptism" meant to pour, not to plunge. In the class of the professor there was a wag who was called upon to translate a passage from one of the Greek authors. The passage gave an account of a man who became so enraged with another that he seized a red-hot poker and "baptized *ets ophthalmum*." Newlet, the wag, with a mischievous twinkle of the eye, but with a grave manner, translated it thus: "He seized a red-hot poker and 'sprinkled' it into his eye." "How is that?" said the professor. "He 'sprinkled' it into his eye," repeated Newlet. "But," said the doctor, "the word 'baptize' does not mean to 'sprinkle.'" "Well, sir, it did mean 'sprinkle' on last Sunday night," replied the mischievous fellow, amid suppressed laughter from the class, who keenly relished the joke. The doctor looked grave, was silent a moment, and then remarked: "You may translate it 'plunge' here, sir."

HIS VOICE.—Of Gladstone's voice many say they never heard such another for public speaking. A writer in the *N. Y. Evening Post* who heard him in one of his recent speeches writes:

He was in splendid voice. It rang as clear as in years gone, and what a voice! It was of extraordinary compass from the light, bantering note in which he twitted the Tories with endeavoring "to adorn the laugh, to decorate it with an idea," down to the deep, resonant, and intentionally hoarse bass to which it sank as he spoke of the profound and bitter condemnation with which English action toward Ireland was universally received. Then the flexibility of it! From the top note to the bottom Mr. Gladstone passes lightly, smoothly, and easily as a bird's carol! And the quality of it! How can one describe that? It is impossible to do so without seeming to fall into absurd hyperbole. There is something so winning, so magnetic in Mr. Gladstone's voice as it was once more last night, and as one can hardly venture to hope it will be again, that it is necessary to seek far for a simile. A cathedral bell sounding far away over a river; a waterfall heard a long way off in the stillness of the night; the sea rolling slowly in over a pebbly beach; the summer wind blowing over a hill-top of pines—in each of these there is a strange, indescribable quality which sometimes makes one's eyes fill and throat contract for mere physical sympathy. In Mr. Gladstone's voice, when he will, is the same note. That voice is an inalienable memory.

Our Contributors.

REMINISCENCES OF GRAND MANAN.

No. 3.

BY REV. A. TAYLOR.

Financially it is hard times on Grand Manan. There is a great scarcity of money. It is my opinion that in all the years since I first became acquainted with the Island, there has been no time when money has been so scarce and business so dull as now. And, in the outlook there is very little, if anything, encouraging; indeed, the prospect is that the hard times will continue until some change in the markets for the sale of fish shall have been brought about, or until different arrangements in that respect shall have taken place. When Great Britain and the United States shall have arrived at a proper solution of the fisheries question, then, and not till then, will the fishermen of this part of the Dominion fully reap the benefits of their labor. Undoubtedly the Dominion Government is doing perfectly right in enforcing the treaty of 1818, and so protecting our fishing interests; but while this is going on some have to suffer. It is a great fact, indeed it appears to be a special law in the arrangements of God, that whenever right takes the place of wrong and is carried to its proper end that some one or more persons must suffer. Just now this suffering is experienced by the Canadian fishermen, and by none any more than by those of Grand Manan. Still they say to the Government of the Dominion, by all means carry out

to the letter the treaty of 1818, and thereby protect our fisheries. The fishermen have to bear the brunt of this enforcement of the treaty; they are prevented from selling bait to the United States fishing vessels, a trade that has always brought them ready money and a good remuneration. Our Grand Manan people are loyal to the Government under which they live, and do not wish to see the Union Jack degraded, and so they will stand by the authorities while they enforce the treaty even if they are called to suffer much more, personally, than now. The people say, let our rights be protected and this middle of the fishery question be ended, no matter what may be the cost. The home market cannot consume the fish caught by our fishermen, the United States market is at present a necessity; nevertheless, the fishermen say rather than be bulldozed out of our rights by the Americans the people of these islands will suffer almost anything. They conclude it is better to have a sharp struggle, rather than an unsettled condition of affairs. Another thing increases the difficulty of the fishery question: There are too many persons engaged in the business. The industry is large; but the means of catching fish are greatly improved in late years; the markets are consequently overstocked.

Just now fish are quite scarce about this Island, and the people are not doing much, except planting a few potatoes as they do every spring. But they are hoping that a satisfactory arrangement of the fishery question will soon be made, and that the fish will soon visit their shores; then activity will prevail.

Financial depression so affects the people that they lose energy in other things than business. Religious matters often suffer in consequence. This is one of the many reasons why the religious life is so low in many places; and it may somewhat account for the state of religion on the Island. Men may say that a low state of things, religiously, is never justifiable, and that is true always; but Christians are only men after all, and financial pressure and a discouraging prospect, have a depressing influence on the best of men who have a living to obtain and families to support.

Religiously things on the Island are in rather a low state. It is true there is a great difference in the religious life of the people as compared with the past, but it must be acknowledged that it is at too low an ebb even now, and that the churches are not doing nearly what they ought to advance the cause of God. Too many have imbibed the notion that the ministry must do all the work, while they stand idly by, or, perhaps, enjoy the sermon, if, perchance, they are induced to attend the place of worship, which they may do if the weather be particularly fine, or they have nothing else to do. They would like to be gentlemen Christians, too proud or too lazy to work. They have not understood that the Church of Christ is a work-shop where activity should prevail. In all fairness, however, I must say that there are a number of honorable exceptions to the above description; but in too many cases the description is true to the life. All this operates to the weakness of the churches. I am sometimes surprised as I behold religious things scattered to such an extent as they are in too many cases, and I frequently ask myself where it will all end. So many church-going people cannot be made to understand that they have anything to do in relation to the salvation of souls, and to insist that they have work to do for God is almost an insult. There can be but little wonder at their lack of interest; and as to real enjoyment or true satisfaction, it is a condition of mind as far from them as light is from darkness.

GROWTH OF CHRISTIANITY.

A brief reference to the growth of Christianity, according to the tables given by the most careful and most generally accredited statisticians, may serve to encourage the friends of missions.

In A. D. 1000 the number of Christians in the world was estimated at 50,000,000; in A. D. 1500, at 100,000,000; in 1700, 155,000,000; 1800, 200,000,000; and in 1880, 410,000,000; that is Christianity has more than doubled its number of adherents during the last eighty years.

On the authority of such men as Drs. Turner, Baird, and Schem, and there are few or none better, we have the following:

"In 1830 there were in the world 288,000,000 Christians; in 1840, 300,000,000; in 1850, 342,000,000; and in 1880, 410,000,000." Thus it will be seen that during nearly ten centuries of almost exclusive papal domination, Christianity gained only about 85,000,000. Since the birth of Protestantism, a period of about one-third as long, it has gained nearly four times as much; and since the great awakening of Protestantism in the middle of last century, it has gained 235,000,000, and is now gaining more rapidly than ever before. Yet we are told again and again by unbelievers and scoffers that Christianity is waning, and will soon be dead; and by Catholics we are told that Protestantism is dying, if not already dead. It is very probable that in both cases the wish is father to the thought, and in neither case will the thought be realized or the wish gratified.

BISHOP TAYLOR'S MISSIONS.

Bishop Taylor, who has already begun two chains of missions across Africa, hopes to start two more during the present year. He enters into a unique agreement with chief and people, by which, as his part, he engages to select and import good preachers and teachers from America, to pay their passage to their destination and to pay for tools and machinery required in founding an industrial school. But, assuming that the people are not beggars, he exacts from the chief and people these conditions: 1. To procure a good tract of about one thousand acres of land for a school farm. 2. To clear and plant a few acres of said farm immediately, to provide early subsistence for the school workers. 3. To build houses for the residence of the preachers and teachers of the institution. 4. To build a good house or shed for the school, and for "God-palaver." 5. To do all those things for the benefit of the great chief and his people, without any pay from me. 6. To pay a small monthly fee for the tuition of day scholars. 7. That boys and girls coming for a full course be allowed to remain in school at least five years, and that all the boys and girls who cheerfully do the work assigned them shall be fed from the products of the school farm and their own industry, and pay no money for their tuition.

"DON'T."

A little manual of social proprieties, published under the name of "Don't" has obtained a wide circulation; and, as its negative precepts are inspired by much good taste, we have no doubt the tiny book will prove of real value. But, while good social habits are well worth forming, good intellectual ones are at least of equal importance; and it occurs to us that there is ample room for a manual that, in a series of brief and pithy sentences, would place people on their guard against the most obvious intellectual errors and vices. Possibly the objection might be raised that, while everybody wants to be cured of his or her social solecisms (if the expression may be permitted), none so little desire to be cured of intellectual faults as those who are most subject to them. Who, it might be asked, applies the moral denunciations of the pulpit to himself? Who would apply to himself the cautions of your proposed manual? Granted, we reply, that it is easier to bring home to the individual conscience the sin of eating with a knife than the sin of reasoning falsely by acting unjustly, we should still be glad to see a telling compilation of the most needed "Don'ts" for the use of all and singular who make any profession of an independent use of their intellects. Some of the maxims would be commonplace; but then the object would not be to lay down novel truths so much as to enforce old ones. Let us throw out a few at random, by way of a start:

Don't think that what you don't know is not worth knowing.

Don't conclude that, because you can't understand a thing, nobody can understand it.

Don't despise systems of thought that other men have elaborated because you can not place yourself at once at their point of view.

Don't interpret things too much ac-

ording to your own likes and dislikes. The world was not made to please anybody in particular, or to confirm anybody's theories.

Don't imagine that because a thing is plain to you, it ought to be equally so to everybody else.

Don't insist on making things out simpler than they really are; on the other hand—

Don't affect far-fetched and over-elaborate explanations.

Don't be overwise. Why should you make a fool of yourself?

Don't imagine that anything is gained by juggling with words or by evading difficulties.

Don't refuse to change the point of view of a question, if requested by an opponent to do so. A true conclusion can not be invalidated by any legitimate process of argument.

Don't be inordinately surprised when a man who knows quite as much as you do on a given subject, and perhaps a little more, does not agree with you in your conclusions thereon. Try the effect of being surprised that you don't agree with him.

Don't refuse to hold your judgment in suspense when the evidence is not sufficient to warrant a conclusion.

Don't imagine that, because you have got a few new phrases at your tongue's end, you have all the stock-in-trade of a philosopher, still less that you are a philosopher.

Don't try to express your meaning till you have made it clear to yourself.

Don't argue for the sake of arguing; always have some practical and useful object in view, or else hold your peace.

Don't grudge imparting what you know, and do it with simplicity.

Don't prosecute any study out of idle curiosity or vanity. If you have time for intellectual work, be a serious and honest worker.

Don't be too eager to "get credit" for what you do.

Don't undervalue the work of others.

Here we have a score or so of maxims of the prohibitive kind, and the number might be indefinitely increased. There is no doubt the intellectual progress of the world might be hastened, and the good order and harmony of society greatly improved, if these precepts and others like unto them were more carefully observed. Whether we get another "Don't" manual or not, sensible people should think of these things, and try to bring their intellectual habits at least up to a level with their social ones.—*Popular Science Monthly*.

REVIVAL IN ST. PETERSBURG.

Rev. Gideon Draper writes the *N. Y. Advocate* of a revival of religious interest and conversions in St. Petersburg. He says:

I wish to gratefully chronicle a gracious outpouring of the Divine Spirit on the "British and American Church" at St. Petersburg. This is an organization dating back half a century. It was established by an imperial ukase in the reign of Nicholas. The ukase, like the laws of the Medes and Persians, is irrevocable, independent of changes of ministries and governments. The church, therefore, has a freedom and security equal to the church in free America. Without the influence of the United States it would not have been planted. From the fact that the Western Republic had no National Church, permission was granted, and American money greatly aided in its building. In all guide-books it is called the "Methodist Church"—it is thought by way of reproach.

Going reluctantly, and only under a deep conviction of duty to this distant field of labor, I shall ever bear it in grateful remembrance. The church, composed of various nationalities and denominations, has a stated pastor and office-bearers. It records an eventful history, and is exceptionally harmonious.

On the first Sabbath, and under the first sermon, the Spirit was present in manifest helpfulness. The Word was accompanied with power. Hearts were divinely opened for its reception. It was the inspiring earnest of "more to follow." During the six weeks the work deepened and spread among the members. It was truly a revival, for the church was revived to a greater degree, confessedly, than for many years. Lips were opened for the first time publicly to acknowledge God's goodness. Assurance of acceptance

came where before was doubt and hesitancy. The proclamation of present, conscious, complete salvation met with ready response. And there was the baptism of the Holy Ghost for service. An after-meeting at the close of the second sermon and the mid-week social meeting took the form of evangelistic services. A "Sisters Meeting" was opened by my helpful life-companion; spiritual blessing came upon native Russians and the English population alike. Many tarried to "give thanks," and many came privately for further instruction and prayer. The revived church led to conviction of sin among the impenitent. One and another publicly expressed the desire for a Christian life. And there were instances of happy, jubilant conversion. Upon the last Sabbath the deacons handed me a list of twelve persons who occupied the front seats and partook of the sacrament as young converts. How much wider it spread it is impossible to tell. At the closing evening service four additional penitents arose for prayer. Most, if not all of them, were joyously saved. Hearty and most cordial thanks were given to the temporary pastor in the nave of the church, by Rev. Mr. Nicholson, agent of the British and Foreign Bible Society, whose daughter was among the new communicants. A permanent meeting was organized for young converts and seekers, and put in charge of a warm-hearted English Wesleyan whose daughter and nephew were among the young converts.

How were the results secured?

1. There was the preaching of the full Gospel. The terrors of the law and the sweetness of the Gospel were alike emphasized. Jesus as the only, all-sufficient, entire Saviour was presented.

2. The Church from the outset heartily co-operated. Entire liberty was given to the stranger pastor to conduct the services according to his own judgment. "We want to be fed," said the senior deacon at the beginning. There was soul-famine, and God's promises were realized. All praise to the dear Christians of St. Petersburg, without whose tender solicitude and eager anxiety the work could not have been wrought. Above and beyond all the glory is due to the Divine Spirit.

The church at St. Petersburg, itself and for itself, is broken-hearted and penitent. This is the most hopeful omen. Just before his departure the office-bearers, of their own accord, sought the writer for further instruction respecting carrying forward the work, for their own fuller equipment therefor, and for united prayer to God. There is also a passion for souls, and abundant opportunity is presented in the 5,000 English-speaking population, most of whom are without God and without hope in the world. It is an evangelistic center also for inquiring, spiritually benighted Russians.

Among Our Exchanges.

BE CAREFUL.

Parents mindful of the welfare of their children cannot be over cautious as to the character of their hired help.—*N. Y. Tribune*.

GOOD SEED.

Get your child to store as much of the letter of the Bible in his memory as possible. It is a seed that will germinate by and by.—*Nashville Ad.*

DO YOU?

Cherish no feeling toward any brother in the church or toward any fellow-man which you do not expect to continue when you are at home with your Lord on high.—*Telegraph*.

UMBRELLA WANTED.

A patent umbrella warranted to turn a Sunday rain and protect the owner from a Sunday sun. The ordinary umbrellas are ample for all the other days of the week; but then you know, reader, that Sunday rains and Sunday sunshine are much more trying. Such an invention might swell the attendance at many of our churches on rainy and hot Sabbaths, as might bring out the very people who most need to "renew their strength."—*Alabama Baptist*.

PARSIMONY.

For some reason, persistent parsimony in a man, and especially in a Christian, gives him a reputed character of unloveliness. This is due to the fact, not that penuriousness is worse, as a sin, than some other things, but that there is an instinctive feeling in men in favor of generosity. A stingy man must live down a world of intuitive magnanimity before he can be popular.—*United Presbyterian*.

BOTH DANGEROUS.

There is danger in unwise speech, but there is also danger in unwise silence. When one ought to speak and yet remains silent, silence is absolutely sinful. When one might speak to advantage, and yet refrains from doing so, silence is culpable, and sometimes it is even cruel. It may be a duty to cry out in alarm, or in warning, or in protest; and to fail of so doing may make one a sharer of the unaverted evil.—*Southern Baptist*.