

Religious Intelligencer.

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

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SAINT JOHN, N. B., WEDNESDAY, MAY 5, 1886.

WHOLE No. 1681

"INTELLIGENCER" NOTES.

To every new subscriber, paying One Dollar, the "Intelligencer" will be sent till January 1st, 1887.

We have had quite encouraging reports from some quarters during the week.

So far the reports have been, chiefly, from laymen. They have cheered us by their kind words emphasized by new subscribers sent.

A few ministers have been heard from. Thank you, brethren. We are expecting to hear from the others. Probably some of them are waiting to be able to send large lists. That is good. But don't wait too long. Send what you have now, and work away for more.

Let there be an effort all along the line of the Free Baptist churches and communities in the two Provinces, and many hundreds of new names can be easily secured.

Make the special offer known as widely as possible.

The Conferences of New Brunswick and Nova Scotia have repeatedly voted commendation of the INTELLIGENCER, and have in the most earnest way urged that every family in the denomination have its regular visits.

This is a good time to help carry out the resolutions of the Conferences. Do not let the opportunity pass, brethren.

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LENDING TO THE LORD. A Christian business man in New York, a few years ago, having less ready money than he wished to subscribe for removing a church debt, mortgaged his house for \$10,000 and gave that whole sum to the church. Most men probably, would think that a wise act if the money had been wanted for a really promising business enterprise. As it was, they would count it folly. But, from that day to this, the man has seen nothing but success. And he persists in believing that the gift has had somewhat to do with it.

HOW THE CHAPEL WAS FILLED. A Baptist minister once complained to Mr. Spurgeon that he had no conversions in his church, and that it was not well attended. "When you enter the pulpit do you expect conversions?" asked Mr. Spurgeon. "No," was the reply. "I never look for them." "Well," said the great preacher, "the next time you are going to preach, tell the Lord that your sermon is intended to be the means of converting the people, and look for the result at the close of the service." On the following Sunday, the minister did as he was advised, and the result was that at the close of the service there were two persons anxious about their souls, waiting to be spoken with in the vestry. The next Sunday there were twelve. Quite a revival took place in his church; and now not only has he his church filled to the doors, but there are souls saved at every service.—*Ec.*

WHY AND HOW. Rev. Dr. Buckley, editor of the New York *Christian Advocate*, in a recent article on the tobacco habit tells why and how he gave up its use:

Like Charles Lamb, we did love it so much that "I would do everything but lay down life for its sake." But though its effects were most pernicious to health, the thing that compelled the decision to renounce was the modest words of a pious woman to the writer when he had been in the ministry three months. "I was asking my boy not to smoke, and he said, 'Why, the minister does!' We all think a great deal of you, and I did not know what to say to him." That was twenty-eight years ago. At home and abroad, by day and night, we have often been lonely and sad, or have sat with the smoker and had the best cigars offered, but not once, except as the nicotine floated in some other's income, has it defiled the temple of the body whose hand pens these words.

BE JUST. Here is what Evangelist Jones says about being just:

I like a just man. Brother, you hear people say, "You had better be just before you are generous." It's a great deal harder to be just than it is to be generous. I could pull out ten dollars and give it to a poor woman, and I don't miss it, and it don't bother me. But to be just to all mankind,

that's another thing. I tell you what it is: it is a great deal easier to give fifty dollars to an orphan's home than it is to be just. I hurt my little boy's feelings, and take little Bobbie in my lap, precious little fellow, and say, "Son, forgive your father for hurting your feelings." It's a great deal easier to be generous than it is to beg your little boy's pardon for your harshness and meanness.

Justice! It is very easy for a man to be generous; but, brother, have you the justice in you to improve the forgiveness of a wife for an unkind word uttered? If I infringe on the rights or feelings of others, then I will go to them and do right by them. That's it!

SCIENTIFIC "FACTS." The *Science Monthly* remarks that if there is nothing new under the sun there is something new around it. Close observers for the last two years have noted that the noonday sun has been surrounded by a corona of dark, coppery or reddish light, as it has been described by different observers. It encloses a brilliant silvery or bluish glow close around the solar disk. It is not a very conspicuous affair, and the name of Bishop's ring has been given in honor of its discoverer. Astronomers are investigating and discussing the phenomena, but as usual, with varied opinions as to what the thing really is.

And this brings to mind a suggestive reference in Mr. Froude's "Oceana" showing the uncertainties of scientific theories.

At the Victoria Observatory he asked to be shown one of the blue stars, of which modern science has written much. He was informed that all the teaching about these blue stars had arisen from an error due to imperfect achromatic lenses. Mr. Froude thereupon asks: "How many times must we outsiders learn up our science and then unlearn it? Each new generation of philosophers laughs at the conclusions of its predecessors."

Our Contributors.

THE SPIRIT OF COMPROMISE.

One of the most prolific causes of declension is the spirit of compromise with the unconverted. I mean that yielding disposition, which is manifested by not a few Christians, who fear that piety is not going to be welcome, but will be considered too severe in its requirements of practical duty and consistent walk at home. They imagine they can make it a little less repulsive by lowering its standard just a little.

A husband thinks perhaps his wife will be better pleased with his benefactions, if he indulges her more in lavish display. A wife thinks her husband will accompany her more often to church if she will yield, now and then, and go with him to the theatre. No one need assert that a surrender of this sort is made from other than the best of motives.

Yet it has been laid down as a maxim by the wisest and best of men, that all compromises with error are dangerous to the truth. When the world demands of the church that religious people should be more lenient, lest the faith of the Gospel should seem austere; that they should be a little less rigid in rules of ordinary life in order to do away with the prejudice against piety; a simple Greek parable may be related as in point.

On a time an embassy came from the wolves to the sheep, assuring them of positive friendliness and respect for everything in a decent shepherd's fold; but begging leave to say that the conduct of certain dogs had become of late exceedingly exasperating. Indeed these dogs were the sole cause of the war. Sheep were amiable, and must be loved by everyone; but these dogs, it was evident, would never allow quiet. If the dogs would just be given up, peace might be made at once. It was a silly pack that listened. The watchful guardians were sorrowfully led forth through the gate, and soon torn to pieces. Then, as might have been expected, the sheep were devoured at the pleasure of even the veriest whelps in the pack.

There never was a sinner saved by lowering the claims of the Gospel down to him.

It was possibly a little easier for Naaman to carry his profession of a new faith, by first going as usual with his master into the temple of Rimmon to worship. But Naaman could not

compromise between Jehovah and an idol, and we surely never hear of his master's conversion.

I have seen people choose for their fine garments what they call changeable silk. In one light it looked crimson, in another light green. In its texture it was made thus: It was woven part green and part crimson. It was never really green, nor really crimson. It was simply a changeable pattern. I am sure Christ's robe of righteousness was nothing of that sort. I am sure the fine linen of sainthood is not now brilliant and now dingy—never decided, nor woven on a warp and filling of compromise. It carries its purity in its steady whiteness.

C. F. PENNEY.

"OPEN DOORS."

The way in which all parts of the world are being thrown open to the labors of Christian missionaries is one of the most wonderful facts of the age. Places that within living memory seemed to be completely inaccessible are now appealing to Christian effort. Dr. J. T. Gracey has recently published a little pamphlet, entitled "Open Doors," in which he gives a vivid survey of the different parts of the world that are opening to the Gospel of Christ.

Africa is indeed "stretching forth her hands unto God." Parts of this continent were among the earliest of which we have any historic account. Abraham went down into Egypt. From there the children of Israel came up to inherit the Land of Promise. And Africa was the home of the great writers of the early Christian Church. Egypt now presents attractive openings for missionary labors; while within recent years the shades of obscurity have been lifted off Central Africa, and inviting fields have been laid bare to the Christian world, by the explorations of Livingstone, Schweinfurth and Stanley. The means of reaching these fields are vastly improved as compared with what they were a few years ago. The Christian and Moslem powers of Europe have combined in a scheme to hold the vast region of the Congo for Christian commerce and civilization. In travelling 7,000 miles across Central Africa, Stanley says he never saw the face of a native Christian, nor of a man that had the opportunity of becoming a Christian.

Japan, an empire of thirty millions, has within a few years undergone a wonderful transformation which has broken down the obstructions which had so long shut out all Christian missionaries. The old ideas, so long held sacred, are passing away, and all the appliances of modern civilization are being brought in with wonderful rapidity. Formerly, the taxes were collected in kind, now in money. Then Buddhist temples were in the front, now Buddhism is disestablished, their revenues divided to the State, and their bells "sold for old bronze." Then there was feudal tyranny, now there is a limited monarchy. Then the Emperor was absolutely invisible because of his sacred character, now the people are not even obliged to prostrate themselves before him on the streets. A dozen newspapers are published in Tokio, and hundreds in the provinces. The extent to which the press is used is simply wonderful. In all this Christianity has entered as an important factor. The way in which leading statesmen have recognized the value of Christianity as a force in civilization is very hopeful. The people are ripe for Christian effort. The faith in the old systems is dying out faster than religious agencies can supply their place with Christian truth. Dr. Gracey thinks it looks as if Japan may possibly become Christian by royal decree in a day. We are thankful that the Methodist Church of Canada has lifted up the standard of Christ in that interesting country.

In India over 250,000,000 of people who are our fellow-subjects are open to the Gospel. Dr. Gracey says that for thirty centuries this people have had no better religious notions than those of to-day. They are without Christ and without hope in the world. These vast multitudes are not only accessible to Christian effort; but are in specially favorable circumstances owing to the rule of the British in India. Dr. Gracey bears a noble testimony as to the benign influence of this rule. He says: "There is the strong protection of the person and property of the mis-

sionary and his disciples throughout the entire empire of India. So far as Government goes—there is nowhere on this globe—it is doubtful if there ever has elsewhere been in all history—so great a multitude of people, under one political power, allowed to follow so freely and fully their personal religious convictions without molestation from the State as occurs in India. Outside of Great Britain there is not a nation in Europe which accords such large religious freedom to its subjects. Here then is nearly one-sixth of the population of the globe, amongst whom the missionary may go, with the greatest security to himself and his property, and as great protection to his work."

The recent annexation of Burmah gives enlarged facilities for increased missionary work. Siam and Laos constitute another large and inviting field. Fifty years ago Siam was sealed against all foreigners; to-day she is in treaty relations with all Christian countries. "Next to the Mikado of Japan, he is the most progressive sovereign in Asia," Dr. Gracey says "few lands are more open to the Gospel." The treaty of Tientsin acknowledged the value of Christianity, and gave access to the vast myriads of China. South America, Mexico, and the Turkish empire are also passed in review as presenting large and pressing openings for Protestant missions. A survey of the "open doors" all around the globe presents a marvellous and inspiring sight. The vast fields are white unto the harvest. The prospect should arouse and stimulate the whole Christian Church to bring forth all her resources in the great work of the world's evangelization.

CHRISTIAN WORK IN ROME.

Rev. W. C. VanMeter (Baptist) who has done much hard work in Rome, writes the *Journal and Messenger*, as follows:

Fourteen years ago the 14th of last month I was appointed to this work, and great as has been our success, the past winter has far surpassed the others. Three hundred and fourteen letters of requests and thanks have been received since November 1st, from 104 persons, 93 of whom are ministers and teachers, residing in 71 cities and towns, and connected with all the Protestant denominations in Italy. Through these earnest brethren we have been able to carefully and wisely distribute (each in his own immediate surroundings) 13,685 Bibles, Testaments, Gospels, Psalms and Proverbs, 2,350 Scripture cards and 265,000 pages of tracts. We have also distributed much medicine among the sick poor.

Our Sunday evening conferences were not resumed during the winter, owing to our absence a part of the time on account of the ill-health of my wife and daughter, who have scarcely seen a well day since the week after our return to Rome last autumn. We shall probably be compelled to change our place of residence. But this is not all. I want to tell you of the printing of the Scriptures in the torture-room in the prison of Corte Savella, an event never to be forgotten by us. (Do not mistake this for the San Uffizio, or Inquisition, which was broken up by the revolution in 1848, in the days of Pope Pius IX.) Here, under the reign of Pope Clement VIII., in 1602, flourished this court of hell. To give you some idea of what it was, let me briefly allude to three of the modes of torture practiced under the eyes of the inquisitors:

1. *The Virgilia.* To extort a confession or disclosure, the victim was seated upon a high stool about three inches wide, the top being cut into sharp diamond points. The legs were tied together and hung down without support. The hands were tied behind the back and attached to a rope from the ceiling, and thus the poor sufferer was kept from falling off, though every move sunk the points deeper into the quivering flesh. Some endured this from thirty to forty hours. If this was not successful, they tried

2. *The Tortura Capillorum.* A rope from the ceiling was attached to the hair, and the victim was jerked up, suspended, dropped, at the pleasure of the inquisitor. At the same time the fingers and hands were nearly severed by being twisted with small hard cords. Should this fail, and the victim still be conscious, they resorted to

3. *The Traxella.* A piece of very hot wood was bound to the soles of the feet. No words can describe the agony caused by this. Usually in a short time the victim, losing all power of endurance, would cry out, "I will confess anything you wish, only end my sufferings at once." For a more graphic description of the sufferings of the Lord's people, read Heb. xi. 36, 37, 38.

Daily my heart is cheered by letters from those to whom we have given the Scriptures this winter. The Lord is with us, and our work greatly prospered.

A FRUITFUL FIVE-DOLLAR BILL.

A little money sometimes goes a great way. As an illustration of this read the following, founded upon an incident which is said to have really occurred:

A owed \$15 to B; B owed \$20 to C; C owed \$15 to D; D owed \$30 to E; E owed \$12.50 to F; F owed \$10 to A.

All of them were seated at the same table.

A, having a \$5 note, handed it to B, remarking that it paid \$5 of the \$15 he owed B.

B passed the note to C, with the remark that it paid \$5 of the \$20 which he owed.

C passed it to D, and paid with it \$5 of the \$15 he owed D.

D handed it to E, in part payment of the \$30 owed him.

E gave it to F, to apply on account of the \$12.50 due him.

F passed it back to A, saying, "This pays half of the account I owe you."

A again passed it to B, saying, "I now only owe you \$5."

B passed it again to C, with the remark, "This reduces my indebtedness to you to \$10."

C again passed it to D, reducing his indebtedness to \$5.

D paid it over to E, saying, "I now owe you \$20."

E handed it again to F, saying, "This reduces my indebtedness to you to \$2.50."

Again F handed the note to A, saying, "Now I don't owe you anything."

A passed it immediately to B, thus cancelling the balance of his indebtedness.

B handed it to C, reducing his indebtedness to \$5.

C cancelled the balance of his debt to D by handing the note to him.

D paid it again to E, saying, "I now owe you \$15."

Then E remarked to F, "If you will give me \$2.50 this will settle my indebtedness to you."

F took \$2.50 from his pocket, handed it to E, and returned the \$5 note to his pocket, and thus the spell was broken, the single \$5 note having paid \$82.50, and cancelled A's debt to B, C's debt to D, E's debt to F, and F's debt to A, and at the same time having reduced B's debt to C from \$20 to \$5, and D's debt to E from \$30 to \$15.

MORAL.—"Here a little and there a little," helps to pay off large scores. Money circulates from hand to hand and business moves. Pay your debts—in full if you can, and if you cannot pay in full, pay something. What helps one helps another, and so the round is made.—*American Merchant.*

THE SANDWICH ISLANDS.

According to the statements made before a legislative committee at Washington the condition of affairs in the Sandwich Islands is most deplorable. The statements were in the nature of a report from the Commission sent to the Islands to investigate the workings of the reciprocity treaty between the Hawaiian Government and the United States. The treaty was made with the view of promoting commercial intercourse between the two countries, and especially for securing to the United States the control of the sugar trade of Hawaii. The result has been, according to the report, a loss all around. The amount of duties remitted since the treaty went into effect nine years ago has so far exceeded the total value of our exports that, as the report says, if we had made the Islands a present of every dollar's worth of goods they have bought from this country in the nine years, and collected the regular duties on sugar we should have profited by the arrangement. The value of the bounty by the United States government has been so great that the Hawaiian sugar-growers have found it to their advantage to send all their own product to the United States and buy again in this country, the sugar for their own consumption.

The financial results of the treaty are, however, the least of the evils which have followed its introduction in the Islands. Prior to the passage of the treaty, the Commissioners say, the American missionary influence was dominant. It controlled the Legislature and Cabinet, and was respected by the people. Americans outnumbered the English, German and French com-

bined, and the United States was regarded as the paternal Government. Prohibitory liquor laws were enforced and drunkenness was comparatively unknown, while the natives were contented and happy. But the fruit of the treaty has been the reversal of all these conditions, and has utterly demoralized and debauched the native population. The introduction of Chinese laborers has had the worst possible effect upon the native population. They have brought with them vices and diseases almost unknown before, and have developed a class interest in every way detrimental to moral and industrial progress. The Chinese are coming in such numbers that in a few years, unless immigration is checked, they will have supreme control of the Islands. In conclusion the Commission adduces the following reasons why the treaty should be abrogated: First, because of the enormous loss of revenue to this country; second, because it has brought the product of the Islands into direct competition with our producers and manufacturers, and lastly because the treaty has injured the Island, demoralizing and destroying the native population, and weakening and undermining American influence.

If the report of the Commission is a true representation of affairs no time should be lost in annulling the treaty which has been productive of so much evil to all.—*N. Y. Observer.*

Among Our Exchanges.

UNPOPULAR BUT RIGHT.

A man may be unpopular and yet be right. Christ was crucified.—*Western Advocate.*

LOAD.

A man who tries to preach without preparation is not much wiser than a man who tries to fire an empty gun. Load before you shoot.—*Western Christian Advocate.*

A NEW MOVEMENT.

It is said that there is a movement on foot by editors for a reduction of time from twenty-four hours to twenty-two and a half hours a day. Let no one oppose it.—*Westeyan.*

THE NET RESULTS.

"Our church festival is over. The treasury has \$53.19 net gain—that is, credit side. The debit shows an appalling list of misunderstandings; several cases of dyspepsia aggravated by late suppers eaten on the supposition that church suppers are not injurious; thin attendance at prayer-meeting the evening following; a spirit of emulation because we cleared \$1.79 more than our Baptist neighbors; a spirit of bitterness because some one said their singing was better than ours."—*Christian Harvester.*

ALL BY CHRISTIANS.

No Mohammedan mechanic, no Chinese chemist, no Buddhist artisan has made any notable contribution to the labor-saving machinery of the world, or to the means and methods of producing more abundant and cheaper food supplies, or in any great way assisted to make the social and political condition of the toiling millions of mankind happier and better. What-ever has been done in these directions has been, almost without exception or abatement, the outgrowth of Christian civilization.—*Morning Star.*

ONE IS ENOUGH.

Walking in the street together were an elder in the Presbyterian Church and a friend of his. The former said: "Who is yonder lady?" "She is Mrs. L—, a wonderful woman, a very useful woman. I tell you one such woman will be the salvation of any church; but two would be its destruction!" The same remark could be made of some good men, and it shows that "we all need grace and patience." The principle in the Elder's remark is that Mrs. L— would not brook opponents; she must lead or fall back.—*Christian Ad.*

THE MOST NOISE.

"The worst wheel of a cart always makes the most noise." The unloiled journal always grinds and creaks with the most penetrating shriek. The preacher with the leastunction makes the most fuss over his sermons, lamenting the many poor ones and calling attention to the few good ones. Egotism is a symptom that the wheels are shaky and the oil is scarce. However earnest and demonstrative and effective a truly Holy Ghost ministry may be, it is free from creaks and shrieks and groans. It is a well-oiled journal that gets ahead and carries loads easily.—*Christian Standard.*

"SLOUCHY PREACHERS."

Bishop Bowman, in a recent conference sermon, said some very good things about untidy, slouchy preachers. Well, we can not report the bishop in full, but will say that he said that "there is scarcely anything that will militate more against the usefulness of a preacher than slovenliness." Shabby, seedy-looking preachers are subjects of ridicule as they pass along the street, and ought to be. There is no excuse for untidiness of dress, personal uncleanness in one's habits, even if he is poor. The elements are cheap which are necessary to the securing of that most praiseworthy virtue which is said to be next to godliness.—*Rel. Telescope.*