

Religious Intelligencer.

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

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SAINT JOHN, N. B., WEDNESDAY, JULY 28, 1886.

WHOLE No. 1693

"GOD'S ADVERTISEMENTS." The wrecks of sin and shame—men and women made haggard and hideous by excess and uncleanness—are God's living advertisements whom He permits to linger on earth to warn those who are starting on the downward road of what awaits them in the journey.

THE NORTHERNMOST EDITOR. The *Evening Post* says: "The man who probably claims the distinction of being the northernmost editor in the world is the printer and Esquimaux poet, L. Moller, who edits the illustrated Esquimaux paper, *Atuagaglutit*, published at Godthaab, a Danish colony on the west coast of Greenland, 64 deg. north latitude. This enterprising journalist joined the expedition of Nordenskjold for the exploration of the interior of Greenland in order to be able to supply his paper with illustrated reports of the journey."

HINDOO WIDOWS. It is encouraging to notice the steadily growing disposition among educated Hindoos on this side of India (Southern India) to right the deeply wronged widow. We have met many Brahmins (says the *India Watchman*) who openly avow their sympathy with the remarriage movement. But they shrink to join it. But the reform is begun. The next fifteen years will witness a host of reforms among Hindoos. Eminent men among them are already rising who will work them to success. Hindoos will themselves yet put down the unclean *Holi* and right other wrongs before the widow wrong and trample to the ground caste and all pertaining thereto. Yet all this will not make them Christian though Gospel influence starts these reforms.

MINISTER. A curious derivation of the title of minister, as applied to a preacher, is given by the Catholic historian, Maimbourg, in his "Histoire du Calvinisme." He relates that in 1536 Calvin made a convert of a professor of law, who was familiarly called *Monsieur Ministre* when he became a preacher, after retiring from his professorship in the *Ministerie*, as the School of Law at Poitiers was called, and that thereafter the same title was applied to all the evangelical preachers. Maimbourg copied the story from the "Historia de origine Haeresium," by Florimond de Remond, who relates it in connection with Calvin and the law professor, Albert Babinot, and although the story may, like many others, be the product of Remond's own imagination, it would be interesting to know whether the title of minister was applied to any of the evangelical preachers before the year 1536.

PULPIT SENSATIONALISM. The attempt to put a stop to pulpit sensationalism deserves the support of the press at large. Sensationalism, says the *Perth Courier*, in novels is bad enough, but in the pulpit it is simply intolerable. Much of the light literature of the day has been degraded by it, and if allowed in public ministrations it will degrade them too. It has made its way into the press, with bad results there also. Every newspaper reader knows, or ought to know, that sensational newspapers are unreliable, and are never trusted by men of sense. If the pulpit becomes sensational, if the preachers aim at becoming rivals of circus clowns and cheap Jacks, they and their sermons will very soon cease to command public respect and attention. We are happy to say that the pulpits of our country towns and rural districts are as yet generally free from sensationalism; but if the thing becomes the fashion in city pulpits it will not be long before it spreads to country ones. Therefore the evil should be opposed from the very outset. These are, in our opinion, no friends of true religion who make a farce of its public ministrations.

A MUMMY. On June 1st (says the *Independent*) an event of remarkable interest took place in Cairo, being nothing less than the unrolling, in the presence of the Khedive and a distinguished company, of the mummy of the greatest of Egyptian kings, Ramesses II, the Senostris of the Greeks, who carried his victorious army into Asia about fifteen hundred years before Christ, and that of his son, Ramesses III. The head of the great monarch appeared elongated, and rather small. The top of the head

was quite bald, as might be expected in a man who reigned sixty-seven years, and died at the age of nearly a hundred. There was a white hair on the temple. The forehead is low and narrow; the eyes small, and close to the nose; the nose long and thin; the ears round and prominent, and pierced. The lips are thick, and some few teeth are seen well worn. The expression is not very intelligent, somewhat animal, but strong, obstinate, and with a certain air of majesty. The breast is large, the shoulders high, the arms crossed over the breast, the hands thin and colored with henna, as are the thin feet. The body is that of an old man; but of an old man vigorous and robust.

GIVING AND RECEIVING.

Paul writes to the Philippians, "No church has fellowship with me in the matter of giving and receiving but ye only."—Phil. iv. 15, Revised Version. Webster defines fellowship as "the mutual association of persons on equal and friendly terms." The cords that bind together in such associations are "giving and receiving." There never was any true fellowship, and there never can be but on the basis of reciprocity. To give always and never receive, would be both foolish and wicked. It would be giving to those who are unworthy and ungrateful; who do not appreciate the gift enough even to thank the donor. Such giving is not benevolent. It does more harm than good. It intensifies the selfishness of the beneficiary. "God," we are told by our Saviour, "is kind to the unthankful and the evil." But he is dealing with them as a moral governor. He seeks by persistent, patient, unappreciated kindness to bring them to repentance, or to leave them without excuse in the day of judgment. He himself recognizes this law of reciprocity by seeking gifts from men in return for those that he bestows upon them. He says, "Give me thine heart." He inspired David to sing, "Give unto the Lord glory and strength." A man cannot be profitable to God, but he can praise God. It is thus that the angels has fellowship with him. The glory which they receive from the throne they reflect back upon it in adoration and thanksgiving. Every holy, happy spirit in paradise is like a polished mirror. The Sun of Righteousness sees his image in them all; and thus goes on that wondrous process of which Paul writes to the Corinthians, "from glory to glory."

"Giving and receiving." Our Saviour announced this law of reciprocity when he said, "Give, and it shall be given you." He has illustrated it in nature. By it earth, sky and sea have fellowship. The sea says to the earth, give me water, for the sun is trying to dry me up. And the earth sends her rivers as she would empty all her fountains and making the land a desert. And then the sky says to the sea, give me water to make clouds and canopy the earth. And the water goes up in vapor, day by day, and the winds carry it over plain and mountain. And then the earth cries to the sky, Give me rain, for the sea is draining all the moisture from my bosom. And the sky responds. The showers descend. The fountains are filled. The rivers are filled, and flow into the sea. Yet, "the sea is not full," for as it freely receives it freely gives. It is this beautiful reciprocity, this "fellowship in giving and receiving, which keeps up the circulation in nature that sustains life on sea and land.

We see the operation of the same law in the vegetable kingdom. Plants receive rain and sunshine. They give flowers and fruit. And so in the human society men are kept together by this law of fellowship; each has something to give which the other needs. All true governments are based upon this law. The citizen pays taxes and receives protections; his rights and duties are reciprocal. In every well-ordered family, husband and wife, parents and children, brothers and sisters, are constantly giving and receiving. Whatever disturbs the law of reciprocity impairs the harmony and happiness of the home. If parents relieve their children from all responsibility, if they teach them that they have only rights and privileges, but no duties, they make them feeble, selfish and miserable. There is nothing so unwise and ruinous as excessive indul-

gence. Pamper a child and you nourish a monster.

The foundation for this fellowship in giving and receiving is laid in our different talents, taste and culture. One is able to do, and loves to do, what others need to have done better than they can do it for themselves. And they, in turn, can do for him what he cannot do at all or do so well for himself. But even if we only gave the same things that we receive, if one presented a dollar to some needy brother, and somebody else returned a dollar to him, there would be a blessing in that fellowship. Each gift is more than a mere dollar. It is a love-gift. The sympathy that accompanies it doubles its value. The grateful sufferer who receives that dollar sees on it not only the stamp of the human mint, but the image of Christ. He thanks the giver, but he also thanks his heavenly Father who taught others to care for him and to help him. And when, in accordance with Christ's promise, that dollar comes back to the donor, it still bears the same sacred image. It assured him of the fidelity of God and strengthens his faith in God.

Such is the divine law of "fellowship in giving and receiving." The 25th of December has slowly but surely established itself in Christendom as the annual festival of this fellowship. We commemorate on that day not only the "unspeakable gift" of God's love, but the love-spirit which that gift inspires in our own hearts. It is the festival not only of the nativity but of "Peace on earth, good will to men." How shall we keep the feast?

We should remember, first of all, "the words of the Lord Jesus, how he said, it is more blessed to give than to receive." The joy of the receiver is great. It is blessed to know that you have friends who think of you, and who are willing to deny themselves for your sake. But this joy is alloyed with selfishness. While grateful to the giver, we are also delighted in the gift. It adds to our comfort and enjoyment. And this is mere creature satisfaction. It is but little higher than the joy of the beast in the food it loves. The giver's joy rises into a loftier sphere. It is Christ-like joy. It is the pure and holy joy of self-sacrifice, interest subordinated to benevolence—of the animal nature controlled by the spiritual. In no earthly experience do we have so much of heaven, as when we give freely, give benevolently, give as our heavenly Father gives.

We should remember, secondly, that true giving, Christ-like giving, is not giving to the rich, hoping to receive from them again; but it is giving to the poor, who can pay us only in thanks. Giving to the poor is lending to the Lord. Giving to the poor is laying up treasure in heaven. Giving to the poor manifests faith in God. It shows that we regard this law of fellowship in giving and receiving as higher than earth and broader than time—that it brings us into special and blessed relations to God and immortality. It is well when Christmas comes for friends and kindred to exchange tokens of affections. Even if each gives the other what he could buy for himself there is, as already stated, a love value in such gifts which makes them inestimably precious. We would not for a moment discourage the fellowship in giving and receiving which makes Christmas so bright a day in our homes of plenty. But, while we remember our friends, we must not forget our Saviour. He tells us that the sick, the naked and the hungry are his representatives, and that what we do for them we do for him. Christ came not to be ministered unto, but to minister. If we have the spirit of Christ we will show it by our benevolent fellowship with him on the anniversary of his birth.

Finally, we should remember that true living—that which brings us into fellowship with God—must not be impulsive or spasmodic, but deliberate, conscientious, systematic. We ought to give freely and lovingly, and yet from a sense of duty. We ought to consider how much we can give, and then where and to whom we ought to give it. He who waits for an appeal to his sympathies, who gives only when he feels like it, will be very apt to give too little, and that little, to the least worthy objects. The rule for us—the

only safe rule—is to get into the fullest possible sympathy with our Saviour, to realize that we are his stewards—his representatives, and then to give as he would have us give, give not to please ourselves or friends, but to please him. Christmas gifts should be peculiarly gifts for Christ. If they were in reality, that day would become so bright and glad on earth, that angels would descend every year as on that first year of the Christian era, proclaiming "Glory to God in the highest, on earth, peace, good will to men."—*The Interior*.

DECLINE OF THE QUAKERS.

It will disagreeably surprise many people to learn that the Society of Friends, commonly known as the Quakers, are not in a flourishing condition, so far as numbers go. In fact, we are afraid that the little sect with its quaint practices and old world traditions, is dying out. From the annual statistical report issued recently it appears that the whole number of members in Great Britain is only fifteen thousand, which is less than half the total recorded at the beginning of the present century. They had begun to dwindle even before the latter date, and had at that time fewer members than in 1680, three and twenty years after their foundation. Yet in 1680 they were persecuted with all bitterness of fanaticism, while in 1806 they were tolerated, and in 1886 they are on precisely the same footing as any body else. Perhaps these facts explain their decay. The Quakers were a sect that took kindly to being persecuted. They increased and multiplied under it, and only began to droop when they were let alone. The cynical historians (and what historian can help being rather a cynic!) have taken care to point out that the very men who were dying for liberty of conscience in England, or fleeing to America to find it, treated the Quakers as if they were worse than heathens. It is to be feared that very few of the fifteen thousand persons who still call themselves Friends would satisfy these strict disciplinarians. The modern Quaker has dropped most of the outward observances of his predecessors, and seldom retains even the quaint dress, the very sight of which seems to take us back to an age of leisure and repose, when men got up by candle light and went to bed soon after dusk. Quakers no longer eschew literature and art, although they have not yet quite reconciled themselves to the theatre. They become politicians—very distinguished politicians, indeed, some of them are—and succeed remarkably well in the professions. They cultivate the social amenities, and there are some of them whose dinners would be fit to set before Brillat-Savarin or Major Penicillin. Indeed, it is not always easy to see where their Quakerism comes in, unless it is in a certain undefined sense of the gravity of life, which is not at all a bad influence in this flippant, bustling, irreverent age of ours.—*London Standard*.

OF MEXICO.

The following is from a letter by Hon. Francis Wayland now in Mexico, and published in the *National Baptist*. Another feature of Mexican city life which arrests the attention of the stranger is the prevalence of street railways and horse-cars. You can be carried in almost any direction for six cents in cars of the first class; or, if you desire humbler accommodations, at reduced rates, you can take cars of the second class at three cents. The fares are doubled for excursions to the suburbs. Outside of the city, the brisk little mules which constitute the motive power are urged to a speed of about five miles per hour. Moreover, the number of cars is proportioned to the probable number of passengers. In fact, it may be said generally that the comfort, convenience and reasonable expectations of the traveling public are consulted and respected to a degree which would excite the hearty contempt of the managers of any street-railway in the United States. This mode of conveyance is also used to a very large extent for the transportation of merchandise, building materials, furniture of moving households, and, strangely enough, for funerals. There are only two or three hearses in the city, enormous, unwieldy affairs, drawn by four or six horses heavily draped in

black, sufficiently somber to cast a deep gloom over an entire community.

Of course, these are merely used for state funerals, or when a member of some rich family is to be laid in that grave, which, bringing all to the same level, is the only real republic. The street railway hearse is an open car, painted black, with a canopy and a raised platform in the center, on which the coffin rests. This hearse is followed usually by a single car, at most by not more than two, with white curtains drawn across the windows. Funerals are never attended by women in Mexico, or, to speak more correctly, women never go to the grave. Indeed, this part of the ceremony is wholly perfunctory, custom simply demanding that two or three shall be present as representatives of the family of the deceased. Now and then, through an accidentally open door, one gets a glimpse of the interior of a "mourning car" and discovers the inmates in a state of what we should consider under the circumstances quite unseemly hilarity. For persons of limited means, there are second-class cars. There is every grade of funeral cortege, from the stately obsequies of the opulent, with steeds black as night, sumptuously caparisoned in sable broadcloth and nodding plumes, and numerous attendants half stifled with copious crape, to the cheap pine coffin (hired for the occasion at twelve and a half cents, to be returned to the undertaker after the body has been dumped into the rudely-dug grave), borne on the sturdy shoulders of a street porter, and followed by a single relative. For the interment of those whose friends cannot afford even this tribute to the departed, the municipal authorities make provision.

Before I dismiss this enlivening topic, I may as well say a word about the place of burial. Within the city limits, there can be no graves, as water is reached everywhere at the depth of from two to three feet. Therefore, within cemetery enclosures, coffins are placed in niches or recesses of a perpendicular wall, just deep and wide enough to receive them, and sealed up, a small marble slab telling the name of the inmate. These spaces are secured on the following terms: for an occupancy of five years, \$50; of ten years, \$100. At the termination of the stipulated period, the coffin is taken out, the bones are unceremoniously added to a pile of similar "memorials" in a corner of the ground, and the vacant space in the wall is ready for the admission of a newcomer. Who cares "these bones from insult to protect?" Not the church, certainly; for she derives a fat income from brief interments. Not the surviving relatives of the deceased, for have they not already complied with the requirements of fashion? As the corpse has been shoved into its purchased niche without form of decent solemnity or word of parting prayer, why should respect be paid to the grinning skeleton whose term of tenancy has expired, on whom a writ of ejectment has been served? Where a slab is marked "Perpetuand" or "Perpetuo," it indicates that this space has been secured for all time at a cost of \$150.

Outside the city, on rising ground, there are burial places where those who prefer interment in the usual form, or are too poor to pay for the expensive niches I have described, can be accommodated.

OCEAN PARK.

The Free Baptists of New England have an encampment at Old Orchard, Me., which is known as Ocean Park. It contains about sixty acres of grove and beach. There many of the brethren have cottages, and there, with many others, who pitch tents or find accommodations in the Park hotels, they spend a portion of the summer. There is a Temple in which worship is held, and where also the denominational societies hold their anniversaries. The programme of denominational meetings for the present season has just been issued. Some of our readers may be interested in it, and we therefore append the programme: August 1—20 inclusive are the dates of Ocean Park Assembly which presents the following interesting features: Aug. 1. Annual Assembly Sermon, by Rev. J. M. Lowden. Aug. 2. Annual Ocean Park Association meeting.

Aug. 3. Theological Alumni Day, with sermons, addresses, etc.

Aug. 4. Children's Day, with band, interesting exercises in Temple, P. M., and a grand illumination with President's reception in the evening.

Aug. 5.—8. Convention of Christian Workers. With the best programme ever yet presented to the Assembly; full of interest and profit.

PROGRAMME.

Theme:—Revival Work. Topics. *First Day*. The preparation (1) of the church, (2) of the individual Christian, (3) The motive. (4) The standard of fitness.

Second and Third Day. I. The Objects of Revival Work: (1) The children; (2) Unconsecrated professors; (3) Unconverted parishioners; (4) Non-church goers.

II. The methods:—(1) of organization, (2) of co-operation, (3) of personal work; (4) Special methods.

III. The Prayer-Meeting, (1) its office, (2) the preparation for it, (3) the leading, (4) the praying, (5) the church witnessing.

IV. The after-meeting. Treatment of inquirers.

Fourth Day: Lord's Day.—A. M., The equipment by the Spirit for service: the reality, the need, the conditions.

—P. M. (Hour of the Bible School). The Bible in Revival Work: Why use it? How use it?—Evening. Review. The grounds for expecting success in revival work. The care of converts. Farewell and dedication meeting.

Prayer-meetings each morning, and as opportunity may occur.

Aug. 9. Mission Day. With live topics and able speakers.

Aug. 10—13. Lectureship course, furnishing five lectures by Rev. L. T. Townsend, D. D., two by Dr. J. I. Phillips, and two by Hon. G. F. Mosher.

Aug. 14. Temperance Day: A grand rally with ablest speakers, among whom are Maj. H. H. Shorey and Hon. T. R. Simonton.

Aug. 16, 17. Woman's Convention. Crowded with the best features in their line of work.

Aug. 18. Guild Day. With annual meeting, picnic and first-class entertainment.

Aug. 19. Musical Convention. With full chorus, fine artists, matinee and grand concert Martha Dane Shepard, pianist.

Aug. 20. Christian Union Day. (The great day of the feast.) Able representatives of different denominations to participate.

There will be lectures during the Assembly, in addition to those above mentioned, by Mrs. Maria Upham Drake, Hon. G. R. Stone, Prof. A. H. Morrill, and Rev. J. Malvern.

The committee say, that in no previous year at the Park has there been so much as the present one to be turned to the largest measure of profit, though the time will be less crowded than heretofore, as each forenoon of the Assembly is, with two exceptions, only, left open for breathing and digestion.

Among Our Exchanges.

JOINING A PASTOR.

They do not join the church. They "unite themselves" to the popular pastor. While he stays they stay. When he goes, they scatter and hunt for the next popular pastor to join.—*Christian Examiner*.

AMMUNITION SCARCE.

A preacher in these days of cold skepticism is very nearly out of ammunition when he begins to preach against religious excitement. It is like a man protesting against the use of fire with the thermometer down to zero. If you are out of coal, brother, say so; but do not persuade others who have a good supply to abandon the use of it and freeze along with you. They will hardly consent, just to help disguise your destitution.—*Methodist Advance*.

DON'T LOSE HEART.

Don't be discouraged with that boy of yours. There were many as bad and worse than he and yet to-day they are holding important positions. Be patient with him. There are many ministers of the gospel who were once regarded as candidates for the States prison, but the Lord wanted them for his service and saved them. Don't try to impress upon him the idea that he is the worst boy in the neighborhood. He will very likely glory in that. Be kind, patient, tender, yet firm. With the help of God you will accomplish more in this way than by harsh and unkind treatment.—*Christian World*.

A MEAN THING.

The man—or the paper—who will extract from an elaborate production a paragraph which, standing alone, conveys a meaning, or a shade of meaning, different from the effect of the same paragraph in its connections, commits an offence against morals. If it be done carelessly, it is criminal carelessness. If deliberately, it is bearing false witness against one's neighbor. To this kind of attack it is useless to reply. The difficulty being in the moral nature of the man who makes it, the reply simply furnishes him with further opportunity of practicing falsehood.—*Christian Advocate*.