

Religious Intelligencer.

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

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WHOLE No. 1686

JUMBO, alive, weighed seven tons; stuffed, he weighs three tons. His height is twelve feet; length, fourteen feet; girth measurement, eighteen feet. The skin is nailed to a wooden form, over which it is stretched. 74,480 nails were used in nailing it, and not one of them shows. A string that will pass around two ordinary men under the arms—they standing back to back—will just pass around the leg of Jumbo. The skeleton is even more interesting than the skin, if possible. The work has been done by Prof. Henry A. Ward, of Rochester, N. Y., and is the greatest job of the kind ever done. It required a special car fifty feet long, so arranged that the bottom was within six inches of the road-bed. The skin was put into a bath of arsenic and other ingredients for two months, for tanning purposes. This reduced the thickness from an inch and an inch and a half to a uniform thickness of half an inch.

PLAIN TALK.—Talmage recently uttered the following very emphatic words in a sermon on fashion vs. Christianity:

"Men and women put so much in personal display that they often have nothing for God and the cause of suffering humanity—a Christian man cracking his Palais Royal gloves across the back by shutting up his hand to hide the one cent he puts into the poor-box! a Christian woman at the story of the Hottentots crying copious tears into a twenty-five dollar handkerchief, and then giving a two-cent piece to the collection, thrusting it down under the bills, so people will not know but it was a ten-dollar gold piece. One hundred dollars for incense to fashion—two cents for God! God gives us ninety cents out of every dollar. The other ten cents, by command of the Bible, belong to him. Is not God liberal according to this tithing system laid down in the Old Testament—is not God liberal in giving us ninety cents out of a dollar when he takes but ten? We do not like that. We want to have ninety-nine cents for ourselves and one for God."

AIM HIGH.—The life of the late Rev. Hugh Stowell Brown, the well-known English Baptist preacher, affords a striking illustration of what a young man may achieve. His career—says the *Commonwealth*—was remarkable and romantic, for at the age of 21 he was an engine-driver on the London and Northwestern railway. It was his custom to spend four or five hours a day in hard reading, and his first Greek exercises were written with a piece of chalk inside the fire box of a locomotive engine. But he soon became popular as a lecturer to working men, and achieved a high reputation as a social reformer and preacher. Garfield rose from log cabin to White House; Hugh Stowell Brown worked his way from the engine to the pulpit, Broadhurst, the working stonemason, is now the efficient statesman. Young men, aim high. We have great examples to guide us. Let us be diligent, noble-minded, large-hearted, high-motivated, and try to attain some higher standard of character than we have yet reached. The very effort to advance is inspiring and invigorating.

MEMORY RESTORED.—A recent number of the *Christian at Work* tells the story of a young student, who, on the day previous to the one on which he was to be examined to enter college, was taken ill, and after a sickness of several weeks, found that he had lost all recollection of what he had taken him six years of hard study to learn. He was recommended by his physician as soon as he was strong enough to engage in any occupation to turn his attention to some employment that would not tax his mind much. Having, sometime previous, acted as a sexton in the village church, he now went back to his old business. It happened that the eye of a stranger who was attending an evening service was attracted by the evenness with which the wicks of the lamps burned. The next day he fell into conversation with the young man and said to him: "The flames of all your lamps last evening burned exactly alike, and it speaks well for your carefulness in trimming them. Why, I should think one of the flames would fit all the others exactly if it were all unimpaired on them."

"Superimposed!" Isn't that word used in geometry?"

"Certainly." If polygons, having equal sides and angles—

Before the stranger, so runs the story, could finish his sentence, the

student threw down his broom, rushed frantically out of the church, ran across the street into the house, where he astonished his mother by exclaiming in a tone of triumph:

"Mother, I know that the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides!"

In a moment his school knowledge had come back to him, flashed into his mind by the mention of the superimposed figures.

THE LITTLE ONES.

The following is from the pen of Dr. Phillips, contributed to the *Sunday-School Times*:

These are revival days in many churches, and a very cheering feature of the special services that are being held is the conversion of children. A recent letter from a friend in Pennsylvania brings glad tidings. Fifty children have begun the Christian life in earnest, and are being taught the way of the Lord more fully by their faithful and experienced instructors. Who can doubt that from such well-conducted training-classes these children will come into the church to be a blessing indeed to many?

On getting back from India, I am delighted to find how intelligent and hearty faith in the conversion of children has grown stronger, and conquered the old-time prejudices of some Christians. The church has nothing to fear and much to gain by this cheering change in the attitude of many of her members towards the little ones of the flock. There are very few men of intelligence who would say now, as some used to say years ago: "Let the children alone until they are grown up; they are not able to understand religion now." I venture to say not one could be found now to say that a Christian man did say not a quarter of a century ago: "The boys and girls must sow their wild oats, and we can't help it. When that is over, we have some hope of winning them for Christ." I am sure such an idea would be hoisted as heathenism in every community where this paper is read.

In our India fields, our chief hope is in the conversion of the children. The best workers in my own mission were converted in childhood. The boys and girls of fifteen and twenty years ago, who were then the children of the church, are now her able and successful men and women, her pastors and teachers and leaders. The majority of the members in some of our churches were converted and received in childhood. No pleasanter reminiscences of life in India can I recall than those of work among the children of the native congregations.

Dear Mr. R. G. Pardee used to say that the chief object of the Sunday-school was to bring the children to Christ. Learning about Christ can never save a soul; and many of our Sunday-school pupils may be merely learning about Christ instead of receiving him and becoming his disciples. Let every teacher seek to bring his pupils to Jesus' feet. There, only there, are they safe; and we should not rest contented until we see them all there learning of him. In Mr. Pardee's days, there was a beautiful Sunday-school hymn much used in New York. The first line of each verse was, "My whole dear class for Jesus;" and I well recollect how the singing of those stirring lines used to thrill my heart, and many other hearts. Let that be the motto still for every Sunday-school teacher.

Mr. E. P. Hammond's work for children in Europe and in our own country, and the work of others, who have devoted special effort to this department, prove beyond the possibility of doubt or doubt how real and how abundantly satisfactory is the conversion of the little ones. Mr. Spurgeon said, several years ago, that none received into his church in childhood had been excluded for conduct unworthy of the Christian profession. This is high testimony, and to the point. It should cheer every parent and teacher and pastor in his work for children.

On a tombstone over the grave of a pet child I saw these words: "Jesus called a little child unto him." If I mistake not the signs of these times, our blessed Saviour is calling many children unto him; and in our homes and in our churches there are many now who are hearing, as never before, the voice of the tender Shepherd. This

is the time for diligent and vigorous effort. Every Sunday-school may become a real nursery for the church. Her best workers should be trained in it, and so fitted for in turn training other children by and by. Have any been disappointed in the future course of some who were converted in childhood? May it not be that the fault was with the church, and not with the children?

The regular instruction of converted children in classes by themselves can not be neglected if we would have them grow in grace and in the knowledge of the Lord. In every church there are men and women admirably suited for this important duty of imparting instruction to young disciples. When children are received into the church, our work for them, so far from being done, is but begun. We can not hope to see them grow in grace, nor even hold their own, without much painstaking and patient teaching on the part of older and experienced disciples. "Feed my lambs" is a command too often forgotten by both pulpit and pew. Better feed lambs will make more obedient sheep, and there will be greater rejoicing in the fold both on earth and in heaven.

AM I MY BROTHER'S KEEPER?

All earthly relationships involve the duty of spiritual care. No man can be a brother, a parent, a son, or even a master and employer without being in some degree responsible for those connected with him. None doubt for a moment that a man ought to provide for his own household in the concerns of earth, and it is strange that in spiritual things, which are indeed closely connected with all earthly good, and infinitely more important, the obligation is so little felt. It is strange that a Christian father should be more earnest in his endeavors to secure the education of his children in mercantile or classical pursuits than in the doctrines and duties of the Christian life; that he should make greater efforts to leave them a rich inheritance on earth than to bring them into possession of heavenly treasures! It is strange that loving brothers and tender sisters will lead those who are bound to them by the nearest and dearest ties, in every direction except in the strait and narrow way. It would seem as if a true Christian would be overmastered by his sense of duty to those who are most accessible to his influence; as if, having felt the peace which arises from forgiven sin, and the joy which flows from an undimmed hope of heaven, he would chiefly delight to impart to those whom he loved this new-found peace and joy, to show them the way of holiness, and urge them to enter into that way. And yet it is to be feared that if the test be applied to Christians in general, they will be found wanting; that they will be found giving the greater part of their friendly solicitude to the temporal condition of relatives, and thus giving all their influence an earthward tendency.

I know a professing Christian who has acquired, by unremitting industry and frugality, several millions of dollars. His son lies in a drunkard's grave.

If that father had paid half as much attention to the welfare of that young man's soul as he did to the acquisition of the wealth which he possessed to leave to him, his life might have been as useful and happy as it was useless and wretched. I knew an aged mother whose broken heart refused to be comforted respecting her children, and whose last hours were embittered by thoughts upon the consequences of her neglect. Though she was a member of the Church of Christ, the cares of life seemed to give her no time to attend to the spiritual culture of her family. The children of a prayerless household went out into a godless world; one became a sot; a second slew a fellow-man in passion, and fled to a lonely island in the South seas; a third acquired knowledge, and credit, and influence, only to use them in deceiving his patrons and robbing his friends. Morality had ruled in that household, but religious principle and the teaching of religious duty were wanting. Well might that mother mourn and weep at the remembrance of duties unperformed, and opportunities never to return. She could shed no tears for temporal duties neglected; the home had always been inviting; the daily necessities of living had been met in the most ample manner; the amusements of the children had not been forgotten; but the duty of God, the claims of religion, had been entirely slighted. Hence there was no deep-seated principle of moral rectitude in the heart of the children, and when temptations came they swept away the feeble barriers which the restraints of home had erected.

I recall the case of a young man who rushed headlong to ruin, and who now lives disgraced and degraded, and yet at one time the kind and earnest pleadings of a sister, whom he idolized, would have saved him. But she held her peace, and the day of her influence is over. Oh! if father and mother, and sister and brother are more interested in the worldly advancement and comfort and pleasure of their children and relatives than in their eternal prosperity, is it wonderful that thousands are ruined? If they seek not the welfare of these immortal souls, who can be expected to care for them? If the duty of bringing them to Jesus does not weigh upon the hearts of those who are nearest and dearest, upon whom will it rest? Must the solemn conviction be forced home upon our hearts that we think too lightly of eternal things in their relation to ourselves, that we cannot present them with force to others? Is it true of Christians, that they are far more engaged in acquiring property or a name, or in seeking the most transitory pleasures, than in making sure of a treasure in heaven? If they are practically indifferent to their personal relationship to God, and to the duties which grow out of that relationship, how can they be interested in religious duties toward their fellow-men, even though they are closely connected by the ties of kindred and blood? Is it not time for every Christian to ask and answer the question, "Am I my brother's keeper?"—*Augustus in Observer.*

MISSIONARY WORK.

The following is an extract from an India missionary's letter, published in the *Journal and Messenger*:

Our tent was pitched in a place where three roads met. In front there was an old temple fast falling to ruins. The Hindu religion is slowly crumbling to decay; for here, across the green fields which stretch out as far as the eye can reach, come winding through men, women and children, in clean, bright garments, wending their way to the tent, all from many different villages, to join in the holy communion service. When all are seated, and I look round upon the women, I think, Here is a result of women's work. Many of these were educated in the Girls' Boarding School, and have kept steadily on, and grown in the Christian life, as their looks and conduct testify. As the services progress, three great men stand up—not great in a worldly sense, for doubtless their houses and fields, all told, would amount to but a trifle; but they are tall and strong-looking, and one has silver threads in his hair. Then they take holy words upon their lips and promise to be God's children. Here there is a little pause, and three children are presented for baptism. Thus far there had been nothing of formality, and all the service as simple as possible. And what followed, though a little odd to me, seemed to the gathered company to be nothing out of the way. Pulling out a basket from under a table, the missionary takes from it three little red frocks and passes them to the mothers, whose faces express a deal of pleasure as they array their little ones in their new garments. Two of these mothers came seven miles to be present at this communion service. Then the service is renewed, and the children are brought forward for baptism. After the two little babies comes a boy, too large to be taken in the missionary's arms, so he says, "Kneel down, Tamby," which the little fellow does, and lifts his face and receives the water on his brow with a child's perfect trust. Then we all bow our heads, and partake of the emblems in that holy ordinance instituted by the Master for all nations, tribes and people.

Then comes the offering "to the Lord," the Lord's Prayer and the benediction. And in returning home I muse upon the difference in appearance and manners between Christian and Hindu women. In the Christian women with whom I had been worshipping there had been foundations laid upon which to build Christian character. The Hindu women have little foundation to build upon. Their minds are shallow and weak. A plant will grow and thrive in new soil, but you have to make the soil. And one has to make or lay a foundation for the upbuilding of Christian character in the women of this country, going down to the depths and throwing out the rubbish of bigotry, ignorance and superstition. But there are many women all about me on whom the Master has set his seal. The Bible-woman, who frequently sees

them, tells me of their simple trust and belief in prayer. One young woman in particular, whose husband had not come home to his evening meal, but had gone to the temple, and was not kind to her as he used to be, asked the Bible-woman what she should do. She told her she thought the only thing she could do was to pray, and she felt sure God would help her. They went into a little room and shut the door, and prayed that God would help this young man to leave off his evil ways and return to his wife as usual. "When we rose from kneeling," said the Bible-woman, "I was astonished at the beautiful look in the young woman's face as she said, 'The Saviour Lord has heard. I believe my husband will come!' and she threw her arms around me for an adieu, and immediately began making the house tidy and cooked the evening meal, and then put on a clean cloth and flowers in her hair, and waited. Soon she heard the husband's voice speaking to his mother, who was sitting outside. The young man afterward went to the husband of the Bible-woman and told him how astonished he was to find the meal all ready and his wife never afterward saying an unkind word to him, but looking so glad. He did not understand it. The Bible-woman's husband said to him: 'As you gave leave to your wife to learn to read, my wife, who is teaching her, told her about the Christian's God, and your wife prays to Jesus Lord, and that makes her so different.' He did not seem angry when he heard this, but was thoughtful, and has long talks with the Bible-woman's husband about Christianity.

In this way the good seed is sown. Notwithstanding the degraded position of women and girls in India, it is the universal testimony of travelers and missionaries that the wives and mothers wield a wonderful influence in matters of religion. Those who have grown old in idolatry are difficult to reach, and our ladies who teach turn more hopefully to the younger ones. A short time ago it was estimated that by means of government schools and through missionary societies there were seventy thousand women and girls under instruction—a gain of fifty thousand in fifteen years. There are over a hundred million women in India and only one in fifteen hundred can read. From the Shaster, a girl is taught that her first and greatest duty—that which will give her favor with the gods and bring reward in a future world—is quiet submission to her father, her husband or her son. She learns that she is classed "with animals, with the stupid, the blind, the deaf, the dumb," and she soon comes to consider this her rightful, chosen place in the world. "Truly," said a girl-wife in a zenana to her Christian teacher one day, "your Bible must have been written by a woman; it contains so many kind things about us. Our Shasters say nothing but what is hard and cruel of us." It depends largely on the present generation of women and girls in Christian churches whether fifty thousand more shall be brought under the same influence in the next fifteen years—fifty thousand who shall learn the blessed truth that in the Christian religion there is neither bond nor free, neither male nor female; for all are one in Christ Jesus.

THE AUSTRALIAN BUSH.

Australia presents a glorious field for evangelistic work in the future; but at present, though "sin abounds," little in the opposite direction (in comparison, I mean) seems to be going on. In the bush the homesteads are scattered, and places of worship far more so. The people are, therefore, very much left to themselves. A clergyman may visit the chief house in a district and hold a service about once a month, but baptismal regeneration is often taught at the expense of the simple and full gospel message being delivered, and thereby opportunities are lost.

The shearers are a very interesting class. Of course the aim of the squatter is to get rid of them as soon as possible, and little regard is paid to their spiritual welfare. Nevertheless, I have been permitted each year to invite them about three times a week to a room where, having a piano or harmonium, we sang *Songs and Solos* together, interspersed with anecdotes, or a few verses of the Bible read and talked about. About the latter I was doubtful at first, as I knew not who amongst them might be Roman Catholics; but a voice one night to a query of mine, "I think they all like your reading, ma'am," reassured me upon that subject. They much enjoyed coming, a very few remaining behind; they would sometimes ask to have some singing upon an extra evening in the week. This year they gladly accepted the hymn-books to take away with them, and from one since I have received a touching letter of thanks, saying "he had spent such a very happy month." Though I hear they are habitually great swearers and

gamblers, in my presence they were all that could be desired. All books lent to them were carefully returned, showing that they could appreciate kindness. Although the general impression seems to be that they are a class of men to be avoided as much as possible, sure I am that a good work might be done in their midst.—*Cor. London Christian.*

Among Our Exchanges.

THE WAY TO KNOW.

One never knows a man until he refuses him something, and studies the effects of the refusal. One never knows himself until he has denied himself something.—*Home Journal.*

DON'T WAIT.

Always abound in the work of the Lord. He who waits to be appreciated by the world loses precious time. Some of the best of men's work must wait for recognition until the resurrection of the just.—*Church News.*

ABOLISHED.

Corea has abolished slavery, setting free nearly one-half of its population. The Lord is marching on. Men everywhere on earth will soon cease to be slaves to their fellow men. But will they become free from evil in themselves? Only in Christ.—*Western Baptist.*

A HARD WORKER.

The man who prepares two good sermons every week, and does his duty as a pastor, is a hard-worked man. It matters not what people think of it. The man who follows the plow or swings the axe has an easy life compared with that of a minister who does his duty.—*Cumberland Presbyterian.*

"WEAK" AND "GLIB."

The weak brother who never had any solid religious belief, and the "smart" fellow who thinks he is a deeper theologian than the Apostle Paul, talk glibly of "the breaking up of the foundations of old beliefs." The solid thinkers, and the humble saints go on with the work of God just the same.—*Nashville Advocate.*

SHARP SPEECH.

A barbed arrow of speech is not so easily withdrawn. It is not singular, then, that we are earnestly admonished to speak kindly, charitably and honorably of one another. Brethren too often use these "barbed arrows of speech," little thinking how hard a matter it is to heal such wounds. In controversy especially, how often are hard and unkind things said for effect, even by Christian brethren. Let us weigh well our words and see that they never are poisoned arrows.—*Church Advocate.*

A DEVOTIONAL SPIRIT.

Those who minister in God's house ought to see to it that they minister to this genuine religious craving of human nature. We are not all agreed upon the question of liturgical worship. But we are all agreed on the value of a devotional spirit in the worship of the sanctuary. Undevotional worship is a contradiction in terms, and yet there have been times when we have seen public worship so conducted that the impression was really anything but devotional. This undevotional spirit can spoil the finest liturgy that the church has ever used.—*Christian Weekly.*

SPEAK CORRECTLY.

A young lady lost caste by one vulgar expression she often used in private, which slipped out before guests. A United States Senator forgot himself and swore in court, and was rebuked by a judge of half his age. An eloquent preacher said "ketch," "don't you forget it," and "God will let the sinner slide; mind, I tell you!" When criticised he denied; but was convinced by many witnesses. Use correct language even in speaking to a dog; for if your tongue speaks ungrammatically or coarsely to a dog, it will betray you to a man or a woman.—*Herald.*

WHAT NEXT?

As the revivals close, the question quite naturally arises, What next? Sometime ago a brother wrote us, "My little flock is doing nicely—not a single backslider." That was nearly a year after a gracious and extensive revival in the church to which reference was had. Such a result implies that good and faithful work was done by the pastor after the revival. The methods, spirit, and consecration that bring success, if continued, will usually make success permanent. The preaching that makes converts is the preaching that touches the heart. Likewise the preaching that supports and builds up converts is the preaching that touches the heart. To bring about a revival in which a church is awakened and sinners are led to Christ, the preacher must be dead in earnest. If he would make his work lasting, he must remain dead in earnest in preaching the gospel—feeding the sheep and the lambs. Ministers and church members should be genuinely in earnest after the revival, as in it. Pulpit and pew must work together. The church that learns to work will never backslide.—*TeleScope.*