

Religious Intelligencer.

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

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SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 15, 1886.

WHOLE No. 1700

The United States Society for the Suppression of Vice is doing a grand work. Much of it is of necessity done quietly, but it is nevertheless effective. Recent statistics show that the agents of the Society have captured over thirty-five tons of obscene literature and the electrotypes with which they were printed, including 233,594 vile pictures, 1,411,007 circulars, songsters, etc., and a mailing list of 982,220 names, addressed to boys and girls in different parts of the country. The Government is exerting a good influence in refusing to circulate impure literature through the mails, but the work is far from completion, and parents need to exercise the greatest vigilance with regard to the literature with which their children come in contact.

In a recent communication Washington Gladden says: Many a Church member seems to suppose that the reason for going to church is simply to be taught and inspired; and that, if one does not feel like going, the loss is all his own. But this is far from being true. You go to church not only for the good you can get, but for the good you can do. You go to help to kindle, by your presence, in the great congregation, that flame of sacred love which makes the souls of those who listen sensitive and mobile under the touch of the truth. You go to help others to listen; to help to create the conditions under which they can listen well. You go to help the minister preach; to add vitality and warmth and convincing power to his words. Good preaching cannot be produced by one man; it is the fruit of the combined power of an inspired preacher and an inspired congregation, acting upon one another. If the people fail to supply their part of the power the work of the minister will be much less effectually done.

A BIRD'S SAVINGS BANK. In California the woodpecker stores acorns away, although he never eats them. He bores several holes, differing slightly in size, at the fall of the year, invariable in a pine tree. Then he finds an acorn, which he adjusts to one of the holes prepared for its reception. But he does not eat the acorn, for as a rule, he is not a vegetarian. His object in storing away the acorn exhibits foresight and knowledge of results more akin to reason than to instinct. The succeeding winter the acorn remains intact, becoming saturated, is predisposed to decay; when it is attacked by maggots, who seem to delight in this special food. It is then that the woodpecker reaps the harvest his wisdom has provided, at a time when the ground being covered with snow, he would experience difficulty otherwise in obtaining suitable or palatable food. It is a subject of speculation, why the red-wood cedar or the sugar pine is invariably selected. It is not probable that the insect the woodpecker is so fond of is found only on the outside of two trees; but true it is that in Calaveras, Mariposa, and other districts of California trees of this kind may be frequently seen covered all over their trunks with acorns, when there is not an oak tree within several miles.

BUTTERINE. Oleomargarine is the raw material from which butterine is made. It is procured in this way: From the freshly slaughtered carcasses of cattle in the abattoirs of large towns the superfluous portions of suet are taken to the butterine factories. The finest, cleanest, and sweetest portions only are selected for making oleomargarine. This prepared oil is largely exported from America to Holland, whence it comes over to us as butterine. The process of manufacture is as follows: At the factory the beef-suet is thrown into tanks containing tepid water; and after standing a short time it is washed repeatedly in cold water and disintegrated and separated from fibre by passing it through a "meat-masher," worked by steam, after which it is forced through a fine sieve. It is then melted by surrounding the tanks with water at a temperature of about one hundred and twenty degrees Fahrenheit. Great care is taken not to exceed this point; otherwise the fat would begin to decompose and acquire a flavor of tallow. After being well stirred, the adipose membrane subsides to the bottom of the tank, and is separated under the name

of "scalp," whilst a clear yellow oil is left above, together with a film of white oily substance. This film is removed by skimming, and the yellow oil is drawn off and allowed to solidify. The "refined fat," as the substance is now known, is then taken to the press-room,—which is kept at a temperature of about ninety degrees Fahrenheit—packed in cotton cloths, and placed in galvanized iron plates in a press. On being subject to pressure, oil flows away. The cakes of stearine which remain are sent to the candle-makers. The oil—which is now known as oleomargarine—is filled into barrels for sale or export, or directly made into butterine by adding to it ten per cent. of milk and churning the mixture. It is now colored with annatto and rolled with ice to set; salt is added; the process is finished, and it is ready for packing.

TOBACCO AND RUM.

The *Independent*, in the following article faithfully points out the danger of the use of both rum and tobacco. Young men especially would do well to ponder well the facts stated, and govern themselves accordingly.

"Where one person in this country dies of hydrophobia, a hundred or more die by tobacco poison—in the use of cigars, cigarettes, or the pipe. In smoking, death does not occur so speedily as in the case of hydrophobia. The bite of a mad dog does not always result in death; neither does indulgence in smoking or chewing. But, in both cases, there is damage to health and danger of life. Tobacco smoking is undoubtedly a poisonous, and therefore a dangerous practice, and like, in its results, to the use of intoxicating drinks, which are also poisonous. Some constitutions can bear more tobacco poison or alcoholic poison than others. We admit that, in some cases, poisonous liquids, drugs and minerals may be properly used as a medicine, but in ninety-nine cases out of a hundred, no one can safely indulge in the use of cigars or of intoxicating drinks. All are more or less harmful, and if immoderately used will surely result in an early death. If moderately used the damage will be sure but less apparent. The bite of a mad dog is a frightful matter anywhere, and there are probably a hundred deaths caused thereby, yearly, in this country. If one man dies of hydrophobia a whole community is greatly excited and scared. "Run for your life!" "Lead your gun!" "Kill all the dogs!" is then the loud and immediate cry, in all directions. But not a ripple is made, nor hardly a word uttered if ten thousand men and women die in a year of delirium tremens, or a thousand die of tobacco poison. It is fashionable to drink and to smoke; and hence thousands of young men begin very early to indulge in these practices, with scarcely a thought of the risks and dangers of such indulgence. Pale faces, yellow skins, bloated bodies, restless nights, loss of appetite, heart disease, and poor health generally, does not seem to frighten them in the least. They will send for medicine and the doctor, but will not stop tampering with poison. They will drink and smoke, smoke and drink, day and night, year in and year out. That is the fashion; and that is the law, no matter what the consequences are. "I'll take the risks," is the answer to all entreaties of friends to stop. If you should see a mad dog in the street you would run for your life, as we have before said, to get out of his way. If you see a man drunk in the gutter, you simply say: "Poor fellow! I pity him. His friends ought to take care of him," etc. If you hear of the death of a man by cancer, which was caused by smoking, you are at first startled, but never stop a day yourself the beastly practice of smoking. A hundred thousand deaths at least, are caused every year by indulging in drinking and smoking; and those who are trying to stay in this dreadful result are called bigots and other worse names. While we flee from mad dogs, malaria, small-pox and typhoid fever, let us wake up and banish forever such senseless and dangerous indulgences as liquor drinking and smoking. People are beginning to wake up on this subject. Congress is talking about temperance, and physicians are speaking plainly about smoking. Tobacco is more dangerous in its direct and indirect effects on human

life than would be the letting loose of all the mad dogs in the nation. Alcoholic drinks destroy more lives yearly among us than does hydrophobia, small-pox and all sorts of fever combined. These dangerous and deadly practices should be stopped everywhere if possible. Life-saving on the ocean is now regarded as a proper theme for discussion in Congress and elsewhere. Why should not life-saving on land be also considered? As to the shameful drinking and smoking practices in the halls of Congress, it is high time that both were by law suppressed. Let us have pure air, clear heads, and a healthful example in the Capitol and at the White House. While we do well to attend to mad dogs and prevent infectious diseases, let us not forget or fail to check the immense, the untold, loss of life caused by a worse madness in the shameful indulgences we have named."

PIETY AND CULTURE.

The *Christian Guardian* very properly remarks:

"There are some pious people who deprecate broad, intellectual and scientific culture as antagonistic to religion. There are also advocates of broad culture and scientific study who maintain that religion is opposed to the growth of knowledge. We believe that both of these are wrong. The history of the past shows that men of the most undoubted piety have enlarged the boundaries of science. The battle of the old ideas in science against the new discoveries cannot justly be characterized as religion opposing science. Science is knowledge of truth in the different departments of human research, and no true knowledge can be hurtful to religion. Human errors, which have been deemed to possess religious authority may have to go, but truth will endure forever.

Because the peace and consolation of religion have brightened the lot of the lowly and ignorant who believed with a simple faith, it must not be assumed that their ignorance, rudeness of speech, and credulity in regard to all that is mysterious, are an essential part of religion. Religion is the faith in God, the love for God and men, the integrity and benevolence of character, which exist as something distinct from the peculiarities which mark the possessor of this character. It has been the glory of Methodism, as of Christianity itself, that it has sent its holy light and blessing down among the poor and lowly; that it has vindicated its divine origin by lifting up many thousands, steeped in ignorance and vice, into the light and liberty of God. But it is neither necessary nor desirable that these people should remain poor and ignorant in order to be religious. Minds are quickened as well as hearts renewed by the power of religion. The intelligence and industry which religion promotes tend to improve the outward condition of Christians. True, religion vindicate its claims by showing its adaptation to all classes. A religion that was only adapted to people of culture and refinement could not be the religion for humanity. It is equally true that a religion which is only suitable for the ignorant and unrefined cannot be the true religion. Christ wants the rich and educated classes as well as the poor and ignorant. Every condition has its temptations and difficulties; but there is nothing in religion inconsistent with wealth, social refinement, and mental culture.

The culture that is inconsistent with religion is a false and artificial culture. If any one's idea of culture is conformity to all the maxims, practices, and dissipating amusements which prevail in some sections of genteel society, it must be admitted that such culture is not consistent with religion. By culture we understand extensive knowledge in the different departments of thought, and such mental training and habits of thinking as will enable those who have it to make a right use of this knowledge. There is nothing in this inconsistent with religion. Men and women may have large knowledge and true faith. They may love art and love Christ too. They may cultivate all the gentle courtesies of life, and make them sub-servient to increased religious influence. There may be less bluntness and boisterousness in the expression of religious experience, and yet there may be as deep humility, as sincere love for Christ, and as broad a charity as are found connected with a

mere demonstrative religion. We cannot transform our environment, or the condition of society around us, and make it what it was in former times. The Church of to-day, and the Church of the future, must carry all that is vital and essential in religion into society as it exists. The old spiritual fire and life must be made to burn and glow under the new conditions which the times present. We cannot do the work of the Master in isolated asceticism. We must witness for Christ on the high places of the field, or fail. To do this successfully, there must be a full recognition of the signs of the times, and a wise adaptation of our methods to these times."

CHRIST THE CENTER.

All the activity of the Christian world to-day, is the outcome of Christ's birth, death and resurrection. Without such a Saviour this world would be in absolute moral darkness. But, as the sun is the center of the solar system, and distributes his rays, so that the remotest plant receives light from him, so is Christ to the moral world, and every part receives light and blessing through Him. The *Christian Advocate*, referring to the effect of Christ's mission, says:

"Jesus of Nazareth, born of humble parentage, resident for some thirty years in an obscure village of Galilee, and, with the exception of the last three years of his life, making no general impression upon the age in which he lived, is, when considered in his nature, knowledge, affections, purposes, powers, offices, work for men, and relations to men, as stated in the Bible, and also when considered in his influence on human destiny, beyond all comparison, the most interesting, important, attractive, and soul absorbing person that ever appeared in this world. To human seeming his career was ended when, by the procurement of the Jews, he died on the cross under the decree of Pontius Pilate. The Jews so intended. He did not think so himself, and God did not so mean."

Very soon it appeared that the cause which he represented, and which was embodied in him and his work among men, was not dead, that he himself, either as to his being or his powers, was not extinguished when he breathed his last, and "gave up the ghost." The tomb of Joseph of Arimathea did not retain his body longer than the third day. God, on that day, raised his body from the dead, and thereby set his own seal to the mission, the work, and the self-asserted claims of this Jesus; and after showing himself alive "by many infallible proofs," at different times "for forty days," this same Jesus left our world by a personal, visible, and miraculous ascension into Heaven. All the facts, directly relating to and connected with his bodily presence among men, were completed with this final event.

What followed was a ministry of men in his name, beginning at Jerusalem, and consisting largely in simply telling the story of Jesus in what he said and did, and in what happened to him; and to this mystery God bore "witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." Peter began the ministry on the day of Pentecost. Converts were made to Jesus and his cause, first among the Jews, and then among the Gentiles; these converts were organized and associated together, as churches; and from that day to this, for now more than eighteen centuries, the work of making Jesus and his cause known to the children of men has been going forward in this world. Men, by millions and hundreds of millions, have identified themselves with him. His name meant more to their thoughts, and more to their hopes, than any other name ever pronounced.

What this Jesus is in his nature as explained in the Bible, and what he came into this world to do, and did, and what he is now doing in Heaven for this world, as explained in the same Bible, constitute the explanation of his wonderful power over human thought and feeling. The whole explanation centers in him and his work. The result is not greater than the cause. Jesus was on earth God manifested in the flesh, and, dying in the flesh, he was, and is; the Saviour of sinners, having come into this world, as he expressly says, to save that which was lost. He still sustains this relation to

men, and will do so to the end of time. He is in Heaven pursuing the same work that brought him to earth. Such a being as the Bible Jesus is explained to be, can never cease to be of the profoundest interest to mankind. He can never become obsolete. All men need his service. He can do for them what they cannot do for themselves, and what no one else can do for them. He can put them on good terms with God, and God on good terms with them."

DESCRIPTION OF CHRIST.

The following beautiful description of our Saviour is said to have been found in a manuscript written by Lucius Lantullus, President of Judea, to the Roman Senate, and is well worthy of preservation by those who are his followers at the present time:

"There is at present a man in Judea of a singular character, whose name is Jesus Christ. The Barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from the grave, and heal every kind of disease with a word or touch. His person is tall and elegantly shaped, his aspect mild and reserved. The hair flows in those beautiful shades which no united colors can match, falling into graceful curls below his ears, agreeably touching on his shoulders and parting on the crown of his head, like the head-dress of the Nariarines. His forehead is smooth and large; his cheeks, without spot, are of a lovely red; his mouth and nose are finished with exquisite symmetry; his beard is thick and suitable to the color of his hair, reaching a little below his chin and parting in the middle like a fork; his eyes are bright, large, and serene. He rebukes with mildness, and invites with the most persuasive language."

"His whole address, whether in words or deeds, being elegant, grave, and strictly characteristic of an exalted being. No man has ever seen him laugh, but the whole world beheld him weep; and so persuasive are his tears that one cannot refrain from joining in sympathy with him. He is modest, temperate and wise; and whatever the phenomenon may turn out in the end, he seems a being of excellent beauty and Divine perfection—in every respect surpassing the children of men."

HOLY LIVING.

We agree with the *N. W. Presbyterian* that "Holy Living" has much to do with bringing the world to Christ.

The Bible, which is our recognized rule of life, gives specific directions and lays down certain principles for the government of our conduct. The ten commandments are explicit statements of what God requires and forbids. These will stand while the world stands and human relations are continued. They forbid idolatry, profanity, Sabbath desecration, filial impiety, theft, uncleanness, falsehood and covetousness. They require reverence to God, obedience to parents, and that consideration for the good of others which is a reflection of the divine benevolence. Then the principles of brotherly love sweep the remaining field of ethics.

Avoid every course of life which is manifestly contrary to the general spirit of the gospel; which tends to worldlyness, impairs a relish for spiritual duties, and identifies us with the ungodly. This principle rules out various forms of pleasure and worldly policies in business, and many habits of life which manifestly separate nominal Christians from the truly spiritual.

Avoid the appearance of evil. That which is not wrong in itself may become an instrument of sin. I may bring injury to myself by doing that which has associations, in my mind simply, with what is wrong. My thought may thus grow familiar with the sin which an act, in itself sinless, suggests. I may also encourage others to go directly to the commission of the wrong of which my action is a suggestive image. This principle would exclude a drama which might in itself be harmless, because the multitude might draw encouragement from my attendance upon it to frequent the theatre, which all history declares to be the hot-bed of vice, the gate of hell.

The principle of charity is closely associated with this. Paul stated it clearly when he said he would not eat meat as long as the world stands, if thereby he should cause a weak brother to offend. A man possessed of strong will and self-control may insist that it is not wrong for him to drink wine. But the law of charity forbids the habit, since the example of one who is

strong might prove the destruction of many who are weak.

What is most needed in this day is a revival of primitive piety, a church separated from the world, the dividing line so distinct that all might see it. Be assured of this, beloved, that conformity to the world is no sign of the saints. It dishonors religion, strengthens the powers that are evil, and sadly darkens the future prospects of the church. We have had some who walked with God as did Enoch and Hannah of old. Their very presence was a means of grace. Their piety was unquestioned. Their influence aided many a peaceful conquest, and set further out the boundary line of the church's influence for good. We refer to some who have gone to their reward. Shall the mantles of those who are gone fall on the shoulders of those who remain? Shall the ranks death has thinned be supplied by others of like consecration and power? For the Master's sake, for the church's sake, for the sake of the perishing, we long to see all who bear the name of Christ keep themselves unspotted from the world, living as Christians about whom no doubt can arise, on their upturned faces the light of the nearing heaven. We have no greater joy than to know you walk in truth. God grant that you may so walk. Then shall you make for yourselves a record that shall carry no stain upon it, and after having served your generation faithfully, you shall go far up in glory and be forever with the Lord.

COPY JESUS.

Have you ever noticed how badly boys write at the bottom of the pages in their copy-books? There is the copy at the top; and in the first line they look at that; and in the second line they copy their own imitation, and so the writing grows worse and worse as it descends the page. Now, the apostles followed Christ, the first fathers imitated the apostles, the next fathers copied the first fathers, and so the standard of holiness fell dreadfully; and now we are too apt to follow the very less and dregs of Christianity, and we think if we are about as good as our poor imperfect ministers or leaders in the church, that we shall do well and deserve praise. But now, my brethren, cover up the mere copies and imitations, and live by the first line. Copy Jesus. "He is altogether lovely," and if you write by the first line, you will write by the truest and best model in the world.—*Spurgeon*.

Among Our Exchanges.

HARD TO MANAGE.

There are few things more difficult than to manage persons who are always stirring up strife. They are rarely conscious of the effect which they are producing, and so take offense at the slightest intimation that they are not conducting themselves in the most Christian manner.—*Central Christian Advocate*.

DO NOT DESPAIR.

Do not despair of your children because of God's promise to faith and faithfulness. The wise man did not say, "Train up a child in the way he should go, and he will not depart from it when he is young;" but "Train up a child in the way he should go, and when he is old he will not depart from it."—*Independent*.

GAINING STRENGTH.

There is no question but that the prohibition party is gaining in strength daily. We are by no means sorry that earnest temperance men have organized themselves into a separate party. The old parties need rousing on the subject of temperance, and a separate party is not only a menace to one or the other, but a demonstration of the fact that public sentiment can no longer be controlled by mere promises.—*Independent*.

SUNDAY PAPERS.

The excuse of the men who make Sunday newspapers of a poor grade in England is the same which is put forward by the men who make low-toned newspapers every day of the week in this country—that a newspaper "is a business concern," and that "the journalist produces what he finds is read." But in neither country has any evidence ever been presented to establish the claim that the readers want the sort of matter which is thrust upon them. A *Nineteenth Century* writer believes that the excuse is as unwarranted as it is unworthy, which, of course, is only his opinion; but nobody can dispute his statement that "the working classes have made no demand for such matter as is furnished them." The statement would hold equally true regarding this country. No proof has ever been furnished that the people "demand" the scandalous, salacious and indecent matter which most newspapers have been publishing in such profusion.—*The Nation*.