

Religious Intelligencer.

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

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WHOLE No. 1732

NOTES AND COMMENTS.

The "Paulist Fathers" (Roman Catholic) have introduced a new thing in their worship—congregational singing. A hymn book has been provided for the people. The singing, which at first went hard, has proved a success. Some of the hymns are those commonly used in Protestant Churches, but altered where necessary to meet Catholic requirements. Father Hughes declares that "Congregational singing is one of the most powerful means of awakening the religious emotions of the people, and at the same time the truths contained in the hymns are impressed on the minds of the people."

Prof. Huxley said in a recent speech, "I do not think I am far wrong in assuming that we are entering, indeed have already entered, upon the most serious struggle for existence to which this country has ever been committed. The latter years of the century promise to see us embarked in an industrial war of far more serious import than the military wars of its opening years. In the East, the most systematically-instructed and best-informed people in Europe are our competitors. In the West, an energetic offshoot of our own stock, grown bigger than its parent, enters upon the struggle possessed of natural resources to which we can make no pretensions."

Some queer requests—says the *Congregationalist*—come now and then to theological seminaries from churches desiring candidates for their pulpits. The other day, a Massachusetts church sent to a well-known seminary for a student, specifying as their—surely very sensible—chief desire, that he should be a Christian; while a sister seminary received, about the same time, a communication from a rural church, which was quite specific in its demands, at least along a certain line. It is read thus: "We don't want any young man; we want an old man or a married man. The young men cause trouble to the fond mothers, flirt with the girls, and give us veal instead of beef."

The proposed tax on bachelors in France has been regarded generally as a novel and facetious idea. But it appears that it is not all new, indeed is about as old as the Christian era. The Emperor Augustus did not, indeed, impose a tax; but he made the unmarried of both sexes, including widows and widowers, incapable of receiving the full amounts of testamentary bequests, and he placed persons who were without children under a similar disability. Their lapsed shares, did not, it is true, pass directly to the state, but were distributed among other beneficiaries of the testator who were without fault in the conjugal duty. Considering the luxury and ease in which a great many men about town live, and considering the ultimate cost to the state of the profligacy of some of them, an impost upon our celibates would not by any means be unfair.

Here is a fact for tobacco users. A Mrs. Cunningham, of Bucksport, Me., who used tobacco for 63 years, recently stopped; and now she says she feels like a girl again, and is sorry she had not stopped long ago.

Mr. John Wannamaker, of Philadelphia, is one of the largest Dry Goods and Clothing dealers in the United States. He is also one of the most devoted and active Christians in the country. Recently he celebrated the 26th Anniversary of his business life; and he did it in a striking and beneficent way.

He called together, in his large hall, the 4,500 employees of the establishment. He desired, he said, in some way to recognize the anniversary and the prosperity he had enjoyed. And this was the happy form he chose for his memorial stone; He arranged that all who had been in his employment for seven years, or who should thereafter reach that period, should be admitted to a share of the profits of his business; a sum to be set apart for this purpose at the next annual settlement, to be apportioned according to the value of the services rendered by each one to the house. In addition to this, all salesmen and clerks were to have graded additions to their regular salaries proportioned to their sales, and advancement in position in accordance with business ability and

diligence. In this way all connected with the establishment were brought into personal relations with its success, and made to share in its prosperity. It was undoubtedly a happy moment in the successful merchant's history, when shout after shout from his employees gave testimony of their lively appreciation of his generosity. It was, however, no less an act of justice and of the highest wisdom, and suggests one of the most practical forms of securing efficient and faithful service and preventing irritation and uneconomical strikes.

Reminiscences of my Early Life and my Religious Experience.

NO. XIII.

For the next six months my labors were confined to the towns of Carrol, Springfield and Lee in Penobscot County, Me. On the borders of Carrol and Springfield was a large community where there was no church of any denomination. There had never been a revival of religion in the place, and very few religious meetings had ever been held there. In company with one or two ministers, I went there and began to work for God. A grand revival of religion began immediately, and it continued until a large number of persons were converted; a radical reform was effected among the people, and a flourishing church was established. The church has upheld its efficiency until the present time. A few things transpired in that revival that it may be well to note. There were two young married couples who occupied a house together; they were very respectable people, but altogether unacquainted with personal religion. The ladies were sisters; the men were not related to each other except by their marriage. One Sunday evening they invited me to their house to tarry for the night, and I accepted the invitation. I had prayers in the evening and on the following morning; but not one of the four would bow the knee before God. After prayers the men went away to their work, and as I sat there in thought I said to one of the ladies, "Why do you not embrace religion?" She answered quickly, "I would if I had any conviction, but as I have no conviction it is no use to try."

"My dear friend," said I, "conviction! hear what God's word says, 'Resist the devil and he will flee from thee; draw nigh to God, and he will draw nigh to you.' This is all you have to do; call upon God; begin to pray, and God will hear and answer you." "Well," said she, "it is all right I suppose, but I have no conviction." I had to leave then, and go to a place I had promised to visit, and where they were waiting for me. I might have been gone two hours, certainly not longer; it did not seem to me so long. Returning from the visit I had made, and passing the house, I had an impression to go in again. I thought, however, it was no use, as I had left them only a little while ago. But the suggestion was strong to go in, and into the house I went. As I opened the door there sat the lady with whom I had conversed only a couple of hours before, and who thought she had no conviction, her face now all aglow with the joy of God's salvation, and her whole person radiant with the love of God. I could not help shouting "Glory to God," for I saw at a glance she had experienced the religion of the Lord Jesus. We had a rejoicing time. I asked her how it was that she was converted so quickly, as when I left her she thought she had no conviction. She said that after I left the house she thought a good deal about what I had said and concluded to go to the grove, close by and pray. She went but could not say one word. Almost discouraged she came back to the house, and took up the Bible that lay on the table, and simply opened the holy Book. As she did so her eyes caught the words, "Resist the devil, and he will flee from thee; draw nigh to God, and he will draw nigh to thee." She said to herself, these are the words the minister spoke this morning; what do they mean? Something said, (the Holy Spirit no doubt) they mean for you to kneel here and pray where your sister is, and not to go to the grove to pray. No sooner said than done; she was on her knees in a moment crying to God for mercy; and it was not very long before she obtained it. She was brought into liberty, and "now," said she, "I am happy in the love of God." I then said to the other

lady, "your sister has obtained conversion because she asked for it in Christ's name, let us now ask on your behalf also." We knelt together in prayer; and very soon she was rejoicing in the salvation of God. When the husbands came from their work at noon, they found their wives happy and rejoicing in Christ Jesus. Sometime that afternoon one of the husbands was converted; and on the next morning the other was brought into the enjoyment of the same great blessing. So it was that in less than 48 hours from the time I first entered, their dwelling all four persons began a new life. On the farm adjoining the home of these four persons, and but a short distance away, lived a man of whom every one was afraid. They had no reason to be afraid of him, for he was every inch a gentleman, and that of a high stamp. But it was this that created the fear. He was well educated, a justice of the peace, a member of the State Legislature, he was a little reticent and retiring in his manner, with a very dignified appearance, but he had as kind a heart as a little child. As I came along the road I called at his house to leave an umbrella I had borrowed the evening before. I did not once dream of speaking to the great man of whom every one was afraid. When I had returned the umbrella, I started to leave the house. But something said: "Do not go yet; so I remained. After some time he said to me, 'you are a young man to be trying to preach,' I said, 'yes I am.' He said, 'I see you think that you know a good deal, but you do not know nearly as much as you think you do.' And in this I acquiesced. He farther said, 'I think you are honest at heart, decided in mind, and fearless in doing your duty, but after all you do not know much, and you may be very much mistaken in your ideas.' And I agreed with him in all this. A long silence ensued, and then he said, 'I have been thinking of telling you some things I have passed through in reference to religious matters, if you will tell me, when I am through, what kind of a fellow you think I am.' Of course I agreed to do so. And he commenced and told me a story about himself and his exercises that is too long to record here. When he ended he said, 'now tell me what kind of a fellow I am.' I said 'it is easy to tell you; you are one of those persons who has come to the cross and never taken it up. The cross you have come to in every way and at many times, but never have taken it up to bear it as yet.' He said, 'that is just like you preachers; you tell a great deal about the cross, but you never tell us what the cross is, nor what you mean by bearing it.' I said, 'my dear sir, you and your family are partakers of God's bountiful providence every day; would it not be right to thank God in your family for these blessings.' He said, 'it certainly would be right to do so.' But the cross would be there," said I. "Yes, I see," said he. "Then in reference to grace at your table the same thing is true." "So it is," said he, "and I do not think I could take it up." Then again you are used to public speaking, and would it not be right to say to the people that you believe in religion, that you are glad to see the people seeking it, and enjoying it, and that you would be glad to enjoy it also; and, if you felt like it, you could say, 'pray for me.' "There," said he, "you need not say any more; you can go now; I am glad you stopped as you have, for I can see now what the cross means as I never have seen it before." I then said "Jesus says, 'If any man will be my disciple let him deny himself; take up his cross and follow me; you do that and it will be all right; good day Sir,' and I was away. In the meeting that evening he spoke pretty much as I had indicated, and closed by saying, 'will you pray for me?' I was on my feet in a moment, and said, 'yes sir, we will pray for you if you will come forward and kneel with us.' He came forward immediately, and it appeared to me that all the congregation came with him. O, what a meeting was enjoyed in the old school house that evening! I wish I could see such a one again. He went home that night, took up prayer in his family, said grace over his food, was soon baptized, and when the Free Will Baptist Church was organized in the place was chosen its senior Deacon. It is some years since I saw him; and it is not likely I shall ever see him in

this life; but I expect to meet him in Heaven with many others.

A. TAYLOR.

How to Attract a Congregation.

A tremendous noise is one way of attracting a congregation; but whether or not it is one which Jesus and His apostles would have followed, I leave to be decided by those best able to judge. The other day we read in an official report: "Brass band better than ever; thirteen blowing salvation through their instruments." If this be so, let them blow till all is blue; it is not for us to rail at sounding brass if it has indeed become a channel of salvation. Blow by all means. If any of you judge that this is your high calling, pursue it ardently; and if outraged humanity should pelt you with mud and rotten eggs, do not reckon that a strange thing has happened unto you. If you should also create about twice as much blasphemy as religious feeling, do not be surprised; if your course of action should bring ridicule on all religion, and educate the mob in the art of rioting, which they may use by and by with unexpected results, do not marvel. If you conceive this to be your line of usefulness, listen to no advice; reckon on all who differ from you as your enemies; become martyrs; and go forward like good soldiers, so long as leather and brass hold out. Only be prepared for contingencies. Suppose the big drum and tambourine should cease to charm, what next? What else is to be done? Will you stand on your head? Hornpipes have been tried; will you try the tight-rope? I cannot suggest to you a novelty—since we have already heard of Brummagem bruisers, devil-dodgers, converted clog-dancers, etc. No, I cannot continue the list, for it must include several profane titles if it become at all complete; and, above all, and worst of all, it must needs contain those blasphemous insults to the eternal and incommunicable name which arise out of the desecration of the word "Hallelujah." It only occurs to me to suggest the question, "Might it not be possible to be a little less vulgar, and so to create variety without extreme exertion?" It might be a novelty to some people to conduct a meeting in which there should be no slang—let it be attempted.—Rev. C. H. Spurgeon.

Gambling in Churches and Elsewhere.

In a recent sermon by Dr. Talmage, of the Brooklyn Tabernacle, on the vice of gambling, he uses the following vigorous language—none too strong in view of the many insidious forms of this evil: "Gift stores" are abundant throughout the country. With a book, or knife, or sewing-machine, or coat, or carriage goes a ring. At these stores people get something thrown in with their purchase. It may be a gold watch or a set of silver, a ring or a farm. Sharp way to get off unsalable goods. It has filled the land with fictitious articles, and covered up our population with brass finger-rings, and despoiled the moral sense of the community, and is fast making us a nation of gamblers.

The church of God has not seemed willing to allow the world to have all the advantage of these games of chance. A church fair opens, and toward the close it is found that some of the more valuable articles are unsalable. Forthwith the co-directors of the enterprise conclude that they will raffle for some of the valuable articles, and, under the pretense of anxiety to make their minister a present, or please some popular member of the church, fascinating persons are dispatched through the room, pencil in hand, to "solicit shares," or perhaps each draws for his own advantage, and scores of people go home with their trophies, thinking that is all right, for Christian ladies did the embroidery and Christian men did the raffling, and the proceeds went toward a new communion set. But you may depend on it, that, as far as morality is concerned, you might as well have won by the crack of the billiard-ball or the turn of the dice-box.

Do you wonder that churches built, lighted or upholstered by such processes as that come to great financial and spiritual decrepitude? The devil says, "I helped to build that house of worship, and I have as much right there as you have," and for once the devil is right. We do not read that they had a lottery for building the church at Corinth,

or at Antioch, or for getting up an embroidered surplice for Saint Paul.

All this I style ecclesiastical gambling. More than one man who is destroyed can say that his first step on the wrong road was when he won something at a church fair. The gambling spirit has not stopped for any indecency. There transpired in Maryland a lottery in which people drew for lots in a burying-ground! The modern habit of betting about everything is productive of immense mischief. The most healthful and innocent amusements of yachting and base-ball playing have been the occasion of putting up excited and extravagant wagers. That which to many has been advantageous to body and mind, has been to others the means of financial and moral loss. The custom is pernicious in the extreme, where scores of men in respectable life give themselves up to betting, now on this boat, now on that; now on this ball-club, now on that.

The Conversion of an Infidel.

Last week's *National Reformer* contains the following extract from the Rev. Mark Guy Pearse's speech on the 15th March, in the Central Hall, Manchester, taken from the *Methodist Recorder*:

"One man had brought to Mr. Smith to be burned about 150 infidel books. He brought also a Bible, on the margin of which a great many blasphemous comments were written. This man was a member of the fighting branch of the Secularists, and carried a stick weighted with four ounces of lead. He had a very striking experience to tell. Ten years since he and four comrades met in a public-house to bid farewell to one of them who was going abroad. 'Before we part,' said one, 'let us agree, where ever we may be, to go against Jesus Christ.' They so vowed, and each making an incision in his thumb, they registered the vow in their own blood. (Sensation.) One of the five is now secretary in Mr. Smith's Sunday school, another shot himself, a third died in prison, a fourth committed suicide, the fifth drank himself to death. The survivor wonders at the amazing grace of God that has spared him to realize the saving power of Jesus."

Mr. Charles Bradlaugh, commenting on this says:

"I do not believe a solitary word of this sensational story. If the Rev. Mr. Pearse will supply the names and addresses of the 'one man,' of 'the fighting branch,' and of the 'four comrades,' I will print them in these columns, and pledge myself to sift the story to the uttermost. At present I can only suggest that Mr. Pearse has been misinformed by some untruthful person who has imposed on his evident credulity. If any one can send me the address of the Rev. Mark Guy Pearse, I will communicate with him direct."

We understand Mr. Bradlaugh has been supplied with the required information as to the whereabouts of the Rev. Mark Guy Pearse, and by this time has doubtless altered his opinion as to the facts of the case. B——, the ex-infidel in question, had in his possession a certificate of membership of the Secular Society, signed by Mr. Bradlaugh himself. This certificate, and a list of the books destroyed, about 146 in all, can be seen by Mr. Bradlaugh if he still remains an unbeliever, on reference to the pastor of the St. John's-square Wesleyan Chapel, Clerkenwell. We can only add that B——, who is apparently a well-educated and well-read man, is now tract secretary of the above church, and in other ways an active worker. Is there any wonder that such a man should give himself to the cause of Christianity? We also understand that the incident of registering the vow "to go against Jesus Christ," and the tragic death of the four comrades, can be vouched for.—*British Weekly*.

The Conquests of Missions.

First came India, the land of the Vedas, now consolidated under British rule and numbering with its dependencies 300,000,000 of people. Then followed China, whose goings forth in ancient times were from the land of Shinar itself, with its 400,000,000. And next Japan, youngest and sprightliest of them all, with 35,000,000 more. And finally Congo. Livingstone went in to explore, and he invested his life for a regenerated Africa. When he was gone, God, who girded Cyrus of old, raised up another to complete

his work. In the heart of the dark continent plunged Stanley.—Stanley "Africanus." When he came out, it was to declare the fact that 40,000,000 more were to confront the Christian Church. And now what do missions propose to do? Nothing less than the conquest of all these great peoples for Christ. The aim of the work is to dethrone the powerful systems of heathenism, and exalt Christianity instead; to put an end to the supremacy of Confucianism and Buddhism and Brahminism and Shintoism and Taoism, so that Christ alone shall be exalted in that day.—*Christian at Work*.

Among Exchanges.

SURRENDER SELF.

To accept Christ fully is to surrender self wholly. If Christ be in us, we are also to be in him; and if we possess Christ, he must entirely possess us. Many would accept Christ and his salvation, but want to hold on to self.—*The Telescope*.

A PROFITABLE HOUR.

An hour a day in the study of any language will, in one year, enable a person to converse fluently in short sentences, and to read newspapers and ordinary books, provided the pupil never advances to the second lesson till he is master of the first.—*N. Y. Advocate*.

IMPOSSIBLE.

No father can set his children a proper example and exert a deep religious influence upon them without recognizing God in his household and calling upon him with accord in prayer.—*Lutheran Observer*.

HINDERS THE TRUTH.

He who speaks angrily and with personal antagonism rousing and irritating himself cannot bethesimile medium through which the truth shines.—*Christian Register*.

SURE TO COME HOME.

Misrepresentations and false accusations are sure to come home again to the perpetrator, and will leave their object untouched or only the more brightened in society by their failure to reach a character assaulted by hate or jealousy.—*Rel. Telescope*.

REMEMBER THIS.

In writing for the paper do not write completely up to the top of the pages, but leave a space of about an inch. This will enable us to bind the pages together for the printer. Always leave space between the lines for corrections. Don't be too sparing of writing paper. Never write on both sides of the sheet.—*Chris. Standard*.

BE SURE.

Be sure your holiness-activity is a holy activity.—*Christian Harvester*.

NOT DISCOVERED.

Amid all the mutations of time it has never yet been discovered why a lawyer calls any legal document a brief.—*Philadelphia Call*.

WHAT TO DO WITH THEM.

What can be done with nominal church-members, is an important and difficult question. Let them be shown their condition and danger, then lead them to repentance and consecration to earnest Christian work.—*Telescope*.

An exchange relates the following instance of clerical absent-mindedness: "A clergyman at Cleveland, Ohio, on seating himself in his pulpit a few Sundays ago, discovered that he had left home without collar or cravat. He was considering how he would manage in the emergency, when he saw one of his youthful adherents with just the sort of a straight collar and sombre cravat that he preferred. He called his friend, they retired to the pastor's sanctum, and while the young man went with his muffer high up around his neck, the pastor preached better than ever, and was more than usually equipped in neckwear."

A Florida company, engaged in the manufacture of perfumery, has built a factory at Jacksonville, and next spring will start a two-hundred-acre flower plantation. They now have one plantation at San Mateo, and are putting seven acres at Jacksonville in flowers. They have five million flowering tuberoses, and a good many hundred thousand rose geraniums, in addition to which they buy all the roses, yellow jasmynes, orange blossoms, etc., that they can secure. This is an industry that ought to prove profitable. It is another illustration of the diversification of the industrial interests of the South, and of the many openings for the manufacture of small things that the South offers.