

Religious Intelligencer.

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

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WHOLE No. 1735

PLEASE ANSWER NOW!

Within a few weeks we have sent statements of accounts to several hundreds of subscribers. From a good number we have had replies and remittances. They have our thanks for their promptness. We desire to hear from the others right away. Will they be kind enough to do us the favour of responding at once to the call made on them? Do not delay any longer.

NOTES AND COMMENTS.

—THE CONCESSIONS which Bismarck has made and seems disposed to make to the Vatican, are viewed with increasing alarm by the Protestant party in the German Parliament. It is charged against the German Chancellor that he has virtually taken that journey to Canossa which he once declared he would never make.

—RESPECTING THE PLAN of Colonel Landas for fertilizing the African desert by means of wells, Sir R. Lambert Playfair, in the course of a consular tour in Tunis, reports most favorably as to the success of the project. A space of 375 acres has been cleared, and sown with cereals and lucerne, a vegetable garden been made, and a nursery of young trees planted. The other wells are being sunk, which, on completion, will irrigate 7,500 acres of land. The Bey of Tunis has conceded to the company 25,000 acres of land, which they can select themselves from districts which are at present of no value.

—REV. DE. STEVENS, who is making a tour round the world, writes from India concerning the condition of that country. He says: "I am convinced that a great era is at hand for this venerable, but low and fallen country. I wish I were as young as you to see the coming future. A social and moral revolution is at hand. All the old foundations are giving way slowly, but surely, I believe. We should send out a thousand missionary laborers, women as well as men, till the heroic work is done."

—RELIGIOUS STATISTICS of Prussia, taken in December 1885, have just been published. According to them the Protestants number 18,243,587 persons, or 64.42 per cent. of the total population; the Catholics, 9,621,624, or 33.97 per cent., of these 1,437 being members of the Greek Orthodox Church; 83,020, or 0.3 per cent., belonging to other Christian denominations; 366,543, or 1.30 per cent., Jews; 155 confessing other religions, 3,529 making no statement of their religious views. Of the "other Christians" 4,711 are Brethren, 13,022 belong to the Apostolic Church, followers of Edward Irving, 22,728 Baptists, 13,948 Mennonites, 2,321 Methodists, Quakers, or Presbyterians, 1,372 members of the Established Church of England, 23,918 called themselves Dissenters, members of Free Churches, Christian Catholics, Mormons, etc. According to statistics, published by the Seventh Day Adventists, that Church is now working in America, Switzerland, Norway, England and Austria. They publish twenty-three religious periodicals in English, German, French, Danish, Swedish, Italian and Roumanian. More than 200 ministers are in their employ.

—A RECENT CONFLAGRATION in a Chinese Village destroyed the ancestral home of the family of Confucius, with all its contents, texts on stone, commentaries, carvings in jade and alabaster, jars of porcelain; in short, one of the most remarkable literary and artistic collections in the world, containing as it did every extant memorial of the great teacher.

A Holiday Trip.

Having been in poor health for some time, and not being able to do much work, a number of the brethren thought it would be good for me to take a trip to Boston, and see the sights and breathe a different atmosphere for a little while. My youngest son was about to go West

to join his brother in Wisconsin, so I concluded to accompany him as far as the Hub, and visit my friends in that city and vicinity. Rev. J. W. Clark and Rev. C. T. Phillips took the lead in the matter, and soon collected the means necessary to take me on my journey. I am under great obligations to these brethren and also to all those who so generously contributed to furnish the means for this pleasant recreation. I am feeling the benefit of it, and am much better than when I started. On Friday April 17 I left home, and at 9 p. m. the same day took the cars at Woodstock for Boston. I arrived at my brother's residence on Saturday evening. My brother and family reside at a charming place about 8 miles from Boston, called Cliftondale, on the Saugus branch of the Boston and Maine Railroad. It was pleasant to meet the family once more after an absence of between twelve and thirteen years. The change was very great from one place to the other; for when I left my home the day before there was in the road from three to four feet of solid snow, and in Cliftondale the people were ploughing their fields and fixing for planting and the green grass was about three inches high. The place is rightly named Cliftondale, for the country here is composed of sharp bluffs of hills between which are lonely valleys, wending streams and beautifully cultivated grounds. Among these bluffs, nestle the churches and the residences of the community; they look out upon one suddenly as he walks or rides along. The scenery is diversified, and one is continually coming upon some thing new and unexpected. Sitting one afternoon on one of the bluffs to which I had been taken by my brother, I was surprised and captivated by the panorama spread before me. Directly in the east lay the broad Atlantic Ocean, with a large number of vessels and boats in sight, its waves sparkling in the sunshine; in front of us the main line of the Boston and Maine R. R. with its many trains to and fro; to the right is the town of Chelsea, a beautiful suburb of Boston; in the Northeast is caught a sight of Marble Head; in the distance one gets a glimpse of Salem where they burned witches in the days of yore; on the right nestles at the foot of the hills and climbing up their sides the city of Lynn, the great emporium of the shoe trade. This is but a hurried and very meagre description of what is seen from this point of view, one needs to see it for himself to properly appreciate it. The residences of the people are for the most part, of the cottage variety, the Swiss gable being seen very frequently. The houses are chaste in design and indicate that ease, comfort and satisfaction are within.

A mile or two to the south lies Malden. It is a lovely place, and has many splendid buildings. On a ridge in the town, and near the residence of Mr. John Sinclair, who moved from Grand Manan some some years ago, is a ledge of gold-bearing quartz, which seems to promise well. The owners are preparing to work it extensively, and when they do so its proper value will be understood. The Episcopal Methodists have a church in Cliftondale, and there I worshipped the first Sunday after leaving home; heard a very good sermon in the morning, and in the social meeting in the evening enjoyed myself remarkably well, though a stranger. The next week was spent in visiting friends in Boston and vicinity, and renewing acquaintances with friends from New Brunswick whom I had not seen for a number of years. Sunday April 29 I spent with the Free Will Baptist Church in Charleston, and was invited to take part in the services. We had an excellent sermon from Rev. E. N. Fernald, publisher of the *Morning Star*. In the afternoon I tried to find Phillips Brooks' church, but failed; had a good meeting in the evening at a social service in Charleston. The Free Will Baptist church in Charleston is small, but there are a number of excellent workers in it; and were it not for the so called holiness question, it would prosper; but with this element of discord amongst them, every branch of the work is paralyzed. The leading men of the church told me they did not know what to do with it, it was a dividing effect wherever it was introduced. On Monday the 25th passing Tremont Temple, I noticed a number of

persons going in; curiosity led me in, also. Inside I found two men busy at curing the sick. I was interested during the hour I remained. It was both painful and laughable to see the work these men performed. There goes one old lady to the platform; she can hardly crawl along, her daughter and another person have to help her up the platform stairs; she is seated in a chair, and the Dr. explains her case, she is stiff with rheumatism; he then began to rub her with both hands, beginning at her head and rubbing to her feet on the outside of her garments; after about five minutes work the old lady arose from her chair and ran all around the platform almost like a girl, she threw her arms high over her head; the large audience was almost convulsed with laughter at her antics; she declared she was cured. An old man went up; he was very much like the old lady; his joints were stiff, and he could hardly move along. He was rubbed for about five minutes, and lo! he capered like a little boy. Then a young man went. He acted strangely. The Dr. declared he had scrofula of the worst kind. He also was performed upon, only much longer than the others, and then he declared the disease was gone. There was another young man; he could scarcely get his breath; the Dr. said his trouble was asthma of a very bad kind; he was rubbed for five or six minutes, and then declared himself well, had not felt so well for years. I could not help thinking about some of the brethren whom I know in New Brunswick, and wished they were there. A lady sitting near me said, "Well this is surely strange;" "Yes," I replied, "it is mesmerism, no doubt they feel better and think they are cured, and it would be well if they would stay cured." After Tremont Temple I made my way to No. 485 Shawmut Ave., to the *Morning Star* office. Bro. Fernald was there, and by him I was introduced to the editor, Rev. C. A. Bickford. After a very pleasant conversation, I was shown over the establishment. The Free Will Baptist Church of Boston and the *Star* office stand side by side; the church is built of stone, the office is of brick. The various rooms of the Publishing house is in good order, large, well ventilated and pleasant. In the basement is the machinery that works the presses, and the rooms where the paper is kept; on the ground floor are the press room; on the second floor are the various office and committee rooms, all finely adapted to their purposes; on the third floor is the composing rooms. The whole place is full of life; no room for idlers. They employ, I should say from 20 to 30 hands in the establishment. The audience room of the church is very neat and will seat from 700 to 800 comfortably; the vestry with infant class rooms and etc., is a good room for its purpose. I must express my obligations to Bro. Fernald for his kindness during the hour I spent in the *Star* office. It would appear that there is now a chance for the Free Will Baptists of Boston to make more rapid advance than heretofore and my prayer is that prosperity may attend them.

Returning to Cliftondale, I found letters and telegrams from my children in Pennsylvania saying, "Father must come and see us without fail, all expenses will be paid; come you must." I will write again.

A. TAYLOR.
Cliftondale, Mass.,
April 25th 1887.

Running to Extremes.

There is a strong tendency, among people generally, to go from one extreme to another, in relation to many different things. People seldom stand still, on a dead level of absolute indifference, with regard to matters which affect either their pleasure or their pockets. They are more apt to occupy one extreme view, or another, of those questions, especially, which have aroused their passions, or courted their prejudices, or awakened their fears. There is an illustration of the popular tendency to run to extremes, particularly when a more than ordinary occasion presents itself, in the instance of Paul's experience, after shipwreck, on the island of Malta. He was bitten by a viper, where-upon the Maltese made up their minds, very suddenly, that he was a murderer; and, though he had escaped the perils of shipwreck, the wrath of the

gods was now wreaked upon him. Hence the Maltese expected to see Paul swell up and fall down dead, suddenly. Disappointed in this, they at once changed their minds, and declared that he was a god. At one time they thought that he was as bad as the devil, and, shortly after, they thought that he was as good as a god. And how many times this spirit of changeableness has expressed itself. The populace has, too many times, exalted a person to heaven, one day, and thrust him down to hell, the next-day. At one time, the multitude are ready to hang a man, but, before long, they are eager to worship him. At one time, they shrilly shout, "Hosanna to the Son of David," and shortly after, they madly cry, "Away with him! Crucify him, crucify him!" Oh, this is a fickle world! It is full of strange extremes. Some of the extremes indicate an intelligent and conscientious change of mind, and are to be commended; while other extremes denote the play of wild whims, reckless passion and scornful prejudice, and are to be condemned. When a person goes from the extreme of being a very bad man, to that of a very good one—it matters not how soon—his course is to be commended. When a blaspheming, persecuting Saul is transformed into a zealous, Christ-loving and Christ-serving Paul, let God be praised for the blissful consummation. When any one passes from eternal death to eternal life, let the angels rejoice and men be glad. When the besotted drunkard becomes a sober man, let us do what we can to encourage him. When a haggard harlot becomes a virtuous woman, let us extend the hearty hand of welcome, to her. Upon all transitions of life, from bad to good, from darkness to light, from death to life, let us look with favor. We can not have too many of such extremes. But there are extremes which are mischievous in their character and tendency, and, therefore, are to be condemned. For example, a man has stood long in a certain community, where he has commanded the respect and appreciation of his fellow-men all of his lifetime. Everybody has had a good word for him. He has greatly prospered in business, and surrounded himself with every comfort of life. But suddenly, perhaps, he has become involved in some business difficulty, or, it may be, in some domestic trouble, perhaps it was owing to some fault of his own. It may be that some weak point in his nature has yielded to the power of the tempter. At any rate, the cloud of adversity has lowered down heavily upon him, and then the work of insinuation and detraction against him begins. Many of his former friends no longer act friendly toward him. Instead of trying to help him, they try to hinder him, instead of trying to lift him up, they try to pull him down, and keep him down. Thus they have gone from one extreme to another. Probably the man had deserved some blame, or it may be a good deal; but why go to the length of saying all the hard things that can be thought of against him, simply because he has made some mistakes, or even committed some sin, which has brought him into trouble, and for all of which he is truly sorry? Such an extreme course does not make the matter any better, but much worse. Try and build the man up again, if you can. Stand by him, as long as you can. By prayer, sympathy and Christian forbearance we may rescue the weak and erring, but not by harsh and loveless extremes.—*Journal and Messenger.*

A Good Work in Ireland.

While in Ireland the Countess of Aberdeen busied herself in originating and recommending a Home Industries Association, with the object of doing over the whole of Ireland what has been successfully done on her husband's large estates in Scotland. The first annual meeting of the Association has been held at Dublin and most encouraging results were reported. Correspondence has been opened with well-nigh three thousand clergymen and ministers, scattered all over the island, and from every county replies have been received stating that there exists a disposition among the peasantry to enter heartily into the scheme. The industries being worked in the different districts whence reports have come, embrace a very wide range. Amongst them are enumerated lace-making, weaving

in linen and wool, knitting of every sort, embroidery, yarn-spinning, flannel and frieze manufacture, linen muslin, and cambric weaving, wood carving, bonnet covering, horse-hair working, crochet and crewel work, wool and yarn dyeing, straw mat, bee-hive, and chair making, silk spinning and silk-worm rearing, straw plating, and earthenware manufacture. Many of these industries were long ago pursued throughout Ireland, but have fallen into abeyance from various causes. There seems no reason to doubt the possibility of the revival of some, at any rate, of these industries. One parish priest says that almost 1,500 women, girls, and children find occasional employment in knitting and spinning. A Raphoe clergyman declares that it is the girls in many cases, and not the land, who pay the rent by their industry; that but for the sewing the family would be half starved or forced to emigrate. Information and instruction are given where required, and the Association tries to find markets for the products of the industries encouraged. Sectarianism and politics are carefully avoided. It is to be hoped that the enthusiasm aroused will be permanent.

Astonishing Figures.

According to late reliable statistics, there are 778,000,000 heathen without any gospel light, dying at the rate of 30,000,000 annually. As God has opened those foreign fields to us, providing teachers willing to go, he has also furnished their support, or "his ways are not equal." This we can not believe. But as a sufficient amount for carrying on, as it ought to be, his work of enlightening the world is not, and never has been, accessible, something must be wrong in the donors. Can it not be that we are very imperfect stewards of his wealth, spending our proportion in many ways, for which we shall dislike to account, partly robbing the world of the light which we should shed upon it by his money? No doubt enough is wasted to supply all deficiencies.

The Largest Idol.

Few are aware that the largest idol in the world is in Mexico, and very significantly, it lies prostrate at the foot of Popocatepetl. It is constructed of stone, the hardest of granite, and is indeed, immense in its proportions. Mr. Joaquin Miller, who recently visited this wonder of the Mexican mountains, thinks that Rev. J. W. Butler, of the Methodist Mission, and himself are the only two Saxons who have ever looked upon this monster idol. He took its measurement, which is thirty-six feet long and eighteen feet from shoulder to shoulder, and eighteen feet through from front to back. Its estimated weight is one hundred tons. As to when it was constructed and by whom we have no certain knowledge. It is supposed to have originally occupied its place in a temple, higher up the mountain, and to have been displaced by the Spaniards at the time of the invasion of Mexico, who also defaced the image, chiseling and battering its face, and breaking off a portion of the left hand and left foot. It now lies sprawling on its back, its head downhill, in a most desolate place on the mountains. On the head of the huge idol is a basin which would hold many barrels of water, demonstrating it was the great Rain-god of the ancient Aztecs.—*Journal and Messenger.*

A Miserable Case.

The *Bulwark* vouches for the following statement: "Rev. Mr. Jones, of the Baptist persuasion, sailed from London to Adelaide, Australia, in 1880. He had a church there previously, having been advised by his doctor that the climate of that locality was the best cure for a troublesome asthma with which he was afflicted. His wife was left in England with his two sons, as the funds for paying their passages were not in hands. But as soon as he got a congregation in Adelaide, and the means to bring the family there, he asked his wife to come and live with him, as had been arranged before he left this country. She interposed one objection after another, till at last she told him she had become a Romanist, and thought it sinful to live with him any more. This alarmed him greatly for his children and as soon as he could make the

necessary arrangements he came to this country, and had to apply to the law court before he got possession of his two sons, the one thirteen and the other fifteen years of age. His application was successful. He paid the passages of the two boys, provided outfits, and brought them to London to embark with him in the *Aconagua* for Australia. The night before they were to start the mother came to bid them "good bye," and pled to be allowed to stay with them that night. This was granted, and she and they disappeared during the dark. A letter came next day from the eldest boy, saying he thought it wrong to go with his father, the composition of which bore the strongest marks of priestly dictation.

Some Old Sunday-Customs.

Dr. Eggleston contributes an illustrated paper on "Church and Meeting-House before the Revolution" to the *April Century*. From it we quote as follows:

"In Connecticut, perhaps more than anywhere else, Sunday was a sort of popular idol, nor did the rigor of its observance abate perceptibly until long after the Revolution. This extreme scrupulousness about Sabbath-keeping was doubtless the moving cause of the building of the 'Sabbath-day houses.' These were little shanties standing on the meeting-house green, each intended to accommodate a family during the interval between the two services. Some Sabbath-day houses were built with a stall at one end to shelter the horse, while the family took refuge in the other, where there was a chimney and a meager furniture of rude seats and a table. Here on arrival before the first service the owners lighted a fire and deposited their luncheon, and to this camp-like place they came back to eat their doughnuts and thaw themselves out after their first long sitting in the arctic climate of the meeting-house. Sometimes two families had a Sabbath-day house together. Sometimes there were two rooms in the Sabbath day house that the sexes might sit apart; for nothing so agreeable as social converse between boys and girls was permitted during the consecrated time. But some parishes in Massachusetts, and perhaps elsewhere, had a common 'noon-house' for all comers to rest in. Fireside assemblages on Sunday, whether in the parsonage or the noon-house, were in danger of proving delightful to those who were prone to enjoy the society of other human being, and hence the pastors 'were put upon their best contrivances' to have most of the interval between the services filled up with the reading aloud of edifying books and other exercises calculated to keep the mind in a becomingly irksome frame."

Among Exchanges.

THE WISE PASTOR.

A wise pastor will not close his ears to the experiences of his people. If he keeps his eyes and heart open, he will learn much of the experiences and trials and sorrows of his people of which they will not tell him, but which his ministry is to assuage and comfort.—*Telescope.*

MACHINE RELIGION.

There is a limit to inventions. The preacher may print his ideas on a type-writer at the rate of sixty words a minute, but he must think them out in the old way. The young man may telephone his sweetheart to meet him by moonlight, but he must win her in the old, old fashion. And there is no patent way of bringing religion and people together. Religion must get incarnate, put on hat and boots, and go to the "people" one at a time. This is the way Jesus did. He loves mankind. But when we look for the proof of that generalization we find it in the fact that he went home with Zaccheus, and put his hand on Bartimeus, and said to Matthew, "Follow me."—*The Interior.*

"KEEP THY HEART."

Heart keeping is the first duty of the Christian. He who does not guard the heart against evil affection, and cultivate the grace of charity and faithfulness, will have the springs of his nature poisoned. He who neglects heart-keeping may try to be good, but will always make a failure of it.—*Telescope.*