

Religious Intelligencer.

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

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WHOLE No. 1717.

Make January the Best.

This month should be a busy and cheering one in the INTELLIGENCER office by reason of the large number of renewals and new subscribers received. It has begun well. Hundreds of subscriptions expired Dec. 31st. These all should be renewed immediately.

We want to retain every one of them on our list. We cannot afford to part with a single one; and we hope not one feels that he can do without the INTELLIGENCER.

The reduction of the price makes advance payments absolutely necessary.

Will every one, appreciating the importance to us of prompt payment, forward a renewal without delay? Send it along by the first mail after you read this.

If each one will in this way do his part the whole list will be paid in advance before this month be closed. Will you? Say, yes! and do it now.

PUSH THE CANVASS.—New names have come in freely. We hope our friends will not cease, nor slacken their efforts to get new subscribers. We want an increase in every church and community in the land. What has been done shows what can be done if there is earnest work, and persisted in. Keep at it, you who have begun. Begin, if you have not already done so.

The following offer is continued: To every one who sends us SIX NEW NAMES \$9.00, we will give one year's credit on his own subscription.

A number have taken advantage of this offer. We hope many more will do so. If you cannot get the full six, we will give you credit at a proportionate rate, for one or more. Get as many as you can.

HELP TO MAKE THIS MONTH THE BEST. Get in the INTELLIGENCER's history in renewals and new subscribers!

The Religious World in 1886.

The year has been to the Churches one of peace and prosperity; of faithful work and fruitful result; of larger fields, larger force, and larger funds; and of a growing spirit of Christian fellowship and Christian unity. Christianity of the evangelical type has not lost its aggressive force, though unfaithfulness and indifference may seriously hinder its progress. The spirit of Christ prevails, and the work of saving the world goes hopefully on.

The revival influence, which became so widespread at the beginning of the year, deepened in intensity, and results were obtained inferior to those of no previous year in character and, perhaps we might add, in numerical strength. Churches of all denominations, North and South, East and West, were renewed, strengthened, and otherwise benefited. The work was generally of so thorough a character, so little affected by unwholesome excitement that little was lost by reaction, and that which was gained in large measure for time and eternity. Mr. Moody and his faithful collaborators made an extensive tour in the South, and started movements in centers which spread in all directions, and led to a large ingathering by the churches. While Mr. Moody was in the South, bringing ministers and workers of different denominations into harmonious working relations, the Southern evangelists, Messrs. Jones and Small, were nightly drawing thousands to the largest buildings in Northern cities, to listen to their unique presentation of the Gospel, and to go away, many of them, resolved to "quit their meanness" and to live henceforth a godly life. It is not possible yet to show how much the statistical gain is to the various Churches which participated in the revival

movement, because the denominations have not yet published statistical reports. It is also apparent from such returns as are available, that there has been an increase in the aggregate of contributions in some of the Churches, if not all. These are indications of a decided upward, onward tendency in our Christianity, fitted to inspire larger purposes, greater sacrifices, and more earnest efforts.

Among the fruits of the Spirit, we must count the continued growth of those happier relations between the various branches of Christ's Church which may be said to have been established within the memory of the present generation. It is helping to teach Christians how to hold different views as to creed and practice, as to what are and what are not essentials, and yet be brotherly; to discuss these differences without denunciation.

The result of these various influences is not only mutual respect and open-hearted fellowship, but an earnest inquiry whether something more is not desirable and possible. This it is that distinguishes the year 1886 above other years, not only in our own country and Canada, but in England. It has led the Presbyterian and Reformed Churches of America and Europe to inquire whether co-operation in foreign missions is not a duty to themselves and to their scattered missions. Three of them have tried it in Japan, and it is so far a success that other bodies are to merge their missions into the united Church.

The way has been opened toward a union in the United States of the Free Baptists, the Christian Connection, and the Christian Union denomination; and the Disciples of Christ are not uninterested in the consummation of this plan. Perhaps the Congregationalists, who are in negotiation with the Free Baptists, may become a party to this union movement.

This is possible now. But there are larger movements for which more time and more grace are required. The Episcopal General Convention has started one of these in the appointment of a committee to receive such responses from other denominations as may be made to its declarations for Christian union. The terms of this declaration are much more liberal than would have been named years ago. In Canada a similar movement has reached the stage wherein Episcopal, Presbyterian, and Methodist committees, appointed by the highest courts of these bodies, are inquiring,—What can be done?

The year has been well filled with ecclesiastical councils—annual, biennial, triennial, and quadrennial. There were among the annual gatherings the various Presbyterian assemblies, the Lutheran councils, the Universalist General Convention, the Baptist and Congregational anniversaries, the Baptist Congress, and the Congress of Churches; among the biennial, the National Triennial, the National Congregational Council, the Free Baptist General Conference, the Episcopal General Conference, the Provincial Synod of Canada; among the quadrennial, the Methodist General Conference of Canada, the Methodist Episcopal General Conference, South; the American Christian Convention. We cannot go into the details of the transactions of these various bodies.

An important event in the history of the Roman Catholic Church in the United States was the promulgation of the decrees of the Baltimore Plenary Council, by which the Church becomes in reality a national Church. The decrees provide for a strictly Catholic education for parochial schools, and for a great central university. They also condemn Sabbath desecration and the saloon business, and encourage total abstinence societies.

Of British and continental Protestantism little is to be said. The Presbyterian Churches of Scotland are enjoying a period of rest from the exciting controversies of a few years ago, and are preparing quietly for a struggle on the question of disestablishment. The Church of England, remembering its narrow escape in the Parliamentary elections of 1886, is alert and active, and fully appreciates the importance of doing the work of a National Church in order to remain a National Church. Disestablishment, however, is the rising question in Wales,

where the general revolt against the tithe system involves something more than a temporary adjustment. On the Continent the Reformed Churches are showing increased activity and spirituality in the reaction which set in a few years ago from the death-like stupor of Rationalism. In France the old Huguenot Church is doing a splendid evangelistic work among Catholics and indifferentists.

Last of all, we come in our survey to the mission fields, which may be said to cover the globe. All lands are open, all peoples ready for the Gospel. The question is simply one of supply. Increase their efforts as they may, the Christian Churches cannot keep pace with the demand in Japan, nor supply the pressing needs of the millions in India, nor grasp all the opportunities in China, nor evangelize Corea and New Guinea and the ends of the earth, has they might be evangelized if the means were only unlimited. Everywhere the response to Christian effort is quick and generous. The savage king of Uganda burns alive to-day scores of converts—to-morrow scores come out of the darkness of heathenism and take their places. A thousand are born to Christianity in a single month at a single station on the Congo, up which scores of missionaries are ascending to preach life and immortality. In Japan and India and China converts are increasing, and the native agency in evangelization is becoming more and more extensive and efficient. Christian schools are well filled in all lands, and the Scriptures are reaching souls who have not heard the missionary's voice.

The note of the watchman standing between the old year and the new, and looking both ways, is not a note of discouragement or despair. He sees that Christ was never the King of so many souls, the trust of so many hearts, the light of so many lives; the Church never more willing to go forth on her mission of conquest; the nations never more ready to put away the false for the true. The message of the old year to the new is one of cheer and promise. Unbelief has not paralyzed the arm of the Church. The birth of nations into Christ's Kingdom is near at hand.

The Liquor Traffic and the Boys.

In the Michigan City, Indiana, penitentiary there are 79 convicts who at the time of their conviction were between 15 and 20 years old; 192 between 20 and 25; 159 between 25 and 30; 74 between 30 and 35; 84 between 35 and 40; 43 between 40 and 45; 24 between 45 and 50; 21 between 50 and 55, 13 between 55 and 60; 8 between 60 and 65. 578 of this number can read and write; 22 can read only, and 97 can neither read nor write. Warden Murdock, who is not a temperance man, says that those of intemperate habits number 588, while those who did not daily with the flowing bowl number 109. Of 697 convicts 79 were between 15 and 20 years old, and 192 between 20 and 25. This is 40 per cent. of the whole number; 159 between 25 and 30, making in all 64 per cent. under 30 years of age, of which the whiskey business is responsible for six-sevenths, according to the figures of the prison officials who are not temperance "fanatics." Nor does the misery, shame and expense end there. The stabbings, shootings, murderings, stealings, and other crimes are not counted, neither is the heart-ache and disgrace of the parents and friends of these young men considered. They are made drunkards and criminals by law, and punished by law for becoming what the law made them. There is a queer process of reasoning about such a law. Our great legislative Solons can legislate on the Indian, the Gambler, horse thief, Chinaman, sheep, iron, wool, sugar, chinch bugs; and occasionally on the mormon, or anything else that has no political "influence," but appear to always think it "inopportune" to say or do anything that will stop this wholesale slaughter of boys. Indiana has two state prisons, each containing about the same number of convicts. Thus the Whisky traffic in that State turns over to the State dungeons 160 murderers and thieves between 15 and 20 years of age, and 384 between 20 and 25. In short nearly 1,000 young men commit Murder and other rash acts while drunk, and thus worse than murder themselves and bring shame

and disgrace on those who love them, that the State may get a pittance for licence and the government a revenue. Indiana compares very well with all other States. It is estimated that in the penitentiaries of the United States, there are 40,000 convicts, and if 64 per cent. of this number are under 30 years of age, and six-sevenths of them are convicts on account of the liquor traffic this gives us an immense army of 22,857 boys and young men convicts who would otherwise be good and useful. This is not making any calculation on the victims of these young men and the number they drag down with them.—*Statesman.*

Ruined By a Lottery Ticket.

"Yes, I was once a well dressed man and carried my gold watch and diamonds," remarked a seedy-looking individual on the street, a day or two ago, "and now I'm down on my uppers. What caused the change? A lottery ticket! Eleven years ago I was in the blank book trade and making money, not rapidly but steadily, and had I attended to my business, I would now be worth perhaps \$50,000, whereas I don't own \$1. One day a friend came to me with a lottery ticket. He had purchased one himself, and wanted me to do likewise. The price was \$1. I took it and won \$500. That settled me. I was seized with the idea that I could make money without working for it. My friends declared that I was born under a lucky star, that I could win at any game of chance, cards, dice, roulette, horse racing or anything else. Fool like, I entered upon a regular course of gambling, neglecting my business, which eventually went to pieces. You know the rest. I'm a wreck, and no one cares whether I'm dead or alive. But what's the use of crying? Come, partner, take me in and give me a drop." It would be superfluous to point out the moral in this story. Suffice it to say, that it is the index to the misfortune of thousands of men, who at one period of their lives occupied positions of comfort and respectability in this community.

Among Exchanges.

A GOOD INDICATION.

There is no better indication of the spirit with which a man will work when he is in the ministry than the degree of earnestness which he shows in preparing for the ministry. He who will not do the work of preparation will not do the work of office.—*Independent.*

FUNNY PREACHERS.

The funny preachers, the joking preachers, are very popular nowadays, and are applauded by some who possibly are afraid to do otherwise, lest it should be said that they are envious. But think of this: Would Christ applaud them? Is there anything "funny" in his teachings? Are there any jokes in the New Testament?—*Chris. Index.*

A WISE VIEW.

—The saying attributed to Prince Bismarck "My action has too many consequences to make me ungrateful for corrections," is worthy of any man. There is no one duly heedful of consequences but will feel like walking softly before the Lord, and living wisely before his fellows.—*Advocate.*

NARROW "LIBERALITY."

As a rule, the narrower a man's views on religious questions, the more likely he is to call himself "liberal." Commonly, the man who insists on that designation for himself, is one whose belief is narrowed down to a vagueness of opinion on every point. The only thing that he is sure of is, that everybody who believes more than he does is bigoted.—*S. S. Times.*

OLD SERMONS.

The Bishop of Rochester in a recent letter to his clergy says: "It is a great mistake never to use old sermons, if they are good, and it often may be a wise economy. But we must not be remiss in preparing new ones, and for my own part I find it safer and better, as a rule, to prepare at least one new sermon every week. Other people quickly detect the difference between water pumped from a tank and that drawn from a well." That is wisdom. The reason some preachers fail in middle life to interest the people is that they are pumping out of a tank instead of a well.—*Advocate.*

A GOOD RESOLUTION.

It is said of a certain man that he formed the resolution to make some one happy each day, even if it was but to speak a sympathizing word. He put his resolution into active exercise, and thus made three hundred and sixty-five people happy during the year. Cannot every one do this much? Let us all sympathize with those who need sympathy, and give some tangible evidence of our sincerity.—*Christian Neighbor.*

GOOD ADVICE.

We expect that men will continue to differ—to divide into parties. Let them divide if they must; but let them divide over living issues. Let them discuss public business as they would discuss private business—amicably and, above all, let them keep in mind the duty of Canadians, to keep in mind the good of the country—something of far greater importance than the success of any party.—*Ontario Paper.*

"PAYING FAITH."

"A quaint writer tells of a very good prayer which was once offered: 'A brother was praying with much noise for faith—soul saving faith, sin killing faith, devil-driving faith. There was a quiet friend near to him, to whom the noisy brother owed a large bill. 'Amen, said the quiet friend; 'Amen, and give us debt-paying faith, too. My friends, weneed that faith now-adays. People do not believe in religion that does not do that; and they might well not believe in it, for he that does not do his duty to his brother, whom he has seen, how will he do his duty to his God, whom he has not seen?'—*Zion's Watchmen.*

SPURGEON'S TABERNACLE.

At a recent church-meeting at the tabernacle, we noticed that number 10,000 was written upon the card issued by the elder recommending the candidate. This circumstance led us to refer to the elders' books, in which particulars concerning those who apply for church-membership are written; and we found that, prior to the opening of the tabernacle, in March, 1861, about 1,250 candidates had been seen by the elders during our pastorate. At least, there is a record of this number in the elders' books, which were not commenced until the second or third year of our ministry in London. The actual number of applicants was considerably larger, but the pastor had not then the staff of elders which now surrounds him, and memoranda were not preserved. Since 1851, about 9,600 candidates have been seen by the elders, making a total of 10,850, of whose conversion records have been preserved. Surely as a church, we ought to render hearty thanksgiving to our gracious God, who has so long honored the preaching of the gospel, and the labors of the various agencies, to the salvation of so many precious souls.—*Sword and Trowel.*

THINGS ABOUT TOWN.

—A new Roman Catholic house of worship is to be built here next year. The people are able to build a good one.

—The Principal of one of the City Schools took to himself a wife during the holidays. Wise man. Perhaps Mr. Inch's good example may be followed by other members of the Staff.

—If reports be true, and there is very little room to doubt them—Canteen of the Infantry School is a hard place and is doing much harm. We propose to give some attention to the matter in a future issue.

—The Mayoralty election, which took place on Monday, was a walk-over for Mr. Fenety, who has filled the office for years. Mr. Fenety, has leisure, takes an interest in city affairs and is, therefore, acceptable to the citizens.

—Nearly \$3000 in fines for the violation of the C. T. Act were imposed by Police Magistrate Marsh in '86. Some of the cases were from out-side the city, McAdam, Canterbury, Stanley, St Marys and other places. It has been a some what troublesome time for the fellows who thought they could violate the law with impunity. They have learned their mistake. A number of them not having the money to pay their fines had to go to jail—an excellent place for such fellows.

—The meetings of the week of prayers were well attended and fairly interesting. Some of the brethren advocate the advisability of holding a union prayer meeting every month. It would, we think, be a good thing to do. The members of the different churches would become better acquainted, and would, perhaps, provoke godly zeal in each other.

—There are 169 students enrolled at the Normal School this term. Of those who had to undergo examination for entrance twenty-one were unable to pass, and thirty-nine were admitted conditionally. They may not be able to remain after the first month's examination. This being the last short term there was more than usual anxiety to get in.

TEMPERANCE NOTES.

—The Mayoralty election in Toronto was a grand victory for Temperance. Mayor Howland, the temperance Candidate, was reelected by a majority of over 2000, over Mr. Blair the rum men's Candidate. It was a straight fight between the two parties.

—The Prohibitory Alliance of St. John is considering the advisability of nominating Prohibition candidates for Mayor and Aldermen at the next election. They ought to do so.

ALL SORTS.

Inquisitive Party (to hod-carrier): "And do you go up that ladder all day long?" *Pat*: "No, sir. Half of the time Oi come down."

The London Christian World rightly says that "the promise to pay for a newspaper is neither more nor less sacred than the promise to pay for a farm."

"Can you use this?" timidly inquired the poet, as he laid a bundle on the desk. "I think I can," said the editor affably. "I am just about to start a fire in the office stove."

An English vicar has been sentenced to imprisonment with hard labor for eighteen months for marrying a couple who had not procured a license or had the banns proclaimed.

A clergyman relates that on one occasion after marrying a couple, an envelope was handed to him which he supposed, of course, contained the marriage fee. On opening it he found a slip of paper on which was written, "We desire your prayers."

The once highly prized Cashmere shawl has gone so completely out of fashion that the manufacture of them has been stopped, and there is a probability that their fabrication will become a "lost art." The province of Cashmere, in India, has been thrown into distress by this freak of fashion, and many of the population have become paupers.

It is amusing to notice what pranks the types play betimes! At a Harvard dinner Dr. Holmes said in a speech that "Emerson came from the daintiest sectarian circle of the time in the whole country." The newspapers rendered it, "Emerson came from the dirtiest sectarian circle."

John A. Craig, whose home is in Indiana, near Indianapolis, is six feet four and a half inches in height, and weighs 836 pounds. He measures eight feet two inches around the hips and eighteen inches around the ankle. He was born thirty years ago, and then weighed but eleven pounds. Two years later he took a prize at one of Barnum's baby shows in this city because he weighed 206 pounds.

Church going has not grown obsolete in the greatest city of the world. On a recent Sunday in London, 460,000 persons attended service in the morning, and 410,000 at night. The largest church of the Establishment—St. Paul's Cathedral—had an attendance in the evening of 3,403. Mr. Spurgeon's tabernacle was attended by 4,519 persons in the morning, and 6,070 in the evening.

A late judge, of Philadelphia, had a wealthy brother, who, while the judge was seated on the bench one day, appeared, and in his bluff, fraternal way said: "How are you, John? I have been summoned to act as grand juror." Said the judge, "When I am on the bench, I am addressed as 'Judge.'" "Don't be a fool, John," said the business man. "Fine Mr. Cadwallader one hundred dollars," said the judge; and he was fined.

A singular case of hydrophobia has been developed in England. At a trial of a breach of promise case, it was shown that the gentleman had received a book on baptism, which he mistakingly fancied came from the lady to whom he was engaged. He thereupon sent it back to her with the remark that, as she was so much in love with immersion, the engagement must come to an end, as he was determined never to marry any person who believed in immersion, or was a total abstainer. There is no evidence that this man had been bitten by a mad dog, but his singular fear of water leads one to suspect that he had a mania of some kind.