

Religious Intelligencer.

Rev Jos McLeod, Fredericton

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

VOL. XXXIV.—No. 3.

FREDERICTON, N. B., JANUARY 19, 1887.

WHOLE No. 1718.

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. Thanks to our friends. Hundreds of other 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 yet in the INTELLIGENCER'S history in renewals and new subscribers!

A NOVEL SOCIETY.—The Danes have a society quite peculiar to themselves. It is known as "The Maiden Assurance Society." It aims to provide for a class—single women of well-to-do families. It shelters and cares for them, and furnishes them with "pin-money." Its methods are thus described: As soon as a girl-child is born to him the father enrolls her name in a certain association, and pays a certain sum, and thereafter a fixed sum, to the society. When she has reached the age of, we believe, twenty-one, and is not married, she becomes entitled to a fixed income and a suite of apartments in a large building of the association, with gardens and park about it, inhabited by other young or older ladies who have thus become members. If her father dies in her youth, and she desires it, she has shelter in this building, and at a fixed time her own income. When she dies or marries, all this right to income lapses, and the money paid in swells the endowment of the association.

INDIA.—The fact is, says a London paper, that though some refuse to see it, India is entering upon a new period of its history. Till now, it has been governed with an iron hand, by a despotism as free from any popular element as that of Russia, and differing only in theory from it by the responsibility of the Indian Viceroy to the British Parliament. Such a state of things, in which all the best paid and responsible offices of a State are held by foreigners, alien in blood and alien in everything, never existed in India before. The Mohammedan Emperors of Delhi took their ministers, and often their prime ministers, from among the Hindoos, and a process of assimilation between the Arab and Indian races began even with

the first Mohammedan conquests. The Hindoos now demand that their English rulers shall follow in the steps of the great Akbar and his successors, and give them a share in the government of their country. The National Indian Congress, now in session at Calcutta, will formulate the popular demands in a practical shape, and Lord Dufferin will do well to meet the reformers half way.

COUNT TOLSTOI'S THEORY.—It is a singular feature of human nature that almost any novel or "cranky" idea will find harbor in some minds. Count Tolstoi's peculiar notions are actually taking away from intellectual pursuits children and young people of families of the highest standing in Russia. A young man, 17 years old, was recently found acting as pilot for a river steambot in the Caucasus, who had intellectual qualities of very superior character, but who had abandoned his studies for manual toil. Educated people are taking their children from school, abandoning what Tolstoi has taught them to consider the delusions of a false civilization, and retiring into remote country districts, in order to live in the happiness of primitive simplicity. No absurdity is too glaring to find supporters; and while the ignorant classes furnish the best materials for "cranks" to work upon, too many victims come also from the ranks of intelligent and otherwise sensible people.—*Advocate*

WEALTH OF CHRISTIANS.—According to Dr. Strong the Christians of America are the richest Christians on the globe. Their wealth, in 1880, amounted to \$8,728,400,000. From 1870 to 1880 the average increase of wealth of the Christians in the United States was \$391,740,000. And yet many churches and individuals plead poverty when urged to do something for missions! Men who are adding farm to farm, and field to field, can do nothing for the world's redemption. People who live in luxury and fare sumptuously every day can not afford to give anything for this cause. They have money with which to indulge their appetites, but none for the furtherance of the gospel. There are churches that are poor and growing poorer, simply because they do not give according to their ability. There are rich men whose souls are being eaten up by the canker of covetousness. If we were filled with the spirit of Christ, the plea of poverty would never be urged. The Christian people of America could easily give \$100,000,000 a year for missions. The plea of poverty is a false plea. There are 1,000,000,000 human souls waiting for the gospel; let us do our duty and we will be blessed and prospered far beyond anything we have asked or even thought.—*Journal and Messenger*

The contribution of Christians in Canada is equally out of proportion to their wealth.

The Preacher Wanted.

Perhaps the following letter was never actually written by order of a church, and perhaps it was. But whether it was or not, it very well sets forth the peculiar ideas some churches seem to have of the preacher they need. A different kind of preacher might answer for other churches, but no one who does not fill the bill of particulars can keep them:

He must have the logic of Paul, the fire of Peter, and the eloquence of Apollos; must be a classical graduate of a reputable college; must have good health, fascinating manners, and able to draw paying people to the church; must have a face constantly radiant with sunshine; must bear censure gracefully, and take fault-finding as complacently as a boy does a fall on the ice when learning to skate.

He must be married to a wife who is intelligent, and can take a leading part in all church and social entertainments. She must have smiles playing over her face as placidly as skippers over a pond. She must be willing to entertain strangers, and especially visiting brethren, with sumptuous hospitality, without reference to the condition of the larder or the exchequer. Her children must be neatly dressed, and, in all respects, be models of saintly behaviour.

Preacher and wife must be able to draw large audiences, and swell the membership of the congregation so that it may be able to "cope with

the sects." He may preach "first principles," and declaim against the sins of the Catholics; he may pound and expound the various systems of theology, but must not deal in personalities, by exposing the sins and shortcomings of his own congregation. He will be expected to do the Bible reading and the praying for the congregation. If he can lead the congregation in music, and superintend the Sunday-school, his services will be appreciated the more.

If any brother desires such a position at six hundred dollars a year, we shall be pleased to have him come and preach a trial sermon. If we like him, we shall then consider the necessary steps to raise his salary.

Our congregation is not wealthy. It numbers a little over two hundred members, some of whom are worth \$50,000. We think we can raise \$600 on paper, which will net 75 per cent, in collection. We sometimes give our preacher a donation of fruits, and chickens, and flour, and cake, and then have a good sociable time in eating them at his house.

STANLEY ON AFRICA.

Henry M. Stanley thinks there are 250,000,000 people in Africa, embracing a great variety of tribes and races, even in the equatorial regions. Stanley went from Zanzibar, on the east coast, about 400 miles south of the equator, westward to the mouth of the Congo, a distance of about 2,000 miles. Until he came to the watershed at the great lakes, about one-third of the distance across, he found populous tribes inhabiting large districts. The people are a cross between the Ethiopian and negro types. Earthier on are the great kings and emperors of mighty tribes. A queen reigns over Ruanda, who has the bloody sword of a war-like ancestor, and no white people venture there. Farther west and in the villages opening upon the Congo, the tribes are many and small, and are engaging in petty warfare with one another. Yet a few generations ago this land was thickly peopled and abounded in cattle.

As to the self-support of missions, he says: "If the missionary would purchase a tract of land and plant bananas, he would have fruit in six months." "Along the banks of the Congo, from Stanley Pool to Stanley Falls, the land is of marvelous fertility. We planted a grove of bananas at Equatorville, right on the equator, and before we came back—five and one-half months—the bananas had borne." "The facilities for self-support are freely granted by the soil, provided the missionary does not hanker after luxuries. Sugar need not be sent; wheat and flour, and now and then jams."

The real cause why Africa has made such slow progress in civilization is the great expense of transportation. It costs from two to three hundred dollars to transport a ton of freight from the Lower Congo to Stanley Pool, but a railroad is already projected from the head of navigation, from the Atlantic to Stanley Pool, 235 miles. The road will be finished in about a year, and will greatly cheapen rates.

As to the causes which have imperiled missionaries, Mr. Stanley thinks it is chiefly their own folly or greed. We give below an extract from his speech on this very interesting subject, as reported in the *Independent*:

"A missionary, who seemed very intelligent, arrived on the Upper Congo, and asked me for land. I gave him two hundred acres at a penny a acre; granted it to him in perpetuity. I introduced him to the chiefs of the neighborhood, and they agreed to accept him as a friend. There was every prospect of that man being able to be useful in that reign. Founding a State, as we were, we were glad to have missionaries, and travelers, and tourists, any and everybody who came and could behave himself in that region, because the larger number of white men I could show to the natives of Africa, the greater would be our influence, and the sooner would civilization be diffused among them. This missionary bargained with one of the native chiefs to build him a number of houses for a certain specified number of brass rods. The chief assembled the men and built the houses; and when they were completed and he asked for payment, the missionary refused. Consequently, if we had not been there, this would have been one of the causes that imperil-

ed that man. I told you that this was a delicate subject. I need not say to you that I argued with that missionary—I preached to him. I told him that his word should be as good as his bond, and, however heavy the demand was, he had promised to pay, and therefore it was his duty to pay. He said: 'I do not see why you should interfere in our private affairs.' I answered: 'I have but to say the word, and you will have good reason to understand why I do interfere in your private affairs. If I say to this chief that I wash my hands of the matter, then good-by to you.' Well, he paid."

Other instances of tragic ends to missionaries and missions are given, all going to show that the missionaries were either unjust or imprudent. He concludes this part of his subject with this tribute to the wisdom and work of Livingstone:

"Wherever that good man went he was received. A few rejected him, but the majority listened to him calmly and kindly, and some of them felt quite ready to be of his profession and of his belief. But the words that he dropped were similar to those of the angels, heard over Bethlehem, 'Peace on earth, good will to men.' On the other hand, in Northern Africa, it was an attempt to invade by violence, and it failed, and there was not one that had the courage to step out of the ranks and press on. They returned. But this lone missionary pressed on and on, until he had drawn the sure figure of a cross on the southern continent of Africa, and then he said, with his dying words: 'Be he American, Englishman, or Turk, who helps to heal the open sore of the world, I pray that God's choicest blessings may rest upon him!'"

The Holy Spirit and Harmony.

Discord is the result of the presence and power of sin. The casting out of sin is essential to true peace. Iniquity is a disturber and sin is a destroyer of all harmony.

The Holy Spirit is a reprover of sin and a purifier and purger of unrighteousness. The mission of the Spirit is one of fire to burn out all dross from the real metal, and thus unite the souls of men in bonds of holiness.

Where the Holy Spirit is, there we may expect harmony. By the powers of the Spirit we are united to Christ and to one another. Paul, in writing to the Ephesians, says, "Ye also are built together for a habitation of God through the Spirit." God has but one church. In that church he is pleased to establish his residence. The constitution and constructions of the church from the first to the last are for the purpose of preparing and furnishing a dwelling-place for the Lord. The operation of the Spirit is to so affect and dispose the hearts of those who believe in Christ that they become of one mind and one heart in so much that God dwells within them. Where there is strife and contention which destroy brotherly fellowship and harmony of hearts, and oneness of love, the Spirit is grieved, and God becomes as a wayfarer man and as a stranger that turneth aside to tarry but for a night.

It is of the utmost importance to Christians and to the church that they see well to it that differences of opinion about earthly things, or differences of education or preferences or tastes do not contravene the fellowship of the heart, and destroy the unity which is essential to membership in the true church of Christ. So the word of God says, "Endeavoring to keep the unity of the Spirit in the bond of peace." There is a "bond of peace" or a harmony of soul in which there is to be found the "unity of the spirit."

We are now just entering the rival season. The Church can not hope for a large measure of success without the outpouring of the Holy Spirit in a special sense. In order to secure this there must be a willingness upon the part of persons to abandon feelings of prejudice or disregard or depreciation of others in all charity and love. We often exaggerate the faults of others in our own conception and estimation until they are regarded as unworthy of fellowship because of the peculiar imperfection, to which our attention is drawn, while in our own character and life there are imperfections which, when due allowances are made for the education and cir-

cumstances of those we censure, are greater than the evils of which we complain. A just and perfect judgment would often place us lower in the scale of real excellence than those we esteem so vile. How important, then, the mission of charity and the bond of love and of broad fellowship, lest we offend against one of the "little ones" whom Jesus loves and blesses! "If it be possible, as much as lieth within you, live peaceably with all men." But if so, how much rather be in harmony in the fellowship and body of Christ! Endeavoring to keep the unity of the Spirit in the "bond of peace."—*Telescope*.

Unconscious Influence.

There is much of unconscious flowing out in schools, in society, and in all the callings and relations of life. A teacher got a dirty scholar to wash his face. When he went home, the mother scarcely recognized the boy. However, it pleased her, and she washed her face. Her husband returned from his daily work, was struck with the changed appearance of his wife and washed his face. It spread through the family, among the neighbours and all along the dirty alley. The change was very marvelous.

In 1856 I entered Jefferson College. My room-mate was a stranger to me. He was a Christian, and I was not. The first night we were together, he retired before me. But before going to bed he knelt at the bedside in prayer. Like John following Peter into the sepulchre, I followed him in secret devotion. For thirty years the unconscious influence of that example has been affecting my daily life.

This unconscious influence may be very silent. So is a burning lamp, but it gives light to all that are in the house. It may seem to be a very little thing. So is the pebble that falls into the ocean, but it starts a circle of waves that widen more and more till they reach the farthest shore.

Nor does death end it. It was said of Abel's faith, "and by it he, being dead, yet speaketh" (Heb. xi. 4). John Bunyan, Luther, Calvin, the Wesleys, Harlan Page and Harriet Newell still live in the influence of their lives. And so with Voltaire, Hume and Paine. Ingersoll's blasphemous utterance will still live, and poison the souls of young men after he is dead.

To live is a tremendous responsibility! In this sensitive world our influence goes out, touching all around us, and it goes on and on, touching those now unborn, after we are silent in our graves. What shall it be? Like the Dead Sea that withers and blasts everything on its shore? Or like the river Nile, that gives life, verdure, fruitfulness and beauty wherever it flows?

Do not say you are ignorant, unknown, and have no influence. It is not true. Every one has some influence. Even a child was the means of reforming a drunken father. "And a little child shall lead them."

No influence! The old Romans were accustomed to place the busts of their distinguished ancestors in the vestibules of their houses. They did this that they might be reminded of their illustrious deeds. If the cold, lifeless, speechless marble had an influence in awakening noble aspiration, is it possible for rational and immortal men to live and not be felt? We cannot help influencing some soul for weal or for woe. "For none of us liveth to himself, and no man dieth to himself."

The highest and best conscious, or unconscious, influence can only be exercised by a consecrated Christian. Cultivate Christian character. Live near to the cross and close to God. So living, your influence will be felt for good. Like the lighthouse it will shine out in the darkness. Like the fragrance of the flower, it will sweeten all that it touches. Like the fern leaf that fell on the sand ages ago, and left its beautiful impression on the rock for ages to come; so the influence of Christian character will endure. It will rise higher than the stars. It will rise to heaven, and give joy to the angels, to our friends in glory, and to our blessed Redeemer on His mediatorial throne. And through the grace of Christ it will secure for us "a crown of glory that fadeth not away."—*Baltimore Presbyterian*.

Among Exchanges.

COMPLAINERS.

There are some people who complain when prices are high because they have nothing to sell, and when they have abundance they complain because "it don't bring nothin'." Thus the full barn and the empty cause about the same amount of grumbling. How hard we are to please!—*Western Advocate*.

NOT CORRECT.

It is not correct to say, "If we feel we are saved now, we are just as safe as if we were inside the pearly gates." Better avoid all such remarks, either in private or in public. They convey wrong impressions that you do not mean to convey. And that may do harm. There is no place this side of heaven from which we may not fall.—*Chris. Standard*.

THE REAL MISSIONARY SOCIETY.

After all that is said, the church itself is the real missionary society. The pastor is the president of it; every member of the church is a "corporate member" here. Whether there is need of a picket fence between the men and the women, and another between the young people and the old people in such a society, is one of the questions.—*Advances*.

THREE WAYS.

There are three ways to go through life. One is to run through it. He who takes this way supposes that he is doubling the chances of life and making so much more of it; but it is a mistake. He half lives, and is by that much the loser. Another way is to walk through life like a man, doing well that which duty requires, and taking time to get the best of all that God gives to man. The other way is to blunder through life. It needs no description. Great masses of men and women go blundering through the whole way of life.—*Telescope*.

HOBBY RIDERS.

Daniel Webster once said that there was a class of people who mounted on a particular duty as though it were a war-horse, and charged with it with promiscuous fury over every duty in the world. The conduct of such ardent reformers has never been very successful, and is not to be emulated. The men who move the world and bless it, stand upon broad platforms and welcome the co-operation of others, whether agreeing in all things or not.—*Telescope*.

LIKE BEGGARS.

In supplicating the divine mercy we too often act like beggars, whose sole desire is to get more, forgetful of the benefits already received. It is true that we should even cultivate a spirit of prayer, and humbly make our requests known unto God, but at the same time our hearts should overflow with gratitude for the blessing already bestowed upon us. Praise is as important, and is as much a duty as prayer. We should not only acknowledge our dependence upon God, but our obligations to him. There is no duty more frequently enjoined in the Bible than this, and perhaps there is none more generally neglected. If there were more true, heartfelt praise offered to God, there would, perhaps, be far richer answers received to prayer. Let us cultivate a sense of gratitude to God, and let us praise him with joyful lips.—*Gospel Herald*.

A WISE MOTHER.

A good man in this city was telling us a few days ago, about his deceased wife. He said once, after he had given his children a cent apiece to carry to the Sunday-school for their weekly offerings, his wife called the children aside and gave each a dime in exchange for the penny. Then she very tenderly explained and apologized to her husband, saying: "If our children are to be trained to give the smallest possible sum to the cause of religion, when they grow up they will be penny Christians, if Christians at all." The doctor said that remark of his sainted wife did him good, and from that day to this his children have never failed to take with them to Sunday-school larger currency than pennies.—*Chris. Standard*.