

Religious Intelligencer.

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

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WHOLE No. 1815

The "Intelligencer" for 1889.

CAMPAIGN NOTES.

If you have not already done so, send the INTELLIGENCER'S prospectus for next week's paper. Therein its plans for 1889 are set forth.

Its thirty-six years of life have given it a good place in the religious journal of the country, and justify its endeavours to still further extend its circulation.

RENEWALS NOW!

Hundreds of subscribers have for years been in the habit of paying their renewals in December. We have no doubt they will be as prompt this December.

We are hoping that many other hundreds also will forward their subscriptions this month.

Prompt payments are always a great advantage to a paper. Our friends can help us very much in this way. Will each one kindly endeavour to do so!

WANT THEM ALL.

We are anxious to retain on our list every present subscriber. We are hoping that every reader of the paper has become enough interested in its work and received enough instruction to help from it to be unwilling to part with it.

If any one is tempted, under pressure of "hard times," or for any other reason, to discontinue his subscription, we hope he will stop and consider whether he can get the same amount of good and helpful reading for himself and family in any other form at so small cost, and whether, if expenses must be reduced, there is not some other less important thing that can be dispensed with.

We need you all, good friends, and trust you feel that you equally need the INTELLIGENCER. It is good for us and the paper—to be mutual helpers in the good work.

ONE THOUSAND MORE!

We not only want to retain all present subscribers, but believe there are not less than a thousand more who can be got to subscribe for it if an earnest effort is made all along the line of the INTELLIGENCER'S friends.

This increase can be secured if one thousand of our present subscribers will each secure one new one. Surely this can be done.

If every present subscriber would get a new one, the increase would be magnificent. But if only a thousand do so the INTELLIGENCER will go through next year's work with greatly increased power for good.

Regarding the readers of the paper and the friends of the work in which it is engaged, we venture to appeal to them all to help secure the desired increase.

Our friends in other years have secured a great many subscribers in this way, for which we heartily thank them.

We are hoping for a more general sort of this kind this year, with better results than ever before.

Will you, kind reader, be one of those who will get a new name? Do speak to your non-subscribing neighbor about the paper, solicit him to take it, and send his subscription with your own.

Read the offer to those who send new names, and take advantage of it.

A CASH PREMIUM.

To make the work of canvassing for new names easier, and at the same time remunerate those who devote time to the canvass, the following offer of a cash premium is made:—

To each present subscriber is given the chance to get his paper and at a reduced rate, thus:

If, with his own subscription, he will send also a new subscriber, we will furnish both copies one year for \$2.50.

SPECIMEN COPIES.

We will be glad to send specimen copies of the INTELLIGENCER to all non-subscribers whose names are sent us for that purpose.

Will the ministers and others who know of those who ought to take the paper send us their names that we may send them specimen copies? We hope to have right away a list of such from every church in the denomination in both Provinces.

TO THE MINISTER.

To you, brethren, the INTELLIGENCER looks for ready and earnest assistance in the work of increasing its circulation. For all you have done we thank you. But there is opportunity and need now of additional effort on your part.

Your work and that of the paper are identical. It has been and will be your earnest helper in all you undertake for Christ in building up the churches, increasing and strengthening interest in denominational enterprises, and spreading abroad the knowledge of the truth.

You have opportunities of giving it help that no others have. The use of those opportunities in its behalf now will greatly benefit it.

The Conferences of New Brunswick and Nova Scotia have regularly, for many years endorsed it, warmly commended it to all our people, and urged the ministers and others to seek to introduce it into every family in the denomination. Their endorsement was never more emphatic than this year, nor their commendation of it to the people more cordial.

Will our brethren of the ministry do all they can now to carry out the recommendations of the Conferences? The ministers might not only speak of the paper publicly, but they might also organize for a complete visitation of all the families connected with their congregations. If they cannot do all this themselves, they can secure some of their interested members to share the work with them.

A thorough canvass of this kind would not only retain all present subscribers, but would also secure a good addition of new ones in every church.

Brethren, we ask your attention to this matter, and have no doubt that your influence, actively exerted, will result in great good to the paper, and through it to the cause in which we all are labouring.

NOTES AND GLEANINGS

FITTING.—With a recent order from the Congo country for a large quantity of rum, there came also the order, "Send some more hand-cuffs."

Nothing could be more fitting. Rum and hand-cuffs! the rum makes the hand-cuffs necessary.

MARRIED.—It is not often that a Sister of Charity withdraws her vows for any sentimental reason. But a remarkable love affair has come to light, in which a conductor on the Santa Fe Railroad and a Sister of Charity are the principals. Some time ago—says the *Independent*—one of the Sisters of Charity in the Railroad Hospital at Las Cruces captivated the heart of H. J. Savage, one of the conductors on the division. He was lying sick in the hospital and Sister Alice tended him. The romantic interest shown soon got abroad. The Mother Superior had Sister Alice removed to La Junta. From there she was sent to Peoria, Ill., Keokuk, Ia., and finally to Davenport. Two weeks ago Savage got leave of absence and started to find his nurse. They met and were married without delay.

GEO. MULLER.—Rev. George Muller, the founder of the Bristol Orphanages and the author of the *Life of Faith*, is at present visiting Australia. In a recent autobiographical address it was stated that he had received in answer to prayer £1,155,000. After forty-three years' work at Bristol he has for the last thirteen years and a half been traveling over the world, strengthening the hands and encouraging the hearts of believers. He is now in his eighty-third year and in vigorous health.

INJURIOUS HABITS.—The use of artificial means to produce physical beauty deserves severe condemnation. Great and permanent injury results. The *Youth's Companion* relates an instance in which six girls in a New England town undertook to improve their complexion by eating various articles. Four out of the six soon began to pay the penalty of their folly. "The coffee-eater became a victim to insomnia, and was so nervous and timid that little things made her cry and tremble as with terror. The clove-eater had become a victim to hysteria, and was in a deplorable state. Those who had the starch habit learned to the full extent the meaning of dyspepsia," and, after all, they failed to become beautiful. The freshness of youth and health faded from their cheeks, and the luster of real beauty departed from their eyes. Wholesome food, plenty of exercise, and fresh air are the means provided by the Creator for beautifying the human complexion. Other means invented by men may seem for a time to accomplish the desired end, but their vanity will be manifest at last.

ATHEISM.—A new league for the propagation of Atheism in France has just been formed. It calls upon "all good citizens to eradicate the very idea of God from the human heart, that men may be able to exercise the unrestraint which is their right."

Poor France!

NOT A JOKE.—So it was not a joke after all, that story of a Japanese mission to convert European and American Christians to the true faith that is in Buddha. We have before us, says the *Christian World*, a small journal of ten pages, entitled *The Bijou of Asia*—a very faulty "jewel," by the way, in many respects—printed and published at Kyoto, in Japan. The conductors of this journal remark that they have observed how Christianity is on the decline in Europe and America, and as religion is indispensable for man, they propose to introduce a higher and purer religion. What other could this be than the doctrines of Tathagatha Sakyanami? "To be a true Buddhist is to 'devote himself to benefit all the men.' Then 'let us, the Buddhists, set ourselves once in this 'important work.' It is clear that the editors do not mean what they say: it is not the task of a true Buddhist to devote himself to benefit the male portion of the human species exclusively. They presumably use 'the men' for 'mankind.' Before, however, they can make much headway in these benighted lands, they must study to express themselves more intelligibly."

CHURCH LITERATURE.—Says the *Methodist Advocate*:

"The first aim of church literature is to inform the mind as to the doctrines, economy, spiritual condition, missions, progress, strength and general history of the church. Who can estimate the all-inclusive benefits of church literature? It clothes the minister with power, swells his congregation, augments his benevolent collections, increases his salary, gladdens the homes, purifies the lives and enriches the intellects of his people. Wherever our publications are taken, and assiduously read, every interest of the church is properly considered, and each element of her power strengthened. Crime is lessened, virtue promoted, cleanliness observed, and every feature of society improved."

HIS TROUBLES.—The President elect of the United States has troubles enough. These are some of the minor ones. Since his nomination nearly every one of the thousands of visitors who called on him has cut a branch from a tree or a piece of his fence or something else to take away as a Souvenir. Much damage has been done in this way. Mrs. Harrison understood the situation when she said during the election "her husband would have to go either to the White House or the Poor House."

And now he is being notified every day of babies being named for him. Of course every parent who has been guilty expects an acknowledgement in some form.

The Salvation Army and Missions.

Rev. John McLaurin, for some years a Baptist Missionary in India, now at home in Ontario for rest and health, writes in the *Canada Baptist* of the Salvation Army and their methods in foreign mission work. He says:

It seems to me that the Salvation Army teaching is sadly defective. Especially is this the case in a land like India, where the minds of the people are saturated with superstition; where erroneous views of life are rife; where to do is everything, and to be almost nothing; where emotion is all, and reason is nothing; where glitter and glare, and noise and show are all, and character based upon knowledge is ignored. Their preaching, so far as I have heard and read, is a perpetual iteration of rudimentary principles. Faith in Christ is a first principle and essential, but it is not the only gospel principle. The new man must not only be born, but he must grow, and in order to grow he must be fed, first with milk and then with strong meat. The Army only preaches a half gospel. There may be divine life, but there is little provision made for the development of that life. This seems to me a great want. Some of the

ARMY METHODS.

I think, are much to be deprecated. Street preaching—open air preaching—and singing and praying outside, are as old as the Christian church. And if anybody wishes to kneel in the mud and pray, when they might do so elsewhere as well, or stand out in the storm, when they might remain under shelter, I have little objection; but if they imagine that there is any special merit in all this, or that it is a sign of extra devotion, then I beg leave to differ with them. The vilest, most ignorant and most utterly rotten class in all India can go far beyond us along this line. We are God's children when we bear patiently His chastenings: not when we chastise ourselves.

The home, the family, is one of the noblest fruits of the religion of Jesus. A Christian home, has a mighty influence on the evangelization and Christianizing of India. Its influence for good, on both Christian and heathen, is profound. Barrack life will be a poor substitute, I fear. Christian families, with begging bowls attached, or wandering Asiatics, with scant clothing, will not, I fear, effect the much needed revolution in India. This part of the system is not Christian. Jesus Christ does not mean His ministers to be beggars. The bag which Judas carried was not a begging bowl. No one who reads carefully the provisions made for the priesthood in the Old Testament can entertain this begging idea for a moment. Paul says, "The laborer is worthy of his hire"—not his alms. He also says, "They which wait upon the altar: even so doth the Lord ordain that they which proclaim the gospel" should live of the gospel—not of the heathen. And yet, some of our brethren have been so enamored of this phase of Salvation Army work that they have given largely to it, while giving nothing to our own.

DEVIL DANCING.

Under the plea that each nation should be allowed to worship God according to its own customs, Musa Bhai and his associates, with the approval of their leaders, sing and dance and shriek upon the public platform. To one who knows southern India, this is simply devil-dancing set to Christianity. Long ago, in south India, the Jesuits did much the same. They depicted a heathen god and put an image of the Holy Ghost upon his car; they removed a goddess and replaced it by the Virgin Mary; the accessories remained the same. They gained tens of thousands of adherents, but no converts. Their work has gone like the morning cloud and early dew. Paul wore no heathen, priestly dress in Asia Minor; nor did he don the Roman toga in Rome, as far as we know. He was simply Paul the Christian Jew. Christ does not mean to denationalize us. He only means to make us all citizens of a heavenly kingdom.

I write this in no carping, captious spirit I rejoice in Christ preached. I hail each laborer as an additional element in the world's regeneration, whether he works along my line or not. I believe that God will see that no real harm will come to His kingdom; though I believe all the same that His special blessing rests upon the means and methods of His own appointment.

Growth of Prohibition.

There is certainly no indication that the success of Scott Act repeal in certain Ontario counties has dampened the zeal of Prohibitionists. It was thought by many that the moral force of the agitation would be weakened by these defeats. But they were never recognized by Temperance workers as other than temporary defeats whose effect could be overcome by continuing on the line of educating public opinion up to the plane of legal prohibition. It may be said, in fact, that these defeats have more definitely marked the departure of the Temperance question

from that local character which successes or defeats in particular counties tend to impress upon it, and have made it a national question. This is a great and much hoped for advance. Known deficiencies in the Scott Act, partly inseparable from its local character, have drawn attention more acutely to the necessity of Dominion legislation. This could not become possible on the supposition that there is a constant increasing growth of Prohibition feeling all over the country. If our own Province is representative in this respect, we may confidently assume that there is such growth. Of course we may expect that the prevailing tone of Prohibition feeling in our cities, will largely influence the progress of the work throughout the country. As far as indications go, there is certainly, in this respect, a stronger interest than ever in the speedy suppression of the liquor traffic. Among the evidences of this, there is none more striking than the great audience which assemble to hear the different phases of the Prohibition question discussed. The intelligent interest and hearty assent given to the arguments adduced are certainly strong indications, which might, we think, be indefinitely multiplied, that public opinion is rapidly ripening on this great question.

Another indication which we deem auspicious for progress is the evident disinclination of the great body of Temperance opinion to form a third party in politics. There is no evidence that the Prohibitionists in the United States have, by forming themselves into an isolated political force, materially improved their condition and prospects. The two great political parties in the United States have too many interests and hopes bound up in them to allow of any influential departure of Temperance opinion from their ranks. The only successful course which can be taken by Temperance workers is to educate public opinion on the line of forming, not a distinct political party, but a distinct political issue, which will command the support of both the great parties, or compel one of them to adopt Prohibition.—*Toronto Guardian*.

What One Woman Did.

Some years ago, Miss Beilby, a young Englishwoman who had studied medicine to fit herself for usefulness as a missionary at Lucknow, in India, was sent for by the wife of the native Prince of Punna, who was ill. Punna was a long distance from Lucknow, and the journey was a dangerous one; if Miss Beilby went she would be separated by more than a hundred miles from any white man. Her friends urged her to refuse. The Englishwoman was young and timid, but she knew her duty; she went, remained two months, and cured the patient. When she was about to return, the Raneesat for her and begged her to go in person to Queen Victoria, with the message that Indian women not being allowed the attendance of men physicians, died in great numbers every year for want of care. The Ranees brought paper, pen and ink, and with tears, besought Miss Beilby to write her petition to the Queen to send to them women doctors. "Write it small, Saheba," she begged, for I shall put it in a pocket and hang it about your neck, and you must wear it yourself until you put it in the hands of the great Ranees herself." Miss Beilby returned to England the next year, obtained an interview with Queen Victoria, and placed the locket in her hands with the message. The Queen was deeply touched, and empowered Lady Dufferin, the wife of the Viceroy of India, to form an association for sending out female medical aid to the women of India. Many women doctors have been sent out by the association, and Indian women are now being educated as physicians and nurses. An estate of fifty acres, with large buildings, have been given by a native prince as a hospital for Hindoo female patients. Had the timid missionary refused to undertake the perilous duty to one woman, these great blessings—which are but the beginning of help and hope for all the women of India—probably never would have come to them. Sow the seed, however small it may be, of good deeds. Only God knows what the fruit will be.

Pay the Minister.

Some people seem to think that the poorer a minister is, the better off he is. It would be a pity to increase the salaries of our pastors for fear they might get proud. It is better to keep the preachers poor for fear they may preach for money. That might be good argument among the friars of Rome, but it is not the policy recom-

mended by the apostle Paul. If there is any one thing that he taught, it is that they that preach the Gospel shall live of the Gospel. There is no other way for the Gospel to be supported. No real man ever preached for a living; but no man can live without a support. He must be paid for preaching, or else work with his own hands for his living, and at the same time preach to his stingy neighbors. Paul did that, but he taught the people that it was wrong for him to have to bear the burden. There were mean, stingy people in his day, just as there are in ours. A Christian should no more permit a man to preach to him for nothing than he would take dry goods and groceries without paying for them. . . . Stinginess among the people is working great hardships in the ranks of our best ministers. There are men who will preach for a mere pittance, and that drives other men out of the field. They can not afford to devote all their time to preaching, in competition with men who hold their services at such low rates. It looks as if the churches were setting themselves up to the lowest bidder. This can not go on much longer without great loss to the cause. Just think of a congregation of three hundred well-to-do members having preaching but once a month, and paying the pastor one hundred and fifty dollars a year. This policy is driving many good men into other professions, and keeping young men from entering the ministry. It is time to say that the Church is responsible for its share of the work of preaching the Gospel.—*Cumberland Presbyterian*.

Religious Briefs.

—There are 105,000 Methodists in Iowa.
—There are 9,527 Congregationalists in Canada.
—There are 223 Presbyterians in south Africa.
—Evangelist Whittle's meetings at Belfast, Ireland, are proving successful.
—The membership of the Christian (Disciple) Church is 800,000.

Among Exchanges.

DON'T LIKE TO BE STINTED.
A Friend wishes strictures made on the habit which some leaders of prayer meetings and other gatherings have of asking a brother to offer "a word of prayer" or a "brief prayer." Perhaps such brethren would make a variation of their requests were they met with the response a Connecticut deacon made: "I've no objection to praying but I don't like to be stinted."—*Chris Inquirer*.

LACKING IN SELF-RESPECT.
The man who has a good round income and fares sumptuously every day, and clothes himself and family in the finest material, and spends hundreds of dollars annually in recreation and pleasure, and then gives only \$5 for benevolent purposes, calling it "the widow's mite" by way of apology, must be sadly lacking in self-respect, to say nothing about religious principle.—*N. Y. Adv.*

DON'T TALK OF THEM.
It is a mistake in any class of Christian workers to be continuously parading before the public their sacrifices. Let others speak of your sacrifices if they will; but you should not consider any service you are able to render to Christ a sacrifice. Count nothing a sacrifice that is done for him. Even if you give your best or your all for him, he gives you more in return than you give. So where's the sacrifice to you?—*Cel Telescope*.

MOTHERS' ERROR.
A grave error of far too many mothers consists in the fact that they educate their daughters to make a show and a dash, as the way to get married, rather than to be good and competent wives after they are married. This is a very serious mistake in female education, and, withal, entails a great many evils upon the married life. No young woman is really fit to become a wife who is not practically qualified for the duties of the position.—*Independent*.

DECEIVING CHILDREN.
The *Albany Journal* tells the story of a little boy in Chicago who wanted to go out riding with his parents. They told him that they thought it was too warm for driving, and they did not think they would go. Accepting their statement for the truth, the little fellow gave up the idea of a ride and consented to take a nap, from which he was soon awakened by the closing of the front door and the sound of wheels at the gate. Creeping out of bed, he ran to the front window just in time to see his mother and father driving away. With tears of disappointment, he pointed to the rapidly disappearing carriage and remarked: "There goes two of the biggest liars in Chicago."