

# Religious Intelligencer.

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

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## THE INTELLIGENCER FOR 1889.

### THE CANVASS BEGINS.

## A Chance for every Subscriber!

### DOUBLE THE LIST!!

It is our purpose to not only keep the INTELLIGENCER up to its standard, but to improve it in every way possible. We are planning to do this. By devotion to the work, with the co-operation of its friends and the blessing of God, we confidently hope to accomplish our purpose.

WHAT IT WILL BE AND DO.

The INTELLIGENCER will continue to be a christian paper. It will furnish its readers the choicest religious reading; it will provide the best helps for Sabbath school Superintendents and teachers; it will give ministers and lay christian workers food for thought, mental and spiritual stimulus, and timely illustrations of truth; it will convey comfort and solace to the aged; it will be the friend and counsellor of those who are devoting their strength to God's service; it will seek to strengthen the weak against temptations and discouragements and to win the wayward back to faithfulness; it will interest and instruct the young, endeavouring to influence and mould them for the best living and to lead them to Heaven. It will be such a paper as may with positive profit be taken into any home and read by any person of any age.

A FREE BAPTIST PAPER.

The INTELLIGENCER is a christian paper in the broadest and best sense. It loves every branch of the church of Christ, is ready to contribute in any way to their true success, chronicles the triumphs of truth by whomsoever furthered, and rejoices in the prosperity of any and all who pray and labour for the extension of Christ's kingdom.

It is at the same time a Free Baptist paper. It was established by a Free Baptist, one who loved the denomination with all the fervour of his great heart, who laboured for it in season and out of season and far beyond his strength, who sacrificed for it to the last dollar and more, and who went to his grave prematurely because of excessive toils and struggles in behalf of the denomination of his choice and love.

The design of its founder was to make it a help to the Free Baptist denomination, and he succeeded.

The management since his time has kept the same object in view. And proof is not lacking that a good degree of success has attended the efforts made.

The paper is not likely now to forget its mission, nor to fail in any degree to be faithful.

The Free Baptist denomination in these Provinces is of God. He had a work for it to do, and He blessed and prospered the work. That work is not yet finished. God calls us to use the place and influence He has given us for the spread of the truth as He has led us to understand it.

The INTELLIGENCER will continue to stand for this understanding of truth, and will be its advocate and defender.

It is the only Free Baptist paper in Canada—the only journalistic advocate of the principles and methods of the denomination, and is the only paper through which the ministers and people of the denomination may freely communicate with each other and the public.

IT WANTS TO GO TO EVERY FREE BAPTIST HOME.

We desire to have the INTELLIGENCER go every week into every Free Baptist home in this country. They need it to know what their ministers are doing and their successes; to learn of the cause generally and how it is prospering; to get information of the mission and other undertakings of the denomination; to know how the work of the Lord in all countries and by all bodies is succeeding; to be kept in touch with the christian spirit of the time and interested in the christian activities that are blessing the world; to be instructed in christian truth and strengthened for all christian work. We merely repeat what many ministers and others of all denominations are constantly saying when we say that a member of a church cannot be as good and useful as he ought to be if he does not read his church paper.

Their families need the paper. It need not be surprising if the children have little interest in and weak attachments to the denomination of their parents if they do not see and read its paper.

It ought to go to them all. The price is now so low (only \$1.50 a year) that it is easily within reach of every one.

HELP US GET THEM.

Now is a good time to try to get as subscribers for the INTELLIGENCER the many hundreds of Free Baptists who are not receiving it. So persuaded are we that they need it, that, if it were in our power, we would send it free to them all. We know, though, that it would not do them nearly so much good received in that way as if they paid for it.

It is possible, we think, with proper effort, to reach, if not all, a large majority of the non-subscribing and persuade them to subscribe.

A vigorous canvass all over the field, conducted with patience and prudence, setting forth the claims of the paper and its benefits to Free Baptists especially, would, we believe, secure a thousand new names before the New Year.

It can be done if the ministers and all others who are interested in denominational work and success will each do what he can.

### A CASH PREMIUM TO EVERY SUBSCRIBER!

Our dependence for increase of circulation is almost entirely on those who are, like ourselves, interested in the denomination and christian work. If each one so interested, does a little, the aggregate will be a grand success.

To make the work easier, and at the same time remunerate those who devote time to the canvass, we have concluded to offer a cash premium to every subscriber. It is, we think, the best offer yet made. Here it is:

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.

We hope every subscriber will be interested, both for his own sake and the paper's sake, to secure at least one new name.

There are few, if any, who have not one neighbour or friend who can be induced to subscribe.

Will our friends begin the work at once.

REMEMBER! Your own subscription a year, and a new subscriber a year, both for \$2.50.

New subscribers will receive the paper to December 31st of this year free!

### NOTES AND GLEANINGS

**A HARD LIFE.**—There are, it is estimated, in the East end of London alone, full 314,000 people who are entirely dependent for their daily bread on casual labour, and they do not get much of it. A great proportion of them live a dull, hopeless, shiftless and sad life, and are, a good deal of the time, on the verge of starvation.

**Y. P. S. C. E.**—We have just received the report of the seventh Annual Meeting of Young People's Society of Christian Endeavour. This Society has had remarkable growth in the United States within two or three years.

**AN UGLY SPEECH.**—A Roman Catholic paper published in the United States, tells what it would do with Protestantism:

"We would draw and quarter it. We would impale it and hang it up to crows' nests. We would tear it with pinchers and fire it with hot irons. We would fill it with molten lead and sink it in hell-fire a hundred fathoms deep."

On which the *Presbyterian Witness* comments thus:

It is very unwise to use language of this kind. The natural inference is that at least some Roman Catholics would cheerfully go back to the old persecuting times and set in motion all the hideous apparatus of the inquisition. Roman Catholic laymen have as deep an interest as any of us in freedom of conscience, liberty of speech, of thought and of action; and violent statements like the foregoing will certainly create indignation and alarm in quarters where such feelings are not desired.

**UNDER TWENTY-FIVE.**—Of the 60,000 convicts in the Prisons of the United States, it is stated that more than one-third are under twenty-five years of age. The fact emphasizes the importance of looking carefully after the young.

**CHURCH COUGHING.**—It is possible to prevent much of the coughing in church which is sometimes so annoying to everybody, including the coughers. *The Lancet* thinks, if a little self control were exercised, or medicinal aids such as lozenges taken. But the church authorities would be doing their part towards abating the nuisance if they perfected the heating and ventilation of the building.

**ROMANISM IN SCOTLAND.**—Concerning the spread of Roman Catholicism in Scotland the *Christian World* says:

"Hardly a week passes without giving evidence in one form or another of the spread of Roman Catholicism in Scotland. Apart from the significant fact that where Episcopacy is most favored it is in the ritualistic form, it is impossible to overlook the active propaganda being carried on in all parts of the country by Romanists. By means of the munificent gifts of the Marquis of Bute and others, new churches are rising in all parts of the land, and those already in existence gather large congregations."

**RETAINS HER NAME.**—In Cula a woman never loses her maiden name. After marriage she adds her husband's name to her own. In being spoken of, she is always called by her Christian and maiden names. To a stranger it is often quite a task to find out whose wife a woman is. Never hearing the wife called by the husband's name, one naturally does not associate them together. The children take the name of both parents, but place the mother's name after the father's.

**THREE PARTIES.**—A minister, speaking of his congregation, said there are three parties in it—a mission, an anti-mission, and an o-mission party. Most churches have a large number in the last named party.

### Hook-Swinging in India.

Rev. Z. F. Griffin, one of the Free Baptist missionaries in India, writes *The Free Baptist* the following description of the "swinging festival" in which the devotees of idolatry engage:

Just outside the municipal limits of Balasore is a small tract of land, a mile or so square, belonging to the French, on which is a scattered village and a few hundred inhabitants. In this little territory is enacted a scene each year, the most barbaric and revolting. I refer to what is called the "Urah" or swinging festival. A stout post, say twenty feet long, is firmly planted in the ground upon the top of which is fastened a horizontal pole in such a

way as to allow the pole not only to swing around but for the ends also to be raised or lowered. For the sake of seeing if such barbarities were actually permitted within not more than three miles from the European residents of Balasore, I attended the festival in company with Captain Miller and Mr. Crouch, Superintendent of Police.

A flag suspended on a pole pointed out the spot where the swinging was to take place, and crowds of people going indicated to us the path. As we approached we heard rude music, and still nearer saw the candidates for the swinging going through a sort of wild dance. They were dressed fantastically rude and painted after the manner of other savages. In the flesh of their back just below the shoulder blades were attached two strong iron hooks having eyes, to which ropes were fastened. Either for the purpose of testing the strength of the hooks, flesh and ropes or to inflict greater suffering they were going through the dance referred to, for one man holding the ropes leaned heavily backward, while the man to whom the hooks were attached leaned heavily forward. The perspiration was dripping from the victims and they were vigorously fanned to prevent exhaustion. Thousands of people surrounded the pole so that a near approach was very difficult. Simultaneously with a loud shout from the people we saw a man swung high above their heads. A number of men took hold of a rope attached to the other end of the pole, swung the man around several times, then lowered him sufficiently so that he could take a child up and swing once around and then again lowered him sufficiently so that this child could be exchanged for another. At each turn ambitious parents were handing up their crying frightened children for a turn in the hands of this wretched sufferer. Though the heat was intense, I crowded my way through, and tried to persuade the leaders to loose the man and desist from further cruelties, but, of course, all to no purpose. After an hour's waiting, heart sick, we turned away with the first victim still on the pole while at least ten more were in waiting.

The whole scene beggars description and is certainly as barbaric and cruel as anything could be, and that it is perpetrated in the name of religion does not lessen its cruelty or our responsibility to suffering humanity. That such exhibitions are demoralizing in the highest degree no one can doubt. British law suppressed this festival in her own dominions, and can not her influence be brought to bear to suppress this cruelty here? The French are certainly not cruel above all the dwellers of Europe and if the matter were presented to them they might suppress it. It seems to me, moreover, that Government might well demand its suppression because her subjects are the sufferers, and they are the ones demoralized. There were probably 10,000 people present on this occasion, of whom nine-tenths of the number were British subjects. One day's such barbarism will counteract the influence of many hundred rupees given for the purpose of elevating the people. Both policy and human feelings demand that some action be taken before another festival arrives.

### True Patriotism.

The love of country is a sentiment which has inspired many brave and noble deeds. It is a matter of common complaint that we have not enough of a patriotic spirit in Canada. Whether it is because the natives of England, Ireland, and Scotland, who form a large part of our population, give their strongest affection to the lands of their birth, or from some other cause, the feeling of attachment to Canada has not the inspiration which it ought to have. No country has ever risen to a high place among the nations of the world that has not developed a strong patriotic feeling among its people.

And yet this attachment to one's own country may degenerate into an unreasoning partisanship. Just as a man may allow the natural instinct of self-preservation to sink into personal selfishness, and as a man's interest in his own family may prompt him to be unjust to other in order to benefit them, so a man's patriotism may become an irrational prejudice against others.

The essence of true patriotism consists in a sincere desire to promote the welfare of our country—to remove the evils that injure it, and promote those moral reforms which lift it up in the scale of being. They are the best citizens who put forth the most unselfish efforts to improve the country to which they belong, who so live that they leave their country the better for their life-work. The true patriots are those who have abolished bad laws, made provisions for popular education, remedied social abuses, and diffused christian principles among the people. —*Christian Guardian*.

### Insanity Among Cigar-Makers.

When Mayor Hewitt of New York visited the Insane Asylum on Ward's Island, he was struck with the remark of Dr. Macdonald, Medical Superintendent, that cigar-makers were more largely represented among the patients than members of any other trade. Recently he asked Dr. Macdonald to furnish him the statistics giving the occupation of the patients. Dr. Macdonald has replied giving statistics for the fourteen years during the time he has been superintendent. There have been 5,733 patients who have passed through the asylum during that time. They were as follows: Bakers, 79; barbers, 56; bicklayers, 34; butchers, 84; carpenters, 141; cigar-makers, 163; cooks, 52; masons, 60; painters, 126; plasterers, 17; plumbers, 37; printers, 94; shoe-makers, 143; tailors, 178. Total, 5,733. Dr. Macdonald ascribes the large number of insane cigar-makers to the unhealthfulness of the surroundings under which the trade is carried on in cities, and sleeping in the same atmosphere in their tenement house rooms.

### Has It?

Has the liquor traffic ever built a church, asylum, or endowed a college?

Has it ever set a standard of business character which is recognized in banks and counting-rooms?

Has it ever given society a single great-brained and a great-hearted man?

Has it ever made a wife happier than she would be with a sober husband?

Has it ever led a youth up into noble manhood?

Has it ever paid its own way as a revenue returner?

Has it ever lessened crime and criminals?

No, no! Then has it not been weighed and found wanting, and been condemned as a malefactor?

Dare you sustain such an agency, and claim to be a good citizen?

**EDISON.**—Thomas A. Edison, the millionaire inventor, had a hard time of it when he was a boy. He was set at earning a living when he reached the tender age of twelve, but even then the inventor's spirit burned hot within him, and he got into all sorts of mischief while dabbling with his chemicals. It was not until he was a man grown that Fortune smiled upon him. Then, indeed, the fickle goddess did more than smile; she laughed a merry laugh in his very face, and from that time he knew no more trouble. The tide turned in a day, and from the strolling telegrapher he became the successful inventor. Mr. Edison still works as hard and industriously as though he was just beginning his career, and any day he may be found at his bench at his shop in Orange, New Jersey, hard at work, in his shirt sleeves, making with his own hands, models he considers too delicate to trust to another.

**A BARREL OF FLOUR.**—*The American Analyst* thus sums a baker's profits, or what a barrel of flour is worth when made into bread. A baker will toss a barrel of flour into a trough. Then he tosses 104 pounds of water on top. A quantity of yeast is added, and then the jolly baker has 300 pounds of dough to operate on. The 300 pounds cost him \$5. In short order the dough is turned into "twists," high loaves, pan loaves, and other styles of the same quality. The oven's heat reduces the 300 pounds of dough to 260 pounds of bread. The baker sells his bread at the rate of four cents a pound, or at an advance of over 30 per cent. over what it cost him. There are 1,400 bakers, great and small, in this city, and to them is committed the trust of supplying bread for 1,300,000 persons. There are many bakers in this city who make 1,300 loaves of bread per day and sell it for from \$80 to \$150, or at a net profit of \$40. Little money is lost in the business, and most bakers do a cash trade. It is very seldom that bakers fail. The business is steady, reliable, and attended by a very few risks, unless incompetent workmen.

### Five Minutes More to Live.

A young man stood before a large audience in the most fearful position a human being could be placed—on the scaffold. The noose had been adjusted around his neck. In a few moments more he would be in eternity. The sheriff took out his watch, and said: "If you have anything to say, speak now; as you have but five minutes more to live." What awful words for a young man to hear, in full health and vigor.

Shall I tell you his message to the youth about him? He burst into

tears, and said, with sobbing: "I have to die! I had one little brother. He had beautiful eyes and flaxen hair. How I loved him, I got drunk—the first time. I found my little brother gathering strawberries. I got angry with him without cause, and killed him with a blow from a rake. I knew nothing about it until I awoke the next day and found myself guarded. Whisky had done it! I have only one more word to say to the young people before I go to sea in the presence of my Judge. Never, never, NEVER, touch anything that can intoxicate!"

Think what one indulgence in drink may do.

This youth was not an habitual drunkard. Shun the deadly cup which steals away your senses before you are aware of it; for you cannot know the dreadful deed you may commit while under its influence. —*Sel.*

**STANLEY.**—The story of Stanley's safety, brought by traders to Tabora and thence by runners to Zanzibar, is regarded as authentic by English authorities on Africa, and as the latest authentic news received. It appears that the reports as to Emin Bey's situation in April last emanated from enemies of the East African Company and were concocted in Zanzibar, so that there is no reason to believe that Stanley did not reach Emin Bey at the beginning of this year as he expected. That no news has been heard from Wadai during the year is accounted for by the fact that a belt of hostile tribes has been drawn right across Africa to the south of Wadai so that the routes south are all closed. It is supposed to be not unlikely that Stanley, finding exit by the south impossible, determined upon opening up a northern route. An attempt to do this would explain the presence of the White Pasha in the Bahrel Ghazel, who has, according to latest reports, been winning fresh victories over the dervishes of the Mahdi's successor. —*Mont. Witness*.

### Among Exchanges.

#### JUST ENOUGH TO FIGHT.

There are a few persons everywhere who have just religion enough to enable them to fight about it. —*Chris. Leader*.

#### NOT QUITE MAD ENOUGH.

Angry subscriber to the editor: "I'm mad all the way through, and I want my paper stopped!" "Yes, sir; do you want your bill made out?" "No; I ain't mad enough for that." —*New York Sun*.

#### THE PEW'S PROTEST.

The pew cries out against the use of such words and phrases as the following in the pulpit: "Correlated verisimilitude, oughtness, functions of the Paraclete, hypostatic union, supralapsarian view, categorical, imperative differentiation of the environment, primordial, aesthetic, athlete, inner consciousness, and other kindred words of learned length and thundering sound." The pew does not understand their meaning, and it has a pretty strong conviction that they are sometimes used to compensate for the absence of thought. It is certain that they give neither point nor force to the sermon.

#### A BORE.

Don't keep on hand too many cut and dried theories. A foot rule is a convenient thing for a carpenter to carry about with him; but a man who is always "sizing up" other people's opinions by a private rule of his own is apt to be a bore.

#### 'TIS STRANGE.

We have no right to labor so hard during the week, or so late Saturday night, as to be unfitted for the worship of God upon his holy day. Strange that a Christian should manifest such fidelity to worldly concerns that he never loses an hour out of the six days given for labor, and yet he finds it very irksome to spend one hour on the seventh day attending to the Lord's business and the immortal concerns of the soul! Strange that he can go to town with market produce, rain or shine, fifty-two times a year, and yet can not be induced to go to church perhaps half that often! —*Meta. Protestant*.

#### "SANCTIFICATIONUM."

"What you want, brethren," said colored preacher, waving his arms wildly to emphasize his words—"what you want is sanctification! Get sanctification, if you don't get nothing else!"

"Gumption" may not be a dictionary word. We have not consulted the dictionary to see. Among us boys it meant something of the nature of "mother-wit"—of good common sense. Now, we agree with the aforesaid "colored preacher" in thinking that a judicious admixture of sanctity and "gumption"—er, in brief, "sanctification"—is a most excellent thing. The lack of it has done us much harm. Oh for sanctified common sense in doctrine, in experience, in testimony, in life! "Sanctification" is a very good and expressive word indeed. Pass it along where it may happen to be abundantly needed. —*Harper's Bazar*.