

# Religious Intelligencer.

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

VOL. XXXV.—No. 6.

FREDERICTON, N. B., FEBRUARY 8, 1888.

WHOLE No. 1772

## NOTES AND COMMENTS.

**GIVE IT UP.** The Portugal Government have given notice that they have removed the protectorate over Dahomey, which it assumed by a treaty concluded in 1885. The efforts of Portugal to control the King of Dahomey and abolish human sacrifices and other barbarous customs have proved unsuccessful, and the Portuguese Government have therefore renounced the protectorate and declared themselves absolved from all responsibility for the future actions of the Dahomese.

**ONE CAUSE.** Referring to the lamented death of Rev. Dr. Patton, editor of the *Baptist Weekly*, a writer in the *Standard* says it was largely attributable to the enormous burden borne by him for years, in conducting the paper. The writer says: "It is not too much to say that he literally wore his life out in this effort. The man who endeavors with small means to start a new religious paper undertakes a tremendous task. Dr. Patton's struggles to carry his financial burdens were constant and severe. Only those who were in the inner circle of his friendship knew what heroism he showed in the conflict which he passed through. His courage, however, gave him a smiling face, a cheerful word and a ready joke, even when under severe financial burdens."

**A BLIZZARD.** A description of the terrible blizzard from which the west has suffered so much, tells of the stealthy approach of the deadly thing. Of that in Dakota it is said that it was preceded by remarkably clear, beautiful weather. The air was so clear that cities and towns, lakes and timber forty miles distant were clearly visible. The south wind melted the snow, and the oldest inhabitant began to talk about a January thaw. About an hour after noon of the fine morning, a cloud overspread the sky and the blizzard began. One of its characteristics was that the air was filled with fine ice dust, driven with terrific force, which choked the unfortunate victim in a short time.

**HOW MUCH OWEST THOU?** Rev. Dr. Ashmore puts the matter of man's account with God in a very plain way. He says:

"Don't be afraid, brethren, to call on the Lord's people to give. I know they sometimes complain. Oh, they say, 'It is all the time give, give, give! You are always poking under our noses a collection box or a hat.' Yes, but remind them that on the side of the Lord is always give, give, give to them. It might help parsimonious Christians to look a little over their account with the Lord. It would stand somewhat thus:

Brother John Smith in account with his Master, the Lord of the whole earth:

DR.	
To 10 showers of rain on...	
his fields, at \$25 per	
shower.....	\$250 00
2 extra showers at a critical	
period, \$50 each.....	100 00
60 days of sunshine, at \$5.	300 00
	\$650 00
CR.	
By given for pastor's salary.	\$10 00
Home Missions.....	25
Foreign.....	10
	\$10 35

Showing heavy balance against brother John Smith; and it would be heavy even if he had given ten times as much, for the farm is the Lord's. He prepared his chemical constituents so as to make it a farm at all, rather than a patch of desert; and he, too, planted the forest on it from which John Smith gets fuel to keep him warm.

**EXECUTING ELECTRICITY.** There has, for several years, been a growing feeling that some other way of executing the death sentence than by hanging ought to be adopted. The New York Legislature had the matter under consideration, and appointed a commission to examine into the subject and recommend "the most humane and practical method." Their report recommends a current of electricity sufficiently intense to cause death, and sufficiently prolonged to ensure it—as a substitute for hanging. *Zions Herald* says the use of prus-

sic acid, or other deadly poison, was condemned by the medical profession, and therefore rejected by the commission. The garrote and guillotine were ruled out as needlessly brutal. Shooting would require too many executioners, and might not then be promptly fatal. But death by electricity can be made swift, sure and painless. There need be no bungling on the part of the sheriff, with its consequent prolonged agonies. The commission further recommends greater privacy at executions, and the suppression of all publicity as to details. The method proposed is certainly more merciful than the old, but we doubt if its adoption would prove so deterrent from capital crime as the present one, while it would also lack the elements of odium and terror.

## The Gospel Warning.

[From a sermon preached by Rev. Jos. Barker in the Congregational Church, Sheffield, N. B., Dec., 11-87. Text, Ezekiel 33: 1-9.]

Whom does God call to this work of warning the wicked? Ministers only? Nay, he calls all to do it in some way, who by his grace have been led to take the warning as they have heard it from others, and so have delivered their own souls, so far as their past sins are concerned. Is not every man called to give warning to his fellow-men if he sees them in temporal danger? Is it not every man's duty to do what he can to save his fellow creatures from bodily death when he knows they are in imminent danger of it? Does not every true man do this without stopping to consider whether it is his duty or not? How would he be regarded by both God and man, who did nothing in such a case when he might have done much? Just that is our position if we are professing Christians, and yet do nothing, or next to nothing in the way of warning and instrumentally saving men from spiritual danger and death. O what do we mean by our indifference? Is not spiritual death a far greater evil than bodily death? And are not multitudes in imminent danger of this? Yea are not multitudes already perishing?

A young man was lately asked what led him to decide to be a foreign missionary. His answer was given in the *Missionary Herald* for October, was in part as follows:— "I could almost say bare figures overwhelmed me, and as I read that there were 856,000,000 of heathens, 30,000 a day going to their death without Christ, I was fairly staggered, and questioned Do we believe it? Let us be honest with ourselves—do we believe that these millions are without hope in the next world? We turn to the leaves of God's Word in vain, for there we find no hope, not only that, but positive words to the contrary. The soul that sinneth it shall die. Yes we believe it. Well then what narcotic has Satan injected into our systems that this awful, woful, tremendous fact does not start us out of our lethargy, our inactivity, our frightful neglect of human souls? The matter then so presented itself to me, that one of two things was necessary to be done—either to believe Satan's old garden of Eden whisper, 'Thou shalt not surely die, or else go.' These were the simple factors of my call, and, in my opinion, there is little more to be expected in any one's call to the mission field. God does not speak from heaven as in times past; we are not to expect to be stricken down on the roadside, nor to hear a voice from heaven, calling to the work, but he has given reason and conscience, and made us laborers with himself in the extensions of his kingdom; and before that record he presents an array of facts and figures almost appalling, and asks for a decision of the question whether the advance of his kingdom will be furthered more by laboring at home or in a heathen land."

Now it is true every Christian cannot be a missionary, and a great many cannot be ministers at home where souls are likewise perishing, and among them some of our own households perhaps! But can we not all do more than we are doing to warn and save our fellow-men from sin and death? If we fail to do what we can, then we ourselves are warned that the blood of those who perish will be required at our hands i. e., so far as their perishing was the result of our indifference. It was only when the apostle Paul could say, I have not shunned to

declare unto you all the counsel of God, that he could also say, I am pure from the blood of all men. And he had a right then to so speak, because of what is further stated in the passage before us. Nevertheless if thou warn the wicked of his way to turn from it; if he do not turn from it, he shall die in his iniquity, but thou hast delivered thy soul. It is a sad thought that some will die in their iniquity notwithstanding the warning, but it is promised that the warning shall not by any means be in vain. We shall do much more than merely deliver our own souls. If that were all it would not satisfy the true Christian laborer—the man who blows the trumpet of warning, not so much because he is commanded to do it, as because it is the outcome of his Christian nature. He wants to see the perishing, saved, as well as warned; and he shall do this in reference to many, as sure as he is faithful and the Word of God is true. It is written, They that sow in tears shall reap in joy. As soon as Zion travailed she brought forth her children. Therefore we are warranted in believing that while some will perish in spite of warning, many who will die in their iniquity without warning, would have been saved if they had been warned.

"But, says some one anxious to shirk responsibility, or some one who, having done what he could, has yet been unable to do what we would. May not those have a chance of being warned hereafter who have not had the opportunity here? Well, with the young missionary already quoted, I see no hope for this in the word of God, not only that, but positive proof to the contrary and in the passage before us. 'If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity.' While the death here spoken of has chief reference to the soul yet it seems to include the body at least as regards those to whom the words primary refer, for the 6th verse speaks of some who shall be taken away in their iniquity—taken away with a literal sword, or what would be equivalent to that, as the instrument of divine justice. It includes the death of the body too as that in which the wicked warned or unwarned, are taken away in their iniquity and sealed to eternal death of soul, or everlasting destruction from the presence of the Lord and from the glory of his power, as sure as Jesus himself said to the unbelieving and impenitent Jews:—'I go my way, and ye shall seek me and shall die in your sins, whither I go ye cannot come. If ye believe not that I am he ye shall die in your sins.' How then can men be warned after they are taken away in their iniquity? Of what avail to warn a man of danger and death, after that death has come upon him? But see further how Jesus said to those Jews that in the day of judgment it would be more tolerable for Sodom—a city which did not have such warning as they did—than for them; but he gave no limit that that city which was taken away in its iniquity with fire and brimstone from heaven, would ever have another chance, though he did declare that if it had had such warning before it was taken away, it would not have been taken away; it would have remained, said he, until this day. In his second Epistle, Peter says that in turning the cities of Sodom and Gomorrah into ashes, God condemned them with an overthrow, making them an ensample unto those that after should live ungodly. And in the same connection he says—The Lord knoweth how to reserve the unjust unto the day of judgment to be punished. But, you say, shall not the judge of all the earth do right, and will he do right if he cause men to perish without being warned? It is true he will do right. He will do all he wisely can to save the unrighteous before the sword of his righteous judgment, shall cut them down, and even then, we may be sure that no man shall ever suffer unjustly at His hands. They will deserve to suffer, though unwarned, because they were wicked, they did not act as they should have acted even under the light they had, and for a long time God spared them in his goodness and mercy, and so far treated them better than they deserved. But when he does execute sentence against their evil works, he will not cause them to suffer as he must those who, being

warned, still kept on in sin. This is clear, not only from Christ's words already quoted, It shall be more tolerable etc. but also from what he said as recorded in Luke 12: 47: 48, see also Rom. 2: 12. And is not the same truth taught in the passage before us in that it says that the blood of those who perish in spite of warning shall be on their own head. But is it not sad to think that while those who perish unwarned shall not suffer unjustly at the hands of the Righteous Judge, many of those would not have had to suffer at all, if they had only heard the Gospel trumpet of warning and invitation. And whose fault is it that a great many more have not heard it? If it be necessary in the wisdom of God that the trumpet be blown by human instrumentality, and it evidently is—then why was it not blown long ago, and so loud and long that there would not now be any need for the question, How shall they believe in him of whom they have not heard? Did not Jesus, more than 1800 years ago, give the command, Go ye into all the world and preach the gospel to every creature. How has this command been obeyed? How was it obeyed for many many years previously to a 100 years ago and less? How is it being obeyed now in comparison with what the exigencies of the case demand? Therefore if, as some suppose those who perished without being warned have not had a fair chance as they called it, the responsibility rests in very large measure upon those who were commanded to give them the chance, but did not do it, and so long, as any professing Christian, continues indifferent and inactive in this matter, I am afraid that his chances for the future are not very good. Certainly he is not such a Christian as he ought to be. He comes short of manifesting the Spirit of Christ, and it is written If any man have not the Spirit of Christ he is none of his.

Send a new name with your renewal, if possible.

## The Jews in America.

In the old world the history of the Jews is filled with tragedy and persecution, and the intolerance which barred their progress has only recently been removed. It can scarcely be called a record of progress, but rather one of persistent struggle for life against the adverse conditions of European society and politics, both of which refused to recognise the civil and religious rights of the Hebrews. Successful in the lines of mercantile or professional effort to which his choice was limited, the Jew lived and worked with characteristic energy, though conscious that pillage might at any time deprive him of the reward of his industry. The strong peculiarities of his race were proof against all attempts to eliminate him, and though systematically plundered he remained a potent factor in industrial society.

But the Jewish outlook is now changed and greatly enlarged. In America he meets with no persecution, and free scope is given for the exercise of any talents he may possess. Dr. A. S. Isaacs has given in the *American Magazine* for September a summary of Jewish progress in the United States, and in the first part of his article suggestively remarks, "The Jew in America has a different environment. He looks ahead and around; he cannot look back." The record of his achievements hitherto shows what has been done in spite of obstacles; the historian of his future will record his progress and power under the most favorable conditions, freed from hindrance of every kind. Hence although Jewish history in America is barren of the heroic incidents of persecution and martyrdom, it is rich in evidences of material and social progress. The date at which that progress began is comparatively recent. In the German revolution of 1848-9 a large number of Jews emigrated, and by their number and character established that preponderance of the German element in American Judaism which obtains at the present time, and is not likely to be lost. The first Hebrew settlers in America were of Spanish and Portuguese descent, but they were soon outnumbered by their brethren from Germany. In 1845 the Jewish population of the United States did not exceed 50,000, while to-day it

is 500,000. A steady stream of emigration has continued since the German exodus of thirty years ago, and from Hungary, Russia, and Roumania the Jewish population is constantly receiving additions. Along with the entrance upon a new and wider field of enterprise has come a striking modification of tribal exclusiveness and restriction to particular occupations. In America the Jew is not distinctively a money-lender, but manufacturer, mechanic, farmer, physician, or whatever most invites his enterprise and talents. Stranger and more auspicious still is the religious fraternization which is softening the sharp asperities wont to be associated with Jewish ecclesiasticism and ceremonial observance. In no other country has a feeling of toleration and cordiality for opposing religious systems been so rapidly developed in the Jewish mind. When an Episcopal church in New York was destroyed by fire, the Temple Emmanuel was offered for the use of the congregation. When the Cincinnati University was partly burned, the Hebrew Union College was placed at the disposal of faculty and students. Instances of such kindly feeling are numerous, and are paving the way for a still closer religious fellowship, which will culminate, we trust, in an acceptance of the Messiah they have so long rejected. The Israelite cannot fail to consider the claims of Christianity with reverent interest when he sees its doctrines illustrated in the godly lives of its professors.

## The Greatest Enemy.

Bishop Mallilen of the Methodist Episcopal church, in a recent address in Boston said:

Rum is the greatest enemy of the Christian Church, and, as such, should be routed. It is more to be feared than Anarchism, Socialism, Nihilism, Atheism, heathenism, and every other evil on the calendar. There is no other evil so wise, so wily, so crafty, so strong, so well established, as the rum traffic. It can be suppressed if men will only do their duty. There has been a good deal said about cultured Boston. I have heard other cities compared unfavorably with Boston. But I have never before heard of any city that has for 200 years been apologizing for the actions of their ancestors in whipping witches through the streets. Did you ever hear of any other large city on this continent that would give a license to Buffalo Bill's show to exhibit on Sunday? Boston did. Did you ever before hear of a city whose mayor and representative members of the city government were present at the largest assemblage hall in the city, at a meeting held to glorify one of the biggest brutes in the country, and for the purpose of presenting that champion brute with a diamond-studded belt? Boston's mayor did that, and I don't believe there are ten men here who raised a voice against such indecency. The newspapers were strangely silent about that. They did not dare utter a protest. I wish there were half a dozen reporters here to jot down what I say. I wish one reporter would print my words without twisting and distorting them until I wouldn't recognize them. Did you ever before hear of a city where a Christian man is arrested and imprisoned for reading three chapters in the Bible on the Common? Did you ever before hear of a city that would hire a cheap brass band to play dirty music from a stand on the Common on Sunday while thirty or forty couples were dancing on the green? All these things are done in your high-toned city of Boston. And this city is ruled by the rum power. Its officers are under the control of rum-sellers. The city is completely in the power of its most dangerous enemies. Its safety rests solely with you voters. You must decide whether those indignities that I mentioned shall continue to be heaped upon you, or whether your city shall be redeemed by your votes. The evil is not confined to Boston or to Massachusetts. The whole country suffers; the whole world is under bondage. The disgrace and the suffering does not fall upon the slaves of rum as much as upon their families and the rest of the community. The only cure is annihilation. Root out the curse from your midst. Vote 'no' whenever and wherever the opportunity is given. If you are beaten this time, renew the fight the very next day, and keep it up as long as there is a rum shop in existence. Vote 'no.'

## Some China Customs.

A writer in the *Free Baptist* telling of missionary work in China tells also something of the social life and customs of the people.

Their social customs are very different from ours. The arrangements of their houses are different. They do not make so much outside display, and are content to own and enjoy their homes themselves, without courting the admiration of others. But whatever may be the size of the dwelling, whether palace or hut, there is sure to be a room or a corner dedicated to the worship of ancestors and the gods: a household altar where are enshrined the names of their forefathers and the image they worship. Here, at stated seasons, the members of the family prostrate themselves in adoration; and fresh incense is lighted every morning and evening, the new hisop always lighted before the old has burned out, so that perpetual incense arises from these household altars of the Chinese. They are an imitative people, and when they have learned of Him to whom alone the sacrifice of prayer should be offered will the example of all His professed disciples be safe for them to follow in this matter of family worship? They have some strange ideas in connection with the worship of their ancestors, and they are somewhat extravagant in their modes of burial, etc. They seem to be stoically indifferent to death and unconcerned as to a future state, yet they regard the quality of a coffin as a matter of great importance, frequently purchasing one and laying it up in a conspicuous place until needed. Indeed, instances are not uncommon of a dutiful heir presenting his father with a handsome coffin with silver plate and name engraved thereon, and this ghostly piece of furniture is placed in the best drawing room among the beautiful articles suitable to such a room, to be seen and admired by guests as long as the parent so honored is not in need of it for personal use. A funeral is wound up with a feast at the home of the dead and the remainder of the day is spent in merriment. The grave is shaped exactly like the Greek letter omega, and the body is laid away amid the peal of guns, while each person in the procession burns a strip of gilt tinsel on the new made pile, and then, as if to forget all about the dead, turns away to join the feasting and merry-making. This feasting takes place under a large canopy in front of the dwelling from which the procession starts, and as it moves off one of the sons of the house sets fire to a huge Sedan chair made entirely of paper, saying as it ignites, "Here father, (or mother) is a Sedan for your journey, depart in peace."

A husband, however fondly he may have loved his wife, must repress all manifestations of grief at her funeral. It would be deemed a degradation to himself to shed a tear or give any sign that his heart is aching.

We know of the peculiar styles of dress of both the men and the women of China, and their costumes in many particulars seem more sensible than our own, doing away with restraints and setting an example of grace and modesty. Neither lady or gentleman is fully dressed without a fan, and the male attire must include also a pipe, tobacco-pouch, flint and steel, and sometimes a pair of chopsticks.

All the household affairs including the employment of servants, the entertainment of guests, the performance of religious rites, and to a large extent the household expenses, are left to the wife without any dictation from her husband; and also, what is vastly more important, the entire control of the children for the first seven years of their lives is vested in the mother and her influence over them is very great as she has absolute power over them in every particular during this formative period.

THEY KNEW. Miss Bowland taught school, and she evidently understood how to make the boys and girls put the best foot forward. One day she was putting a class through the toe-the-line drill in the presence of two young gentlemen visitors from out of town. These lively spectators, at some feat of the youthful squad, indulged in a giggle. "Children," exclaimed Miss B. in her loud, clear tones, "what is it a sign of to see people laughing?" "A weak mind," shouted every voice, and the young men subsided.