

Religious Intelligencer.

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

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WHOLE No. 1812

NOW!

All subscribers in arrears should pay now. The money is needed. Please do not delay payment longer.

NOTES AND GLEANINGS

PLAGIARISM.—A curious case of plagiarism is reported from Glasgow. A new minister recently settled in a church in that city, but ere long the members were struck with the glaring disparity between his Sunday sermons and his prayer-meeting talks. Some of the shrewd Scots of the kirk session, it is said, upon a device which revealed the source of the Sunday's eloquence. They ordered a liberal supply of volumes of the latest American sermons, and found that their pastor had been edifying them with the productions of Bishop Huntington and Dr. Munger!

IMAGINATION.—Great is imagination. A New Orleans paper reports that a Doctor of that city, wishing to test the effect of the imagination on health and disease, experimented on a hundred patients, to whom he gave a dose of sweetened water. Fifteen minutes after he entered, apparently in great excitement, and announced that he made a mistake, having administered a powerful emetic, and he directed that preparations should be made accordingly. Eighty out of the hundred patients were thoroughly ill, and exhibited the usual results of an emetic. The remaining twenty were unaffected. It is added that with few exceptions the eighty who became ill were men, while those who did not suffer were women.

FAITH FOR OTHERS.—One of the most grotesque announcements lately made says the Christian Inquirer, is that Dr. Cullis, whose "faith-cure" labors are so well-known, has gone to the mountains to seek physical strengthening. He has had faith akin to that which would move mountains as to the removal of disease, but possibly the faith that takes him to the mountains is best for his own case.

A FAITH HEALING CONVENTION.—A correspondent of the Chicago Advance says:—The believers in Divine healing have closed their Second Annual Convention in New York city. The meetings were largely attended, but the believers were few compared with the curious. What shall be said of a man, well educated and a preacher of the Gospel, who claims to have been cured of a disease, pronounced by the medical faculty to be incurable, and that by anointing and prayer? Was his complaint incorrectly diagnosed, or is it a miracle? On the second day of the convention 125 invalids were introduced by their friends for anointing. A single drop of oil was poured upon the head of each candidate, accompanied with prayer to the Trinity. Men, women and children made up the group, few of them showing marked signs of disease.

ENOUGH OF THEM.—In Philadelphia a Hungarian recently applied to be naturalized. He was asked by the official in charge whether in making his statement he would swear or affirm. He replied that he never did either. He was then asked if he believed in a God, he answered that he did not believe in a deity of any kind. The Judge then promptly told him that he could not be naturalized, as he could not take an oath of allegiance, and added: We do not want any more infidels in this country. There are enough in it as it is.

FUNERALS.—Of expensive and gorgeous funerals the Independent says they do no good to the dead, and, when practiced by the rich, they tempt the poor to a rate of expenditure that they can ill afford. They had better be dispensed with altogether.

THE YOUNG EMPEROR.—Italian papers are quite free in their comments on the personal appearance and habits of the young German Emperor. The Captain Fracasse says that in uniform he looks insignificant, that his legs are too long for his body, so that when sitting he looks more insignificant still. When speaking he becomes animated and looks better. While at Rome he was much troubled with headaches. The Emperor tires himself out with his incessant activity, and though he eats sparingly and seldom drinks wine, yet he uses enormous quantities of tea and is an incessant smoker, even lighting his cigarettes between courses.

Motives to Missions.

[The following paper by Mrs. F. Babcock, was read by her at the annual meeting of the Free Baptist Woman's Foreign Mission Society.]

Motive is said to be the determining power of choice; and we are creatures of choice. The fact seems too patent for argument, that God rules us by motives, and not by "fixed laws," as many persons tell us; He rules the universe by fixed laws, but the human family by motives. This power of choice, then, or in other words motives, enters into all the movements of life.

We engage in the varied enjoyments, employments and enterprises in life, because of something pleasurable or beneficial, that promises to accrue from such an engagement. Motive to the human family in this life is what the main spring is to the watch: it keeps all the machinery in proper motion, thus pointing out the hours as they pass, and accomplishing the work for which it was made. Remove motive from the every-day affairs of life, to say nothing of the great moral and religious enterprises, that are revolutionizing sovereignty, and the world to-day—all pointing to the great eternal beyond—life would become a blank. But our work at this hour is not so much what motive is, as what are the motives to missions. The word "missions" to many has a chilling effect. They look upon the subject of missions as something so dispiriting in some far-away dark corner of the earth, claiming the attention of just a few remote dull minds, in a somewhat half-hearted manner, instead of viewing it in the light of intelligence and revealed truth, discovering to their minds how warm and inspiring is the true spirit of missions; it is the very genius of Christianity. Instead of being so narrow in its limits, its comprehensiveness is almost beyond conception. It had its origin in Heaven, it spread its wings of divine love, descended to this sin-cursed earth and in its sympathy it embraces the whole world both near and far, wherever suffering humanity is found; and every one who is a partaker of this divine love will be urged on in this work by every motive for good. We only have time here to glance at a few. First, love to God and obedience to His commands; the Lord Jesus Christ was the first Foreign Missionary that ever trod mortal shores; He had a motive, "who for the joy that was set before him endured the cross, despised the shame, etc." The joy referred to by Paul was the joy of obeying Him, and shall our motives be less? He has said, "Go into all the world, teaching all nations," and had we not better attend to our marching orders, or are we hiding behind some of the old hackneyed excuses, such as "plenty of heathen and work at home," yes, but the true spirit of missions does both. "This ought ye to have done, and not to have left the other undone." "The heathen are saved anyway," but the Bible says "the wicked shall be turned into hell with all the nations that forget God." They are happy enough now,—the Bible says "their sorrows shall be multiplied that hasten after other gods;" "Woe to him that saith to the dumb stone, arise, and to the wood, awake." The results are not adequate to the time and money spent. Who is wise enough to make that statement? Who is wise enough to estimate the value of one soul! and so we might go on, but we are confined to the motives for and not objections to missions.

Second.—GRATITUDE. Is not the happy, bright condition of things we enjoy to-day the result of mission-work? Let us glance over the pages of history, and learn of the dreadful condition of our fore-fathers a few centuries ago. They were then living in all the miseries of heathendom, the horrible darkness of a pagan land hung over them; their fathers were red with the blood of human victims, and what we are to-day above the nations of the lowest degradation and vice, we owe to the work of Missions. "Freely ye have received, freely give."

Third.—THE HOPE OF DOING GOOD. Do we not want to hear the "well done" pronounced to us? "Inasmuch as ye have done it unto these my brethren, ye have done it unto me."

Fourth.—INCREASES CIVILIZATION. If there were no dreadful eternity for the nations that know not God, the benefit the Christian religion is to them in this life is worth all that is done for them here, but how insignificant is that when compared to the glory of God in the salvation of the souls of the heathen.

Fifth.—REFLEX SPIRITUAL BLESSINGS. And in view of the apathy that rests upon the church in regard to the claims of earth's unevangelized millions, this ought to be one of the strongest motives in promoting missions. It is acknowledged that that individual or church or people, who give the most, and do the most for missions, be they home or foreign will be blessed with the most to give, and the largest opportunities for usefulness. It is a shallow thing to say it drains the resources at home. When the Bible says "Honour the Lord with thy substance" and the first fruits of thine increase, so shall thy barns be filled with plenty and thy presses will overflow with new wine." "There is that scattereth and yet increaseth &c." The liberal devish liberal things shall he stand." "The liberal soul

shall be made fat, and he that watereth shall be watered also himself."

Sixth.—THE NEEDS OF SUFFERING AND HELPLESS HUMANITY, AND THE DESIRE TO ALLEVIATE THOSE SUFFERINGS. This takes in the work both at home and abroad. Not only do we find untold sufferings in the lands filled with the habitations of cruelty, but we find an unscoured heathendom at our own doors in the persons and hovels of the wretched victims to rum and its associate vices, and the dreadful curse entailed upon their posterity, dragging them down to the ways that take hold upon death. Was not the motive last referred to the germ that gave life about 15 years ago to the infant called the National W. C. T. U., perhaps weak and not very promising at first, but soon becoming strong and vigorous, till now it has assumed magnificent proportions. Besides the State and Territorial societies, it has about 10,000 societies in as many towns; it has outgrown its nationality, and is now a "World's W. C. T. Union." British Territorial islands of the sea and parts of the continent are taking hold of the work. Their watchword—"The outlawing of the liquor traffic, and the protection of home and country" they will continue to ring out until government leaders with their strong brilliant minds and stirring eloquence, instead of saying when the conviction of the majority ripens into the belief that prohibition is necessary for the country, sends its delegates with such a mandate to the halls of Parliament, then and not till then will be the time for prohibition," they will say with the weak but practical women, the time for prohibition is now. No one has any right in the sight of high heaven to legalize this transaction of rum-selling. So much talk in these days about regulating the liquor traffic, one wise man said, you may as well try to regulate the toothache as the rum-trade, root the offending member out and the work is done. Could not this tremendous stream of poison be dried up at the fountain head, the distilleries be stopped and a "Thou shalt not be placed upon the Statute Books of civil as well as divine law? Yes it could be done, but it will not as long as so many of those who have the power in their hands, love the hydra-headed monster and plead for its life. And who among us to-day can tell how many sisters there are in this philanthropic family of religious temperance and social purity work in the form and name of the varied organizations now in operation and sending out their calls to every civilized land to unite in the work of reclaiming the outcast, lifting the fallen, to reach the indigent and imprisoned, to call out the non-goers to church, to wipe out the vile trash that comes from the press, to establish homes for the wretched and homeless, to instruct the youth of the land especially the young women and girls in the ways of purity, thus building a wall around them that will secure for them protection from the brutal outrages that thousands even in christian lands have been and are still subjected to, what a noble representation of them met the other day at Washington in the International Council of Women, one of the grandest and noblest assemblies the world ever knew; was it second or equal to the great Missionary Convention held so recently in London, concerning which has been said, "It was the greatest meeting since the days of Pentecost."

Seventh.—THE ELEVATION OF WOMAN. "The Morning Star" of Sept. 6th tells us "that christianity wherever it has gone and nowhere more so than in India has promoted the dignity of women and the sanctity of marriage." The Missionaries tell us "When the mothers are reached and persuaded to give up their religion for the 'Sweet Story of the Cross,' the country is freed from the thralldom of idolatry and superstition as well as the abominations that are considered social customs, and consequently cannot be dealt with by governments as was dealt with the Sattee Infanticide, suicide, and all other criminal practices in the name of devotion." May the Lord hasten the day that will send child-marriage and the tortures of widowhood to the wall; and that day is dawning. Those who are readers of Missionary Periodicals have already hailed its appearance with joy. Our minds tire and our hearts ache as we think of the mighty burden of human souls sunk so deep in the mire of degradation and woe. Of the 120,000,000 women in India, 21,000,000 are widows and 40,000,000 from eight years old and upwards are prisoners for life in the Zenanas. They are not permitted even for one hour of their lives to engage in anything outside the walls of those dismal cells, there they sit in their sadness, until their sadness turns to despair. No wonder the poor Zenana woman said in her prayer that was published in the May Helper of 1884, "no one has turned an eye on the oppression that we poor women suffer; for ages dark ignorance has brooded over our minds and spirits; bruised and beaten, choked and buried in the dust of custom; we have no power nor strength to get out; Oh, Lord, save us for we cannot bear our hard lot; many of us have killed ourselves, and we are still killing ourselves; for what sin were we born in these prisons; canst thou not remove this curse from the women in India?" And so we ask in a troubled voice,

can this burden with others heaped upon it be lifted? The answer comes from different quarters. Yes; yes, wonderful appliances are at work and which we would mention medical missions and the progress that is being made by female education. But how quickly comparatively speaking could this burden be lifted, if the whole Christian Church was awake to its responsibilities and possibilities, too, especially the women. It has been said if this were the case, the whole world would be won to Christ before the close of the 19th century,—an astounding statement,—is it true? And this calls to mind a statement in the INTELLIGENCER of Sept. 26, called soul-stirring facts. Go read it. And not only does Foreign Mission Work elevate our dark-browed sisters, who are stretching their tiny hands imploringly to us for help. But does it not elevate woman at home to the proper place God intended her to fill? Is not this an age of awakening among women as to their opportunities and possibilities too? There never was a time that called forth so much agitation about woman's work and woman's proper sphere of usefulness as now. Never before were there so many doors open for her to enter. We know there are those who look with regret and almost derision at the advance ground woman has taken these last years, but it is to the "word and testimony," not the opinion of a few prejudiced minds, while we contend with all the powers of our being that a faithful Christian woman should be and will be a true keeper at home and wielding an influence for good, that cannot be felt in any other way, thus proving the truth of the words "The hand that rocks the cradle is the hand that rules the world," yet from the first woman has had a prominent part to act in the gospel economy. We learn from the sacred writings that in the typical tabernacle there was work to be done by the women that could not be done by men, and we learn too it was the wise and willing-hearted women that did it. What does that point to in the spiritual temple? Joel says,—"I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy."

Isaiah says, Rise up ye women that are at ease, hear my voice, ye careless daughters, tremble ye women that are at ease, be troubled ye careless ones. What is to be done with Philip's family of daughters, and the Marys, Marthas, Dorcas and Deborahs of the Bible, if all the women are to keep silent and no one speak but the holy men. Let us study closely the part that woman acted at the death and burial of our Lord Jesus Christ, and the honors conferred on her at His resurrection. Did she not receive the first commission that fell from His lips after He burst forth triumphantly? and has that commission "Go tell the brethren" has lost its force? No, as important to-day, as when it was uttered nearly 1900 years ago.

"Pay John Williams."

At a prayer-meeting "down East," a man noted for his failures to meet business obligations, arose to speak. The object was, "What shall I do to be saved?" He commenced slowly to quote the words: "What shall I do to be saved?" He paused, looked around, and said again: "What shall I do to be saved?" Again with more solemn tone he repeated the question of questions, when a voice from the assembly, in clear and distinct tones, replied: "Go and pay John Williams for that yoke of oxen."

The incident stirs up solemn thought. A great many people before they can be saved, or guide others to the Saviour, will have to "go and pay John Williams" the money they honestly owe him. Shrewd tricksters in the marts of the world are not dishonest at heart and retain the favor of God, who "loves purity in the inward parts." Neither can a hope of the world to come be like a sheet-anchor in the soul of any one who robs God by being dishonest to his fellow-man.

Thousands read no other Bible than the lives of those who profess to be following its precepts in their daily lives. The greatest need of the church is true, pure, upright living—"living epistles, known and read of all men." The square man is the best shape. The tree is known by its fruit. "Go thou and pay John Williams."

How a Lithograph is Made.

After the lithographer has carefully studied the original drawing before him and laid out his plan, he makes a careful tracing of it on transparent gelatine, on which he indicates every line or shade or degradation, and this tracing is carefully transferred to a previously prepared stone and serves as a "key" to the entire work and for all the color stones. The work on stone is drawn with a greasy, black, hemically prepared crayon, which, by

the way, has to be sharpened backward, or from the point up, as its very brittle nature will not allow of its being sharpened in the ordinary way. The greasy crayon penetrates the stone, which is then subjected to a solution of gum arabic and nitric acid, after which it is carefully washed off with water. The black drawing, however, still shows, but is now easily washed from the face of the stone with turpentine, leaving the surface, to all appearance, as clean as when the stone first came into the artist's hands. It is then dampened with water. The printer passes his roller, charged with color, over the surface, and this adheres only where the stone is dry, or in other words, where the grease of the crayon is, and this color is transferred from the stone to the paper. The process is employed for the application of each successive color, portions of the picture being drawn on several different stones to obtain what may be called the composite tints, while others are only drawn on a single stone when the color in the picture is to be one of those directly employed.

The Analysis of a Cigarette.

Good Health presents the following result of an analysis of a cigarette, made by a physician:

"The tobacco was found to be strongly impregnated with opium, while the wrapper, which was warranted to be rice paper, was proved to be the most ordinary quality of paper whitened with arsenic. The two poisons combined were present in sufficient quantities to create in the smoker a habit of using opium without his being aware of it, his craving for which can only be satisfied by an incessant consumption of cigarettes."

They Read Funny Now.

A LIST OF THE FAMOUS CONNECTICUT BLUE LAWS.

According to the Boston Record, these laws were enacted by the people of the "Dominion of New Haven," and became known as the blue laws because they were printed on blue paper. They were as follows:

The Governor and Magistrates convened in general assembly are the supreme power, under God, of this independent dominion. From the determination of the assembly no appeal shall be made.

No man shall be a freeman or have a vote unless he is converted and a member of one of the churches allowed in the dominion.

Each freeman shall swear by the blessed God to bear true allegiance to this dominion, and that Jesus is the only King.

No dissenter from the essential worship of this dominion shall be allowed to give a vote for electing of Magistrates or any officer.

No food or lodging shall be offered to a heretic.

No one shall cross a river on the Sabbath but authorized clergymen.

No one shall travel, cook victuals, make beds, sweep houses, cut hair or shave on the Sabbath day.

No one shall kiss his or her children on the Sabbath or fasting days.

The Sabbath day shall begin at sunset Saturday.

Whoever wears clothes trimmed with gold, silver or bone lace above 1 shilling, per yard shall be presented by the Grand Jurors, and the Selectmen shall tax the estate £300.

Whoever brings cards or dice into the dominion shall pay a fine of £5.

No one shall eat mince-pies, dance, play cards or play any instrument of music except the drum, trumpet or jewsharp. No gospel minister shall join people in marriage. The Magistrate may join them in marriage, as he may do it with less scandal to Christ's church.

When people refuse their children convenient marriages the Magistrate shall determine the point.

A man who strikes his wife shall be fined £10.

A woman who strikes her husband shall be punished as the law directs.

No man shall court a maid in person or by letter without obtaining the consent of her parents; £5 penalty for the first offense, £10 for the second, and for the third imprisonment during the pleasure of the Court.

To those writing for the press, we commend Benjamin Franklin's words, "I owe my first success to a good handwriting." One reason why an editor sometimes finds an article "unavailable" is because he is unable to read it.

A Hindoo's Testimony.

An educated Hindoo, delivering an address in Bombay recently, though not himself a Christian, speaking of Christianity, said:

"Cast your eyes around and take a survey of the nations abroad. What has made England great? Christianity. What has made the other nations of Europe great? Christianity. What has started our present religious Somajas, or associations, all over India? Contact with Christian missionaries. Who began female education in Bombay? The good old Dr. Wilson and Mrs. Wilson, beloved and honored memory—Christians again! Christianity has not only been the saviour of man's soul, but the regeneration of man's habitation on earth."

This is the honest confession of an educated and intelligent Hindoo,—alas that so few of them know what pure Christianity is, but are bewildered by the discordant voices of jangling sects, and repelled by the intemperance, the vice, the tyranny, and the nameless sins and abominations which disgrace the Christian name, and tend to drive honest and sincere inquirers away from a religion which has so much connected with it which causes the name of God to be blasphemed among the heathen on account of the evil deeds of those who profess to be Christ's disciples.—The Christian.

Among Exchanges.

BEWARE. It is often said of certain persons, "He is a good man, but just a little close." If so, he is an idolater. "Beware of covetousness."—Firebrand.

HE LIFTED IT.

Sanctum Visitor: "Yours is an excellent paper, sir; I have read it regularly for years." Editor: "I am very glad that it has won your good opinion. I trust you will always like it." "Like it? Why, my next-door neighbor has loaned it to me for so long that were he to move away I'd miss the paper awfully."—Boston Budget.

TWO CASES.

A woman lately testified that her husband "had, on several occasions, knocked her down, kicked her, beaten her, and chased her with a razor and a carving-knife." He was sentenced to one year in the county prison.

On the other hand, Rev. Mr. Davis was sentenced to one year in jail, in the State of Massachusetts, for the foul crime of preaching the gospel of Jesus Christ on public ground in Boston.—Watchman.

"TAKING SIDES."

The pastor who "takes sides" with contending factions in his church will thereby become a promoter of division rather than a peace-maker. Little misunderstandings will arise occasionally almost anywhere, and the pastor has a happy faculty for doing good who can bring about proper reconciliations without the exhibition of needless party favoritism.—Telescope.

HIS FATHER'S VIEW.

The farewell sermon of Dr. Dowling, on retiring, in consequence of his open communion views, from the pastorate of the Euclid Ave. Baptist church of Cleveland, and also from membership in the Baptist denomination, was a manly and eloquent discourse. In one connection he related the following incident: "A few days ago I was in New York City, and enjoyed a delightful interview with an old friend, the editor of one of our denominational journals. And when I rose to go, he took my hand and said, 'Well, Mr. Dowling, I have been wondering what you'll say to your old father who has been in heaven eight years, when you meet him.' And I answered, 'Why, Doctor, for eight years my father has been an open communionist.' And I believe he has. I believe he has. And I believe every one of you will be, some day."—Morning Star.

BETTER FEEL IT.

A man who had given twenty dollars as a church contribution, remarked to another, "I could do it just as well as not, and didn't feel it at all." "The next time you give," said the other, "give so much that you will feel it." When one gives so little that he doesn't feel it, he may be sure that he has not given enough for his own best good.—Independent.

"SPIRITUALIZING."

The day of spiritualizing the simple narratives of the New Testament does not seem to be altogether past. In looking over a Sunday-school lesson on Matt. viii. 18-27, we find this application:

1. The boat is the church. The disciples are toiling to bring it to the millennium. Jesus is in every true church. The storm represents persecution, opposition, worldliness, false doctrines. Jesus sometimes seems asleep in the church.

Our Sunday-school children should be preserved from such fanciful and unauthorized application.—Standard.