

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

MORMONS.—It is stated that the Mormons have about completed the purchase of 400,000 acres of land in Mexico. They find their situation in Utah getting most uncomfortable. The *Christian at Work* says:—The best thing for the Mormon polygamist to do would be to purchase or possess itself of some of the hundreds of island in the Pacific off the African coast with the sea for a horizon line and the sharks for company. Still even here they would be liable to seizure by some one of the powers on the lookout for coaling stations. That seems to be about the only choice left them, as they antagonize all other peoples, and would not be wanted even upon a silent peak in Darien.

LARGE CITIES.—There are five cities in the world having each a population over 1,000,000 inhabitants—one each in Britain, United States, Germany, France and Austria. There are nine having more than 500,000 inhabitants—three in Great Britain, three in the United States, two in Russia, one in Turkey. Of cities having between 200,000 and 500,000 inhabitants there are 29—six in the United States, five in Great Britain, four in Germany and Italy, three in France, two in Spain, and one in Russia, Austria, Belgium, Holland and Portugal.

DELIRIUM TREMENS.—Hospital records sometimes tell strange and sad stories. From a reliable source the Christian Statesman learns that during the year 1883 there were in the city of New York 2,418 delirium tremens patients brought into one hospital. Among those who died there of that disease was a brother of one of the most popular authors in America.

Of these 2,418 delirium tremens patients, 1,950 were men, and 468 were women, an average of nine women and thirty-five men for every week during the year. If the records of one hospital tell such a tale, what revelations could the graveyard make if monumental marbles would tell the truth! And if such inscriptions were chiseled on every monument where they might truthfully be placed, they would hasten the doom of the rum traffic, and doubtless save multitudes from the perdition to which they are hastening.

PUBLIC MORALS IN FRANCE.—It is a significant indication of the tone of public morals in France—says the "Observer"—that the lottery idea seems to be uppermost in every scheme for extracting money from the people, whether it be the State purposes, for public improvements or for charity. After raising all the funds they could by borrowing and begging, the projectors of the Panama Canal have resorted to a gigantic lottery scheme in the hope of inveigling more money out of the people in this way, to sink in the great ditch on the isthmus. And now the French Government has just authorized another lottery to raise funds for the people of Algeria, who are suffering from a plague of locusts. But it is doubtful whether a plague of locusts can be any more disastrous to a country, in the long run, than a plague of lotteries.

HELPING EACH OTHER.—Readers well remember the disastrous failure a few years ago of the City of Glasgow Bank. The liabilities were \$30,000,000. The manner in which its ruinous effects have been overcome is noteworthy as illustrating that "standing by each other" for which the Scotch people are anciently famous. Under the stern law of unlimited liability, the stockholders of the bank had to make good to the creditors every farthing of their accounts. This they did. But the process brought utter ruin to all, except a very few who could afford to pay an assessment of \$3,000 on each \$100 of stock. Thereupon, the Scottish people set to work, quietly and with no appeal to outsiders, to care for the unfortunate stockholders. A fund of \$1,935,000 was raised, and so well has it been administered that not a stockholder nor any one dependent on him has suffered want or one privation while many have been aided by loans to regain a prosperous business standing. Up to date, 83 p. c. of such loan have been repaid by the beneficiaries. There now remains of the fund some \$500,000, the bulk of which will be devoted to purchasing annuities for widows and other helpless depend-

ents. The entire transaction forms a notable creditable in the highest degree to the people who have thus turned disaster into honor.

A Vow.—Among those attending the recent Democratic Convention was an old man named Norton from Texas, with white hair in curls half-way down his back, and white beard which reaches below his waist. In 1845 Henry Clay was a candidate for President and Colonel Norton registered a vow that he would not cut his hair or shave his beard until Clay entered the White House. He has kept his vow and now presents a most picturesque appearance. He says, however, if Mr. Cleveland is re-elected he will have his hair cut and his beard removed.

The Triumphs Of Modern Missions.

THE REV. ARTHUR T. PIERSON, D. D.

One example of the celerity of movement in modern missions will bear rehearsal. The first mission of the Church Missionary Society was to the Tahiti group in 1797. For sixteen years there was no apparent fruit and, up to 1813, not one convert. There came a mighty movement. The whole island seemed to be transformed, and so rapid and radical was the progress attained that eight years later, in 1821, the native evangelists went forth to the Hervey group to carry the Gospel. Tahiti had already begun a foreign mission. Then rumors of other islands yet farther off reached them, and these humble disciples, recently brought to Jesus, pushed on to the Samoan group in 1830, and John Williams led the way in that holy crusade that ended in the regeneration of Polynesia. Nine years more passed and the onward movement has been pushed to the shores of the New Hebrides by native evangelists. Then from 1841 to 1842, the work was extended to the Loyalty Islands and New Guinea. What an example of the power of the Gospel unto salvation, sanctification and service! Who shall dare to say that the miracles of the apostolic days have no parallel in missionary history, different in form and type it is true, but no less evincing supernatural power! And this is only a specimen of God's mighty working. The story of Madagascar and Terra del Fuego; of the Fiji group and the Sandwich Islands; of Fidella Fiske and Dr. Grant in Persia; of Dr. Clough and the Telooos in India; of William Duncan and the Indians at Metlakatla; of Thomas Powell at Nanumaga; of Lindley and his associates among the Zulul; of Morrison, Burns, Milne Wolfe in China, not to mention Dr. Nevius and Hunter Corbett on the Euphrates gathering ten disciples into a self supporting church; of McAll in France perhaps most marvellous of all papal missions; of the Waldenses in Italy; William Johnson in Sierra Leone; and we have not even mentioned the brilliant career of the Moravians, nor the modern story of Japan which Dr. Seelye says has no parallel even in apostolic days!

A CRITIC REBUKED.

Sir Arthur Blackwood, in presiding at the closing meeting, June 20th read an extract from the "leading secular journal" of Britain, which rather assailed the Christian missions of our day as producing no results adequate to the outlay of men and money, as characterizing the progress of missions as rather funeral than triumphal. In my own closing speech to the Conference, I hastily replied to this challenge, by remarking that the writer evidently knew more about the kingdoms of this world than about the kingdom of God; and produced a few examples of the wonderful celerity of movement and the marvellous amplitude of results characteristic of modern missions. For example, I chanced to have in my hand the copy in Japanese of a letter of salutation borne to me by a native convert from Tokyo, who joined my church in Philadelphia a few years ago. It fell to me to offer the consecrating prayer when at Pittsburgh, in 1869, Mr. Greene went forth as the first missionary of the A. B. C. F. M. to Japan, then newly opening to missionary effort. And here only sixteen years later a native convert, already six years a disciple, comes bearing to me a letter of Christian salutation from the first Christian church at

Tokyo, and written to me by a native pastor! I also held in my hand the address in Chinese, written and signed by more than 1,200 converts, gathered under the labors of Rev. Hunter Corbett, and sent to General Assembly at Minneapolis in 1886. It likewise fell to me to prepare a reply to that letter in behalf of the Assembly, and that was so cordially received by the Chinese that they printed it in their native tongue and sent me a copy which arrived shortly before I set sail in the "Umbria." As I unrolled these scrolls in Japanese and Chinese, the visible tokens of the rapid progress of God's work in these two Oriental empires, like Samsun's last exertion, it "brought down the house."

I venture the affirmation that never in human history have results so far repaid the expenditure of money, means and men as have repaid the cost of modern missions! And when it is remembered that these results have been wrought within a half century with foreign tongues to be not only learned, but in more than sixty cases to be reduced to writing, and a literature to be created; when it is remembered that all the antagonism of climate, foreign manners and customs, hoary superstitions, a crafty priesthood, centuries of idolatry, degraded habits of mind and morals, woman's exclusion and seclusion, infanticide and homicide sustained by religion, governmental intolerance, popular persecution, and a thousand other barriers existed and had to be confronted; when it is borne in mind that, worse than all, the importation of opium and rum by nominally Christian powers, and the implantation of the worst diseases by contact with foreign and licentious residents, had prejudiced heathen and pagan peoples against the very name of Christian;—it will be seen that the amazing progress secured has been won by a tremendous battle against tremendous odds!

A Merited Rebuke.

An incident which happened at a dinner party of gentlemen recently is worth setting down for the reflections it suggests. One of the guests was known to be a dipsomaniac; although, after a severe struggle, he had succeeded in breaking away from the dreadful habit of intemperance which had come from dissolute ancestors. His only safety lay in total abstinence; and, although on this occasion wine was abundant, he did not taste it. At length, it occurred to the host that a practical jest would be amusing; and, by his direction, the waiter filled the tumbler of this guest with gin instead of water. There being no difference in the appearance, and there being no reason for suspecting evil, the dipsomaniac raised it to his lips. The instant he tasted it he comprehended what had been done; and, without a word, he set the glass down and left the room. His nearest neighbor, astonished at his unceremonious leave-taking, turned to see what was the matter, when the grins of the waiter directed his attention to the still full tumbler. He took it up, examined the contents; and, understanding in turn the cruel joke that had been played, he followed the example of the victim, and, with only a glance of indignation by way of farewell to the host, he, too, left the room and house. His neighbor in turn sought and found the explanation of this singular breach of etiquette; and, the action of the others having furnished him a clue to the sharpest method of expressing the indignation any right-minded man must feel, he, in turn, contemptuously left the table. To cut the matter short, every guest in turn, amid a silence so impressive that the host lacked either the nerve or the presence of mind to break it, departed in utter silence, until the giver of the feast was left to digest as best he might this bitter but most richly merited rebuke upon his outrageous conduct. It is a satisfaction to be able to add that the dipsomaniac had the courage and presence of mind to get into a carriage and drive home at once, where he remained until he had conquered the cravings excited by the taste of the alcohol he had unwittingly taken.—Boston Letter to the Providence Journal.

A Chinese Farmer.

The Chinese farmers do not look very far ahead in providing for their families. They sow just enough grain to live on for the year. If it

fails, or falls short, their families have to live on roots and weeds or starve. They have no other source of supplies. If the crop is abundant, it is only a nuisance, for they can neither sell nor use all of it. It would cost more than they could make to convey it to a market, and exportation is forbidden. Of course, as they can not sell they have no money, and so no ambition and energy. These farmers live in the poorest of cabins, built of mud, and thatched with reeds. The furniture consists of a few four-legged wooden benches of willow wood and a table begrimed with filth, in the crevices of which vermin make their home. Their only clothing is a single wadded suit, never removed night or day till it drops to pieces. Then, and not till then, is it patched, or replaced.

Conspirators Come to Judgment.

Public attention has been drawn very conspicuously, within the last few days, to the persecution of O. M. Hartt by half a dozen emissaries of the labor unions. Our readers are familiar with the facts. Hartt was employed as foreman in the shoe factory of Gardner & Estes, New York City. In the faithful exercise of his functions he caused the discharge of a workman named F. W. Potter, who had been detected in defrauding the firm by the use of a burnishing machine which he managed in such a way as to get paid twice for the same labor. The man thus dismissed invoked the interposition of the society of the Knights of Labor, of which he was a member, to demand his restoration and the punishment of Hartt for depriving him of his place. The thing happened when the labor organizations were making the most effusive demonstrations of their numerical strength and their colossal insolence. Five men, representing a labor assembly, namely, John E. Gill, John Campbell, John Foster, George T. Worley and James McDonald, waited on Gardner & Estes and peremptorily ordered them to discharge Hartt, with the intimation that, if they didn't, their business would be brought to a sudden termination. All attempts to reason with them were useless. Proofs of Potter's guilt were shown them; but without avail. At last the firm were cowed into submission and Hartt lost the means of earning his living simply because he had been faithful to the interests of his employers. It will be said, of course, that the latter were pusillanimous to sacrifice him, but it must be borne in mind that there was then a reign of terror, and the firm thus threatened had their property and credit at stake, and were driven to choose between submission and the inability to execute the orders they had on hand. These circumstances should at least be urged in extenuation of their fault of yielding. If they had known as much then as they have learned since of the swagger and pretence of the walking delegates, who made themselves so offensive till they were brought in to the criminal dock, they would doubtless have stood firm. Be that as it may, they consented to part with their honest assistant. Then his assailants followed him to Baltimore and elsewhere, with all the activity of highwaymen and the ferocity of pirates. He couldn't keep a place anywhere. At last he caused their arrest for conspiracy. Their counsel sought to procure their escape because they had committed no act of physical violence. The Supreme Court decided that the offence with which they were charged was conspiracy; the General Term and the Court of Appeals concurred. Then the accused pleaded guilty and the Recorder suspended judgment. This leniency may be productive of good. If these men can be reformed without being incarcerated in the Penitentiary, that is all that is wanted. They were part of an evil system which has already gone to pieces, but unhappily not without grievous injury to the ill-advised men who aided in establishing it. If Gill and his associates behave themselves hereafter they will avoid the striped suit and the prison cell; if they repeat the audacious performances which have brought them to shame they are liable to be arrested and locked up at any time the Judge sees fit to bring them to the bar.

So much for the criminals. If they have gotten off with less punishment than they deserved, the error is on the side of mercy, and may be tolerated. The injustice done to Mr. Hartt has not been repaired, and it ought to be. The Mayor of New York has taken the matter in hand with characteristic energy, and made an appeal on behalf of Mr. Hartt, which has already been generously responded to. We hope the sum raised will be sufficient to recompense the man for his loss of time with a handsome margin to requite the annoyances and outrages by which he has been a sufferer so long. He is a representative of free labor, of independent, untrammelled industry, and every dollar contributed to the fund being raised for him is an earnest, practical protest against any interference with the right of every man on earth to hire the labor of others, or to let his own, on such terms as he can make to the best advantage. It has taken some time to assert this prerogative with sufficient emphasis to render it positive that it is hereafter to be the supreme rule applicable to industry in this country; but it is pretty generally understood now that the labor unions have made an utter failure of their undertaking to reduce the workmen to a condition of slavery. The contributions received by the Mayor up to the evening of yesterday (18th) amount to \$1,019.

Religion In France.

We have been accustomed to hear on all sides that the best is being done, and the "good seed" sown in France. If that were even generally true, the seed sown fifteen, ten, five years ago, would be bearing its "good fruit." Too much of it has no vitality, and can produce nothing but shame and sorrow. The condition of the French Protestant churches is, as a whole, woeful to contemplate. They are in a state of lethargy, next to death (Heb. vi. 8), and habitually resist every effort to arouse them. Their very best men—they who have some participation in the great evangelistic movements of Great Britain and America, know better things, and long after them—lack resolution; they are trammelled by social relationships, bound by ecclesiastical ties. Christian visitors to France are generally, but imperfectly, acquainted with the language, and too short a time in the country to get at a plain perception of the truth. Existing effort is, generally speaking, too indefinite, too halting, to be blessed of God.

As a Scotchman converted through Moody's influence in 1874, and privileged thereafter to work with him, and who, in 1882 and 1883, took the initiative in laying the foundation of that work in the Cowcaddens of Glasgow which has since, by the blessing of God, grown to a noble edifice in the hands of his friend, the Rev. William Ross, as noticed in a leading article of the *Christian* recently, I know what may be accomplished on the basis of the *undenominational union* for work of living Christians. Perfectly acquainted with the French language and people, through four years' uninterrupted residence among them, I affirm that anywhere in France souls may be immediately, truly won for God by taking the right, the only way—the simple preaching of the Cross, and of the acceptance of Christ for pardon, peace, and power.

But those who, from a low platform, delude themselves in the hope of seeing the fruit of the Spirit grow upon a tree whose roots are not deep planted by the River of Life, were never called to evangelize France, and cannot do it. Three or four men, filled with the Spirit and working for souls, exempt from ecclesiastical pressure, untrammelled by the *qu'en dira l'on?* and with the needful support from without, might, as a band, go over the length and breadth of the land, and everywhere see the fruit of their labor in souls won for Christ. Such a work is done in Geneva. It is blessed because it is *free*! There are centres in France where the light of the preached Gospel is going out in darkness, because "men loved darkness rather than the light." Those chiefly responsible for this are not the Roman Catholic priesthood, who scarcely interfere, but many of the Protestant pastors, and those subject to their influence.

Sad indeed, after patient and lengthened experience, and joy in the knowledge of many souls in France won for Christ and now walking with him, I should have

only to repeat the note of alarm which has been sounded often and long (Ezek. iii. 17) God grant the awakening may not come at last for France in blood and fire!—*British Weekly*.

Burdette on the Sunday Question.

"Speaking of the old Puritan Sabbath, as it was observed in his younger days, Oliver Wendell Holmes says: 'I have never got over the saddening effects of this early discipline; indeed, I have hardly recovered from it to this day.' If the stern old Puritan Sabbath, with its subduing saddening effects, wrought out such joyous natures as Beecher's and gave to the world such a beautiful blending of tenderness and strength, laughter and tears, heart-deep pathos and sunny humor as Oliver Wendell Holmes, let us have another century of Puritan Sabbaths. Up to date the Sunday of the beer-garden has failed to bring forth a Holmes or a Beecher. It has evolved a Johann Most and an August Spies, but somehow that sort of a product doesn't seem to be quite up to the mark of to-day, then heaven save the mark. When you run up the bunting to-morrow, remember that it was the steady-going old Puritan Sabbath that hatched the Fourth of July. 'The day we celebrate,' dearly beloved, wasn't born in a Chicago beer dive on Sunday after noon; not by a jug full.'

RELIGIONS OF THE WORLD.—According to the most carefully compiled statistics, the number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 433,000,000 adherents. The Roman Catholic church numbers 208,000,000; the Greek or Oriental Orthodox church, 83,000,000; the Protestant church, 123,000,000. Besides these there are about 100 sects or smaller divisions claiming to be Christians, with 8,000,000 adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. These adherents of Islam are divided into three sects, the Sunites, Shites and Wappabites, while there are about seventy smaller Mohammedan sects. All other human beings are non-monotheistic or heathen, and embrace 875,000,000 souls. Among the heathen religions Brahminism is the most widely spread and embrace about 138,000,000 adherents. Other heathen religions have 135,000,000 adherents. There are thus yet over one thousand millions of souls who are not Christians.

Where loyalty is strong, there is but little difficulty in making the external manifestation of it. Paul found it easy to cry out, "Lord, what wilt thou have me to do?" Patmos with Christ was a sunnier spot to the "beloved disciple" than Caesar's throne would have been without Christ. For these were the men who "followed the Lamb whithersoever he goeth;" and love was the chain that bound them to the Captain of their salvation.—*Morning Star*.

Among Exchanges.

SATISFYING THE DEVIL.—The Devil is just about satisfied with a Christian who will do things when absent that he would not do at home.

WHICH KIND?—Sweet holiness! Sour holiness! Spasmodic holiness! Sham holiness! Worldly conformed holiness! True holiness! Which kind have you got?—*Firebrand*.

NORTH UNIFORM.—To be a soldier is not merely to wear a uniform. To be a Christian is not merely to make a profession. That is the smallest part of it. To be a Christian is the great thing. Obedience to God; generosity toward others; personal truthfulness, purity, devotion, and all though discipleship to Jesus,—this is to be a Christian.—*Morning Star*.

DO YOU KNOW ONE?—Did you ever hear of a young man (or an old man either) becoming a better citizen from turning infidel or atheist? We have known of no instance of the kind. We certainly have seen many instances to the contrary. A young man cannot give a clearer proof of having entered upon a downward career than by turning atheist or infidel.—*Presbyterian Witness*.