

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

JOSEPH COOK is authority for the statement that an investigation in Washington in regard to Romanism has revealed the fact that "there does not go out of the capital of this nation any telegraph dispatch over the lines of the Associated Press touching Roman Catholic interests, without being first submitted to a Roman Catholic official."

THE EMPEROR of Germany has done a good deal of travelling since his reign began, in June of last year. Since that time he has spent less time at home than in travelling, having visited the following places: St. Petersburg, Sweden, Denmark, Frankfurt, Sonnenburg, Dresden, Detmold, Stuttgart, Munich, Vienna, Rome, Naples, Hamburg, Leipzig, Breslau, Wilhelmshaven, Stettin, Buckeburg, Posen, Oldenburg, Schwedt, Weimar, Eisenach, Kiel, Brunswick, Signarinen, Norway, England, Bayreuth, Karlsruhe, Strasburg, Metz, Munster, Dresden, Minden and Hanover.

MISS MOORE, of Philadelphia, who made an address recently before the Catholic Total Abstinence Union, is said to be the first instance in these times of a Catholic woman making a public address before bishops and priests.

REFERRING to the statement that Bismarck has extended a deliverance of his to a photograph which is to be reproduced for the benefit of all the important institutions of Germany, the *Standard* says,—"The work of the photograph is more than magic—it is a miracle—with God all things are possible, and even with the agencies he has put into man's hand things are accomplished by this generation which the last would have declared impossible. Men will soon be abroad in the land with photographic entertainments, in which we shall have short passages of thrilling power from the greatest orators, bits of conversation from celebrities, racy recitals from the stage, snapshots of song from the best artists, instrumental melody, dialects and brogues from all creation, etc."

AN AMERICAN MINISTER, pursuing his studies in London, writes: "I am amazed and almost alarmed to note how rapidly the Established Church is drifting into Roman Catholicism. The confessional is being introduced and numerous practices from Rome. The Evangelical Churches in both Scotland and England appear to be losing power, and the pope is gaining many converts. In talking with ministers and laymen these facts seem to be recognized, and yet they don't rouse themselves to a more zealous labor."

A RAILROAD is approaching completion from Buenos Ayres, on the La Plata, to Valparaiso, Chili, on the Pacific Coast. The distance is 870 miles, and 640 miles of road are already finished. This road will cross the lofty Andes, and at the highest point will be 10,450 feet above the sea. The Andes have long formed a barrier to trade between the fertile regions of the La Plata Valley and Chili, rich in minerals. These regions are situated to each other in much the same way as the Mississippi Valley and the Coast States, but hitherto commerce between them has been by the way of stormy Cape Horn. A correspondent of the *New York Tribune* estimates that there are a thousand million acres of rich land within easy reach of the new railroad, and the tide of immigration from Europe is enormous. A few years ago there was not an inhabitant to the square mile in the Argentine Republic, while its territory could support the population of Europe to-day.

### Must Do Something.

Spurgeon is reported to have asked a man who wished to unite with his church what he wished to do. In answer to his questions the man replied that he would neither teach in the Sabbath-school nor assist in the open air meetings. "Well, what will you do?" continued Spurgeon. "You must do something if you are coming into my church." "I think I could raise an objection," was the reply. "This little incident contains two important truths. In the first place it shows that the great preacher has the proper conception of what a church is for. It is not designed to furnish an asylum for drones. If a man does

not come into a church to work, he is out of his place. The church is intended to be a workshop, not a resort for invalids. Even the ark had to be built by Noah before it could become the instrument of his salvation, and a saving faith must needs be accompanied by works. Multitudes of people unite with the church without a thought that they are saved from God's wrath, but seem wholly indifferent to the claims which the unsaved have upon them. But such additions never strengthen any church. People must either work the oars of the gospel ship or be carried upon it as a hindering weight, perhaps to fail of an entrance into the eternal port after all.

"Work out your own salvation." How? By giving yourself a ransom for others in faithful, tireless, self-forgetful service. To do nothing is to insure failure. Work if you would win. The second thought is found in the man's last answer. He could raise an objection. Find me a man who does nothing himself to build up the church to which he belongs and I will show you a man always ready to criticize what others are doing, and usually ready to assign false motives for the positive good that his consecrated brethren may be doing. David's brothers, too indolent to even tend the sheep, went with Saul. As soldiers they still did nothing; but when David came to deliver Israel they scornfully upbraided the lad and imputed the false motives for his presence in obedience to his father's command. So it ever is with the church idler. He can be relied upon every time to tear down what others are building. Again we say identify yourselves with the workers.—*Free Baptist.*

### Without "Sense, Science, Or Salvation."

Four things are just now attracting special attention to the baleful delusion misnamed "Christian Science." Mrs. Plunkett, a priestess, considered by many the rival and probable successor of Mrs. Mary B. Eddy, the High Priest, spiritually divorced herself from her husband and spiritually married Worthington, alias Ward etc., the hero of half a dozen bigamies, and the unmitigated scoundrel that America could produce, and thus made a great deal of scandal. Mrs. Plunkett has played various roles in different parts of the country. In Saratoga and in some of the "best families in this city" she has taught her doctrines, making her dupes believe that she had been an invalid for fifteen years, and that Christian Science had cured her. Many of the citizens of Detroit knew a great deal about her many years before she began her life as a "healer," and are acquainted with her relation to a once distinguished citizen, and her attempt—still pending, as we believe—to collect a policy of insurance on his life in her favour, which suggest a state of things calculated to prevent surprise at these recent developments.

Much scandal has also been caused by the effects of Christian Science at Long Branch during the present season, where it has become a kind of a craze in certain quarters. The *New York Herald* has published various interviews on the subject which may be more or less exaggerated; but private information of a reliable character assure us that serious domestic disorders have already been produced by it.

We would by no means affirm that all who believe in Christian Science are immoral; but that it is closely allied to the doctrine of affinities, liable to promote illicit attachments, and that it has already destroyed the peace of many families by intimacies which have arisen between female "Scientists" and male patients, and the reverse, we know and unhesitatingly affirm. This system of treatment requires privacy for its most successful operation, and makes use of a peculiar influence of the physician over the patient. It is therefore peculiarly adapted to be both a cover for and a stimulator of unholy alliances. Its doctrine of sin is perilously near, in many cases quite reaching the denial of the reality of it. The spiritual "medium" so often figuring in divorce cases and separations and the "free lover" were not more dangerous than some of the practitioners of Christian Science. Professors of Christianity, when opportunity conferred with allurements, and even those whose piety was gen-

uine, like David and Peter, have fallen into awful wickedness. The difference, however, is that when Christians commit immorality it is indirect opposition to the teaching of the Gospel, and all who become aware of the fact denounce them as hypocrites. Except in a few cases, buttressed by unusual social, pecuniary, or ecclesiastical support, no minister thus denounced, or even generally suspected, is able to maintain himself. We repeat that we bring no charge against all practitioners of Christian Science, nor all believers in it, but point out a tendency, and affirm the existence of a considerable number of cases of the actual state warned against.

Another occasion for unusual notoriety is the taking of one of the local leaders to the Insane Asylum at Warren, Pa., and another to a similar institution at Newburg, O. These women have refused medical aid and also have refused to eat. A refusal to eat is the logical outcome of their belief. There has never been anything more absurd than a refusal to use medicine on the ground that the spirit cannot be sick and still depending on food to prevent the sickness resulting from starvation. The insanity of the believer is, indeed, no proof of the falsity of the doctrine. Many earnest Christians have become insane. The difference however, is this: the direct tendency of such superstitions as "Christian Science," except where the tendency is antagonized by the practice of them for pay, which tends mightily to keep the reason, is to the overthrow of mental balance; whereas intelligent obedience to the law of God and faith in His promises powerfully sustain the mind against all moral and emotional troubles, as well as prevent the physical vices which are often the exciting causes of insanity, and tend to prevent the growth of those predisposing causes, without which the exciting would be comparatively harmless.—*Chris Advocate.*

### Moral Suasion and Legal.

Moral suasion and moral force is one of the foundation-stones of the temperance reform, and must ever and continually be maintained. To make, to sell, or to drink is to have part in the sin and wickedness of the results. The appeal to the conscience is one of the strongest weapons in this warfare. Rev. Dr. Ecob says, "Every man who touches, tastes, or handles this accursed thing is a sinner against man and before God." This is one of the strongest arguments for the absolute prohibition of the traffic that can be presented.

The sin of the drink habit and drink traffic must be proclaimed so long as the drink exists, and until it is banished from the face of the earth.

Moral suasion and moral effort, however, can never have much more than a few individual triumphs here and there so long as the strong arm of the State is thrown around the liquor traffic, and it is legalized and sanctioned and protected by statutes and Government officers. "Regulation" cannot regulate this "gigantic crime of crimes." The power and support of the State must be taken from the saloon and be placed around the home. The saloon must be outlawed and the individual protected. Then and only then can moral suasion have its full and rightful influence. Moral and legal effort joined hand in hand will as surely bring the victory as there is a God in heaven who favors righteousness and disapproves of sin and all iniquity.—*Temp. Advocate.*

THE OLDEST NEWSPAPER IN THE WORLD.—The Chinese were the first newspaper publishers. The *Journal of Peking*, established in A. D. 911, is published in three editions. The first called the *King Paou* (Journal of the Inhabitants), printed on yellow paper, is the official organ of the Chinese Empire; the second edition, *China Paou* (Commercial Journal), also printed on yellow paper, publishes commercial news; the third issue, the *Pitan Paou* (Provincial Journal), which appears printed on red paper, contains extracts from the two first named editions. It is forwarded per post to its county subscribers.

IN A RECENT SERMON the Rev. C. H. Spurgeon, of London, said: "I have often felt vexed with the man, whoever he was, that chopped the New Testament into verses. He seems to have let the axe fall indiscriminately here and there, but I forgive him a great deal for his wisdom in letting these two words, 'Jesus wept,' stand alone."

## WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Miss Lydia J. Fullerton, Carleton, St. John.]

### "Desolation Corner" And What It Became.

"None of them that put their trust in Him shall be desolate."—Ps. XXXIV—22.

A returned missionary, not long ago, was describing to a gathering of friends her early experiences in the mission field. Probably they were much the same as those of other missionaries, but for the very reason that they are nothing out of the common, it may be appropriate to record them, at this season of the year, when so many for the first time, both men and women, are leaving our shores for their distant stations abroad. It may serve to quicken our prayers for them, if we realize the special trials which may possibly await them.

This lady told her hearers how on arriving at her destination, when she found herself actually in the midst of a great heathen city, she was overwhelmed by her first impressions of idolatry, with all its degradation and impurity, as well as by her own inability to tell the people of the One true God and Jesus—our Saviour, because of her complete ignorance of their language.

It rose up as a mighty barrier between her and them, making her feel further from them, even than she had done at home.

A year, at least, must elapse before she could hope to be able to go among the native women, with any prospect of speaking the language correctly enough to be useful. Moreover, she knew, to learn Urdu would be a really difficult task, requiring, constant, close, prayerful application, with energy of mind and will. Her work, in the first place, lay in a native Christian Boarding School, where her lessons would be given in English, whilst pursuing her own study of the language. But she grew impatient and longed to devote herself to direct missionary work among the heathen. She was told she must wait awhile yet.

Before long she was laid aside for five months by illness, and was unable to continue her duties as a teacher. As she recovered she made progress with the language; now, she thought, the desire of her heart was about to be granted her, and she would be allowed to carry the "Wonderful Words of Life" to the Zenas.

Still she was too impatient; she had not learned to wait the Lord's time to do the Lord's work. She was ordered by her doctors to leave that part of India, without any prospect of ever returning to it. She was moved to a perfectly different part of the country where she had to begin over again the work of learning the language.

The Urdu it had cost her such pains to acquire was not understood here by the heathen women. Till she had mastered their language, the older missionaries said she would only make the absurd blunders which do so much harm; she must wait till she knew it well enough to avoid this.

One corner of the dining-room in the Mission House was allotted to her. This was to be her own for a study. She took possession of it and began her work. The room was large white-washed and bare; she felt lonely and her heart sank within her, as she thought of the many weeks and even months she must pass in it with her books. Cast down and discouraged she gave her study the name of "Desolation Corner."

It was not long before other thoughts came to her. She sent the servant to pick her some palm leaves from the trees growing in the Mission compound. She would adorn the bare walls with them so as to make her Corner appear less dreary. What did the palm leaves whisper to her? "We are the emblem of victory. We belong not to 'Desolation Corner.' Before the throne of God show-white-robed ones bear us in their hands." God's weary impatient child proved His word to be true; "None of them that put their trust in Him shall be desolate."—She changed the name "Desolation Corner" to Victory Corner.

The first difficulties of the language

were soon overcome; at the end of three months she obtained leave to go into the city; there she gathered round her a few children whom she contrived to interest and teach; doing this helped her with the language, more almost than her master's lessons; above all, this humble beginning led to ever growing results, the little school began with five or six girls collected together at first with difficulty; within a few years there were about one hundred pupils under Christian instruction, for one Zenena after another had opened its hitherto closed doors to the Missionary lady, who could at last tell of blessed results and precious souls saved.

When we at home are tempted to creep into "desolation corner" and curl ourselves up there, let us rather seek to turn it into a Bethel, whence our prayers shall ascend for those who have so much more cause, than ever we can have for feeling desolate "with loved ones far away," face to face with the foe, exposed to trials from climate, from heathen surroundings, and with the added difficulty of a foreign language to be acquired. Will it not "strengthen the weak hands," "confirm the feeble knees" and cheer the "fearful heart" to know that fellow workers at home, realizing their position, sympathize, and are praying for them. Perhaps in answer to our prayers the words of such precious promises as these; "Behold your God will come. . . He will come and save you." "My grace is sufficient for thee," "Lo, I am with you always even to the end of the world" will be borne in upon the soul of a tired Missionary Brother or Sister. Where Jesus is, where His blessed Voice is heard, no corner of the earth can be desolate; "the solitary place" will be "glad," when we see there "the glory of the Lord, the excellency of our God." Where he causes his face to shine, no place can be dark or dreary.

The promise of the Gospel is that "the waste cities shall be repaired, the desolations of many generations." God, "who caused it to rain on the earth, to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth," sent His Son to restore all that sin had laid waste; when He "pours out His Spirit" there are "showers of blessing;" "the desert rejoices and blossoms as the rose;" "the land not any more shall be termed desolate"—"it shall be called Babel."

### "INDIAN FEMALE EVANGELIST."

Concerning Women.

—Twenty thousand copies of Frances E. Willard's "Glimpses of Fifty Years" were sold during the first four weeks after publication.

—Miss Ferguson, a graduate of Mount Holyoke, went to Wellington, in the western province of Cape Colony, fifteen years ago, to found a school for girls. The result of her work is Huguenot Seminary, with a corps of nineteen teachers, mostly Americans, with 225 pupils in attendance.

—The young lady students of the State University of Nevada, at Reno, have adopted uniforms of navy-blue flannel, and they challenge the young lady students of any other institution to produce a more hygienic dress than theirs. The young ladies are drilled for half an hour in military exercises.

—A novel organization is formed by the wives of the pastors in the Nebraska Methodist Episcopal Conference. It is the "Ladies Itinerant Association," and its purpose is to counsel together at the time of the Annual Conferences concerning the manifold duties devolving on the wives of ministers, and their share in the work of the church, both social and charitable.

—Mr. Wm. T. Stead, editor of the *Pall Mall Gazette*, being asked whether women would probably do important work on the newspaper of the future, said: "Women in the future will take a more important part in everything. In the lower callings of life—where there is the carrying of heavy weights and that sort of thing to be done—we see very little difference between the sexes. It is only in the higher callings, where there is better pay, that the difference comes in and women are barred out."

—Miss Mary L. Seymour, editor of the *Business Women's Journal*, advises business women to wear a dress with seven pockets. Four of these are in

the breast, one for the watch, one for a pencil, two for car-tickets and small change. Under one of the panels on the right side is a long pocket for the purse and handkerchief. Two pockets for memorandum-book and card-case are tucked away among the draperies behind. When Miss Seymour has another dress made, she proposes to add an eighth pocket on the left side for keys and miscellaneous belongings.

### China Missions.

The *Independent*, in replying editorially to the extraordinary statements of Lieut. Wood of the United States Navy, touching missionary work in China, deals thus with the assertion that "the work of the missionaries in China and Korea has been absolutely without result, except to hold them up to the ridicule of the natives:"

Is it true that the missionaries have achieved "absolutely no result?" Let us see. They have 34,555 native communicants, not including the 485,403 converts reported by the Roman Catholics. They have 14,817 pupils in their schools; they are training men in their medical schools for positions in the Chinese army and navy. Are these simple specimen facts to be classified under the head of "absolutely no result?" If the only "result" achieved is "ridicule," how happens it that the Government of China chose a missionary to be at the head of its university in Peking; that the great statesman, In Hung Chang chose a missionary to be physician to his wife; that the people of a whole province poured out their gratitude to missionaries during the great famine?

The paper quoted deals in a like conclusive way with the other statements made.

It then says, what every well-informed and candid person will emphatically second: "We are amazed that anybody intelligent and honorable enough to belong to the naval service of the United States could make himself responsible for such baseless attacks. They do not harm the missions; they are too absurd on the face of them for that. There are too many unprejudiced observers visiting China and investigating the work of missions to make it possible that such perversions should be accepted as truth. The more the real facts, came to be known the greater will be the appreciation of the character and achievements of missionaries in China."

### Among Exchanges.

SOFT THEOLOGY. Dr. de Veue, in his address at the opening of Union Biblical Seminary, said that "in the pulpit there is only one thing that is worse than a hard theology, and that is a soft theology." We agree with him. That goodish, wishy-washy theology which exalts God's love and mercy at the expense of his justice is a curse.

THEY OBJECT. There are Christians who question the advisability of attending three services on Sunday. But they never have any doubt as to the duty of attending three meals. This is probably due to the perversity of human nature, which from the beginning has shown most concern for the things which benefit it in the least degree and for the shortest time.—*Herald.*

A PREACHING MATCH. A Scotch religious paper gives the names of half a dozen clergymen who are to engage in a "preaching match" for a vacant pulpit. It is not always that "candidating" is presented in such homely and truthful phrase.—*Inquirer.*

A DREAM. A man dreamed that in travelling he came to a little church, on whose cupola a devil was fast asleep. Going farther he came to a log-cabin, which was surrounded by devils all wide awake. On asking the meaning of this, one of them answered: "Why the church is asleep, and one devil can take care of all those people; but here are a man and woman who pray, and they have more power than the whole church."

TERMS OF ADDRESS. Preachers vary in the terms they use in addressing congregations. "My hearers," "My friends," "Dear friends," "My dear friends," are the terms most frequently used. Dr. Pierson tells of an evangelist who used to say, "Dear Souls." He varied the programme by using the name of the place he preached in thus—"Dear Dublin souls," "Dear Belfast souls," and so on. This method was quite endearing and effective until he went south and said "Dear Cork Souls." The Irishmen could not bear to be addressed in that way and were convulsed. Paul's method, "Men of Athens," "Men and Brethren," was infinitely superior to our modern methods. Dr. Willis once criticised a sermon by saying there was too much "Dear friends," "Dear friends," "Dear friends," in it. Such terms are well enough but when used too often they indicate a tender head rather than a tender heart.—*Can. Presbyterian.*