

Religious Intelligencer.

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

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WHOLE No. 1873

NOTES AND GLEANINGS.

Don't. Here are a few "Don'ts," which a contemporary addresses to its readers. The advice is good, and we recommend it to the INTELLIGENCER subscribers. Don't discontinue your paper. Don't fail to renew your subscription for another year. Don't forget to recommend the paper to your fellow-church-member. Don't let the day you read this pass without making an effort to secure at least one new subscriber for your church-paper.

STANLEY's latest African trip seems to establish the fact that Lake Victoria is the largest body of fresh water in the world, and that the Ruwenzori Mountains attain an altitude of 18,000 feet, the last 1,200 feet of which are covered with perpetual snow.

THE CONGREGATIONALISTS, according to their new year Book, have a membership in the United States of 475,608 members, a gain of 18,024 over last year. They have 530,672 Sunday-school scholars—a gain of 28,987 over last year. The contributions to their general enterprises were increased by \$110,078. They built 165 new churches and ordained 124 preachers. This is thought to be a good showing, but if we could only get at our statistics they would show a much greater growth, a more encouraging progress than that. Yes, sir, and we are proud—but how about that gain of over a hundred thousand dollars for missions, etc.? Let's see.

"MARION HAROLD," herself a strong-minded woman, does not believe that women are capable of competing with men in business life and work. She says, sixty centuries of precedent, since the time of their "foremother EVE," have rendered women incapable of competing on equal terms with men in manufacturing, mercantile, professional and even educational business. They do not work as men do. "A man grasps his business with both hands. If his hands are not strong enough, he clamps it with his feet, and rather than let it go, he seizes it with his jaws." A woman usually regards labour as a means to an end, as a violence done to nature and precedent. She will not take the same care as a man, she stands too much upon her dignity. She is given to temper or whimpering when found fault with.

THE EMPEROR of Japan has just taken possession of a new palace. It is furnished in European style, and cost \$1,000,000.

THE INDUSTRIAL IMPROVEMENT of the Southern States since the abolition of slavery is very marked. According to the *Manufacturing Record*, 13,700 industrial enterprises have been inaugurated in that section since Jan. 1, 1836, including iron furnaces, machine shops and foundries, agricultural implement factories, flour mills, cotton mills, furniture factories, carriage and wagon factories, mining lumber mills, and cannery factories. Where there was not one iron furnace twenty-five years ago now there are four hundred. This industrial awakening is significant. It never could have occurred if slavery had continued. It becomes more clear as the years go on that the chief gainer in the destruction of slavery was the South.

THE TWO RAILWAY STATIONS which do the largest passenger traffic in Great Britain, if not in Europe, are Broad Street and Waterloo in London. From the former station 723 trains depart every week day, and these are generally well filled with passengers. From the Waterloo terminus 700 trains go out every ordinary working day, and a very considerable number also leave its precincts on Sunday. A very competent authority has recently estimated that the daily average number of passengers leaving this station by rail is not below 100,000.

MR. WESTINGHOUSE, whose name is so well known in connection with electric lights, claims to be able to furnish a system of lighting for cities and towns which will be perfectly safe. If he can he will be a public benefactor as the frequent deaths from contact with the wires has filled the people with dread. The method he proposes, says the *Herald*, is an unbroken underground current, with no direct connection with the feed wires for the lamps above, which will be operated

solely by induction. No harm will, therefore, come to one who touches either the feed wire or the lamp. Of course a new style of lamp is rendered necessary and has been devised. Mr. Westinghouse expects to convince the New York authorities of the safety and success of his new system, and to receive the contract for apparatus for nearly 4,000 arc lights.

GENERAL LORD WOLSELEY may be regarded a believer in Imperial Federation, after the remark he is said to have made in his article on "The Standing Army of Great Britain," for the February number of *Harper's Magazine*. The remark refers to the forces maintained by the British colonies: "Their importance will be fully recognized by the world whenever God in His mercy is pleased to send us a statesman wise enough and great enough to federate and consolidate into one united British Empire all the many lands and provinces which acknowledge Queen Victoria as their sovereign."

THE SALVATION ARMY is pushing its way in Africa. One of the officers, has made a fourteen month's campaign in Zululand. He reports 60 stations, 150 officers. They travel in bullock wagons and on horseback; 18 corps are colored, the rest are cosmopolitan.

Good Words.

We may be pardoned for quoting a few of the many kind words which the readers of the INTELLIGENCER say of it. It is encouraging to be assured that the paper is enjoyed by those who have known it long and read it carefully. We could fill several columns with the kind and complimentary references to the paper which come to us in letters from subscribers. For them all we thank our friends; and we hope the paper may never deserve other than their kind thoughts and commendation.

"I think more and more of the INTELLIGENCER, and am always glad when Wednesday comes, so that I can get and read the paper."

"I am sure it is worth much more to me than the money. I cannot value such help as I get from it in dollars and cents. I pray for it. The Lord bless you and your work."

"What better Christmas gift than the INTELLIGENCER to homes where there are children. It lasts the whole year, and who can tell the good it will do, and the blessings it will carry to the homes it visits. May God bless the editor is my prayer."

[The writer of the foregoing pays for three copies besides his own. Ed.]

A member of another denomination writes: "I like your paper very much, and trust you may have a prosperous year."

"The INTELLIGENCER has been a welcome visitor to my home for many years. I have had many hours of comfort reading it. But I never enjoyed an issue more than the first one of this year, may the Lord bless you in all your labours. * * * I often wonder why so many Free Baptists do not take it. I wish I could send twenty copies out as missionaries."

[This good friend has, first and last, sent a number of subscribers. Ed.]

You will find enclosed \$1.50 my subscription for your valuable paper, which I like very much. Though only 11 years old, I can read it very well. Father gave me fifty cents to get it for me. This \$1.50 I earned last fall picking potatoes. I want the INTELLIGENCER another year, if it does cost work."

[We are always glad to know that the boys and girls like the paper. This little fellow's manly course may well provoke the thought of some heads of families who think they cannot afford to spend \$1.50 a year in religious reading for their families.]

Conversions From Rome.

BY REV. JAMES O'CONNOR.

A well-known missionary priest writing to the *New York Catholic News*, March 10th, 1889, says:—

"The Catholic population of the United States, according to an official report, was something over eight millions. This is much lower, it seems to me, than what it should be, when we consider not only the natural increase of the Catholic population, but also the

large number of Catholic immigrants who come annually to the country. . . . Any man who travels with his eyes open soon discovers numbers of converts whose parents have been Catholics. In many places I have found numbers of Catholic children attending the Protestant Sunday schools regularly. In visiting a thriving village which had a population of six or seven hundred souls, the majority of whom were Catholics, or at least should be, I was told that there was not a Catholic church within fifteen miles of it. In company with an old resident who wished to make me acquainted with the place I saw a sign over a shop, and I said to my friend, 'He must be a Catholic, for he has a good old Catholic name.' He ought to be a Catholic,' was the reply, 'and many others besides. He does not profess any religion, and he is a Freemason.'

"Through secret societies, mixed marriages and the want of churches and good Catholic papers, many are lost to the faith. As we proceeded on our way we came to a Methodist Church. 'At least two hundred Catholics,' said my friend, 'attend that church every Sunday evening.'"

This is a sign of the times that even the most careless Protestant could not help seeing. It is a rare thing to find a Roman Catholic priest, like this missionary, or Roman Catholic journal, like this paper, admitting the existence of facts that tell the truth against themselves clearly as in this case. Roman Catholics are falling away from the Papal Church in this country by tens of thousands every year. Many, as this priest admits, are gathered into the various Protestant churches; many more become careless and indifferent about religion. The testimony of all writers and observers in France, Italy, Spain, Mexico, and other countries where Popery is supreme, is that infidelity has taken the place of Romanism. This state of things will inevitably occur in the United States if the Christian people of this country will not avail themselves of the present opportunity to give the Gospel to the Roman Catholics. It is easier to convert a Romanist who has some knowledge of Christ and some reverence for religion than to convert an infidel who has been a Catholic.

More than forty years ago a small company of English people of distinction followed Dr. John Henry Newman, the famous Oxford clergyman out of the Established Church into the Church of Rome. Most of them have passed away, but a few, like Drs. Newman and Manning, both of whom became cardinals of the Roman Church, still survive. Many of the young Oxford men who became Roman Catholics and priests have returned to the church of their fathers, embittered more or less against that Roman enchantment that had allured them only to deceive them. Among these may be mentioned Lord Robert Montague, brother of the Duke of Manchester, who, since his return to Protestantism, has written most scathing denunciations of the Church of Rome as a religious and political power. His latest and most important work, "The Sower and the Virgin," is a refutation of the doctrines of Maritism and Papal infallibility that has had a marked effect upon the higher classes in England, by deterring many from the consideration of Rome's pretensions and leading others to renounce the false teachings of that Church.

Among the clergymen who have returned to Protestantism within the last few years may be mentioned Canon Efoakes, Father Roberts (Cardinal Manning's nephew), Hutton, Galton, Law (chaplain to the Duke of Norfolk), Whitehead, Addis, &c. Father Addis was one of the leading scholars in Oxford, and when he became a Roman Catholic was accounted a great prize for Rome. As a priest he labored for ten years at Sydenham, and in conjunction with Mr. Thomas Arnold, brother of Matthew Arnold and father of Mrs. Humphrey Ward, of "Robert Elsmere" fame, compiled the "Catholic Dictionary," a standard authority on orthodox Romanism, and the only work of the kind in the English language. It is a significant sign of the times that the editors of such an important publication should abandon the Church of Rome a few years after it was issued. Father Addis withdrew only last September; Father Whitehead, who had been a member of the Dominican

Order, renounced the Roman Church in November, and every week some priest is following their example. Some of the former priests have returned to the ministry of the Protestant Episcopal Church. Father Addis is now preaching in an Episcopal church in Melbourne, Australia, and others have entered upon secular pursuits. This is also the case with more than twenty priests who, in our day, have withdrawn from the Roman Catholic Church in Scotland.

Among noble ladies who became Roman Catholics not a few have also returned to the Protestant Church. The latest and most distinguished is the celebrated "Nun of Kenmare"—Miss Mary Frances Cusack—whose name is a household word in Ireland and England, and who is equally well known in this country.

What my Books tell Me.

BY THADDEUS.

—Do you suppose that mere violence, mere invective, and savage mockery ever accomplished anything—nay, what is more to the point, ever destroyed anything in human history? No! An idea cannot be killed from without—it can only be supplanted, transformed by another idea, and that one of equal virtue and magic. Strange paradox! in the moral world you cannot pull down except by gentleness—you cannot revolutionize except by sympathy.

Robert Elsmere.

—Axioms are not axioms, till they have been proved upon our pulses.

Keats.

—I do not believe in the faith which can only be sheltered by an effeminate clericalism, or a professional conventionality. For myself I desire that the creed of a Christian clergyman should be a manly creed, not afraid to be assaulted—not anxious to be spoken of with bated breath. I wish that it should be no mere exotic which must be kept under glass lest any wind of heaven should visit it too roughly; but that it should be rather like the green blade of the corn, which every rain-storm may drench, and on which the snow may lie, and over which the scorching heat may burn and the chill wind blow, but which, because God's sunlight falls on it, and it has a principle of life within, in spite of—may because of—every freezing or blighting influence, grows up from the tender blade to the green ear, and from the green ear to the rich and ripened corn.

Canon Farrar.

—It is foolish to talk of any knowledge as extension. The most eminent philosopher is of yesterday, and knows nothing. Newton felt that he had gathered but a few pebbles on the shores of a boundless ocean. The moment we attempt to penetrate a subject, we learn that it has unfathomable depths. The known is a sign of the infinite unknown. Every discovery conducts us to an abyss of darkness. In every thing, from the grain of sand to the stars, the wise man finds mysteries before which his knowledge shrinks into nothingness. It is the kind not the extent of knowledge by which the advancement of a human being must be measured; and that kind which alone exalts a man is placed within the reach of all. Moral and religious truth, this is the treasure of the intellect, and all are poor without it. This transcends physical truth as far as mind transcends matters, or as heaven is lifted above earth. Indeed physical science parts with its chief dignity when separated from morals—when it is not used to shadow forth, confirm, and illustrate spiritual truth.

Channing.

—If the tale of Calvary be a fiction; the inventor is more wonderful than the Hero of the narrative.

Rousseau.

—Fortune is an evil bond of the body, vice of the soul; for he is a slave whose body is free but whose soul is bound; and, on the contrary, he is free whose body is bound but whose soul is free.

Epictetus.

—The cross of Christ is the sweetest burden I ever bore. It is such a burden as wings are to a bird, or as sails are to a ship—to carry me forward to my desired haven.

H. W. Beecher.

THE INTELLIGENCER FOR 1890

NOW FOR RENEWALS!

We desire to retain every present subscriber. We are hoping that not one will feel willing to give up the paper.

NEW SUBSCRIBERS!

We are dependent almost entirely on the friends of the INTELLIGENCER and the work it is set to do, to push the canvass for new names. They are the paper's agents.

We earnestly request their co-operation just now to still further increase its circulation.

SPECIAL OFFERS!

To help our friends in the canvass for new names we make the following special offers:

1. TWO SUBSCRIBERS—One renewal and one new one—FOR \$2.50.
2. THREE SUBSCRIBERS—One renewal and two new ones—FOR \$3.40.
3. FOUR SUBSCRIBERS—One renewal and three new ones—FOR \$4.25.
4. FIVE SUBSCRIBERS—One renewal and four new ones—FOR \$5.00.

All larger numbers of new subscribers at the same rate as in the last offer, No. 4.

By new subscribers we mean those not now on our list.

These offers will be good for only a limited time.

Let there be a prompt and sharp canvass all over the field, participated in by every one who desires the larger usefulness of the INTELLIGENCER, and the greater prosperity of the denomination and the cause it represents.

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.]

Rev. Li Yu Mi

Our readers will know at once that that is not the name of any American nor of any Englishman. They will understand from the Rev. that it is the name of a minister, and most of them will know that the three short names of one syllable and only two letters apiece are Chinese. In the Chinese language they would be written with a very different sort of letters: only one, I suppose, to each syllable, and these in a column right up and down, one below another.

The story of this Chinese preacher, Rev. Li Yu Mi, is given in the *Bible Society Record*, as he told it himself. He was born in 1836 and died in 1886. How old was he when he died? Not a very old man, you see. This is the way he told his story:

My father and mother died early. Having no money nor home, and also being without relatives or friends on whom I could rely, I was poor and wretched. Therefore I could not study books, and did not even know one letter. When I was little I was very vicious, and would rail at the people. Being born in the country, I was like one who looks at the sky from the inside of a well. How could I know that heaven and earth are so large, and that there are so many things in the world? I saw nothing beyond the hills and the flowers and the wild grass. I heard only the sounds of birds and fishes and insects. I was acquainted only with the toilers in the fields and the gatherers of fuel. My objects of faith were only hill-spirits and hobgoblins. Moreover, I did not know how to seek precious things, and had no hope of fame; but my only thought was to follow my father's hand, and earn a mouthful to eat until death. How could I know that the just heart of the heavenly Father would not be offended at a lonely man!

I was twenty years old when I first heard Mr. MacLay preach the gospel. This was my first sight of a foreigner, with strange countenance and clothing, and I did not know whether he was a man or not. But I saw that his language and conduct were very polite, and at once perceived that he was truly a man and a good man. At that time he gave me a book. The arguments I heard him use were reasonable. We three brothers, because of this, believed the Saviour, kept the Sabbath and began to pray; but when we thus first believed we did not thoroughly know our own sins. We had scarcely got further than to think that it was good to do right.

Afterwards the Kwi-hung church members on the Sabbath day taught me a portion of Matthew. From this my heart could not leave that book. When I had leisure time I would at

once go to reading it, and in a short time I had read it through. I also read the Ten Commandments, the Apostles' Creed and the Lord's Prayer, and thus came to know that all men are sinners and must obtain the Saviour's great grace in order to be saved.

When I was twenty-one Teacher MacLay baptized me and received me into the church. When from twenty to twenty-three, for a period of four years, my eyes did not leave the Holy Bible, and my mouth did not leave the Saviour. As soon as I saw a man I began talking doctrine to him—not stopping to think that it might injure my trade as a blacksmith, but only longing that the Saviour's doctrine might get the victory. Teacher Young Mi, seeing how it was with me, said, "Leave the blacksmith's trade and become a preacher."

So he found that the entrance of God's word brought light, and when he was ordained elder he had studied in the classical language the entire Old and New Testaments, besides other religious books.

THE RED FEVER. In addition to La Grippe—the influenza now so prevalent—Europe, it is said, is threatened with an epidemic which has probably never before invaded its territory. It has its cradle in the peninsula of the Ganges, and is called the red fever of India. It is an eruptive malady, disclosing some of the characters of measles and scarletina. There are in reality two eruptions—one initial and the other final. The attack is sudden, with weakness, lassitude, pain in the head and affected eye, and then the first eruption becomes apparent from the fourth to the sixth day, and resembles that of measles, affecting the feet, hands and limbs, and disappearing in its turn after a duration of 24 hours. Convalescence is rather slow. The disease has hitherto been confined chiefly to Asia, but it has recently appeared at Constantinople and at Prevesa. It is extremely contagious, but the lateness of the season may prevent its spread through Europe.

Among Exchanges.

A POOR THING.

The "lady" who despises children, sneers at motherhood, carries a "poodle" on her muff, tenderly calls it "pet names," and occasionally kisses it in public, is still abroad in the places where fashionables most do congregate. —*The Home Journal*.

GOOD RULES.

Rules for preaching, for the most part, can of best be only of general application. What will be applicable to one preacher may be wholly unsuited to another. The following, however, from the *Cumberland Presbyterian Review*, are general and to the point, and will apply as well to writing as to preaching: "(1) Always have something to say. (2) Say it. (3) Quit."

THE DIFFERENCE.

Enthusiasm does, fanaticism overdoes. Enthusiasm works, fanaticism fights. Enthusiasm reasons and persuades, fanaticism rants and raves. Enthusiasm seeks only the advancement of what it holds as truth. Like Paul, it rejoices to see the cause of truth promoted, even by auxiliaries who reject or by contentious adversaries. Fanaticism decries all views and methods but its own, and denounces all who are unable to pronounce its shibboleth. —*Canadian Baptist*.