

# Religious Intelligencer.

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

VOL. XL—No. 40.

FREDERICTON, N. B., OCTOBER 4, 1893.

WHOLE No. 2063

## SPECIAL OFFER!

From this date new subscribers, paying one year's subscription—\$1.50, will receive the INTELLIGENCER from the time of subscribing till Dec. 31st, 1894.

Will pastors kindly make this announcement to their people, and solicit those not now taking the paper to become subscribers?

Other friends of the INTELLIGENCER may secure many new names also by making this special offer known to their non-subscribing friends and neighbours.

This is a good time of year to canvass for new subscribers. With a little attention to the matter it ought to be possible to secure a good many new names between now and Conference.

We will regard it as a favour if pastors will also call the attention of those whose subscriptions are due to the importance of prompt payment. It is especially important just now.

We are hoping to receive many renewals and new subscribers at Conference.

## NOTES AND GLEANINGS.

There are in the United States three colonies of lepers, besides individual cases scattered over the country. The lepers are all immigrants, a considerable number being Chinese.

Nine Hundred and Forty-six Papers and magazines are published in New York city. Exactly one-half of these—four hundred and seventy-three—are issued monthly. There are forty-six dailies.

A paper published in the north country of England says that a Spring-burn minister during a recent sermon took a "snap" portrait of his congregation from the pulpit, revealing not the pillars of the church, but the sleepers.

Among the hill-tribes of Burma the four cardinal virtues are "to kill a foe, to fall in battle, to become a priest, or to offer oneself as a sacrifice to the earth goddess. The sins are: getting into debt, betraying public secrets, breaking an oath, refusing hospitality, and skulking in time of war."

The Agricultural returns for Great Britain for the year 1893 show, as regards wheat, a decrease of 322,350 acres, but in respect of barley and oats there is shown an increase of 39,287 and 174,211 acres respectively. Potatoes and hops have increased as compared with last year's return; but cattle of all descriptions and sheep show a marked decrease.

An English consul in China reports that there is a large accumulation of gold in China, mostly in bars. It is estimated that many provincial governors and other officials have more wealth than they care to have the Government see, and gold bars are a condensed and therefore easily concealed form in which to keep it. If Asiatic nations ever reach the stage of commercial development at which banks are freely used, an incalculable store of gold will be released for use as currency.

A writer in the "Forum" asserts that twelve years ago, on a given day, four of the Sunday papers of New York City contained four columns of gossip and one of scandal; on a recent day the same papers contained 116 columns of gossip and seven of scandal. This is valuable, as it sheds light on the deterioration of journalism, but it is incomplete as evidence on the Sunday question, without a similar analysis of the week-day editions.

The "Toronto Globe" has recently, by interviews with business men, been finding out the good and bad payers. It has discovered that lawyers, newspaper men, and civil servants are the worst payers, and clergymen and students the

best. Out of the thousands of students who buy clothes and books every winter in Toronto, scarcely one fails to pay his bills; and when one does fail the cause is nearly always explained. People who drive carriages and put on style generally are much worse pay than labouring men, mechanics and business men.

The Lord's day Observance Association of Canada will ask the Ontario Legislature to define the class of voters who may use the ballot in Sunday elections; to provide that such elections may only be held at stated intervals, and that, when held, the usual safeguards shall surround the polling-booth. Commenting on this, the *News* says: "It is also unfair to leave it in the power of a wealthy corporation to bring on election after election, at intervals of a few months, until those opposed to the Sunday service are worn out. The people should receive credit for knowing their own minds. They have twice, within a little over eighteen months, pronounced against the change proposed. That verdict should be considered as binding for a reasonable term—say five years."

## The Parliament of Religions.

Rev. Dr. Ashmore, missionary in China, writing in the *Journal and Messenger of the Parliament of Religions* just before it met, pointed out, not only the uselessness, but the danger of such an assembly, conducted as it must be.

Great stress, he said, is laid "on the opportunity people will have of hearing picked advocates of heathenism speak for themselves. All very well; but do you imagine for a moment that you will get at the actual verities about heathenism in any such way? You have not been left in ignorance hitherto. Your book-shelves groan under a burden of literature disclosing to you the awful festering rottenness of the Pagan world. You have the knotted lash of Greek and Roman critics which they applied with merciless vigor to the corruptions of their own generations. You have the histories of the decline and fall of Pagan empires, in which the veil is lifted from the awful putridity, the confluent vice, and maturity of crime, characteristic of the ages past. You have the Bible portraits of heathenism, of molochism, Balaam and devilism. You have Tholock's arraignment of these confederated abominations, made nearly half a century ago, and which startled the whole student world at the time. Then you have the missionary men of our times, hundreds and hundreds of them, most competent and most reliable witnesses of what heathenism is to-day. These witnesses have lived in the midst of heathenism; on the edge of its cesspools; in contact, daily, with its villainous, its treachery, its horrible orgies, its cruel superstitions, and its "broth of abominable things."

Take into consideration the names of some of these men who have thus borne their testimony—Swertz, Carey, Henry Martyn, Amos Salter, Duff, Livingstone, Moffatt, Ellis, Alvert Abell, Brown, Williams, Vanderkemp, Damon, Morrison, Mackay and so on to hundreds who have passed away, and hundreds more who are still living. These witnesses are in all the countries under the sun. Their testimony is one. They have shown you the tortured devotee; the screaming widow on the funeral pile; the swinging hook; the bloody human sacrifice; the infant thrown to the crocodile; the car of Juggernaut; and what have they not shown you? Are their testimonies, then, not reliable? Are the declarations of Monier, Williams and Rys Davids of no value? Are your missionary magazines and recorders and heralds by the wheelbarrow load not sufficiently informing? Where is the man that can stand up and challenge the truth of what they say, one and all?

But "No" people say, "Let us send abroad to each kind of heathenism, to send us a Tertullus of its own, to inform against Paul." He will come. He will put forth the best foot heathenism has. To this there is no objection. Missionaries have done that in your presence for them; but the club-foot there is, will be kept in the rear. You may

have a Pandit with you, but he will not tell you of the floods of vile literature at home, assailing the founder of Christianity in words of beastly vulgarity. You may have a high caste Brahmin from the sacred city of Benares itself, but he will not dig a hole in the wall, as was done in Ezekiel's day, to let you peep in and see the shameless things portrayed in these "chambers of imagery," exhibiting as they do the innate nastiness of their religion as it is to-day. You may have a Confucianist scholar, who will exalt the "Sage" above your Saviour; but he will not bring with him a set of those blasphemous pictures and placards, disgusting and diabolical, which men of his order and companionship have been scattering over Central China. None of these things will be brought to your notice. Therefore you will not see actual heathenism, but a painted heathenism.

Oh, you say, "it will be easy enough to supply what is lacking. Our own ample reading will avail us for that." So it may. You, yourself, may not be hood-winked. "Howbeit there is not in every man this knowledge," such may be defiled. The multitude of hearers may be totally misled. All the more so, as the secular newspapers will be sure to be found trumpeting the excellencies of this exalted heathen doctrine. "Now we thus have it from themselves," they will say, "Now we see how heathenism has been misrepresented; now it is plain that all religions have a divine sanction." This will the secular press be sure to do, because it will be but following its own unregenerate instincts. Prepare yourself to be told what a lofty morality, what sublime aspiration, what profound philosophy, comes to you from over the sea. You will have Unitarians, Universalists and rationalists and agnostics and Spiritualists joining in the chorus, and you will hear laudations of Gautama, as "one of noblest of God's saints," and Mahomet as a "real prophet of Jehovah." While it may not bewilder you, it will stagger tens of thousands of moderately informed Christians. Many will be led to fall in with the sentiment, already too prevalent, that the "heathen are well enough off. Why need we be so anxious about them?"

This serves to answer another question that we hear. Are we afraid for God's eternal truth; is it not able to stand for itself? Certainly it is. It is not God's truth that we tremble for. In days of old God forbade his chosen people forming alliances with the heathen. It was not because of fear for his eternal truth, but out of regard for the weak and unreflecting multitudes not well posted in eternal truth. Today the truth can take care of itself as well as ever it did; but we have unaided and unconfirmed and unstable learners. It is for them we fear, when we import speakers to cast a glamor over corruption and exhibit a gilded heathenism as far removed from actual heathenism as a whitened outside of a sepulchre is different from the inside, "full of dead men's bones and all uncleanness."

The very things Dr. Ashmore predicted have occurred. The systems of heathenism are not presented fully and truthfully by their representatives. Nor is Christianity set forth as it should be; indeed some of the christian speakers can scarcely be regarded as representatives of evangelical religion. The "Inquirer" thinks the parliament is proving itself one of the most irreligious bodies that ever met on earth. Of all the rattle-headed doctors, creeds and cranks that ever shook hands over the chasm of unbelief, this is the most singular and grotesque. The harp strings vibrate from orthodoxy to atheism, and the man who says the most absurd things is the most applauded. What the Egyptian domes and the Hindoo orgies of the Plaisance are to the Fair, this Parliament is to the general assemblage of ideas which are being brought out to astonish the world on all the conceivable subjects on which men agree or differ.

IN OUR WAY.—R. J. Burdette facetiously says: "We do want to do for him, but we want to do it our way and in a way that will be pleasant to us. We want to save the man who is drowning in the surf, but we want him to come ashore, where we can rescue him without getting our clothes wet."

## The Nude in Art.

The display at the World's Fair has caused to be discovered again, and quite generally, the question of the nude in art. The *Christian Standard* says:

The truth is, that aside from a very limited circle, comprising certain artists, mostly of the race that is responsible for Zola, and a more numerous section who affect "the artistic," and would applaud anything, however vile and degrading, if it were only supposed to be "artistic," nobody approves of this nauseating dose, which visitors must take or forego the enjoyment of the treasures in the Art Palace. Nobody believes the silly, devil-invented pretense that there is anything pure or elevating about it. It is the work of the lusts of the flesh, the apotheosis of animalism, the canonization of concupiscence. It is on the same animal plane as Zola literature, as obscene drama, as prize-fights and bull-fights, as those social debaucheries called banquets, in which "respectable" people sometimes indulge. It is nothing in its favor that papers and reporters champion it, and literary and social somewhat admire it. They do the like in some countries as to bull-fights; in others, as to duels; in others, as to slavery; and in our own country, as to race-courses and saloons. They are all of a piece, and all stand on the same basis of lust. Only a few days ago, a reporter of one of the Chicago papers, presumably a woman, went into pencil rhapsodies over the purifying power of these nude exhibitions. She overheard, from two ladies at different times, declarations like these: "First lady—'I belong to the Social Purity Society in the town in which I live, and I've no doubt but the controlling members will censure me severely for the interest I am taking in the Art Palace. But I felt many times before coming here that they and myself condemn without a true knowledge of what we were condemning, and I determined to look up the matter of the nude in art from the standpoint of art instead of ignorance. From looking at these wonderful creations my own mind has become purified.'"

Second lady—"What? Go through the Art Palace and not know what I am going to run on to? No, indeed. You don't get me in there. I have written and said too much against certain kinds of works of art to want to be seen among a promiscuous collection, and I am not brazen enough to face the epicures that I hear are in some of the rooms." No intelligent reader would be deceived by these scraps of imaginary hearsay. Hall a grace will show that they are off the same piece of reportorial imagination; that they are simply manufactured. But one who believes that indecency may be elevating and purifying if it is only displayed artistically, might well believe that lying would have the same effect if it were done artistically.

## The Dominion Alliance.

The Annual Meeting, for 1893, of the Council of the Dominion Alliance for the total suppression of the Liquor traffic, is at Toronto, commencing on Thursday, October 5th.

The Constitution of the Council of the Alliance provides that this body shall be composed of representatives of the respective Synods, Conferences, Unions, Committees, Etc., of all Religious Bodies of the different Provinces of the Dominion; representatives of the different Provincial and Dominion Temperance Organizations; and representatives of the Provincial Branches of the Alliance. Previous meetings of this body have been gatherings of unusual interest. It is anticipated that the forthcoming Convention will be even more important than any yet held. Every delegate appointed is earnestly urged to make it a special duty to be present.

The call goes on to say,—"Our present position is one requiring consideration and energetic action. It has been promised that the Report of the Royal Commission will shortly be laid before the Dominion Parliament. A case is now before the Courts, carefully prepared by the Ontario Government, with a view of ascertaining fully the extent of the jurisdiction in relation to the liquor traffic, of the Dominion Parliament and Provincial Legislatures respectively. Provincial plebiscites on the question of prohibition are being taken. There is a probability of our speedily being in a more definite position than any yet occupied. At this juncture we should be more than ever wise, prompt and united in all our movements, so as to secure the best and most effective results.

Canada already leads English-speaking countries in temperance and temperance legislation. Our per capita consumption of strong drink is less

than that of any other civilized country. Total prohibition, through the Scott Act, is still in force in a large number of counties. In many parts of the Dominion statutory restriction and Local Option Laws are doing splendid work. It is earnestly hoped that in prayerful deliberation to hasten on the still more complete triumph of right principles, there will be the fullest gathering October 5th, that there has yet been, of the representatives of every phase of our common cause.

WHY HE GAVE IT UP.—The Bishop of Manchester was very fond of fox-hunting. He once went into a blacksmith's shop to have his horse's shoe fastened, and mentioned that he was going hunting. Said the blacksmith: "Then I cannot go to hear you preach for I do not think it is right for you to be a fox-hunting clergyman." "Very well, then, I will never follow the hounds again," said the bishop—and he never did.

HE WENT.—This good and suggestive story is told of how Bishop Ames of the Methodist Episcopal Church induced a young preacher to go back to an undesirable appointment: The people wanted him, but he said he would not go. The Bishop thought that it was his duty to appoint him. He said:

"Bishop, I told you I would not go, and I will locate before I go."

"But what is the objection?"

The man hesitated, but finally told the Bishop that the parsonage was full of bedbugs, and his wife had scrubbed, and poured corrosive sublimate all through the year, but in vain; the more she afflicted them the more they multiplied and grew, and that she had said to him she was ready to take all the burdens of the ministry when she married him, but this was too much, and she would not go back to that parsonage with him, and said he:

If you send me, it will break up my family, and I cannot go."

Said the Bishop: "Brother, how will it stand in the great day to have it said that bedbugs drove John Smith off the walls of Jerusalem?"

The man looked at it in a new light, and went to take his work at once.

## 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 MRS. JOS. McLEOD, FREDERICTON.]

## Notice.

The annual meeting of the Board of Managers of the F. C. Baptist Woman's Mission Society will be held in Waterloo Street Church, St. John on Friday Oct. 13th, commencing at half past two of the clock in the afternoon.

By order of the President,

N. L. WEYMAN,  
Cor. Sec'y.

## Pundita Ramabai.

We gladly give a brief reference to the work of Pundita Ramabai, whose name has frequently appeared in this Column. Rev. J. P. Jones Missionary in Southern India says:

"When one looks at her work not as a missionary institution, but as what it really is, a humanitarian movement in behalf of one of the most injured classes of human beings in the world, the child-widows of India; when one comes to understand the beautiful character, deep piety, remarkable heroism, and single-minded devotion of this self-denying little woman to her down-trodden widow sisters of India; when, moreover, he remembers that thus far she has had to struggle against bitter opposition from her own countrymen, even the most cultured and most thoroughly Westernized among them, he can enter with joy and sympathy into her grand work and bid her a hearty God-speed. Though it is not outwardly a Christian institution it breathes a true Christian spirit, and its founder could not carry it on were it not for the Christian faith which supports her. She is ably supported by a native Christian lady, who was educated and brought up in our own Marathi Mission.

"We were all charmed with the simplicity and utter frankness of

Ramabai, and after being kindly shown over the whole institution, learning of all its points, listening to the plaintive airs sung by the fifty child-widows who find here a refuge and a training for usefulness, we were converted from doubters into warm admirers of what I believe is the beginning of a great work in India."

## Tinneveli.

The work of Protestant missions in Tinneveli Southern India dates back more than one hundred years. The first trace of it is found in the journals of Schwartz, whose name is memorable in the annals of Christian missionary work, and occurs in the year 1771. The first convert was a Brahman widow, Clorinda by name, whose zeal for her new-found faith led to the erection of a little church, the remains of which are still extant. From that time the work grew and expanded, till the beginning of the present century the number of native Protestant Christians in Tinneveli had reached the total of 4,000.

The native church in connection with this mission has assumed very considerable proportions, and has reached a somewhat advanced stage of organization. Sixty-seven ordained native pastors, and about a hundred catechists, and the partial assistance of the local Christian schoolmasters, are engaged in ministering to the spiritual needs of 46,525 souls. More than eighty native evangelists are engaged in preaching all over the district. Some of the congregations have organized bands of workers, who preach in the adjacent non-Christian villages. A quartette of Cambridge men, Messrs. Walker, Carr, Douglas and Storrs, has been specially assigned aggressive missionary work. By special services of an evangelistic type they seek to deepen the spiritual life and increase the missionary zeal of native Christians. It is proposed, too, by the association with these European evangelists of educated natives of superior culture, to raise up a higher order of evangelists.

WE HEAR OF A LADY school-teacher who gives one-half of her salary of \$1,000 a year to support a missionary in China. She receives a letter every week from her substitute, and prays for her every day by name, and both missionary and substitute feel the inspiration of the relationship.

THE LORD IS FAITHFUL to accept even the very small part of us we are sometimes willing to give up to him, but we want it remembered how much greater blessing we shall have by giving ourselves entirely up to him.—*Mary Fraser.*

## Among Exchanges.

### SCOLDING.

A scolding woman is a torment to her family; so a scolding preacher is a torment to his church.—*Chris. Messenger.*

### WILL DESERT.

The man who serves Christ for gain will betray Him as soon as he can get a better price.—*Ram's Horn.*

### HIS BEST CRITIC.

A minister's wife can show herself to be a real help-meet to her husband by frankly calling his attention to his faults, especially in the method and manner of his preaching. Judicious criticism will be of great benefit to him.—*The Mid Continent.*

### DANGEROUS.

It is dangerous for a man to estimate himself as highly as his special friends and admirers estimate him. It leads to self-conceit, selfishness, and egotism; and when once there, then he estimates himself far above what his friends and admirers do. Owing to these facts, those who have the most admirers are in the greatest danger, and unless such have plenty of grace and good, hard sense, they will lose their heads and fall into the habit of strutting, putting on airs, and manifesting a disgusting degree of pomposity. In the midst of laudations by his friends and admirers, it is well for a man to remember his own weakness.—*The Guardian.*

### LOOK OUT FOR THE PASTOR.

When hard times comes churches should see to it that the pastor's salary does not fall behind. Every member should, if necessary, make special effort to promptly and fully pay the proportion of the salary for which he has promised to be responsible.—*Mid-continent.*