

Religious Intelligencer.

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

VOL. XLII.—No. 50.

FREDERICTON, N. B., DECEMBER 18, 1895.

WHOLE No. 2193

NOTES AND GLEANINGS.

There is a minister in Chicago who is worth \$50,000, and, more than that, he is a colored man.

Arbitration has had a more prominent place in international politics than most of us are aware of. We see the statement that, since 1816, there have been one hundred and twelve arbitrations between the European nations, the United States, and the states of Central and South America.

Rev. Dr. Huntington a distinguished Episcopal clergyman of New York tells of a church in England over one of the entrances of which were carved in Gothic letters the words "This is the gate of Heaven," but below this statement the sexton had fastened a board saying "Closed during the winter months."

A coloured man, Mr. J. C. Matthews has been elected Judge of the Recorder's Court in the city of Albany, N. Y. The office carries with it the powers of a Supreme Court Justice. He was nominated and elected on the regular Democratic ticket by a majority of over 2,000. It is the highest judicial office ever held by a man of his race in the United States.

A petition signed by 60,000 persons, it is said, has been prepared in Chicago and will be presented soon to the Board of Education, asking that the reading of the Bible be restored to the public schools. The petition was prepared and circulated by the Woman's Educational Union of Chicago. The plan of the Union is to prepare select passages of Scripture for use in the public schools to be entirely non-sectarian in character.

German military circles are greatly exercised about a young soldier called Trot in the little town of Instenburgh. This lad, after learning his drill, and showing that he was a thoroughly efficient and intelligent soldier, was ordered on Saturday last to mount guard as a sentry. He refused on the ground that he was a Second Adventist, and that work or duty of any kind on that day would be contrary to his convictions. Trot was at once arrested, and his case reported to headquarters.

The Norwegian explorer, Dr. Nansen who crossed Greenland, says: "My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds, from tea and coffee on the one hand, and tobacco and alcohol on the other. The idea that one gains by stimulating body and mind by artificial means betrays, in my opinion, not only ignorance of the simplest physiological laws, but also want of experience, or, perhaps, want of capacity to learn from experience and by observation."

We do not print this as a suggestion to ministers who wish to increase their income: A Hoboken minister of a German church, finding his salary inadequate, has resigned to be proprietor of a saloon. If beer drinking is reputable, why not beer selling? It is reported that his late parishioners approve of the step. This emphasizes what we have said, the importance of educating the Roman Catholic and the Lutheran Churches on the virtue of abstinence; only this man is a minister of a German Reformed and not of a Lutheran church.

The people of a town in Bedfordshire, Eng., were recently treated to a ten days "mission," conducted by a Canon of the Established church. Quite half of the congregations were Dissenters—a fact which seems to have aroused the minister's ire, for he began one sermon with a hot onslaught on Dissenters in general, and women preachers in particular. The objection to women evangelists was no doubt motivated by the fact that for several years two earnest ladies have carried on a mission-room in the parish with much success, and have had even church-people among their helpers. The Canon went on to describe Dissenters as "converted fiddlers," and their chapels as "tin places," and then requested all Dissenters to leave the church as he had no more to say to them. The better part of the congregation left, and the Canon proceeded with his tirade against Dissent. As

Dissenters had been specially urged to attend the mission services, they naturally resent such treatment. Their consolation should be that it is a privilege rather not to hear a minister who could so far forget that a Christian should be a gentleman.

Why a Church Member Should Take His Denominational Paper.

The "Methodist Recorder" gives the following reasons why a church member should take the paper of his denomination:

Because of his promise when he became a member to support the benevolent and general interests of his church.

Every member and his family should spend as much, at least, for religious papers as for others.

Efficient members of political parties take their party papers, and endeavour to extend their circulation. Can a church member do less for his church paper?

Is it possible that one can develop in himself and in his children a taste and a love for the pure and the noble by taking into his home the secular newspapers only, many columns of which are full of gossip and scandal, and sensational details of crime too foul to print?

How can the evil influences of these secular newspapers be counteracted except by bringing into the family the religious paper?

Why is it that "man cannot live by bread alone?" If the soul is more than the body, the wise man will supply religious food for his soul.

Every Christian parent owes it to his church, to his family, to every friend that visits him, even to the stranger that enters his door and has a minute to read, to the youth of his neighborhood, to his pastor, and to his God, to take a good religious paper, and the debt increases every year he neglects this plain duty.

Church members can be of but little value to a church if they are ignorant of the principles, polity, and needs of that church. Fidelity and efficient work must follow a knowledge of the church's needs. If one would be free from error and superstition, he must know the truth, and the truth shall make him free. The church paper enlightens and helps to make free, and there is no substitute for it.

Letter From Mr. Moody.

THE EDITOR RELIGIOUS INTELLIGENCER.
Dear Friend:—Some time ago I asked you kindly to give publicity to the fact that the Bible Institute Colportage Association of Chicago had a fund at its disposal for sending out books and testaments for free distribution among prisoners in our jails.

Up to the end of October, we had distributed in this way 12,619 volumes sending them into twenty-three different states.

We still have means to make further free grants of books, and would you not kindly, through your paper, ask those who do Christian work in jails, and who would like a package, to communicate with me?

The cooperation of ministers of the gospel, W. C. T. U. and other Christian workers is earnestly desired, in addition to that of regular chaplains. Let these write to my home address, East Northfield, Mass., enclosing some card or reference to show their good faith. After the usual form of application has been filled out, we will send the books postpaid.

If I am spared, I hope to put a book into the hands of every prisoner in the United States before a year passes. But I must have the help of local workers to do it.

Yours in the work,
D. L. MOODY.

CANADA'S RAILWAYS.—Sir James Grant, M. P., the Canadian representative at the St. Andrew's Society banquet, in Chicago, rather surprised some of his hearers by saying: "Canada in the last quarter century has built more miles of railway per capita than the United States, a fact which I doubt not will be a source of surprise to most Americans. These are facts which need no comment or embellishment. They are eloquent with meaning and they are bright with the promise of a wonderful future for the Dominion of Canada."

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease."

[All contributions for this column should be addressed to MRS. J. S. McLEOD, FREDERICTON.]

Reports.

We often wonder why the local societies do not occasionally, send, for publication in this department, reports of their meetings and the work they do. We are sure such reports, if of work done, or of plans of work, would have a good effect. The societies scarcely hear from or of each other from the beginning to the end of a year.

Besides reports, we would be very glad to have any sister write and send any suggestion she may have in mind about the work—how the interest may be increased, how the work may be more efficiently done, or anything that would encourage the workers.

Poor, But Rich.

A poor, blind woman in Paris put twenty-seven francs into the plate at a missionary meeting. "You cannot afford so much," said one. "Yes, sir, I can," she answered. On being pressed to explain, she said: "I am blind, and I said to my fellow straw-workers: 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied: 'Twenty-seven francs.' So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands."

What a happy, thankful heart was that! What a rich poor woman! She might have added the misery of a complaining, selfish spirit to the misfortune of her blindness, but instead she made the darkness itself light by cherishing a loving and thankful spirit; she lessened her own woes by seeking to relieve others. Such grace to me be given!

A Missionary Hint.

A writer in the Advance gives the following suggestive hint:

"I heard recently of a woman's missionary society to each of whose members some one missionary has been assigned as her special interest. And so it becomes each one's duty to acquaint herself with the life and work of her missionary, to glean incidents and items of interest, to gather pictures and curios that bear any relation to her subject, and to learn of the people and country where her particular missionary labors. Then, at the meeting, each takes her turn in reporting what she has found."

This struck me not only as being an excellent plan for other missionary societies to adopt, but as containing a hint to pastors and missionary committees of churches. The normal condition of all bodies is a healthy activity of every member. The same is true of churches. But I imagine many pastors find it a perplexing question how to secure this normal and desirable condition. Perhaps this suggestion will help to solve this question and that equally perplexing one of the monthly concert or missionary meetings."

Give Them the Message.

Du Chailu tells a pathetic story of a poor girl, Okondaga, in Central Africa, who was compelled to drink poison for having "bewitched" a person who had recently died. As she was borne along by her furious accusers, the cry rang in the traveler's ears, "Chally! Chally! do not let me die!" But he was powerless, and could only shed bitter tears. With two other women she was taken in a canoe upon one of their beautiful rivers, and the fatal cup was placed to their lips. Soon they reeled and fell, when they were instantly hewn in pieces, and were thrown into the water. At night the brother of Okondaga stole to the traveler's house in his distress. He had been forced to join in the curses that were heaped upon his sister. He was compelled to conceal his grief. Du Chailu tried to give comfort, and spoke to him of God. The poor man cried: "O Chally! when you go back to your far country, America, let them send men to us poor people to teach

us from that which you call God's mouth." "And," writes Du Chailu, "I promised to give the message. Okondaga perished more than twenty years ago, and hundreds like her have been condemned by the witch doctor, whom the people dare not disobey." The message has come to us. Shall we send them the help they need?

RELIGIOUS INTEREST IN RUSSIA.

Reports from the extreme Eastern portion of Siberia state that Baptist and Stundist preachers are at work there among the Russian settlers, and that they have had a good measure of success, especially among the scattered distant villages which have been altogether neglected by the Orthodox Church. From the provinces of Central Russia good news is also at hand. Here the Stundist movement is making rapid progress, and this notwithstanding the extremely hostile attitude of the priests and their constant allies, the police. The Governor of Elizabetopol, the province in Transcaucasia to which most of the Russian Stundists are banished, has written to the Minister of the Interior begging him not to send any more "heretics" to his province and, if possible, to remove those who are already there. A correspondent states that every fresh Stundist arriving in Elizabetopol is filled with great missionary zeal, and as soon after his arrival as possible he either begins to attempt the conversion of the Russians in his neighborhood, or, there failing, of the Tartars and Armenians in the neighboring villages. The Governor of Elizabetopol who is a Georgian prince, likes quiet times, and the religious turbulence of the banished men is displeasing to him. From Kief news comes that the British and foreign Bible Society's depot of Scriptures has been finally closed, owing to the repeated refusal of the Governor General, Count Ignatieff, to permit the Society to keep an open shop. The large stock of Scriptures kept there is to be shortly removed. It is, however, gratifying to learn that the sale of Bibles and Testaments in the huge Russian Empire increases year by year—last year the figures reached nearly 600,000 copies, a seventh part of the Society's entire circulation.

LONG HOURS.—In a recent suit in London it was shown that some waitresses work twenty hours a day for twelve shillings a month.

Some Reminiscences.

NO. 17.

The second year I was at Middleland I engaged with the church at Lower Studholm, called "the river church," for one quarter of the time. The church had been blessed with a number of strong members, but the leading deacon had moved to Lower Millstream, and his loss was much felt. The church was spiritually low, the preaching congregations were large, but the conference and prayer meetings were attended by very few. I preached there once every two weeks, and attended conference once a month. After several months I felt that we must have a reformation, and I believed the Lord was willing to give us one. At the conference the last Saturday in January there were four present beside myself; I told them I was going to commence a series of meetings and that the Lord was going to give us a reformation. Next day, Sunday, I preached twice, and felt that the Lord was near to bless the people. I announced meeting for every evening till Saturday; and the cloud of salvation, which was small at the beginning increased until there was not only the sound of abundance of rain, but it had come in copious showers. Saturday afternoon we had a conference and fifteen came forward for baptism. After the meeting I drove home. Next morning I waked early and found it blowing and snowing, one of the worst storms of that winter. My wife asked, are you going to the meeting? I said certainly. She said she would go with me; I suggested it was too great a storm for her to turn out, but she said "if you can go, I can." So we started; the snow at times nearly blinded us. My wife thought there would be no one at the meeting; to which I replied, "we will do our part, and the Lord will see to His part." When we got to the meeting house the yard and all round the house was crowded with teams. Brother McLeod came to me and said we cannot have any baptism to-day; I said "all right, the Lord does not require impossibilities." When I opened

the meeting house door it was packed; the first person I saw was the late doctor Sharp, who bowed as I passed towards the pulpit; the doctor was a gentleman of the right stamp. I preached from the text, "And he showed me a pure river of water of life," the spirit of God wonderfully helped me, and the power of God like a mighty wind swept over the congregation. I told the congregation that it looked as if it was hardly expedient to have baptism; however, I was going down to the river as the brethren had prepared a place for baptism, and if any of those who had come forward wished to be baptized I would be their servant, and if none ventured I could come back again; the whole congregation as far as I could tell, went down to the river; I stepped into the water, and although my under clothing after preaching, was as wet as if they had been put in the water, I did not feel the cold nor take any cold, I baptized fifteen converts. That was the second day of February. I continued the meetings until the Spring opened, and I had to go with my wagon. I attended a meeting every evening through the week but Saturday, and that afternoon I held a conference meeting. I drove home every night after meeting, seven miles; it would be twelve o'clock every night when I got home; all would be in bed but my son who was always waiting for me to take care of my horse. Sometimes I would feel chilled through when I got home, but in the morning at five o'clock I would be up, eating my breakfast by lamplight, and then my son and I would work till the sun was half an hour high, and then I would start for the meeting. Often before I would get to the meeting I would feel so tired that I would think no one would be there, but when I would get there the house would be surrounded with teams and the house crowded to overflowing; and I would commence to preach and soon get warmed up and forget all my tired feeling. So I continued till I baptized sixty. Among those baptized were John A. Robertson, who became a preacher.

After three years with the church at Middleland, I resigned my charge of it and engaged with the church at Lower Millstream, I was with that church about four years. They were a good people, and, financially, their promise was as good as the bank. I went as a missionary on my own account, one winter, in the month of February, to Keirstead Mountain. I stopped four weeks and baptized twenty-four, among them Seth Kierstead who is now a Baptist preacher. I worked hard every day on my farm when I was not away preaching. I owned a fine farm, and was doing well. The church in Woodstock could not agree on a preacher, and so they sent to the General Conference to appoint them a preacher. The Conference appointed me. I had to leave my family home on the farm. As soon as I got affairs fixed up, I went to Woodstock. I found the church and people looking for me; I went to work, and the prospect was good. After about two weeks, one cold day, there being considerable snow on the ground, I went to Jacksonville to attend a funeral; my boots were thin, I had got warm preaching, and going to the grave I got a heavy cold, and was poorly. But, as I had almost an iron constitution, after several days I was getting better, and the people at Third Tier Jacksonville, were anxious for me to preach once for them, so I sent an appointment. Brother G. T. Hartley drove me out; it was a very cold night, I got very much heated in preaching, drove home that night, and before I got to brother Hartley's at Upper Woodstock, I was so sick I could not sit up. Brother and sister Hartley did every thing they could for me, but inflammation of the bowels set in, and I was three or four weeks before I could get out, and then went home. I owe brother and sister Hartley a debt of gratitude for their kindness. After a month or two I got so I could get around, and I went back to Woodstock; but I could not preach, and so relinquished charge of the church. The church and people were very kind, especially Mr. G. W. Varnant and his good wife, where I boarded, he charged me nothing, and gave me fifty dollars. I returned home and was laid by from preaching, except occasionally, for a year or more. My son had become dissatisfied with farming, and nothing would do him but he

must be a doctor. I had little faith in his being a doctor and tried every way to dissuade him, but without avail. I could not work my farm alone, so I sold it and sacrificed my stock and farming utensils. And then I made one of the great mistakes of my life in worldly matters; I went to St. John and bought a tannery in Carleton, and came near losing every thing I owned in the world; but the Lord helped me so I only lost two or three hundred dollars, and then sent my son to college. J. PERRY.

Literary Notes.

The Christmas Ladies' Home Journal far surpasses, both in literary and artistic excellence, any previous issue of that magazine. Conspicuous among the contributors are ex-President Harrison, Mrs. Mary Anderson de Navarro, and Mary E. Wilkins, who gives the first of "Neighboring Types" papers. James Whitcomb Riley's tenderly reminiscent poem "At the Gate," and Kate Greenaway's winsome dainty little people, are two page features of the Journal. A "Friendly Letter to Girl Friends" sharply criticizes society for what it is. "The Man Under Thirty-Five," is a witty paper. Dr. Parkhurst talks strongly in condemnation of "The Passion of Money-Getting"; Hezekiah Butterworth tells "How Longfellow Wrote His Best-Known Poems." Aside from the usual departments and talks about feminine attire, there are instructions in Christmas decorations for churches, talks of Christmas gifts, receipts for candles and puddings, suggestions for needlework. The musical feature of the number, a hymn, "Jesus, the Very Thought of Thee," is one of Bruno Oskar Klein's best compositions. The Curtis Publishing Company, Philadelphia. One dollar per year; ten cents per copy.

The December number of *The Homiletic Review* fittingly closes the second volume of the calendar year. The series of articles on "The Preacher and the Preaching for the Present Crisis," closes with a discussion of "Preaching for immediately Evangelizing the World," in which the present and immediate duty of the church, and of preachers as the leaders of the church, is enforced. Church Methods and Church Work, makes distinctness between the spiritual life and the mere machinery of the church. The Sermonic Section opens with representative sermons,—"An Ideal Rule of Life," a Sermon to the Young," by Dean Farrar; and one on "The State of the Unsaved." Besides the usual sermon briefs and condensations there are funeral sketches, suggestive themes and texts, and much suggestive matter under Christmas and New Year sermons and themes. Dr. Arthur T. Pierson's "Helps and Hints, Textual and Topical," and Dr. Wayland Hoyt's "Prayer-Meeting Services," are rich and full. There is a list of Prayer Meeting topics. The first article in the Miscellaneous Section is on "The Right Use of Epithets and Expletives in Language and Composition." The Editorial Section contains Living Issues for Pulpit Treatment, Sermonic Criticism, Notices of Books of Homiletic Value and Editorial Notes. A very full and careful index for Volume XXX, closes the number.

The *Homiletic* promises even better things for the future, and may be depended on to do what it promises. Published monthly by the Funk & Wagnalls Company. \$3.00 per year.

The *Missionary Review* of the world for December contains interesting and instructive articles on Palestine and the work for the Evangelization of the Jews. Other articles of interest in this issue of the *Review* are an illustrated sketch of "John Nevins, the modern apostle to China," "The Causes of the Riots in China," and "The Mountain Whites of America." The various departments of the *Review* are always filled with interesting and valuable material respecting missionary life and labor in all parts of the world. This issue also contains a comprehensive and valuable index for the year. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

The December issue of *The Methodist Magazine* is particularly rich in illustration. The opening article describes the rock-hewn tombs and temples of the wonderful city of Petra, re-discovered in this century after being forgotten for a thousand years. The second is a graphic sketch of the rock-fortress of Gibraltar, with an account of its heroic siege. This is the first of a series of articles on "Round the World with the Union Jack." "Social Work at Midway," "Christ and the Masses," "Federation of the Empire," "A Latter-day Prophet," a Popular Science paper on the "Measurement of Time," also a Christmas paper and other readable matter.

The announcement for 1896 is good. Now is a good time to subscribe. Price \$2.00 a year. Wm. Briggs, publisher, Toronto.

What are you doing to increase the circulation of the "Intelligencer"? Something, we hope.