

Religious Intelligencer.

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

VOL. XLII.—No. 20.

FREDERICTON, N. B., JULY 24, 1895.

WHOLE No. 3018

NOTES AND GLEANINGS.

A vessel laden with \$60,000 worth of New England rum left Boston recently for the Dark Continent. From July 1, 1890, to the corresponding date in 1891 the export of this nature from Boston to ports in Africa was 1,018,591 gallons, valued at \$1,223,889. During the last year the trade has almost doubled in quantity and value.

A United States Catholic priest, travelling in France, has made a discovery which greatly scandalizes him. It is that there is no such scrupulous observance of the rule of abstinence from meat on Friday, in that country, as in this. Especially is that the case in Paris. And yet the eating or non-eating of meat on Friday is the test of Catholicism; "the last link in the chain of attachment to the holy mother."

Minnesota towns generally are adopting the nine o'clock ordinance which prohibits all persons under fifteen years old from appearing on the street after nine o'clock. The bell is rung at that time, and a penalty of one hundred dollars fine or ninety days in jail may be inflicted on all violators of the law. This is a good plan. Children under fifteen on the streets after nine o'clock are simply in position to be ensnared by the devil and his human agents of both sexes.

The Rt. Hon. J. A. Balfour, though possessed of a remarkably active mind, is described in appearance as one of the most indolent men in public life. When sitting on the Treasury bench a writer describes him as reclining with his back to the neck so curved that his head rests where his back should have been, his feet in air, and his heels resting on the desk before him. He is a dignified and self-possessed orator, speaking with a refined drawl and employing irony to a large extent.

Why is it that more people commit suicide in the month of July than in any other month of the year? Is it that in the summer the disparity of fortune between the well-to-do and the toiling slaves of industry becomes most marked? The ordinary idea is that there are more suicides in England in November on account of the fogs; but the statistics show that November is one of the least suicidal months of the year. Perhaps it is because the fogs are equally unpleasant to all who come within their influence. It is contrast that affects the imagination.

Hebrew is rapidly becoming a living language again. This the *Commonwealth* thinks, is one of the singular facts of the age. In Jerusalem and throughout Palestine there is a remarkable resurrection of the language of Moses. The only papers published in Palestine are two weeklies, both in Hebrew. In 1893 a Jewish monthly was started for juvenile readers, and this also was in Hebrew. There are households where only Hebrew is spoken. Here we have a sign of the times. The Jews cannot die out while they keep their old language alive. The Bible has a way of saving every language into which it is translated. It is the preaching of the Gospel which is saving the Welsh language from rapid extinction.

All Americans are not yet ready to confess that it is sinful to hold men as slaves. The Associate Reformed Church, South, objects to organic union with the United Presbyterian Church, that it would require them to confess the sinfulness of slavery, as asserted in the United Presbyterian church book. They are not ready thus to go back on the belief for which they waged the civil war. The delegate who thus explained the situation to the United Presbyterian Assembly at Pittsburgh intimated that it was only "the old people" who took this ground. He added rather pathetically: "Perhaps we have shown too much deference to the minority instead of obeying the word of the Lord."

There seems to be reason for believing, the *Journal & Messenger* thinks, that the "individual communion cup" fad has about reached its limit, and that we are to hear but little about it in the future. A few churches of several denominations, have adopted it, and it may be that some others will do so; but there seems to be no reason

for believing that it will become universal. It has been urged with all the force and zeal of those who had money in it, and are financially interested in the success of their scheme; but having said their say and having been promptly met by those who knew whereof they were speaking, these agitators will probably subside and we shall go on in the good old way until something else shall be sprung upon us.

One effect of the Parliament of Religions at Chicago has been to urge various false religions to aggressive operations. The Buddhists at Chicago saw the aggressiveness of Christianity; and perhaps for the first time realized that Buddhism was in real danger. Since the Parliament there has been a revival of Buddhism throughout the East. A new society has been formed under the control of the Grand Lama of Tibet, whose purpose is an organized missionary effort for Buddhism. While none of us doubts the final triumph of Christianity, the Parliament of Religions has placed many obstacles in the way, and made the work of evangelizing the world much the harder.

The Moravian Church.

We are indebted to the *Religious Telescope* for the following comprehensive sketch of the history, doctrines, government and general character of the Moravian church. The motto of this denomination is, "In essentials, unity; in nonessentials, liberty; in all things, charity."

As to the name of this denomination, Mr. Romig says: "The church is usually known in this country by the name of Moravian, or Moravian Episcopal. It was first given this name by the Germans, because many of the members of the first church in Germany came from the province of Moravia. It was afterward adopted as one of the names of the church. The ancient name, however, was the *Unitas Fratrum*, a Latin name, usually translated the United Brethren, or the Brethren's Unity. This has led to some confusion, since there is another well-known church usually called the United Brethren. This church is entirely distinct from the Church of the United Brethren, or *Unitas Fratrum*, which had borne this title more than three centuries before the excellent modern 'Church of the United Brethren in Christ' came into existence. Our usual name, however, in this country is the Moravian Church, so there need be no confusion. The ancient name, however, is the more correct title of the church, and more accurately expresses its fraternal character."

The Moravian Church dates its origin as far back as March 1, 1457. Thus more than four centuries of its labors have passed into history. The movement which resulted in the formation of this church began with John Hus, the heroic Bohemian reformer and martyr. At the beginning of the Lutheran Reformation, in 1517, the Moravians numbered 200,000. At a later period it spread from Bohemia to Moravia, Poland, Hungary, and embraced in its fold a very large and leading part of the Bohemian nation, when Bohemia was one of the leading nations of Europe.

In the long and bitter struggle which followed between Romanism and the Protestant cause, the Moravian Church was delivered over to the mercy of the papacy and the Jesuits. Leading men perished on the scaffold, ministers were imprisoned and banished, their churches were confiscated, and their books, especially the Bible, were burned, and the church was crushed out.

After the lapse of 265 years, in 1722, a beginning to reorganize the church was made by emigrants from Moravia, who still cherished the old faith. Under the leadership of Count Zinzendorf, at Herrnhut, Saxony, the church was renewed.

The Moravian Church was first organized in America, at Bethlehem, Pa., in 1742. During all its history the Moravians have been distinguished for their earnest missionary spirit. Though a small denomination of only ninety congregations, with 19,497 communicant members, including children, in this country, and having not to exceed 200,000 members and adherents in the whole world, they

have always been foremost in good works. About one half of these are in foreign mission fields. No denomination in the history of the world has done so much, and is now doing so much, in proportion to numbers, as these lineal descendants of the reformers and martyrs of the fifteenth and sixteenth centuries.

The Moravians are evangelical in faith. They accept the apostolic creed, but beyond that have no formal creed other than the word of God. In receiving members it is a principle with them to accept only such as give evidence of a living faith in Christ their Saviour.

They put great stress upon the early education of children in the home. They believe in the higher education, and are earnest in their efforts to promote it, having a number of schools, seminaries and colleges, in this and other countries.

In government, the Moravian Church is representative and presbyterian in form, rather than episcopal. The church has bishops, but their office is chiefly spiritual. There is no one-man power anywhere in its government. The principle of fraternity or brotherhood is one of the foundation stones of the denomination.

The highest governmental body in the church is the General Synod, which is made up mainly of delegates elected by the provincial synods. The next in authority are district synods. Each of these bodies has an executive board.

The government of the congregation is vested in the congregation itself. The will of the majority rules in all matters relating to the administration of its government.

The system under which pastors are appointed differs from all others. It is the duty of the provincial elders, elected by the provincial synod, to see that every church is supplied with a pastor and every minister, as far as possible, with a field of labor. In case a pastor desires to change, he requests the elders to "call" him elsewhere. In case the congregation wishes a change, they make their desire known in like manner. No minister under this system is required to "candidate." No minister is sent to a place without his consent. No congregation has forced upon it an objectionable pastor. If accepted, the appointment of a pastor is made for an indefinite period as there is no time limit, and comparatively long pastorates are common.

The study of the history and labors of sister churches is well calculated to promote Christian unity. The *Telescope* does not advocate organic church union, but it does earnestly plead for the closest possible unity of spirit between all believers in our common Lord and Saviour. We do not believe denominationalism is an evil necessarily. It is only the abuse of it that is evil. The Watchman, of Boston, says: "If denominationalism is the crying evil that some advocates of what they call 'Christian unity' represent it to be, how does it come about in the United States, in which denominationalism has reached its extreme development, that, to quote Prof. Schaff and Christlieb, Christianity has attained its finest fruitage? In the Middle Ages there was one all-embracing church, but the influence of the unity it achieved was more disastrous to Christianity than the antagonism of the world. The rise of a denomination has often marked the liberation of a band of noble Christians from ecclesiastical restraints, and in their freedom they have had an opportunity to develop a type of Christian life and enterprise which has blessed the world."

The study of the history of the Moravian Church will be sure to give us a higher appreciation of it and its heroic achievements. In many respects, its simplicity of faith and evangelical spirit, the flexibility of its government, and its aggressive endeavors to spread abroad the gospel, it is much like our own church, or we are much like them.

"Till we all come in the unity of the faith" may we ever strive to be one in Christ Jesus, doing his will in sincerity and truth!

The soul of man createth his own destiny of power, and as the trial intensifies here, his being hath a nobler strength in heaven.

Alcoholism in France.

THE TAX ON ALCOHOL DOUBLED AND CERTAIN LIQUORS FORBIDDEN.

In France the regulation of the liquor traffic is a burning question. The Parliament has been discussing for weeks a proposition to establish a state monopoly in alcohol and to exempt from the present taxes such drinks as wine, beer and cider. The Chamber of Deputies had accepted both in spite of the opposition of the government and of the distillers, but a bill embodying the second proposition seemed to be in a fair way to be defeated, owing to the Ministry's objection, when, after the closing debate on Saturday, to the surprise of everybody, a bill abolishing taxes on drinks containing less than fifteen per cent of alcohol passed by a large majority. The measure doubles the alcohol tax in order to balance the budget until the organization of a state monopoly.

An amendment was unanimously carried to prohibit the manufacture or sale of spirits or liquors declared by the Academy of Medicine to be dangerous. This provision involves the suppression of absinthe bitters, 'pick-me-ups' and many kinds of liqueurs. The bill will probably pass the Senate with slight modifications.

The recent increase of alcoholism in France created a sentiment in favor of drastic measures. The amount of absinthe annually consumed has nearly trebled since 1887. Nervous diseases and insanity traceable to alcoholic poisoning have increased in like ratio. Besides, a new source of revenue was needed. The state monopoly in alcohol will raise, it is estimated, 113,000,000 francs (\$22,600,000), annually more than the present system of taxation. The premier, M. Ribot, originally was hostile to the scheme, but, not daring to oppose the majority of the Chamber, has accepted the law. Great pressure was brought to bear on him in the form of opinions of medical men and specialists on insanity.

M. Poincaré, the Minister of Public instruction, recently appointed a commission to inquire into the best means of preventing the increase of alcoholism. The result of the investigation is still kept secret, but an influential member says that the commission has agreed to recommend the immediate introduction of anti-alcohol teaching into all the primary schools and the subsequent extension of such teaching into the male and female secondary schools. A large temperance society was organized under the auspices of the medical profession to combat the use of spirituous liquors. Owing to its reasonable methods of propaganda and the absence of intolerance the society is progressing rapidly.

A Questionable Practice.

That there is danger *Zion's Herald* thinks, in the effort to adapt the church to special classes in the community, of compromising and humiliating it, finds illustration in the effort made to reach wheelmen. We passed a large Congregational church in the suburbs recently, upon which a large placard announced that bicyclers were invited to worship therein, and that their wheels would be taken care of during the hour of worship. After this experiment had been tried for some weeks, we learned, in answer to personal inquiries, that the wheelmen were utterly indifferent to the invitation. The *Outlook* of last week says:—

"It is getting to be almost a fad to have special sermons for wheelmen. We raise the question as to whether the results are as beneficial as those conducting them have desired that they should be. As a rule, we have serious doubts as to the wisdom of special subjects for sermons to young men and young women, for brokers and commercial travelers, etc. We doubt very much whether a large proportion of those for whom the service are announced usually come. The wheelmen may go to a services because they are invited, but few of them will attend for the benefit. Though there may be much spiritual vitality in the sermon, it will be the last thing they will be likely to get. We doubt very much if the sermons preached to wheelmen as such do not do much to degrade the pulpit in the eyes of the very men whom it is desired to reach."

The Congregationalists Speak.

The Congregational Union, in session at Liverpool, N. S., adopted the following resolution on the Manitoba Schools question:

"Resolved, That while fully appreciating the difficulties surrounding the Manitoba school question, this union is of the opinion that it should be discussed and settled as far as possible, without national or political bias, and with sole regard to the interest of that province; that sectarian schools are alike impolitic and injurious in their influence on the children wherever they exist; that the conceding of them to Roman Catholics will inevitably lead to their being demanded by some Protestant denominations and thus to the destruction of the public school system and so inflict a great wrong on those who will be unable to maintain schools for their own children; that the establishment of separate schools in Ontario as a quid pro quo for Protestant schools in Quebec was a blunder and a crime that should never be accepted as a final settlement of the question, inasmuch as the public schools in the latter province are Roman Catholic, and that we earnestly hope that the discussion of these questions would lead to the amendment of the B. N. A. act and the abolition of separate schools in every part of the dominion."

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.]

Woman as a Factor in the World's Evangelization.

(Concluded.)

"What a blessed day for the Church of God when woman waked up to her own capacity and high calling! Who shall write the history of these twenty five years of organized work in missions, whereby woman has been made such a mighty factor in a world's evangelization?"

"There are several new lessons which we have all been taught in this quarter century which deserve great emphasis at this 'silver anniversary.' 'Our sisterhood have taught us all the value of cheap literature for spreading missionary intelligence. Instead of the cumbersome volumes which it takes money to buy and time to read, look at the missionary leaflets scattered abroad, often without price, and yet in a brief space embodying matters of the most attractive sort for perusal, and in the most condensed form that could be enclosed in a letter, read in a horse car, and which stimulated appetite for further research."

"How the women have taught us the power of many little gifts to make a full and steady stream of beneficence! Woman has for the first time accomplished the organization of the little, depending not on a few large gifts from the rich, but on countless little offerings—a cent a day; \$3.65 a year—and what is the consequence! Behold this stream of gifts pouring into the Lord's treasury amid all financial depressions, with scarce a diminution in the most critical years—nay, with a regular advance, from \$8000 in 1870 to \$76,000 in 1895!"

"These women's boards have put a new emphasis on the value of frequent meetings for conference and prayer. The church has been depending too much on annual sermons and great occasions. We need a perpetual impulse and inspiration. The women have undertaken to supply this by a multitude of smaller gatherings, frequently held, where there has been contact with representatives of the mission field, new and systematic dissemination of intelligence, and joint prayer for all the precious interests involved."

"These twenty-five years have revealed the great source of supply of laborers—viz., a consecrated home life. Woman is the mould of the generations to come. The mother's womb and breast and cradle—who shall ever tell how much they mean in the perpetuation of God's seed of servants! Hence, when woman began to come to the front in missions it was natural and inevitable that there should speedily follow a new uprising of sons and daughters. And so came, in 1886, the Student Volunteer Movement, the new crusade of missions, which is to my mind the most surprising and mar-

vellous uprising of youth ever known in Church history. It may be directly traced to the higher intelligence and consecration of wives, mothers, daughters, and sisters twenty-five years ago.

"Woman has taught us the value of the individual in mission work. Every member of the body has its own adaptation and adjustment to the body's wants and its own function and office, so that none can say to any other, 'I have no need of thee.' A large part of the unevangelized in heathen, Moslem, and pagan lands have been unapproachable by man. The harem, zenana, seraglio, have excluded men, even as physicians. The comical experience of an American doctor in Syria is an illustration. Being urged to prescribe for the favorite wife of a pasha, he insisted that he must see the patient. This being denied, he must at least see her tongue and feel her pulse. Presently from behind the curtain a hand was thrust and a tongue protruded through a slit. He said, 'This is a healthy pulse and a normal tongue; there is nothing the matter with your wife.' 'That is not my wife's hand and tongue, of course,' said the pasha; 'that we could not allow; it is the hand and tongue of her maid.'"

"Did it ever occur to us that God may have permitted the exclusive laws of the zenana and harem to shut out man in order to call forth the energies of woman as the only possible angel of ministry to the sisterhood of the Orient?"

"This quarter century is not a goal, but a starting-point. To rest upon past successes is to forfeit future advance. There must be a new standard of giving, praying, working—a new self-oblivion in God and His work. Coleridge wrote of 'The petty done; the undone vast.'"

S. S. Convention.

Queensbury Parish held its second annual S. S. Convention at the F. C. B. Church, Bear Island, June 25th. Considering the busy time of year and the long distance many delegates had to come, there was quite a number present. President H. U. Clark opened the convention by a few well chosen words of greeting to all present, visiting friends as well as delegates. The praise service was conducted by Rev. E. C. Jenkins, who gave, for the key-note of the meeting, the word Charity (1 Cor. 13th chap). Seven schools in the Parish were reported; the reports were cheering, and all felt pleased that God's people were so well advancing His cause. President Clark then gave an address on "How to make our Parish Association more interesting." The address produced a profound impression upon all who heard it; a number of the members also added several ideas. President H. U. Clark and the Secretary-treasurer were again re-elected; bro. Geo. Hagerman was elected Vice President, and brethren Odber Morgan and Geo. Slipp additional members of the executive committee. Rev. E. C. Jenkins gave a short review of lessons in past quarter, which was of deep interest. The evening session opened with a Bible reading. Rev. E. C. Jenkins chose for his subject, "The Book," and showed very plainly the divine mission of the Word of God, and how it lifts and touches all hearts. "Spiritual power as our need and privilege" was spoken on by Mr. W. Miller; the subject was rich in suggestion. Short addresses were also given by Messrs. Geo. Hagerman, Odber Morgan and Geo. Sleep. An invitation was received to hold the next convention at Springfield Baptist Church, in September next. We have great reason to "thank God and take courage; forgetting the things which are behind and reaching forth to those which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus."

ALICE L. PARENT, Secretary.

July 15th, 1895.

RETIRED.—Rev. Dr. Lathern has retired from the editorship of *The Wesleyan*, after having occupied the position for nine years. Dr. Lathern's work was done well, and was always characterized by a most christian spirit. He commanded the respect of his conferees of the press, all of whom wish him great comfort in his retirement from the arduous and often perplexing duties of the editor's office.