

Religious Intelligencer.

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

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WHOLE No. 3047

PAYMENTS NEEDED.

To all who are indebted to the INTELLIGENCER it is necessary to again appeal for immediate payment of the amounts due by them. We wish this notice to be read by each one who owes anything to the INTELLIGENCER as though addressed to him personally, and to be understood to mean that payment from him is needed and expected now.

Further forgetfulness and delay will be avoided if each one concerned will immediately after reading this, make payment to the nearest Free Baptist minister or other agent, or by letter to this office.

We cannot go to the expense of sending bills. Nor is it necessary. Each one can easily tell the amount due from him by consulting the date on his address label. Do that—and forward the money at once.

We trust no one will be so unkind as to neglect this duty longer.

NOTES AND GLEANINGS.

The smallest business house in New York City is a little tailor-shop the actual inside measurements of which are 3 feet 9 inches by 4 feet 2 inches; and there is just room for a small gas-stove and two three-legged stools. For this tiny little shop the leasees, a father and son, pay \$75 per month rental and make a living beside.

It is no easy matter to get a petition before the Czar, but a large number of Russian literary men connected with the Press have succeeded in some mysterious way in placing in his hands a petition against the arbitrary authority exercised by Ministers over the Press. Five papers have been suppressed already since the Czar's accession. The Czar is said to have ordered the ministers to furnish him with explanations.

A number of smaller cities in the United States have adopted a sort of curfew for boys and girls. At 9 o'clock P. M. a bell is rung, and after that hour all boys and girls under sixteen found abroad, unaccompanied by parents or guardians, or not upon some important errand, are arrested and fined. That is pretty hard upon the "personal liberty" of young America, but greatly to the advantage of his personal character.

Some have wondered at the continued success of the Japanese forces in their war with China. There is a hint at the secret of their success in the following: The wife of the victorious general of the Japanese army is a graduate of Wellesley College. The Chinese, who drown their female children in ponds, have not the character that fits them to cope with the more chivalric Japanese who bring their women forward with themselves into the new civilization.

An agent of an English firm that is constructing the extensive system of drainage canals near the City of Mexico told an American tourist that when they first employed native workmen their methods seemed too slow, for they put the bags and rocks in bags, placed the bags on their heads and marched off with them. So the firm ordered a large number of wheelbarrows. The natives filled the barrows with earth and put them upon their heads, too. It was of no use—they had been doing business that way for too many centuries.

The Siberian railway has now been opened to Omsk, 2,200 miles from St. Petersburg, and it is possible to go from one place to the other in four and a half days. In building part of the line the men had often to carry their food with them, and sometimes had to be lowered in baskets in order to prepare the track. In draining a bog sixty miles wide, both engineers and men had for some time to live in huts built on piles, which could be approached only in boats. Mosquitoes were so plentiful that the workmen had to wear masks, of which 4,000 were bought for the purpose.

Southern correspondence has made mention of the part negroes are

to have in the Exposition at Atlanta, Ga., soon to occur. The negroes themselves, North and South, are manifestly much interested in the opportunity thus afforded them, and the display they will have in their department is expected to be a highly creditable one. We see it stated that during the thirty years since emancipation took place, under circumstances historically so notable, the race has prospered in a measure that secures to them taxable property to the amount of some \$240,000,000.

According to "The British Medical Journal" Solomon was altogether wrong in advising the sluggard to go to the ant. Early rising, in fact, is a 'great mistake.' 'Physiology, so far as it has anything to say on the subject 'at all, is all against the early rising 'theory. Physiological experiment appears to show that a man does not work best and fastest in the early 'morning hours, but, on the contrary, 'about midday.' It is only old men who want to get up early, and that is because they can only take short sleeps. The proverb about health and wealth coming from early rising is foolish, but still more foolish is the adage which says of sleep, 'six hours for a man, seven for a woman, and eight for a fool.' Such blows at cherished illusions leave us too astonished for comment. Our sole comfort is a dim suspicion that the article is a joke.

The population of Russia at the beginning of this year numbered about 124,000,000 souls. These are distributed in the following manner: In the fifty governments of Russia in Europe there are about 89,000,000 inhabitants; in the Vistula country, 8,900,000; in the Caucasus, 8,000,000; in Siberia, 4,750,000; in Asia, 6,100,000, and in Finland, 2,380,000. These figures are worthy of note. The Russian army in time of peace numbers about 820,000 men, which, compared to the population, is but a small number. Other countries, such as Germany and France, have already more than one per cent. of their populations permanently with the colors. Should the Czar one day, by a single stroke of the pen, choose to follow the example of other European powers he would be in command of by far the largest number of men under one sovereign in the world.

Christianity in Japan.

There has been a serious check to the progress of Christianity in Japan. The emancipation of the Japanese mind by contact with the western world was so sudden, and the development was so rapid, that native pride has been increased, and all kinds of philosophies and follies have been received and given a place. The native church is impatient of the leadership of the missionaries. The rejection of the old beliefs is, with many, followed by utter unbelief, and partial awakening results in an attempt to combine the new ideas with the old religions, as the early contact of Christianity with Grecian thought produced a school of philosophy with some of the features of both, but without vitality.

A missionary writes as follows concerning the present outlook in Japan: "It is hard to foretell what the future has in store for us. Evidently the conversion of Japan is not to be in such ways as seemed probable a few years since. It seems very likely that our work may soon be much restricted; yet I believe that God's kingdom is making progress. I have occasion to look over several books and magazines, and cannot help noticing the many references that show how Christian ideas are getting in among the people, not always recognized by them as being such, but nevertheless owing their origin to the gospel of Jesus Christ. It may be that a sort of electionism is to be one stage of the religious development of Japan. It may not be the way we should have chosen; there are grave dangers connected with the mingling together of Christian, Buddhist, and Shinto elements; but it may be that many will thus be led to a faith which, though imperfect, will yet be acceptable to the heavenly Father. Japan is now a nation seeking for a religion. All kinds of peculiar sects are springing up. Some of them show Christian influences. We may hope that the seed thus falling outside of the field in which it was ex-

pected by us to be sown and bear fruit will retain so much of its vitality as to bring forth that which is of like nature to itself."

Decline of Catholicism in Italy.

During his recent sojourn in Italy, the Rev. Hugh Price Hughes saw convincing signs that Romanism is declining in its headquarters. In a recent letter in *The Methodist Times*, Mr. Hughes mentions being present at a great church festival in Venice; and though the clergy were in full force, the affair attracted little attention compared with former times. He says: "I was amazed to discover that the Square was nearly empty, and that there were practically no spectators of the ceremony excepting English and Yankee tourists, and the merry Venetian children who are always ready to see and to hear any new thing. How strikingly different was the appearance of this Square on that day when the Roman Church was appearing for an expression of popular sympathy, from that which it presents whenever the King of Italy visits Venice. Then the vast square from end to end is crammed full with human beings singing patriotic songs. A procession of the Salvation Army through the streets of London would excite immeasurably greater interest and public respect. Rome has indeed fallen very low where she once reigned with regal splendor."

One "Failure" in Preaching Accounted For

BY AN OBSERVER.

It may be admitted that there are several degrees of loyalty to the church and to the pulpit. It may also be admitted that there are some preachers who are failures. There still remains one reason for the failure of the pulpit to accomplish radical reforms. Some experiences will illustrate the statement.

A pastor on one occasion felt himself called upon to bear witness against the Roman Catholic Church, and to expose the character and purposes of that society. He announced his purpose and preached his introductory sermon. During the following week he was confronted by certain influential and wealthy laymen with a protest against his saying anything that might agitate the Roman Catholics. When these gentlemen understood the determination of their pastor they permitted him to preach without further controversy, but took care not to endorse his preaching. They went further, and to everyone who was agitated by it they assured them that they were not responsible for what the preacher said, and that they had protested against his preaching. Of course, this action would have a large tendency to make that preaching a failure.

Another pastor announced his purpose of preaching on popular amusements; after the introductory sermon certain wealthy members advised him to be very cautious, as otherwise he might offend some of the wealthy members or their children. He preached a number of sermons, pointing out the evils which resulted from these amusements, and the evil influences which arose from the example of the Christians indulging therein, and without condemning anyone as being unchristian who participated therein, closed his series. He was informed by that class who have money and indulge in society that they did not believe as he did, and that they were assured that the best and most aggressive minds of the church were in favor of the amusements which he condemned. He was informed that these parties had taken the opportunity of assuring their friends and many young people that they did not agree with their pastor, and that he was not in accord with the best minds in the church. Of course, this had a tendency to defeat that preaching.

At another time a pastor announced his purpose to present the temperance question, which he did in a series of sermons. The first one was on the evils of moderate drinking and the sin of any indulgence in intoxicating drinks; the second was an earnest appeal to sign the pledge; the third was a presentation of the power of the Gospel to deliver from the sin, its appetite and habit; the next was on

Prohibition as a measure that would reduce to the minimum drinking and its evils. It was found that the course of lectures had succeeded in creating a great deal of sentiment against drinking, against saloons, and in favor of Prohibition. Some of the listeners had gone into a Prohibition Party. It was also ascertained that the Republicans and Democrats who were members of the church were very much displeased with the lectures on account of the sentiment which they had created. They made known their displeasure in unmistakable manifestations. This loyalty to a political party occasioned a failure to some extent in the work of that pulpit.

Another pastor having been urged by benevolent people and much literature to present the Golden Rule as a solution of the many problems arising between capital and labor, undertook a course of lectures in which he considered the grievances of labor and the perils of capital, and the remedy offered by socialism, and the biblical rule for the treatment of a laborer, the stewardship of a capitalist, and the great law of love. It was found that the laboring men were full of admiration for the truth as thus presented. It was found that the capitalist and the manufacturer were disgruntled, angered; it was found that the political parties took sides for and against the preacher; and it was found that loyalty to party so blinded the judgment of various members of the church that they tried everything the preacher said, not by the Bible, but by the effect it would have on the number of votes which they would gain or lose in the coming election.

These are actual cases which have occurred more than once, and which furnish a sufficient reason why the pulpit has not been able to eradicate all the evils and right all the wrongs of society. The pulpit has been nearer right and more ready to preach the truth, to sacrifice for the truth, and suffer martyrdom for the church, than have a class of wealthy, influential, political Christians. Instead of laboring the pulpit as a failure, it might be well for distinguished laymen to convert other distinguished laymen to loyalty to the deliverances of their church and the exhortation of the pulpit in behalf of holiness and reforms.—*N. Y. Advocate*

Blind Guides.

All those who occupy the position of preachers of the Gospel and leaders of the people are expected to give no uncertain sound on questions affecting public morality, however much they may differ from each other on points of doctrine. Ministers are expected to counsel nothing but what will tend to the well being of the people. When therefore, Dr. Rainsford and Dr. Rylance, two Protestant Episcopal ministers of New York, openly advocate the keeping open of saloons on Sunday, it is no wonder that their course has called forth expression of surprise and condemnation. This is another case in which a spurious liberality has been used to cover questionable things.

When we remember, continues the *Guardian*, what the influence of the liquor saloon has been upon the character of those who have habitually patronized it, we cannot but be amazed at the moral blindness that prompts any Christian minister to deem it a good thing to keep saloons open on any day. Even men who plead for the use of liquor to some extent, generally admit that drinking saloons are not a desirable thing. The saloon is a place where the idle and irreligious gather and waste time. In the saloon many young men have been ensnared and formed drinking habits which have blasted their hope of success in life. There many a father has wasted his time and money to the neglect of his needy wife and children at home. There the chains of a cruel tyranny have been forged, which have bound thousands in the terrible slavery of strong drink. The influence of the saloon has demoralized and dragged down many a hopeful life. It has filled thousands of homes with poverty and suffering, and robbed the Christian Church of many who might have been worthy and useful members.

And yet, at a time when the evils of the liquor traffic are attracting the attention of the whole civilized world, and Christian people are rousing themselves to secure the prohibition of the

demoralizing traffic, here are Protestant ministers so blind to the great evil and ruin wrought by drinking habits, and so warped in judgment by some foolish crochets, that they advocate, not only saloons in ordinary, but that the Lord's day—the day of rest, of religious instruction and divine worship—should be desecrated by open saloons, spreading their attractions to allure the young and morally weak, to spend the hours of the sacred day in the demoralizing associations of the liquor saloon! If the Scribes and Pharisees of our Lord's time, who observed outward ceremonies and rules, but omitted "judgment, mercy and faith," were denounced by Him as "blind guides," is it uncharitable to apply the same designation to these priestly advocates of Sunday saloons?

The Roman Catholic clergy recently strongly condemned the Sunday saloon; and we are glad to learn from the N. Y. Independent that a large meeting, called by leading Episcopal ministers and laymen, has been held in Cooper Institute, to protest against the views of Doctors Rainsford and Rylance. At this meeting several prominent clergymen spoke, and the following resolutions were adopted:

"(1) That there is nothing in the trade of the saloon keeper which should make an exception to the long-settled policy of the State, which protects the right of rest and quiet worship on Sunday by forbidding ordinary traffic on that day.

"(2) That the Sunday liquor traffic is especially dangerous because on that day large numbers, released from their ordinary employments, are tempted by the open saloon, to spend in drink and dissipation the earnings needed for the support of their families.

"(3) That the deleterious influence of the Sunday saloon is shown by the remonstrances which are uniformly made by all religious bodies against the location of saloons in the neighborhood of their churches.

"(4) That the social and political advantages which attract to our land such large numbers of immigrants are chiefly due to that intelligence and morality which the American Sunday observance nurtures, and our foreign-born fellow citizens should gladly submit to the restrictions which experience shows to be needful to the best interest of all classes.

"(5) That the experience of former years in this and other cities shows that, with an honest and incorruptible police, Sunday closing of the saloon can be substantially enforced."

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.]

The Lord's Treasury.

THE TITHE.

"I will surely give the tenth unto thee."—Gen. 28. "Bring ye all the tithes.—Malachi 3: 10.

Since Thou dost crown our lives below
Withoutless blessings rich and free
Of all, Thou dost on us bestow
We will devote one tenth to Thee.

According to thy faithful word
Wherein Thy will we plainly see,
This day we will our vow record
To always give one tenth to Thee.

Because Thy promise we believe,
We know Thou dost regard our plea,
Therefore of all that we receive
We consecrate one tenth to Thee.

Though all the wealth of earth is thine
And all the riches of the sea,
Thou dost accept in love divine
Thetithes Thy servants bring to Thee.

And when thy faithful servants learn
Obedient to Thyself to be,
They reap a manifold return
For all the tithes they bring to Thee.
I. WATSON.

Laboring Together by Prayer.

In the early days of my missionary life, for several years there were heavy famines in some parts of India, and hundreds of children were orphaned and were gathered into orphanages by different missionaries. A friend in one of these districts sent me six of such little waifs, all girls. Three of them were in a deplorable condition physically, and had to have the most constant care to save them. There was no romance in taking the little Arabs, I assure you. They were a constant care every way, and particularly morally. The Sunday-school was an institution they had no heart in, and the evil-minded glances with which they kicked up

their heels and ran out when it was over, was often depressing to my faith.

After they had been with me six months with some outward change, but no apparent inward change, I myself was greatly quickened spiritually. The following Sunday there was a change in the Sunday-school. As I taught the oldest girl seemed very quiet, and the tears rolled down her cheeks. Thinking one of the others had pinched her, I inquired: "What is the matter?" Instantly she replied, "Oh, mother, I am such a sinner!"

I have often thought of it since. To me they were the sweetest words I had heard in India, for I knew what would follow. I sought there and then to lead her to Christ, but she did not get peace. I let her go, assured that He who had begun the work would finish it. The next day, while I was seated in my room, she came in softly, hid her face in my lap, and poured out such a confession of sin that I understood why she had not found peace the day before. When her story was finished, I said: "Let us pray now." She gave herself to God, and went out with a beaming face. She immediately witnessed to the others, and it bore its fruit. One after the other professed to find peace, until only one, a child of five, remained.

How great the change that came! It was touching to see how the Spirit worked. I found one of the older girls weeping one day, and on inquiry found it was the memory of unkindness to a baby brother who was now dead. These girls are all grown and married but one, who has died.

But this is only half my story. Shortly after this change in them, I received a letter from America, from a dear Christian man in northern Ohio, who wrote as follows: "I have had such a burden of prayer for you that your work might be blessed, and that those little girls might be converted, that I have taken note of the date." I compared dates and found them identical.

Dear friends, are you fellow-workers together with God and us? When Jesus comes "then shall every man have praise of God;" and what records of fellowship in work there will be then that are hidden and unknown now! Are you, beloved, ready for such fellowship of work now, and willing to wait for your reward and praise?—*Mrs. Jennie Fuller.*

COLLEGE ATHLETICS.—The harmful and sinful extreme to which athletics are carried is receiving fresh illustrations constantly. A few days ago a young man outstripped all competitors in throwing the hammer, but the effort produced double stricture of the intestines causing death. A young man recently died whose only eulogy was that he was "a rising ball player." It is claimed that "the captain of Yale's ball team is known more widely than the president of the college." Evidently it is time to call a halt when this is the case. *The Journal of Education* says: "A collegian, whose ruling desire is to excel in ball-playing, does not realize for what he is in college. He is there to discipline his head, and not his heels. Ball-playing will contribute to this noble end when he adopts it as a means—a healthful exercise. It is just here that the intercollegiate ball game is repudiated by utility and ethics. It promotes neither mental growth nor moral character; rather, it hinders both. It is at this point, if we understand it, that President Harper of the Chicago University has prohibited." When Chicago University takes this stand is not time for Christian colleges everywhere to come out against the barbarous custom? What are we to think when the most lengthy article in a certain college paper is an account of the college foot-ball team?—*Chris. Statesman.*

SUNDRIES.—The world's railway employ 394,000 people. . . . The total number of men in the world's navies is 237,000. . . . The engines of a first-class steel man of war cost nearly \$700,000. . . . The private deposits of the Bank of England amounted to \$140,000,000 and the public deposits to about \$26,220,000. . . . In the last 200 years France has spent \$993,000,000 in war. . . . Even little Belgium spends every year 46,000,000 francs on her army. . . . Kansas has twenty-five newspapers which are edited by women. . . . New York has 9,328 saloons. . . . The spiritualists of St. Louis are about to build a temple. . . . Korea has 82,000 square miles. . . . Greenland was so called because in summer its hills were covered with a beautiful green moss. . . . Labrador is 75,000 miles square.