

Religious Intelligencer.

"ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter

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Special Offer.

For the price of one year (\$1.50) the INTELLIGENCER will be sent to new subscribers from the time of receiving the subscription till January 1st, 1898.

NOTES AND GLEANINGS.

A doctor in the Highlands of Scotland, whose patients are scattered over a wide district, takes carrier pigeons with him on his rounds and sends his prescriptions by them to the apothecary. He leaves pigeons, too, with distant families, to be let loose when his services are needed.

A Belgian journalist thinks that a good way of increasing the revenue would be to lay a tax upon mustaches. He calculates that there are 2,000,000 Belgians who would not part with their mustaches for a paltry ten francs, and that the revenue would thus be augmented by 20,000,000 francs a year.

A man who is attracting great attention in Vienna at the present time is an American giant who has reached the towering height of more than eight feet. He has been examined by the anatomists of the University of Vienna, and is pronounced one of the most wonderful physical specimens of man.

There is a plant in Mexico called "marihuana." This plant is much like the hashish that works such havoc in the far East. The Mexican Herald says that it has the same maddening qualities. It seems likely to give army officers trouble, and has already prompted deeds that must lead to severe punishment for the sake of example. It belongs to the same class of poisons which mightily exalt the human faculties for a few moments at the expense of permanent degeneration.

The Viceroy Li Hung Chang amused a number of by-standers when recently in the power house of the Cataract Construction company at Niagara, by demanding to be told just what electricity was. Evidently he entertained a high opinion of the intelligence of Americans. But no one present could enlighten him on this mysterious subject. There are some things that even Americans do not know. They are not conversant with all the secrets of nature. God has reserved some things for himself.

The Japan Mail has an article on Japanese officials, in which it asserts that they are less corrupt than any other in the world. There may be exceptions, but these are astonishingly few. In strict attention to duty the Japanese officials of all ranks, it seems, rival the Prussians; but while the latter are somewhat stiff and overbearing in manner, the Japanese is also very polite. If a Japanese official is not polite, it is always the fault of some foreigner, who, because he happens to have enough money to go globe-trotting, acts as if the whole earth belonged to him.

It is reported that the Japanese Governor-General of Formosa has prohibited the use of opium in the island, under heavy penalties. This edict may cause an exodus of the Chinese inhabitants; but the authorities say that it would be easy to supply their places by immigrants from Japan. There is no law in Japan more rigidly enforced than that which forbids the use of opium. The Christian Instructor says that last summer four men, natives, who were detected smoking it were sent to the penitentiary for two years, and the Chinaman who sold them the drug got seven years.

A young Russian priest, a member of the family of the Tolstois, tho just what relation, if any, to the celebrated Count Leo Tolstoi is not stated, recently announced his acceptance of the Roman Catholic religion. He was accordingly arrested by the police in Moscow, conducted to Nijni Novgorod, where his sentence was confirmed excluding him from the clergy, prohibiting him from residing in Moscow or St. Petersburg for seven years, and debarring him from all State and public service for twenty years.

The only thing he is allowed to retain, apparently, is his hereditary nobility. It is scarcely surprising under such circumstances that cases of apostasy from the Russian Church are rare.

There are very few king's crowns that cost more than the red hat of the Cardinal. Before accepting it the prelate must make offerings to the propaganda and to his titular church at Rome, and fee a large number of officials ranging from the Chamberlains of the Vatican down to the soldiers of the Swiss Guards, and even the cooks and sweepers. Indeed, the new Cardinal has to pay fees at every step from the very moment of his creation to the occasion of his receiving the red hat; and it is said when all is over and done he finds himself out of pocket to the extent of about \$2,500. In case the Cardinal cannot defray the cost of his elevation, and if he is to reside at Rome, the Vatican is always ready to make him a loan, to be repaid in instalments out of his yearly allowance.

Last year, 153,956 prisoners were received in local and convict prisons of England and Wales, besides 1,549 soldiers and sailors sentenced by courts-martial, and 11,345 persons imprisoned as debtors, making a total of 166,846. As the total for the previous year was only 159,870, there is a serious increase. Deducting convicts under sentence of penal servitude detained in local prisons, the average daily population of local, or short sentenced prisoners, was 13,782, being an increase of 178. Since 1878, however, there has been a most gratifying progressive decrease. The Deputy Governor of Dartmoor Prison says, that drink was at the bottom of most of the cases. The Commissioners' report fully bears this out. A very large proportion of the disease treated in prisons, and the death rate therein, is due to long-continued indulgence in drink prior to admission.

Study John Bunyan.

BY REV. THEODORE L. CUYLER, D. D.

"Give me a hint or two as to the books I shall find most profitable," is the request of a young minister. In answering him let me give a hint to some others. Next to your Bible study John Bunyan's immortal "Pilgrim's Progress." Spurgeon's pure, racy Saxon English came from his constant study of the thinker of Bedford, and Bunyan fashioned his style on the English Bible.

He was a man of one book. He had but a small library, and when he went into Bedford jail he took only three or four books with him, for which let us be devoutly thankful. God's word was the constant companion of his cell, the volume of his morning studies and his evening meditations. This perpetual delving in the mine of divine revelation gave Bunyan the pure gold out of which he fashioned his masterpiece. He had read no other poetry than the sublime poetry of David and Job, Isaiah and Habakkuk, and we trace the effect of such close communings with the inspired Hebrew bards in all the grandest imagery of the "Pilgrim's Progress." His descriptions of the glories of heaven, when the gates open to "Christian's" entering footsteps, is almost a literal copy of John's Apocalypse. Bunyan had never seen the inside of a theological school; he got his body of divinity from the fountain head by going directly to Moses, the prophets, the apostles, and to Him who spoke as never man spoke. Where in the whole range of religious literature can be found a richer, purer, stronger evangelical theology than is contained in this marvelous allegory? Saturate your soul with it, my young brother; it will give you the right pitch when you sit down to your sermons. No danger of your theology becoming pulpy or mucilaginous when you feed on the "Holy War" or the "Pilgrim."

Let Bunyan teach you also what wonderful things the Scriptures are when approached in the right spirit. He pored over them on his knees. Not a shadow of doubt as to their perfect inspiration and infallible authority ever disturbed him for a moment. He went through them, not with lexicons or commentaries, but with a keen spiritual eye that discovered every atom of gold as sharply as a Colorado

miner picks out every grain of precious metal from the auriferous soil. The Holy Spirit took of the things of Christ and showed them unto him. This patient waiting on God's word, this humble sitting at the gates of the infinite wisdom, and this fervent, earnest inquiry directly from God let Bunyan into the interior truths that concern most deeply the human soul and its experiences and eternal destinies. As your business is to deal with human nature in all its varieties, you will find no range of portraiture which surpasses those presented by the dreamer of Bedford.

Bunyan also will teach you how to read your Bible in terrible earnest. He made it as literal as the flash of the noonday sunbeams. Not one sharp edge of the divine threatenings against sin did he ever blunt; in these times there is too little pungent preaching on the "sinfulness of sin" and its just retributions. Nor did Bunyan minimize the ineffable and marvelous love of God in redemption and in providence. Into the bosom of the exceeding great and precious promises he fairly leaped as a child leaps into the arms of a mother. Every syllable of the divine book he pored over and pondered until his memory held it in solution. You will be constantly delighted with his ingenious introduction of the out-of-the-way passages of Scripture into the most unexpected places. If you can learn how to do this, you will hold the attention of your hearers and give them happy and profitable surprises.

Style is a vastly important element in effective preaching, as the Spurgeons, MacLarens, Robertsons and Bushnells testify. The best style is that which most resembles a window of perfectly transparent glass. The "Pilgrim's Progress" is a well of English undefiled. I do not now recollect but one foreign word in it, and that is when "Mr. By-ends made them a low congee." That French word seemed to suit exactly a frivolous and foppish fellow. In every page Bunyan sticks to the stout old dialect which the illiterate can understand and which the most cultured cannot improve. Hardly any other book abounds more in monosyllables. There is a model for you in terse, trenchant vigor of speech; and you will be all the more popular and powerful as a preacher if you will learn what Daniel Webster and Abraham Lincoln and John Bunyan teach you, namely, that for the highest purpose of an instructor of the people, pure, plain, simple English is the mightiest instrument. In after years you will thank me for exhorting you to study John Bunyan.

A Renowned Russian Priest.

One of the most renowned names in Russia to-day is that of Father John of Kronstadt, or, in Russian form, Father Ioann Sergieff Kronstadtsky. For forty years he has been a priest, and his ministrations have made him beloved alike to the Czar and the people. Father John is an illustration of the manner in which a man can rise in the best sense from the very lowest to the very highest class of society in a country where most people would believe such a thing an impossibility. His father was a semi-ecclesiastical servant of the Church in a small village of the Archangel government. The boy showed no especial signs of cleverness. After the death of his father, Father John was reared with several sisters by his devout mother. It is reported that after he became a priest, when his doctor told him that he must break the strict church fast and his mother forbade it, he obeyed his mother. His fame chiefly rests on his power in prayer which, as thousands firmly believe, affects miracles in the way of healing the soul and body, tho Father John lays no claim to, any healing power. He is credited, also, with the power of prophecy. People of all degrees send for him to come and pray for them when they are sick, and whenever it is known that he is coming the carriages of the aristocracy await him at the wharf. The person whom he honors with his visit or his blessing wins added respect from his neighbors, and the person whom he voluntarily blesses or otherwise distinguishes, is profoundly envied. Father John is a tall, handsome man, with long hair and beard, and intense blue eyes, that seem to have some remarkable power

of penetration and fascination in them. A good story is told of three young men who made up their minds to deceive the priest with the object of ruining his reputation. One of them went to Father John and asked him to come and pray beside his dying friend. Father John said, "You are trifling with God," but he did not refuse to come. On entering the room he found the second scamp on a bed writhing in apparent agonies, while lamentations and wailings came from number three. Father John took a good look at the room and knelt down, and, crossing himself, said, "Lord, deal with them according to their faith. Amen." But when the imaginary invalid attempted to rise from the bed he found himself really and seriously ill with a nervous attack, and only recovered after the jokers had done penance and Father John had well lectured them.

Young Men's Christian Association.

A gentleman closely identified with the Young Men's Christian Association was recently writing to a friend, and commending the Association's work.

The facts are trenchantly put and are applicable to many other Y. M. C. A.'s, and we have pleasure in being permitted to quote some sentences from the letter: "The Y. M. C. A. maintains the only public reading-room in our city. Here any young man may find on file and use the city and St. John and other daily newspapers, the weekly newspapers from all parts of the Province, many of the leading magazines and reviews, and illustrated papers. It is hoped to soon supplement these with a circulating library, a nucleus of which has already been secured. A correspondence table, supplied with writing materials, is also furnished. The Young Men's Christian Association keeps open all day, and during respectable hours of the night, bright, warm, attractive, social rooms, with facilities for recreation, music and conversation. It is the only organization in the city thus competing with pool rooms and other baneful resorts. The Y. M. C. A. has the only gymnasium in our city where rational body-building exercises for men and boys are taught and regularly practised. The Young Men's Christian Association conducts every week a service for 'men only,' where the man Christ Jesus is held up as the pattern man, and special efforts are made to win men to the Saviour of men. This is the only men's meeting for religious purposes in the city. The Y. M. C. A. conducts the only Bible class in our city where the winning of the souls of young men by personal effort is made the theme of study, and a conditional pledge of membership. The Y. M. C. A. holds a closer relationship to the church than any other organization or society. Its active voting members must be members of some evangelical church and only such can attend, as delegates, Y. M. C. A. Conventions. This is higher ground than is taken by the Sunday school even. The Young Men's Christian Association is unsectarian and interdenominational, knows no class, sect or creed, labors for the good of the most important element for good or evil in the community, and asks for and needs the moral and financial support of every citizen.

The Cultivation of Tobacco and Morals.

The growing of tobacco is spreading in Massachusetts; 'The Boston Journal' says that there are a thousand acres of tobacco to be harvested in that valley this summer. Most of the farmers in that region invest in this as practically the only crop. Men, boys, and in some instances women are hurrying the harvest.

The editor of the 'N. Y. Christian Advocate' says that a number of years ago it came in his way to inquire carefully as to the moral effect of cultivating tobacco in the Connecticut regions, and he found it to be what it generally is elsewhere, and what the carrying on of any such business, as the cultivation of hops entirely devoted to the manufacture of beer, is lowering the moral tone of the community, and diminishing its responsiveness to appeals upon the higher questions of morality and religion. The root of

this effect, particularly in the matter of tobacco, is that the Christian man who engages in it cannot feel that his business is a benefit to mankind. The highest opinion he can form of it, and that would not bear very close inspection from an enlightened and sensitive conscience, is that it is not as harmful as many forms of business which would be demanded if that did not exist. On the whole the family and the individual deteriorate when engaged in a business where the article cultivated, manufactured, or sold is not a positive beneficial quality. And the more nearly a man comes to giving up his entire farm to tobacco or hops, the more obvious becomes the decline of Christian sensitiveness.

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 Twilight Hour.

I have been thinking for some time of our column and the many volunteers who promised to aid in the duties connected with its existence. Being one of these volunteers, I have been on the lookout for something interesting and have been rewarded by this suggestion, which will be helpful to all, if only acted upon. A writer, in 'The Golden Rule,' giving Practical Plans for Practical Missionary Workers, says, "Another duty of the committee (missionary) is the systematic asking at the twilight hour for God's blessing, for our far distant brothers and sisters who are just entering the new day of temptation and suffering and conquest."

Certain hours for prayer are observed by different societies. The W. C. T. U. has its noontide hour of prayer, and wherever the little knot of white ribbon is worn, there, we know, at the noon hour, prayer is offered for the tempted and fallen. Another society has the early morning hour for devotions—just at the dawn of day; and may not we take the twilight hour as the time for raising our thoughts and prayers to our Father in Heaven, in behalf of our missionary and the cause for which she is spending her life. It is so natural for a quiet devotional spirit to come over us at the twilight hour, so easy at that time,—

"To steal awhile away From every cumbering care, And spend the hours of setting day, In humble grateful prayer."

Then, again, our twilight hour is the dawn of a new day to our missionary and our sisters and brothers in far off India. Is it not befitting that we ask for "new faith, new hope, new courage" for our representative in that distant land. We, in this favored country with the light of Christianity shining all about us as clear as the noonday sun, realize the necessity of the renewal of all the Christian graces as each day comes to us. In how much greater degree, must the missionaries realize this need, separated as they are from home-land and home friends, and where, instead of the light of Christianity, they have the darkness of idolatry all about them.

Cannot we, my sisters, pledge ourselves, that we shall at the twilight hour think of and pray for our loved sister in India, asking God's blessing upon her as she is beginning a new day.

In many of our homes, the duties, peculiar to the closing hours of day may demand our constant attention and presence, but our thoughts and a whispered prayer, may go upward and outward, and so, our sister will be strengthened and comforted. And, too, cannot we accustom ourselves, as we think of, and pray for our missionary to remember our sisters and brothers who have been redeemed from idolatry and brought to a saving knowledge of Christ. How little can we imagine the temptations that come to them because of the force of habit, early associations and surroundings.

Let us hold them up in the arms of prayer and love, so shall we be drawn nearer to each other, and nearer to Him who ever went about doing good. Mrs. G. A. HARTLEY.

Letter From Mrs. Phillips.

Dear Sisters of the Womans Foreign Mission Society,—I know you have been reading with interest the reports of our meetings held during the sessions of Conference, also the reports of our year's work as you have turned so eagerly to our column on the first page. They were all full of interest. The devotional services at the beginning of each meeting were helpful seasons. I wish every woman who pays her dollar per year into our fund could have been there, especially to hear sister Boyer's talks. I have listened to many returned missionaries always with interest, but I never seemed to be carried completely off to India until I sat under the spell of her sweet voice. Many prayers were offered for our own sister Gance, and many words of love and sympathy were uttered. May God abundantly bless and prosper her during this coming year, was one common prayer. We were very thankful to find our finances in as good a condition as they were, but we wished very much before we parted we had a larger bank account than we have, for as the work advances we have more deeds, and we appropriated almost our last dollar, and then we had to stop. Our collectors must be on the alert this year.

In planning ways for work during the coming year it was resolved we do more to assist Mrs. McLeod, whose health has not been very good, to make our column, if possible, more interesting. Many sisters volunteered to send contributions, and we now appeal to every society or church in our denomination to take a share in this work. Will you not send some report of the work in your church? or some item of interest or encouragement relative to missions? We can get nearer each other, and help each other in this way. We would call your attention to sister Hartley's suggestion of the "Twilight Hour." I read it in tears. How many societies or sisters will pledge themselves to join this band? Such a band of union it will be, linking our hearts together in one grand circle of workers for Him?

Yours in the work,
GEORGINA D. PHILLIPS.

Grand Manan.

A private letter, from Mrs. Hiram Foster of Grand Harbour, Grand Manan brings the glad tidings that a mission society has been organized in that place. The new society starts with a membership of twenty-one, with the prospect of nine joining. I think all our workers will join in sending greetings to the new society. We earnestly hope all the new Vice Presidents will do as well as Mrs. Foster.

MRS. HARTLEY.

WILL TRY AGAIN.—Rev. Mr. Horner, leader of the sect known in Ontario as the "Hornerites," and who applied to parliament last session for an act of incorporation as the Wesleyan Methodist, which request was refused by parliament, now gives notice of application for the incorporation of a religious body to be known as the "Holiness Movement" (or church).

AN EMINENT MAN.—Sir Benjamin Ward Richardson died, in London, last Saturday. He has been known for several years as an eminent physician, and a leader in temperance reform.

Among Exchanges.

OF LITTLE WORTH.

Unless your religion takes you out of yourself and your selfishness, it is not worth much to you or to the world either.—Telescopio.

BLIND OR IGNORANT.

The man who claims that he never errs only gives evidence thereby that he is too blind or too ignorant to perceive his own mistakes.—The Look-out.

CANADA'S MINES.

If one half of the reports about our mining interests are correct, Canada may yet be known more as a mining than as an agricultural country.—Can. Presbyterian.

IT OUTLIVES ALL.

Since Christianity appeared, how many systems of religion have sprung up, reached their maturity and passed away! But Christianity is growing still; its roots are deeper, its branches stretch over more territory and are clad in richer foliage to-day than ever.—N. Y. Churchman.