

Religious Intelligencer.

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

VOL. XLV.—No. 51.

FREDERICTON N.B., DECEMBER 22, 1897

WHOLE No. 2331

What To Do Now.

This is a time of year when the INTELLIGENCER expects a good deal from its friends, and when it needs to have them do all they can in its behalf. Kindly make a note of the following, and act promptly:

1. Those whose subscriptions have expired or expire this month can help much by immediate renewals for 1898.
2. Subscribers who are in arrears cannot do us greater good than to pay at once. They should, also, send 1898 renewals.
3. Any subscriber sending his subscription for 1898, who sends also a NEW SUBSCRIBER, can pay for both with \$2.50.
4. We will be glad if each subscriber will say a word in behalf of the INTELLIGENCER to some neighbour or friend, and solicit a subscription.
5. The ministers can help the paper much by speaking to their people, both publicly and privately, soliciting immediate renewals and new subscribers.

OUR HOPE.

We hope to retain for 1898 all present subscribers;

to increase the number by at least fifty per cent;

to have the hearty co-operation of every one interested in the life and work of the denomination;

TO HAVE YOUR RENEWAL IMMEDIATELY;

to have A NEW SUBSCRIBER with your renewal if it is at all possible for you to get one;

to receive more renewals and new subscribers between now and the new year than in any December in the history of the INTELLIGENCER.

Notes and Gleanings.

Twenty-five men and women in Boston have organized a club to abolish marriage. Now let a million of the lovers of home rise up and abolish that club as an enemy of the human family.

In one section of New York City for thirty-two acres there are 986.4 people to the acre. The nearest approach to this congested condition is a little spot in Bombay, where there are 759.66 to the acre. The densest London district has only 365.3 people to the acre.

Electrical ploughing is coming into use in the great farms of Germany. These farms already had steam plants which made the addition of dynamos easy. With steam and dynamo equipment of 250 horse power, six thousand acres can be ploughed to a depth of fourteen inches at a total cost of ninety cents per acre.

It is stated that 400,000 bicycles were sold last year, at an average cost of \$50. We have a great deal to say in favor of the bicycle, and simply use these figures to show that it is not "hard times" that accounts for slackness in Christian work. Bicycle dealers alone have the better of the mission field to the extent of at least ten million dollars.

The biggest book in the world will be the catalogue of the British Museum. It has been in preparation thirteen years, but now the gigantic task of compilation is nearing completion. Some idea of its size can be guessed from the fact that 14,000,000 distinct titles and entries have been printed in all sorts of languages, and presenting no end of difficulties even to the savants and linguists employed on the work.

Pittsburg, Penn., proposes to have a monument to Tubal-Cain, who according to Genesis iv. 22, was "an instructor of every artificer in brass and iron." His name may have passed into Greek mythology as Vulcan. As the first of the family of Smiths, or "smiths," he takes a high rank among patriarchs and benefactors. The Hebrew tradition makes it appear that his great-grandfather's great-grandfather was a rough-mannered fellow named Cain, the first baby ever born, and the original bad boy.

"Professor Kostlin, says the Independent, has recently revealed a secret which has been sacredly kept since 1892. In that year a couple of masons, employed at the repairs of the Schloss-Kirche at Wittenberg, dug to a depth of seven feet and accidentally discovered the remains of Luther's coffin, consisting of a ruinous mass of wood and metal, but still containing the dust of the great reformer. The bones were in a fair state of preservation, but every trace of clothing and ornaments had disappeared."

The most powerful cog-wheel loco, motive yet constructed has been built for the electric railway up the Jungfrau, the first section of which will be opened next spring. Two electro motors, each of 125 horse power, drive the main cog-wheel. The checking devices are threefold: one set grips the rails; a lever-operated hand break act on the brake locks of the driving cog; and an electric brake on the motor shaft acts automatically, interrupting the current if the speed becomes excessive. The tractive power of the locomotive is about seven tons.

It is reported that a scientist in Germany has made a discovery that will "revolutionize" the methods of illumination. He has produced an incandescent gas, and has demonstrated that a jet of ordinary size can emit a light of much more than a thousand candle power, and that fine print can be read at a distance of one hundred feet. The cost of a light of fifteen hundred candle power is only four and a half cents an hour, while that of an ordinary electric light of four hundred candle power is fourteen cents an hour.

A suit has been pending in the Superior Court in Boston in which it is sought to compel a life insurance company to pay the twenty-five thousand dollars on a policy on the life of a man who died some months ago. It is understood that the company declines to pay on the ground that death was due to the excessive use of alcoholic liquors. Fifteen witnesses have been summoned, including three physicians, a druggist, and men who were associated with the deceased in a business way, to show that he was addicted to the excessive use of liquors, and that his death was in some measure attributable to such use.

Denominational Drift of Children.

The religious mutations of families constitute a subject of profitable study. Our curiosity being excited by statements concerning a certain family, we have carefully looked up its history, and the statement which we make is authentic.

J. M. E., a Protestant Episcopalian, married, more than half a century ago, a woman of the same religious communion. Their first child married Presbyterian, and joined that body; the second child, when he emigrated from the United States, was of the Church of his parents; the third removed to another State, associated with Methodists, and became a member of that denomination; the fourth married in a Presbyterian family, and joined that Church; the fifth died at eighteen years of age, having till then attended the Church of his parents; the sixth also became a member of that society.

Some years after the death of his wife the father married again; this, like the former, was an Episcopalian. Of this marriage there were five children. The parents died, and these children, all young, were distributed among relatives and others, with this result: The first, who was brought up among the Presbyterians, joined that Church; the second, brought up among the Baptists, joined that body; the third was brought up by a relative who was not a churchman at all; he is an Episcopalian, is responsible for our information, and takes the ground that education is the principal factor in determining religious choice. The fourth was brought up in a Presbyterian family, and joined that communion, and the fifth associated with the Baptists, and became a communicant of that branch of the Christian Church.

The conclusions seem to be these: If you wish to keep your children in the Church which, as a whole, you believe to be the best representative of Christianity, it will be well to educate them in its principles, habituate them to its customs, imbue them with its spirit, and surround them with those of the same mind.

Nevertheless, there is a principle which cannot be ignored—the individuality of the human mind, and the instinctive resistance of many characters to confinement to an exclusive regime. This, under free governments, must lead to reactions in proportion to the pressure. Hence, after the period of childhood is past, whatever is done in

the way of religious education should be pursued with increasing persuasiveness, as distinguished from authority. Developing youth see the inside of the denominational life of the Church of their parents, and only the outside of that of other bodies. Hence they are sensitive to that which displeases them at home, and oblivious to the pressure felt by members of other Churches.

From this it would follow that wise parents and guardians should so soon as possible familiarize their children with the leading features of other forms of religion, including in such process an unexaggerated but clear description of those points of difference which have led them to prefer the body with which they are affiliated. By this means the children will be fortified against efforts to proselytize them for it should not be forgotten that very much of the proselytizing that is attempted is done—not by the conscientious, devoted, and godly members of rival communions—but by those who have local, personal, or social ends to gain. Thus a youth will be told that he would do well to join such a Church, because "all the best people are in it;" or another, because "it will not interfere with his recreations;" or still another, because "they never ask a young man what he believes." In some such instances the "best people" do not live at all in harmony with the teachings of the Gospel. The social ends ignore the religious purpose or profession.

Inattention of parents, guardians, and teachers to the associations of youth prevents them from forming those religious habits which are a support; the ignoring of the ideas upon the subject of religion that young people form, opens the door to every upstart or misleading view which falls in with self-indulgence. While every influence should be exerted to induce children to become true Christians, to live a spiritual, praying, conscientious life, efforts to induce them to join a Church before they are spiritually impressed, are worse than useless. If they join any body worthy the name of a Christian Church merely to please their parents, or to be with young friends, they are liable to think that they have all that is to be obtained, that they are safe. If they do not wish to join, and are forced into it by argument, persuasion, or, worst of all, by nagging and the attempt is made to make them live as only a true Christian can live, they will react against it.

In the history of the family that gives rise to these reflections it appears that all became connected with some Church. There have been in the history of the world, and perhaps still are, bigots who would rather a child would remain outside of a Church than to join any one except the bigot's communion.

Parents at this point are liable to grievous errors. Their primary purpose should be to train their children to be Christians; a secondary, to cause them to think generally of Christianity as they do, but happy beyond description when they find them becoming truly religious, even though the change be attended by a modification of the ancestral creed.

But when children are seized by demoralizing superstitions, or infected with debilitating laxity, or seem likely to put on a mere veneering, to substitute religiosity for religion, or to go recklessly away from all religion, the parents should mourn day and night, and pray for wisdom to win the souls that God has given them.—N. Y. Advocate.

Why They Are Killed.

It is not surprising that from time to time missionaries are murdered in China. The following from the North China Herald, shows the character of appeals which are once and again made to arouse the people against the missionaries:

"A placard has been issued to the people of Yochou, Hunan, against the missionaries. It says: 'We have found that these barbarians have various tricky ways of propagating their doctrines. They disguise themselves as fortune-tellers and physiognomists and thereby spread broadcast their tenets, gathering and beguiling the unwary into their meshes either by promises of wealth or displaying their knowledge of the black art to compel their victims voluntarily to embrace their faith. The moment a man does this he is fated with a black draught to confuse his mind while his women folk are molested at pleasure. They have gone so far as even to gouge out the eyes of male children, scarp the brains and marrow, and cut them to pieces in a manner heartrending to witness. As soon, moreover, as the foreigner enters a country to propagate his doctrines the inhabitants begin to lose their women and children, and although the utmost efforts are made to seek for the lost ones, they are never found. Although, indeed, the people may really know that their lost ones have been beguiled into the hands of the foreigner, they dare not call for an investigation. If the high provincial authorities have no means of preventing the foreigner from entering our borders, we have no other resource but to call every true son of Hunan to arms and forcibly repel the invader.'

UNSETTLED.—"Can you tell me what sort of weather we may expect?" wrote a farmer to the editor. The editor replied: "It is my belief that the weather will be like your subscription bill." The farmer wondered what the editor was driving at, when he happened to think of the word unsettled. He sent some money at once.

The Week of Prayer.

The Evangelical Alliance suggests the following topics for the Week of Prayer, January 2d-6th, 1898. The sub-topics are given only by way of suggestion. It is expected that each leader will make selections.

SERMONS.

Sunday, January 2d.

God's people approach the Lord and walk in his light: "Say unto all the congregation of the children of Israel, Come near before the Lord."—Exod. 16: 9.

CONVERSION AND THANKSGIVING.

Monday, January 3d.

Confession of Sin: For want of conformity to the mind of Christ; for disloyalty to the truth; for misuse and neglect of precious privileges; for lack of courage in witnessing for Christ.—Rom. 6: 1-14; Matt. 25: 14-30.

Thanksgiving: For the blessings of the year.—Psa. 145: 1-13; 1 Cor. 2: 7-16.

THE CHURCH UNIVERSAL.

Tuesday, January 4th.

Prayer: That clearer and truer views of the spiritual nature of the church, as revealed in the New Testament, may prevail; that believers may yield themselves wholly to the Lord, and through the influence of the Holy Ghost grow in the spiritual life; that all ministers of the Gospel may be filled with the spirit of Christ, and that true unity and fellowship may be deepened and manifested.—Eph. 4: 1-16; Rev. 1: 12-20.

NATIONS AND THEIR RULERS.

Wednesday, January 5th.

Prayer: That all in authority may recognize their responsibility to God the King, and may have wisdom and courage for righteousness in council and government; that the Lord's Day may be revered; that injustice, intemperance and persecution may cease, and that forbearance, peace and brotherhood may be cultivated by all peoples.—Dan. 12: 1-4; 1 Tim. 2: 1-16.

FAMILIES AND SCHOOLS.

Thursday, January 6th.

Prayer: That in Christian households family prayer may be maintained, that the sacredness of the marriage tie may be universally recognized; that home life may be pure and loving; that the training in the family, in schools, colleges and universities may be in the knowledge of Holy Scripture, and with a view to the consecrated Christian life.—Josh. 24: 13-22; Psa. 133; Col. 3: 14-4: 1.

FOREIGN MISSIONS.

Friday, January 7th.

Praise: For the growth and development of the missionary spirit during this century, and for great revivals and persecutions in China and other parts of the mission field.

Prayer: For the consecration of wealth to the Kingdom of Christ; that faithful missionaries may be raised up in all Christian communities; that converts may be established in the faith; that the number of native agents may be multiplied and their efficiency increased; that the obstacles in all lands, arising from ignorance, prejudice and error, may disappear before the Gospel as the one true faith for mankind.—Psa. 2; Rom. 10: 6-21.

HOME MISSIONS.

Saturday, January 8th.

Prayer: That Christian people may be led to greater personal effort on behalf of the spiritual welfare of their neighbors and fellow-countrymen; that blessing may accompany the work of Home Missionary Societies, of city missions, and of laborers among special classes; that God's ancient people may be brought into the fold of Christ.—Acts 1: 8; Rev. 7: 4-12.

SERMONS.

Sunday, January 9th.

God's people—his witnesses to the world: "Ye are my witnesses, saith the Lord."—Isa. 43: 10.

HE ENJOYED IT.—The late Rev. C. H. Spurgeon was particularly pleased with a Yorkshire criticism of one of his sermons. Here it is: "Ah, say, Mister, you preached a goodish sermon to-night; but, if it had been cut short at death ends and set afire in the middle, it wad a dean us mare good."

HOW THEY TREAT IT.—Dr Atwood says, "there are many who habitually treat their religion as if it were a poor relation, to be recognized on occasion of family funeral, at other times to be quietly ignored." Do you know any of them?

UNSETTLED.—"Can you tell me what sort of weather we may expect?" wrote a farmer to the editor. The editor replied: "It is my belief that the weather will be like your subscription bill." The farmer wondered what the editor was driving at, when he happened to think of the word unsettled. He sent some money at once.

Woman's Foreign Missionary 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.]

Mrs. Livingstone.

If Dr. Livingstone's life was a grand success, it was largely owing to the influence of the one whom he designated "the main spoke in my wheel." A study of the life of the great missionary without a glance at "the main spoke" would be incomplete. Mrs. Livingstone was born with one distinguished name and exchanged it for another. Born the daughter of a missionary, the celebrated Robert Moffat, she became the wife of a missionary, the still more celebrated David Livingstone. With her husband she believed "paradise will make amends for all our privations and sorrows here."

At a banquet given to Livingstone in London on the eve of his return to Africa, all eyes rested on him when he expressed his purpose in a few simple and hearty words; and wonderful was the enthusiasm when, after humorously remarking that it was scarcely fair to ask a man to praise his own wife, he declared: "My wife, who has always been the main spoke in my wheel, will accompany me in this expedition and will be more useful to me. She is familiar with the languages of South Africa. She is able to work. She is willing to endure, and she well knows that in that country one must put one's hand to everything. In the country to which I am about to proceed, she knows that at the missionary's station the wife must be the maid of all work within, while the husband must be the jack of all trades without, and glad am I indeed that I am to be accompanied by my guardian angel."

A Missionary Heroine.

At Rangoon, says Rev. Henry Haigh, I attended a service at the chapel of the American mission. Over one thousand adults were present, and the preacher, twenty-two years of age, who had arrived at Rangoon the day before, preached with marvelous fluency. He was a missionary's son. As a child, he lived with his father and mother in the jungles of Burmah, where it was the business of the father to follow the Karens, who were nomads on the wanderings. Cholera came, and the missionary died. It seemed the plain duty of the widow to return to America with her only child, that he might be educated. But the thought came, "If I leave these Karens, who is going to look after them?" She saw it to be her duty to let her son go home by himself, while she remained in the jungle to carry on the work. For seven years and a half she toiled, doing herself the full work of a missionary all alone. She preached, baptized, buried the members when they died, administered the sacrament, and saw a great harvest. All the time she prayed, "God save my boy." One day a letter came. He was converted, and wrote, "I think I will be a missionary." She replied, "That is what I want: come and take up your father's work." The day before she had welcomed her boy, and now sat hearing him preach. I said to myself, "If ever Christ had a heroine this is one!"

DANGERS OF THE WORK.—The death recently of Margaret Culbertson, for a number of years superintendent of the Presbyterian Mission Home for Chinese Girls, in San Francisco, as the result of injuries received some years ago in the effort to rescue a girl from the dens of the city, calls attention to the peculiar dangers connected with that work.

The workers have repeatedly been threatened, and have prosecuted their efforts under very difficult circumstances. Within a few days the Chinese Society of English education has had notice that unless its efforts to prevent the importation of Chinese girls for immoral purposes shall cease, six of its prominent members will not live this month. The threatened men will receive extra protection from the police; but the Chinese high-binders care very little for that, and it may be that very severe measures will have to be taken in order to secure protection not merely for the girls but for those who desire to care for them.

NOT A MISTAKE.—The 'Herald a Presbyterian' tells of a young man who, years ago, lamenting that a young lady was going as a foreign missionary, said "What a pity for her to bury herself in that foreign country. It ought not to be permitted." The young girl went, did noble service and her name has been spoken throughout the whole Christian world. The young man has never been heard of outside the little village in which he lived. When people let the Lord dispose of their lives they do not make mistakes.

WHAT IS SIN?—The answer that an average woman in India will give to this question, we are told by a Presbyterian missionary, is "coming into personal contact with one of a lower caste, or killing any creature but a mosquito or a cow; or eating the flesh of any creature. What is God to such a woman? A stone image in a temple where she goes to worship."

"Shall" and "Will."

It will be easier to keep in mind the difference between the proper uses of "shall" and "will," if we learn these doggerel lines, which we quote from Notes and Queries: In the first person simply "shall" foretells; In "will" a threat or else a promise dwells; "Shall" in the second and the third does threaten; "Will" simply then foretells a future feat.

"I hear the bells on Christmas day Their old familiar carols play, And wild and sweet The words repeat Of peace on earth, good will to men."

HE WAS THERE.—She was a female lecturer. She became very earnest in her denunciation of man's inconsiderateness, or worse. Fiercely she exclaimed:—Is there a man in all this audience that has done anything to lighten the burden resting on his wife's shoulders? What do you know of woman's work? Is there a man here, she continued, folding her arms and looking over her audience with superb scorn, that has ever got up in the morning, leaving his tired, worn-out wife to enjoy her slumbers, gone quickly down-stairs, made the fire, cooked his own breakfast, sewed the missing buttons on the children's clothes, darned the family stockings, scoured the pots, filled the lamps, swept the kitchen and done all this if necessary day after day uncomplainingly? If there is such a man in the audience, let him rise up! I should like to see him! In the rear of the hall a mild-looking man in spectacles, in obedience to the summons, timidly arose. He was the husband of the eloquent speaker. It was the first time he ever had a chance to assert himself.

THE JEWS AND THE PRESS.—A writer in the New York Observer says that in Vienna every leading newspaper is owned and edited by Jews. It is much the same in Berlin where the leading papers, all but two, are owned by Jews. Even in England and France the Jewish grip upon the press is remarkable. It is noted that the Jews do not cultivate high ideals in their newspaper work. They pander to the least noble sentiments that may win popularity and money.

Among Exchanges.

A GOOD WAY.

Tithing is a systematic way of laying up benevolent money to be drawn upon when a need is presented.—Phil. Standard.

A GOOD SUGGESTION.

Now that the point has been settled that Provincial governments can appoint Queen's counsel these governments ought to take steps to abolish the distinction. At least, no more Queen's counsel should be appointed. It is of no advantage whatever to the Queen, and it is an unfair way of creating professional preference. Put all lawyers upon the one level, and let the best men win.—The Globe.

WHAT PROGRESS IS.

Progress is not movement, but improvement. Its measure is not the ground passed over, but what has been gained in passing. There are people who imagine that so long as they are going from one thing to another they are progressing; and there is probably no greater hindrance to advancement than the modern habit of dropping the latest method, or idea, or machine, for the next that comes in sight. Many persons who have all the latest methods on their fingers' ends are making no progress than did the little girl who tried hard to gather a bouquet, but dropped a flower whenever she reached out to pluck a new one. True progress consists in bringing forward from yesterday the good of yesterday, and adding to the store the good of to-day.—S. S. Times