

Religious Intelligencer.

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

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WHOLE No. 2267

NOTES AND GLEANINGS.

In Chicago, while there is a butcher for every 200 families, there is a liquor saloon for every 35 families.

Licensing the dealer gives him the legal right and the personal power to make drunkards of our sons, and worthless vagabonds of the only material we have for future leaders in the Church and State.

The art of printing, according to Dr. Halde and the missionaries, was practiced in China nearly fifty years before the Christian era. In the time of Confucius, B. C. 500, books were made of bamboo and about 150 years after Christ paper was first made.

A recent estimate shows that twenty two acres of land are necessary to sustain 1 man on fresh meat; while the same area, if devoted to wheat culture, would feed 42 people, if to oats, 88, potatoes, Indian corn, and rice, 176, and, if to plantain or bread-fruit, over 6,000 people.

Czar Nicholas is determined, it is said, that the law abolishing the knout in his dominions should be observed. A magistrate who recently sentenced a citizen to receive fifty strokes has been dismissed from his post and sentenced to six months' imprisonment with hard labor.

Boston is being treated to a course of lectures on Buddhism, by Anagarika H. Dharmapala, the Buddhist monk of Ceylon, and many of the "Brahmins" of the Hub, it is said, are assisting thereat. How many of the same audience, we wonder, would be interested in a similar course on Christianity. Yet Christianity is an interesting religion, too, and little understood by "Brahmins" of the Boston type.

A certain amount was allocated by the Anglican Synod of Nova Scotia to be paid by each congregation towards the Bishop's salary. It was agreed that delinquents should have the benefit of publication in the public newspapers. Such a list appeared in the 'Chronicle' and the 'Herald' recently. The list was tolerably long. Now here is a fine hint for the benefit of other congregations that forget to give their proper share to the various funds of the church!

The other day we heard what is the funniest vote of thanks uttered for a long time. The speaker, with evidently the best intentions in the world, nervously floundered along through various sentences complimentary to the lecturer, and finally flickered out feebly thus, "And so I propose a vote of thanks for the lecture to which we have so ably listened." The audience were so wearied that they did not notice the fatuous remark, and only the lecturer smiled. It is fit to be placed beside another muddle-headed sentence made in conversation to a North London clergyman. A man had been pressing his views energetically on a certain question, when suddenly he paused, and looking at the clergyman said briskly, "And now, sir, what is your humble opinion?"

An African King has petitioned the Queen to let him return to his little kingdom in West Africa from which he was banished to Accra for rebellion, cruelty and breach of faith. He writes to the Consul: I used to think my country big, and no man fit or able to touch me, but I have now been away from my country nearly three years and have seen the world, and I know I have been very foolish. I learn big lesson now, for I lose all my cargoes, all my cash, all my houses, and my town is now only sand and bush. All my people are far away, and many of my family killed by the ship. I think your Queen she punish me plenty. I beg you, Consul, to ask Queen to let me sit down for my river before I die. I swear I never do wrong again, but will make small place for trade, in one river close for Sapele. I hear Queen have big play for this year because she live long past other King or Queen. I beg you ask her to have mercy on me and pity my case.

Under the pension laws of the United States, says the 'Telegraph,' a

Union soldier of the late war, whose health has so far failed that he is unable to earn a livelihood, even if he was never sick or wounded while in service, is given a moderate pension. However, should he recover his health, his pension may be stopped, as the Government only proposes to afford help to the disabled. In this connection the following from the Popular Science Monthly is of special interest: Givers of testimonials to the merits of patent medicines should be very careful, for there is occasionally danger in this sort of thing. An old soldier in Massachusetts, having got into print by reason of his testimonial to the marvelous cure effected by a well-known patent medicine, was visited by a Government agent to see if he really had been made well. Upon assuring the visitor that his testimonial was an honest one, he lost his pension a short time after. The old soldier must now be satisfied by the restoration of his health, in lieu of his customary quarterly stipend from a paternal government.

Children and the Church.

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

In the olden times every Hebrew father and mother received his commandment from the Lord: "Thou shalt teach these words diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt write them upon the posts of thy house, and on thy gates." This thorough instruction in the principles of Judaism, indoors and out, was one reason why the Jews remained a separate and "peculiar people." The priesthood of the Roman Catholic Church require the early baptism of infants, and that every child be trained to attend a Romish house of worship, and be allowed to enter no other; that accounts for the difficulty in making converts from that inexorable denomination. Is there no lesson to be learned from these examples by Christian parents in our Protestant churches? Assuredly there is; and it cannot be learned too soon. I fear that it is partly the fault of Christian parents that there is such a lamentable drift away from the church among the young. The drift often begins at the "doorposts."

In all large towns there is a swarm of poor children whose only evangelical instruction is obtained in the mission Sunday schools. Most of these children have no Christian teaching at home, and this fact rolls a tremendous responsibility upon the mission-school teachers. They have to make an upward pull on Sunday against the downward pull through the rest of the week. In spite of this drawback thousands of such children have been rescued for Christ. But because the Sunday school affords the chief religious instruction to poor wai's in the slums, is that any reason why it should do the same thing for the children of intelligent, churchgoing parents? I am a thorough advocate of the Sunday school when properly managed, but I protest against giving it the false name of "the children's church." It is no such thing; it is only one spiritual department in every well-organized church. Christian parents have no right to shirk the solemn responsibility which God lays upon them, and to farm out the whole religious instruction of their children to the teachers in the Sabbath school. Underneath the foundations of both church and commonwealth lies the household; it is older than either of them; and there is no such school of Bible religion in the land as a clean, well-ordered, God-honoring home. Of this "church in the house" the parents are the heaven-ordained pastors.

I can add my own personal testimony to that of millions of others, that the right place to begin religious instruction is at the fireside. My own early home was in the house of my grandfather, and our rural church was three miles away. I was the only child in the family, and the first Sunday school that I ever attended had only one scholar, and my faithful widowed mother was the superintendent. She gave me a portion of the Bible to be committed to memory, and of this she gave explanations; she also required me to study God's book for myself

and not to sit still and be crammed by a teacher after the fashion now too prevalent in many Sunday schools. The word "education" signifies to draw out, the teacher's chief province is to draw out what the child has put in by its own efforts.

In my godly mother's home school I committed to memory whole chapters of the Scriptures, and was well grounded in sound doctrine by the catechism—which I fear has been supplanted in too many families by the godless Sunday newspaper. During my infancy that mother had dedicated me to the Lord as truly as Hannah dedicated her son Samuel. Of course I was taken to God's house on the Sabbath; but it was my beloved mother's steady, constant influence that led me gradually along, and I grew into a religious life under her potent training, and by the power of the Holy Spirit working through her. If all parents were like her, the "church in the house" would be the best feeder of the church in the public sanctuary.

I have ventured to introduce this leaf from my personal experience because it emphasizes the vital truth of parental responsibility, and it illustrates what Dr. Horace Bushnell, in his masterly treatise on Christian Nurture, calls the "out-pulsing power of the Christian stock." Before the pastor comes the parent. Most children are chins of the old block. Then how vitally important that the old blocks should be sound timber. I have often said that to train up a family wisely and for the Lord requires more 'gunpowder' than to write a book, and more grace than to preach a sermon. On the preaching and the practice at the 'doorsteps' depends the extension of the church and the moral safety of the commonwealth.

The word 'church' is popularly used in two senses. Sometimes it designates the house for divine worship, and sometimes it more accurately signifies the spiritual body of Christ which worships in that edifice. It is a painful and indisputable fact that the attendance of children upon what the Scotch call the 'diet of worship' is steadily decreasing. Many parents seem to think that if their boys and girls go to their Sunday school that is enough. I often officiate at the morning service in churches where the children do not compose more than one tenth of the congregation; sometimes scarcely a child's face is visible.

Where are the children while their parents are in the house of God? Are they amusing themselves at home or wandering in the streets? Be assured of this, my good friends that if your boys and girls do not form the habit of attending church now, they are not likely to do it in after years. They will soon be riding bicycle on the Lord's Day toward their spiritual destruction. In this matter of church attendance the parent and the pastor must combine. The parents should require and expect the children to accompany them to the sanctuary as much as to sit at their table for their daily meals.

The pastor should endeavor to win them to church by making his sermons simple in language, earnest in delivery, and interesting with illustrations. Very few sermons are fit to be preached at all which are beyond comprehension of an average boy ten or twelve years old; and grown people relish fresh simple, vivid, practical preaching as much as their children do. "Papa, he means you," whispered a lad of ten years to his father when I was preaching last Sunday to an uptown congregation in New York. Some ministers are accustomed to deliver a brief sermon to children before their regular discourse and this custom increases the attendance of the juveniles. The elder Dr. Stephen H. Tyng always preached to children at the Sabbath afternoon service, and drew a large adult audience. "He whips us over the shoulders of your youngsters," remarked one of his flock.

It ought to be burned into the hearts of both parents and pastors that the time to aim at conversions and to expect conversions is in childhood and early youth. Probably a majority of persons who pass twenty-one irreligious are never converted at all. Mr. Spurgeon used to say that those church members who gave him the least trouble were those who gave their hearts to

Jesus when young. When a child is old enough to love, to trust, and to obey its parents, it is old enough to love, trust, and obey Christ. The Bible never makes age a condition of salvation; and when Christ is truly accepted, then Christ should be openly confessed. What is the use of having a fold if the lambs are to be kept out until they can stand the winter?

The utmost care should be taken in the reception of children into the church. Haste and injudicious handling may work irreparable mischief; especially during seasons of revival, when sympathetic currents of emotion run strong. Parents and pastors need wisdom from above in dealing with young souls; they cannot be rushed into the church by the "wholesale." Each one should be made to understand the solemnity and import of the step to be taken, and the appeal should be made to the conscience rather than to the emotions. Conduct is a better test than mere feeling; and if the Holy Spirit is at work, then the result is the genuine fruits of good character and Christian living. A Christian parent is the heaven-appointed trustee of a child's soul, and a Christian home the best training school for the church of God. As long as the Old Testament contains the command of religion instruction at the "doorposts" of home, and as long as the New Testament contains the words, "Suffer the children to come unto Me," so long must the foremost duty of parents and pastors of churches and Sunday schools be to save the young for Jesus Christ. Brooklyn, New York.

Facts on Foreign Missions.

The following facts are from the Bible Institute, Chicago:

Africa ("Slavery").

Area: Equal to North America and South America combined.

Population: 200,000,000, or more than three times the United States.

Condition: "Africa is bleeding out her life-blood at every pore." The liquor traffic and the slave trade are the great curses of Africa.

Need: They have only one ordained missionary to every 300,000 people. In the same proportion Boston would have only one minister. One region whose population exceeds the United States is without a missionary.

India ("Crisis").

Area: Equal to one-half of the United States.

Population: 290,000,000—about four times the United States—one-fifth of the world.

Condition: "All Hindoo sects believe in the sanctity of the cow and in the depravity of women," said a Hindoo regarding his religion. Forty millions lie down every night of the year in hunger upon a mud floor.

Need: One ordained missionary to 300,000. Forty millions of women are confined in zenanas who are accessible only to women. There are 21,000,000 widows in India; 80,000 of them are under ten years of age. We have more Christian workers in New York City than in all India. More is spent to evangelize Chicago than all India, two hundred times as large.

China ("Death").

Area: One-half larger than the United States, or a third larger than all Europe.

Population: 300,000,000, or about five times the population of the United States.

Condition: "Polygamy, infanticide, and cruelty abound." "China has been a hell ever since you brought opium to us."

Need: One ordained missionary to 500,000. A thousand cities, strategic centers of population, are without a missionary. Not one person in four hundred in China has ever heard the name of Christ. This hour 1,400 souls enter such a life in China. Will you give them Christ?

The World.

Half the world, or more than 700,000,000, have never even heard of Christ. There are more heathen in the world to-day than there ever were before. The heathen are increasing every day faster than we are gaining converts. "Under their systems women groan, children perish, men live like beasts." "A world of sinning and suffering men, each man my brother, calls on me for work, work, work!"

Improve your time, and you can depend upon it that time will improve you.

God is very close to the man who is prayerfully trying to overcome himself.

"The Mistakes of Moses"

These words, as a title, are so familiar that they need no explanation. In his wonderfully convincing lecture on "The Inspiration of the Bible," Mr. H. L. Hastings refers to the subject in the following characteristic manner:

"I have heard of a man traveling around the country exploding this book, and showing up 'the mistakes of Moses,' at about two hundred dollars a night. It is easy work to abuse Moses at two hundred dollars a night, especially as Moses is dead, and can't talk back. It would be worth something, after hearing the infidel on 'the mistakes of Moses,' to hear Moses on the mistakes of the infidel. It would be interesting to hear a military leader and legislator like Moses, the man of God—who, after he was eighty years old, commanded for forty years an army of six hundred thousand men, emancipating, organizing, and giving laws to a nation which has maintained its existence for more than thirty stormy centuries—give his candid opinion concerning 'the mistakes' of a 'colonel' of cavalry, whose military career is said to have included one single engagement, in which he was chased into a hog-yard, and then surrendered to a boy of sixteen, after which, as soon as exchanged, he heroically resigned his commission in the face of the enemy, subsequently turning his attention to managing swindling whisky rings, discussing theology, defending scoundrels, blaspheming God, and criticising dead men who cannot answer him. When Moses could talk back he was rather a difficult man to deal with. . . . But now Moses is dead, and it is easy to abuse him. It does not take a very brave least to kick a dead lion." The above is a fair sample of Mr. Hastings' way of putting things. It is well known that in his assaults upon the Christian religion and the Bible Colonel Ingersoll's chief force lies in his ability to use ridicule and sarcasm. But in this he seems to have found his equal in Mr. Hastings; and he dare not complain if he is compelled to swallow in this respect middling large doses of his own medicine. —The Telescope.

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.]

A Banished Lady Missionary.

Miss Ida Mellinger, who has for five years been missionary at Urfa, has suffered the usual fate of missionaries at the hand of the Turk. When she left the country she received a command never to return. I asked when she had first thought of becoming a missionary, she said:

"It was the first thought I ever had. I am sure it was distinctly in my mind from the time I was nine years old. It was all the more curious, as, being an Iowa farmer's daughter and living in a small town, I never even saw a missionary until I was fourteen. When I decided to go, my pastor wrote to the American Board of Commissioners for Foreign Missions. I meant to train as a medical missionary—medical knowledge opens every door to you—but the reply came that they wanted me to go to Urfa at once as an evangelist. I started from New York in 1890. In London I joined another American missionary, so that the rest of the journey was in her company. I was afterwards Miss Shattuck's close associate in mission work in Armenia."

At Urfa the whole Armenian population turned out to welcome the missionary on her arrival. News had come of her approach and the road was lined with an eager crowd.

The people would pluck out their eyes for us. We are their great protection against the Turk. We have given them Bibles, schools, open churches. The schools and churches form Armenia's one great social institution. Sixty years ago, when the American Mission began operations there, we found an uneducated Gregorian priesthood, opposed to education and reform. The services were held in archaic Armenian, not in the vulgar tongue, and the better educated portion of the laity were excommuni-

cated by the priests. This led to the founding of a Protestant church. Differences are being gradually bridged over; and though in 1890 I found some priests unfriendly to my work, we were all working in harmony when I left Urfa.

The relations between the Turks and the Armenian women are unendurable. Practically, any Turk can take any Armenian's wife. Kurds have broken in upon a wedding feast, killed the bride's male relatives and gone off with the bride. Twelve maidens from one small village were kidnapped, Miss Mellinger says, for the harems of leading Turks. Of course there is no appeal, for the officials are all Turks. If a voice is raised in protest, the protester disappears, and is afterwards found dead by the roadside or in the river. The Turks are exceedingly jealous of the success of Armenians abroad. The latter become physicians, bankers and merchants; in Russia they rise to the dignity of generals in the army. Maddened with envy the Turks made the lives of resident Armenians as miserable as possible. The mission, Miss Mellinger says, helps to restrain the Turk.

When the first of the recent massacres in Turkey occurred, refugees in pitiable condition from other villages sought shelter in the open tombs in the mountain near Urfa. The people were almost naked; many of them were a mass of corruption. We toiled night and day for them, and bore the misery of seeing the people who out of pity had received them struck down by their maladies.

Of the massacre in Urfa Miss Mellinger saw nothing, having been ordered to Smyrna for a rest just before the tragic event. Miss Shattuck, she says, was the only English or American person who remained at the mission during the massacre, and she was the means of saving the lives of 300 people. Altogether, 8,000 were killed at Urfa, among them many whom I knew and loved, members of our church, children at our schools, people we had attended when sick. Miss Mellinger is about to begin a course of lectures in Scotch towns and villages. Wherever she obtains a hearing she succeeds in arousing interest and sympathy on behalf of the Armenians.

Hindu Girl Brides and Widows.

One of the greatest evils in India is the practice of child marriage, that is, of parents betrothing quite young children to men very much older than themselves. This is often done to keep the wealth within the family, or other similar reasons. The idea of consulting the affections of the girl bride is never thought of. If before the girl is old enough to marry, her betrothed husband dies, she is accounted a widow, is kept in seclusion, and treated with extreme severity as the drudge of the household and as one with whom the gods are justly angry. There are scores of thousands of these child widows in India, whose condition is pitiful in the extreme.

While there is a good deal of domestic affection among those who marry, still the wife is kept in the seclusion of the zenana and treated like a doll or a toy rather than a human being with an immortal soul. When the husband dies after marriage, it used to be considered the duty of the wife to be placed side by side with her deceased husband, and burned upon his funeral pile, being bound thereto to prevent her escape. Her screams of anguish were drowned by the roll of drums, clashing of cymbals and beating of tomtoms. The British Government has prevented the recurrence of these human sacrifices. It is also interfering with the cruel treatment of child widows, and in a thousand ways ameliorating the condition of its Indian subjects.

He Got It.—It is told that a young preacher once desiring to get the opinion of Professor Jowett as to a sermon he had preached, asked him what he thought of it. The professor looked at him a moment, and then slowly added: "Edward, if you would pluck a few of the feathers from the wings of your imagination, and stick them in the tail of your judgment, you would make better sermons."