

Religious Intelligencer.

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

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The Intelligencer for 1899.

In one month the INTELLIGENCER will complete its forty-sixth volume.

Its record of forty-six years tells best the story of what it is, what it has sought to do, and in what degree it has been successful.

It looks towards the future with hope and courage, and expects to begin its forty-seventh year with unabated vigour.

It is not necessary to set forth in detail what it will be and do in the future. Its past is the promise for the future.

To all INTELLIGENCER subscribers, many of whom have been its faithful friends for many years, we are thankful for their warm interest in its work and their hearty support.

It is hoped that they will all continue to be its readers for another year, and for many more years.

This is the month in which a great many renewal subscriptions are looked for. We trust all the friends of the paper will make a special effort to be prompt in their renewals. Ready payments are a great help to a newspaper—and to none more than to a religious paper.

We have some subscribers—a much larger number than ought to be in this class—who have not yet paid for the year so near its close, and some who owe for more than a year. They have, probably, been intending to pay, but, for one reason or another, have neglected to do so.

We have to appeal to them now to forward their payments without more delay. The money due by them is much needed.

Beginning with January 1st, 1899, newspapers will have to pay postage. This is an additional and very strong reason why everything due the INTELLIGENCER should be paid before the end of this year. Our friends will, we think, hardly expect us to pay postage on papers that are not paid for.

The fact that the cost of publication is to be increased by the addition of postage should make clear to all the importance, not only of the payment at once of all arrears, but of the prompt renewal of subscriptions for 1899.

Will every subscriber be kind enough to give this matter consideration, and quickly make a remittance?

We have [to thank ministers and others for their constant and helpful interest in the INTELLIGENCER.

Just now we will be glad for a little special co-operation. If the ministers will speak to their people, both in public and in their house-to-house visitations, of the necessity of prompt renewals, it will do much good. New subscribers are always acceptable. We have been glad to receive a number of new names lately. There is room for more.

The INTELLIGENCER aims to be the good and true friend of every one who reads it. It desires to continue to go to them as a friend, counsellor and helper.

It asks from them all co-operation in its work. They can help it in many ways, among them being prompt attention to the things suggested above.

The world needs not only to hear the gospel, but to see it—in transformed hearts and lives. Are they hearing it when they see us? Do they believe it and receive it when they see us? Do they not only hear but heed it when they see us?—Phil. S. standard.

The British Cabinet has decided that £1,000,000 shall be appropriated for fortifications at Wai-Hai-Wai and Kowloon; also that Chinese shall be enlisted for garrison duty under command of British officers.

Notes and Gleanings.

In England the desire for cremation is on the increase, and the County Council will promote a bill in the next session of Parliament enabling London Burial Boards to establish crematoria.

Some years ago the site of the historical Black Hole of Calcutta was discovered and excavated. It may be interesting to add that the excavation has now been filled up and decently paved over, and that a handsome tablet of white marble, bearing a suitable inscription, is about to be placed near the spot.

On the 20th of February, 1898, the Swiss people accepted by an overwhelming majority a law referred to them providing for the purchase and operation by the State of the railroads of the country. The vote marks the end in Switzerland of the system of private management of railroads and the coming in of a new system of State management. The action is one of interest and importance.

Missouri has adopted the new vertical system of penmanship, and teachers in the public schools are required to teach it. For legibility, it is a great improvement over the slanting Spencerian system, and busy editors will invoke many blessings on Missouri for leading off in this much needed reform. The horrible, illegible samples of penmanship that come to us from all over the country are enough to overtax the grace and forbearance of angels.

Women are going ahead! The United States Government has issued some interesting statistics as to the rapid advances which American women have made in all fields of employment during the last eight and twenty years. Since 1870 the female architects have increased from 1 to 53; the dentists from 24 to 417; the lawyers from 5 to 417; the physicians and surgeons from 527 to 6,888; and the clergywomen from 67 to 1,522. Perhaps the next twenty-eight years may see a like advance on the other side of the water.

It is 6,250 miles from Cairo to the Cape, and the British purpose making the whole journey possible by rail and steamboat. The River Nile and the lakes afford a navigable stretch of 4,050 miles. The remaining 2,200 miles must be covered by rail. Of this, 1,200 miles has already been built, from the Cape to Bulawayo. Cecil Rhodes is determined to continue it at once to Lake Tanganyika, which will require 750 miles more. The only remaining gaps are from Lake Tanganyika to Victoria Nyanza, 250 miles, and from Victoria Nyanza to Albert Nyanza, 200 miles.

For many years the by-products of coal have been utilized, and little or nothing is lost. And now the sawdust that has been so troublesome to the owners of saw-mills is likely to be used for light producing purposes. This would be a double boon; for the waste of sawdust has been very great; and the production of light has hitherto been costly. Another "nuisance" is likely to be turned to useful purpose, namely the slag that abounds around blast furnaces. The new product is called carbolite. It produces light of the same quality as is produced by acetylene. It is portable and is perfectly safe to handle. It will be made up in blocks and cased in wood. Very likely these recent discoveries will affect the use of coal gas and also electricity for lighting purposes. One great advantage they have is that they can be used in isolated houses which are on economic grounds beyond the reach of gas and electricity.

Admiral Makarow, of the Russian Navy, proposes a quest for the North Pole that has some novel features. Some time ago a firm on the Pacific coast built some vessels for the Russian government that are employed in breaking up the ice in the harbor of Vladivostok. The performances of these ice-breakers gave a miral Makarow his suggestion, which is that vessels of this character, but of greater efficiency, be constructed to break their way through the Arctic ice wall to the pole. Nansen claims that the

Arctic ice wall seldom reaches a greater depth than twenty-four feet, and Admiral Makarow is convinced that a machine of twenty thousand horse-power would be sufficient to break this wall, or, better still, that two machines of ten thousand horse-power each, one operating behind the other, would produce more satisfactory results with vessels of this sort. Equipped with these ice-breakers, he believes that the pole can be reached in twelve days from twenty-eight degrees north latitude. Makarow's plan may be feasible, but it is doubtful if he will get much support from men who have made a study of Arctic exploration, and who have themselves come in contact with the terrific conditions north of the Arctic circle.

Church Sociality.

REV. THEODORE L. CUYLER, D. D.

A true Christian church is a family, and is described in the New Testament as a "household of faith." The tie that binds all those who have been redeemed by the precious blood of Christ is a peculiarly strong and sacred relationship, and extends on into the celestial home; they belong to the "family on earth and in heaven." One is their Master, and all they are brethren. In the primitive apostolic church a social fellowship was a large element in their religion; coming out from a hostile world, they grew into a very warm attachment to each other. Observe how often the word "brethren" occurs in the New Testament, and what constant exhortations to brotherly love. Lest the hateful spirit of caste should steal in, the apostle James directs a sharp shot at the temptation to give a front seat to the gold-ringed man in goodly apparel, and to leave the coarsely clad brother to stand up, or to sit on the floor. Certainly this spirit is nowhere more despicable than among those who sit together at the same communion table, and who expect to occupy the same "mansions" in the better world.

It is a pleasant custom of those exemplary Christians, the Quakers, to close their service of worship by a general shaking of hands. The custom is worthy of general imitation; for in most of our churches we do not make enough of what may be called the gospel of the hand grip. And by the neglect of this token of brotherly kindness a church maims the right hand of its own power. The sanctuary in which Christ's followers meet for worship is really their homestead, where they should not only greet each other cordially, but should "not be forgetful to entertain strangers." If we practice hospitality in our own houses, how much more ought we to practice it in that house that is sacred to the spirit of Christian love!

"I attend your church now," said a certain parishioner to me, "because when I came there first y'r folks gave me a welcome; I concluded that you were a sociable people." The man was glad to be taken at his own valuation; he thought something of himself, and he was pleased to have other people think something of him also. It is quite possible that if that man had not received a friendly greeting, he might never have entered our sanctuary again. "I went to that church a few times, but nobody spoke to me. I concluded that they did not want me there, and I shall not venture there again very soon." This is quite too common a formula; and it is not only very provoking to a faithful pastor, but it is very discreditable to the Christian spirit of his congregation.

It is not only the pastor's business to tract everybody that he can, by legitimate methods, to the house of God. Quite as much is it the business of every Christian in his congregation; not only his or her business, but their bounden duty. If the gospel of Jesus Christ is man's only hope of salvation, then we are all morally bound to bring under its influence every immortal being whom we can possibly reach. It is right, therefore, to extend a hearty invitation to every non-churchgoer of our acquaintance to come to our house of worship. If the invitation is accepted, we ought to be on the lookout for them, and give them a cordial welcome, and introduce them to others in the congregation. A prompt social call on such persons would be very effective, as well as a notification of them to the pastor that he might call upon them likewise.

Very often an unconverted person will stroll into a church either from curiosity, or a desire to hear the preacher, or from a secret uneasiness of heart that prompts him to seek a word of comfort. He ought to have a cordial greeting from somebody. It may be a turning-point in his spiritual history. Every Christian, as well as every ordained minister is commanded to be a "fisher of souls." But what a criminal fool is that fisherman who neglects to draw up his basket-net when a fish has already swum into its meshes! I am perfectly confident that one cause for the neglect of many people to attend church is that they are not invited cordially and even urged to do so; or if they do venture to go, are not cordially welcomed. Scarcely a severer condemnation can be pronounced against any church than to have it said that it is a sort of "exclusive religious club," or that it fails to give a hearty welcome to all newcomers.

The duty of Christian sociality is not to be restricted to the hospitable welcoming of strangers and outsiders. It forms a very vital part of effective church life. The early Christians made much of heart ties and social fellowship. The last chapter of Paul's epistle to the church at Rome is one of the most suggestive that he ever penned; it is full of salutations to this "beloved" brother and to that "helper in Christ," and to the "church in the house" of Aquila and Priscilla. What a grand old Christian democrat the apostle was! If alive now, how he would smite down the accursed spirit of caste that walls the "gold-ringed" into exclusive churches, or divides other congregations on the arbitrary lines of income or social gradations! On the other hand, one of the most effective elements of spiritual power in many churches is that of close personal fellowship. They are a "brotherhood"—not merely in their provision for poor, or sick, or infirm members—but in their every-day relations with each other. I have now in mind a church in this city, whose pastor was for a very long time disabled by ill health, and his pulpit was occupied by strangers; yet that church held together like a fleece of wool, and not a single member strayed away. The secret was that that church was bound together by a powerful social tie—by constant intervisiting, and intermarriages, and interworkings of all kinds. They were a large and loving family. They had a spiritual home, and cultivated the home atmosphere. The grace of the hand grip was practiced there; they were the members of one body, of which the Lord Jesus was the head. Such a church as that, fitly joined together and compacted, "maketh increase of the body unto the building up of itself in love." Inward life gives it outward growth.

There are several ways for promoting acquaintance and personal fellowship among the members of a congregation. "Church socials" have been very useful, and still may be, if conducted with zeal and discretion. They need not be made attractive by introducing dancing, and cards, and other amusements for "which the Gentiles seek." The line between the church and the world is already reduced to a chalk mark in some places; and if the church borrows from the world it will not draw the world to Christ. The most effectual way to promote sociality is in the line of Christian work and activities. Every prayer-meeting should be a family gathering, and after it closes there should be a cheerful mingling in personal conversation. Inquiries should be made about each other's "good estate"; no one should stand upon formal introductions. The social atmosphere as well as the spiritual should be warmed up at every devotional gathering. Prosperous and cultured church members should be especially attentive to those in humbler circumstances, or who are in trouble. If Christians drew more to each other, more people would be drawn to Christianity. A large proportion of the church neglecters could be got within the reach of the gospel if those evil spirits—pride, caste, indifference, and indifference to the welfare of souls—could be banished from our churches. He that is truly born of God loveth his brother also.

If you would create something, you must be something.—Goethe.

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.]

Cold Season Tours in India.

In a late number of the 'Morning Star' Mrs. Hallan writes of the work of the missionaries in the cold season. Our sisters will, doubtless, be interested in this description of the work by one who has often participated in it. She writes:

The weather in a few days will be simply charming. Blue skies with scarcely a cloud to be seen, pleasant bright days and cool nights, make an inviting prospect for a preaching tour. The missionaries will be searching for tracts, pamphlets, portions of Scripture, Bibles, and books of all kinds to help in the work. The lady missionaries will be selecting clothing, bedding, provisions, and different kinds of camp furniture, for, as there are no hotels where tours of this kind are taken, everything must be carried on carts drawn by oxen. Tents also must be carried in this way. Books will be packed in boxes, also the clothing and provisions. When the little folks accompany the mission party, sometimes the cow must go too, for, alas! the heathen have the practice of watering the milk, and the water is not always clean. They have a superstition that if they do not put water in the vessel they use for milking the cow will become dry. The native preachers and servants also have their little bundles to put on the cart at the last moment.

When all is ready the loaded carts are brought to the door, ready for a start by starlight in the morning. Having despatched these the missionaries have a very early breakfast; then horses, bicycles, or dog carts are brought to the house, and soon all are on their way to the first camping-ground, where the tent is pitched, or the rest house is found. Pitching a tent usually draws a large crowd of men and boys, who want to see what is going on, and this gives the missionary an opportunity for preaching. Christian hymns are sung, the native preachers follow in turn with addresses and religious conversation. This crowd disperses, succeeded by a similar one, who also hear the gospel preached. If there are any markets or religious festivals in the vicinity, the missionaries and preachers attend them preaching, selling some books and giving away others.

While the missionaries are thus engaged, the lady missionaries accompanied by Bible women or zenana teachers go to the nearest village to look for the women and children. White faces soon attract a crowd, and after a little conversation a hymn is sung and the explanation of it given. Occasionally large Scripture pictures are used, to the great delight of the audience. Our native Christian sisters are of en very apt in their explanations of them. In one of our recent tours, in one of the zenanas, the inmates were so pleased with one of our Christian hymns that two of the little girls begged that they might go with us in our carriage on our way back to our lodging place, that they might learn the words and tune, and so teach it to the rest of that heathen household.

The people are generally pleased to see the missionaries, and invite them to come again, but sometimes they are refused admittance, and forbidden to speak in the name of Jesus.

After spending some hours in this way, it is time to return to the tent or rest-house for refreshment and rest. The afternoons and evenings are passed in a repetition of the morning's work in other villages or markets.

Often the missionaries are followed to the tent by several who wish to have further religious conversation. It is now time for the evening meal. In the vicinity of the tent there are other camp fires, where the preachers are in groups preparing their supper, cheerfully rehearsing the day's work while thus engaged.

And so ends the day for the tired workers, your representatives and mine. Dear brethren and sisters of America won't you remember them in

your prayers? And won't you give largely of your substance that more laborers may be sent forth into the harvest? The Lord of the harvest still sits over against the treasury with that pierced and outstretched hand, waiting for your offerings. Will they make Him sad or glad?

Acknowledgement.

New subscribers for the INTELLIGENCER, have been received from the following members of the W. M. Society: Mrs. W. McKinnon (2).

"CHRISTIAN SCIENCE."—Here is a recent English instance of this quackery: The quacks who call themselves "Christian scientists" have had a rude shock in the exposure of their doings that took place recently at an inquest concerning the death of Major Lester. This officer, only thirty-eight years old, was appointed in 1892 instructor in military topography at Sandhurst—a sufficient indication of his service. In August he was attacked with tuberculous peritonitis and attended by two surgeons-colonel, and two physicians were called in consultation. On September 5th the doctors were dismissed and a Mrs. Grant, said to come from America, was called in to give "Christian treatment." She said she began treatment on receipt of the wire, before seeing the Major. This treatment she described as "taking up the right thought of the omnipotence and love of God." When asked how she would treat a broken leg, she said she "would ask a surgeon to treat it." She said she never gave material remedy whatever, but continued her treatment when away from the patient. She added, "Christ never sent the sick to physicians," upon which the coroner remarked that "Christ had a power these people are trying to usurp—trying to make themselves out equal to God." Mrs. Grant stated her charge for treatment to be a guinea a week. The coroner in his summing up said that he could not help thinking "some of these people would be better—and very much safer—in a lunatic asylum." The jury found that the major died of tuberculous peritonitis, and expressed their "strong sense of abhorrence of the so-called treatment by Mrs. Grant."

TALMAGE'S REPLY.—Dr. Talmage is not "so slow," is the verdict of an American contemporary. When the well known divine was in San Francisco recently he was entertained at a private dinner, and there met a bright citizen who, however, is noted for his irreverent scepticism. In the course of conversation the layman remarked to the clergyman—"If we are to live after death, why don't we have some certain knowledge of it?" "Why don't you have some knowledge of this world before you come into it?" rejoined Dr. Talmage, promptly. Then he paused a moment, looked keenly at his questioner, and added, with caustic emphasis, "And why don't you have some knowledge of this world after being so many years in it as you have been?"

STONED.—Rev. Dr. Fulton, the well known Baptist minister, who of late years has devoted himself to the enlightenment of the people about the Roman Catholic church, lectured last Friday night at Little Glace Bay, Cape Breton. His remarks caused considerable excitement among the audience which was largely sprinkled with Roman Catholics. The constable of the town was obliged to interfere finally and the meeting broke up. On the way to his hotel Fulton was stoned by a mob and badly injured as was also a friend who accompanied him.

Among Exchanges.

A GOOD DEAL BETTER.

"Better to be a doorkeeper in the house of the Lord" than to stand in the pulpit and preach to please men.—The Free Baptist.

WHAT DREW THEM?

The question is not properly whether your meeting-house was filled with people. The important question is, What drew them there? The popular sophistry of using sensational attractions to get a crowd that you may get a chance to preach at them, has done more injury to the church than it has done good to the world. Free Baptists have always been content with small audiences met simply to worship and pray, if large ones would not come for that purpose; and when our people lose this spirit, in foolish competition with worldly churches, their mission is indeed ended. Our denomination has no business longer to exist than it can do so as a body marked by simplicity of taste, purity of motive, and unostentatious methods in connection with public worship. This has been our chief honor among good people in the past, and it remains our only enduring title to praise for days to come.—Morning Star.