

# Religious Intelligencer.

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

FREDERICTON N. B., APRIL 12, 1899

WHOLE No. 2387

XLVII.—NO. 15

## Notes and Gleanings.

Germany and the German people as proof that beer is a harmless, wholesome drink may take a valuable hint from the figures given. What strong drink has done and is doing for England and Germany, it has done and is doing and will continue to do for America, if the legalized traffic is continued.

## The Government and the Plebiscite.

No. II.

The question to be answered is how to make effective the conviction that Prohibition is the one righteous method of suppressing the liquor traffic? Mark! not as to the use of intoxicating liquors—that is a matter personal to each, but as to the responsibility concerning the legalized traffic, and its baneful results.

The Corn Law League of Great Britain was an organization much like the Dominion Alliance. Men were banded together for a given object. Within Parliament they had a few leaders, insistent as to the principle of the League. Outside Parliament they sought to form public opinion by means of propaganda. By such methods every great reform has been accomplished. Within Parliament we have had leaders, but, somehow, for twenty years one thing and another has blocked the way to the goal sought. Now, the path is clear, both as to authority and as to any expectant government action. So it would seem that the demand is, first, for a straight vote in Parliament as to prohibition. That circumstance points to a favorable vote, seems to be manifest.

What then? Press the government to an issue one way or the other. If the government continues disposed to shirk responsibility, then let prohibitionists combine for a distinct stand. That course seems to be at once reasonable and just. Still it will be asked, as a last resort, does not that mean an independent party? Not of necessity. But, should it do so on that issue, I cannot see how any could complain. Although, hitherto, not wholly convinced of the wisdom of that course, if it has to be done, why, "Let us fight it out on that line." One thing is sure, such a party would add public morality. The present vicious bribery and corruption would in a practical form, be rebuked, discredited; and the tendency would be to purify political life. To speak of politics as "a game," and one "of deals" is the abyss of nastiness, and one who does so declares his unfitness for a representative position.

"Thy Kingdom come," means now and "Thy will be done" means here. And, if the sermon on the Mount is to be lived, it is a seven days programme, and for the whole of life. Sunday drill is for week-day exercise. Also, the greatness of a political party is in the moral principle that animates it, and is the one enthusiasm and aim. "Loaves and fishes" never made a powerful party. It is righteousness—high moral principle, that gives enduring greatness. The principle of prohibition is all that. By clustering around this we are lifting up "a standard for the people," ennobling life purifying home, and seeking to bring in, "the Kingdom of God."

T. H. S.

## Some Elements of Church Power.

BISHOP J. W. HOTT, D. D., IN THE TELESCOPE.

All churches are not strong alike. They are not alike strong at different periods of their history. In common parlance a church is strong or weak as its members are many or few. In fact, this has little to do with vital or practical elements of power. It is merely a statement of proportions.

This writing aims to name some—perhaps not all—the chief elements of church power, and to briefly exhibit them by negative and positive reflections. It may serve a more practical purpose to be content with the consideration of only a few vital elements. At present they seem to include:

1. A consciousness of a divine mission. This must fill the officers and members and organization of the entire church. They must feel the touch of God's hand, and the seal of a divine appointment. Something may be gained from the study of the negative, or weaker, side of the churches.

A large per cent. of our churches are fettered with weakness because their highest ambition is self-existence, and their supreme energies are devoted to their own perpetuation. The great question is how to keep alive and up with, or ahead of some other church. Attend the official meeting. There you may learn a lesson. If another church has a new pastor who is somewhat popular before the public, and a floating crowd of curious or idle ones fill its pews, note the effect in the feelings toward the old pastor. Cooling off. If another denomination has built a new church-house, it is likely some one will call attention to the fact that their church is becoming dingy. Great comfort is often taken in the thought that "our church is doing as well as any of the others." How can a church have power with no higher mission? It is worth while that a church live, to be sure; but that church lives most, and has power worth a life, when it lives in its divine mission, and not in itself.

If our churches could hear the words of Jesus they would have power. "As thou didst send me into the world, even so send I them into the world." Could they hear his prayer, "Sanctify them in the truth," "For their sakes I sanctify myself," they would rise with new power. They would hear the Master saying, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." They would rise in majesty of power.

2. A knowledge of what the divine mission is. It may seem that all churches, especially in the country, have the same mission, and the same mission at all times. This is an imperfect view, and is itself a source of weakness. The missions of churches differ as conditions about are different, and somewhat according to elements within. A living church must ask, What can be done for the elevation of society, for the improvement of the moral standards of the community, for the suppression of vice, for the better observance of the Sabbath, for the salvation of the young, for the education of the children, for the improvement of home life, for the comfort of the aged, for the care of the poor, for the cheering of the sorrowing, for the mutual division of the burdens of society, for the care of the sick for the help of the struggling, for the cause of Christian education, for the spread of the gospel, for the enlargement of the kingdom of Christ? What agencies have we that can be effectively employed in doing what the living Christ would do if he were here and a member of this church? A fair answer to these and other like questions would answer the question, "Lord, what wilt thou have me to do?" Do any say this is impracticable? Is Christianity impracticable? What is a church for? Is it merely an institution to foster and flatter its members in the hope that when they die they will go to heaven? If a church cannot do something toward making the community about it more heaven-like, by what law or process of reasoning can we have a hope that its members will ever be admitted into heaven?

Dare we look at our selves? Is it not a fact that many of our churches are lacking in power because they have not fully the conception of service? One devout woman could do more real Christian service than is done by many entire churches. How many of our churches lack effective and live organization for such service as has been hinted at. Some may even lack its vital spirit. It is not intended to disparage what is done in all departments of spiritual, devotional, educational, and financial departments of any of our churches, but to call attention to the large amount of work undone, and the thousands of members who do practically nothing. Alas, how much is left to the hands and heart and brain of the pastor! Thousands of our churches would do best to pause, fall before God, and readjust to present demands and the divine plan. Too many of our churches are human-heavy. We must claim divine leadership and follow Him. When a church has fairly caught, and adheres to, the divine plan, and does its best to meet the needs of humanity in God's way, it is invincible.

THANKS—We wish to thank those friends who so promptly sent us the copies of the INTELLIGENCER, which two or three weeks ago, we said we would like to have.

## The Growth of Christianity.

The Christian church came into existence when Jesus, after his baptism, gathered round him on the banks of the Jordan his first followers, as recorded in the first chapter of John. How many followers he had at the time of his ascension cannot be stated. That gathering on a mountain in Galilee (Mat. 28: 16, 1 Cor. 15: 6) contained above five hundred brethren. The roll of believers in Jerusalem contained 120 names (Acts 1: 15). On the day of Pentecost about 3000 souls were converted, and a little later, after the first apostolic miracle, the number must have considerably increased. It was about twenty years after this, in the middle of the century, that Paul began giving the gospel to the Gentiles, setting out from Antioch in Syria. However great the growth of the church before this, it became much more rapid. Sharon Turner's estimate makes the number of Christians throughout the world at the end of the first century, to be half a million. The present population of the world is estimated at about 1,500,000,000. How this compares with estimates (gueses) for previous periods we cannot say. In 1850 the total population of the globe was commonly given at 1,167,000,000. The reader may make his own conjectures for previous centuries. But the growth of Christianity since the first century has been rapid. (See figures being given for the ends of the centuries): 2nd century, 2,000,000; 3rd century, 15,000,000; 10th century, 50,000,000; 13th century, 100,000,000; 18th century, 200,000,000. In three centuries Christianity gained as many adherents as it had gained during the preceding fifteen centuries. What has been the gain during the 19th century? It is computed to be no less than 213,700,000—more than in all the preceding eighteen centuries—so that the total Christian population of the world now is 437,000,000. Of this total Protestant Christianity embraces 113,700,000 Roman Catholicism something over 200,000,000, while the Eastern church and various minor communions absorb the rest.

## Amazing Superstition.

WHAT MORMON WOMEN BELIEVE.

Since the election of the polygamist Roberts to Congress, Mormonism has had a new importance for the people of the United States. As the missionaries of Mormonism are at work even in this country, it may be of interest to many to know what Mormon women are taught. Humors make fun of their amazing superstitions, and suggest that it is an aid to proper family discipline if a man can say to his wife, "If your bread doesn't rise well this week, you won't rise at all, so look out." But Mormon women seriously believe that a woman has no hope for the hereafter apart from sharing her husband-god's glory; that a woman who dies unmarried will never have a resurrection; that a husband has power to forbid the resurrection of his disobedient wife; that a mother who objects to her husband taking plural wives may be eternally separated from her children—and other doctrines that are equally monstrous, but which are accepted with pitiful simplicity by thousands of unfortunate women. An illustration of this is given in a conversation between a Mormon woman and a mission-worker reported in a recent number of The Knicker, an anti-Mormon American paper. The woman told how her mother protested against polygamy, and, after a long struggle, consented to the decree of the Church. But she never smiled after the others were brought in to the house, and it was not long before she lost her reason, and died. Yet her daughter talked about God's most holy law of polygamy as an exaltation to the only true Church, although, with curious inconsistency, she was proud that she was the child of the first wife, and not a polygamous child. The most energetic defenders of polygamy are glad to be able to make that boast.

## Easy to Double His Subscription.

The incident given below, and printed in Harper's Round Table, illustrates a phrase of human nature: I, the Baptist church of a New England village, was an old man who had all the Christian graces save one, and that one was the grace of liberality. He would do anything in the world for the cause of religion but give up his money. At the close of the financial year of 1869 the church found itself four hundred dollars in debt. A church meeting was called, and it was voted to circulate a subscription paper on the spot, and an endeavor to thus raise the sum needed. This was done, and the old gentleman did not put his name on the paper. The result was

rather disheartening, two hundred dollars only having been pledged. Silence reigned for a moment, when one of the most generous men in the church moved that "we double our subscriptions." Instantly the old gentleman was on his feet, and with extraordinary fervor cried, "I second the motion."

He evidently felt that he was thus doing his part in hastening a most desirable result.

## 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.]

## Letter From Miss Gaunce.

Balalore, Feb. 27th, 1899.

DEAR MRS. McLEOD:— I cannot write you a long letter today; have been very busy these last two weeks.

Ere this letter reaches you, you will probably have received news of dear Mrs. Smith's death. She left Balalore the last day of October for three months' vacation. After spending a few days in Calcutta, she started, via Chandbali, for Cuttack, where she intended to spend the greater part of her vacation. En route, she was seized with fever, and was several weeks ill in Chandbali. As soon as she was able to travel she continued her journey. In her last letter to me from Cuttack she wrote: "I am feeling much stronger; am getting quite a colour in my hands and cheeks." Wishing to attend our Annual Conference, which convened with the Bhimpore church, she returned to Calcutta. On the way she contracted a severe cold, which developed into pneumonia. During her last illness she was most anxious to return to Balalore. Once she asked the doctor who attended her if there was any hope of recovery, if not, she wished him to put her on the steamer for Balalore, even if she should die on the way. Miss Butt was with her nearly the whole six weeks of her illness, and was assisted by Drs. N. Phillips and M. Bachelor. When the crisis was passed we were rather hopeful of her recovery, but the poor, tired, worn body had been too much sapped of its vitality to recuperate. A day or two before the end her voice failed, and she made several attempts to say something that was evidently on her mind. Just after midnight of the 11th Feb., she passed away. The funeral was the following day.

I can hardly realize that she is not to return to us. She will be missed by the whole mission. I miss her, not only in my work, but as the kind friend for whom I had a very tender feeling.

How sad her many friends in America will be to hear of her departure! Her son, especially, will grieve for her. In our sorrow we should rejoice that she is at rest—"sweet rest."

Memories of the past come up, and I am thankful now that I went to Mrs. Smith in her loneliness and trial to lighten some of her work.

I am preparing to go to-morrow to Ujarda; I intend to go by rail to Jellalora, thence will walk through to Ujarda. I am getting along very well with the work out there.

This last month there have been some additions to the Orphanage; I have now 41 children under my care. God bless each one of them! Pray for them.

I wish to thank the friends who so kindly sent me a box, containing material for work. I received it Feb. 13th. I found the addresses of several, and shall write them when I have time.

With love to the many friends at home,  
Yours sincerely,  
L. E. GAUNCE.

## A Useful Little Book.

"India: Questions and Answers for Auxiliaries and Junior Societies"—is the title of a small pamphlet issued by the Free Baptist Woman's Missionary Societies. It contains answers to questions frequently asked about India—information about the manners

and customs of the people, the several systems of religion, the Christian mission work being done, the difficulties and needs of the work, and nearly everything that the average Christian would like to know about the country and the people. Mrs. G. A. Hartley, St. John, West, can supply copies to any who desire, at five cents each. The little book will certainly be a helper to those who read it.

## It Is Said.

—That all of the Pope's private fortune is invested in British securities.

—That the Roman Catholic Church in the United States is sustaining prodigious losses through the defection of its members. Many who have been loyal adherents to that faith in Europe repudiate it after they have been two or three years in the United States, but the depressing fact is that those who have repudiated Romanism are not to any considerable extent accepting Protestantism. The ranks of Materialists, and of those who class all religion as the product of priestcraft and of human credulity, are steadily recruited by those who have abandoned Rome.

—That the coming of a new century directs attention to some of the curiosities of the calendar. A century, for instance, cannot begin on a Sunday, or a Wednesday, or a Friday. Again, the same calendars can be used every 20 years. In years that are not leap years the year begins and ends on the same day of the week. So that January begins on the same day as October, April as July, September as December, while February, March and November begin on the same day.

—That there are in the United States 303 denominational colleges and universities, not including academies and private schools. These have 3,390 professors and 32,027 students. They have endowments amounting to \$44,074,046, besides buildings, grounds, etc.

—That the Wesleyan Methodist Twentieth-Century fund in Great Britain is proving a remarkable success. The object of this fund is to collect one million guineas to extend the work of Wesleyan Methodist churches. Although started only three months ago, 508,160 guineas already have been guaranteed. The secretary reports that members of the Church of England, Roman Catholics and at least one professed agnostic have helped the fund.

—That six ordained Mormon Elders are living in Winnipeg, making preparations for a vigorous missionary effort with a view to converting people to the doctrines of their church.

THEIR PRECAUTIONS.—A Montana multi-millionaire, the Star tells, is carefully protecting the succession to his large possessions. He and his family sailed for Europe recently, and each member took passage on a different vessel from the others, so that in case of fatalities, the chances of death overtaking all would be reduced to a minimum. It is said the Rutland take the same precautions, and that the well-known New York Bankers, Salomon Brothers, never rode together on the same train. Riches have their inconveniences as well as poverty.

## Among Exchanges.

"PROVIDED."

Denouncing hypocrisy in Christ's burning words is all right, provided the denouncer does not forget to proclaim Christ's righteousness by living the shining life of love that he lived.—Telegraph.

Do SOMETHING. It isn't enough to be alive. The Christian must be doing something. A live apple tree, by its shade and spreading roots, hinders the growth of other things. If it be fruitless, its life is only an aggravation.—The Free Baptist.

HE DIDN'T WORRY.

We recently fell in with a cheerful individual who had learned not to worry about anything. Whether he succeeded or failed, made money or lost it, he went cheerfully on his way. In this case, as we happen to know, those who did the worrying were his creditors, who found themselves ruined by his sharp practice. To them it was no comfort that he also was ruined, and didn't worry about it.—Chris. Register.