

Religious Intelligencer.

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

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Notes and Gleanings.

Chicago spends for strong drink three years as much as the value of all property destroyed in great fire.

Job Ruppert, the wealthy New York brewer, is said to have invested about \$400,000 in a duck farm in his country place at Rhinecliff on the Hudson. We doubt if many regular consumers of his beer have invested \$400 or \$40 in a duck any other sort of farm.

The births in France were fewer in 1897 than in 1896, but the deaths were fewer and there was a slight increase of population. The population of Great Britain is now little larger than that of France. Many exceeds France in population by more than 10,000,000.

The strength of France is in her soil proprietors. More than half of the agricultural area of France is still in properties of more than ninety acres each, and according to the last census the men who own on their own land number 50,000.

Russian officer has been making experiments with successful results the use of falcons instead of guns as carriers. It seems that they can fly very much faster. A falcon covers ten or twelve leagues an hour, whereas a falcon can do less. It can also carry with ease fairly heavy weight.

China is very rich in metals and minerals. Excellent authority states that at the present rate of consumption the world could draw its supplies from Southern Shensi alone for a thousand years. Where coal is so very plenty as to require almost no labor in its development the natives store up wood and stalks for their fuel for winter use.

Dr. Wilfrid Lawson tells of a friend who, a teetotaler, who on the advice of his physician used to keep a bottle of spirits in his house for the benefit of anyone who had colds, fits, or anything of that sort. After a while, being a rigid temperance man himself, he decided to abandon the practice, and the consequence was that after that no one in that house was ever troubled with spasms or fits.

There are more girls studying law this year than ever before. In the Boston University alone six began to study this fall. A few years ago the sentiment was such that a woman law student was a target for decayed eggs. As a clever woman lawyer said the other day, there is need for women to study law, even if they do not study it professionally, for to-day woman has come down from her former pedestal in affairs and is now a part of the business world. If she has property she ought to look out for her own interests, and if she is poor she ought to know law in order to get rich.

At the time of the discovery of the Philippines in 1521 there were found in the islands the brown Malaysians, who are now in the great majority, and the small black Negritos, of whom only about 10,000 survive. Dr. Britton, of the University of Pennsylvania, believes that these two races are ethnographically distinct, and that their ethnic and historic relations offer some interesting problems in anthropology. For example, the Negritos believe that if one of their people dies it is due to the black one of these Malayan adversaries, and they endeavor to slay a Malayan in his place. The anthropologists and ethnologists of Europe are awaiting with interest the results of investigations which they expect American scientists will prosecute in the Philippines.

It finds it a helper.—Thus one of the great joys of the INTELLIGENCER is that it helps in so many ways. I cannot get along with it. I hope many more homes will make it welcome; they will surely find it a helpful visitor.

A Cathedral.—The Roman Catholics of Vancouver, B. C., have decided to erect a \$60,000 cathedral. The work is to be commenced early next summer.

Some Things to be Avoided in the Revival.

The successful leader in revival is a true general. His line of action must be determined largely by the immediate issues of the battle. He can plan his campaign prior to the engagement, but his success depends largely upon the skill he employs in meeting the maneuvers of his foe. He can not successfully employ a stereotyped method. A single order of service pursued indefinitely can but result in formality, carelessness and consequent failure. Satan is a master in his warfare. His tactics are as changeable as his devices are seductive. He watches for the weak places, and there directs his forces. A revival must meet him at every objective point. To do this requires more than human wisdom; more than pre-arranged methods. The gospel warrior should allow the Holy Ghost to act as an ever-present board of strategy. His judgment should always be alert, but it should also be under the direct influence of the Holy Spirit.

Undue stress should not be put upon one form of service at the expense of another. The song service, preaching, exhortation, and altar service should be kept as nearly as possible to an equipoise.

Avoid the use of purely dogmatic sermons. It is very beneficial, and even necessary, to present the fundamental doctrines in the revival; but a sophistical display of them can not but result in failure.

Avoid superficialness. The shallowness of revival work largely accounts for the worldliness in our churches. The aim of far too many of our ministers is to increase the church membership at the expense of spirituality. There should be an aim at soundness of conversion, for upon this depends largely the value of the convert. The singing, preaching, exhortation, personal solicitation, and advice at the altar should altogether tend to soundness of conviction. A seeker who is not convicted of sin will not be converted. He may profess a change, but he will have an unsatisfactory experience, and the probability is that he will backslide before you close your meetings.

We should avoid what Mr. Wesley calls "fox-fire." It is false enthusiasm, or religious manifestation without religious fervor. In some communities there are people who seem to think that religion is noise and crazy demonstrations. Their emotion is animal excitement, rather than the influence of the Spirit. They sometimes claim supernatural power, such as prophecy, spiritual discernment, trances, or the power of healing. Some of them profess supercilious form of sanctification, and are given to loud and repulsive exhortations. The lives of such zealots are usually not consistent with their profession: your meeting assumes the interest of a sideshow; and as a result your influence is hampered; no lasting good is accomplished.

Another point that should be carefully guarded against is an over-dependence upon mechanical agencies. We pride ourselves upon the great amount of well-balanced, easy-running machinery that our church possesses. She could not be so great and so useful without it. But is there not, in these times of secular advancement, a tendency upon the part of our church to conform to worldly methods and to slight the agency of the Holy Ghost? If so, it marks an epoch of retrogression in our spiritual efficiency. The machine may be equipped to do a vast amount of work; but if the power is not applied the machine is useless. The water may be in the boiler, fuel in the furnace, and yet there is no movement, and so no product. Apply the fire to the kindling, and presently there is a hissing of steam. The very bolt-heads seem to stand out with power. Turn the throttle, and behold! the wheels revolve and the product is finished. Get the church machinery properly adjusted and apply the blaze. The power is visible; souls are saved.

This power, however, can not be secured while indifference and indolence prevail in the membership. The Spirit will not work without a medium. The master mechanic will not apply the power to a defective machine.

Spiritual success depends to a great extent upon the interest of human agents. So then the real dynamics of the church are only acquired by the

Holy Ghost working through the holy people of God. It is man's business to pray and to labor. It is God's will to convict and to convert. If man does not shrink from his duty, the Lord God will not withhold his power. We can not doubt God's interest in human souls; but man often proves himself a poor agent in which to vest this interest. Our chief care should be that the soul saving apparatus that God has given us does not remove from our dependence upon the great spiritual Dynamo, without which our revival efforts would be a mockery.—Western Advocate.

Temperance Crusade in Paris.

A recent French writer has made the melancholy discovery that France is rapidly becoming a nation of drunkards. He says: "While some thirty or forty years ago we were considered one of the soberest of nations, we are now running hard those who are reported as being the most drunken." At the present International Congress held at Bale to discuss the temperance question in all its bearings, it was stated that France is now at the head of all Europe in the amount of alcoholic drink consumed. The subject is one of grave international importance, and especially as far as England is concerned. England and France are neighbors, and ought to be friends in all good work. Their interests and aims should be the same. In the government of each the democratic element is the leading factor, and, alas! it is in the public house, the cabaret or the gin-shop that a good deal of public opinion is formed. A grape cannot bring forth thorns, nor can you gather figs from thistles; when drink enters into the formation of public opinion there is always an element of danger. In Mr. Nassau Senior's journals there occurs a very interesting conversation between Lord Rosse and Mr. Senior, in which Lord Rosse is asked what he would do if he were minister, and had a fair working majority. In the course of his reply (this was in the year 1852), Lord Rosse remarked: "We are under two different and repugnant systems of law, one is enacted by parliament and enforced by the courts, the other is concocted in the whiskey shop, and executed by the assassin. And the law of the people is far better enforced than that of the government. The popular law is obeyed, the Government law is disregarded." The passage is quoted as an illustration of the influence of drink on national life. Its influence is as evil on the body politic as it is on a man's physical constitution.

France is always in a state of fermentation—by means of its drinking clubs and its cheap press—which smacks strongly of alcohol. In more ways than one France suffers from the use of intoxicating drink. Dr. Lograin, principal resident physician at the lunatic asylum at Ville Everard, the chief asylum for the Department of the Rhone, and where there is accommodation for more than 5,000 patients, says: "A heartbreaking conclusion must be drawn from the results of the Congress held at Bale in 1895. Listen to it, Frenchmen, says a French professor. Some years ago we were third on the list of those nations who took the greatest amount of alcohol. I referred to this in a recent article, and I found this progress downward sufficiently horrible. I was indeed far from thinking what was to be revealed at the Congress. M. Denis, Professor of Geneva, showed us by tables of statistics, only too eloquent for our national pride, that to-day we occupy the first place. There is nothing in this of which to be proud.

The Minister of Public Instruction has taken the matter up seriously, and has appointed a special commission to inquire as to what is the best way to bring the dangers of alcohol before the children in the public and superior schools of France. One result is that a series of recommendations have been made, amongst other things, that suitable hand books be prepared, to be used in the different classes to instruct the young on the nature and effects of alcohol; that regular instruction be given in the matter, and that special lectures be delivered by eminent medical men each year, in order to enforce the lessons learned in class-

While thus the public conscience is being awakened, it is cheering to find that Christian workers, such as those of the McAll Mission in Paris, are seeking to do their part in the dissemination of light, and in the rescue of the victims of strong drink. There is a League lately formed, which binds together its members on the temperance principle. Those who pledge promise never to taste alcoholic drinks, never to enter a public house, and to use only light wines, beer and cider, and these but occasionally. It takes a long time to wean a nation from its drinking habits. However, those interested in itspeak hopefully of the League, and report good results amongst the young. Then there is a total abstinence society. The McAll Mission is forming in its halls—and they are scattered all over Paris and the provinces—branch societies, and are greatly cheered by their success.

Absinthe is a favorite beverage, and a short time ago it was stated that 18,000 bottles of it are consumed daily in Paris alone. Not only the men, but the women and children are being drawn into this insidious habit of drinking. An agent of the McAll Mission testifies that not long since he saw three boys—the eldest about twelve and the youngest hardly more than eight—outside a drinking shop in one of the leading avenues, each with his glass of absinthe before him, and his cigarette in his mouth. They were seen by all the passers by and the police, yet no notice was taken. Nor was the publican in danger of being haled up for such a flagrant violation of law. Is it wonderful that France is waking up on this question? The well-known Socialist writer, Severone, has called attention in the daily press to the way in which work women are taking to drinking; another writer shows that France loses forty millions of pounds a year by the increase of drunkenness—that the race is being undermined and physically and mentally deteriorated, and that the population declines.

DIVORCES IN FRANCE.—In France the fearful facility with which divorce is obtained is beginning to excite comment and alarm. Without touching upon the moral influence or aspect of the matter, even the *Figaro*, which is by no means too puritanical in its views, expresses grave fears of the results upon the physical, intellectual, and social life of France exercised by the present system of divorce and separation. In 1892 there were 7,487 decrees pronounced, and two years later the record was 8,673, while for the present year the prospect is even more alarming. Perhaps the most effective and lurid light that can be thrown on the subject comes from the fact that there were 294 couples declared free during a four hours' sitting of the Fourth Chamber of the Seine Tribunal, being at the rate of rather over one divorce per minute. The *Figaro* says that this state of things means the de-Christianization of the nation.

KENTUCKY MEETINGS.—Rev. Mr. Audrick tells, in the *Advance*, of a very interesting series of meetings held with a church in the Kentucky mountains. The salient feature of the meeting was in the preaching services and the experience meetings that followed, the account of which reads like the stories of some of the powerful camp meetings of old times, when relations of experience followed fast upon one another, with shaking of hands, clapping, and shouting. "Possibly 20, maybe 50, sometime 300, would be singing, praying, speaking, or shouting at the same time. And while to those not accustomed to it this seemed strange, yet to those good people it was entirely natural and sincere, and we all believe devotional." The Sunday congregation was composed of from 1,200 to 1,500 people from a dozen different towns, representing several denominations. Few families in the region are not connected with some church organization; they took part earnestly and cordially in all the services; and the mountain ministers especially were cordial and hearty.

The largest railway shunting yard in the world is said to be one in Boston, which has no less than thirty-five miles of rails.

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.]

Lost Names.

"Those two women that have laboured with me in the Gospel, . . . and the rest of my fellow-labourers, whose names are in the book of life,"—Phil. 4: 3.

They lived and they were useful; this we know, And nought beside; No record of their name is left to show How soon they died, They did their work and then they passed away, An unknown band, And took their places with the greater host In the higher land.

And were they young, or were they growing old, Or ill, or well? Or lived in poverty, or had much gold? No one can tell; One only thing is known of them; they were Faithful and true Disciples of the Lord, and strong through prayer To save and do.

But what avails the gift of empty fame? They lived to God; They loved the sweetness of another Name, And gladly trod The rugged ways of earth that they might be Helper or friend, And in the joy of this their ministry Be spent and spend.

No glory clusters round their names on earth; But in God's heaven Is kept a book of names of greatest worth. And there is given A place for all who did the Master please, Although unknown; And their lost names shine forth in brightest rays Before the throne.

Oh, take who will the boon of fading fame! But give to me A place among the workers, though my name Forgotten be; And if within the book of life is found My lowly place, Honour and glory unto God rebound, For all his grace!

Child Marriage.

One of the possibilities of child-marriage, says the *Bombay Gazette*, is a case in which the bridegroom may get into jail for life before the baby bride grows to marriageable age. Our Hyderabad correspondent tells us an interesting story in this connection—A Brahman, who was in the Nizam's Central Jail under a life sentence had already suffered imprisonment for a number of years, and a short time ago the wife, whom he married at the age of seven, and who has now grown into a woman, was told by her aged mother of her unfortunate position in regard to her husband. The young husbandless wife went off into a paroxysm of grief from which for weeks it was found impossible to extricate her. It was decided that the release of her convict husband should be sought. Mother and daughter at length approached Mr. Jaormull Bunsilall, the Banker's Secunderabad Agent, who passed them on to Sajun Lall. Sajun Lall took action at once. He petitioned the Nizam's authorities for the release of the Brahman and, in the event of a refusal, offered to undergo the prisoner's term of an incarceration himself. The petition had the desired effect, and the Nizam ordered the prisoner's release. Needless to describe the joy of the wife who was now for the first time in her life permitted to see her husband, and for ever after to live with him. The instant the man was free he and his wife went straight to Sajun Lall and threw themselves at his feet in gratitude. Sajun Lall there upon did more. He paid their way to Upper India for the purpose of being cleansed in the waters of the Ganges, and thereby, in the eyes of his people, the ex-convict has been absolved from his crime and has been received back into the sacred realm of Brahminhood.

—A woman clad in a wardrobe which cost twelve hundred dollars, weeping at the portrayal of the woes of the heathen, dropped twenty-five cents into the contribution box.

—A writer in *Woman's Work* for Women tells how, not long ago, three Chinese men, all above seventy years of age, walked thirty miles to attend communion service at Paoingfu. One of them had been a church member for a year; the other two had heard the truth only through him, and took this long journey for the purpose of learning more. And yet it is possible that, by next Sunday, some of us will hear able-bodied young men excuse themselves from the effort of a half-mile walk to church.

—Stanley tells this story of what one Bible accomplished: "In 1875 Miss Livingstone, the sister of David Livingstone, presented me with a beautifully bound Bible. On a subsequent visit to Mtesa I read to him some chapters, and as I finished it flashed through my mind that Uganda was destined to be won for Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect it had upon him; and just as I was turning away from his country to continue my explorations farther in the Dark Continent, a messenger came to me, after traveling two hundred miles, crying out that Mtesa wanted that book, and he got it. To-day the Christians in Uganda number many thousands; they have proved their faith at the stake and under torture until death."

MURDERED MISSIONARIES.—In the recent stories of the murders of missionaries and foreigners resident in China, details of a particularly barbarous affair at Changan Chlang, involving the life of an Englishman named Fleming, and Evangelist Pan, have been wanting. J. R. Adams, of the Chinese Island Mission, visited the scene of the murders and tells of a shocking condition of affairs in the North China Daily News. He ascertained that the people of Chongan had determined to take the life of every foreigner in the place, and when Mr. Fleming set foot in the town he was a doomed man. At least two hundred people witnessed the murder from the opposite side of the river. Evangelist Pan was suddenly and quickly thrown down. Mr. Fleming dismounted from his mule to go to his assistance, but he, too, was attacked and slain after a desperate conflict. He was dreadfully wounded with a sword and an iron spike. The two victims were stripped of their clothing and their bodies left for three days on the public road.

TEMPERANCE.—Two Catholic priests are carrying on a temperance crusade in the village of Richmond and vicinity, near Ottawa. At last report over 700 had signed the total abstinence pledge.

Among Exchanges.

NOT NECESSARILY.—Preaching with power is not necessarily preaching with a loud noise.—Baptist Argus.

FRIEND AND ENEMY.—When I err, he is my friend who dares privately tell me of it. My enemy will give information thereof to others first.—The Star.

KEEP MOVING.—A man watched a printer tramping a press. "I should think the foot on that treadle would get tired." "No, it is the leg that stands still that gets tired."—The Standard.

WHY NOT?—In reply to the question, "Should ministers apply for vacant pastorates?" the Congregationalist says, "It is no more discreditable for a minister to seek a church than for a church to seek a minister."

ABOUT PLEDGING.—To a man raising objections to signing the pledge a reformed drunkard said: "Strong drink occasioned me to have more to do with pledging than ever teetotalism has done. When I used strong drink, I pledged my coat, I pledged my bed; I pledged, in short, everything that was pledgeable, and was losing every hope and blessing when a temperance friend met me and convinced me of my folly. Then I pledged myself, and soon got my other things out of pledge, and got more than my former property about me."—Ex.