

Religious Intelligencer.

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

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WHOLE No 238

es and Gleanings.

Known French Deputy has report in which he professes by evidence obtained at that nine out of ten of the beggars are impostors. and men, he says, can see through when the time comes their day's takings.

aid that the largest printing the world is one recently in the press room of the New World. It stands thirteen inches high, occupies a space of twenty-five feet six by eleven feet eight. In an will turn out printed, folded, tinted, 96,000 four-, six-, or eight papers, 72,000 ten page, 60,000 twelve-page papers, 40,000 sixteen papers. It is made Hoe & Company, New York

has passed a law prohibiting sale of tobacco to any boy sixteen years of age without order from an adult relative or employer. Foreigners are also forbidden to offer to boys, and make them liable to prosecution if they do. The police are required to take all the pipes, cigars, and boxes of boys who smoke in public streets. A sliding scale of fines is provided. They vary from 10 cents to \$25.

England the Pope appoints him as bishop, and the makes no objection, says the Baptist. But in Italy the authorities appoint the bishop, whose names are sent to the Pope for ratification. If he makes no difference. The Pope of the children is placed in the hands of the municipal authorities, and in most cases there is religious instruction whatever. In Rome itself, where every seventh man is a priest, there churches stand at every corner, the religion of the people is becoming a thing of the past. In Venice it is said that it is the ignorant men and the women who go to church, and all Italy the people are fast becoming agnostics.

Medievalism is making steady progress in Africa. In millions only are under the rule; the Moslem rulers of Persia, Afghanistan, and the bear sway over 22,795,000; Emperor of China over 20,000,000; and various African chiefs 16,400,000 more. Coming to the lands, the Czar of Russia has 5,284,291 in Tunis and there are 1,211,617 in Roumania; whilst the Wilhelmina of Holland rules 5,000,000 in the Dutch East Indies, and Queen Victoria over 1,164 in India and Beluchistan, and over 9,118,775 more in Zanzibar. Thus, of the 40,000 Mohammedans of to-day only 41,560,600 are under Mohammedan rulers, while 99,552,000 are under nominally Christian

needs of the laughing-plant of the Ladies' Home Journal produce the same effect upon as laughing-gas. The plant is a height of from two to four feet with woody stems, wide branching branches and bright green leaves. Its fruits are produced in clusters, and are of a yellow color. The seeds are soft and woolly in texture, and contain two or three seeds of the size of a Brazilian nut. Their flavor is a little like almonds, and their taste is sweet; the from them produces a sickening sensation and is slightly offensive. The seeds, when pulverized and taken in small quantities, have a similar effect upon man. He laughs loudly, boisterously, sings, dances, and cuts all manner of fantastic capers. Such a fragrance of gait and manners never produced by any other drug of dosing.

rather curious situation has arisen in France, as a result of operation of a law which compels employers to pay pensions to families of workmen killed or injured in their service. The law put through by socialistic members, who thought they would right what seemed to them

to be a grievous wrong. But the law is not working as they intended; in fact, it is bringing about a condition more grievous than that which it sought to remedy. On the authority of a correspondent of a London paper, who appears to write intelligently on the subject, a considerable number of employers have decided not to engage married workmen, the financial responsibility with unmarried men being very much less. Moreover, a good many manufacturers and contractors have dismissed the fathers of families they formerly employed, because a few accidents happening to them would make a great hole in their profits.

The Kind of Preaching Demanded.

PROF. T. H. DRAKE, IN THE FREE BAPTIST.

God has ordained that the world shall be saved by the foolishness of preaching the Gospel of Christ. The great facts of the Gospel are provided for us, and we have but to study, understand, appropriate and proclaim them, as God's message of truth and love to men. We are not responsible for the contents of the message; they belong wholly to God. It is enough for us that we are responsible for the faithful publication of the divine message, without either addition or subtraction. It is "the glorious Gospel of the blessed God," which is committed to our trust. The moral law, as set forth in the Holy Scripture, needs to be faithfully taught as an essential part of the divine message. "The whole counsel of God" cannot be proclaimed, unless the finite divine holiness, the claims of the divine government, the demands of moral law, with its penalty for disobedience, as well as its rewards for obedience, are faithfully set forth. To preach the love of God alone, without the divine justice and holiness, must be an ultimate failure. Revelation first presents the law, the divine greatness, holiness and justice; afterwards the divine love, mercy and grace towards sinners. History shows that there has often been manifest a tendency to swing to extremes in teaching the Word; some generations, as some ministers, especially dwell upon the divine holiness, justice and laws; while others seem to dwell almost exclusively upon the love, mercy and grace of God. All such extremes are injurious. Christianity is not a partial, but a complete, system of truth—correlated to all human needs. Religious truth is a globe, round, complete, symmetrical in all its parts and proportions. Nothing less could match the demands of humanity, either individually or collectively.

In the times of Jonathan Edwards, it may be there was too much tendency among the ministry to dwell unduly upon the severe features of the divine government. But for many years now past there has been a general tendency to swing to the other extreme and almost exclusively to dwell upon the tender things of the message, to preach "smooth things." If we mistake not, there is now an indication in the religious world, among the most thoughtful Christian teachers to take the medium ground, avoid extremes, and duly emphasize both sides. Divine holiness and justice on the one side, and divine love and mercy on the other, are but the two halves of the complete truth.

There perhaps never was a time in the history of the world when the great rugged truths of the Bible—the fundamental laws of the ten commandments—the divine government—moral and natural laws, with their awful sanctions, the heinousness of sin and guilt, eternal rewards and punishment,—were needed more than now to be powerfully emphasized by the preacher of righteousness, in a fearless, yet tender way. This is by no means a pleasant or easy thing to do, in the face of the general wickedness of our day. It requires great courage, matched by great love, to meet the full demands upon the minister of Christ. No wonder that one of the old heroic souls exclaimed, "Who is sufficient for these things?" "But our sufficiency is of God."

By no means would we have the whole stress of the preaching of today put upon the law. Yet this is a vital part of faithful dealing with souls

society, the church, and with the truth itself. There is now almost everywhere an urgent demand for faithful, courageous preaching of the Word—for 'rightly dividing the Word of truth.' Holding up "the straight edge" of the law and the Gospel, in due proportions, will do for individual salvation and moral reforms in society what nothing else can possibly accomplish. The faithful preacher of righteousness has a throne of unlimited power for good, both in time and in eternity. "The word of God is quick and powerful, sharper than any two-edged sword"—"like the fire and hammer"—is the sword of the Spirit. The preacher does not need to preach "science," or "politics," or "literature," as such in order to reach the people. He will find them and do them far more good by faithful and fearlessly preaching the law of God and the Gospel of Christ. A pure ministry, filled with the Holy Spirit, and with the Word of truth on its lips, can stand against the world's evils and sins, and win imperiled souls to the Master. "Preach the Word."

Missionary Encouragements.

1. The first message at the birth of Christ was a missionary message (Luke 11, 10).
2. The first prayer Christ taught men was a missionary prayer. (Matt. vi., 10).
3. The first disciple, St. Andrew, was the first missionary. (John i., 41).
4. The first message of the risen Lord was a missionary message. (John xx., 17).
5. The first command of the risen Lord to His disciples was a missionary command. (John xx., 21).
6. The first apostolic sermon was a missionary sermon. (Acts xi., 17-39).
7. Christ's great reason for Christian love was a missionary reason. (John xiii., 35).
8. Christ's great reason for unity was a missionary reason. (John xvii., 21).
9. The first coming of Christ was a missionary work. (Luke iv., 18-21).
10. The second coming of Christ is to be hastened by missionary work. (Matt. xxiv., 14).
11. Our Saviour's last wish on earth was a missionary wish. (Matt. xxviii., 19).

Clerical Clothes.

Some readers may be interested in the following definitions of the clerical garments which seem to mean so much to some people:

The Alb was a working man's shirt. The deacon, the working man of the clergy, officiated, as it were, in his shirt sleeves.

The Surplice, after the invasion of the Northern barbarians, was this shirt worn over the fur coat, sheepskin, or other skin. Hence in the 12th century arose the barbarous name "supper pellicium" or "surplice" or "over fur."

The Pallium was a shawl or blanket wrap round the shoulders over the shirt to keep its owner warm.

The Chasuble was a slang phrase of the Italians, which they called "their little house," as "cile" is used now or was used for hat.

The cope was simply the overcoat of an Italian labourer, his waterproof without sleeves, to be worn in wet weather.

The Stole was simply a handkerchief for blowing the nose or wiping off the sweat from the face.

The Casock was a long overall—"Caracell"—brought by Antonius Baisanese from France. Hence it appears, according to Dean Stanley, these garments around which so much contention has been raging since the days of Bishop Latimer, who utterly refused to wear any of these Romish vestments, were just the ordinary garments of Italian labourers, which the clergy of those days wore in common with them. Dean Stanley tells us that even to the ninth century there were Eastern clergy who celebrated the Eucharist in their common costume. In the original Benedictine rule the conventual dress was so well understood to be merely the ordinary dress of the neighboring peasants that they are represented in blue or green or black with absolute indifference. The man who makes the value of his ministerial services to depend upon his garments is not worth reasoning with.

Credulity, superstition, ignorance, cling to men in every walk of life. Babels are reverence, are fought, are almost died for. Yet we smile at the African and his fetish!

SORRY.—"I am sorry to have kept you waiting so long. I will not allow it to happen again."

Plebiscite Resolutions.

Shortly after Sir Wilfrid Laurier declared the decision of the Government in regard to the Plebiscite, the Dominion Alliance communications were received by the churches, Endeavor Societies, Temperance Societies, etc., requesting "co-operation at this important crisis in the history of the temperance reform."

Last evening (30th April) the Free Baptist church and congregation at Upper Gagetown took action in the matter according to the request of the Alliance, as well as according to their convictions of right. The writer preached a short sermon in direct reference to this important question, using the words: "Am I my brother's keeper?" after which he read a paper issued by the Dominion Alliance, entitled "The Voice of the People," and asked those present to speak freely on the subject, and to take what they considered the proper action. The following resolution was then unanimously adopted:

"Whereas on the 29th of Sept., 1898, a large majority of all the votes cast throughout the Dominion in the prohibition Plebiscite were given in favor of prohibition, including a very strong majority in all the Provinces; but one, and a large proportion of all the possible votes in the Provinces; and

Whereas the leaders of the government led the electors of Canada to believe that they would abide by the expressed will of the people as indicated by the Plebiscite, therefore

Resolved that this meeting hereby expresses its sore disappointment and deep regret at the failure of the Government to do as it promised in not introducing prohibitory legislation into Parliament, and calls upon Parliament to regard the wish of the electorate by enacting such legislation as will honestly embody the will of the people as expressed by the Plebiscite.

A. H. WILLIAMS.

Upper Gagetown, N. B., May 1st, 1899.

Action substantially the same as the foregoing has been taken by hundreds of churches of various denominations in all parts of Canada.

THE PLAGUE IN INDIA.—Says the "N. Y. Advocate": Some idea can be formed of the awful ravages of the bubonic plague in India from the statement, on the authority of reliable statistics, that two hundred and fifty thousand deaths have so far resulted from it in that country. The fact that the natives concealed many deaths proves that the number is a conservative one. It seems that the greatest mortality was in Bombay Presidency, the total reaching the frightful number of one hundred and thirty-four thousand, and this without including the deaths in the city of Bombay.

The awful plague has by no means run its course, the death rate in Bombay Presidency being about one thousand weekly. With the return of hot weather the plague, which is now the third epidemic, is again rapidly disappearing. The mortality, which was two hundred and fifty daily in the city of Bombay five weeks ago, has now sunk to one hundred a day, and the government has dropped the rigorous repressive measures, which it has been found it is impossible to maintain indefinitely in the face of the fatalistic resignation of the natives. The Madras Presidency is fairly free from the plague, its climate and soil, it is supposed, being unfavorable to a spread of the epidemic. Bengal Presidency has suffered to some extent, including Calcutta, but the situation has not been grave, and the spread of the plague is now decreasing.

DON'T CARE TO VOTE.—Toronto has 6,662 women who are entitled to vote in municipal elections. At the last municipal election 5,000 of them declined to avail themselves of their voting right.

MISTAKE.—"I beg your pardon. I thought this was Mr. Chuck-ley." "I am Mr. Chuck-ley." "Then I am glad to find that when I thought I was mistaken I was mistaken in thinking I was mistaken." "Hey?" "I say when I thought I was mistaken I was mistaken in thinking I was mistaken, and being mistaken in thinking I was mistaken when I wasn't mistaken, I was glad to find I was mistaken when I thought I was mistaken, because I wasn't mistaken—or, rather, I was mistaken when I thought I was mistaken, and so I couldn't have been mistaken—well, at any rate, I'm glad. Looks as if we were going to have snow, doesn't it?"

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.]

The Silver Necklet.

BY E. D. J., IN MISSIONARY HELPER.

"I shall not live; oh, I know it; I shall die!" was the wild cry that rang through the tiny, thatched roofed, white Santal home as Mrs. Burkholder and Miss Wile vainly tried to comfort Sara, the wife of Bhim, on the advent of another little one. From the very first of this experience a prescience of coming evil had hung over Sara's mind, and no tender, courageous words of our missionaries could lift the cloud of despondency.

The hot, breathless days moved on, months of weary waiting, and the dull de-pair of heathen motherhood seemed to infold this young Christian woman; one who, as the wife of Bhim, the head-master of the girls' school in Bhimpore, had been the brightest faced and one of the most intelligent in the mission. Two child treasures, a daughter and a son, had already come into their home, and the mother heart realizing their added preciousness, born under the sanctity of Christian marriage, could not endure the fear of separation by death.

Her prayers ascended daily to the great and tender Father of us all for safe deliverance and that her terror might be taken away; and at length there came a thread of hope. Could she not as often during her childhood days, make a vow or manot? and would not God be merciful to her then? Often had her plate of rice or her sweetmeats been given as a votive offering to Krishna or Ganesh, to ward off some dreaded evil, often with disappointment at the end. So she turned to her Santal Bible, what did it say about manots? and in the very first book she read the story of Jacob at Bethel, and his vow of obedience to the divine law of the tenths, to the God appointed tithing, if Jehovah would bring him "to his father's house again in peace." In the book of Samuel was another story, that of a woman, and her face brightened as she repeated Hannah's words, "If thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, then I will give"—"But what shall I give?" was Sara's inward questioning.

There was little money in her possession, her husband's salary was but six rupees, less than three dollars a month, with which to clothe and feed a family of four. Has she no jewel, no heirloom? Yes! there is one, and her slender hand clutches her hasli, the silver ornament about her neck; one precious with the memories of the past, memories of her mother and of her own wedding day. It represented to Sara her only wealth, for it was of solid silver made from melted coin, ten rupees' worth. Estimated by relative value, it was to her what a hundred dollar gold piece or an inherited diamond would be to an American woman. It was her all and God should have it, she would give it for the building of the new Bhimpore chapel, if her cry was heard and her life was spared. To no one did she whisper this manot, this secret between her Saviour and herself.

One day, when the leaves of the tamarind-trees were falling to the earth, and the field flowers were all scarlet, crimson, and gold there came to the mission house a messenger, bringing the good news of the birth of a baby girl to Bhim's home.

Mrs. Burkholder and Miss Wile went over in the evening and found, as Miss Wile writes, "a bright-eyed woman glad to greet us. The cloud had disappeared and our happy Sara had come back."

"What will you call the baby?" they asked. "Santi! Peace!" she answered, lifting her eyes heavenward, beaming with restored faith and confidence in her Heavenly Father.

Soon a lovely sabbath came, when Sara, taking the wee baby in her arms, appeared at the little chapel service.

She hesitated a moment as she entered, then quietly moved to the front and laid her thank-offering, the precious hasli, on the table. Her vow was paid and she was a happy woman.

Among Exchanges.

HE DOESN'T CARE.

The devil doesn't care how brilliantly the preacher fights him on Sunday, if he only doesn't stir up the people to fight him the rest of the week.—The Free Baptist.

STAND UP FOR SOMEBODY.

He that would be cured of the habit of running down people must help answer his own prayer by forming the habit of standing up for people. If we should undertake to stand up for one-tenth of the people we hear unjustly censured, we would have neither the time nor the disposition to run down anybody.—Richmond Advocate.

Literary Notes.

The German appreciation of Kipling, which The Living Age has translated from the *Englische Studien*, is keen, just and discriminating. Kipling is widely read, and to judge from this estimate, is well understood in Germany.

People who find a good deal of current fiction somewhat too gruesome and gory will appreciate Mr. Robertson's essay on *The Murder Novel*, which forms the leading article in The Living Age for April 29.

The May number of The Homiletic Review does not fall below the excellence which that periodical has set for itself. It is packed with matter of choicest character from the ablest men, and dealing with the current questions in which the preacher is interested. In the Sermonic Section there are several good sermons, on 'The Old and the New,' and abundant Hints for Sermons for special occasions, with texts and themes of recent sermons of leading preachers, &c. To the usual unfolding of the 'Prayer Meeting Topic,' there are added 'Hints on Conducting Prayer-Meetings.' The timely treatment of current topics, under such heads as 'Preachers Exchanging Views,' 'Living Issues for Pulpit Treatment,' 'Editorial Notes,' 'Helpful Data in Current Literature,' etc., make the Homiletic Review of value to the wide-awake preacher. Published by Funk & Wagnalls Company, 30 Lafayette Place, New York, \$3.00 a year.

The Methodist Magazine for May is a Queen's Birthday number, with a fine portrait of her Majesty and an article on her private life, with illustrations of the interior of Osborne House, &c. No less than three articles are by contributors in the Maritime Provinces, Rev. Dr. Lathrop, Rev. O. H. Huestis, M.A., and Rev. Oskar Grunland. It is an excellent number of an always good magazine. Toronto: William Briggs. \$2.00 a year; \$1.00 for six months.

The Century's plans for the treatment of the Spanish War culminate with the publication in the May number of a remarkable series of papers in which the commander of every American vessel but one describes his share in the battle of Santiago. It may safely be said that no battle has ever been so completely and authoritatively described, in any one periodical, as the fight off Santiago is presented in this group of illustrated articles. There are many other articles, and a variety of poems.

An interesting symposium on 'Missionary Interest and Missionary Income' gives especial value to The Missionary Review of the World for May. The writers include a number of prominent secretaries, pastors, laymen, and women, and their criticisms and suggestions are brief, pithy, and to the point. There are valuable articles on Missionary Work in Indo-China and Malaysia with descriptions of tours among the Shans, Laos, and wild Wahs of Northern Siam. The Missionary Digest Department is rich with timely articles on India, Russia, the Philippines, Korea, &c. Published by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

Ian McLaren, the author of 'Beside the Bonny Brier Bush,' has engaged to write a series of articles for The Ladies' Home Journal, and the first will appear in the May issue of that magazine. The general topic upon which he has agreed to write is of the pastor and the congregation. He will emphasize the relation that should exist between a minister and his congregation, how one can aid the other, and other similar phases of church work.

In the May St. Nicholas there is a description of a picnic in Japan attended by four little Americans; and of a white baby's journey on an elephant's back. Samuel Scovill, Jr., tells how college athletes train. 'Bright Sides of History' is concluded. The 'Open Letter' is written by a sadly puzzled cat, that can't catch the other cat in the looking-glass. The magazine teems, as usual, with verses and with pictures.