

Religious Intelligence.

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

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SHALL THE CHURCH DO WITH THE TEMPERANCE REFORM?

REV. THEODORE L. CUYLER, D.D.

God hath joined together, let man put asunder! Great moral duties, involve great moral duties. If we are an enormous evil that is producing fearful destruction of human souls, then Christianity is called to furnish a salvation from that evil. No one disputes Mr. Gladstone's declaration that war, pestilence, famine are not so destructive as the use of strong drink. God's Word teaches that drunkenness shuts heaven against its victims. The chief enemy of the Christian church is the use of the intoxicating cup; no man has desolated so many homes, brought such corruption in civil affairs, destroyed so many lives, and damned so many immortal souls. If Jesus Christ had his church for the very purpose of saving human society from its then the greatest sin should command the church's most serious attention. For the Christian church to ignore drink evil is as absurd as for the Point Military Academy to ignore the use of artillery, or for a medical college to ignore the treatment of disease.

Some good people regard liquoring simply as a question of dietetic and turn it over to the doctors. It is a subject that has its physiological bearings, and in our public schools the effects of alcoholic drinks are to be thoroughly taught to the young. Thousands use alcoholic stimulants ignorantly. But if it be the duty of the physiologist to keep intoxication out of men's bodies, it is the duty of ministers, teachers, and Christ's church to keep them out of men's souls. The moment that an individual's hands on man's eternal life, that moment must the church lay her hand upon it. The symptom that I see is the strange disposition of so many of Christ's people to take hold of an evil that takes men hell!

Late years there has been a lamentable tendency to relegate the subject of intemperance to the domain of politics. This has arisen from the prominence given of late to the selling of intoxicants, and to the question of licensing or suppressing the tippling-houses. A mighty important question, too is this, for patriot and Christian. The legal repression of the drinking haunts belongs to the ballot-box, the civil magistrate, and the policeman; but unless the followers put their conscience to their citizenship, no prohibitory law is likely to be enacted, or thoroughly enforced. As an old-time prohibitionist ever since the days when I was with Neal Dow before State legislatures advocating prohibitory laws, I am greatly gratified during a recent visit to Southern California to observe how effectively the dram-shops are being suppressed in many towns. This is done in strict accordance with the law of "local prohibition."

People are exhorted to vote against the saloon as a Christian duty; and the leading pulpits appeal to this effect. The great weight of Christian church is thrown on the side of public order, morality, and religion. Surely no one but a drunkard or a fool would object to such a beneficent policy for every Christian pulpit. Suppression of the saloon never will be enacted and enforced unless God's people are conscious and their courage their citizenship.

The duty of Christ's church goes far deeper than to make public the legalized sale of intoxicants; it must strike at the use of intoxicants. It must aim at more the reformation of drunkards—a difficult process at the best. If the mission of the Christian church is to save men out of drunkenness, then logic it ought to be still more to save men from falling into drunkenness. Every pulpit ought to speak out just as freely and frankly as the temptations of the wine-merchant, or the social glass, as against the temptation to gambling, or dishonesty, or Sabbath desecration, or licentiousness. Every Christian church ought to be a school of instruction to teach the young and the inexperienced what the serpent is coiled in every stimulant. It ought to enforce the principle of abstinence, not

only for self-protection, but for the welfare of others. By every motive of tender solicitude for the protection of its own children from the horrors of this degrading vice, by every motive of regard for its own spiritual purity, by every prompting of self-denial for the sake of the weak and easily tempted, by every regard for the honor of its king and the spread of his kingdom, every band of Christ's followers ought to come out and be separate, and "touch not this unclean thing." Nine centuries of sorrow and of shame and of soul-slaughter ought to have taught Christ's Church that she never can be a nursing mother to her children while she mixes the sincere milk of the gospel with one poison-drop of Satan's brewing.

"Would you have every church organize a temperance society of its own?" Yes, where there is material for its efficient management. Such societies have wrought an admirable work in Dr. Newman Hall's church in London, and for many years in the Brooklyn church under my own pastorate, and in many other churches. They held public meetings, and in many ways promoted the spread of temperance principles.

"Would you introduce the pledge of total abstinence?" Yes, by all means. In my student days I found such a pledge a strong safeguard under temptation; and so other students found it. The pledge acted as the bond of union among the hundreds of thousands of abstainers—as the vow of loyalty to Christ is the bond of union among church members.

At the present time the most distinguished leaders of the temperance reform in Great Britain, the Archbishop of Canterbury, Dr. Newman Hall, Archdeacon Farrar, Basil Wilberforce, Lady Somerset, and many others, are pledged abstainers, and advocate the principle of the pledge. It was a lamentable mistake that this symbol and safeguard has been so far abandoned in our own land; for the days when the abstinence pledge as a measure of prevention was in its widest vogue were the most successful days in the history of our reform. I deplore the abandonment of the pledge and of other methods of "moral suasion." I deplore the policy of directing the chief assault upon the sale of intoxicants, instead of warning upon the use of intoxicants; for, while the majority of people use and purchase intoxicants, all attempts at prohibiting the traffic will meet with but partial success. Moral suasion and legal prohibition must be combined; what common sense and experience have joined together let no man put asunder.

It must never be forgotten for a moment that the temperance reform in America had a Christian birth. The men who rocked its cradle and who girded its vigorous childhood were Dr. Lyman Beecher, and Justin Edwards, and President Nott, and Albert Barnes, and Bishop McVaine, and Charles Jewett, and other eminent servants of God. The reform was ushered in with prayer. Its most eloquent advocate, John B. Gough, and its most magnificent supporter, the Hon. William E. Dodge, made it a part and parcel of their most profound religious convictions. Spurgeon and Moody never divorced their temperance from their other Christian graces. The one crying, burning, indispensable need of the temperance reform in our beloved land is that the Church of the Lord Jesus Christ should no longer treat it as an alien or as a mendicant; but should open her doors to it as an angel of mercy sent to do the bidding of the Lord, and as a true yoke-fellow in the mighty work of saving souls from perdition.

Marriage, according to Dr. Schwartz, of Berlin, is the most important factor in longevity. Of every 200 persons who reach the age of 40 years 125 are married and 75 unmarried. At 60 years the proportions are 48 to 22; at 70 years, 27 to 11, and at 90 years, 9 to 3. Fifty centenarians had all been married. The doctor asserts that the rate of mortality for husbands and wives between the ages of 30 and 45 is 18 per cent., while that for unmarried persons is 28 per cent.

A large Norwegian fishing boat was capsized near the west Manna Island, Iceland, on the 18th of May and 28 men and women perished.

OVER THE SEA

No. VII.

Having spent ten days in London, we hurried on to Edinburgh, to attend the World's W. C. T. U. Convention, and again spent a few days in London on our return en route to Paris, but did not complete our visit in the English Metropolis until after our return from the Continent. At King's Cross Station we took the East Coast, Royal Mail route, of the North British Railway to Edinburgh. This railway is the most extensive in Scotland, and embraces the largest portion of its most picturesque scenery and passes directly through the "Land of Scott."

"Land of brown heath and shaggy wood, Land of the mountain and the flood."

The country between London and Edinburgh is remarkably pretty. Beautiful hedges divide the fertile fields, and line the sides of the highways, and along the roadsides and the railways were thickets of red poppies growing wild. They seemed almost as plentiful as the butter cups in this country. We thought they were beautiful, but probably they are like some of the wild flowers of Canada, quite a nuisance to the farmers, for I noticed they were growing in the fields of grain and among all their crops. We passed through many towns, but made a short stop at York where H. R. H. The Prince of Wales and Princess Alexandra had just arrived to open the Exhibition. The depot was carpeted, and handsomely decorated with arches, etc. On our return we visited the Cathedral and other places of interest in York, of which I shall write in due time. At an intermediate station luncheon baskets were brought on the train. They are owned by railway companies, and are a substitute for dining cars on many of the European lines. You pay half a crown (60 cents) for the basket and leave it in the car at your journey's end. Each basket is divided into compartments, in which are neatly and firmly packed roast chicken, with ham, bread, biscuits, salad and cheese, with napkin, knife and fork. They also have tea baskets, which are a shilling each; they are put up the same, but contain no chicken, meat and salad. We found them both a great convenience, and far more satisfactory than getting off the train at a stop of ten or fifteen minutes for luncheon which seldom appears till about the time the train whistles "All Aboard." But, of course, the Railway Companies make no provision for stopping off for luncheon, on the lines where these baskets are for sale.

At 7 p. m., we reached Waverley Station, Edinburgh. I took a cab to Princess St. Cafe, then drove to Raines Park Villa, the beautiful home of Mr. and Mrs. R. D. Scott, Bonnington, Leith. They were expecting me, and I was given a warm welcome in this ideal Scottish home. Dear Mrs. Scott and her daughter wanted to hear all about Canada and our people, and I wanted to learn of Scotland and the Scottish people, so with Convention and sight-seeing within the city and suburbs, I spent eight exceedingly busy days in Edinburgh. I will give some "after thoughts" of Convention in another letter, as they will doubtless interest our W. C. T. U. women, but in this letter will confine myself to the sights of Edinburgh.

Edinburgh is 401 miles from London. Has 300,000 inhabitants, including Portobello, and, as we used to say at school, it is situated near the Firth of Forth, and is one of the most interesting old cities of Europe. It is divided into the old and new towns. The Old Town is very ancient, and is composed of hills, low lands, and ravines, which give it a very picturesque appearance. The New Town is also celebrated for its beauty as well as its monuments and public buildings. Edinburgh has long been distinguished for its educational and charitable institutions, but it also has many noted buildings of history. The first and chief among these is the Castle, built upon a high, bold cliff 445 feet above the sea level. The earliest record of this fortress is its capture in 626 by Edwin the Saxon King of Northumbria. We entered this ancient structure by crossing the draw-bridge over the old moat; we then passed through the new gateway to the Portcullis Gate underneath the Argyle Tower. This Gate Tower was constructed by David II. On the King's

Bastion we observe the famous old cannon Mons Meg, which was used in the siege of Dumbarton in 1489. It was also frequently used in the Civil War; but in Cromwell's time was captured and conveyed to the Tower of London, but through the intercession of Sir Walter Scott, it was returned to Scotland by George IV.

St. Margaret's Chapel situated directly in the rear of Mons Meg, is the oldest building in Edinburgh, and also the smallest church in Britain. It is really not larger than the vestibules of many modern churches. We were told that it was erected by St. Margaret, the pious and beautiful Queen of Malcolm Canmore. It is now used as a baptistry for garrison children whose parents are Episcopalians; also as a souvenir booth. We bought some views and souvenirs of Edinburgh within its ancient walls. In the Castle we were shown the bedroom where James VI of Scotland and I of England was born in 1566, also the Crown Room which contains the Scottish Regalia—the crown, sceptre, sword of state, and Lord Treasurer's rod of office. The crown is said to have been worn by Bruce. This Regalia has an interesting history. They told us that in Cromwell's time they were sent to the Castle of Dunnotar; subsequently they were secretly buried under the floor of the Kirk of Kinross in the Mearns. After the Union with England in 1707, the Government thought it prudent to hide them once more, and for 110 years they were completely lost sight of. At length Sir Walter Scott moved the authorities to search for them and in his presence the lid of an ancient oak chest in the Crown Room was forced open, and there covered with linen cloths were the relics the Scots had thought were destroyed. By the Treaty of Union the "Honours of Scotland" as the Regalia was called, "must never more be used, but be kept constantly in Edinburgh Castle. There are numerous dungeons in the Castle. Several dug out of solid rock are in total darkness, and one has an iron staple to which prisoners were attached. There is also a double tier of dungeons with small iron-barred windows. At times as many as forty prisoners were confined in each of these dreary vaults. And the grounds of the castle were for centuries the scene of executions, and witch and martyr burning. In the reign of James V, the Master of Forbes, for alleged treason, was hanged, drawn and beheaded, and placed on the city gates. Edinburgh in its primitive days was surrounded by a high and massive wall, built after the disaster at Flodden. There were five gates or ports which were closed at twilight and on the highest pinnacles of these gates the heads of state criminals and martyrs were exhibited. It is said they were seldom without a head for if one was stolen another was supplied with the greatest promptitude. On the gate that stood near St. Giles' church the heads of the Regent Morton, Montrose and Argyle were each in turn exhibited. Lady Jane Douglas, the most renowned beauty of her time, was led in chains to the stake, and burned in sight of her husband and son, who were imprisoned in the castle. We were also told that witch-burning was of very frequent occurrence, especially during the Commonwealth, and in 1656 five women were sacrificed at one time for "convenancing with Satan." At the foot of Castle Hill was the palace of Mary of Guise.

From the Castle we went to Holyrood Palace, the noted abode of Scottish Royalty. Holyrood is inseparably connected with the life of the beautiful Mary "Queen of Scots," but only two portions of the ancient building have endured from her time—her own apartments and the Chapel Royal. Here she was married to Lord Darnley; here Rizzio was murdered; and here was the scene of her fatal marriage with Bothwell. We were shown the rooms just as she left them. Her bed with its silken coverings is now tattered and torn and the furniture is gnawed by the tooth of time. Surely the melancholy and faded aspect of the chamber itself is in admirable keeping with its tale of sorrow and crime. We were also in the private Supper Room, where the conspirators entered by the secret passage and murdered the Italian Rizzio. In the Audience

Chamber is the bed of Charles I, when resident at Holyrood. Its curtains, now mouldering and moth-eaten, are of embossed velvet. On this bed the Duke of Cumberland is said to have slept after the battle of Culloden. This room also contains some richly embroidered chairs, and some fine specimens of ancient tapestry. In this apartment Queen Mary held her stormy interviews with the great Reformer Knox.

The Abbey in connection with the Palace was founded by David I. We were informed that within this church were deposited the remains of many of Scotland's Kings. Above the doorway is a tablet inserted by Charles I, with the following inscription—"He shall build one house for my name, and I will establish the throne of His Kingdom forever." We also noticed the monument of George Wishart, Bishop of St. Andrews, and spiritual father of John Knox. Wishart suffered martyrdom in 1546. In another part of the Abbey, on a small slab, we read the following—"Beauty and birth a transient being have, Virtue alone can triumph o'er the grave."

Woman's Foreign Missionary Society.

"Rise up, ye women that are at ease. Isaiah 52: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

HELPS IN MISSION WORK.

[By Mrs. L. C. Griffin, Keuka Park, N. Y., Mission Correspondent for the Free Baptist General Conference Board of the United States.]

May I not through the INTELLIGENCER, tell our Free Baptist brethren and sisters who live under the flag we learned to love while in India, about some helps in our Foreign Mission work. It would seem that the "Go ye" of our Lord would be enough to enlist every devout follower of Him in this work for the world. I read your good paper each week, and I know that many of you are intensely interested in Foreign Missions. You pray for the work and workers, and you give as God has prospered you.

To us who heed the "Go ye," and who do love the work, anything about the work and workers is precious. To those who do not know much about our India, and hence do not care much about it, leaflets telling of the people, their daily life, their need, and of the work done for them, should be helpful. We have prepared about three dozen different leaflets on our work, and these have proved to many of our churches, young peoples societies, and Sunday Schools very helpful. Some of these have been bought by the hundred by one or two of your New Brunswick women, and have helped there. I have thought if more of your earnest workers, knew that we have these leaflets they, too, would buy them and be delighted with them. Why not scatter mission leaflets as we do temperance leaflets, expecting results? \$1.00 will buy 250 of the following leaflets on F. M. work.

Providential Guidance, O. R. Bacher, Caste Prejudice in India, E. C. B. Hallam; Mission Briefs; Juggernaut 1, 2, 3 and 4 Z. F. Griffin; A Cold Season Trip in India, Mrs. Lougher; Fruits of Christian Science in India, Ramabai; Good Tidings, Mrs. Griffin; Balasore High School, G. H. Hamlen (This is the school established by your Mr. Boyer) The Book of Life, Mrs. Lougher; Beginnings at Balasore, Miss Griffin; Balasore and its workers, E. C. B. Hallam; Mission Schools at Balasore, Z. F. Griffin; One Man Needs to be Saved, Mrs. Griffin; From our Missionaries, Mr. and Mrs. Lougher; Hattie P. Phillips; Balasore Items; Hindu Women, L. E. Gaunce; Song, "Holy, Holy, Ever Holy," Dr. Harry Bacher (Oriya hymn translated, and native tune harmonized); Song, "Help a Little," Hindu Girls, 1 and 2, Mrs. Griffin; The Murphys; A Child in India, H. M. Phillips; Child Life among the Santals, J. P. Burkholder. Recitations for Children's Mission Meetings; Our Mission Field in India, The Stations and Workers, 1, 2, 3, and 4, Z. F. Griffin.

Many of these leaflets contain a cut of the missionary, a mission building,

an India scene or a map. These are all 6 cents a dozen, or 40 cents a hundred. Many of them are about Balasore, where your own workers, Mr. and Mrs. Boyer, Miss Hooper and Miss Gaunce have lived.

I have a little pamphlet on the Preservation and Use of Newspaper Clippings, written by H. J. Carr, President of the American Library Association, the association for Canada as well as the U. S. If any one wants to know how to keep newspaper clippings (and what worker in any line does not?) so that he can put his hand quickly on the one he wants when he wants it—this is the place to find out. Price 5 cents. I have, too, the Cycle of Prayer, by Harry Myers, at 5 cents; and the new mission map at 25 cents. Money for these can be sent in U. S. postage stamps or by money order.

How much our mission field and yours in India needs men. This year Mrs. Rae has died, Mr. Ager has gone to England on furlough, and Dr. Burkholder and Mr. Coldren are coming to America. Has New Brunswick a man to send this coming Fall? Will she support a man found here or in India, if she can find none at home now ready to go? What is the reason for our lack of men to go? Are we forgetting the "Pray ye the Lord of the harvest that He send forth the laborers"? Oh there is sad need that we pray and love and give.

NOTES AND GLEANINGS

British India is thirteen times larger than the British Isles, about one-third of the total area being still under native chiefs.

A marked and permanent rise in the Dead Sea, causing the formation of a broad lagoon on the north side of the Jordan delta, is attributed to the raising of the entire bottom by volcanic action.

Canada imported 8,017,688 pounds of binder twine last year, of which 8,816,354 pounds came from the United States, and 1,334 pounds from Great Britain. Before binder twine was placed on the free list the demand was largely supplied by Canadian manufacturers.

It is doubtful if there is a democratic community in the world where the suffrage has been so extensively restricted as in Louisiana. Three years ago there were 240,000 registered voters. Since then illiterates have been excluded from the suffrage, and more recently, those who have failed for two years to pay the poll-tax of two dollars. This leaves at present but 50,000 in the whole State who are qualified voters.

In Switzerland, which has been well called "the sociological and political laboratory of Europe," 455 temperance restaurants have been established in the principal towns, where food and temperance beverages are sold at a little above cost price. These restaurants are popular and places where intoxicating liquors are sold are being deserted in their favor. One of the finest hotels in Zurich is a temperance hotel, and its rooms are full the year round.

One of the disasters of the nineteenth century was the widespread destruction of the forests. The world is just waking up to the peril involved in the loss of forests. It is not too late to save the future. Some animals have become extinct in the last century such as the great auk, the black emu, the great white water hen, several species of parrots, etc., besides guagga, a zebra-like animal of South Africa. What is the future of animal life with civilized man?

Among Royal hobbies, surely none is so curious as that of the King of Greece. None would recognize in the farmer who ploughs, and reaps, and toils early and late during certain months of the year his Majesty the King of the Hellenes yet this is the way Queen Alexandra's second brother best likes to spend his holidays. All the Danish Royal Family are taught some trade, and farming was the one allotted to Prince George, who has an agricultural knowledge of which no farmer need be ashamed and many town-bred men would be proud.