

Religious Intelligencer.

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

VOL. XXXV.—No. 23.

FREDERICTON, N. B., JUNE 6, 1888.

WHOLE No. 1789

Special Notice.

On the first of May statements of account were sent to several hundred subscribers, with special request for remittances within the month. Some have responded; they have our thanks. But from the majority we have heard nothing. We are, therefore, compelled, to remind them in this way of their neglect, and to respectfully and urgently request that they no longer delay responding to the call for payment. Our business needs the money they owe, and needs it now. Justice to us and to themselves requires immediate attention to the matter. See Matt. 7: 12, and act according to it.

NOTES AND COMMENTS.

IN ANOTHER COLUMN.—We publish by request, an address by a committee of the Shelburne Co., N. S. Temperance League to the women of the county. Such addresses cannot fail to do good.

REMARKABLE MEMORY.—President Seely of Amherst College is credited with a very remarkable memory. It is stated that he is able to greet by name every living graduate of the college whom he has ever met, and freshmen who have not been in college a week are surprised to hear the president address them by their first names.

GEO. MULLER.—Known everywhere in the Christian world for his faith and work, is now eighty-two years old, yet he is hale and hearty and as full of zeal and activity as ever. He has just returned to England after a preaching tour of thirty-seven thousand miles, principally in Australia, China, and Japan. Upon his arrival at Bristol he was greeted most warmly by two thousand children.

DISCRIMINATE.—It is always well to be careful in the bestowal of charity. A London Charitable Society reports that of 25,000 cases of applications for help last year which were inquired into, only 14,000 were found worthy of assistance.

PROTESTANTISM IN SPAIN.—Priestly hatred of Protestantism in bigoted Spain has secured the sentence to two years' imprisonment, and a heavy fine, of Rev. J. M. Vila, the Protestant pastor at Malaga. Senor Vila has appealed to the Supreme Court at Madrid, but the appeal has not yet been heard. The only offence committed is the publication of a reply to a virulent pamphlet by a priest against the Evangelical movement. Senor Vila dared to assert that the manger out of which the priest's horse and the image of the Virgin of Sorrows, were made out of the same timber, and one had as much virtue as the other. The pastor has popular sympathy very largely with him, and has had crowded services since the trial.

CAPITAL PUNISHMENT.—It is said that since the abolition of capital punishment in Maine, five years ago, the number of murders committed annually has increased alarmingly. One of the State papers says:—

"Murder is becoming the most common crime. Within the last three months three of the most shocking and unnatural murders have been committed; and there appears to be no more apparent hesitancy in committing the crime than of the inferior felonious crimes. And it has come to pass that no person who has the misfortune to incur the revenge of another, is the subject of the cupidity or lust of another, feels that the law affords him or her any protection."

The *Courier* says: "The experience of other countries, where capital punishment is not allowed, is similar to that of Maine. In Switzerland, for example, convictions for crimes which previously merited death have increased fifty per cent. since 1870, when the penalty was abolished."

To The Mothers, Wives, Sisters And Daughters Of Shelburne County, N. S.

At a recent meeting of the Shelburne County Temperance League, reports were made of excellent temperance work being performed by some of our sisters. It was there suggested that perhaps we had not hitherto sufficiently appreciated the

importance of female influence in the great work of temperance reform, and we, whose names are appended, were appointed to convey to you the expression of our regret for any real or apparent neglect in this regard, in the past, and to appeal to you now for that aid which you alone can render. You are almost without exception, blameless so far as the use and sale of intoxicants are concerned, and yet wherever the curse exists, your sex has been compelled to suffer. Mothers have shed bitter tears over darling sons going the downward road; wives have seen the companions of their youth transformed into demons; sisters have mourned deeply on account of the recklessness of beloved brothers, and children have suffered poverty and wretchedness from the neglect of fathers—and all through strong drink. You who know nothing of these things by experience cannot be indifferent to the woes of the poor victims of rum. Do you ask what you can do in this regard? Allow us to reply.

I. Discountenance entirely the use of anything that can intoxicate. Many a miserable sot has taken his first glass from the hands of with the approval of a lady friend, and that has proved his first step from respectability and honor to degradation and perdition. One word or even look of disapprobation at that critical moment might have saved him. It is dangerous to tamper with liquor, even as a medicine. Many a career of dissipation and shame has commenced with a dose of ardent spirits prescribed for some ailment. Did space permit we could cite painful cases of this kind, which have come under our own observation. Sisters, set your faces as a flint against the use of intoxicants in any form or degree or under any circumstances, and your decided opposition may deter some from entering the pathway to ruin.

II. Do you know of any who are indulging in an occasional glass? Will you not pray for them, and plead with them to "Look not upon the wine when it is red, when it giveth its color in the cup"? You may thus save a soul from death and hide a multitude of sins.

III. Do you know of any who are engaged in the sale of liquor, over whom you can exert a moral influence which may be very effective? The temperance crusade of the women of the United States wrought a grand and glorious work. You can appeal to those who are engaged in this cursed traffic, in the name of God and humanity, to give up this woful business. Some of you are mothers, with children around you; others are teachers in the week-day or Sabbath schools; and all of you come in contact in some way with the young, who will soon go out into the world and be exposed to temptation. Your influence with them now may fortify them against the attacks of the destroyer, and "an ounce of prevention will be better than a pound of cure."

IV. Will you not help in sustaining our temperance organizations? Many of you are identified with these institutions, and we have lately heard with gratitude of the noble efforts of some of you to bring out siders into the ranks. There is work to be done by you in connection with these bodies which only your sex can perform.

Finally, we earnestly plead with you to aid in forming a sound and strong public opinion as to the need and wisdom of advanced and prohibitory legislation; also, to strengthen the hands of those who are striving to enforce the present enactments, designed to curtail and destroy the liquor traffic. Our warfare is a moral one; we are "co-workers with God." He is "the only final public opinion, and that one with God is always in a majority." The hindrances and difficulties are many, but the helps and encouragements are abundant. God is for us—the Word of Truth, the Sword of the Spirit, is on our side, and the awakened, ever growing, ever deepening moral sense of the vast body of our people sustains us. So

"We bade no jot Of heart or hope, but still bear on, And steer Up-hillward," As we "Fight, fight the battles of the Lord."

Mothers, wives, sisters and daughters, may you often be found at "the throne of grace," seeking in prayer and supplication that help

by which alone the battle can be won. And of each may it be said, at the close of life's service,

"She hath done what she could! Life's race well run, Life's work well done, Life's crown well won; Now comes rest."

W. H. RICHAN,
J. R. BORDEN,
T. H. SIDDALL.
Barrington, May 7, 1888.

Some Facts About the Chinese.

There is no caste in China such as exists in India. The people, as a whole, are homogeneous, not merely in the sense of being one race, but as to their rights and privileges. The highest positions are open to aspirants from all classes, and instances are given of men rising from the lowest walks of life to fill the highest offices in the land. Their life is somewhat on the plan of the old patriarchal system. They live in clans, and the family lines are very distinctly drawn. Each family has an organization that centres in the ancestral hall, where the tablets of the deceased fathers are placed. A reunion is held at least once a year, about Easter, which is the time for worshipping in the tombs, when, among other things, roast pork is divided among the members as a recognition of their standing. The threat to deprive a man of his piece of pork means that he will be expelled from the clan. At this time arrangements are made for repairing the grave and offering annual sacrifices at the tombs.

The management of the village affairs is usually intrusted to a few men, who, by wealth of literary distinction, have obtained prominence. They are known as the gentry, and it is only through their mediation that obscure members of the clan can bring their suits before the officials or receive redress of injuries. It is also a principle of Chinese law to hold relatives of a criminal in some degree responsible for his crime, so that the whole family is concerned in the conduct of its individual members. A case recently occurred, revealing this among other remarkable facts. A man in a fit of insanity killed his mother. He imagined he saw a mad dog rush into the house, and, snatching up a hatchet, struck it dead. It was his mother. He was arrested; all his property was confiscated, and his family reduced to beggary. After his trial he was executed. Not only was his own immediate family involved in the disaster, but the teacher who first instructed him was so keenly affected by the blight it brought upon him, that he committed suicide by taking opium, the theory being that he must have given an evil bent to the young mind intrusted to his care.

Chinese family life is not such as to promote domestic comfort or improve the social side of men. Its one redeeming feature is the respect shown to the aged, but this is carried to such an absurd extreme, and magnified to such a degree, that all other duties are overshadowed. It is of equal importance that the elder should watch over and guard the younger, especially in the time of helpless infancy.

The separation of men and women is a permanent barrier to all true social intercourse. Where circumstances permit, the women are secluded. In the houses of the wealthier people they have their own apartments, into which the men may not enter. Here they spend their time, often in listless idleness, or, if inclined to exertion, in superintending the details of household work, in sewing or embroidery, in dressing their hair and beautifying their countenances, or in cultivating long fingernails, which they are careful to protect with silver sheaths at night. The eating of watermelon seeds while they gossip is one of the great pastimes of Chinese ladies. What hours have been consumed in this way it would be difficult to compute, but the wearing away and premature decay of two particular teeth on the right side of the mouth so frequently observed, shows how constantly they have been employed for this purpose. Few of them can read, so that their ideas are almost as narrow as the confines of their own apartments.

When a man receives calls from his most intimate friends, his wife and daughters never appear; they may be behind the curtains listening, but remain invisible. When a

gentleman invites his friends to dine with him, he hires a room in some eating-house or engages a boat on the river, where the feast is spread; but such a thing as a party where ladies and gentlemen sit down together would shock their sense of propriety beyond recovery. Their absurd strict and stilted ideas of propriety breed an artificial prudery, deprive the men of what they most need, the refining influence of good female society. The whole system is based upon a low and utterly unworthy estimate of woman. She is regarded as weak and erring, and must be hedged in by these restrictions lest she brings dishonor upon the family. The crucial test of any religion or civilization is found in its estimate of and treatment of woman; and, judged by the high standard with which we are familiar, China, both socially and religiously, falls woefully short of the mark.—*Congregationalist*.

Always Forward.

The passage of the Jamieson amendments to the Scott Act indicates the steady march of temperance sentiment. Almost as soon as the Scott Act was first passed certain important oversights were discovered in it, as, for instance, the fact that it did not apply to British Columbia because that Province is not divided into such political divisions as were recognized by the Act, and that it did not apply to a great part of Nova Scotia, inasmuch as it provided that it could only come into force at the expiry of existing licenses, and in many countries in Nova Scotia there were no existing licenses—this absurd bar being recognized by the Courts. Efforts to obtain correction of such anomalies have been attended with every possible difficulty. The latter of the two mentioned was set right some years ago. But every effort since that has been fruitless. The only effect of introducing amending bills has been to have hostile amendments inserted in one or other House which would have proved fatal to the act had they become law. This year the amendments have safely passed both Houses without serious opposition. The first of these amendments removes a defect, which proved fatal to a petition for the submission of the law in the country of Lanark, by declaring that in districts where there is more than one registry office it shall be sufficient that the required notice shall have been deposited in one of these. The second and third are to make the law applicable to British Columbia. The fourth declares the word county to cover provisional or temporary judicial districts in Ontario or wherever such exist. The sixth makes more precise provision for liquor sold for medicine or industrial purposes. Sections 103-4-5-7 of the act relating to the powers of magistrates are amended. Section 108, dealing with the power of search, is amended, but the amendment is rendered almost worthless by the insertion by the Senate of the words "in the day time." They that be drunken are drunken in the night, and it is comparatively easy, as was found in Maine under this clause, to carry on a roaring illicit trade during the hours of darkness and sin and be as proper as a church vestry in the hours of daylight. The amendment to section 109 provides, if the magistrate so judge, for the destruction of all the liquor found instead of the very limited quantity fixed by the law hitherto. Other amendments deal with forms to be followed in the case of proceedings under the Act, which are to be valid so long as they are to the same effect as those given in this or preceding acts as the case may be.—*Montreal Witness*.

Funeral Reforms.

Professor Gunning, in the *Open Court*, says that the reason we perpetuate the folly of robbing ourselves in black after a friend's death is because our unloving ancestors in the far past so disguised themselves that the dreaded ghost of the body they were burying would not know them, and therefore could not return to haunt them. We are not surprised at this origin of a most unchristian custom and unhealthful as well—unchristian because it is utterly incongruous with the Christian hope after death, the immortality in Christ, and unhealthful because it is the testimony both of the victims of mourning and of

physicians, that, for at least the whole summer-season, it is most detrimental to health so to swathe the person and veil the face. Let us speedily break with the heathenish relic and bury our dear ones with light and flowers, and wear the costume of every day. What, such gay clothing? Yes; for if it be too gay for the decencies of a funeral it is too gay for any occasion if you are a Christian.—*Methodist Protestant*.

From Rev. Dr. Parker.

Speaking of the social ostracism which Dissenters suffer, to a great extent in England, the Rev. Dr. Joseph Parker delightfully says: "The other month I saw an advertisement, which pleased me very much, for I was then in search of a house. The house is only about five-and-forty minutes railway distance from Moorgate Street; it was described in very taking terms; it was about the size I wanted, and it seemed to have attractions of a distinct nature. As I read the advertisement, a desire to possess this residence seized me, but when I came to the end of the advertisement I read this paralyzing line, 'Dissenters not Eligible.' That was in England, Christian England, free England, the England that boasts a flag that has braved a thousand years no end of battles and breezes. This is not an invented case; it is an actual fact in our immediate national history. Now why are not Dissenters eligible to occupy quite a small house in the county of Hertfordshire? He also says: 'If a priest were to come from the Romish Church and seek admission into the church of England, his ordination vows would be regarded as valid—such a priest would not need to be ordained. But if a Nonconformist minister were to seek admission into the Church of England with the view of becoming a clergyman, all his Nonconformist history would have to be purged away, cleansed away, and the man would have to undergo ordination, as if he had never been called to the ministry of the cross.'

In a recent discourse, Dr. Parker uttered these sentences:—

"For one minister to venture to throw discredit on another is an all but unpardonable offense. Ministers should speak well of one another; they should have a keen scent for all that is lovely and true and excellent in their brethren, and it should never be the function of a minister to detract from any man's reputation, or excellence, or influence."

"There are rhetorical exigencies which sometimes force a man to complete a sentence in public with words which he would not have chosen if he had been shut up with the silent companionship of his ink-horn."

"I wish by some inscrutable action of Providence that men who know nothing about theology would say nothing about it."

More Territory.

A London cable says: The British government have again altered the political map of Africa, and a new colony is about to be placed under the political protection of John Bull. The exact limits of the territory are not fixed, but extend, roughly speaking from the territory of the German East Africa Company northward to the Somali country, and westward to the Albert Nyanza. A year ago in the general scramble for the Dark Continent Germany and England made an agreement dividing up the whole country back of the Zanzibar coast. A company called the British East African Company has been formed to take charge of the British half. The objects, as usual, are commercial and philanthropic. The Baroness Burdett-Coutts and others are interested. By royal letters patent the new state in a few days will be handed over to the company, which is empowered to levy customs and taxes, to maintain an armed force, and to assert authority. The movement meets with serious opposition from some of the leading journals. They say that enormous powers over an unknown region, to which England has no right whatever, are to be given to a company of which nothing is known. It is also said that the inhabitants of the territory numbering 12,000,000 about the lakes alone, may have their own views about the advisability of

annexation. The sultan of Zanzibar has consented, however, and the annexation is nearly a consummated fact. The government reason is that it will be unwise to leave to other nations the entire control of routes and trade between the Zanzibar seaboard and the great equatorial lakes. They also say it will result in crushing the slave trade, as the territory in question is the great hunting ground of slave dealers. The region is as large as a great European state, almost wholly unexplored and undeveloped, and the scheme has been kept so quite up to the final consummation that the English public have not yet recovered from their surprise or made up their mind about it.

Concerning Women.

—Lady Colin Campbell has declined an offer of \$5,000 for two lectures in the United States.

—Pundita Ramabai has already secured about \$50,000 toward the fund she is raising to establish a school in India for Hindoo widows.

—Mrs. Garrett Anderson, England's leading woman doctor, makes \$50,000 a year out of her patients.

—Miss Linda Gilbert, the prison reformer, has found employment for 6,000 discharged convicts during her fifteen years' experience as a philanthropist.

—Mrs. Bailey wife of the editor of the *Utica Observer*, has recently devised and patented an arrangement to be attached to hospital beds, by means of which a patient is enabled to raise and lower himself without the assistance of a nurse.

—Mrs. Younkin has opened a mending class for the children of the North End, Boston, every Saturday afternoon. The little students bring their ragged garments, and are initiated in all the mysteries of darning and stitching. Young ladies with a little spare time are invited to lend a helping hand as teachers.

—Miss Cornelia Sorabji, who recently graduated at the Bombay University with marked distinction has been appointed fellow of the Ahmedabad Arts College, and has entered upon her duties as a college tutor. The Bombay newspapers notice as remarkable the fact that at a time when municipal school committees will not entrust the education even of little girls to women, a young lady is thus set to teach young men.

Among Exchanges.

USED TO IT.

A missionary at a public dinner said when the host apologized to him for the inmost mode of dress among the ladies, exposing considerable of their person, "Oh, don't mention it. I have lived for years among the savages of Africa, and am quite accustomed to such sights."

A RUNNING STREAM.

Benevolence is a running stream. If cash flows out of a Christian man's pocket, it will almost miraculously flow in again, just as water rushes into a channel whose waters have to gush out. Many a good man's purse is like a syphon, the very emptying of which insures its refilling.—*Dr. Edwards*.

HEAD LONG.

Some one has pithily said that head-long people are not apt to be long-headed. They act hastily, and without due reflection, and hence often do many things which they would not do, if they would take more time for thought before acting.—*Independent*.

TWO CLASSES.

A quiet man, after a straight ten minutes' talk from a loquacious individual, replied to his demand to know why he did not converse, thus: "Some people talk without thinking; others think without talking."—*Richmond Christian Advocate*.

UGHT TO BE.

Among the thousands recently received into our churches there ought to be obtained many subscribers to our weekly papers. It will be a great help to them, bringing them at once into sympathy with our general movements, exciting them to benevolent activity, and filling their minds with good things.—*Chris. Standard*.