

Religious Intelligencer.

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

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SPECIAL OFFER.

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Hon. Mr. Foster's Speech.

Hon. Mr. Foster in taking the chair at the temperance mass meeting, held in Montreal in connection with the National prohibition convention, is reported as follows:

Upon rising he was received with loud cheers and began by saying that he would have to break the rules which should guide a good chairman, for it was indeed difficult for him to listen to such good speeches and feel their thrilling influences without saying a word. He thought it to be his duty to show the sympathy which he felt in this convention by coming down to Montreal to preside at one of its meetings and by doing all in his power to help forward the cause which he had espoused twenty-five long years ago. Continuing, Mr. Foster said: "A very good friend said to me before leaving the capital, 'now, when you go down there make a general speech; don't go into particulars, for if you do there will be more to criticize you.' Well, I don't know, but I think I am of a critical disposition myself. I was made, I believe, to be criticized. I would not give a sixpence for a man who would stand here for an hour and

DEAL IN PLATITUDES

rather than say something with a point. Mr. Howland appears to me to be the best natured looking man here tonight, and that is saying a good deal. He comes here and floats along on the top, but he must not think for a moment that this movement is strong enough to keep such a heavy man afloat. My good friend must get down at the bottom and underneath the work he and the rest of us have on hand. I must congratulate that trio who gave us such excellent music and sang the song called "Liberal and Conservative." This, however, aside; and, with your permission, I will refer to three or four points in the great controversy which is engaging our attention tonight.

First, I would implore you not to allow yourself to be coddled, not to believe that the attainment of prohibition is a matter of three or four weeks. The man who tells you this does not get down deep into the question and cannot realize the mighty work he has on hand. Twenty-five years ago, with all the youthful enthusiasm at my command, I espoused the grand cause of temperance and after a quarter of a century has passed away, I have to tell you that my convictions are just as strong as at that time. Then I stood aloof at the opened portals of a redeemed country. Twenty-five years of battle have passed and I have to affirm that the

HARDEST AND STRONGEST BATTLE

has yet to be won. (Loud cheers.) It is for us to settle down to the fight and at the same time to look forward, it may be to generations of such combats before we can hear the shouts of triumph which, from one end of the country to the other, shall welcome the glad tidings of that greatest of victories. But am I without hope? No. Let us have a hope founded on the belief and knowledge that we have a mighty power to overcome and are able to defeat it. Mr. Buchanan has told you that because prohibitionists were right they should prevail. So far, so good. There ought not to be one dark spot in this world of ours,

but there are many of them all the same. We are not a theocracy, or an absolute monarchy, but

WE ARE A DEMOCRACY.

under which the majority rule, therefore under such a government there is not much might in it until the majority of the Canadian electorate are educated up to the idea of giving practical legislative effect to the principles which we hold to be just and right. We may think these principles are right ourselves, but until we can go in and like a flood submerge the majority of the people with our ideas and opinions no such enactment can take place under our present form of government. Mr. Howland has stated that we are at a certain point now where we should have been years ago. In my opinion, ladies and gentlemen, we are at as high a point as a people possible could have been. A child cannot run before it learns to creep. A municipality cannot enact perfect laws until

YEARS OF EXPERIENCE

have been ensured to its rulers, and so with this temperance movement. I believe that no greater headway could have possibly been made. If our experience of today could have been carried back 25 years ago then no doubt we would have been standing on still higher ground; but we had to grope our way through darkness. We have come out by God's aid, and magnificent progress has been our reward. Temperance is as far ahead of the position in which it stood 25 years ago as it is possible for the human mind to develop in the same length of time. It has become the great moral, social, and political question of the people. We can never go back, and while the light of heaven shines down upon a single spot where this devil-working thing exists the word and rallying cry shall be "Onward." Don't forget, however, the educative work you are called upon to perform. Let us keep up the work of

EDUCATING THE PEOPLE.

The fact that nearly every one you meet will tell you that he or she is now in favor of this line of action, that the children must be kept pure and free from the temptation of drink, is proof of the great stride the movement has made. Fifty years ago it was considered a wrong to teach not to drink, therefore let these principles be engendered wide and deep in every home circle and in every school in the land, and as soon as possible let the people be prepared for the ultimate object of liquor restriction, which is prohibition. Some one asked me not long since when there would be a majority in parliament in favor of the suppression of the liquor traffic. I replied, When the majority of the electors desire it. They make the M. P.'s and the M. P.'s. I have heard a good deal of raving in my time against politicians. Well, I suppose I am one of them myself. At any rate I have

A WORD TO SAY IN THEIR FAVOR.

I have had a good deal of experience in this matter and so far as the dominion parliament is concerned the members of that body are a good solid, well informed lot of men and will compare very favorably with any other class of people. If you have your hearts set on a measure and can show a representative that by voting for its adoption he will be supported by his constituents, then you may be sure he will vote straight enough. If he votes against you do not blame the M. P., but go down into his constituency and there begin your educative work. As soon as you can show the representative of that country a sure majority in favor of your measure, his vote is as sure as any of yours.

The finance minister said in concluding his admirable speech that he was delighted to meet the temperance men of the various provinces here assembled, who, although they might differ as to the minor points, were as a unit on the all-important question of the hour. He had no doubt but that they would be guided by the one thought, to make the homes of Canada free from evil and temptation.

Mr. Foster was loudly cheered upon resuming his seat.

Africa: A Wonderful Chapter In Modern History.

The organization of the International Association of Congo and the Congo Free State are among the modern marvels in African history. The steps in the move-

ment are marked by a peculiar touch of the divine finger.

Fifteen years ago, May 1, 1873, Livingstone, one of the great pioneers of African discovery, died upon his knees in his grass hut at Ilala, in the very heart of the Great Dark Continent. He was alone and utterly worn out by forty, experiences in the furnace of African fever and by every form of exposure and exhaustion. The awful death shade overhung the vast regions of Central Africa. Such depravity and degradation can be imagined only by those who have come into contact with it. Such cruel customs, such a cyclone of crime, such scenes of horror, such a carnival of lust prevailed, that Livingstone, moderate and temperate as he was in his habits of speech, could only write of them, "They gave me the impression of being in hell! Oh, Lord, let Thy kingdom come!"

The civilized world no sooner learned of the departure of this marvellous hero of African exploration and evangelization than there was a spontaneous and simultaneous movement in two directions; first in the direction of scientific and geographical investigation, and secondly, in the direction of missionary effort. The latter we put second, not in the order of time but in the order of importance; for the Christian Church was for once on the alert to follow Livingstone's labours in the true apostolic succession.

The next prominent step or stage in this remarkable history was the transcontinental tour of Henry M. Stanley. Strange indeed that such a man as James Gordon Bennett, and such a man as Stanley, the reporter of the *New York Herald*, should be chosen by God to open up the vast Congo basin! But so it was. In 1874, Stanley started at Zanzibar, and after 1,000 days emerged at the mouth of the Congo in 1877. The mysteries of the unknown interior were penetrated, and King Mtesa's appeal for Christian teachers echoed round the world, and revealed Ethiopia stretching out her hands unto God.

Of course Africa was, during all these years, more and more becoming the one point of attraction; like a constellation in the firmament, which for some cause glows with supreme splendour, it became the cynosure of all eyes. The worldly man looked that way, for vast riches, vegetable and mineral, lay disclosed between the seas; the scientific man looked that way, for geology and geography, the fauna and flora invited and would reward a thorough research; the Christian man looked that way, for a hundred millions of people waited for the Gospel, and a highway had been opened for the chariot of missions. A zone of light had taken the place of the deep darkness that so long lay like an impenetrable pull upon equatorial Africa.

Robert Arthington, of Leeds, resolves to make new investments for Christ in planting the Gospel along the shores of these lakes and rivers, and missionary societies appeal for fresh recruits to follow up the path of the explorer by the labours of the evangelist and teacher and consecrated physician.

Meanwhile, from the little kingdom of Belgium, there comes a new and very remarkable sign of the coming future for Africa. King Leopold II. has been watching the developments of African discovery and studying the signs of the times. God has taken his only son, and when he laid his dust in the sepulchre he turned away from the grave saying, "I have nothing to live for." But a voice from above seemed to say, "Live for Africa." He heard and heeded the celestial voice, and determined henceforth to adopt the sable sons of the Dark Continent as his own, and spend his life and his imperial treasure for the development and direction of this new empire lying along the Congo.

The Belgian king, while Stanley was yet in the heart of equatorial Africa, summoned a conference at Brussels, September 12 to 14, 1876, and the African International Association is the result.

At this conference an agreement was reached that an International Commission, having its seat at the Belgian capital, should be founded for the purpose of exploring and civilizing Central Africa; each nation co-operating should establish a national committee to collect subscriptions to further the common end and send delegates to the Commission.

The Jesuit Estates.

Quebec has surrendered at discretion to the Jesuits. No British colony, no country in Europe, none in the wide world ever made a baser surrender than has recently been made by the Government of Quebec. Mr. Mercier has only been logically pursuing the examples and precedents made by his predecessors; but he has certainly done the deed with a light heart and a liberal hand. Estates of the Jesuits which were legally confiscated to the crown have been restored to the order,—or rather the supposed prize of those estates, \$400,000, is to be handed over to that body. A few years ago the Pope was spoken of in an act of the Quebec Legislature as "Our Lord the Pope," and his power and authority were recognized. This was under Tory rule. And now, under Liberal rule, the Jesuit order gets \$400,000 to help it in its evil work of subverting liberty and quenching light in this Dominion. They have no more right, legal or equitable, to the money than the last of the Stuarts had to the estates of the British crown, or than the French have to the islands of Cornwall. The payment is sheer bribery and robbery on the one hand and ennoblement on the other. It is plainly to be seen that Jesuitical encroachments will continue in Quebec until revolution is provoked. * * * We shall watch with interest the results of Mr. Mercier's action in this case.

To us the moral of all this is that the best remedy is education conjoined with religion: common schools and the Gospel. Father Chiniquy has done more for true liberty in Quebec than any other man past or present. Every lecture he delivered, every beating he endured, every appearance of his in public, was a fine practical protest against the insolent supremacy claimed by the ecclesiastics of Quebec. French reform and evangelization is a reality. The dominant power has found out that it must at least tolerate the existence of converted priest and peasantries—that the Scriptures are to be circulated, and that instruction in Gospel truth is to be imparted in spite of all opposing forces.—*Halt-fox Witness*.

The Story of Ramabai.

The fact that the Pandita Ramabai is an educated woman aroused curiosity as well as interest, for we know how limited are the opportunities of women in her country. It is a romantic story. The learned Brahmin, Ananta Shastri, when a boy ten years old, was married to a little girl, as is the custom of his country, and his bride was taken to his mother's house. The boy, as he grew older, wishing to pursue his studies further, and attracted by the fame of the distinguished scholar, Ramachandra Shastri, who lived in Poona, left his home and put himself under his instruction. This eminent scholar was employed by the reigning Peshwa to give lessons to a favorite wife; and the student Ananta was allowed to accompany him to the palace, and occasionally heard the lady reciting Sanskrit poems. The boy was filled with wonder and admiration, and resolved that he would teach his little wife just as the Shastri taught the lady in the palace. At the age of twenty-three his student-life ended, and he went back to his native village to take up his duties as householder and to put in operation his idea of educating his wife. Alas! his bride had no desire to be instructed, his elders had no sympathy with his advanced ideas; and he was obliged to desist. In a few years, however, his wife died. Now he again resolved to put in practice his theories of education, and accepted a bride of nine years old, took her to his mother, and immediately began to teach her Sanskrit. The elders of the household objected as before, the wife was too young to have a voice in the matter; and the husband, faithful to his resolve, departed with her to a distant plateau of the western Ghats, and made himself a home in the jungle. The wild animals of the forest were all about them, and terrified the lonely little girl but the lessons went on without hindrance, and day by day the wife grew in stature and in knowledge, and after a few years children came to the home in the forest,—one son and two daughters.

The youngest of these was Ramabai. The sister was given in mar-

riage at an early age, according to the custom; but Ramabai was so engrossed in her studies that she was left undisturbed, and so remained under her mother's instruction and care until she was sixteen years old, when both her father and mother died. After the death of her parents, Ramabai, with her brother, traveled. They visited many countries in India, and wherever they went advocated female education,—that before marriage high-caste Hindu girls should be instructed in Sanskrit and in their vernacular, according to the ancient shastras. When they reached Calcutta, the young Sanskrit scholar and lecturer created a sensation by her advanced views and her scholarship, and the title of "Sarasvati" was publicly conferred upon her. Then her brother died; and after six months she married a Bengali gentleman, a graduate of the Calcutta University. After nineteen months of happy married life, her husband died of cholera, leaving Ramabai with a little daughter; and she returned to her former occupation of lecturer. With a view to improve the degraded condition of her countrywomen, she formed in Poona a society of ladies whose object is to promote education among native women and the discouragement of child-marriage.—*Springfield Republic*.

A Presbyterian Opinion.

Our Methodist and Baptist brethren in New Brunswick are troubled by invasions of foreign "Evangelists" who come to hold conventions, to promote "Perfect Holiness" and "Entire Sanctification." So far as can be learnt, the conventions do not bring forth good results; and they occasion strife and bitterness. It does not seem to us wise to hold conventions in favor of any one special grace. All the graces are conjoined; and it is essential to symmetrical Christian character that all should be developed hand in hand. "Holiness" is misunderstood and perverted by many specialists who use it as a party cry. We have a very excellent definition of sanctification in the following words: "Sanctification in the work of God's free grace whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and to live unto righteousness." This living into righteousness is the true and only test of our profession of holiness. The justified children of God attain to assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace and perseverance therein to the end. The Christian life must be one of progress and advance to the last. Believing that you are holy will not make you holy any more than believing you have no pain will heal your lumbago or sciatica. The Yankee apostles of special holiness may very fitly be classed with the "Christian Scientists"—only that they are capable of doing more harm.—*Presbyterian*.

A Warning.

The "Loisette" system of cultivating the memory has had a great run in a number of our cities, and "Professor" Loisette must have received many thousands of dollars from pupils who paid him five dollars apiece and promised never to repeat any part of their lessons to any one else under a penalty of paying five hundred dollars. Professor Fellows of the Washington High School, one of the thousand pupils in his Washington class, now posts him as a fraud who has copied what he pretends is his original system from other familiar writers on mnemonics, and who travels under an assumed name. His real name, under which he graduated from Yale College in 1854, is Marcus Dwight Larrowe, who disappeared some years ago from the knowledge of his college acquaintances. His system of memory is based, like all such systems, on the laws of association, and reminds one of the conundrum, "Why should a man named Gale be blind?" the answer to which is: "Because a gale is a breeze, and a breeze is a zephyr, and a zephyr is a yarn, and a yarn is a tale, and a tale is an appendage, and an appendage, is an attachment, and an attachment is love, and love is blind." "Professor" Loisette's connecting words are less witty than these, but may be illustrated from his method of teaching the order of the Presidents of the United States, which begins as follows: Washington, morning

wash, dew, flower-beds, bouquet, garden, Eden, Adams, the fall failure deficit, debt, Confederate bonds, Jefferson Davis, Jefferson." It will be seen that there is nothing very brilliant or useful in this system. As much time taken in severely taxing the memory in any other way would do quite as much good.—*N. Y. Independent*.

Christian Work in Cuba.

The latest reports from the Rev. A. J. Diaz, the apostle of Cuba, to whose wonderful successes there we have before referred, is to the effect that he has been prosecuted by the Romish bishop of Havana, for "immorality," in that he baptizes women in the presence of the congregation. It is expected that the trial will come on soon, and Mr. Diaz rejoices in the prospect of an opportunity to speak in his own behalf. He seems to have no fear of the result. And yet he is not without danger. It is difficult to tell what a court, under even the remote influence of Romanism, will do. Many a martyr has thought that he could convince the court of his innocence; but has found that it was one thing to convince the understanding, and quite another to overcome the prejudice of one reared in the school of Rome, or of heathenism. Mr. Diaz also reports that the bishop, despairing of being able to divert the tendency to bury in the Protestant Cemetery, sent a hundred men in the night and destroyed the road leading to it, thinking thereby to prevent the further use of it, except at such inconvenience as to make it practically impossible. The United States government has been called upon to interfere in this case, though it is difficult to understand just what our government can do in the premises.—*Journal Messenger*.

Concerning Women.

Out of 250 voters at a recent election in Cimaron, Kan., 98 were women.

Miss Delphine Baker is about to establish a Christian newspaper in Jerusalem.

Mrs. Mary B. Willard will take a company of young women to Europe this summer for a three months' trip, and will resume the change of her home school at Berlin in the autumn.

Mrs. Matilda B. Carse, the indefatigable temperance worker, has been elected member of the Chicago Board of Education, the first lady who ever attained that honor. Her project for the rearing of a temperance temple in Chicago is so far meeting with gratifying success.

An Ohio farmer created considerable consternation at an institute held at Mariette by addressing the meeting on the subject of "Wife Culture." It was a branch of husbandry they had not been in the habit of considering. He recommended as essentials in this cultivation the providing of proper labor-saving conveniences for the house as well as the farm, the refinements of life, and time spent in its pleasures and amusements.

Among Exchanges.

HE WROTE POETRY.

Phrenologist—"Your bump of imagination is abnormally large, sir. You should write poetry." Citizen—"I do write poetry. Only yesterday I took a poem to an editor; and that bump you are feeling is where he hit me. Don't bear on it so hard."—*Ex*.

SPEAK TO THEM.

About these days let each pastor and Christian friend suggest the question to young men and women whether they had not better make arrangements to enter the high school, academy or college next fall, and take an extended course of study. Parents should have their attention directed to their duty to assist their sons and daughters to obtain an education. The importance of education should be agitated each summer, that in their autumn opening the schools may be filled.—*Chris. Inquirer*.

WAS'NT AT PRAYER MEETING.

Did you ever think how it was that Thomas came to be called "doubting" Thomas? He stayed away from prayer-meeting. When the disciples met to pray after the Saviour's ascension, "Thomas was not with them."—*Home Circle*.