

# Religious Intelligencer.

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

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WHOLE No. 1819

## This Month.

We are expecting this to be a month of earnest and successful work for the INTELLIGENCER.

Many hundreds of renewals are due, and will of course be paid. Send them early please.

Every minister who has not already done so may this month double the list of INTELLIGENCER subscribers in his field. Do not delay this work, brethren. The sooner it is undertaken the sooner and the more easily it will be done. Arrange for a thorough canvass of the whole field.

We will send all the specimen copies that are called for, and will be glad if the call is for many.

We hope that every one of the hundreds who will send renewals this month will send also a new name. But few will fail, if they try.

An effort all along the line of the INTELLIGENCER's friends will surely result in large additions.

We are looking with hope for an extra effort now by all the friends of the paper and the denomination it represents.

## PUSH THE CANVASS.

### NOTES AND GLEANINGS

**SEPARATES THEM.**—The English preacher, Cameron Knox-Little, who is soon to hold evangelistic services in Canada, has adopted what is known as the Quaker style of seating his congregation. The middle door of the church is closed, and the people enter from the side doors, the women taking one side and the men taking the other.

**ENGLISH WEATHER.**—They seem to have made up their mind in England that the weather of 1888 was altogether extraordinary.

The early months were abnormal, the summer terrified the oldest inhabitant out of his stoical composure, and the autumn and early winter prove equally unsatisfactory. The first three weeks of October were so cold that frost was registered every night at Greenwich, an unparalleled experience at that observatory. Then the prophets opened out with predictions of severe winter, when lo! November set in and stayed so mild that a thermometer placed four feet above ground did not once fall below the freezing point.

**THE MAILS AFOOT.**—Behuanaland postal-runners carry the mail at the rate of 130 miles a day—each runner covering 15 miles. The route between Tangier and Fez, in Morocco, is 150 miles of mountainous, crooked roads, and bridgeless and ferryless rivers. The Arab carriers run, walk, and swim this distance in three and a half days.

**IMPROVING.**—The health of Mr. Spurgeon, since he reached the South of France, is improving.

**THE ELECTRIC LIGHT.**—The incandescent electric light has become a familiar object to every one. The little glass bulbs, with their brilliant horseshoe of glowing filament, attract no more attention than the flickering gas-jet. But the facts about the gas-jet are easily and generally understood, while the electric lamp is still a puzzle to many people. Both produce light by incandescence. The molecules of gas are rendered incandescent by the heat generated by the combustion of other molecules. The blue portion of every gas-flame is where combustion is taking place, and from there comes the heat which keeps the rest in a state of incandescence. With the electric lamp it is the heat produced by the friction of an electric current compelled to go through a fine carbon filament which raises that filament to a condition of incandescence and produces light.

**WOMAN SUFFRAGE.**—English women have for a number of years had the right to vote in certain elections. They have had the right of municipal suffrage for about twenty years, and Mr. Gladstone says they have exercised it "without detriment and with great advantage." Lord Salisbury's recent utterance would seem to indicate that they may have much enlarged suffrage right before many years.

**FITTING.**—A statue of Horace Greeley is to be placed in City Hall Park, New York, in honor of the great journalist.

**RUSSIAN METHODS.**—The Chicago Interior has the following sensible observations on Russian political methods:—"The Russian Government extends its dominions by conquest, and its colonization by criminals. It will occur to the Czar, some day that in sending all his political radicalism to Siberia he is laying the foundations for a fierce democracy. But he has caught the genuine colonization fever, and is about to establish a colony in Abyssinia. The initial expedition consists of 'forty priests, sixty monks, and several laymen,' a scheme which is amusingly fifteenth century in its conception. The Abyssinians have a type of Christianity which is only a little more tropical in its heathenism than that of Rome or Moscow. The war between the Russian colony and the natives will be highly religious."

**CELIBACY.**—Celibacy among Protestant clergy is an anomaly. The London Standard Post correspondent telegraphs:—"Great excitement has been produced in Protestant circles in Hungary by a resolution just issued by the Convention of the Reformed Churches of Hungary, to the effect that all members of the lower clergy who have married shall henceforth be ineligible to be appointed to any living. A section of the members of the Convention protested, but in vain, against the introduction of celibacy into the Calvinistic Church, which will, of course, be the effect of putting this resolution into practice."

### Prison Reform.

The question of prison reform is making quiet and steady progress. Discussions of new and better methods have been kept up with a good deal of effect under the auspices of the National Prison Reform Association. At a recent lecture in Chicago, ex-President Hayes pointed out the fact that the old English precedents, set by judges who stood between the people and a feudal nobility for the protection of the innocent, are now employed almost exclusively for the protection of the guilty. He insisted on a reform of the criminal code in the interest of equal and exact justice. He asked that an incorrigible criminal, proven to be such by repeated crimes, should be shut up for life. He insisted that idleness in prisons rendered the reclamation of the prisoner next to impossible, and showed that the first requisites in his reform is to teach him an honest trade. The outcry against the products of prison labor has very little reason, as the injury it inflicts by competition with honest mechanics is small—while, on the other hand, the prisoner is a man, and is entitled to all the rights of a man which he has not forfeited by his crimes.

### Who Is It?

Who is it that loafs at ease while you toil from morning till night?  
The saloon-keeper.

Who is it that buys houses and lands, and struts in fine clothes, with the money which might have kept your family from being turned into the street, and from going in rags?  
The saloon-keeper.

Who is it that takes your last cent for his poisonous drinks, and shuts the door in the face of your wife when she asks credit for a five-cent loaf of bread?  
The saloon-keeper.

Who is it, when your money and reputation are gone, and you have no friend left to pay for your drink, will take you by the collar and kick you into the gutter?  
The saloon-keeper.

Who is it that robs you of sense and reason, puts you lower than brute beasts, drives you into jails and penitentiaries, and sends you to the gallows?  
The saloon-keeper.

Is this the man that lives by crushing human hearts, the man you should delight to honor by placing him in office?  
Throw this chain off your neck, and shake his clutch from off your soul.

### What Shall I Wish Thee?

What shall I wish thee?  
What can be found  
Bringing thee sunshine  
All the year round?  
Where is the treasure,  
Lasting and clear,  
That shall insure thee  
A Happy New-year?

Peace in the Savior,  
Rest at His feet,  
Smile of His countenance,  
Radiant and sweet,  
Joy in His presence  
Christ ever near,  
This will insure thee  
A Happy New-year.

—Francis Ridley Havergal.

## WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease,"  
Isaiah 32:9.

[All contributions for this column should be addressed to Miss Lydia J. Fullerton, Carleton, St. John.]

### INTRODUCTORY.

For some time the Woman's Foreign Mission Society have felt the need of taking some step that would awaken a more general interest in their work. This thought resulted in the definite action taken at the last Annual Meeting of the Society, when it was decided, with the permission and kind encouragement of the Editor, to open a column in the INTELLIGENCER devoted exclusively to Woman's Foreign Work, and a committee was appointed to conduct the enterprise.

It is hoped that by this means the nature and claims as well as the work done, may be so brought before the minds of all the sisters that many who have now but little interest may become active workers in the cause.

It is also hoped and expected that the column will be a success, that is, that it will accomplish the objects intended. This will depend in great measure upon the interest taken by the sisters.

You will remember that in the history of Nehemiah the wall was built because the people "had a mind to work." We trust that each Free Baptist woman will feel that she has a personal interest in this undertaking and by her contributions, either original or selected, help to make the column a grand success.

Let all the people have "a mind to work."

LYDIA J. FULLERTON  
MRS. F. BABCOCK  
MRS. R. ALEXANDER  
MRS. C. W. WEYMAN } Committee

AN OPEN LETTER TO THE FREE BAPTIST WOMEN IN N. B.

Dear Sisters: As you all know the F. B. Woman's Mission Society held its Annual Meeting at Blueville in Oct. last. The reports in the INTELLIGENCER and the minutes as published in the Year Book for '88 have made you acquainted with what was done there; but it may be that a hasty glimpse at some of the more marked features and actions of the Society may stir up your minds by way of remembrance and urge us on to greater activity. The number present at the business Meetings was encouraging, and the earnestness and zeal with which the women applied themselves was very cheering and spoke larger things in the future. The Corresponding Secretary's Report, reviewing the condition and work of the Society, showed that progress was being made; but it showed plainly too that there needed to be more, and perhaps better organization. It has been the aim of the society to secure District Meetings and Church Societies wherever these organizations do not exist. The former has been accomplished. There is now a District Society in each of the seven Districts. Consequently there must be an Auxiliary Society in some of the churches in every District, for which we ought to thank God and take courage. Yet we must be convinced that there is still a great lack, when we consider the fact that there are over six thousand women belonging to the F. B. Churches in N. B. If each one of this number would give two cents a week to the Lord's cause in heathen lands, there would be a sum of nearly \$7000.00 flowing into the Treasury of the Society every year, instead of only about \$700.00. More money is one great need of the Society just now.

It is attempting larger things than heretofore. It is coming to realize its possibilities more and more every year. May the day hasten when every woman in the F. B. denomination will seize the glorious opportunity presented to her, of extending the Redeemer's Kingdom. Would that all knew the joy of sharing in this grand work. At the beginning of this year we appeal to you, sisters, who have not been doing so much as you might have done, (and shall I say some who have not done anything? are there such?) that you do more. Let the thought of individual responsibility rest heavily upon us, for in this work we are accountable as individuals. It is the co-operation of members, that compose the Auxiliary Societies, and from these the machinery is formed that keeps

the work in operation. It is evident that money is not the only need. Another need is a score or more of Missionary workers, filled with the spirit of Jesus. Then there could be more thorough organization, which would awaken more general interest and secure constant systematic giving.

Another need is the knowledge of the mode of working. True it is very simple, but it is also true that many are almost wholly unacquainted with it. First there are the Auxiliary Societies in the Churches. Then for mutual encouragement, strength, and systematic work, there are District Societies, of which there are seven. Then the Woman's Foreign Mission Board has one Yearly Meeting which is intended to gather and unite the work of the Districts. Each of these societies has its respective Constitution prepared and published in the Year Book for '88; also in pamphlets. It is hoped each sister will carefully read the constitution and study the relations of the societies. According to this Constitution the President of the District Societies are, by virtue of their office, the Vice Presidents of the General Society, and the Presidents of the Auxiliary Society become the Vice Presidents of the District Meeting Societies. The Corresponding Secretary has heretofore corresponded with both the Foreign and Home fields, but the new Constitution provides for a Home Secretary, and with her the District Secretary will correspond instead of the Corresponding Secretary as formerly. It is hoped the Reports this year will tell of an awakening all along the line. May the inquiry of every heart be, "Lord what wilt thou have me to do?" My memory often calls up the clear, ringing words of Miss Phillips (now Mrs. T. W. Burkholder) at a mission meeting in N. S., when she said, "Give me a Church with one live woman in it and that Church can sustain a good Mission Society."

Has not each Church more than one live woman in it? Then what hinders having a carefully cared for Auxiliary Society in every Church? Let our aim be nothing short of the united interest of every sister in the churches; and as our Lord sits over against the treasury, may He see us all cast in our two mites every week. "Our Lord is coming most surely, to reckon with every one."

MRS. F. BABCOCK.

**NOTE.**—Mrs. F. Babcock, North Head, Grand Manan, is the Home Secretary, with whom District Secretaries and others will correspond concerning the home work.

MRS. JOS. MCLEOD.

Rec. Sec.

### Rule by Repression.

The last public appearance of Lord Dufferin as Viceroy in the capital of India will be long remembered for the remarkable and unexpected onslaught made by him upon those who have taken part as leaders in the Native Congress agitation. These men appeal to the same facts as Lord Dufferin, but arrive at opposite conclusions. The existence of a highly-educated class, possessing an adequate qualification, so far as education is concerned, for taking an intelligent view of economic and political questions, seems to them a good ground for developing representative institutions. They declare that a national feeling is growing up which has spread far beyond the few thousands whom Lord Dufferin would admit to be sufficiently educated to take part in public affairs, and they think that the interests both of India and of England would be better served by fostering than by stifling that sentiment. To the departing Viceroy, who has enjoyed a sway almost as autocratic as the Czar's over the "tessellated nationalities" he so grandiloquently describes, it seems that there can be no effective representation of the people, and that all the strength, power, and intelligence of the British Government ought to be applied to prevent one race or religion from obtaining dominion over another. Does he not overlook the fact that at present one race, and that a foreign one, has absolute dominion, and that the other races, which are native, will certainly in course of time, and as soon as a national spirit has been developed object to this absorption of all power by that one foreign element? How long can these others be trusted to feel, as he declares they ought, that

there is no greater blessing to a country than the existence of an external, dispassionate, immutable authority, even though it boasts 'Justice' as its watch-word, and though it 'alone possesses the power and the will to weld the rights and status of each element of the Empire into a peaceful, co-ordinated, and harmonious unity'? Brave words, these; but are they not the stock phrases of despotism in all ages and in all lands? And, again, by putting down as totally uneducated all those whom the census returns of 1881 show as 'illiterate,' Lord Dufferin suggests the very false picture of a 'savage India.' 'Literate' the millions of India may not be, but in knowledge of their own business and cognate matters the average native of India displays a shrewdness and sagacity that would compare favourably with what is found in rural England. There is something ludicrous, too, in boasting of our historical civilisation by the side of India's. When our ancestors painted themselves with wood, the progenitors of our Brahman fellow-subjects studied philosophy at Benares and Delhi. The most potent argument in this vice-regal speech is the reference to the vast capital England has sunk in its Indian farm. To protect this from depreciation is one thing; to govern India as a great nation will some day demand to be governed, is another. We have capital embarked in other countries, where we are content to let national institutions flourish, and it may yet happen that some Viceroy of India will see less danger in following the natural course of things than in persisting in the time-honored policy of gagging the millions for whose presumed benefit he exercises his functions.

### The Feeble-Minded.

Edward Seguin, a very brilliant and accomplished French physician, began fifty years ago a noble effort to instruct and save idiotic children. At first he had distinguished assistance in his work, but as he went on with his self-denying and patient efforts he was left to struggle almost alone in his investigations into the causes and cure of idiocy and his remedial experiments. After six years of self-denying labor, conducted wholly at his own expense, he ventured to ask the Academy of Sciences to appoint a commission to examine and report upon his methods and work. This Commission, consisting of Messieurs Senes, Flourens and Pauset, some of its most eminent members, examined critically and thoroughly his method of training and educating idiotic children and reported to the Academy giving it the highest commendation, and declaring that up to the time when he commenced his labors (1837) idiots could not be cured by any means previously known or practiced, but that he had solved the problem. This report called attention to his school, which was thenceforward almost constantly visited by teachers and philanthropists of his own and other nations, and as his methods were thus made known, schools for idiots were soon established in England and several countries of the Continent.

In 1846 he published his work on the treatment of idiots and imbecile infants. This book has been the text book of all institutions for idiots in Europe and America. He shows that idiocy is not the result of deficiency or malformation of the brain or nervous system, nor in general is it accompanied by any serious deformity of the body; these ideas formerly and to some extent yet very generally entertained, have no foundation in fact; but idiocy is simply an arrest of mental development, occurring either before, at, or after birth, induced in a variety of ways, and by different causes; where there is an accompaniment of physical deformity or defect, as deaf mutism, blindness, insanity or epilepsy, etc., the cure is more difficult, but in ordinary cases the arrest of the development may be overcome, and the idiotic child be restored to society and life, if not to the highest intelligence, by a careful, patient and long-continued system of physiological training. Experience showed that a training of from three to five years was required for each case. There are now about 50 institutions for idiots—all springing from the exertions of Dr. Seguin. The doctor never was paid for his exertions. Often he not only taught but fed his pupils gratuitously. He kept himself constantly informed in regard to the progress of the institutions for the training of idiots, watching over them with the greatest care, and suggesting, either in his public

addresses or his pamphlets, new processes, and discussing physiological and psychological questions. He was gratified to find that the American institutions were more successful than those in Europe, yet it distressed him in his later years that the restoration to a normal development was so seldom complete. In his earlier schools his success had been so great that he believed it possible that 75 or 80 per cent. could be restored to society and life so far as to become respectable citizens, while a few might be found to be endowed with exceptional abilities. He found that there were no such results now. Even in the American schools, where the best results were being attained, and where there were no complications of insanity or epilepsy and the general health of the pupils was good, there were none in which even 50 per cent. were restored to a normal condition, even by many years of training. He visited these institutions, examined carefully all their processes, saw much to praise, but something also to grieve over, and returned home convinced that the highest success was only attainable by individual instruction and training, accompanied with associations of a few pupils with each other. He had suspected this from the date of his earliest efforts to instruct these poor children. The power of giving continued attention is for a long time so weak, and the mental grasp so slight, that class instruction, even in matters wholly mechanical, failed to interest or improve them. "Why do you make that child try the same motions a hundred times in a day?" asked the writer of the doctor one day. "Because she does not get it right in ninety-nine times trying," was the gentle but characteristic answer. This constant repetition in a large class is impossible, and would not produce the desired result if it were possible. Some of the pupils would not work. In individual instruction there is more of the personality of the teacher infused into the child; and its ambition is roused, feebly at first, perhaps, but in a larger degree after a time. But the teacher must be one of a thousand, perfect in courage, in tact, in patience, in perseverance. The great expense is also a serious objection, as is the great length of time necessary to effect a complete restoration.

Dr. Seguin commenced with one pupil; then took others as he could. His success throughout was wonderful. His wife was like-minded with himself. He died eight years ago; but his wife continues the good and noble work he began. Many a child is now the joy of its parents and friends, who without the help and teaching of Dr. Seguin and his associates would be a source of constant sorrow and distress. —Halifax Witness.

### Among Exchanges.

**BEHAVIOUR NOT CIRCUMSTANCES.**  
The appellation of gentleman is never to be affixed to a man's circumstances, but to his behavior in them. —POOR RELIGION.

There are not a few Christians who, if they would take their fingers off their own spiritual pulse and lay both hands to gospel work, would realize the most delightful sensation they have had since the day of conversion. To be continually feeling for feeling is a poor exhibition of true religion. —New Orleans Advocate.

### WHAT DO LADIES THINK?

We notice that at a gathering of the Episcopal clergymen of a distant city, the question whether clergymen should marry, was freely discussed. It is reported that all the married men said no, and all the bachelors yes. We leave the subject to our lady readers to point their own moral. —Z. Herald.

### HANDICAPPED(?)

The Christian Advocate says: "Many a preacher has been handicapped during all his ministerial career by an indiscreet wife." It may be so, but in ten times as many cases a wife has been a minister's safeguard from folly. In fact, the special providence that takes care of the simple ones has been very evident in the marriage of many preachers. —Christian Inquirer.

### TWO PROBLEMS

There are two problems now engaging the public attention in India. One of them concerns the eating of beef, or, more particularly, the killing of cows for food. There is a mighty crusade among the native population against this custom. It is led by a native orator named Swami, and its object is to secure legislation abolishing the killing of beeves in India. Swami claims that this is demanded on economic grounds, and not simply because the Hindus regard the cow as sacred. He said in a public address at Calcutta recently, that "eighty millions of people are deprived of their food"—that is, milk—"by the killing of 88,167 cows every day, and this only for the temporary pleasure of a section of the community"—meaning the Europeans. He fully understands that life to the Englishman would hardly be worth living but for his beef, but he claims that this beef can be imported. As for the fifty millions of Mohammedans in India, they do not care much about beef anyway; and it seems that most of the two hundred million natives are fiercely opposed to the butchery of beeves. —Chris. Standard.