

Religious Intelligencer.

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

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SPECIAL OFFER!

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NOTES AND GLEANINGS

INDIAN SLAVES.—A French missionary who has been in Ecuador is authority for the statement that the Indians there, while nominally free, are really slaves. He says they are bought and sold, bequeathed by will, seized by a creditor in payment for debt, and really in no way distinguishable in such respects from a beast of burden. This state of things has been brought about by the law which allows an Indian to sell himself into slavery when he is unable to satisfy his creditor in any other way, and once a slave he is rarely able to extricate himself. His wife and child share his miserable lot. The greater part of the Indians, this missionary says, are reduced to this condition, and live a life of the utmost degradation and misery.

HIS SUBSCRIPTION.—This good story is going the rounds of the English papers about Gladstone. Invited to subscribe to a certain charity, he replied on the usual postal card that innumerable applications of the kind were received by him, and that he had to confine his donations to local needs. The postcard was duly put up to auction, fetching two guineas, and the G. O. M. appeared on the list of subscribers as a donor to that amount.

A WELSH PREACHER'S METHOD.—A story is told of a noted Welsh preacher that once when his congregation were half-asleep, he suddenly raised his voice and told them an absurd tale about a litter of pigs with horns. All eyes and ears were at once open, and the preacher sarcastically remarked, 'How well you listen now—to a lie! When I was preaching the truth of God to you, half of you were fast asleep.' The point was, perhaps, a fair one to make, but it must not be pressed literally. The congregation was not roused to attention because the story was a lie, but because it was something novel in a sermon and was interesting to them. The true lesson to be learnt from the anecdote is that a preacher should not discourse over his hearers' heads, but should tell them what is practical and what they can thoroughly understand.

DRESS DESCRIBED.—The *Central Advocate* of St. Louis says that "last week one of the St. Louis daily journals printed over two columns of description of the costumes of a number of prominent ladies in attendance at several city churches on the previous Sunday." What would the Apostle James have thought of such an exhibition of millinery either in church or in the public prints? The *Advocate* suggests that women in "simple self-defence will have to adopt the English custom of going to church in only the simplest and plainest costume."

THE RUSSIAN NAVY.—The Russian Government is intending to increase the strength of the navy, spending nearly \$100,000,000 in new ships &c.

OF ITALY.—In the May number of *The Nineteenth Century*, Mr. Gladstone says the Italy of to-day shows a wonderful advance upon the Italy with which he first became acquainted thirty-eight years ago, and affords an unanswerable proof of the salutary effects of freedom and self-government. The territorial question, he says, is one in which no foreign power can rightly interfere; and he remarks that 'the permission to the Pope to abide in Rome and possess the Vatican in isolated and silent, but complete independence' was a permission to which no parallel can be found in history. The Italian Government would have been judicially justified in expelling the rival 'Sovereign.'

Mr. Gladstone says that even among the clergy in Italy there is a strong party of opposition to the temporal power, and he is of opinion that Italy may in this matter contentedly await some more favourable conjunction of characters and circumstances.

On the other hand, he notices that the administration of justice needs further purifying, and he utters an impressive warning to the Italians about the state of their finances and the dangers to which a too adventurous foreign policy would expose them. The interest on the Italian debt is already twenty-three millions—more than our own—while 'deficits are following one another in portentous sequence, like wave on wave, at the rate of many millions a year,' a state of things which renders all the more necessary the reserved attitude which he advises in foreign affairs.

CRUELTY AND CRIME.—What depraved and heartless creatures they must be who mutilate boys and men to employ them as beggars. The "Christian Standard" tells that boys are mutilated by burning their hands and arms with nitric acid, so that they may go out on begging tours with success, certainly lacks little of depravity total and final. Arrests have been made, in New York, of human beings who have been engaged in this business. Boys so burned go out saying that they have been burned while working in a chemical factory and that their parents are dead. With this tale and with wounds kept fresh by the constant application of the burning acid they make effective appeals.

What my Books say to Me.

BY THADDEUS.

The very curse of labour and the sweat of the brow—the birthright of toil—is the birthright of mercy. A philosopher of ancient times said, "If he had truth in his grasp he would open his hand, and let it fly away that he may enjoy the pursuit of it."

"Oh what a moment—will that be when the lamp of faith will be suddenly extinguished—not amidst the darkness of eternal night, but amid the splendours of everlasting day. Lord Jesus prepare me for meeting thee. Were I going in a few years, to reside in a distant land, how I should strive now to master its language—to know its history—to put myself in a state of training for its habits and occupations. Heaven is that country; and this is the message sent by letters from its shores to every stranger and pilgrim on the earth, "And every one that hath this hope in him purifieth himself even as Christ is pure."

The man who does not find heaven in his soul here, will not find his soul in heaven hereafter.

Unlike Jesus now, I cannot expect to be like Him forever. The fine chivalries of the perfected model, indeed, will be added in glory; but the germ of the likeness—the bold outlines of the moral sculpture—must be begun on earth.

Christianity is as needful for you to live by as to die by. It is quite as solemn a thing to say to you, "This year thou shalt live" as to say "This year thou shalt die."—Macduff.

Deaf and Dumb and Blind.

We have under our hand an account of the case of Helen Keller, the most wonderful instance ever known of rapid progress in education. It took Dr. Howe twenty years to educate Laura Bridgman, and even then the result was very wonderful. That a person who never sees or hears or speaks can be taught to read, to play musical instruments, to write with accuracy and intelligence, and to think on a wide range of subjects is truly astonishing; but in the case of Helen Keller the wonder is greatly enhanced by unexampled rapidity of progress.

This little girl will be nine years of age on the 27th June next. She was born in Tuscumbia, Alabama. When nineteen months old she became totally deaf and blind. In 1886 she was placed under the care of Miss Annie M. Sullivan. Laura Bridgman was three months before she could seize the idea that words stood for objects. Helen Keller seized the thought in her third lesson. In one week she made wonderful progress. In three months she gained nearly three hundred words, and she would learn at the rate of five or six a day. When less than a year under instruction she could read many words and understand words meaning actions as well as words denoting objects. When seven years old she knew four hundred words besides many proper names. In one lesson she learnt *bedstead, mattress, sheet, blanket, comforter, spread, pillow*. In the same day she learnt nine other words. "She recognizes instantly a person whom she has once met, and spells the name. She is fond of gentlemen and makes friends with a gentleman sooner than with a lady." She is fond of dress, and will not wear any clothes with rips or holes in them.

In four months she mastered more than four hundred and fifty common

words and knew how to use them. She learnt at the same time to write and to cipher. She could spell with perfect accuracy, and write a beautiful hand. It would be rare indeed to find a child of seven or eight years of age who could write so neat a letter, and express ideas more accurately.

We turn with interest to the Report of the Perkins Institution for last year. Helen enjoys excellent health. Her growth has been symmetrical. She is four feet and six inches tall, and stands erect, and is full of life and vigor. Her brain is so incessantly active that the utmost care is taken lest her health should be undermined. Since March last no regular instruction has been given her, but it is impossible to keep her from studying. She is constantly on the alert for information. Her hunger for knowledge is insatiable. "No sooner does one begin to converse with her than the interrogatives, why, how many, who, what, when, and where, fly from her fingers in rapid succession." She is ever merry, lively and hopeful,—full of sportiveness, glee, fun and frolic.

It is certain that she has not the slightest perception of light or sound; but the acuteness of touch and feeling is perfect. Not the faintest odor escapes her notice; and she easily recognizes her friends by a touch of their hands or clothes. She is very fond of dancing, and she responds with extreme sensitiveness to the waves of music as they throbbed through her.

Last autumn she had learned three thousand words which she could spell correctly and use without a mistake in composition. There is no child of her age, in full possession of all the senses, that can do better than this. We venture to say that there is not a boy or girl in the schools of Halifax that has attained to such proficiency in language. Last July she began to learn French. She wrote to her teacher, "I will learn to talk Latin too, and some day you will teach me Greek. I want to learn much about everything." A letter of hers is given in *fac simile*, written last October,—a marvel of cleverness. French and Greek are playfully used by her as they might be by a Frenchman in college! She uses the deaf-mute alphabet with uncommon dexterity; and whether she reads, soliloquizes, or dreams, she invariably spells out with her fingers her perceptions, her thoughts, or her sleeping fantasies. She never dreams of seeing or hearing.

Her memory is unfailing, she never forgets anything she has once learnt. The names and addresses of her acquaintances, or of persons who are introduced to her only once, she recalls with accuracy. She reasons and meditates. She has not yet exhibited any feeling of malice, meanness, perverseness, selfishness, or envy. She loves her parents and is perfectly obedient.

So sensitive is she that the thoughts and feelings of her teacher or her mother or any friend, holding her hand, affects her in the most striking manner. She knew nothing of death or the burial of the body, yet on entering a cemetery for the first time she shewed signs of emotion, her eyes actually filling with tears. Her teacher tells how little Helen came to understand death, sorrow, the grave, and how she came to seize upon words like "think," "perhaps," "suppose."

Helen learnt the Multiplication Table and made considerable progress in arithmetic. She also understands local geography. She can sew, knit, and crochet. Her case is certainly unique, and she will continue to be an object of deep interest for psychological reasons. Her case, so carefully watched and noted, will throw light on the genesis and order of ideas and the relations between word and thought. No doubt future reports will give still more light.—*Pres. Witness.*

A Racer Of The Seas.

Has the reader ever stood in the engine room of an ocean steamer when she was plunging through an Atlantic gale at the rate of seventeen or more knots an hour? Even if he has done so, and been awed by the experience, it is not likely that he has been able to fully realize the immensity of the power exerted. He needs some standard of comparison, and for that purpose we may offer him the ancient galley, and repeat a passage from the address made by Sir Frederick Bramwell at the meeting of the British Association last September. "Compare, a galley, a vessel propelled by oars, with the modern Atlantic liner." Take her length at some 600 feet, and assume that place be found for, say, as many as 400 oars on each side, each oar worked by three men, or 2,400 men, and allow that six men under these conditions could develop work equal to one horse-power. Double the number of men, and we should have 800 horse-power, and we should have at least the same number in reserve, if the journey is to be carried on continuously. Contrast the puny result thus obtained with the 19,500 horse-power given forth by a large primrose of the present day, such a power requiring on the above mode of calculation 117,000 men at work and 117,000 men in reserve; and these to be carried in a vessel less than 600 feet in length. Even if it was possible to carry this number of men in such a vessel, by no conceivable means could their power be utilized so as to impart to it a speed of twenty knots an hour.—*Scraper.*

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.]

Siam.

While living at Rangoon, in Burma, Mrs. Ann Hasseltine Judson became deeply interested in the Siamese residents in that city. On the last day of April 1818, she wrote to a friend in this country as follows: "Accompanying is a catechism in Siamese which I have just copied for you. I have attended to the Siamese language for about a year and a half, and, with the assistance of my teacher, have translated into the Siamese tongue the Burman Catechism just prepared by Dr. Judson, a tract containing an abstract of Christianity, and the Gospel of Matthew."

A very simple impetuous clause in private correspondence; but how little that serene woman knew its full significance! In 1819 that catechism came forth from the mission press of Serampore, the first Christian book ever printed in the Siamese language. The press was to be one of God's foremost agencies for the regeneration of Siam, and to a woman it given to set that agency in motion, and in so doing lead Protestant effort in Siam.

Ten years after Mrs. Judson wrote that letter, in 1828, Dr. Carl Gutzlaff, the famous German missionary, with Rev. Mr. Tomlin, visited Bangkok, treated thousands of patients who applied for medical aid, and distributed books and tracts in the Chinese tongue; and they were so impressed with the need of Siam and the open door to the missionary that they appealed to the churches of America to send forth laborers into this new harvest field.

In 1829, Dr. Gutzlaff having prepared in Siamese a tract and one Gospel went to Singapore to print them. While there he married Maria Newell and brought her back to Siam, the first Christian woman that ever labored there.

In June, 1831, Rev. David Abeel, sent by the American Board arrived in Siam but after eighteen months was forced by illness to withdraw. In 1834, came Rev. Messrs. Johnson and Robinson, and in 1835 Dr. D. B. Bradley. For thirty-eight years Dr. Bradley was permitted to labor; and when in 1873 he died, he left two daughters Mrs. MacGillvary and Mrs. Cheek wives of missionaries, to represent him on the field.

When in 1847 Rev. Stephen Mattoon and Dr. Samuel R. House arrived at Bangkok, to represent what is, since the withdrawal of the American Board and of the American Missionary Society, mission to the Siamese—that of the Presbyterians—they found scarce a foothold.

The king, then on the throne, was actively, though secretly the foe of missions; and by his subtle influence with the people he so successfully thwarted them that they could scarcely get by rental or purchase, a house in which to live, or even food to eat. That same monarch so became involved in complications with the British Government that the expulsion of the missionaries seemed inevitable in the unsettled state of the Siamese mind.

Just then April 3, 1857, the king died, in the very crisis of affairs. God was again "known by the judgment which he executeth."

A successor must be chosen, and the choice of the nobles fell upon the one man, who above all others, as God saw, would remove all restrictions upon the legitimate work of the missionaries. He reigned for nearly eighteen years, from 1851 to 1868; and under his rule missionaries found not only toleration but influence, and that too not only among Siamese citizens but at the Siamese Court.

This change in governmental policy proved permanent. The present king, Chulalongkorn, is the most progressive ruler in Asia, a "nursing father" to his subjects. In 1882 this king bought up the whole exhibit of the girls' mission schools in the centennial celebration, and gave to the principals in charge a silver medal. He has made a missionary, Dr. McFarland, head of

Royal College at Bangkok and Superintendent of Public Instruction. In 1887 he visited Pichaburi, made careful inquiry as to the mission there, gave a silver medal to Rev. Thompson the medical missionary, and with his queen sent letters of warm congratulations to our laborers, with substantial gifts from himself and his royal wife, amounting to some \$2,500!

The first convert was a Chinese teacher, Quia Kieng, who was baptized in 1844, and after fifteen years of faithful service died in 1859. Three of his children became disciples and one a minister of the gospel. That year of his death, 1859, saw the first Siamese convert, Nai Chuen—a curious "apostolic succession." Thirty years before, Gutzlaff had sown the first seed; twelve years before, Dr. House and Rev. Mr. Mattoon had arrived in Bangkok, the mission center; and now the harvest had begun. Nai Chune adorned the gospel. So anxious was he to be unhindered in serving Christ and souls that he steadily adhered to medical practice as the means of self support, and refused all offices, however honorable or attractive.

Siam was not opened by gunpowder or by diplomacy, but by missionary influence, and the whole aspect of the nation, and its attitude towards Christianity, are gradually undergoing a change; the preaching, the teaching, the press and the medical missions are the four conspicuous agencies which God is now using to bring Siam to Christ. With what results a single example may give a hint of the possibilities of the near future.

When the present king by a sad accident some years since lost his wife, his brother came to the missionaries for a copy of the New Testament; and gave as a reason for the request, that the king had lost faith in his own religion; that he could find nothing in Buddhism to console him in his great grief. It might cost the king his crown, or even his life, to renounce the state religion; yet this bereaved monarch flies to the Christian's Bible for the solace that his pagan creed cannot supply!

Siam may be much nearer to becoming a Christian nation than we think!

The additional fact should be put on record that the first zenane teaching ever attempted in the East was by missionary women, in 1851, among the thirty wives and royal sisters of the King of Siam.

From May Miss. Review.

Rainless Lands.

The vast region in the United States, where the rainfall is insufficient for successful agriculture, comprises about two fifths of our entire area (exclusive of Alaska.) It aggregates about 1,200,000 square miles, and is about equal to the combined areas of Great Britain and Ireland, Belgium, Denmark, France, Germany, Italy, Sweden, Norway, Holland, and Austria-Hungary. This arid region embraces nearly all the public domain, and is capable of supporting a population of at least 200,000,000. It is a third larger than British India, a country having many similar physical characteristics, and supporting over 200,000,000 inhabitants largely by irrigation. In solving the problem how to utilize this vast arid region so as to make homes for the people, we have the experience of thousands of years to guide us. The most populous nations of ancient times occupied the arid regions of Asia, Africa, and Europe, and subsisted by agriculture prosecuted by irrigation. It is estimated that there are 6,500,000 acres of land now cultivated by irrigation in the United States, varying in value from \$40 to \$1,000 per acre, and yielding a net income equal to the interest on a much larger sum than this valuation.—*Senator Stewart in the Forum.*

FIVE POISONS IN THE CIGARETTE.

To be healthy, the cigarette must be thrown away. It is very injurious, and sure death to the person who smokes it habitually. Why? Tobacco in any form is bad; but in cigarette there are five poisons, while in a good cigar there is only one. There is the oil in the paper, the oil of nicotine, saltpetre to preserve the tobacco, opium to make it mild, and the oil in the flavoring. The trouble with the cigarette is the inhaling of the smoke. If you blow a mouthful of smoke

through a handkerchief, it will leave a brown stain. Inhale the smoke, and blow it through the nostril, and no stain will appear. The oil and poison remain in the head or body. Cigarettes create a thirst for strong drink; and there should be anti-cigarette societies, as there are temperance societies. Teachers ought to watch and see that their pupils do not smoke. In 1879 there were 900,000 cigarettes manufactured. Last year there were 1,200,000,000.—*Prof. Lavin.*

Many Uses For Blood.

It seems strange that blood can be used for any thing, but the albumen in it makes it valuable, and such quantities of it are obtained at the slaughter-houses in Chicago that from 8,000 to 10,000 gallons are used every day in a large button factory near that city. Not only buttons, but ear-rings, breast-pins, belt-clasps, and combs are made from the albumen which is left when the blood is evaporated. There is a factory in Trenton, N. J., for making door-knobs from blood, and blood sheets are also used for "setting" the color in calico goods.

Among Exchanges.

PRAYER-WHEELS.

They say that the pious people at Thibet Lane prayer-wheels run by hand or water-power, on which are printed prayers. They turn the wheel and the prayer is said. We need not censoriously condemn them. There are some people in our prayer-meetings whose supplications are about as monotonous and unvariable as the machine product.—*Inquirer.*

"A NICE MAN."

One man recently said of a neighbor: "He is a very nice man if you don't have any business to do with him." What a slash was that into a man whose religion is vain! What if sinners hate to warn each other not to have business with particular Christians? What if a man's religion cannot be found in his own house? What if the poor are afraid of his heavy hand? No doubt there are such men who are ignorant of their terrible error and danger. They belong to the church; they think of the church as something they have stock in; they have a notion that all criticism is born of hatred of the church. Just because he is reproached for meanness, such a man now and then plumes himself as a martyr for Jesus. It is a terrible delusion. He is not blamed because he belongs to the church, but because he is dishonest, unmanly, passionate or revengeful—or, in one word, an unrighteous man by the St. James standard.—*Zion's Herald.*

PROGRESSIVE.

Progressive sanctification was one of the distinguishing tenets of our fathers. They did not believe that maturity of Christian character was instantaneous. They looked, however, for constant progress. Day comes not by one grand flash of light, but there is advancing light unto perfect day. There is in nature "first the blade, then the ear, and after that the full corn in the ear." The Christ formed in us the hope of glory, like the Christ on Mary's bosom, is to grow. He grew in wisdom and stature. So we are to grow in spiritual manhood. There are Christian men and women whom we may not meet for a while, who when we see them again bear such token of advance in the religious life that it cannot be hid. So should it be with all who bear Christ's name. Their profiting ought to "appear unto all."—*Baptist Chris. Enquirer.*

ONE KIND OF MEN.

Some men talk like angels and pray with fervor, and meditate in deep recesses, and speak to God with loving affection and words of union, and address to Him in silent devotion, and when they go abroad are as passionate as ever, peevish as a frightened fly, vexing themselves with their own reflections; they are cruel in their bargains, unmerciful in their tenants, and proud as a barbarian prince. They are, for all their fine words, impatient of reproof, scornful to their neighbors, lovers of money, supreme in their own thoughts and submit to none. All their spiritual fancy is an illusion. They are still under the power of their passions, and their sins rule them imperiously, and carry them away infallibly.—*Jeremy Taylor.*

FACE PREPARATIONS.

Ebert says there are ten thousand preparations for the face in use by ladies in America, and that the annual sale thereof amounts to sixty-two million dollars. Considering the cost, and the cadaverous look cosmetics impart to a woman's face, is it strange that marriage is often a failure? But more, the Dr. exhibited to a Woman's Society some samples of very famous cosmetics. One sold at \$1.50 per bottle, and cost ten cents in the compounding. Another sample retailed at \$18 a dozen, which cost, for ingredients, bottles, filling and corking, 66 cents; or five and one-half cents per bottle, total cost. Of the \$62,000,000 the clear profit is \$15,000,000 after expending \$25,000,000 for advertising. We have not progressed so very far after all from that stage of society where ancestral acres are exchanged for beads and ribbons.