

Religious Intelligencer.

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

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WHOLE No. 1823

YOUR RENEWAL NOW!

We are now expecting a very large number of renewal subscriptions.

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NOTES AND GLEANINGS

WANT A CHANGE.—There is a growing feeling in the United States that a change of the Presidential term from four to six years and the President not eligible for a second term, would be a good thing. This feeling has found expression in a constitutional amendment introduced in the House of Representatives. The Electoral College also is to be abolished, and a direct vote of the people provided for. The term of Representatives in Congress is also to be extended to three years. There is, of course, always a strong feeling against constitutional change, and it may be a good while before the proposed ones are made.

PROGRESSING.—The Southern States are evidently making substantial progress in industrialism. The *Manufacturers' Record* says that during 1888 \$168,800,000 went into new mining and manufacturing enterprises. Since 1880, 20,000 miles of railroad have been built, involving an investment of \$700,000,000. There are now 300 cotton mills, with 38,000 looms and 1,800,000 spindles, and the building of new mills is being rapidly pushed. There are 160 cotton-seed-oil mills, in which \$12,000,000 are invested. Agriculture also shows healthy progress, and we may hope that the days of misfortune and poverty are over for the "Sunny South," or fast passing.

AN EFFECTIVE SERMON.—The following is told of Dr. Errett, editor of the *Christian Standard*, recently deceased: Once, while he was traveling in the interests of the American Christian Missionary Society, he went to a country church in the Blue Grass region of Kentucky. It was harvest time, and the weather was warm. The "audience" which had assembled consisted of five or six rich farmers—no ladies being present. "We won't try to have a meeting," said the good brother with whom Bro. Errett had been stopping. "Ah, but," said Bro. Errett, with gentle firmness, "I always keep my appointments. I shall hold a meeting." He held a meeting; he melted those rich farmers to tears as he told of the needs of the missionaries and of the heroic work they were doing; and at the end of the service each one of his hearers contributed five hundred dollars to the cause for which he had pleaded.

JERUSALEM.—The latest reports say that Jerusalem continues to grow quite rapidly. New buildings are rising daily. The Rothschilds have completed a new hospital. Close beside it there is a new Abyssinian church. The Russians are also great builders. They have erected a new church, consulate, lodging-houses for pilgrims of the Orthodox national churches, and a hospital. Near to the Russian group stands the 'German House' for German Roman Catholics, from whose top the German and the Papal flag float side by side. The Russians have also built a high tower upon the Mount of Olives, from whose summit the Mediterranean and the Dead Sea can both be seen.

THE LATEST.—Says the *Christian Standard*:

While Mr. Edison seems to be almost at the point of inventing a means of getting out of coal all the power which it is capable of generating for light, heat, and motive force, instead of allowing nearly all of it to go to waste in combustion, as we now do—while Mr. Edison is thus proposing to make it hot for us, Mr. J. Esau Fuller comes along with a curious contrivance, and a magic stuff called anhydrous ammonia, by which he proposes to freeze

a room full of dog-days weather in a few minutes, at the cost of a few cents. We have heretofore boasted that railroads and steamships have brought within reach all the products of all climes, but it now seems that inventive genius is about to domesticate all climates, and colonize them in the same neighborhood, or even under the same roof. A six-foot fever patient may find it possible to keep his burning brow in the polar circle, his chilled and clammy feet in the tropics, while the delightful temperate zone spreads over all the great vital organs. Then there is the flying machine—but let us clip the wings of our imagination.

Who is Stanley?

There has been some controversy as to the nationality and early history of Mr. Stanley, the African explorer, but it now seems to be definitely ascertained that to gallant little 'Wales' belongs the honor of giving birth to the intrepid traveller. His real name, it appears, is John Rowlands, which was also that of his father. He was born at Denbigh early in 1841. One account says that the father was a farmer, another that he was an inn-keeper, and that his hostelry was the 'Cross Foxes,' at Glasgoed, near Bodelwyddan. As a child Stanley was a great favorite with his maternal grandfather who somewhat prophetically named him 'my man of the future.' His early life was a chequered one, and he spent some time in the St. Asaph Union Workhouse. His present name was derived from a storekeeper in whose service he lived when he first arrived in America. His mother was living up till about three years ago, and visited him more than once in London, while she also received many valuable gifts from him. Stanley's half-brother and stepfather are still living, and the former, who is an invalid, stated only on Friday last that many letters from Stanley to his mother are still in possession of the stepfather. Stanley intends publishing his autobiography at some future time; but for the present the matter has been set at rest, and Welshmen may claim him as their own.

Protestantism in Cuba.

The Baptists have a very successful mission among the Cubans. Their leading man is Albert Diaz who was wonderfully converted in New York some years ago. He had escaped from the Spanish army in Cuba by pushing out to sea on a log, and was picked up by a New York vessel. He was very ill in New York, and a kind Christian woman visited him and gave him a Spanish New Testament in which he read the story of Blind Bartimaeus. He attended Calvary Baptist Church in New York, and resolved to be a Baptist.

Returning to Cuba as a co-laborer of the American Bible Society, he pursued his work with success in spite of opposition and persecution. He soon became a preacher of recognized power and great influence. Dr. Wood, of the Baptist Church at Key West, heard through the Cubans employed in the cigar factories there of his work in Havana and visited Mr. Diaz, who, returning with him, was ordained to the ministry at Key West, and in January, 1886, he organized in Havana the first Baptist Church on the island of Cuba. At the end of two years the church had some seven hundred members. The place of worship has been a store fitted up as a hall.

A recent visitor from Boston, found the church completely filled, and the doorway and street in front crowded. This was on a Thursday evening. It was the same on Friday. The audience were eager to catch every word the preacher had to say. Services have been held in the adjoining theatre seating 3000, and it has been filled to overflowing.

Five other churches have been organized and a half-score of Cuban ministers raised up, some of them men of marked ability. These churches have over eleven hundred members. Thousands are reported as applying for baptism, but caution has been exercised in recognizing converts. Connected with these churches are Sunday schools with 2,500 members and day schools with 500 pupils.

The authorities of the Roman Catholic Church would not allow any of the heretics to be buried in the public cemeteries; so a new one of five acres had to be opened. The priests opposed the licensing of this cemetery, but unsuccessfully; and strange to say a large number of Roman Catholics have desired burial for themselves or their friends in the Baptist cemetery! The Bishop of Havana issued a pathetic pastoral to his people, urging them

not to mix their dust with that of Baptist heretics and suicides. He threatens them with excommunication if they send their dead to 'heretic cemeteries.'

"The Baptist cemetery may be a good, nice, beautiful, and secure place; but remember that it has not been consecrated, and the heretic Baptist, the suicide, and the harlot, are the ones who can be buried there. Oh! my sons, you are all Catholics, and cannot be buried beside those who are enemies of your mother Church. The sons of the light cannot be confounded with the sons of the Devil."

The movement is carried on entirely by Cubans, only that some financial support is received from American Baptists. The movement has extended to Matanzas. Some distinguished priests have become preachers of righteousness. It is a movement full of hope for the future. —*Halifax Witness.*

Pitiable Delusion.

The St. Louis *Christian Advocate* gives the following case. It is not by any means so rare a case as may be supposed. They are to be found near home:—"The great enemy of souls often comes as an angel of light, professing to be the holiest of all, and to teach the only true and safe way of salvation, thus deceiving many, to the destruction of their souls—as in the case of a lady who, some time ago, on being asked if she prayed now as formerly, replied: 'Oh, yes! I pray for other people,' not for myself. I am sanctified—have no need of prayer any more for myself. And there is little or no doubt but the poor, deluded creature actually thought and felt as she stated; and who but the opposer of all good, as an angel of light, could or would have wrought such a delusion?"

A Healthy Family.

THE VIGOROUS QUEEN OF ENGLAND AND HER ROBUST CHILDREN.

There is the odious insinuation that the Empress Victoria has introduced a strain of unhealthiness among the robust Hohenzollerns. Whence this persistent slander comes it is very difficult to say. One sees it cropping out in all kinds of places; among the nasty gossips of the back stairs; in the very face of the evident fact that a family more vigorous than the royal family of England does not exist anywhere. The work they get through in the most conscientious, business-like way would kill off in a year or two a delicate or unhealthy race. Out of all her large family the Queen has had but one delicate child, the late Duke of Albany; all the rest of our princes and princesses are hale and hearty; no pale spectres have ever gathered about our royal board. They travel, go through the most tedious formalities, bow till our sympathetic necks ache merely to see it, stand till our sympathetic limbs tremble under us, and are ever ready to be called upon for a thousand uninteresting duties.

The Queen herself is far from young, as must be allowed. She is a great-grand-mother; but there are not many working women who within the sight of seventy would be considered capable by themselves or any one else of doing the work carried on by our sovereign without even complaint or applause. We cry shame upon ourselves and each other when we find the grandmother of the cottage still toiling. Something must be done for her; that at least cannot be allowed to go on, we say. But the Queen always goes on, takes long journeys across Europe, presents herself, after travelling two nights in succession, untired, ready for everything, to throngs of gazing strangers, although we all know that to be stared at and crowded is not naturally agreeable to her majesty. And it is the Queen's daughter who is supposed to have brought a stain of weakness to the Prussian house!

The old emperor, like many young potentates, was bolstered up periodically with baths and cures. The Queen requires no Gastein, no healing and soothing waters. I heard a whimsical story not long ago of a young servant at Windsor who had been reprimanded for falling asleep before his work was over. It was his duty to put out the lamps. "Nobody oughtn't to sit up so late," the young man grumbled in his self-defence. It was the Queen, the Bishop of Havana issued a pathetic pastoral to his people, urging them

family are like her. There is not a sickly child among her descendants. It is time that all odious whispers should be contradicted. Let the gossips name a family less subject to illness in any class of society. Nobody can do this; but in the meantime it is easy to whisper about invisible taints where no such thing is.—*St. James' Gazette.*

Persecution of Missionaries.

Several cases have lately occurred of persecution of Protestant Greeks in the region along the Black Sea coast of Asia Minor. A Protestant merchant residing in the village of Alacham, near Samsoun, has been arrested several times in two years past by the Turkish authorities. This has been done at the instance of the Greek ecclesiastics, on the ground of his reading the Bible in his house to friends who come in to visit him, and on the pretense that by holding social religious meetings in his house he is arrogating to himself the functions of a priest. The influence of the Greek Patriarch at Constantinople has been sufficient to lead the Turkish Government recently to arrest this merchant again and to take him to Trebizond, where he is detained on the ground that his remaining in his home is dangerous to the peace of the country. He has been detained at Trebizond since the middle of September, and the consequent injury to his trade is of very serious degree. It is, in fact, the financial ruin of this man which the Government is accomplishing for the Greeks. According to the laws of the land, no one can be molested on account of his religion; but there is none in this case to insist that the laws shall be respected. The Protestant preacher at Fatsa, on the coast of the Black Sea, where there is a small group of Protestant Greeks, has been removed from his post by the Turkish authorities, and obliged to remain under bail in Samsoun. As there is no change of any sort against this man, it is probable that the only object sought to be gained by his arrest is that of keeping him from preaching at Fatsa.

In the beginning of November a prominent Greek of Trebizond became a Protestant. His conversion was the cause of a great excitement among the Greeks of the city. A mob even threatened the Protestant church during services on the Sabbath, declaring their intention to "kill the renegade." Turkish troops dispersed the mob and preserved order. But the object of all this display of anger is a Russian subject; and on his applying to the Russian Consul for protection from the violence of the people he was told that he would be punished, not protected. The English Consul at Trebizond took an interest in the case, and called on the Russian Consul to intercede for the man; but the Russian was obdurate, saying that the man deserved to be killed for becoming a Protestant, and finally announcing that as soon as the man could be caught he would be sent to Siberia for his crime of changing his religion. Where there is so much of effervescence against the Gospel it is evident that the Gospel truth is having effect. The prayers of all friends of missions are due to these brethren of the Black Sea coast.

SHE CHANGED HER MIND.—In the autumn of 1880, an English lady, young sprightly (a Miss Harris) came to Halifax. She had been brought up in "High Anglican," and ritualistic ways, and had joined the Roman Catholic church. She had heard of "sisterhoods" in the English Church, but she made up her mind to become a nun, and a nun she became. She was for the last seven years one of the most devout, devoted, and active of the nuns in this city, and was greatly liked by all with whom she had to do. She however, failed to find that rest of soul, that ecstatic bliss which a fervent imagination is apt to expect in convent life. No doubt she was without any solid ground for complaint of any kind. But she was unhappy, and became increasingly so. In fact she found her nun life intolerable. This, no doubt, must have been entirely her own fault. All the same, she made up her mind to escape what she came to regard as bitter bondage. As we are told, she kept her counsel to herself. There is a way in which a nun may be released from her vows, but it is by express act of the Pope himself. This was done a few years ago in Montreal. But in the case of Miss Harris, the power of the Pope was not invoked. By means of which we have no knowledge, she managed without exciting the suspicion of convent authorities, to leave the house, to enter a cab which was in waiting, and to reach the steamer for England just at the right moment. She has returned to her home in England and is about to be married to an English clergyman. Another version of the story is that Miss Harris had the Archbishop's permission to leave the convent and to take the steamer for England.—*Halifax Witness.*

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.]

The Condition of Hindu women.

Pundita Ramabai is the first Hindu caste woman who ever left India as a heathen for the purpose of study. Seeing the deplorable condition of women for want of medical attention, she resolved to go to England, to prepare herself to do something for their relief. Her husband died when she was about twenty-one years old; but her father being very kind, as well as intelligent, she escaped the usual unhappy fate of Hindu widows. Ramabai has acquired an excellent education. In her address in Trinity Chapel Boston she spoke as follows:

Foreigners cannot easily learn the real condition of high caste women in India. Even Zenana missionaries in many years cannot become fully acquainted with their great sufferings, which they naturally conceal as much as possible from strangers.

Until nine or ten years of age, girls are allowed to run about freely, without training of any kind, as girls are not considered worth taking care and trouble about. At nine or ten she is betrothed and goes to the home of her husband, who may be ten or fifty years of age as the case happens. Here she is absolutely subject to her mother-in-law. From being perfectly free to do as she pleases, she is placed under the most severe restrictions. She must not laugh and must obey strictly all the members of her husband's household. She must be obedient in all things. She is married at sixteen and even earlier.

A widow of caste cannot marry again. A girl is a widow if her husband dies, even if they have been only betrothed, and not married. There are twenty-one million widows in India, who are living lives of the greatest suffering. Their treatment surpasses description.

Women have no business to study. My father was too kind to allow me to be ill-treated and encouraged me to study; but this was a rare case. A woman must look upon her husband as mediator, and regard him as God. She must worship the gods only through him. If she is not obedient to him she has no place in heaven. Yet many of the women of India cannot reverence their husbands, their character is so bad. Usually women desire to go to heaven; but the woman in India, who has a bad husband, has one solace,—she can go to hell, and be free from her husband.

According to the laws of Menu, a woman is punished in the next life according to the deeds done in this. Widows are regarded as responsible for the death of their husbands. She is considered as the murderer of her husband, and treated as a criminal.

High-caste widows are allowed only one meal a day at any time, and that of the coarsest kind of food. Besides they must often fast, and during the day may not have a drop of water. They must wear only poor and plain clothing. Widows are the greatest sufferers of India. A widow not only cannot marry, but she must never pronounce the name of a man, after her husband's death, but some are becoming enlightened and there have been a few instances of the re-marriage of widows in recent years even against the Hindu laws; but the most have suffered so much as wives that they have no desire to remarry.

Opposition to the education of women is breaking down in India among the more intelligent. Most Hindus do not desire to marry educated women because, when they become intelligent they will not worship their husbands as gods. All women except mothers of sons are in absolute subjection. Of the 122,000,000 women in India, only about 200,000 can read and write.

The great need of the women of India is well-qualified teachers. Child marriage, and the customs of the seclusion of caste women are the greatest obstacles to the education of women of India. I advocate the establishment of schools for the higher

education of women in India. Mission schools are good but do not give education enough. I intend to establish such a school as I propose when I return to India.

NOTICE. According to a Resolution passed at the late session of the W. F. M. Society held at Ellscliffe the Revised Constitution and Bye-Laws and order of Business have been printed and are now ready for distribution. Those who may wish for a copy or copies will please write Mrs. G. A. Hartley, Carleton St. John.

Pronunciation Test.

An Indian, attracted by the aroma of the coffee and the broth, arising from the bivoac moving down the path, met a bombastic bravo who was troubled with bronchitis. The Indian being in dishabille, was treated with disdain by the blackguard, who called him a dog, and bade him, with much vehemence and contumely, to leave his domain, or he would demonstrate by his carbine the use of a coffin and cemetery. The Indian calmly surveying the dimensions of the European opponent, and being sagacious and robust and having all the combativeness of a combatant, shot this ruffian in the abdomen with an arrow.

A young patriot with a black mustache, coming from the museum, laughingly said, bravo! you should be nationally rewarded by receiving the right of franchise, for I witnessed the altercation, and the evidence is irrefragable and indisputable that you have removed a noxious reptile. I now make this enquiry, will not the matrons in this county, and the patrons of our schools, inaugurate some system that will give an impetus to the interesting study of our language? If half the leisure moments were thus spent in lieu of reading some despicable romance, we should be wiser than we are.

After reading the above compare your pronunciation carefully with your dictionary. The large number of mistakes that nine out of ten persons are sure to make will surprise you.—*Selected.*

"THE MARSHAL NIEL."—The history of the Marshal Niel roses is said to be this: After his heroism in Italy the then Gen. Niel, while returning to France, was given a basket of roses by a peasant. In it was a bud with a root attached to the stem. Niel kept the shoot and gave it to a noted floriculturist, who obtained from it four of the loveliest lemon-tinted roses the world had ever seen. Niel carried them to the Empress Eugenie, who remarked with vivacity: "I will christen this rose for you—the Marshal Niel," and from that day Gen. Niel was a Marshal of France.

Among Exchanges.

WRECKED.

Thousands of young men are wrecked every year, not because they lack ability or opportunity, but because they do not think soberly.—*Advocate.*

THE GREAT NEED.

High and ringing professions are not the need of Church to-day so much as earnest, persistent workers who have in the back-ground a consistent Christian character.—*Star.*

NOT A FARTHING.

"I have known men," says St. Basil, "who have fasted and prayed, and groined, and yet would not give the afflicted one farthing." But God said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God."

NO CHARITY.

It is no charity to feed and clothe a lazy man who can work and ought to work, but who is too lazy to work. This was Paul's doctrine when he declared that "if any would not work, neither should he eat." If he is a vagrant and a tramp, then arrest him as an offender, and set him to work, and thus make him earn his living.—*Independent.*

MOST CULPABLE.

The City Council of Halifax has the legal right to withhold license from any applicant and for any adequate reason. Yet the City Council granted a license to sell liquor to a Mr. Gough whose establishment is very near the new Sailors' Home. Influential citizens protested and petitioned, but the influence of Mr. Gough was greater than theirs, and his license was granted unanimously! This is simply amazing. A moral earthquake is needed in this city. Surely, surely the City Fathers might afford to spare the poor sailors and not open a deadly trap so close to their haven of refuge. But after all, why do we censure the City Council? Are they not one and all the elect of the city? We are ruled by the men for whom as citizens we have voted. The Mayor and aldermen represent and carry out the well understood wishes of the people! Do they? If so, it makes the matter doubly black, and really alarming.—*Presbyterian Witness.*