

Religious Intelligencer.

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

VOL. XXXVI.—No. 36.

FREDERICTON, N. B., SEPTEMBER 11, 1889.

WHOLE No. 1854

A Liberal Offer!!

A Chance for New Names! Send Them Along!

We want a thousand or more homes which do not now see the INTELLIGENCER to have its visits during the remainder of this year.

We think that after reading it that long, most of them, if not all, will desire to have its visits continued.

To induce a large number to give it this trial, we make this offer:

FOR TWENTY-FIVE CENTS the INTELLIGENCER will be sent to new subscribers from now till January 1st 1890!

There is not a church in the denomination that might not send a list of names; many of them might send scores of names.

We are anxious to have the paper enter every Free Baptist home in the Provinces, and many others too.

This offer gives an excellent chance to introduce it on trial.

Will the ministers and all the friends of the paper use the offer at once and earnestly?

Let us have immediately a list from every community.

NOTES AND GLEANINGS.

—MOUNT SNOWDON, in Wales, has been sold for £25,750. It is said that on the summit Newman Hall prayed in English with so much fervency that many Welshman who could not understand a word of English, but saw and heard him pray, were convicted of sin and some converted by the unction which attended the prayer.

—THE NUMBER of suicides in France has increased, during the last fifteen years, over 15 per cent. The last record for twelve months records 8202 as the number of the period. The largest cause is stated to have been insanity, but it must not be overlooked that intemperance was at the root of the larger proportion of these cases.

The consumption of alcohol has increased threefold in France during the last fifty years, and insanity fourfold, and a statistician has affirmed that when a man or woman takes to abstain from drinking, he or she is "sure to commit either a crime, or to destroy himself or herself."

—Mrs. Mary C. Leavitt, who, six years ago, started on a tour round the world as a missionary of the W. C. T. Union, has arrived in London from Cape Town, Africa. She has organized many temperance unions in the far-off countries visited by her, where none existed before, and has also done much to promote the White Cross and Social Purity movement.

—A YOUNG WOMAN'S Christian Temperance Union in New Britain, Conn., is doing an excellent work. It was organized about a year ago, and immediately began mission work among the young girls employed in the factories of the place, hoping to keep them from spending their evenings on the street by arousing an interest in useful studies. From the small nucleus of one room and twenty or thirty girls, the work has grown rapidly, until now a tenement of seven rooms is required to accommodate the large number of regular attendants. The rooms are open four evenings in the week and two hours on Sunday. There are classes in dressmaking, penmanship, and singing, and reading matter is supplied by a circulating library.

—RUSSIA brings all the machinery of the state to the task of crushing out everything that might strengthen independent thought, or want of complete submission to the Imperial authority. M. Vishnegradsky, Minister of Finance, intends to tax the Protestant churches in the Baltic provinces. These churches have hitherto been exempt from taxation. This is one of a series of reforms by which the Government intends to thoroughly Russianize the old Baltic German institutions, and to diminish the influence of the German Protestant clergy.

—A TRIBE of Indians—the Osage Tribe, is said to be the richest nation in the world. The tribe numbers 1,501 men, women and children. They have in the United States Treasury \$7,758,694 of their own money, drawing 5 per cent interest. But besides this they have 1,470,000 acres of land, equal to just 1,000 acres apiece. This land would sell for \$10 an acre, or \$10,000 for each individual portion. This makes each Indian worth \$15,171. This wealth is a curse to them and the tribe is dying out.

—IT IS NEVER very difficult to get signatures to any petition. This is shown very clearly by a petition for the appointment as Postmaster in an important place in New York, of a man who had been convicted of burglary. He was highly recommended by the Congressman of his district, who says he recommended him upon the advice and recommendation of many of the most prominent men of his party in the county, including those holding responsible positions and bearing a character for highest integrity.

—THE ELECTRICAL INDUSTRY on this continent is getting to be colossal. Of the Zion's Herald says,—"The telegraph and telephone systems gigantic as they seem, covering the land with their network of wires, are by no means the larger factor in this industry; in capital invested they are almost surpassed by the electric lighting and power interests. Every city and almost every town of any size has its 'plant' for these, and in some cases a great many of them. There are some 1,600 central electric-light stations already located. The vast factories of Brush, Edison, Westinghouse, Thomson-Houston and a host of others, with the great establishments at Cleveland, Pittsburgh, and other cities where carbons, storage batteries, etc., are manufactured, are estimated to represent an aggregated capital of \$300,000,000. Add to this \$100,000,000 invested in the manufacture of electrical supplies, like wire, cable, and general appliances, and \$200,000,000 more for telephone companies, and we reach the enormous sum of \$600,000,000. Yet experts tell us that this wonderful industry is still in its infancy!"

Another Apostle To The Lepers.

Miss Nellie Flavin, a Liverpool girl, is the only woman who has yet volunteered to labor in that dreadful spot at Kalawao, consecrated by the work of "the apostle of the lepers." She passed through New York several weeks ago, and her presence became known through the action of the Custom House authorities, who seized the vestments she had brought for the use of Father Damien. She refused to speak about herself, and many were of the opinion that her story was a subterfuge to obtain free admission of the vestments. They were shipped to San Francisco to be given to her at her departure from that port, and her English friends had a sketch of her life published as an answer to the charge of the Custom House authorities.

Nellie Flavin is highly accomplished, well educated and very well-known in well-informed Catholic circles in Liverpool. Thoroughly taught at a boarding-school of the Faithful Companions of Jesus, Dee House, Chester, she became a daily governess some time after leaving school to the family of Mr. Pierce, Beaver House, Linnet Lane, Selson Park, Liverpool, and remained in that family until 1886, when she left for London to undergo there a course of hospital training. She is a brilliant pianist, and is of an amiable, energetic and resolute disposition. She has broken many strong ties to devote her life to the service of God's creatures, and she has left behind her a mother, sister and brother, as well as many friends, holding her in their heart of hearts.

A Foolish View of Providence.

On the first Sunday of last month a large concourse of people assembled at Mount Hope Church, in Lamar County, Ala., to witness the marriage of two prominent young people of the neighborhood. Just as the teacher began the ceremony the intended bridegroom, who was subject to heart disease, had a fatal attack and died in a few moments. Among those present in the church was a rejected suitor of the bride. At the first opportunity he approached the young lady and told her that Providence had interposed to prevent her marriage to his competitor, and insisted that she ought to marry him, "as the Lord was clearly on his side." This she consented to do, and the day after the funeral they were married.

This use of Providence is only a little more extravagant than that which is common. It is clear that the death of the man prevented the marriage of the young lady to him. But it by no means follows that that was the reason for his removal, even though the excitement attending the ceremony was the cause of the attack. But if he had been removed by Providence solely to prevent his marriage to her, it did not follow that she was in duty bound to marry anybody; nor if she wished to marry there was any reason growing out of this transaction why she should marry a person previously rejected. If she had declined passage in a ship on the ground that it was unseaworthy, and the one she meant to take should burn at the dock, that would be no reason why she should take the former. That she could be persuaded by an argument of this sort, and that she could consent to a marriage under such circumstances, and execute it so soon, shows her a poor, weak creature, a mixture of impulse, sentiment, and superstition—a character whose weakness is often as pernicious as vice, and if the deceased were a man of sound sense, and could know the present situation, he would felicitate himself on his escape. Providences never justify persons in surrendering the exercise of their judgment.—Advocate.

Christian Science Again.

The theory of Christian Science may seem very beautiful to a person of a highly religious and highly emotional nature, but it has no connection with the cure of disease than a rainbow has with the multiplication table. It is a pretty fancy, and one has hardly the heart to dispel the allusion, but it is "as false as it is fair." Many of the most sanctimonious healers, who make the most impressive appeals to the piety of their victims, are in the business simply for the money they get out of it. Others are honest, but are themselves deceived. It is fortunate that the patients of the Christian Scientists generally go back to the physicians when anything serious is the matter with them, or we should see a greater slaughter than has already occurred. About ninety-five per cent. of the believers in this doctrine are women, and to their sensitive feelings the above may seem like ill-natured and hasty language. But it is neither. It is an earnest and deliberate effort to use the tests of science so as to show how unsubstantial is this rainbow bridge upon which they are asked to trust their lives.

The Christian Science craze will have its day and then die out, like the bluegrass delusion and other crazes of the like character. Already signs appear that it has reached its highest limit in the eastern part of the country, and that its decadence has begun. It is not occupying so much space as formerly in the newspapers; and it is becoming less popular to those who practise it. A lady and her husband who set up a Christian Science school and hospital in New York recently found themselves a thousand dollars out at the end of the winter and gave up the business. In the West, however, where it appeared later, the movement still maintains considerable vigor.

It will have done good if it compels physicians to adopt mental healing, not as a panacea, but as an addition to the curative means now at their command, and for occasional intelligent use. This done, the sooner Christian Science, as a distinct mode of treatment, passes away, the better for all concerned.—Popular Science Monthly.

Buddhism in Japan.

A correspondent of the Interior expresses the opinion that Buddhism is not in a dying state, but shows abundant vigor of life. He says:

"Buddhism is not dying out in Japan. New temples are being built with lavish expenditure. The one at Kyoto, to which reference is made above, has been eleven years in construction, and six years more will elapse before its completion. Its total cost will exceed \$10,000,000. The money comes in freely, rich and poor alike contributing. This temple belongs to the Hogenji sect of Buddhists, whose high priest moves through cities and provinces in financial pilgrimage. Kanazawa recently gave him \$5,000. In one city some years ago, the Buddhist leader contrived a grand reception, in order to carry out which a high, frail bridge was built from the top of the outer gateway to the roof of the temple proper. The high priest and his retinue passed in safety. Then the people crowded on to follow those blessed footsteps. Thronged beyond its strength to bear, the bridge fell, crushing in its ruins men, women and children who had ventured on the frail structure in thoughtless security."

"In connection with the great temples of Kyoto, and near the one described, is a large and well equipped Buddhist college, with a fine curriculum and a crowd of students. Such schools are being established in every important city. Buddhism is not dead in Japan. It is shaping itself for sturdy resistance; it is massing forces for a bitter conflict with Christianity. It has a distinguished advocate in the person of Col. Olcott, the American convert to the doctrine of Nirvana, who as missionary for Buddhism has labored in India and now champions

the cause in Japan. Large audiences gather to hear him in every town. Strange that New England should give the world a defender of the worn-out religions of the east, and a powerful foe to Christianity and western civilization. The Japanese are too ready to listen to such a man. Christian America should pray for the church of Japan in this time of conflict. To meet these movements, strong faith, earnest work and much prayer are demanded."

Of the popular feeling and tendency the writer says:

"With all the wonderful progress of modern Japan, the masses still live under the cloud of heathenism and breathe the air of superstition. Religious fanaticism and bigotry actuate the priesthood. Schools are being founded, new temples built, and old shrines repaired at great cost by private and by public funds. Christianity will ultimately triumph, but the conquest will be neither easy nor soon. The sifting time of Japanese Christianity will come. The government may not antagonize, but the spirit of old Japan is a persecuting spirit, and it still lives. By God's own processes the church will be purified and Christianity will be better understood. It may then mean more to be a Christian."

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.]

Some Notes on the Modern Missionary Movement.

(Concluded.)

At length Miss Fiske concluded the only hope of evangelizing these women was through their daughters, she accordingly undertook to open a boarding-school for girls, a school in which she could have them altogether in her own hands, to board, clothe, educate and influence in every way. This she found on trial, was no easy task. Even Miss Fiske's fellow missionaries were extremely doubtful of the practicability of her plan. However, knowing only the two Persian words "daughter" and "give," she began to beg for the little girls; but alas, with no success! Several girls came as day-pupils but they were liable to be taken away at any time, and she was beginning to be very doubtful of success, when one day she saw a man approaching leading two little girls, one his own niece, she ran to meet him, and he placed their hands in hers, saying as he did so: "They are your daughters, no man shall take them from you." Miss Fiske wept tears of joy over her new-found treasure and from that day her work was successful. But what a task! They were to be cleaned, clothed and fed, and guarded with her where-ever she went and taught everything. But could a generation of young women be raised up to act as the future teachers of other women, possessed of cultured minds, Christian hearts, hands skilled for use, full toil, and with sound practical ideas of life and its needs, she felt there would be hope for the women "of Persia;" and this hope she lived to see verified. Her "daughters" increased in number, slowly at first; but more and more as her work came to be understood, until at length her premises required enlargement, the girls became anxious about their souls, and in the year 1846 God granted a great outpouring of His Spirit upon the school; so that Miss Fiske, writing home about that time was able to say: Prayerfulness has thus far been strikingly exhibited in those powerfully converted. They love their closets. I have many little prayer meetings with them; it is delightful, at such times, to hear those who have just begun to love the Lord, wrestling for the salvation of their friends.

Towards the end of 1847, Miss Rice, an American lady, also from Mt. Holyoke Seminary, joined Miss Fiske in the mission, and soon after her arrival a new awakening commenced in the school, and from the school spread through all the district, till in some of the villages scarcely a house could be found without praying members. The women among whom Miss Fiske had labored so long and unavailingly, now came crowding around the premises at all opportunities, entreating to be taken in for a day or two to learn the way of salvation. Night and day the teachers' private rooms, as well as the school rooms were crowded with women, whose one anxiety was to know how to flee from the wrath to come."

At the end of this revival season, all the girls in the school over twelve years of age were hopefully converted. At the end of sixteen years, Miss Fiske was forced by failing health to return to America. We are told that, in one meeting, just before she left, there were ninety-three converted females who met to wish her God-speed, with all of whom except one, she had prayed alone. What a blessed record!

Miss Fiske's hope was to return to Persia as soon as her health was restored; but that day never came. Finding there was no hope of her ultimate recovery she was induced to take the place of Principal in Mt. Holyoke Seminary. Here her work was signally blessed; so much so that, in one year, "out of three-hundred and forty pupils only nineteen left the Seminary unconverted." She finished her earthly course in July, 1864, and her last words were, "Live for Christ, in so doing you will be blessed for time and eternity!"

TEMPERANCE NOTES.

—Melbourne, Australia, is to have a temperance hospital.

—Of the English Bench of Bishops twelve are pledged abstainers.

—Bechuanaland is about the only place in Africa still free from the liquor curse.

—Intoxicating liquors in India are called by the natives "Government Shame-Water."

—It is estimated that \$10,000 is spent for drink on an average steamship from England to Australia.

—The new Parliament of Victoria contains 95 members, of whom 60 are supporters of local option.

—In one year the police of St. Petersburg arrested 47,000 persons for drunkenness and a hundred died from inebriety.

—A new "smoke-consumer" has been invented to apply to steamboats. Who will invent one to apply to men who smoke?

—The beer bill of Chicago last year was \$26,800,000. High license in Chicago is obviously a success—in promoting beer-drinking.

—Prohibition Kansas has 100,000 more people than license Texas. Kansas has one penitentiary with 966 prisoners. Texas has two large penitentiaries with 3,000 convicts.

—A judge in a Chicago court is reported as saying: "Of all the boys in the reform school at Pontiac and in the various reformatories about the city, 95 per cent. are the children of parents who died through drink or became criminals through the same cause."

—Washington Territory "proposes to start in life as a State with a clear level head. It has adopted as a part of its constitution a clause prohibiting the manufacture and sale of intoxicating liquors."

—James R. Young, of the Philadelphia Evening Star, says:

In the quarter of a century I have been out in the world plodding my way I have seen many splendid fellows, some of them very near and dear friends, fall by the wayside, vanish from existence, the victims of the cursed habit of drink. I have seen rich men become poor; men of fine intellects become inmates of the insane asylum; refined and accomplished men reduced to wearing rags, taken to the police court, and sent to the workhouse—all arising from the liquor turn men of genial and sunny temperaments into being brutes of the worst order. I have seen refined and sensitive women, driven by the last extremity of poverty brought on by the liquor habit of their husbands, compelled to go out into the world to ask from their friends aid for themselves and children. I could write page after page of personal experiences on the subject.

Among Exchanges.

DIDN'T HEAR.

"How did you like the sermon?" "I didn't hear any sermon; I belong to the choir."

NOTHING IN IT.

A new story is called "The Editor's Purse." We have seen it. There is nothing in it.—Baltimore Methodist.

OFFENSIVE CONCISE.

No conceit is more offensive than that of the pessimist who, in affirming that the rest of the world is going to the dogs, makes himself out to be better than every one else.

THE ARITHMETIC OF IT.

A bushel of corn makes four gallons of whiskey. It sells for \$16 at retail. The Government gets \$3.60, the farmer forty cents, the railroad \$1, the manufacturer \$4, the vendor \$7, and the drinker all that is left—delirium tremens.—Havana Journal.

FORTUNE.

Fortune knocks once at every man's door; but she doesn't go hunting through beer saloons if he happens to be out.—Puck.

WHY?

A good many men keep wondering all the time why they do not have better luck. That is why.—Somerville Journal.

TWO REASONS.

There are two reasons why some people do not mind their own business. One is that they haven't any business; and the other is that they haven't any mind.

A WIDE DIFFERENCE.

To be firm in principle, and firm in right-doing, is very different from that petty obstinacy which quibbles over every difference of opinion, and insists on every trifling detail, to the weariness and discomfort of every one. It is a wise man who knows to be firm and where to be yielding, and the latter knowledge is by no means the least important.—Chris. Standard.