

Religious Intelligencer.

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

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NEW SUBSCRIBERS.

SPECIAL OFFER!

To every new subscriber the INTELLIGENCER will be sent THE REMAINDER OF THIS YEAR FREE.

The subscription price (1.50) of one year will pay FROM NOW TILL JANUARY 1st 1891!

Will the ministers and other friends of the paper make this offer as widely known as possible, and solicit and forward new names.

Now is the time to do good canvassing. We hope all the friends of the paper and its work will push the canvass now.

RENEWALS!

There are many subscriptions for this year yet due. We have been waiting very patiently for them, expecting them every week.

Will those to whom this notice refers kindly forward payments at once?—Immediate remittance will greatly oblige us. We need the money now.

NOTES AND GLEANINGS.

A SECOND Father Damien had died in China. Rev. J. Crossett was an independent missionary, and spent his life without fee or reward, for the destitute in Pekin. He had a winter refuge, and went out at night and in all weathers to pick up destitute beggars. He visited the prisons, and the officials permitted him to remove the sick to his refuge. He was respected by the officials, who had implicit confidence in him, while the Chinese generally regarded him as the 'Chinese Buddha.' His food was a little rice and millet, he slept on a board, and his aim was to translate his ideal Christ into reality. Charitable people furnished him with money for his refuge.

A NEW KIND of Railway, called a "Water railway" is being experimented with. It is a railway on which the coaches run on slides or skates instead of wheels, and between the slide and the track an ingenious contrivance forces a film of water. While the water prevents friction and fire, it also abolishes all jolting and bumping, and the coaches "skim along as a boat upon the sea." The Metropolitan Railway Company, of London, is preparing to thoroughly test the matter. It is claimed that a hundred miles an hour can be easily made. Upon it the *Spectator* remarks: "If the new railway is really practicable for long distances all England will be a suburb of London, and Surrey will be saved from becoming a chess-board, covered with what the auctioneers call 'villa residences standing in their own three acres and a half of park-like grounds.' A hundred miles an hour would make both as accessible as Brighton is now, while Manchester could be reached in an hour and fifteen minutes.

GREECE, which a few years ago groaned under the despotism of King Otto, has now the most democratic institutions of any monarchy in Europe. A single chamber, based on manhood suffrage, is virtually supreme in the State, the King selecting his ministers and governing in accordance with the wishes of the Assembly. To the fact that King George has faithfully obeyed the spirit as well as the letter of the constitution is due his present popularity and that of his house, a popularity which will be enhanced by the brilliant matrimonial alliance just entered into by the heir to the throne. With the German Emperor as his brother-in-law, the Prince of Wales as his uncle, and the Czar as a near cousin, the young man who is called the Duke of Sparta may fairly be styled 'well-connected.'

IT SEEMS that the report, in circulation a few weeks ago, that the Russian Government has suppressed the Lutheran Church in that country is not correct. A Correspondent, writing in the *Guardian*, says that he has reliable information from Russia to the following effect:

"There is no attempt whatever made by the Government to deprive the Lutheran and Reformed population of Russia of their churches or churches, and the Church service is nowhere prohibited or impeded. It is true that the Russian language is now obligatory in all schools of the Empire, and this was the reason that a number of curates in the Baltic provinces protested against this measure, and from this arose a long, bitter and unjust polemic in the press abroad. Besides, the prescriptions in regard to mixed marriages are more strict and severe, and their execution is under stronger control. But from this to a suppression of the Lutheran religion is a long way, and there is not the least proof or sign that the Government intends such a step."

THE "PECULIAR PEOPLE," of whom there is quite a number in England, refuse to use any of the ordinary means in case of sickness, but as they express it, "Trust in the Lord." An inquiry into the death of a child brought out the fact: 'Did you put the child in a bath when the convulsions came on?' the coroner asked. 'No, I did not,' was the reply. The woman admitted that she had lost three other children, and in neither case was a medical man called in. In all probability the child in question was sacrificed to sheer ignorance of a very effective and very simple remedy. A medical man would at once have recommended that or some other remedy, but the Peculiar People prefer to 'trust in the Lord.' If only their own lives depended upon their own conscientious folly, the Peculiar People might be left to their own devices; but it is a cruel and a wicked thing that they should thus be allowed to sacrifice the lives of innocent children.

A NEW SPECIES of insanity, which they call the *questioning mania*, has been discovered by certain astute German physicians. The unfortunate victim, they say, frequently asks theoretical questions of the most useless and senseless kind. He takes no time to consider the import of the inquiry propounded or to wait for the answer. One question after another is asked merely for the sake of asking them. It would appear that this terrible disease is not confined to the old country. To ask questions with an earnest desire to learn, or a purpose to get information which may benefit the inquirer or others, is a mark of wisdom, and one of the best methods of obtaining knowledge. But to pry into matters which do not concern one from morbid curiosity, or to make a sensation by reporting them, or to make money at the expense of other people's feelings, is the mark, of a low, and perhaps a diseased mind.

CIGARETTE SMOKING, in spite of all the warning against it, seems, in some places, to be on the increase. In Germany, it has become so general and is regarded as so mischievous, that measures have been taken by the Government to prevent the growth of the practice. Nicotine is a cumulative poison. Men have used tobacco for years without apparent injury, and yet have died because of the effect of tobacco upon the action of the heart. Young men, if you do not smoke, never begin. If you smoke, and can give it up without any sacrifice, do so. If you feel that it would cost a great effort to give it up, then by all means give it up, for you are already a slave to the power of a bad habit.

DR. TALMAGE'S appeal for help to rebuild his church does not seem to strike the religious press generally very favourably. They appear to think that a church of such large membership should be able to do its own building. The *Inquirer* says: "If after nearly twenty years since the second Tabernacle was built, such is the financial state of a church with over 4,000 members, it presents a record of meanness unparalleled. Dr. Talmage has a large salary; double that of any minister of his denomination in Brooklyn, and men of sensitiveness must wonder how he can appeal to the Christian public for \$100,000 to help a church with such a large membership to erect a new house. Let the neighboring churches in which Dr. Cuyler, Dr. McLeod or Dr. Braislin preach be burned down and each

one of them would scorn to ask any outside help to rebuild. Any one of these churches gives every year fifty times as much money for missions and other benevolence as the Tabernacle, and yet that institution claims a membership exceeding all three. Perhaps, however, the *Congregationalist* is right; for noting the fact before mentioned in these columns, that the Tabernacle people could last year only give \$151 to home missions and \$138 to foreign missions, it says that it "shows that they are suitable objects for missionary aid."

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's.]

A Sketch of the Rise and Progress of Woman's Foreign Mission Societies in America.

I think it is generally supposed that the organization of women for promoting missionary work, had its rise and influence in the strength and influence it possesses to-day, within the last twenty or twenty-five years. In reference to this the paradoxical expression it is true, and it is not true may be made use of. It has been gathered from authentic records that women began to organize for missionary purposes with the present century, and the Modern Mission Movement in the churches, does not date back much farther, if any, than the close of the eighteenth century. These early organizations of women were principally in the Eastern States, among the Baptist and Congregational churches. In the years 1800, 1802, 1808, 1811, Societies were formed by Baptist women, in Boston, Beverly, Salem, and other towns in Mass., known as "Female Cent Society," "Cent a week Society," "Female Mite Society" &c. The women in the Congregational churches were moving in the same direction in the year 1801. In that year they organized a Boston female "Mite Society." Its object was to raise funds to pass over to the "Mass. Mission Society" of their own denomination, which was organized in 1799 for the purpose of diffusing the gospel among the people in the newly settled parts of the country, and the Indians of the more distant regions. While the "Mass. Mission Society" was undergoing changes, lengthening its cords and strengthening its stakes, the foreign department of mission work gradually acquiring more importance, until it at length took the name and form of the well known "American Board," these Cent Societies were being formed throughout the churches and in 1839 there were 680 of them. Their contributions went regularly into the treasury of the American Board as they had gone into the Mass. Mission Society. They were simply female auxiliaries to the American Board. Their work was principally in the hands of collectors and having made no provision for future or perpetuity they went into decline, and most all died before the years of 45 or 50. Soon after this some Christian women in the same denomination arranged themselves into a "maternal association," and by the permission of the American Board, a mothers meeting was held in Boston for several years in succession. These movements were preparing the way for the subsequent formation and success of Woman's Boards. The next women to move in the work were found among the Methodist and Free Will Baptist's. In 1819 a "Female Mission Society" was organized in New York by the women of the Methodist Episcopal church. This Society was also auxiliary to the Church Board, organized a few months previous, but it had its own constitution, its own officers and Board of Managers. These women are said to have worked zealously and heroically. After a noble record of forty years, during which time they raised the neat little sum of \$20,000, they ceased to exist. In 1847 the women of the Free Will Baptist denomination formed themselves into an organization known as the F. W. B. W. Miss. Soc. They pushed the work vigorously and auxiliaries were soon arranged for in nearly every Yearly and Quarterly Meeting. Its object was circulating missionary intelligence and collecting for the Home and Foreign Mission Society of the denomination. It continued in active

operation for nearly twenty years, and claims never to have *entirely* died out. But you see by its published object it was like the sister organizations,—only channels through which funds were to flow. In 1848 the "Ladies China Mission Society" was formed. The event that led to its formation was most interesting.—It was this.—In 1846 Rev. Judson D. Collins, wrote to the Church Mission Board his convictions as to duty and strong desire to go to the Mighty Empire of China. They answered, they had no money to open a new mission, then wrote back this man of determination, "Engage me a passage before the mast. My own strong arm shall pull me to China and support me when there." The Board could not resist this earnestness, and the next year he went to Foochow with another missionary and wife, and the next year 1848 as before stated the L. C. M. Soc. of Baltimore was organized for the simple purpose of aiding in this new mission. After a year or two steps were taken towards sending another missionary. The platform of this society was no more independent, no broader in its sentiments than were those of previous date. It did not have much success abroad, and less encouragement at home, but kept on its way quietly, and persistently for about ten years, handing over to the Men's Society about \$300.00 annually. Every now and again they heard the calls that were coming from China through the missionaries there, that the women were the down trodden and ignorant, their dreadful degradation through the vices and customs of ages was beyond description. Their preaching was all to men, the women dare not venture in the reach of the gospel sound. No department of missionary labor was so important as this, and women could only be reached by women, if at all. They thought more earnestly, listened more attentively to these calls, at length they became so loud, so earnest, so ringing, so clear, that duty was plain before them. In spite of discouragements hitherto, they seemed to catch new inspiration from above to undertake larger things and assume greater responsibilities, consequently in 1858 they took the first heroic, heaven-irreducible steps in this new departure of mission work. Then commenced in this land specifically woman's work for woman, the work of the 19th century the work God has so signally and marvelously blessed. In October of the same year Rev. S. S. Baldwin and wife sailed for Foochow, with three female missionaries and \$5000.00 from this Board to help establish a school there to aid in rescuing the daughters in that benighted land from heathenish degradation. How women could be reached, and redeemed was a problem which had puzzled the minds of the missionary workers in the east, and now this little struggling band of women had undertaken its solution, a problem which a little more than a decade of years after, other wise heads and willing hands took up, a problem in which christian women in all evangelical denominations are engaged in solving to day. Of all these women's societies in America which had their birth in an early date, this L. C. M. S. is the only one alive now, though this was not, as is clearly seen a full fledged bird at first. None of them were working in a distinctive sense, they were all subservient to the powers of the church that were, for an organization of women even in an auxiliary sense, was considered an infringement on Church Mission Boards and church usages too. Official brethren and ministers are said to have given the cold shoulder often when they should have "helped those woman." The fact seems too patent for argument these shapely saplings died from too much shade and to little nourishment. They were not removed far enough from the parent trunk of the missionary tree. But these societies were laying deeper, building broader than they knew.

(Concluded next week.)

The Duke's Shilling.

The Duke of Wellington was once attending morning service at some fashionable church, and washdown into the pew of a rich city man. The offertory was for the benefit of some important charity, and it was the custom in those days for the members of the congregation to place the money on the ledge

of the pew in readiness for the collecting bag. The duke put down his modest shilling, whereupon the owner of the pew, who did not know who his illustrious guest was, put down a couple of guineas, looking superciliously at the shilling already deposited. Without appearing to notice this, the duke calmly put down two more shillings. The city man promptly answered the mute challenge, and plumped down three more guineas. This was followed by the addition of two more shillings to the duke's pile. The snob was not to be beaten, so down went two more guineas. At this moment the bag came round, and the purse-proud individual with a lordly air swept his six guineas into the bag. The bag came to the duke, who in the most imperturbable manner, returned four shillings of the pile to his pocket, and placed in the bag the original shilling.—*Exchange.*

Temperance Notes.

—It is estimated that there are 80,000 Swedes in New York City, and not one of them is a saloon-keeper.

—Students who use tobacco in any form are denied admission to the University of the Pacific at San Jose, Cal.

—Nearly seventy per cent. of the English Congregational ministers and over ninety per cent. of the students are total abstainers. The Scotch statistics of the body are even more satisfactory.

—In the Brewers' Directory, Maine is conspicuous by its absence, England makes baronets of brewers; Maine sends them to the penitentiary. May the Maine type of civilization speedily spread over our continent!

—California has three penitentiaries and five insane asylums crowded to suffocation, whose wretched victims enter through the gate called "native wines."

It is a significant fact that while there has been a general increase of crime in the country at large during the last decade, there has been a diminution of crime in all localities where in the liquor traffic is prohibited.

—Alcoholism and crime go hand and hand in other countries as well as our own. The report of the last International Congress for the Suppression of Alcoholism, which was held in Paris from July 29th to August 1st, 1889, affirms that criminality and mental aberration follow a march parallel with the consumption of alcoholic beverages. It appears that during the last fifty years the consumption of alcohol in France has trebled, the number of lunatics quadrupled, and that crime and suicide are steadily on the increase. It was stated that the number of crimes and offences against morals is exactly in ratio with the consumption of alcohol. The one obvious lesson which the French people, and all others, must needs learn is the wisdom and duty of abstinence.—*Nat. Adv.*

AVALANCHES.

The part which avalanches, snow-slides, and land-slides take in the destruction of forests has come to be recognized as an important one. In the forest regions of the Rocky Mountains, there may be said to occur three kinds of snow-slides, which vary very much in destructive capacity, according to circumstances. (1) The "dust" or "powder" avalanches occurring mostly at low temperatures and in places where large amounts of dry snow have fallen upon denuded mountain-sides. The body of snow moving forward is accompanied by a cloud of snow particles, which bursts into the air and settles down gradually like dust. The most destructive feature of this species of slide is the air currents, which are found to precede the falling mass. These have been known to uproot trees of considerable size. Most of the snow-slides of the Rocky Mountains are of this nature. (2) The "ground slides" are mostly heavy, wet masses of snow which have fallen on loose ground. They have much greater weight, but less velocity than the first kind, and are generally less destructive. (3) In Alaska and some parts of Nevada, a third kind of avalanche is known, in which large masses of the main flow of the glaciers become detached, and are precipitated down the mountain side or break up into something like dust avalanches in falling over a precipice.

PROF. HARTLEY of London has been trying to find out why the sky is blue. His experiments show that the color arises from the action of ozone upon the rays of light. The results of his examination of ozoned air go to prove that it is impossible for rays of light to pass through so little as five miles of air without the rays being colored sky-blue by the ozone commonly present, and "that the blue objects viewed on a clear day at greater distances up to thirty-five or fifty miles must be almost entirely the blueness of the ozone in their." In his laboratory experiments, he observed that the quantity of ozone giving a full sky-blue in a tube only two feet in length is two and a half milligrams in each square centimeter of sectional area in the tube.

A CELEBRATED ROBBER of Central India has recently been captured and has made a full confession of his life. His name is Tania Bheel. More than fifty years ago he was arrested on a false charge and made his escape. He was re-arrested, served his term, was arrested again and still again; but before his last term was completed he made his escape and took to robbery. He organized a band and with them would swoop down on a village, rob it of its best, perhaps burn the village, and then take to the mountains. He has been called the Robin Hood of India, because he robbed the rich to help the poor. Last year he is said to have distributed 6,000 rupees among the poor, and he has often purchased bullocks to feed them. His name has been so widely known that a number of other bands, he declares, are now committing extensive robberies in his name.

Who Owns the United States?—

Mr. Thos. G. Shearman, the well-known New York statistician, has been engaged for some time in collecting facts to show as precisely as possible the proportion of the wealth of the country held by a few rich men and families, and he finds a greater concentration of wealth here than in any other country. The results of his investigation will appear in *The Forum* for November, from advance sheets of which the names and figures are given, showing that seventy men represent an aggregate wealth of \$2,700,000,000—an average of more than \$37,500,000 each. Although Mr. Shearman, in making this estimate, did not look for less than twenty millionaires, he discovered incidentally fifty others worth more than \$10,000,000 each; and he says that a list of ten persons can be made whose wealth averages \$100,000,000 each, and another list of one hundred persons whose wealth averages \$25,000,000.

How Celluloid is Made.

Most celluloid is made in France. A roll of paper is slowly unwound and at the same time saturated with a mixture of five parts of sulphuric acid and two parts of nitric acid, which falls upon the paper in a fine spray. This changes the cellulose of the paper into pyroxyline, or gun cotton. The excess of acid having been expelled by pressure, the paper is washed with plenty of water till all traces of acid has been removed. It is then reduced to pulp and passes on to a bleaching trough. It is this which gives gun cotton its explosive nature. Most of the water having been got rid of by means of a strainer, it is mixed with from 20 to 40 per cent. of its weight in camphor. A second mixing and grinding follows. The pulp is spread out in thin slabs, which are squeezed in the hydraulic press until they are as dry as chips. Then they are rolled in heated rollers and come out in elastic strips. They are from that point worked up into almost any conceivable form.—*Commercial Bulletin.*

Among Exchanges.

ALWAYS FAILURES. Nothing is ever accomplished by the despondent. Pessimists are always failures.—*Pittsburg Adv.*

HE WAS STINGY.

We have no doubt this stunted wife was right: "Here's an item that says there's \$50,000.00 in coin at the bottom of the Atlantic Ocean." "It isn't any harder to get at than your money."—*The Epoch.*

CONDUCT TELLS.

While we may not be able to understand a man's theological reason and belief, we can understand his conduct; and where the conduct is bad it is *prima facie* evidence that the theology is not good; and where the conduct is good it is *prima facie* evidence that the theology is not bad.—*Telescope.*

How To Do It.

A word about the ethics of writing for the press. There is certainly some consideration due compositors. They are not overpaid, and every piece of poor manuscript makes a difference. An article written so villainously as to take twice as long to set it up as it ought to take, just doubles the work or divides the earnings. If this is not stark robbery, it is a form of imposition which touches it very closely. Write plainly, and use paper freely.—*Northwestern Advocate.*

HER FIRST SERMON.

A minister's little daughter was attending her first church service, at which her father presided. She had never seen him in the pulpit before, and, on his entrance there, her presence of mind forsook her and she piped up in a voice expressive of joyful recognition, "Why, t-h-e-r-e's my papa up in that box!" Avenging propriety swept down upon the little maiden, and for a season there was a great calm. But the services were grievously long to such a wee worshipper, and she became very restless, walking up and down the pew and sighing audibly. Mamma whispered comfortingly, "Papa's almost through, dear," whereupon ensued another brief period of quiet; but it was not to last. Tired baby nature had reached its utmost limit of endurance and, by and by, over the quiet listeners arose a little voice—clear and plaintive and coaxing—"Isn't you most fro, papa?"—*Toledo Blade.*