

Religious Intelligencer.

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

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NOTES AND COMMENTS.

A CONVENTION of "Christian Scientists" was held in New York a few days ago. The Advocate says it was a queer collection of queer people for a queer purpose under a queer name, prolific of queer speeches, queer reports, and queer resolutions. Mrs. Eddy advised them to live "that they could let their light shine before men with blinding effulgence." Most of them have already attained that power, which accounts for what degree of success they have.

A VISITOR to Rome says,—I did not suppose for an instant that that old foolishness of climbing the Scala Sancta was still in vogue in Rome; but on visiting the church of Lateran, lo! the old farce was still being repeated. Up the same stairs that Martin Luther climbed and walked back disgusted, there were still the hoodwinked disciples on their knees. As they reach the middle landing they stoop down and kiss the floor—drops of Jesus' blood!

DR. ELLIS, of Baltimore, is reported as saying in the Southern Baptist Convention that the Baptists of the South spend \$5,000,000 for tobacco and raise \$200,000 for missions. The 800,000 Baptists of the North raised last year for missions, all told, over \$1,000,000, and more than that amount for education. What will the Master say? What will West Virginia Baptists do for State missions by September 30, 1890?

HINDOO BARBERS recently held a meeting in Bombay to consider the question of continuing the old custom of shaving the heads of Hindoo widows. One of the number stated that the barbers of old were happy and contented, but latterly had been weighted with a curse. Trade had fallen off and they have become poor. The curse could only be accounted for by the fact that shaving the heads of poor, innocent widows was a sin. It was against the Hindoo scriptures to deprive a widow of her hair. The meeting thereupon resolved that no barber should shave a widow's head.

PRINCE GEORGE OF WALES, second son of the Prince of Wales, has been appointed to the command of a gun-boat. It is said that he has resolved to be his own chaplain, and has provided himself with a stock of sermons, and purposes to read one to his crew every Sunday.

SIX MILLIONS of letters are said to have found their way to the United States Dead Letter office last year. Of these 17,000 bore no superscription whatever, \$8,000 contained money amounting to \$35,000, and 22,000 contained checks, drafts, etc., amounting to \$1,600,000. The dead letter office might properly be called a department for protection of careless people.

A NEW CHRISTIAN PAPER has just been started in Lahore, India, by the American Presbyterians, the Church Mission, and the Cambridge Delhi mission called the *True Light*.

SPEAKER REED has ordered the bar-room of the House of Representatives at Washington closed, and has forbidden the sale of any intoxicants in the taurant of the House.

THE NEW GERMAN CHANCELLOR is said to differ in one important respect from his great predecessor. While Bismarck openly acknowledged his acceptance of Christianity, he had little or no sympathy with the organized agitations looking toward the establishment of Christian ideas and ideals in the masses of the people. The friends of the mission cause, both home and foreign, the associations for the improvement of the observance of the Lord's Day, for the suppression of the rum ruin and of public immorality, could never gain the Iron Chancellor's heart and co-operation. Caprivi, however, is an active friend of all such movements, and is especially interested in the City Mission Society of Berlin, and is ever willing to show his sympathy for any earnest agitation for the elevation of the morals of the people. He is a regular church attendant, and is liberal in his contributions to church purposes.

THE WIFE OF GEORGE KENNAN, whose writings about Siberia have made

him known everywhere, is, like the wives of so many literary men, the busiest member of the domestic firm. Being without children, she devotes her whole time to the interest of her husband, has sole charge of the sale, distribution and receipts from his work, and acts as private secretary, banker, reviser, critic, translator. She is a few years her husband's junior, a companion and copartner as well as wife, and a lady of strong character and great personal attractiveness.

Union Baptist Seminary Anniversary.

During the early days of last week the pretty village of St. Martins, usually so quiet, had many visitors attending the closing exercises of the U. B. Seminary. The friends and relations of the students were, evidently, well pleased with the progress of their boys and girls, and have a satisfied feeling regarding the kind of work done in Seminary. More than 100 students have been in attendance upon classes during the past year, and the public examinations have certainly established the fact that the instruction has been of the highest order.

The weather during the closing days, was fine, and visitors had every opportunity of seeing at its best the grand view from the Seminary. The lookout from the building is beautiful; at one's feet the sun plays and sparkles on the waves ever varying with light and shade, and far in the distance appears the low line of hills on the Nova Scotia shore.

The closing exercises began Monday, when the classes were examined publicly by the different instructors. Sharp, ready answering betokened bright boys and girls as well as clever teachers.

It had been intended that the Rev. Mr. Hinson, of Moncton, would lecture in the evening but a telegram was received in the morning announcing his inability to be present. To fill the gap Prof. Warren and Rev. Dr. MacLeod addressed the meeting.

Tuesday at 10 a. m. the graduating class of seven made their bow to a large audience assembled in the chapel. The programme was as follows:

Music,—"The Priest's March"—Mendelssohn.
Miss Louise Trites.
Essay,—"Moral Character." George W. Schurman.
Essay,—"Memory." Samuel B. Sturatt.
Essay,—"Power of an ideal." George Vaughan.
Music, Double Quartette,—"Thy will be done."
Essay,—"The advantage of obstacles." Frank E. Watson.
Essay,—"Honour." George C. Trefry.
Essay,—"Republican Government, its perils." Fannie A. Calhoun.
Essay,—"Science and Revelation." J. Harry King.
Music,—"Spindler." Annie Steeves.

The essays were good especially those of Miss Calhoun and Messrs Trefry and Watson. Miss Calhoun's particularly, was well thought out and displayed a literary ability and power which is worthy the highest cultivation. Frank Watson's clear voice and manly appearance combined to make his well-written essay pleasing to the audience. Wit and originality characterized Mr. Trefry's happy production. All the essays were good.

At the close of the programme a handsome silver medal was presented to Miss Calhoun for the highest general average. Miss Calhoun was also the recipient of a book prize. Mr. Trefry carried off the Mathematical prize. The ability of the young lady who thus proved that women can compete with men in the realm of mind cannot be spoken of too highly.

After dinner a base ball match was played between two nines from the institution. An interesting exhibition of the popular craze was given. In the evening was held the grand closing concert. The following is the programme:

Trio—"Barbier de Seville"—Rossini.
Messrs Trites, Gross and Steeves.
Reading—"The Soldier's Joy"—E. Banks.
Miss Lily Rourke.
Solo,—"Our King." Rotoli.
Prof. March.
Cornet Solo,—"Favorite." Hartman.
Mr. Fred Crandall.
Duet,—"Selected." Mr. Mayes and Mrs. Worden.
Chorus,—"Seminary Chorus Club."
Reading—"How Mrs. Spicer tries the tobogan." Miss Mabel Gross.

Solo,—"Anchored." Mr. G. Mayes.
Piano Solo,—"Sonata." Guillet.
Miss Hennie Calhoun.
Solo,—"He is coming home today." Mrs. Kate Hopper.
Cornet Solo,—"Original air varie." Daguelirs.
Mr. Fred Crandall.
Solo,—"It was a dream." Selected.
Mrs. Worden.
Reading,—"Selected." Prof. S. J. Patten.
Chorus,—"Alma Mater." Seminary Chorus Club.
God save the Queen.

The concert under the direction of the Professor of vocal music, was a good one throughout, and the fine way in which his pupils acquitted themselves must have been gratifying to Prof. March. Mrs. Worden's solo was well rendered, and Mr. Crandall's Cornet solos elected much applause. Prof. March responded to a decided encore. The applause that recalled Miss Lily Rourke to the platform showed that the audience had a delicate appreciation of good elocution. The national anthem brought the concert to a close about 11 o'clock.—F.

Queer Colonies in Palestine.

In the series of admirable papers by Dr. Buckley, describing his tour of the Holy Land, he tells of some queer colonies of Christians which are to be found there. He endeavoured to ascertain their principles and history, and describes them.

"One of the colonies is near Jaffa. It is about twenty-three years old, founded by the Wurttemberg sect of the 'German Temple.' They hold a peculiar doctrine, based on the prophecies, that Christians are obliged to settle in Palestine.

In 1866 an American colony, led by one Adams, settled there. This was a very strange body, and suffered many hardships. The majority were sincere Christians, deceived and swindled by fanatical leaders and dishonest employees of the leaders. Their hardships were equal to those endured by the Puritans when they landed on Plymouth Rock, and incredible sufferings followed by many deaths occurred. When the *Quaker City*, visited Jaffa, it benevolently took away the starving suffering people to America. Roloff Floyd, the guide, is one of the survivors.

Lunatics go from all parts of the world to Jerusalem. One was in the habit for years of walking about carrying a very heavy cross. A woman came there with the revelation that our Lord was to descend on the Mount of Olives, and she was to make the first cup of tea for Him, and several times ascended the Mount for the purpose; but her lunacy now takes a mild form, and she acts consistently.

The most conspicuous colony of an eccentric character now existing in Palestine is known as the American Colony. It consists of a number of persons who went there some years ago, chiefly from Chicago, under the leadership of the late Mr. Spofford and his wife. We spent a Sabbath evening at their residence, heard them sing, and conversed at considerable length with them concerning their principles. From some points of view they make an excellent impression. In benevolent work they are active, self-denying, sweet in spirit, and have a rare facility in securing the affections of their beneficiaries. Their singing is very charming, spirit devout and trustful, and bearing toward each other not such as to suggest any thing evil; but it requires only a fair measure of discernment and close attention to see that a dangerous fanaticism, which will make impossible the permanent success of the colony and prevent the fulfilment of the enthusiastic hopes which originally inspired it, lies beneath the attractive surface. They act upon the faith-cure, anti-medicine theory, and the number of deaths which they have had since the colony was founded is considerably in excess of the average number of persons dying of the same age in an ordinary society. Matrimony they have given up, and are theoretic Shakers. They also profess to be guided by direct revelation from God in all particulars. Financially they have been in difficulty so often that the interposition of the American consuls alone has prevented their being dispossessed; but they claim to have property enough in the United States to pay all bills, which property is kept back by relatives on the ground that

they are insane. Some of the persons who have recently joined the society belong obviously to the class which dwell in the border-land between sanity and mental aberration.

I could easily detail the grounds upon which I came to these conclusions, and also some of the evidences that their revelations are not preterhuman; but to do so would require a long account of the conversation disproportionate to the importance of the subject. There is nothing that would attract more attention to these persons than is given to any coterie of eccentrics, if they had settled in a village in this country instead of Jerusalem. The whole number is less than thirty.

Almost Starved.

At one of the several banquets given in London in his honour, Stanley, in the course of a very felicitous speech, described, as if to make the company relish the banquet more by contrast, the dangers to which the expedition had been exposed from famine. On one occasion, they had been, he said, six weeks without seeing a bit of meat, and ten days without seeing a banana or a grain. They were all sitting down at the time, and he expressed his belief that the age of miracles was not altogether past. Moses struck water out of the Horeb rock, and the Israelites were fed with manna in the wilderness, and he told his followers that he did not think they should be surprised to see some miracle for themselves—perhaps on the morrow or the next day. He had scarcely finished when some guinea fowl flocked around them, and were at once seized. On another occasion, after being lost 188 days in the wilderness, he was sitting one night in silence and darkness in the camp, for no fire had been lit, there being nothing to eat, thinking that he would decimate, if he could, a body of foragers who had been sent out nine days before to look for food, but who had not returned, when one of the Moslem people called out in a voice of agony, expressive of utter hopelessness, "God is great." It struck him as very curious—he who had not thought of God at that moment—that a Moslem should teach a Christian what he ought to have thought of himself; and it was not long before this thought led to kindlier ones. Next morning at dawn they struggled on again, and before long saw the foragers. All anger was forgotten, they all sat down then and there, the food was produced, they made their fires, they ate, and soon afterwards they were all in camp again.

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.]

Letter to the Children.

BY L. C. COOMBS.

Right across the road from my house lives an old man and his wife. The old man looks after his cattle and the few acres of land on which his rice is growing; and his wife looks after a little shop, in which she sells salt and oil and spices, and little bundles of wood, and a few other things.

Just at sunset the other evening, I went over and sat down just outside her door, on a box she brought along for a seat, and talked with her and watched the customers come and go. Her shop is a part of her house,—the doorway, an empty space in the wall, from the eaves to the ground; and the door a basket-work frame put up in the day-time for an awning, and let down at night to shut up shop. Her wares were in earthen dishes or wide-mouthed baskets placed on the floor, and she went out and in among these. The customers stood at the door; none went inside. She was having quite a "run of custom" just then, for it was about time for their evening meal and some would come with one pice, some with two, and some with a few shells (courys) of which eighty make a pice, and I believe one man even brought three pice.

They do not necessarily buy a pice worth of any one thing, but a chaddam (one-fourth of a pice) of peppers, a chaddam of ginger, half a chaddam of something else, a chaddam of tobacco, and take their change in courys. Some

of them brought their tiny lamps to be filled with half a pice worth of kerosene oil. I asked one woman how long that would last, and she said long enough to cook their supper and get ready for bed.

These lamps are earthen, with the wick running up through the sort of stopper used to close the lamp. No glass chimney, or thought of one, and yet I never hear of any explosions. I do hear often of clothes being set on fire, and even their houses, by these same little lamps.

One man brought a bundle of sticks and twigs, for which he wanted the old woman to give him a piece of tobacco. She told him she had no use for that kind of wood, the wood she sold was solid and would last.

She sold a bundle of wood for a pice, which we should think was about enough to start a good fire, but with which they will cook a whole meal, and perhaps have some charred ends left. This old woman does a cash business entirely. I asked if some of her customers didn't let their accounts run till the end of the month, and she said if they did they would be owing as much as a rupee, and then how could she ever get her pay, for how could they get a rupee? A rupee is sixty-four pice, and about thirty-five cents of our money; so a pice is about one-half cent. What would you think if you had to go shopping with a half-cent, and break that into three or four parts to get things for supper? But a man's wages are only ten pice a day, and a woman's six, and they must have something to wear as well as to eat. I am speaking now of the poor people who work in the fields and on the roads, and wherever they can get a day's work.

Of course there are all sorts of people here as everywhere, but there are thousands and thousands who live in this one-pice kind of a way, having barely enough to get on with from one day to another.

PRESENT NEEDS IN INDIA.

"Sir," said a Brahmin priest to me one day—he had walked in eighty miles to see me—"sir," said he, "Hinduism can not stand the light that you missionaries are letting in upon it. It is not the soul-satisfying system that we vainly imagined it to be. Sir, Hinduism is doomed. It must go by the board. What are you going to give us in its place?" We were seated under a banyan tree while I tried to teach him the pure religion of Jesus Christ, which, I said, we were going to give in the place of Hinduism; and, as I told him that, my voice faltered, my tongue clung to the roof of my mouth, cold sweat came out upon me. I could not speak. Said I to myself: "Am I telling this man true, or am I telling him false? Are we going to give to India, to those teeming and now awakened millions, are we going to awaken them, and satisfy them with their own system, and leave them to drift out into skepticism or rationalistic deism or agnosticism? That is what they are drifting to, and that does not interfere with their caste and their Hindu temples. Shall the ruins of Hindu temples be built up into temples for the Most High God?"

We listen for the reply, and what is it that comes to our ears? what do we hear? "Hold on! You are going too fast. The church at home can't afford to let you go on to the assault for final victory." O merciful Jesus! is it thus that we, redeemed by the precious blood—we, for whom on Calvary thou didst cry in agony, "My God, my God, why hast thou forsaken me?"—we, bought by the blood-sweat drops in Gethsemane—is it thus that we show the measure of our love to thee?

O Church of the living God, awake! Arouse from your lethargy and spring to the fray! Give your sons and your daughters to this work for the Divine Master. Consecrate to him your silver and your gold. Fill up the mission treasuries to the overflow. Let shout go forth that shall leap over seas and continents, and come to the ears of your waiting hosts in those distant lands. When shall it be? Shall we catch the cry: "March onward! seize every point of vantage! Call upon the enemy to surrender. Re-enforcements are on the way; supplies in abundance are coming. March on and conquer the land for Christ!" Let that word come, and, within the lives

of us who are here, we will show you India bowing at the feet of our Jesus. —Extract from an address by Dr. Jacob Chamberlain.

The Church that Declared a Dividend.

Most churches declare a deficiency. The *Morning Star* tells of one that got tired of wrestling with a deficit of eight or nine hundred dollars every year. "Some one thought that there might be a better way, and searched until he found it.

The church and congregation did not know of it until one Sunday morning they were invited to a free supper in the vestries of the church the next Wednesday evening. The trustees had provided at their own expense an elaborate turkey supper and had invited ever member of the congregation over fourteen years old. They all came.

After the supper one of the trustees addressed the company and explained the new scheme for raising money for paying church expenses. A certain portion was to be raised by pew rentals. For the rest every man, woman, and child was asked to subscribe what each would pay weekly into the Lord's treasury. The subscriptions were quickly made and each week the money came into the treasury. At the end of the year all bills had been promptly paid and there was a surplus. The way of disposing of this surplus was easily determined. Every one who had paid the full amount of his weekly offering for the year received twenty-five per cent. of what he had paid. For example, one man had paid four hundred dollars and he received a check from the treasurer for one hundred dollars. Every child who had paid two cents a week, or one dollar and four cents during the year, got back a little envelope containing twenty-six cents. It is safe to say that those people never before made an investment that paid so large a dividend. The second year paid the same, and now they have entered upon the third year with as bright prospects as before.

The success all depends on the unanimity and liberality with which all take hold of the matter. Another church not far away tries substantially the same plan, but it is only partially successful, for the very reason that many are unwilling to subscribe for the weekly offering. The Lord never fails to bless spiritually the church that meets promptly its financial obligations.

Among Exchanges.

WHICH IS WORSE?

We do not know which is worse, for the congregation to starve the minister or the minister to starve the congregation. There are ministers who have very lean purses, and congregations that have very lean sermons.—*Chris. Register*.

A GOOD PLAN.

Keep an account book. It may astonish you, and make you richer. It will show you where and how to retrench. Teach your children to keep their own accounts. Give them standard amount to do it with.—*Phil. Standard*.

ONE OR THE OTHER.

The man who is always right (in his own mind), but is invariably declared by both ecclesiastical and civil courts to be wrong, is either very unfortunate or very "pig-headed"—most probably the latter.—*Telescope*.

How to Give.

A gentleman who has raised large sums of money for benevolent purposes says that in soliciting charitable and other subscriptions he has never had any difficulty or trouble with men who have given proportionately and systematically. He further says: "A man who does not give definitely, and does not set down in his account-book exactly what he does give, is apt to think that he is always giving. There is no falsehood larger and deeper than this in all practical life. If you will put down just what you give to charitable purposes you will be surprised at the end of the year how little you have given, yet you may have the feeling that your money in response to benevolent appeals."—*M. Star*.

IDLENESS.

That idleness is a prolific cause of vice and crime is made clear by facts constantly coming under the observation of those who read the papers and study the condition of society. Here is a paragraph which has been widely circulated: "Of the 1,060 men in the Eastern Penitentiary of Pennsylvania, only nineteen were bred mechanics." All regulations which prevent young men from learning trades and securing employment as mechanics are vicious, and should be abolished. One of the best preventatives of crime, would be a provision whereby employment could be found by every man and idleness absolutely prohibited.—*Advocate*.