

Religious Intelligencer.

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

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SPECIAL OFFER.

The INTELLIGENCER will be sent to new subscribers from now till Dec. 31, 1891, for one year's subscription—\$1.50.

This offer is made to induce those not now receiving it to give it a trial.

Will the ministers and all friends of the paper and the cause it represents, give wide publicity to this announcement, and secure as many new names as possible.

The sooner the new names are sent the larger will be the advantage they receive from this offer.

Let us have large lists from every church in the denomination.

NOTES AND COMMENTS.

REV. DR. KELLY, a minister of the Southern Methodist Church, has been suspended from the ministry for deserting his pulpit at Gallatin, Tennessee, and entering politics as a prohibition candidate for governor of the state.

EMIGRATION from the British Isles has greatly fallen off during the present year. In the nine months ending with September the emigrants to all parts of the world of British origin numbered 176,056, as against 208,315 in the corresponding period in 1889. Of these 20,041 came to British North America, as against 25,739 in the nine months last year. These are the statistics furnished to the British Board of Trade by Mr. Giffen.

IT IS INDICATIVE of a remarkable change in a few years, that even in Spain, Roman Catholics have to keep within bounds when speaking of the civil power. A despatch from Madrid says: "It is rumored that Count Tonielli, the Italian Minister at Madrid, has made a formal complaint to the Spanish Government that the Ultramontane speakers at the Roman Catholic Congress at Saragossa have used violent language against Italy and King Humbert. The Minister of Foreign Affairs has visited the Italian Minister, and expressed the Spanish Government's regret at the objectionable language used in the Congress."

ACADIA COLLEGE and the other Baptist institutions at Wolfville are making marked progress. The endowment is enlarging. A new Seminary building is to be erected. The College is to resume theology. A Professor of Physics and Astronomy has been appointed; also a Professor of Literature, Homiletics and Hebrew.

DR. TALMAGE'S church contains several rich men, and Dr. T. himself is said to receive about \$50,000 a year from preaching, lecturing &c. Their interest in Foreign Missions is shown in a contribution of about \$250 a year; and when their church was burned they appealed to the general public for money to rebuild.

THERE IS SO MUCH prejudice against the Jews in Germany that it is deemed a good way of provoking hostility against anyone to charge him with Jewish leanings.

GREECE, the mother of art and literature, is now much in need of being redeemed from barbarism. Acts of brigandage of a very serious character are reported from Lower Epirus. In one instance an Italian gentleman named Baroula was waylaid and carried off. The brigands gave him up on the payment of a sum equal to £500 sterling. The original demand was for double the amount, and they liberated the unfortunate man only after cutting off a portion of one of his ears in lieu of the remaining five hundred.

CARDINAL NEWMAN'S hair is, it seems, on sale, and soon, perhaps, may be held to have miraculous virtue. The London correspondent of the N. Y. Herald says:

"Cardinal Newman's barber was wise in his generation and is now reaping a harvest by catering to collectors of relics. For the last twenty years, it seems, he has carefully saved every solitary hair cut from the head of the great Roman dignitary. He has these all carefully sorted out and tabulated, so that the fervent admirers of the great departed can, by paying the tariff demanded, have Cardinal Newman's locks of any date and varying tints. For instance, a long tress,

grayish yellow, cut in '78, so much, etc. This suggests a new and lucrative business."

FIVE MILLION DOLLARS was the amount contributed for the relief of the sufferers by the Johnstown flood. Those who had charge of the disbursement do not seem able to give a satisfactory account of the disposition made of the funds. About one-third of the amount is unaccounted for, and the papers are making charges of misappropriation.

DR. PAUL GIBBER, who has had charge of the New York Pasteur Institute since its establishment in February last, has recently made a report of the results of his work in that institution. One hundred and thirty persons have been inoculated against hydrophobia, all of whom had been bitten by animals suffering from the disease. The doctor reports that all these persons are alive and in the enjoyment of good health. Eighty of these cases were treated free of charge. Six hundred and ten cases have been brought to the Institute, but four hundred and eighty of them needed no treatment, as it was demonstrated that the animals by which they had been attacked were not mad. These were sent home after having their wounds dressed and proper attention shown them.

CHRISTIAN RESCUE WORK IN A GREAT CITY.

The Success of "The Florence Night Mission."

BY ARTHUR WELLESLEY MILBURY.

The readers of the INTELLIGENCER may be interested in knowing something about The Florence Night Mission, founded in 1883 by Charles N. Crittenton, a wealthy wholesale druggist of this city, in memory of his four-year-old daughter, Florence, who died the previous year.

As little Florence was about passing into the bright beyond she asked her papa to sing "Sweet Bye-and-Bye," and on the strains of this tender song her spirit was wafted to the Saviour she had already learned to love.

Her gentle memory led her father to Calvary's cross, and he determined to devote Florence's portion to his Master's work.

At that time Smith N. Allen and Henry B. Gibbard were doing night-missionary work among abandoned women in the most degraded parts of the city. Mr. Crittenton became interested in their labors and determined that his memorial to the dear child should be a rescue-home and mission for fallen women.

April 19, 1883 the home was formally opened. It is located at Nos. 21 and 23 Bleeker Street, the centre of the vilest and most degraded part of New York. It was at first intended for women only, but has developed into a great work for both sexes.

In the basement are the laundry, kitchen, storerooms and dining room. On the street floor is the chapel, seating something over 250, and reception and enquiry rooms. Upstairs are the committee, reading and matrons' rooms and the girls' sleeping-rooms.

About fifty girls can be accommodated, and the demand is always in excess of the room.

Services are held every night. The chapel is almost always packed, and very frequently over-flow meetings are held in the other rooms. There is a fine church organ presided over by Mrs. Elton who sings and plays well.

From 8.45 to 9.15 is devoted to singing; the next twenty minutes to prayer and Bible reading with brief comments, and afterward, till eleven, it is a testimony and song meeting.

Such testimonies and such singing! To leave a meeting at Florence Mission and go to an ordinary church prayer-meeting is like going from the brilliant sunshine of a perfect June day into a cold cellar where but a few struggling rays penetrate.

What do you say to a testimony meeting from 9.30 to 12.30? Every minute occupied. No lagging, no spurring. Sometimes half a dozen on their feet at once. Three hours of short, pointed testimonies from men who have spent half their lives in states-prison or in the gutter. From women who have been harlots and drunkards. Testimonies through every condition of sin to that of dainty women whose chief sin was that they had loved luxury and ease, "purple and fine

linen," society and fashion, better than they loved Jesus. This is a most unusual season at Florence Mission.

After the main meeting each evening enquirers are invited to another room where Christian men and women endeavor to point each individual soul to Christ.

To human reason, unilluminated by faith, most of these cases seem hopeless. A large majority of the men are homeless, friendless outcasts, who for weeks at a time sleep on docks, under bridges, in wagons and in alley ways, and who seldom know what it is to have a satisfying meal. Winter and summer they sleep outside and pick up a little food from rum-shops, free-lunches and out of ash-barrels etc. Many of them are hardened criminals. Frequently they are well born, and quite often we find among them college graduates and men who in other days were rich and famous. Sin has brought all to the same dread level. They are filthy physically, mentally and morally. And every one of these was once the pride of father and mother!

I wonder how many boys and girls from New Brunswick are to-night wandering far from home, sadly in need of a friend for both body and soul?

The church, I am sorry to say, does not do so much as it might in the way of "seeking and saving" these "lost" ones. With here and there an individual exception it does not go out into the highways and byways and hedges and "compel" the maimed and the halt and the blind to come in to the feast.

All over the United States and Great Britain and her colonies, however, laymen who burn with love for Jesus and for their fellow men are taking up this glorious work, and are founding missions. It is in a direct line with the life, the example and the command of Jesus and is wonderfully prospered and blessed of God.

There are to-day in the city of New York thousands of prosperous and respected men who have been saved in missions from lives of such degradation and vice that no pen could describe it.

I do not know but it is easier to bring one of these to Christ than the respectable unbeliever. These men know they are sinners. They know, too, "the wages of sin is death," and are more ready to accept God's great gift—"Eternal life."

The most difficult men to deal with are those—and there is a multitude of them—who will profess anything in the hope of getting a fifteen cent lodging or a ten cent meal. Yet once in a while one of these is saved.

Many souls are ignorant of the way of salvation as the veriest savage. The other night a poor boy, in reply to my question "were your father and mother Christians," replied "no they were Germans." Yet I believe that boy found a Saviour that night.

It may seem almost incredible to good Christian men and women who have never come in contact with this life, but it is a fact that many men and women have come into Florence Mission helplessly intoxicated and have gone out two hours later rejoicing in a Saviour, and whose after lives have proved the soundness of their conversion.

"Mother" is a magic word. Last night I asked a poor homeless man, with hair and beard streaked with gray, "was your mother a Christian?"

"Yes; and the best that ever lived. She is over seventy years old and I haven't heard from her in five years," was the reply, as his mouth twitched and his eyes filled with tears. The night before, a similar answer came from a man of sixty-five. Another night it was a boy of sixteen who had run away from his home in Maine three weeks before and was already willing to go back to "mother." A large percentage of the girls who become inmates of the mission are converted and are known by their fruits.

Many fall; some "try and try again," and are often saved just when human faith was about exhausted. Some seem entirely indifferent and regard the home as a "snug harbor" where they are contented to rest. Others hanker after the old life of shame and just as soon as they are patched up physically are on the streets again. Let us not forget that the Children of Israel, after being so wonderfully de-

livered from Egypt, murmured and wanted to go back to slavery.

No such work is wholly satisfactory. Neither indeed should we expect it to be. From man's standpoint at least, our Saviour's mission on earth was a failure, though of course it accomplished all that God intended.

As fast as girls are converted, and the matron and committee have confidence, places are found for them.

Clara, a German girl, was converted, several weeks ago. Her testimony was always earnest and inspiring, and her daily walk was faithful. This means a good deal among a lot of vicious and jeering women. She went to service in a family in New Jersey. A few days ago her employer reported: "Clara is in every way the best girl we ever had. We fear we shall lose her, though, as she seems determined to be a missionary." A few weeks before, she was a poor, lost, hopeless Magdalen!

In this connection I am forced to give very unpleasant testimony of a large class of professing Christians. I refer to those who profess to desire to give some repentant girl a home, as a servant, and help reclaim her.

Too often we find that these whited sepulchres expect these poor girls to work for a quarter to a half ordinary wages and do twice ordinary work. Seems to me the Saviour said something about these Christians in Matthew, twenty-third?

Nellie Conroy's story is a bright page in the history of Florence mission. Born a Roman Catholic, her father died when she was an infant. Her mother became a drunkard, and sold Nellie, at the age of twelve, to her own paramour; then, becoming jealous, she drove her from home. She obtained work as a domestic, but the seed of vice had been sown, and her beauty brought admirers and ruin. She was found in "Hell Gate" in the "Five Points," by a Florence Mission missionary, after having spent nine years in the slums. She was in a dreadful condition. No clothing but a tattered calico wrapper. Both her eyes were blackened by a brutal negro who held her as his slave, and who had beaten her because she had not brought him enough money.

She went to the mission and she found Jesus. Naturally bright and fluent and endowed with a remarkable memory she soon had wide command of Scripture and became in great demand as a speaker before churches, missions and temperance societies. She addressed an audience of 3000 at Cooper Union, and her story held it spell-bound for an hour and a half. Her work for the Master was wonderfully blessed in souls.

The dreadful life in the slums had, however, destroyed her lungs and, about two years after her redemption she was called home. Her last words were: "Jesus, precious Jesus, I love Jesus and He loves me! Hallelujah!" And with a face reflecting the coming glory her spirit passes to her Redeemer.

(Conclusion next week.)

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.]

Women of India in Slavery.

REV. J. WALLACE GLADWYN MISSIONARY TO INDIA.

The Worst Slavery of India's Women.—Can there be any worse slavery than the above awful state? The soul slavery. The deep, deadly, devilish corruption which possesses souls so long held down in debasing superstitions and vile sins. Who can know it? Who can tell it? Who can hear, understand, and feel the sad, the terrible facts?

Would not American women be moved to do far more for India, if they knew more of the awful condition of their down-trodden sisters in India? Yes, doubtless, a few of them might. But the vast majority of American women—even of the professed Christians—are so "at ease in Zion," with a self-pleasing, a world-conforming style of popular Christianity, that they cannot do much for the suffering millions of Asia. True, they may

"cast in of their abundance" for the support of a few missionaries. But do you believe that more than one in a hundred of America's Christian women really deny themselves, in the New Testament sense, in order to save their heathen sisters?

During the past year I have gone about these States giving addresses on India's wants and God's commands about it. Often have I spoken clearly as to the condition of the women of India. Often I seem as though ground between the nether and upper millstones,—the cruel selfishness of the women of Asia, and the cruel selfishness of the women of America. In my soul I seem to hear the groans of India's degraded women and the clanking of their tyrant chains,—and also the giddy mirth, and the clinking of the jewelry, and other fashion-trappings of our western ladies; and a harsh discord it makes!

Christ is the great lover of womanhood. He longs to send to India's down-trodden daughters the sweet salvation which America enjoys. He wants his daughters here to pray, to give, and to go with his precious message of light and salvation to their suffering sisters.

But how slowly is his commands, obeyed! "If thou forbear to deliver them that are drawn unto death and them that are ready to be slain; if thou sayest, Behold we knew it not, doth not he that pondereth the heart consider it, and he that keepeth thy soul doth he not know it? and shall he not render to every man according to his works?"

Pause,—pray,—look to your crucified Saviour, then answer this question of the searching spirit: "Who then is willing to consecrate his, or her, service this day unto the Lord!"

PERSISTENT PRAYER; OR, "AROUND THREE CORNERS."

Earnest, persistent prayer brings about great results. The following comes from Mrs. Arthur H. Smith, of China:—

"A small incident occurred the other day which I believe to be one of many that we do not know about. A woman who went home from our station class told me the story. She is a middle-aged woman, and for years a church member. To a niece, whom she very seldom sees, she had once explained about the wrong of idolatry. She had forgotten about it, but the niece had not. In her turn she taught a girl friend, who, later, married. At New Year's the bride was ordered by her mother-in-law, to worship the tablets of their deceased ancestors. She refused. Her husband beat her. Still she refused. He beat her more. She said: 'You may beat me to death if you will, but I will not offend God by praying to the dead; and if you do beat me to death, I shall be the gainer, for God will take me home to heaven to stay with him.' This girl cannot read the Bible, or any other book. She has, so far as I know, never seen a missionary, and got her vital little spark of Christianity, as you see, around three corners; that is, from the niece, who got it from the aunt, who got it from me! The aunt said: 'I meant to bear fruit, as we were exhorted to do in the station class; but I feel reproached to see how much more this child has done than I have, and with only her little light.'

China has now eighty-two medical missionaries, the majority of whom are from the United States, and mission hospitals and dispensaries in several cities. A large part of the expense of these hospitals is borne by the better classes of Chinese, who highly appreciate the work.

BURIED ALIVE NUNNERY.—Here is a story of cruelty which comes from Naples: In a secluded quarter stands a conventual establishment known as the Nunnery of the Buried Alive, that has been closed to all public knowledge and investigation, certainly during the memory of the oldest inhabitant, and report adds that the religious authorities have preserved the same secrecy for the past four hundred years regarding what has happened within its walls and the character of the inmates. The veil, however, is at last removed, and the citizens are lost in amazement that such scenes could for years have been enacted in their midst and no note of warning been sounded. Nor would the revelation have now been made had not a young girl, crossed in love, been incarcerated within its walls. Her parents, while at first consenting to the banishment and even securing it,

at last becoming alarmed by their inability to communicate with her, appealed to the police. The civil authorities, therefore, raided the place on Saturday on an order issued by the minister of justice.—The doorkeeper stoutly resisted, but was overpowered by the gendarmes, who soon found their way into the cells, where the majority of the wretched inmates were found in a condition closely bordering on insanity. They were scantily covered with rags and their surroundings were filthy in the extreme. Many of the poor creatures had forgotten how to talk and were more bestial than human in their demeanor. Those who could be induced to speak protested that they were perfectly satisfied with their fate. The young girl for whom the quest was made was found reduced to a mere skeleton. Her parents are nearly crazed at the result of their conduct, as they acted for what they considered the girl's best interests. The establishment has, of course, been closed, and the victims been removed to one of the public institutions, where they will be well cared for. The governor of Naples has ordered the fullest investigation, with the view of punishing those who shall be found to be responsible.

The consumption of tobacco in France has reached amazing proportions. Its sale is a Government monopoly, and for three-quarters of a century a revenue averaging about \$25,000,000 per year was realized. Within a few years, however, the trade has increased to such an extent that the profits have reached \$80,000,000, and the movement still goes on. It is almost entirely from cigarettes that the extra revenue is produced, as the sale of cigars and twist tobacco is almost stationary, while snuff is declining in public favor.

Among Exchanges.

NOT ALL IN RELIGION.

Some people speak as if hypocrites were confined to religion, but they are everywhere; people pretending to wealth when they have not a sixpence, assuming knowledge of which they are ignorant, shamming a culture they are far removed from, adopting opinions they do not hold.—Rev. Albert Goodrich.

SPIRITUAL QUACKERY.

The easiest role to play, if one desires to make money from the credulous nowadays, is the claim of dispensing supernatural healing power without the use of medicine. It is equally efficient with several classes—those who in the language of the late Sir William Gull, are "healthy men out of health;" those who are a little sick, and only need to act as if they were well in order to be well; those who can be made to believe that they are well, whether they are or not; those whose attention can be diverted from their symptoms by the idea that they are healed; those who can be made to believe that they are to be healed if they only can believe a little more; and those who come under the personal ascendancy of the male or female operator, so as to feel better in the society of him or her, as the case may be.—Chris. Adv.

COLLEGE ATHLETICS.

That there are advantages to be secured from college athletic sports all will concede, and that there are dangers connected with them is too clear to be disputed. Besides the tendency of young men to devote time and thought to college games which should be given to study, there is the danger of unwholesome rivalries and the temptation to stake money on the issue. Already these demoralizing effects are manifest in certain institutions. It is encouraging to learn that in some of the older colleges steps are being taken to abolish the objectionable accessories of college games and reform the practices which have caused the character of the sports to degenerate.—Adv.

SLAVES.

Hundreds of ministers are slaves to manuscript who would have been successful and effective extemporaneous speakers if they had begun early. One who never goes into the water except in a boat will never learn to swim. That art is only acquired by those who plunge in and take some risks, having confidence in the laws of nature. Preachers who have been caught in the presence of an audience by some mistake have been surprised to find how well they could extemporize language. Let those who desire to acquire this useful art digest their subject matter thoroughly, and plunge into the situation, where they must sink or swim.—N. Y. Advocate.

CULTIVATE CHEERFULNESS.

A man who acquires a habit of giving way to depression is on the road to ruin. When trouble comes upon him, instead of rousing his energies to combat it he weakens, his faculties grow dull, his judgment becomes obscured, and he sinks into a slough of despair. How different it is with the man who takes a cheery view of life, even at its worst, and faces every ill with unyielding pluck. A cheery, hopeful, courageous disposition is invaluable, and should be assiduously cultivated.—The Rural.