

Religious Intelligencer.

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

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WHOLE No. 1879

NOW! NOW!

Many hundreds of renewal subscriptions are now due, or past due. We have no doubt that our friends are intending to forward them. We hope they will not delay longer. We need the money now! Send it at once, please.

NOTES AND GLEANINGS.

THE EXTENT to which drink is cursing the Colony of New South Wales is said to be appalling. In Sydney, especially, the evils of intemperance, impurity and infidelity are rampant.

A MAN 105 years old voted in New Hampshire a few days ago. He was in good health and quite active, seeming not more than 75.

A CHRISTIAN MISSION for converted Catholics has been established in connection with Ruggles St. Baptist church, Boston. It is in charge of Rev. Mr. Daly, a converted priest.

SEVERAL women in South Dakota recently made a raid on the rum shops of their town, Hatton. They destroyed a large quantity of liquor. The leader was a woman whose husband had just given a mortgage on the farm to pay his rum bills. A good many farms have gone that way.

CENTRAL AFRICAN NATIVES, as their portraits are drawn by Mr. Herbert Ward who has been amongst them, are not very pleasant people at home. When a chief dies a number of his wives and slaves are butchered, and at these scenes of slaughter mothers coolly look on and take their children to enjoy them. In many districts women are regarded as currency, their value increasing with their plumpness. The people have an idea that the white man has disarranged the seasons and 'tied up the rain'—a threat often used by one chief to another. When a Congo chief is recognised as the wealthiest and strongest of his neighborhood, he is solemnly invested with the order of the Tall Hat—resembling the stove pipe hat of civilization, only with the brim at the top, and made of plaited fibre. Cannibalism is indulged in without scruples, and many little wars take place only in order that victims may be got for the pot. By way of ornament as many as twenty or thirty skulls are to be sometimes seen hung in bunches.

A CATHEDRAL on wheels is the original idea of Bishop Walker of North Dakota. His charge is scattered over a sparsely settled region. His plan is to have a Pullman car, so constructed as to afford seats in it for 80 or more people, and to contain a font, an altar, a lectern and a cabinet organ, and whatever might be necessary for conducting worship and performing the rites and sacraments of the church. Notice would be sent, many days in advance, to the people of a certain town, announcing the date of the bishop's visit there. On the appointed day the car would be drawn behind a freight train to the village, and switched off on a side track. At the proper hour the religious services would be held in the room of the car. Next day the car would be drawn to the next point, and so on.

THE "CHRISTIAN LEADER" says that in South Australia, in obedience to the behest of the Romanists, the government has announced a new plan of dealing with the capitation grant which is really the introduction of the thin edge of denominationalism, and a blow struck at the Education Act. The Congregational Union of the colony is up in arms against the insidious scheme which illustrates how the emissaries of the Papacy are all over the world working towards the same end.

THE CUSTOM of insuring the lives of young children is quite common amongst certain classes in New York and some other cities. Investigations made by the Society for the Prevention of Cruelty to children reveal the fact that in nearly all cases of extreme cruelty to children the parents or guardians have insurance on the children, and the abuse often seems to be with the intention of producing death for the sake of the insurance.

FUNG YEE, late secretary of the

Chinese Legislation in London, contributes a very interesting article to *The Nineteenth Century* entitled 'A Chinese View of Railways in China.' The Imperial Government have recently sanctioned the construction of a trunk line from the great port of Hankow in the Yang-tze River to Peking, the capital of the Empire. Hitherto opposition to railway construction, says this Chinese gentleman, has mainly arisen from the fear that they would injure the carrying trade on the canals, and they could not be managed by natives. Being, however, now satisfied that railways will prove beneficial to the trade of the Empire, can be constructed and administered by natives, and will be serviceable for military purposes, some of the leading Chinese statesmen are earnestly advocating their construction. The proposed line will pass through or near thirteen cities of commercial importance. The chief difficulty will be in carrying it over the Yellow River, but Fung Yee suggests that a tunnel may be utilised to advantage.

THE EDITOR of "Zion's Herald" has been making a trip through the South, looking especially into the condition of the coloured people. Writing of a visit to a school in Jacksonville, Florida, he tells the following interesting incident:

We were much interested in one student at this school, and the case well illustrates to the reader the intense eagerness of the colored race to secure an education. This scholar is a married woman. Her husband is a skillful and industrious painter, but he is unable to keep his accounts satisfactorily. Both are unlettered. He cannot leave his business. So the wise decision is made that the wife shall be educated and become his accountant and teacher. The president writes of her: "She is making wise improvement of her opportunity. She leads her class, and a happier pupil never dwelt in our building or came to our recitations."

THE CZAR OF RUSSIA has, it is said, added to his imperial cares and anxieties those of becoming an immense cotton planter, and that he annually raises a huge crop of cotton from his vast estates at Mughab. This is rather a queer metamorphosis for royalty to assume.

ENGLISHMEN are long-lived. Besides Gladstone there are ten octogenarian members of the British House of Commons. In the House of Lords there are thirty who are over eighty years of age, one of them being ninety-one. On the active list of the Navy is Admiral Wallis who is in his ninety-ninth year; and on the Bench are several judges who have long passed the allotted three score and ten.

A LONDON PAPER referring to the possibility of bridging Behring Straits, says:

"The narrowest part of the gulf which separates Siberia from Alaska is only ninety-six kilometers (little more than sixty miles), and it so happens that there are islands in a straight line which would serve as points of division in the bridge and reduce each portion to a length considerably less than that of the proposed channel bridge."

What My Books Tell Me.

BY THADEUS.

I should say *sincerity*, a deep, great, genuine sincerity, is the first characteristic of all men in any way heroic. Not the sincerity that calls itself sincere; ah no, that is a very poor matter indeed;—a shallow, bragging, conscious sincerity; oftenest self conceit mainly. The great man's sincerity is of the kind he cannot speak of, is not conscious of; nay I suppose he is conscious rather of insincerity; for what man can walk accurately by the law of truth for one day? No, the great man does not boast himself sincere if he is so: I would say rather, his sincerity does not depend on himself; he cannot help being sincere. The great fact of existence is great to him. Fly as he will, he cannot get out of the awful presence of this reality. His mind is so made; he is great by that, first of all. Fearful and wonderful, real as life, real as death is this universe to him. Though all men should forget its truth and walk in a vain show he cannot.

Faults? the greatest of faults is to be conscious of none. Readers of the Bible above all, one would think

might know better. Who is called there "the man according to God's own heart"? David, the Hebrew king, had fallen into sins enough; blackest crimes; there was no want of sins. And thereupon the unbelievers sneer and ask, is this your man according to God's heart? The sneer, I must say seems to me but a shallow one. What are faults, what are the outward details of a life; if the inner secret of it, the remorse, the temptations, the often baffled, never-ended struggle of it, be forgotten? "It is not in man that walketh to direct his steps." Of all acts, is not, for a man repentance the most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin:—that is death; the heart so conscious is divorced from sincerity, humility and faith—is dead: it is "pure" as dead, dry sand is pure. David's life and history, as written for us in those psalms of his I consider to be the truest emblem ever given of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul toward what is good and best. Struggle often baffled, sorely baffled, down as into entire wreck; yet a struggle never ended; ever with tears, repentance, true, unconquerable purpose, begun anew. Poor human nature! Is not a man's walking, in truth always that "a succession of falls"? Man can do no other. In this wild element of a life, he has to struggle onwards; no fallen, deep abased; and ever with tears, repentance, with bleeding heart, he has to rise again, struggle again, still onwards. That his struggle be a faithful unconquerable one; that is the question of questions, CARLYLE, in "Hero Worship."

The Foe of Business and the Home.

A produce dealer in Philadelphia, named John Walters began about six months ago to save money for the enlargement of his business. When the New Year arrived he had more than \$1000 to his credit in one of the city banks. He drew the money and went off on a spree which lasted until he was arrested on Sabbath, the 26th ult. During all this time he never went near his wife and family, who were left in great destitution. The magistrate sent him to the House of Correction and gave the \$68 which was found in his pockets to his wife. This was all that remained of the six months' accumulations. This is an illustration of what is going on on a smaller scale continually in thousands of families. Yet the human harpies who thrive on the ruin of homes and flit away the wages and the savings of the people, giving them nothing of value in exchange, are under the sanction and protection of the law. Prohibition proposes to reverse the attitude of the law to this business, so that it shall forbid and suppress what now it sanctions and upholds.

A Religious Paper.

A man—a Methodist—that is a member of the Methodist Church—the father of ten children, called the other day, paid for three months, and ordered his paper discontinued. His reason was that he was "not able to pay for so many papers."

"Do you take any political papers?" we asked.

"Yes."

"Do you take any other religious paper?"

"No."

"You are a member of the church, are bringing up ten children, and do not intend to take any religious paper for them to read. Do you think, sir, that is right?"

Of course he backed out, and bid us good-day.

No man can justify himself in such treatment of his own family. Those children are as much entitled to good religious reading as they are to food and clothing. Give them good religious reading, and they will make good citizens. Withhold it, and the chances are ten to one against them.—*Methodist Advance*.

There are too many heads of families in all the denominations who are guilty of the same wrong to their families.

A GREAT TUNNEL.—The greatest tunnel in the world is to convey the waters of Croton Lake to New York, and which is to be completed by mid-summer. Its total length is thirty-three and one eighth miles, its flowing capacity 318,000,000 gallons every twenty-four hours, and its cost will be nearly \$23,000,000. The amount of brickwork laid in the aqueduct is estimated at 312,258 cubic yards, or about 163,000,000 bricks, which would construct thousands of buildings of very respectable dimensions.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to MISS LYDIA J. FULLERTON, CARLETON, ST. JOHN.]

THE YEAR 1889 was the fiftieth anniversary of the martyrdom of John Williams, who fell on Erromanga. It is a very remarkable and significant fact that his murderer's youngest son is to-day, as a professing disciple, addressing crowds in Sydney, New South Wales, and his eldest son now past 60 years, has asked to be instructed in the ways of Salvation, and is now being taught the way of life by the missionaries in Erromanga. Surely God can bring forth a fruitful harvest from the blood of the martyrs who perish on the field. Truly the "field is the world and the good seed are the children of the kingdom."

IT MAKES the sympathetic heart of a true Christian ache to read the case of "Luchion," the Hindu girl who fled to a missionary to escape the bondage of a so-called marriage, but which in fact was a sale of her person to a life of shame. The Calcutta Missionary Conference petitioned the Government of India to reverse the decision of the magistrate remanding her to this ignominious bondage. The Government replies that it is unable to disturb the finding of the Courts in the case as it was supported by the testimony. The High Court acknowledges the wrong done, but cannot see any "possible measures that are practicable to undo the wrong." This is a most humiliating confession for a strong Christian Government to make in the premises, and the matter ought not to rest here.—*Selected*.

MISS GRANT BROWN, who with two other ladies lately made a mission tour in Corsica, reports that wherever they travelled they held daily meetings which were thronged by people eager to learn the truth. The work met with much opposition from the priests; but the civil authorities were generally friendly, and in several villages were offered the use of rooms. There is no Protestant church on the island.

HAYTI presents in its past history and present condition one of the worst types of paganism. Cannibalism of the worst kind prevails. Not simply are human beings eaten, not only are those who are devoured, captives or prisoners taken in war, or by violence for cannibal purposes, but family feasts are held where those who partake actually eat the flesh of a member of the family! Children are devoured as a delicacy by their own mothers, who assert and justify their rights, in such revolting and heart-rending conduct. Surely the tender mercies of the heathen are cruel. This is under no pressure of hunger, or want. It is simply a proof of the fact that the dark places of the earth are full of the habitations of cruelty. And so near Christian America!—A. T. P.—in *Miss. Review*.

A HINDU LADY REFORMER.—During Bishop Thoburn's recent visit to Bombay he called on the "Pandita Ramabai" at her own home. This lady's name is almost a household word in England and America; her devotion to the women of her country is well known. He thus describes his visit: "I found her busy, but not careworn, in the midst of her various projects for elevating her race, and especially those of her own sex. One of her cardinal ideas is that the Status of Indian women must be raised to the level of true womanhood. Her little daughter was in the room, and I asked her name. 'I call her Manoram,' she replied. 'The birth of a daughter is considered a great calamity in India, and so I named her "Heart's Delight," as a protest against the bad notion.' The Pandita is giving special attention to temperance reform, and I was only too glad to promise her whatever assistance I might be able to render her in her good work. She is beginning to realize that her work will encounter difficulties in its progress, but thus far she shows no signs of discouragement. Her chief enterprise, that of founding a home for Indian widows, has not yet passed the experimental stage, but she seems satisfied with the success thus far achieved."—*The Harvest Field*.

Village Life on the Upper Congo.

Many of the villages on the upper Congo consist merely of fifty to sixty log-huts, two-thirds of the population being generally women. In many districts women are considered as currency, their value increasing as they attain a greater degree of corpulence. Each woman has as many metal ornaments as she can wear, some composed of iron, some brass and copper. These metals are the money of the country, so that the more a woman can heap upon herself the greater becomes her value. Each chief has as many wives as he can afford to buy or marry, which is only another form of purchase. Early in the morning few of these women are to be found in these villages, as they start off at daybreak to work in their plantations, and do not return until about noon. However, a few always have to remain to attend to the necessary domestic items of life, such as cooking and their toilet. These central Africans are very particular in all items in connection with their toilet, which consists of plaiting their hair, shaving of the eyebrows, pulling out the eyelashes, cutting their nails, right down to the quick, and besmearing their bodies with a mixture of palm-oil and camwood.

In another part of the village are seen some of the villagers engaged in making fishing-nets and basket-work, and being helped by the young boys of the village who become initiated into these crafts at a very early age. Again, under some shady tree, in another corner of the village, some natives will be engaged in the manufacture of pottery. In this they display a great knowledge of their work, mixing the different clays so as to stand firing. They have no moulds—nothing but the practised eye and hand, and it is wonderful to see a lump of clay, in the hands of an African savage, moulded in the space of a few moments, into a useful article of pottery, rendered really artistic by its neatness and tasteful design.

A busy nook in the village always is the blacksmith's shop, generally merely a grass roof supported on bare poles. Like the corresponding institution of civilized life, it is the resort of local gossip.—From "Life Among Congo Savages," by Herbert Ward.

About Women.

—An examination of subscription lists shows that seven-eighths of the subscribers to the magazine literature of to-day are women.

—Abby Burgess, now Mrs. Grant, has had charge of the Matineus Light, north of the Penobscot River, for twenty-eight years. She was at first employed as assistant, but was given full charge in 1866.

—Anna Teresa Berger, the leading woman cornetist of the world, is now performing in London. At her lodgings she has a small room fitted up with padded walls and ceiling and draped doors, and there she practices night and day on the gold and silver cornets that have been presented to her by her admirers.

—Miss Mary Louise Baldwin, a young colored teacher, has been appointed principal of the Agassiz Public School at Cambridge, Massachusetts. Miss Baldwin is highly educated, and has had several years' training in different grades of the school to whose head she is now promoted.

—At least two centenarians are said to be members of the W. C. T. U. One is Great-grandmother Heath, of Peapack, N. J., who was one hundred years old the 54th of July, 1889. The other is Mrs. Catherine E. Cook, who celebrated her one hundredth anniversary Feb. 14, 1889. Mrs. Cook has been a member of the church eighty-five years, and an out-spoken temperance worker thirty-seven years, having connected herself with the "Daughters of Samaria" in 1852. This aged friend still retains a majority of her faculties, and assists in the care of an invalid daughter, seventy years old, as well as in the lighter household duties.

THE FIRST BAPTISM ever administered in the Congo country took place in 1885, but it has been only recently reported. It was that of the Rev. Mr. Harvey, then an English, but now an American missionary, who received it at the hands of the Rev. W. Hughes, now secretary of the Congo Training School at Colwyn, North Wales. Mr. Harvey was a Wesleyan, and was trying to make a translation of a portion of the Scriptures into the Congo language, when he came upon the Greek word *baptizo*, which he was to translate; and, in his study of it, he became convinced of its true meaning and that immersion is the only true baptism. Accordingly he accepted the truth and asked Mr. Hughes to baptize him, which the latter did. Since then Mr. Harvey has become connected with the Baptist Missionary Union and is doing excellent work at Lukunga, on the Congo.

ABOUT SMOKING.—"Should Clergymen Smoke?" is the question on which a symposium was recently published in the *New York Herald*. The answers were written mostly by clergymen. Most of the ministers who responded placed themselves on record in opposition to the practice as unbecoming in a clergyman and in some cases injurious. This is a point on which some ministers who use tobacco are exceedingly sensitive. One good man in the West, who was a model pastor in almost every particular, could never remain perfectly calm when the use of tobacco was denounced. The usefulness of some ministers is abridged by this habit, and many parents are sorely tried when they learn that the pastor of their children smokes. There are Christian parents, sensible people, who will not send their sons to a college where the president and members of the faculty use tobacco. There are sick people who are more afflicted and disgusted than comforted by the pastoral visits of a man whose beard and clothing are saturated with the fumes of tobacco. That the practice is declining among ministers is a fact which calls for thanksgiving.

Pastors may neutralize all their efforts to do good in many ways. Dishonest dealing or impure conversation or want of reliability in a preacher will render his exhortations and prayers of none effect. Few pastors are in danger of falling into these vices; but one may destroy his influence by behavior which is not so seriously offensive and obviously wrong. Bishop Duncan, of the Methodist Episcopal Church, South, said at one of his Conferences recently: "I have a letter saying, 'We must have another pastor; our present pastor has laughed and joked away his influence among us.' Surely there is a time to laugh, and no sensible man will complain of a preacher because he frequently indulges in a hearty laugh; but when a pastor displays a volatile and frivolous spirit he may be popular with triflers, but he cannot make effectual progress in leading sinners to Christ, comforting those who mourn, and building up the waste places of Zion."—N. Y. Advocate.

—The Woman's Board of Missions of the Northern Presbyterian Church was organized in 1870, has 296 missionaries, 186 native helpers, 39 boarding schools. There are 5,136 auxiliaries, and the receipts last year amounted to \$294,267.85.

Among Exchanges.

PUSHING AND PUSHING.

Some men push themselves forward; others push their work forward. The former become noted as vain conceits; the latter as useful men, and successful workers in the Lord's vineyard.—*Tel. escape*.

ECONOMIZING.

"One thing I am going to do another year, and that is economize on all those small expenses which use up so much money." "That's a very sensible idea; I suppose you will begin by spending less for cigars." "Not at all; but I shall make a quarter do the work of a dollar when they pass around the plate at church."

"BAD TONGUE."

Some one speaking of the decline of a church, and its total loss of religious power, said that it died of the "bad tongue" disease. His meaning was, that the people belonging to the church were so carried away with the mania for talking and backbiting and slandering, that spirituality had utterly died out of the church. Perhaps it is not as often thought of as it ought to be, that the "bad-tongue disease" is not likely to prevail greatly unless there is also a "bad-ear disease" in the same community. If people would not hear backbitings and slanders, there would be fewer backbiters and slandersers. An old saying is, that it takes two to make a slander—one to tell it, and one to hear it.—*The Good Way*.

PRACTICAL JOKES.

The papers frequently record serious and sometimes fatal results of practical jokes. Some great sacrifice to the love of sport is made every week, and occasionally a life is offered up on the altar of fun. John Gordon, an employee of a Paper and Pulp Company at Ticonderoga, was a recent victim. He fell asleep near the machinery one day, and two fellow-workmen tied a rope around his feet, and threw the other end over a shaft which was making one hundred-and-twenty-five revolutions a minute. They were not able to cut the rope in time to save the unfortunate man, and he was horribly mutilated, and killed almost instantly. Of course, they intended no harm. They proposed to frighten a sleeping man, and murdered him. It is said that one of the perpetrators of the joke lost his reason from the shock. Both of them had lost their reason before they ventured on so reckless and insane an attempt.—N. Y. Advocate.