

Religious Intelligencer.

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

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NOTES AND COMMENTS.

IN ENGLAND and Wales there are 685,202 women on the lists of voters.

AN EPISCOPAL MINISTER talking to a school in England, the other day, told the children they ought not to go to chapel, because the minister spends the whole week preparing his sermons, and has no time to visit the poor; and besides this, he often has to stop in the middle of his prayers and cough because he has no Prayer Book!

AMONG THE MANY THINGS that need reforming in Russia is the drink habit of the people. Drunkenness is prevalent and increasing among all classes. Unfortunately the hard-drinking habits of the wealthier class exert a powerful counter-influence to the moral suasion of philanthropic reformers. It is officially reported that last year there were over 300 deaths from alcoholic poisoning, and 167 suicides in Odessa alone, where the total population is only 240,000. The Russian believes he is merely performing an incumbent and agreeable duty in getting religiously drunk on certain Church festivals. There is no effective legislation to curb his excesses, and drunkenness and disorderliness constitute practically no misdemeanor. Drink legislation is more absolutely necessary to the social welfare of the masses in Russia than in any other country of Europe, and that is just the kind of legislation which no Russian Minister will hear or speak of.

A HUNDRED YEARS ago England did not contain twice as many people as are to-day in Canada. Its population was 8,000,000. "The largest town outside London was Birmingham, which contained 55,000 inhabitants. There were no railways, no steamboats, no postage stamps, no electric lamps and no bicycles!"

WITHIN the last twenty-five years the city of Rome has been transformed almost beyond recognition. The population is now over 400,000, and a quarter of a century ago it was less than 200,000. All the old historic buildings are falling, and even the great mausoleum of the Emperor Hadrian, which is largely due to the genius of Michael Angelo, is in danger.

THE KING of Dahomey, who was educated in Paris, was supposed to have been civilized. But since his return to Africa he has fallen into the ways of his ancestors, and has been quite rigid in following their barbarous customs.

CONCERNING the appropriation of furs during the Northwest rebellion by General Middleton, the *Canadian Nation* says, and very properly we think: That he committed an act unworthy any military officer is no longer doubtful. His evidence before the committee was of a startling nature, inasmuch as it revealed the extreme arrogance and assumption of power which Middleton exercised during the Northwest rebellion. He tried to excuse his conduct by telling the commission that he was under the impression that whilst the country was under martial law he was all powerful and could do pretty much as he liked. If such are the sentiments acquired in military circles, and if the so-called defenders of our country flatter themselves with the idea that to rob a defeated enemy is gallant conduct, the honest part of the people will most assuredly repudiate such a barbarous assumption.

THE POPE does not favour cremation. He has authorized the Archbishop of Paris to communicate to the priests his decision against it. He forbids Catholics to cremate their dead, and orders the priests to refuse ecclesiastical burial to the bodies of persons cremated.

The Soudan.

Where is it? What is it? Its people number eighty millions; more people than in all North America.

The Soudan is greater than the Congo region, in extent and population. It is a newer world in Central Africa, and an older. It is less known, less explored, than the Congo region, and was peopled earlier. It is far more civilized than the Congo. It is not wholly heathen. Half its people worship in their way the one living God; they are Monotheists, Mahome-

dans; the other half, the lower subject, conquered half, are heathen. Arab monotheism and negro fetishism are mingled in the Soudan. Its people are of mixed blood and mixed religions.

The Soudan lies between the great desert of Sahara and the vast Congo basin. It is bounded on the east by the Indian Ocean, on the west by the Atlantic. America is 3,000 miles broad from New York to San Francisco; the Soudan is half as broad again—4,500 miles.

The Soudan consists of three regions. Western Soudan is the region of the lordly Niger; Eastern Soudan is the region of the Upper Nile; Central Soudan is the region round Lake Tchad. The Soudan is the true home of the Negro. The Arabs are innovators. They have come in and conquered, but are not natives of the soil. They have acclimatized, and are at home, among the sons of Ham; they proudly rule them, they semi-civilize them, they hold them in slavery.

In the Soudan the people speak a host of languages. More than a hundred such are known to exist. The western rampart bounding the Soudan, running for two thousand miles parallel with the Atlantic coast line, is the range of the Kong Mountains. The eastern boundary of the Soudan proper may be said to be the mountains of Abyssinia. The breadth of this inner Soudan is about that of the United States. If San Francisco was on the Kong Mountains, New York would be in Abyssinia.

Travelers have crossed the Soudan in all directions. They have gone at the risk of their lives. Many of them, like Mungo Park, have died in exploring it. They have left their traces all over it.

The men of the world are the heroes of the Soudan. Travelers have been heroic. Distance has been no bar to them. Disease and death have proved unable to frighten them. Neither love of friends, nor fear of foes, has been able to dissuade them from their fixed resolve to open it to the knowledge of the world, and bring its people into contact with the civilization of surrounding lands.

The Arab has gone there. He has conquered, and killed, and boasted of Allah and Mahomet, and multiplied houses and wives and slaves.

Merchants have gone there; gold seekers have gone; hundreds of each are gathering the riches of the land. There are half a score of steamers on the Niger; there is a Royal Niger Company which has made two hundred treaties with the Niger chiefs and potentates; a company with chartered rights and governmental powers.

There is a mission on the lower Niger, the delta region, but in Central Soudan, along the 1,900 miles of the Kuorra and Joliba, along the 600 miles of the Binue, around the vast overflowing waters of Lake Tchad, in the mountains of Adamawa, in the plains of the Hausa tribes, in the rugged ranges of Darfur, in the forests of Kordofan, among the teeming millions of the Soudan proper, no missionaries are found.—H. Grattan Guinness.

Moody's Bible Institute.

Many letters come to me from all parts of the country asking information in regard to the Bible Institute for Home and Foreign Missions in Chicago. Will you kindly accord me the use of your paper to answer some of these queries?

Some of my friends quite misunderstand the object of the Institute. It is not intended to make it "a short cut" for young men into the ministry. Doubtless some who show exceptional fitness for ministerial work may be called by their own churches into the regular ministry; but the object of the Institute is to fit laymen for Christian work, as Sabbath-school superintendents, assistants to pastors and workers in city mission fields. We feel the need to-day is for trained laymen to help the pastors in Sunday-school, mission and visitation work.

There are men and women all over the country, who with such training as the Institute will give, will become efficient workers in these varied fields. There are men, called of God into Christian work, too late in life to take a regular college and seminary course, who with the aid of such an opportu-

nity as the Institute offers, would be qualified for great usefulness.

There are also business and professional men who desire a better acquaintance with the Bible and methods of Christian work to aid them in their church and missionary work. The object of the Institute is to meet the needs of all these classes.

In the course of study the English Bible is the principal text book, and it has been divided into five classes.

1. The inspiration and structure of the Bible, and methods of Bible study.
2. Study of Bible doctrines.
3. Study of the Bible by sections and books.

4. Instruction in regard to Bible readings, addresses, etc.
5. The study of the Bible in its application to various classes of men, and how to use it in the inquiry-room, the home and the workshop.

The study of music is also a special feature of the Institution, and will be under the direction of Professor McGranahan and others. Various methods of work will be studied under the direction of those who have had successful experience in these lines. A considerable portion of each week is devoted to actual work in homes, cottage and inquiry meetings and missions.

The regular corps of instructors consists of R. A. Torrey, Mrs. S. B. Capron, Miss Gertrude Hurlburt and others. A large portion of the instruction will, however, be given by A. T. Pierson, D. D., Philadelphia; H. Grattan Guinness, D. D., London; A. J. Gordon, D. D., Boston; Prof. W. G. Morehead, Xenia; Prof. A. F. Weidner, D. D., Rock Island; W. G. Case, Albany and others.

Professor Morehead will be in charge for the coming three months, and will be succeeded by Maj. D. W. Whittle, the evangelist. A building capable of accommodating one hundred has just been opened. It is centrally located, and in it are all the necessary rooms for the Institute.

Persons desiring to enter the Institute must be good Christians, possessed of good common sense, and willing to work. There are no educational tests. Applicants should state place and date of birth, educational advantages, business experience, condition of health, and experience in Christian work. It is open to men and women of not less than twenty years of age. There are evening as well as day classes. Room and board cost about \$4 per week, and there is no charge for instruction.

There is constant call for such workers as the Institution expects to provide; and the demand is so great that men are hurrying into the work without adequate preparation, to the detriment of their whole future life and work.

Truly yours,

D. L. MOODY.

"Clerical Jesting."

"A surprising feature of the Presbyterian debates on the revision of the Creed has been the great number of witticisms evolved in the discussions. In the New York Presbyterian in particular many of the debaters seemed to feel that they must be funny in direct proportion to the awfulness of the doctrines they were considering."

The foregoing are the opening sentences of a striking editorial in the *Evening Post* on "Clerical Jesting." This is what it says: "The growth of this tendency is, no doubt, partly due to the slow secularization of the ministry all along the line; but adds that 'partly and perhaps more the tendency is due to the desire to win attention which cannot any more be commanded.' It remarks that the commendations of successful ministers are now most frequently that they are 'so bright' or 'so lively' or 'so witty' in the pulpit. *The Christian Union* condemns it. As Mr. BECKER had more to do with the introduction of this spirit than any two hundred ministers, not including himself, that this country ever produced, this is somewhat peculiar but the *Post* approves what *The Christian Union* says: 'Call it mystery, reverence, awe, or what one will, there is something of the kind necessary to the preservation of religious instincts, and those sentiments cannot long survive flippant treatment.'

There is a place for wit and for a proportion of lightness. 'A merry heart doeth good like a medicine,' but

the pulpit in the service of the house of God is no place for it. We hold that the man who attempts to make a congregation laugh in the sanctuary is losing a great deal more than he can possibly gain. ROBERT HALL, who was once rebuked at the dinner table by an old gentleman noted for his trifling ways in the pulpit, but who was as solemn as an owl out of it, said: "The difference between you and me is this; I keep my trifling for the dinner table; you yours for the pulpit."

A business man in this city was at the point of death, and was asked by his wife whether he would like to have the minister come in and pray with him. "No," said he, "I have never been able to feel that he is a thoroughly serious man; but if you care to ask JOHN (that was the porter of the establishment), I would like to have him come in and pray. He has worked for me for twenty years, and if there ever was a Christian he is one."

Humor differs from wit in this, that there is always some pathos in it, hence it is akin to the religious nature, and in moderation has been used in the pulpit by WHITEFIELD, WESLEY, and even EDWARD PAYSON. Jocular preachers are usually buffoons, not possessing either wit or humor, and these are more likely to mistake the effects upon "the groundlings" of a grimace, a grotesque, a course, or even a vulgar utterance, for approbation of their wit. Many of them make the double mistake of wishing to be funny in the house of God, and in taking being laughed at for being laughed with.—N. Y. Advocate.

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 LUDIA J. FULLERTON, CARLETON, ST. JOHN.]

(FOR THE CHILDREN.)

One Penny Every Day.

For all to us that's given,
For all our hopes of heaven,
For all for which we pray,
We'll pledge a daily offering;
For all this 'tis but trifling—
One penny every day.

CHORUS.

Now just one penny give us,
One penny every day.
You can do that for Jesus,
Keep giving as you pray.

For each unlooked-for blessing
Our gratitude expressing,
In this a humble way,
We never can repay Him,
But still we'll gladly give Him,
One penny every day.

Because the sum is trifling,
The impulse you are stifling
To help us while you may.
We could do much for Jesus,
If each would only give us
One penny every day.
To send the Gospel streaming,
O'er land with darkness teeming—
The heathen far away,
In ignorance they're sleeping,
Because for self you're keeping
One penny every day.

Although 'tis but a feather,
When taken altogether,
You can't think what 'twill weigh;
So join with one another
To help each fallen brother,
One penny every day.
—Gospel in All Lands.

TWENTY MILLIONS OF WIDOWS.

On the Fiji Islands, fifty years ago, it was customary to fatten young girls for the cannibal market. Worse than that, on the death of an African king, a river will even now be turned from its course, a pit dug therein, a score of slave women butchered on its edge and thrown in. Over these a platform is erected, upon which another score of the wives of the dead monarch are placed. Then the earth is shoveled upon those yet living, and the river turned back upon its pathway. Can anything be more horrible?

There is a treatment of women that is even worse than this. In India there are twenty millions of widows, half of whom have never been wives, because married when eight years old or thereabouts, and the husbands have died while both were still children. England abolished the suttee, or burning of widows upon the funeral pile of husbands; but this has left the miserable women to a worse fate, for a widow is an object of supreme contempt. Unable to support herself,

forbidden to marry again, reduced to the condition of a beast of burden, she is often driven to suicide as the only escape from unspeakable misery and wretchedness. Even as wives, at the hour of childbirth a woman is crushed, as it were, out of sight in the vilest room in the house; air, light, anything but the coarsest food, and even the attendance of friends are denied; that most sacred hour of the sex, when, if ever, they can appeal most to human pity, is exactly the time when they are treated with an excess of loathing.

Among the evils which curse women in India are child marriages, polygamy, an outcast of widowhood, the horrible prevalence of licentiousness, the abject slavery of the harem and zenana. Any husband or father would rather his wife or daughter should perish than be approached by a male physician, though her sickness would meet with easy recovery under such treatment. So horrible is the condition of women apart from Christianity, that surely every Christian city of ten thousand should send at least one lady missionary well trained in medicine. Only by Christian women can all other women be saved! The agonies of female degradation in India, China and Japan entail on us a fearful responsibility. God, notwithstanding his infinite pity, knowing the inevitable misery of generation after generation of women, yet holds inflexibly to his purpose that, even though Christ has died to save, the application of this salvation shall be by the hands of converted men and women and by no other!—*Missionary Review*.

To counteract the influence of the Hindu Tract Society, the missionaries in Madras are publishing a paper. It is printed in Tamil and Telugu, and has a circulation of 10,000 copies.

The *Christian Intelligencer* well says: "The Lord Jesus Christ never said, and does not say to-day, to the Christian people of New York City, or any city, ye are the light, or the salt of this city. He tells them they are to lighten the world, and when they rise to such a degree of Christian love as to shed light upon Africa and Asia, they will shine with ten times as much brilliancy upon those right about them." The *Missionary Herald* adds: "The attempt to confine religious energy to any field with the thought that it will be dissipated if it seeks a wider range of service, is like attempting to confine the light from a lamp within an inch of the flame. Such a process only keeps the lamp from burning brightly."

A monument to the Rev. Dr. Moffat, the distinguished South African missionary, father-in-law of David Livingstone, was unveiled at his native village of Ormiston, Scotland, April 10, 1885, in the presence of a large assembly, among whom were Sir William Muir and other distinguished men. It is fitting that such a memorial should be raised, but the best monument to Moffat and his faithful co-laborers is the energetic prosecution of the missionary work of South Africa, to which they gave their lives.—*The Missionary Herald*.

A CHURCH TROUBLE.—St. George's Church (Episcopal) in Ottawa has had a trouble for some time, growing out of the rector's ritualistic practices. It came to a head a few days ago, and the rector, Rev. Mr. Jones, resigned. About one third of the congregation go out with him. Judge Gwyne of the Supreme Court goes with the rector, while Chief Justice Ritchie is one of the strongest opponents of the ritualists, and remains with the church.

SUDDEN DEATH.—Mr. Zebulon Currie, the well-known Superintendent of bridges on the N. B. R., died very suddenly on Sunday of last week, in Woodstock. His death is a great shock to his friends who are numerous, for he was widely known and highly respected as a man of highest integrity. To Mrs. Currie and their sons, so sadly bereft, we extend Christian sympathy. Many will mourn with them. The burial took place in what is known as the Pickard Burial ground, in Douglas. A special train brought the remains and a large number of the friends of the deceased and family. Rev. Mr. Phillips conducted the funeral services.

MARYSVILLE.—And still the revival at Marysville progresses. There is scarcely a meeting in which there are not one or more new seekers. And the number of converts is being added to nearly every day. On Thursday, Bro. Downey baptized five, and Sabbath afternoon twelve more were baptized.

SHANNON, Q. Co.—Last Sunday closed a series of meetings held here which did much in reviving the church and converting sinners. Some three weeks ago Bro. C. B. Lewis (Baptist) came here and began holding meetings. Bro. T. W. Carpenter was called to his aid, and the Lord blessed their labours; sinners cried to God for mercy and pardon, some had for many years been serving sin; now they rejoice in Jesus as their Saviour. Seventeen followed the Lord's command in the ordinance of baptism, and twenty-three were added to the church. Many of the meetings were powerful; the Lord was with us indeed. Bro. Carpenter will stop with us a part of his time until Conference. Bro. Lewis has a warm place in the hearts of the people here. We have very much improved the appearance of our meeting house, having repaired and painted it outside and inside. We did it with a hope that while we repaired the building the Lord would repair the church. He has done so, and we bless his name.

JOHN A. JONES.

CARLETON.—Two converts were baptized and received into the Carleton church last Sabbath. Others are coming.

G. A. H.

Sat. 19th.

TRACY MILLS, C. Co.—Special meetings have been held with this church or three weeks. Several of the brethren have been much strengthened and much good has been done in other respects. Our last conference and communion were seasons of great blessing. The Lord seemed very near and very precious.

J. W. CLARK.

GRAND MANAN NOTES.—The long looked for have come at last. Herring have once more visited the Island, and the hearts of the fishermen are cheered and hope is dawning in other hearts. There has been quite a stagnation in business, and money has been scarce; but now there is good prospect of work, fish and money. One vessel, D. V. Kenney, master, arrived here for bait, from Cape Sable Island. Sixteen hands, all well, bound for West Banks. The captain is looking well and I was very much pleased to see him and his crew, and to get news from my old home. I wish them success in their hazardous toil.—T. O. D.

REPEALED.—The C. T. Act in the old city of Portland, now part of St. John, was repealed on Thursday last. A very small vote was polled, nobody seeming much interested in the matter. For a long time it has been a dead law, the difficulties of enforcement being especially great since the union of the cities. There has not for a long time been even an attempt to enforce it. What ought now to be done is to make an earnest attempt to bring the Act into force in the whole city.

JUDGE LANDRY.—Mr. P. A. Landry M. P. for Kent Co., has been appointed County Court Judge for Westmorland and Kent, succeeding the late Judge Botsford. Mr. Landry is well known in the Province, having been Chief Commissioner of Public Works for several years. His appointment receives general approval.

OF MINISTERS.—Rev. Mr. Palmer (Baptist) of Pettoodiac, has resigned his charge. . . . Rev. H. G. Mellick has been called to the pastorate of Lienster St. Baptist Church, St. John, and has accepted. . . . Rev. O. Willis (Episcopal) has resigned his charge at Pettoodiac. Ill health is the cause. . . . Rev. J. A. McLean (Presbyterian) has received a gift of \$32.00 and a year's supply of wood from the Harvey and Acton sections of his field. A HOBBY.

There is no condition more lamentable for the Christian, or for the Christian press, than to espouse as a hobby some non-essential principle.—*Zion's Herald*.