

Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLOIFIED 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.

THE ARREST of a young man in Ottawa, lately, for trying to circulate counterfeit money, has led to the discovery of the names of three hundred persons in Canada who have either dealt in or been willing to deal in counterfeit notes.

PRINCE ALBERT VICTOR's recent visit to Wales recalls the fact that there lives at Cardiff to-day another claimant to the title of Prince of Wales. A humble gentleman there claims direct descent from Owen Glyndwr, crowned Prince of Wales at Machynlleth. The pedigree is absolutely unbroken, and its authenticity has been recognized by the highest heraldic authorities.

THE NEW YORK Tribune says: "One of those fellows who are always doing surprising things with figures, announces that a half-sheet of note paper will develop sufficient power, when burned in connection with the triple expansion engine, to carry a ton a mile in an Atlantic steamer. It would be very rude to say that the man lies, but it may be remarked with perfect propriety that his figures probably do."

IN NEW YORK last year 12,432 wives procured divorces from their husbands on the grounds of drunkenness. N. Y. Pioneer.

Upon which the "Inquirer" says,—And yet there are hundreds of Christian men who have rum shops licensed to do this work. Does not the man who votes to license the saloon that makes drunkards become a party to the breaking up of families, the wrecking of homes, and the crime of drink generally? Do we properly study the limitations of human responsibility?

EVEN THE CHINESE are in more favor in Russia than the Jews. Prince Meshchersky in the *Grashdanin* reproaches the *Novoe Vremya* for attempting to create Chinese ill-feeling, which, he says, will be a terrible thing for Russia. The Prince urges his countrymen to be guided by principles—(1) By the adoption of a policy that will pacify China and avoid provoking her national revenge; (2) the cultivation of the everlasting hatred of the Jews to prevent them from penetrating Russian life and attaining their principal aim, the destruction of the orthodox democracy of Russia.

IN HUNGARY a struggle is going on between the government and the Romish priesthood. A piece of recent legislation says that when priests baptize children of Protestants they must not baptize into their own Church, and must immediately notify the nearest Protestant pastor. The priests stubbornly decline to comply with the regulation, and the government are resolved, the sweeping majority which carried the law in the lower chamber having given them great courage, to confiscate the estates of the Church. These estates are said to be the most valuable ecclesiastical property in Europe.

THERE is a large Arab population in New York. The *Sun* of that city says they live in clusters in the mean old houses of that region of the city in which they have taken up their abode. There are a few wholesale dealers among them, but nearly all of them are peddlers of napkins, trinkets and cheap Arabian wares, earning from ten cents to ten times a day. It is hard to find any of them able to mutter more than a half dozen words of English. They are not a vicious element, but are wholly free from crime. They

do not mingle with any of the other races in New York."

ELECTRICALLY LIGHTED street signs are the latest thing in England. Traders are adopting them as store signs, and their use is becoming quite general.

DANIEL F. BEATTY, formerly mayor of Washington, N. J., and at one time a large manufacturer of organs and pianos, was the other day indicted, a despatch says, for fraudulent use of the mails. He is charged with sending circulars throughout the country offering organs at ridiculously low prices, and after the receipt of money refusing to fill the order till a further sum should be forwarded, claiming that he had run out of the cheaper instruments. He will probably be tried in a few days.

Out of the Czar's Clutches.

Usually there is no hope for the Siberian exile but the grave, and the grave is rarely far from the inmate of the pestilential prison, the toiler in the mine, or the starved and harassed worker nominally at liberty. One of the very few exceptions—an exile who has escaped from Siberia—has in broken health and premature old age arrived in London, and has told a thrilling story of adventure, which reflects fresh light upon the Inferno of Russia despotism. Twenty-two years ago Felix Volkovskiy was a student at Moscow University. He was suddenly arrested, and without any charge being alleged against him, was kept for seven months in solitary confinement at St. Petersburg, seeing nobody but the warder who once a day brought his food. Then he was released, and discovered that an intercepted letter from a friend had led the police to suspect that he was a member of a secret society which they now found to be purely imaginary. Because he had been imprisoned, he was suspected person, and though he had passed his examinations, the authorities refused to grant the diploma to enable him to practise at law. A year after, Nechaisieff, a revolutionist, formed a conspiracy. On such occasions the police make arrests wholesale to show their activity. Volkovskiy was again seized, and for three and a-half years was confined in a wretched cell of the Fortress of St. Peter and Paul. Then he was tried, and liberated. He settled in Odessa, and became chief clerk to the Town Council, but was again suspected because he carried on a propaganda entirely free from revolutionism, but deploring the miserable state of Russia and advocating the creation of a representative body. In 1874 he was sent again to the Fortress, where he lay for three years in an underground cell; then he was tried by a special court of Senators appointed by the Czar—the Russian "Removables"—and was sent to Siberia. He was of noble birth, and escaped the indignity of fetters; and because he was not sentenced to hard labour, he was left nominally free within the boundaries of a village in Tobolsk. For five years he here earned his living as a house painter and general labourer. Twice a day he was searched by the police, and at the command of the police he was avoided by the villagers. He married, and obtained permission to remove to Tomsk, where his wife died, overcome by the hardships of the journey, and leaving an infant daughter. The governor of Tomsk fortunately knew Volkovskiy, having been one of the officials at the University, and while he lived he befriended the exile, who often visited the filthy and overcrowded forwarding prison. He fully confirms Mr. George Kennan's account of its horrors. When the friendly governor died, Volkovskiy removed to Irkutsk, but for some unknown reason the police ordered him out of the town, and he was thereafter hunted from town to town in the same manner, journeying constantly eastward till the idea of escape came into his mind. After many hardships and narrow escapes he worked his way to Vladivostok on the Pacific coast. For some days he escaped notice by assuming the character of a Siberian trader, but his passport must inevitably have been speedily demanded, and he would have been discovered, were it not that an English steamer fortunately lay in the port. With some persuasion, the captain took him on board, and the

exile at length reached the States by way of Japan. He met Mr. Kennan, who was deeply interested in his story, and he has now been warmly received by his fellow-exiles in London. Most pleasant is it to learn that the little daughter also has been conveyed in disguise out of Siberia and has safely reached her father. After all, the exile must now be enjoying a happiness that the Czar of all the Russias, living in the daily fear that surrounds depots, can never know.

Christianity in India.

Bishop Thoburn, of the Methodist Episcopal church, who has recently returned from India, speaks confidently of the firm hold Christianity is getting in that country and of the signs of a great turning to Christ. He says:

"For thirty years past our missionaries in India have been reporting a steady increase in the number of their converts, and a steady expansion of their work among the great nations of that vast empire, but the growth of their work, though steady, had not been rapid up to a very recent period. This is the rule in all missionary operations. The early stages of the work involve much tedious labor, patient waiting, and trying disappointment, but the promise of a rich reward is always in full view of the man of faith who toils among the nations which sit in darkness. Our missionaries in India have from the first been hopeful men, and have lived and worked in confident hope of a great victory in the early future. It now begins to look as if their day of victory had come. Every day brings better and still better tidings from their field, and there can no longer be any doubt that the greatest movement yet witnessed in the history of missions has fairly set in. There is nothing sudden, or spasmodic, or local about this movement, which might lead one to distrust its genuineness. It began to manifest itself in different parts of Rohilcund, in North India, about two years ago, and has since spread widely in different directions, and gained constantly in all the elements of strength and seeming permanency. 'I speak of the accessions to Christianity as a 'movement,' for such it undoubtedly is. It has made a steady progress and has gained a certain momentum which makes it certain that it will not speedily be arrested. Thousands are feeling an invisible drawing toward a profession of the Christian religion, without clearly understanding what that religion really is. Thousands more have a clearer light, and know in outline what they must do if they become Christians, and are seriously discussing the question of professing the new faith. Hundreds—perhaps I should say thousands—are calling for preachers and teachers, and are eagerly asking for baptism. One man has six hundred applicants whom he cannot receive. Recent letters indicate that not less than 3,000 persons would be baptized as Christians in three months, if only means could be provided for teaching the converts."

The Silent Pastor.

The religious paper is a silent pastor. The editor does not ring the door-bell and wait for some one to ask him in, take his hat and to invite him into the parlor and to a seat. He does not meet each member of the household, shake hands and ask about the health of each and report how the folks are at home. He enters like an invisible spirit, or is received as a bundle from the postman, to be opened at pleasure, and examined by each one at any time, morning, noon or night. His communications and instructions are given to the whole family together, or to one or more at a time, in the parlor, the dining-room, the kitchen, or the bed-room. When the family have received all he has to communicate and are so edified and pleased as to desire him to visit some distant friend, he will go to the post office and into the mail, and visit another family and repeat everything to all that can hear or read.

Our silent pastor is not sensitive in regard to the reception and treatment he meets. He never hears any criticism, however loud and severe. He knows not whether he is kindly or rudely dealt with. He stays where his work when desired. If he is in fellowship with any one and a child cries, or the bread is likely to burn, or the horse is to be fed, or the floor to be swept, or it is necessary to go to market, or church, or the cars, he waits patiently and is ready again to communicate when asked for.

What he has to communicate is very interesting and profitable. It has respect to Christian doctrine and duty, the criticism and meaning of the Scrip-

tures, church history and Christian work, missions and Sunday-schools, temperance and the Sabbath, literature, education, art, science and government, vice and sin, and whatsoever is useful in this life and that which is to come. Every wise head of a family should welcome his visits. Whose shuts him out does his own soul an injury and denies his family knowledge, culture and the bread of life.

The silent pastor never goes alone. He taketh seven or more other spirits with him, generally wiser than himself. Verily such a silent pastor and his silent co-laborers ought everywhere to be cordially welcomed, and other pastors should encourage him by every means in their power.—*Herald and Presbyterian.*

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.]

Lord, I have shut my door,
Shut out life's busy cares and fretting
noise;
Here in this silence they intrude no more.
Speak Thou, and heavenly joys
Shall fill my heart with music sweet
and calm,
A holy psalm.

Yes, I have shut my door
On earthly passions—all its yearning
love,
Its tender friendships, all the priceless
store
Of human ties. Above
All these my heart aspires. O Heart
divine,
Stoop thou to mine!

Lord, I have shut my door!
Come thou and visit me. I am alone!
Come, as when doors were shut Thou
cam'st of yore,
And visitest Thine own!
My Lord! I kneel with reverent love
and fear,
For Thou art here!

—M. E. Atkinson.

Re-Marriage of a Hindu Widow.

There are indications that the cruel and pernicious custom of prohibiting the marriage of Hindu widows is giving way. Mr. N. B. Nakhwa, of Nagpore, gives an interesting account in a contemporary of the latest illustration of disregard of this baneful prohibition.

He writes: "Wednesday, the 11st of June 1890, well deserves to be written in letters of gold in the history of the progress of social reform in the city of Nagpore, the metropolis of the Central Provinces. On that day there was solemnized, in this historical town, the first widow marriage in the community of the local Mahatta Brahmins. The house of Mr. Waman Rao Kolhatker presented a very lively appearance on Wednesday. The hour fixed for the marriage was 7 p. m. But guests and spectators began to pour in from 3 p. m. in the spacious mandap which was specially erected on the premises for the occasion, and in less than an hour it was found that the mandap was not large enough to accommodate all the visitors, and consequently another place in the neighborhood had to be prepared for them. About 600 gentlemen, Europeans and natives, who were specially invited for the occasion, graced it with their presence, and witnessed the ceremony, which was performed according to Hindu rites. There was also present some European and native ladies.

There were also noticed some native gentlemen who had travelled long distances only to take part in the proceedings of the day. Mr. Waman Rao Kolhatker, Civil Judge, Wardha, the adoptive father of the bride, was the host of the day. This gentleman had himself married a widow some years ago. The arrangements were all that could be desired. Everything passed off quietly and peacefully, and the marriage was celebrated with great eclat. Pan Tupa, attar, and garlands were then distributed as usual, after which the visitors took leave of the host, wishing every happiness and joy to the newly married couple. It is pleasant to note that when the pair were presented to the spectators, several who had come there only to scoff left the mandap as real sympathizers of the cause.

The bride Tuisabai, is a beautiful young girl of 18. Her first marriage took place when she was only five years old, and at the age of about eight or nine she lost her former husband, and a year or two later she became an orphan on the death of her parents. The bridegroom, Mr. Gunpat Rao Lothe, B. A., is a young man of twenty-three. He is a resident at Nagpore. Both the bride and bridegroom are Deshastha Brahmins, and belong to respectable families.

Like several educated young men of the present generation, Mr. Lothe keenly feels the injustice of enforced widowhood of our women, and greatly sympathizes with them. He also possesses the moral courage—which is very rarely found in our countrymen at present—of acting according to his convictions. This he has sufficiently proved by boldly coming forward to marry a widow when opportunity offered itself. When his relatives became aware of his intentions, they tried their utmost to dissuade him from his noble resolve. But thanks to his iron will, all their attempts proved fruitless. He manfully encountered all opposition and persecution to which he was subjected, and set an example of moral courage to all who will follow him. May the union of Yulsibai with Mr. Lothe prove a happy one, and may they live long to enjoy uninterruptedly all the blessings of conjugal happiness.

Bombay Guardian.

Temperance Notes.

—There are 200,000 women in the Woman's Christian Temperance Union.

—A Toronto paper figures out that the drunkards of that city lost \$191,682 in wages last year.

—At Shediac, last week, Joe Gallant was fined a hundred dollars for violation of the Scott Act. Several other cases are pending there and at Sackville.

—And now we have a "liquor" paper, discussing the tee-total question from Scripture, history, and physiology. The Devil once quoted Scripture. His imps follow after him.

—Some Kentucky distillers recently invited a temperance lecturer to speak in their town. On his expressing surprise that men in that business should wantan address in favor of temperance, one of them replied: "We want you to understand that we don't make this whisky for our Kentucky boys; we make it to poison the Yankees and the Irish!" When such a spirit of patriotism changes from the local to the general, prohibition will become national.

—The action of the Prince of Wales regarding an attempt to procure a liquor license at Sandringham is of great interest, and will, doubtless, have considerable weight in the struggle for a local option law in Great Britain. It appears by a speech recently delivered in Glasgow by Sir Wilfred Lawson, that a publican undertook to secure a tavern license at Sandringham, and upon His Royal Highness hearing of this he took prompt measures against the applicant, with the effect of keeping the municipality clear of a drink shop. The point made by Sir Wilfrid is obvious. If the Prince was entitled to use his right of ownership for the exclusion of a beer shop, the citizens as a whole should have a similar right.

—There is need of a revival of old-fashioned temperance. The antique in other things has become fashionable; old-fashioned houses are in great demand, and old-fashioned furniture is much sought for. Old-fashioned temperance laid great stress upon individual appeal for total abstinence. One by one the pioneer temperance army was recruited as pledged total abstinists. These pledged recruits were obtained in large numbers in meetings, held in churches, halls, school-houses, and lodge-rooms, wherein the reason for total abstinence was given by a careful and thorough analysis of the evil nature and effects of strong drink itself. In this respect the old-fashioned temperance meetings were a most helpful school of education to multitudes by whom they were attended. Let them be revived.

THE CHINAMAN'S GOOD SENSE.—A gentleman walking with a friend one day through a commissariat store-house in Hong Kong, China, came to a part of the establishment where four Chinamen were engaged in emptying a large tub of rum and carrying it in gallon

measures to another portion of the building.

Addressing himself to one who seemed to be the leader of the party, he asked:

"Do you like rum, John?"

"No, sir," said the Chinaman, promptly.

"Why not?"

"Rum not proper, sir; make Chinaman number one fool!"

There is a sad truth in the Chinaman's answer. Many a man who might have lived happily, acted wisely and died peacefully, has made himself a "number one fool" by the intoxicating cup; has died as the fool dieth, and been buried in the drunkard's dark, dishonored grave. Let us learn from the Chinaman that rum is "not proper."

Educational Notes.

The School Board of London, England, has placed a piano in each of the Board Schools under its charge.

An industrious and virtuous education of children is a better inheritance for them than a great estate.

The Cincinnati Board of Education decided by a vote of seventeen to eleven, against ousting married lady teachers from the public schools.

A degree has lately been promulgated in Mexico, providing for a normal school for women teachers. A thorough four years' course is to be established, and special aid will be given to eighty pupils who show especial fitness for their work.

The necessity of the law requiring compulsory education in English language in Wisconsin is clearly shown in a recent statement by Governor Hoard, that there are townships in that State where the town records for years have been kept in German, and that there are counties where it is necessary to have a regularly paid interpreter in the courts to receive the testimony of men and women who though born in the State, can not speak a word of English.

Mr. John D. Rockefeller, of Cleveland, Ohio, by whose liberal gift of \$600,000 the new Baptist University at Chicago was enabled to make a grand start in life, now offers it \$1,000,000 in addition, and without any conditions of additional subscriptions. By a unanimous vote the Trustees promptly accepted the offer—just as any one of our colleges or seminaries would accept a similar or even a smaller offer. The income of \$800,000 of this sum is to be used for non-professional graduate instruction and fellowships; the income from \$100,000 is to be used for theological instruction in a Divinity Hall, which is to form part of the University; and no part of the income from these two amounts, aggregating \$900,000 is to be used for land, building or repairs of buildings. The remaining \$100,000 is to be used in the erection of buildings for the Theological or Divinity Hall, aforesaid.

An Extraordinary Journey.

An opportunity will occur within a few months to make a trip around the world under novel conditions and in a manner not likely to be repeated. Advantage will be taken of the early sailing of the new and magnificent twin-screw steamships now being built for the Trans-Pacific Service of the Canadian Pacific Railway Company, to afford to the public a "Round the World" excursion of a most extraordinary character.

The Steamship "Empress of India" will sail from Liverpool for Hong Kong, about the 15th January, 1891. At Hong Kong she will take her place in the trans-Pacific line for which she has been built, sailing via Yokohama to Vancouver, the Pacific terminus of the Canadian Pacific Railway.

On her voyage to Vancouver she will call at Gibraltar, Naples, Port Said, Suez, Colombo, Penang, Singapore, Hong Kong, Shanghai, Nagasaki, Kobe, and Yokohama, stopping a day at each of the ports named, and at Port Said sufficient time will be allowed to enable passengers to visit Cairo and the Pyramids.

In connection with this voyage tickets will be issued "Around the World," including choice of Steamship Lines across the Atlantic and a rail trip over the Canadian Pacific Railway from the Pacific to the Atlantic.

The rate for this wonderful journey will be \$600, including meals and berths. Programme with maps showing the route, and giving full information as to stop-overs, etc., can be had at any of the Canadian Pacific offices.

The second and third steamships of the line will leave Liverpool about the 15th February and 15th March, 1891, respectively, taking the same route.

—A box came into a missionary collection inscribed with "Tis But." A lady had never felt that she could do much for missions. But she had bought things she did not need, saying: "Tis but a dollar" or "Tis but a trifle." She determined to put her "tis buts" into the missionary-box. They amounted to \$150.