

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

THERE HAS been a great rush of mechanics and labourers to Chicago, all believing that there would be plenty and profitable work at the exposition buildings, &c. But so many went that there are now 30,000 idle men there, many of them good mechanics, 3000 of them carpenters.

PERSIA does not own much shipping. Last year it appeared in the shipping lists of the world as owning but one vessel, and this year it still occupies its solitary place, the vessel—a steamer of 838 tons—having weathered all the accidents of the year.

THE PREVALENT FORM OF INFLUENZA is, in the general belief, a modern thing. That this is a mistake a passage in one of Count Von Moltke's letters to his mother, bearing date March 16, 1835, seems to show. "I have," he writes, "a slight grippé, and hope to be let off with that, but I am struggling with vague anticipations, which, however, will be certain by the time you receive these lines." The "vague anticipations," of which he speaks, as accompanying the complaint in question, are still, as many can testify, among its unwelcome satellites.

THE LEADER of the Liberal party of Germany, Eugene Richter, has the most remarkable memory of any member of the Reichstag. He is able to commit long tables of figures to memory, and when Prince Bismarck was in power often corrected him when he attempted to use figures in illustration of his speeches. Herr Richter is a good speaker, and had he wished it, might have been a Cabinet Minister.

IN FRANCE the artificial cultivation of oysters has been a success. The Standard says,—The Bay of Archacon used to abound in natural beds, but by excessive dredging they became exhausted. Some genius made a bed by immersing a layer of tiles covered with mortar, to which the oysters might adhere. He found the bivalves to grow so fast that he would have to raise the tiles occasionally to scrape off the surplus and put them on other tiles. Each tile has a surface of two square feet and accommodates six hundred young oysters. There are now 12,600 acres of artificial beds in that bay, and it looks as if this delicacy could be supplied in unlimited quantities by extending the artificial culture to all waters adapted to it.

A HYMN sung in a village day-school in Yorkshire, Eng., is published in an English paper as a specimen of the Romish teaching which is "sedulously inculcated from many of the pulpits of our villages, and especially in the schools." We quote a verse or two from this precious production:

I'm not a little Protestant,  
As some would have me say;  
I'm not a little Romanist;  
So call me what you may.

In holy water I was washed,  
And deas used from all my sin;  
'Twas there the Holy Ghost came down  
My soul to dwell within.

First to confession I must go,  
And tell out all my shame;  
My list of sins, all one by one,  
In penitence must name.

Schools such as that in which this rubbish is taught are supported almost entirely by Government grants, and the children of Dissenters are compulsorily driven into them.

A NEW RELIGION has been organized. Its headquarters is in Chicago. It is entitled "Koeshanity," and it has an organ called the *Flaming Sword*. The head of the religion is called the "Koesah." Like Shakerism, it lays emphasis on the doctrine of celibacy. The Koesah further says that "the world is converging to the apex of its revolutionary force. The vortex of potential energy is reached, and the possibility of the Lord's manifestations in the still, small voice, beyond the whirlwind of desolation, is made attainable by the conservation of the substance of life through the Shaker preparation."

A SENSATION was caused in a Court in Iowa the other day when the jurors in a certain grave case acknowledged that the verdict was reached by lot. Six slips, on which was written "guilty," and six on which was written "innocent," were shaken together in a hat, from which a blindfolded juror drew the slip that was to decide upon the man's fate. The Judge was astounded by the revelation, and ordered a new trial.

## Work of the Lord in France.

The "Independent" publishes a letter from a Protestant minister at work in Western France, which shows that gracious things are being done there. The outlook, too, is full of promise. The following extracts from the communication will give an idea of the character of the work and the blessed results:

"Our work is carried on in an entirely Catholic country. For about half a century the Gospel has been preached to its inhabitants; only small results were obtained till 1881. In that year, Mr. Scinton, a layman, working in connection with the *mission interieure*, marvelously gifted for evangelistic work, visited the country. A mighty revival was the result of his visit and led to the formation of a church of 70 members, which grew in some years up to 120 under the leading of Mr. Deschamps, a devoted minister. "I became the pastor of the church in 1887. When I first visited the villages which surround Matha I was struck to see how profoundly ignorant the people were, and at the same time how easily they could be evangelized. The sight of these sheep without a shepherd oppressed my heart. How painful to see a vast population knowing nothing of Christ's Gospel, mistaking God for a cruel tyrant, having no idea that God is love, compassion, wisdom, justice, holiness! From that time I had only one preoccupation; to avenge God's honor, to rehabilitate him in the eyes of these poor people by making him known to them such as he is.

"I laid before God the needs of these men created in his image, the fallen in the mud, and for whom Christ had shed his blood. My prayers were soon answered. The Holy Spirit suggested to me a plan of campaign and at the same time he put it into the heart of two evangelists and two Bible women to offer me their services.

"As soon as these four friends were settled in Matha, we began to work systematically with the help of six colporteurs, three of the latter being voluntary workers.

"During the first winter we opened mission halls in thirty-six villages or hamlets. Besides the public meetings, we preached the Gospel from house to house, selling the Bible and leaving everywhere a tract or a paper. In many villages we visited every house, without a single exception, evangelizing young and old, taking the good news to the dying, and inviting to our meetings all that could come.

"The second year we reached forty-three villages instead of thirty-six, the third year sixty-four. The workers were three evangelists, three Bible women, three colporteurs, and a good many of the church members besides myself. The blessing of God rested upon the work accomplished in his name. Within three years and a half the church membership has grown from 120 up to 172; and yet these figures can give but an imperfect idea of the spiritual work that is carried on. For every church member we bury there are seven or eight outsiders whose funerals we are asked to conduct; and so by addressing the crowd gathered round the tomb we evangelize thousands.

"Religious indifference is great in our districts. The Catholic churches are empty. But when the Spirit of God is at work these same people become zealous to counterbalance our influence. The priests preach against us, arouse the population, and blaspheme the Word of God. The new converts are persecuted. One thinks they have become mad. They often are beaten, often also shut up, that they may not attend the meetings.

Last winter I met a new convert, a man of about forty; his face was bleeding all over. "What is the matter with you?" said I. "My wife has struck me," was the answer, "because she thinks she is dishonored by my conversion." The spirit of glory was shining in that beloved brother's face. I heard afterward by neighbors of his that his wife was frequently beating him, and he sought him with tears to give up his new ideas. Similar facts are not rare. "These converts who have gone through the fire of persecution, very often die a glorious death. Nothing would be more touching than the description of the last moments of dying

Christians I have attended for the last three years. Nothing gloomy, nothing sad about them, but an exuberant life, a heavenly joy at the thought of departing for the better country. Contrary to all the habits of this country, every one asks that a hymn should be sung at the tomb. The world calls the joy of our dying ones madness, and yet such things move and shake even the mockers, and we see darkness yielding more and more before the cross of the Savior.

"In this country ignorance is extreme. Many people cannot read. We meet men and women, lads and girls, who know not what a New Testament is, who never have seen one. One of our sisters learned to read at sixty-six years of age, after her conversion, another one at sixty-four. At present, several aged converts are taught to read. When the Gospel penetrates their hearts, the ignorant wish to improve themselves.

"Most of all they feel the need of bearing witness to God's grace, and of laboring for the salvation of souls. They are filled with a missionary spirit.

"When a new convert wishes to join the church he comes and kneels down before the communion table. I ask him three questions concerning his salvation; he then testifies to the Spirit's work in his heart, and, lastly, I lay my hand on him and implore again on his behalf, with the whole congregation, the blessing of the Lord.

"A great liberty reigns throughout the divine service. Any one can pray, speak, give out a hymn; and yet there is no disorder. It once happened, as the Lord's Supper was going to be distributed, that a woman, overcome by her feelings, cut me short to utter a fervent prayer. Another time a sister brought her young child for the laying of hands upon him. As I reminded that dear woman, who cannot read, of a few of God's promises to pious parents, she interrupted me and poured out her heart before God, urging that he would fulfil his promises.

"At present we have Christians in twenty-three localities. Every Sunday and every Wednesday evening the friends gather within meeting distance to meet to edify each other. Every one turns to account the gift he has received from above. One or two new little congregations were formed in that way last winter.

"How many things I would have to say to give a clear view of the work in the region! The Spirit of God meets with many obstacles. The populations are nominally Catholic, but in reality they are pagans. They have been brought up in the belief that when one is dead, all is dead; that there is neither Heaven nor Hell, nor resurrection, nor judgment, nor God, nor Devil. And unbelief is so deeply rooted in the minds and in the hearts, it is so much the result of secular education, that it still happens, even to very spiritual new converts, to doubt, the only at times, the fact of the resurrection, as it happened in former times to the Christians at Corinth.

"In this rapid review I have chiefly dwelt on the encouraging features of the work. I might also speak of our sadness, of our tears, of our brokenheartedness, when we face the hideous immorality, the victories of Satan and the opposition of the sinners. Alas! here, as everywhere, we live on a cursed and redeemed earth, where slaves of satanic passions dwell. But, the Lord be blessed, in the midst of all this darkness the Holy Spirit is at work. New villages desire to hear the preaching of the Gospel, new laborers are going to set at work; and we are looking up to God to receive an increasing power of the Holy Ghost and an ever increasing wisdom for the winning of souls.

Another, who has visited the field, testifies to the correctness of the foregoing account. He says he found a truly apostolic church scattered over some twenty square miles. He was much struck with the serene, joyful expression of the Christians. They are poor, but they all give a tenth or more of their incomes to the cause of the Lord.

## WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease." Isaiah 52: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

## Woman's Work.

Woman's efforts in behalf of her suffering fellow creatures, in the line of Temperance and Mission work generally seems to provoke unfavourable criticism even in this enlightened day. The charge against her is that she must of necessity neglect her family and household duties, while giving her time to outside work. St. Paul's injunction as to women being "keepers at home," is quoted as something of which she should be particularly mindful. In view of these facts it is refreshing to read in a late issue of the Methodist Magazine the following highly appreciative article.

The wonderful success which has at-

tended the Woman's Missionary Society of our church, during the ten years of its history is the seal of the divine approval upon its purpose and methods. From the beginning the missionary cause has been greatly dependent upon the self-denying and zealous labours of the women. They have been the most efficient collectors for its funds. They have been profoundly interested in its success. Many of them, as the faithful wives of missionaries, have endured privation and hardship with a moral heroism beyond all praise. And now that wide doors of opportunity are opening in every land for woman's work for their sister women in heathenism, they are entering with consecrated energy upon that work. Their quick sympathies have been touched with the sorrows of those heathen women who, amid the crushing burdens of life, of bereavement, of sorrow, have had no Christ to whom to go as the solace and the succour of their grief.

A few years ago woman's time was so engrossed with household duties—with spinning, weaving, sewing and other domestic duties, that they had neither time nor opportunity for much else. But now the nimble fingers and sinews of machinery accomplish much of this drudgery and give women the leisure and the opportunity to engage in Christian work. The "elect ladies" of our Church have entered with loving sympathy and indefatigable zeal these open doors of usefulness. They have sent several of their sister-women as missionaries in the foreign field, and are nobly sustaining them by their prayers, their sympathy and material support. Most of all, and best of all, they have cultivated enthusiasm for missions in multitudes of hearts and homes, have scattered a vast amount of missionary information, and have sown the seed from which have already sprung most remarkable results.

Some of the facts stated about China were of a most momentous character, as the statement that 200,000 girl babies in China are exposed to untimely death every year. With the assurance of faith they boldly assert that theirs was a victorious army.

"Jesus shall reign where'er the sun  
Doth his successive journey run.

What we particularly admire in this Woman's Missionary Society is its admirable organization and its practical methods. In addition to its Central Board, every Conference has its Local Board, its President, its Secretary, and able and willing workers. The larger towns and cities have, we believe local unions, and the principal churches their local auxiliaries. They have their Publishing Committee, with their bureau of information, for printing tracts, leaflets, etc., and reports in the Church papers. But best of all is their arrangement for missionary concerts and devotional meetings, where their work is consecrated with faith and prayer. They are organizing the whole sisterhood of the Church—the matrons, the young ladies, the girls at school, the little tots scarce out of their cradles. If so much has been accomplished in ten years, what vast results may we not anticipate for the close of the century.

The parlour meetings, held in many places, give a social character to the gatherings and interest many who might otherwise be indifferent. In organizing the womanhood of the Church they will most effectively draw with them the moral manhood of the age. They can teach the men some valuable lessons in the way of creating missionary sentiment and make their meetings interesting and instructive. The wit and wisdom of the addresses, their loving sympathy and their consecrated fervour, unwearied assiduity—these are the secret of their success in the future.

Charles Dickens, in one of his cheap shallow satires, made merry over the women who furnished flannel jackets and blankets for the blacks of Booribooligh and neglected their own children. The faithful workers of the Woman's Missionary Society are not of that sort, but are the women who discharge their duties to their households not less faithfully than those who do nothing for missions. Indeed, they have truer conceptions of life, its duties, its responsibilities, from their efforts on behalf of the neglected heathen, and discharge their duties much better than the spoiled daughters of fashion, who too often neglect their

children and their homes for fashionable folly and frivolity. One of these faithful mission workers writes as follows:

"As you probably know, what we mothers do with regard to this cause is mostly done by stealth after the children are in bed and the stockings darned for the week."

As Mary broke the alabaster box of ointment, very precious, on the feet of her Lord, so these Christian women by their devotion, their self-sacrifice, their adoring love and gratitude, break in His service a far more precious box of ointment, whose odor is fragrant throughout the world.

Some timid souls, of the male persuasion, have feared that the establishment of the Woman's Missionary Society would lessen the income of the General Missionary Society. Just as if any man, because his wife gave a dollar to the Woman's Society, would give less to the General Fund. The fact is, the ladies have been but gleaners in a well-reaped field, and a splendid aftermath they have gathered in.

And who can tell the grand work that has been accomplished by these dollars?—the thousands of souls who have been redeemed from sin and made heirs of the kingdom of God, multitudes of whom have gone home in triumph to the skies. The grandest result of all is the spiritual blessing and benediction that has come to the heart of the givers by the consecration of their means upon the altar of God. Of this benediction it is indeed true that "it bleaseth him that gives as well as him that takes."

## They Didn't Move.

Few things are more contemptible (when it is not chiefly ludicrous) than the assumption of superior rights on grounds that do not necessarily support such assumption. The following illustrative incident is worth presenting. It is told by an Ohio paper. Two young girls, it is said, were recently traveling on a train in that State. As the train stopped at a station two ladies entered and took seats in front of them; and kept up a lively conversation until the train started. Then one of the two said:

"Sit down here near us, and tell those girls to sit somewhere else."

So the stout lady turned and said in freezing tones, "I wish to converse with my friends, and would like that seat. I am Mrs. President R. of this road."

The girls stared at her an instant, and then one of them drawled, "Please to meet you, I'm sure. I suppose you know I am Mrs. President Harrison of Washington."

The other girl, settling herself comfortably in her seat, said, "And I am Mrs. Queen, Victoria."

Neither of them moved, and Mrs. President R. had to go back to her own seat.—*Morning Star*.

PROFIT SHARING.—To arrange the affairs of a manufacturing or other business so that the employees shall share the profits with the employers, is a question which has engaged much thought of progressive business men and philanthropists. Many attempts have been made, some of which have succeeded, but more have failed. A Mr. Dolge, manufacturer of feltings in New York, has been working under a plan which has had pleasant results. His scheme, as stated in the *Herald*, is as follows:

"It is to divide the earnings of his factories equitably between the producing factors of capital, superintendence and labor." It has been the custom of the firm to hold annual reunions when Mr. Dolge delivers an address, going carefully over the work of the year, criticising kindly where needed, or praising where merited. Last year he surprised his workmen by reducing the hours of labor from ten to nine and a half and raising their salary twelve and a half per cent. This year he again surprised them by an increase of ten per cent. in wages. The system is somewhat more intricate than simply a division of profits, but in no case involves a reduction of wages for employees. If a workman makes any improvement in machinery, any surplus rising from it, after deducting the cost of the change, goes to him. The wear and tear of labor as well as of machinery and capital are provided for, and a full system of life insurance and pensions is arranged. The face value of policies now held by employees is \$141,000. From Jan. 1, 1892, four employees are entitled to pensions respectively of \$507, \$310, \$300 and \$10. The whole system is one of marvelous perfection, though tolerably simple now that it is so far worked out.

## Temperance Notes.

—Fifty towns in California have prohibition.

—What do you think of the man who signs to put a tavern near somebody else's property or home, when he will not allow it near his own?

—All but nine states out of the forty-nine in the United States now make scientific temperance education compulsory in their common schools. There are between 12,000,000 and 13,000,000 children in America to whom it is requested that this instruction be given.

—Dr. Benjamin Richardson, of England, was a drinker when the London physicians assigned to him the task of investigating the action of alcohol on living tissues. He took a year for his experiments, and came out a total abstainer; his science had convicted his conscience and controlled his life.

—Grand temperance work is being done in the English navy through the efforts of Miss Weston and others. On some ships, ten per cent. of the ship's company are enrolled as total abstainers. Remembering the sailor's proverbial fondness for "grog," this is certainly encouraging.

—If men will engage in this disastrous traffic, if they will stoop to degrade their reason and reap the wages of iniquity, let them no longer have the law book as a pillar, nor quiet conscience with the epiate of court license.

—What makes drunkards? Strong drink. Who sells the drink? The saloon-keeper. Who created the saloon? The law. Who makes the laws? The legislator. Who makes the legislator? The people. Who are the people? We are the people.

—The Rev. Madison Peters, of New York city, recently gave a lecture on "Samples from Sample-rooms." Mr. Peters said that in December he visited a dozen of the best-kept liquor stores in the neighborhood and bought pint samples of their best gin, whisky, brandy, port wine, cherry, etc. These he had taken to expert chemists for careful analysis. "The port wine," said Mr. Peters, "that rich, fruity drink which solid respectability is proud to take after dinner—that was the worst of all. What do you think we found in the best sample that I could buy? Well, there were neutral acid, glycerine, licorice, zinc, mercury, salts of tartar and ether, muriatic acid and alum. I have statistics to show that 100 times more imported port wine is sold than can be made from all the grapes in Oporto. It is the same with all other wines."

## The Pale.

The Jews in Russia may be divided into two classes—those who live within the Pale and those who live outside of it. Census statistics are not as accurate as they might be in Russia. However, it is estimated that within the Pale dwell—or perhaps it would be equally proper to say are confined—four to five million Jews, and that in the other parts of Russia, there are about one million more Jews. What is known as the Pale consists of fifteen provinces in the southwestern part of Russia, embracing a territory nearly eight times as large as England and Wales. Including Poland, the western boundary of the Pale is on the frontier of Germany, Austria-Hungary and Roumania. Its southern line extends from the Black to the Caspian Seas.

Russia permits the Jews to live within the Pale, but extends the choice to those who live without this section of moving into it or of leaving the empire. But this alternative is given only to native-born Jews. All foreign-born Jews are ruthlessly driven out of the dominions of the Czar. There is so much squalor and misery within the Pale, where most of the inhabitants are huddled together in 114 over-crowded towns, that in large numbers of cases the native-born Jews who have resided, engaged in business, and prospered in other parts of Russia, prefer emigration to confinement within the Pale. And this cannot be wondered at when the new world offers them a refuge where they can live and worship in peace and freedom.

In Paris ninety-three religious journals are published. Sixty-seven of these are Roman Catholic, twenty-three Protestant and three Jewish.