

Religious Intelligencer.

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

VOL. XXXIX.—No. 38.

FREDERICTON N. B., SEPTEMBER 21, 1892.

WHOLE No. 2010

NOTES AND GLEANINGS.

A CURIOUS STATE of things exists on the Yangtze, the great river of China. Several steam-boat lines, the Standard, have so increased their facilities and lowered fares that the boats are crowded all the time beyond their capacity. This has led to the organization of bands of baggage thieves who mingle with the passengers and at some favorable point "hold up" the boat much as robbers in our country "hold up" trains.

CAPTAIN BOWERS is the first white man to cross from side to side the great unknown region stretching through the central part of Tibet. He has found in this region, still blank on our maps, a large salt lake, which, at an elevation of 17,930 feet, is believed to be the loftiest lake in the world. He has discovered also a splendid range of snow mountains with one particularly lofty peak which he thinks will prove the rival of Mt. Everest, now regarded as the highest of mountain peaks. In a journey of over three thousand miles his route, save for a few miles, lay in a country that was never visited by white men before. The party suffered severe hardships. For two weeks the route was over a tableland seventeen thousand feet high, an elevation that three Mount Washingtons piled one on top of the other, would hardly exceed.

THE COMBINED DEBTS of all the nations in the world amount to more than \$30,000,000,000.

IN ICELAND, where women have equal political rights with the men, it is said that there is not an illiterate person in the population of 73,000.

STEAD, the Liberal Editor of the *Review of Reviews*, says, that if the elections had been run on Home Rule alone the Liberals would have been hopelessly beaten. Disestablishment carried Wales 28 to 2. Local questions reduced the Unionist majority in London from 38 to 11. The English counties which gave the largest gains knew little and cared less for Home Rule. In Scotland, also disestablishment evidently won the day for the Liberals.

Egypt this year exported cotton to the United States, for the first time in its history. Why? Because English rule in that country has made the oppressed and downtrodden slave a free man. English enterprise has irrigated and renewed the soil and English blood has embued the spirit of freedom without which no country can be a success.

AS TO THE AVERAGE length of life in different employments the following statements are made. Machinists are outlived by printers, the average of the former being 38 years, while that of the latter is 39. Musicians live a year longer, while the lease of life of an editor is 41, and that of manufacturers, bankers and brokers, is 43. Clergymen average 54, lawyers 55, public officers 56, farmers 63, and judges 64. Glassblowers, saloon-keepers, painters, grinders and weavers do not reach the average of 30, and the lowest average is shown in the lives of seamstresses—23 years.

ITALY differs from most European countries in that it has a larger number of men than women in its population. But, notwithstanding this, a large proportion of the women of the working classes is found in out door employments, and travelers say that the women of Italy take upon themselves far more than their share of the country's labor. Of the 11,000,000 women in Italy nearly 2,000,000 are employed in industrial labor, and over 3,000,000 in agriculture. They are in the majority in the cotton, linen and jute industries, and in the silk trade there are 117,000 women employed, and but 17,700 men.

THE DEATH PENALTY was abolished some years ago in Michigan, imprisonment for life being substituted. It is the opinion of many of the most discriminating and stable citizens that the majority would now be glad if the law imposing the death penalty on murderers were re-enacted, but owing to the nature of the case, many shrink from opposing persistently the present law. Many murders have been committed in the State and some in the prison, and murderers have said: "If we fail

in attempting to escape, we are in for life anyway." Also men have lured their victims over the line into Michigan, so that if convicted they would not be hanged. A few weeks since a well known contractor was killed by a man who had killed his wife and sister. He was reported insane, but a suggestive fact is that he has given the prison authorities much trouble, and when rebuked has said: "I am in for life; what can you do about it?" Where imprisonment for life is the highest penalty, it gives the criminal every motive to attempt escape by killing guards or those who attempt to capture him.

A STRIKING illustration of the workings of labor unions occurred at Madisonville, last week, in connection with the building of the new house of worship to take place of that destroyed by fire on the evening of May 6. The walls are up and the contractor had four or five men putting up the heavy trusses for the roof. The carpenters were union men, who were receiving \$3 a day for nine hours' work. But the builder employed a non-union man to aid them in putting up the heavy timbers, and in the midst of it the carpenters struck, so for a whole week the building has been standing still. Of course, the contractor refused to be dictated to in that way, and has got another company of men, non-union, and the work will go on, while the union men enjoy the privilege of finding work somewhere else.

THE ZUYDER ZEE in Holland comprises an area of about 12,000 square miles, which used to be dry land, but became an inland shallow sea by the encroachment of the waters of the ocean about the year 1282. The project of building a great dam or dyke, 26 feet high and 25 miles long and draining the basin, is an old one. Nearly twenty years ago the Dutch chamber voted the equivalent of \$47,000,000 for the work. "A solid, broad foundation has now been laid, extending from the north point of North Holland across to the island of Wieringen to the Friesland coast, a distance of eighteen miles." The sea aids the work by depositing silt and sand at every tide, both inside and outside the dam. The work will now be hastened. Its entire cost is estimated at \$76,000,000. Some idea of the value of the proposed reclamation may be gained from the fact that the drainage of the Haarlem Zee, an area of only about 70 square miles, has furnished space for the homes of over 7,000 persons.

Russia's Land System.

All wealth is derived from the soil. And, as the soil is more or less productive according to the method employed in its cultivation, the thrift and abundance of any people will depend, in no small measure, on the tenure by which the land is held. The land system may impoverish or enrich a people. The poverty of Ireland and the comfort of America are referable for one thing to the form of holding land. The Irish system affords no motive for the best culture, while that of America is a constant spur to the cultivator, who is allowed to own the land in fee simple. For much of the beggary and starvation in Russia the bad land system of the country is responsible.

In the early ages men were nomadic. Without cultivating the soil, they subsisted on the products of their herds and flocks. The breaking of the soil marked an advance step in the progress of the race, adding vastly to the resources of the world. But the primitive agriculture was very rude. The sod was broken by a hoe or stone spade, or a wooden shovel. When the labor of the ox and ass came to be utilized, a crooked stick was used for a plough. What was worse than the rude implements of husbandry, in early agriculture, was the way in which they held their land. There was no private ownership. The land belonged to the community or village and was parceled out, at the beginning of each year, to families for cultivation, for use during the year, and fell back into the common stock at its close. This was the mode of land tenure among the Anglo-Saxons before they crossed over from Germany into England. The village controlled everything. The tribe was a war-band, adjusted to the business of making excursions and of committing depredations among their neigh-

bors rather than to that of agriculture. It need hardly be said that agriculture could never flourish under these conditions. There was no motive for men to improve their lands.

The agriculture of vast sections in Russia remains in this primitive condition. While the rest of Europe has adopted improved methods of cultivating the soil, Russia remains two thousand years behind the times. The land is owned by the village and apportioned, as of old, to individuals, on short tenure. While the population is sparse, the wants of the people may be met by this rude agriculture; but as there come to be more mouths to feed, the quality of the agriculture needs to be improved. Here is where the Russian government has failed in its duty. While according the serfs liberty, the means were not afforded to insure the intelligence requisite to make their material resources most available. The supply of the present needs of the people will fail to remedy the evil. The government must lend a hand in order to induct the people into a better agricultural method, or the same trouble will recur with the next season. The land system of the empire must be changed, and the Russian peasant, like the American farmer, must be allowed a permanent holding and be taught how to make it most productive.—*Zion's Herald.*

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 MRS. J. S. McLEOD, FREDERICTON.]

A Brave Woman.

A great loss has been sustained by the Barotsi Mission, in Zambesia, through the death of Madame Coillard, the partner and fellow-helper of the eminent French missionary. This mournful event occurred on October 28th, 1891, at Lafula. Christina Mackintosh, the maiden name of the deceased, was of Scotch descent, and in early years was profoundly moved by the narratives of cruelty in heathen lands, and after a period of consecration in Scotland, she witnessed for the Master in Paris, and won the affection of M. Coillard, whom she eventually joined at Cape Town; and in Basutoland for thirty years she doubled the results of her husband's devotion. With characteristic ardor she always joined him in his perilous travels among the savage tribes on the Upper Zambesi, and of late had borne the charge of a mission school. In fulfilling its demands she completely broke down in health, and her prostration was followed by a fatal fever. Her dying hours were radiant with triumphant faith. "Do be in earnest, do!" was one of the last injunctions to her husband.

A missionary in India reports a singular case of conversion of a young man who subsequently became a divinity student at Allahabad. While a Hindu his conscience was greatly aroused by the burning to death of a cow and calf, the result of an accident of which he was the innocent cause. To him, at that time, the killing of a sacred cow was a horrible sin, and finding no relief for his conscience in Hinduism, he met a Christian, who told him of the way of salvation, and gave him a New Testament to read. The young man shut himself up for a week and studied the gospels, and was led to faith in Christ as the Redeemer, not from such sins as he had imagined he had committed, but from the real guilt of which he became conscious.

This example of growth from a small and "accidental" beginning made in 1869 is now so very satisfactory. As far back as that, in Madura, India, a city of 60,000, two lines of Zenana work were started—the educational and the medical—and at the close of 1889 there were found engaged in service at the different stations, 40 Bible women; 1438 native women under instruction; 3890 houses had been visited during the year; and 71,929 persons had heard the Gospel message from these native Christian women. Thus we are beginning to realize the import of that verse in the Psalms, "The Lord gave the Word, and great was the company of the women who published it."

Rev. Dr. Narayan Sheshadri, the famous East Indian convert and preacher, whose turbaned head and imposing presence in his native Indian dress attracted so much notice in the Evangelical Alliance, etc., died on the *Circassia* on July 21st, at sea, on the passage to Glasgow, and was buried at sea. The loss of this man will be very keenly felt in the missions in India. Dr. Sheshadri was a very keen minded Brahman priest, who, when converted, became the founder of a community of native Christians, and has done as efficient work as any man in Hindustan. He has such a command of English and was so highly educated that both in his own country and in Great Britain and the United States he was among the most eloquent of men.

The new Lieutenant-Governor of Bengal has added his testimony to the value of missions as judged from the standpoint of high Indian officials. "I make bold to say that if missions did not exist it would be our duty to invent them." This is what is said by the famous man who built up the administration of the Punjab, and who, when it was annexed in 1849, wrote home to the Church Missionary Society for a supply of missionaries as a part of the necessary equipment of the province.

Every missionary tells us that no peril beset him was half so great as the chilling influence of surrounding heathendom. We should pray that in that stifling atmosphere they may be kept in the fresh air of the influence of the presence and power and peace of the Lord Jesus Christ.—*Rev. H. G. Monte.*

NOTICE TO SECRETARIES.

The District Secretaries of the Women's Foreign Mission Societies will please send their reports to the Home Secretary immediately. Mrs. F. Babcock, Mountain Avenue, Lewistown, Pa.

Mrs. G. A. HARTLEY, Pres.

"Manless Churches."

The *New York Observer* devotes an article to the question why only one million men out of eleven millions in the United States, between the ages of 18 and 45, belong to the Church? It is not certain that the figures are correct; but evidently they are not far astray. Matters are not as bad in Canada; but the attendance of men in some of our Churches and at some of our meetings is absurdly small.—The evil ought to be remedied, and the remedy is largely in the hands of Godly mothers. Let them train the rising generation to fear God and keep His Commandments. The *Observer* adds:

It is time for the Church to turn its attention to the men. The Lord by no means depends upon men to win his victories or sing praises. He can raise up children unto Abraham out of the stones of the way-side, but the experience of history shows us that God calls for a consecration of the males ere he does his mighty works for his people. One thing is evident, and that is, as the *Advocate* put it, the absurdity of the oft-repeated assertion that if the Church would unite as one man at the ballot it could reform the country. The voting will long continue to be done by individual voters, and not en masse, even though the mass be Christians. We should have little trouble, either politically or morally, if the men of the country were consecrated to Christ. The voting as a man would be unnecessary, because then all would vote as men. But in no place is the Church likely to become a great moral power unless it has won to itself a goodly proportion of the men. May we hope that the Christian Endeavor movement will result in enlarging this proportion? It is certainly interesting many young men. If it makes any marked and permanent improvement in the manless or half-manned churches, it will be because it aids in establishing Christian homes where a Christian man and a Christian woman, will together bring up their children in the fear and admonition of the Lord and in loyal devotion to the public ministrations and holy activities of the church. Meanwhile we believe that two causes have helped towards the condition so much to be deplored. One is that a attendance at Sunday-school on the part of the children has largely been made a substitute for attendance at the regular church services, and the other is the disappearance in many professedly Christian homes of family worship and family religious instruction.

CHOLERA SUPERSTITIONS.—Persians and Turks are almost scared to death at the approach of cholera and resort to extraordinary devices in the hope of warding off the dread epidemic. Thus in Persia the natives weep, wail and gnash their teeth and in Turkey incessant prayers go up to the prophet, imploring him to preserve his faithful followers from the terrible scourge.

A strange ceremony was seen in Meshed the other day. A horse covered with a tiger skin, was led out into the principal street and all the Persians in the city gathered round him. From the tiger skin hung countless amulets and the animal was otherwise curiously caparisoned. A lad of sixteen years was mounted on the horse, and, after a black flag had been placed in his hands, the great crowd moved in procession around the market place, at the head being three young girls, who were dressed in red trousers and black jackets, who shouted "Ali Housum! Ali Housum!" to which the throng replied with loud prayers, lamentations and self flagellation.

After a while the procession broke up and the crowd went home and gathering a supply of provisions, such as bread, mutton, butter, eggs, &c., took it down to the riverside and spent the remainder of the day there feasting weeping, wailing, and pounding their breasts with their clenched fists. Their own aim was to propitiate their deity and thus escape cholera, and it never occurred to them that they were actually inviting the epidemic by feasting in this mad fashion.

THE RETURN OF MUNGO PARK.

Except that he had met his doom in the centre of Africa, no news had reached England regarding Park since the day he set out on his travels more than two years before. Now-a-days a returning traveller with half his merits is, in spite of any other course his modesty might suggest—and the age is an advertising one—fanfaronaded every step of his homeward journey. The telegraph tells how he has arrived here, the special correspondent what he has to say there, until by the time he lands at Liverpool or Plymouth, or steams into Charing Cross, the interviewer and the illustrated journals have taken the heart out of any tale he may have to tell. But in 1797 the world moved more slowly, telegraphs were undreamt of, and posts slow and infrequent, while the enterprise of the Press did not reach so far as to tap the tale of a traveller on his way from Inner Africa via the Gambia and Antigua.

Accordingly, when Park reached London by the Falmouth stage-coach early one morning in the Christmas week of 1797, he came perfectly unheralded by any species of puff-advance. Having some time to spare before he could wait upon his employers, the African Association, he spent it in the gardens of Montague House, which had been converted into the nucleus of the British Museum. It happened that by an accident the gates had been left open all night, so that when the curator peeped out soon after dawn he was annoyed to see some one sauntering about the grounds. By a curious coincidence this official was Mr. Dickson, Park's brother-in-law, who, since his departure for Africa, had been appointed to the post in question. Their mutual astonishment at meeting in such circumstances may well be imagined, for the traveller was unaware of his relation being in London, while Dickson, like the rest of the world, had long mourned him as dead. In a few days, however, the fame of the home comer was not confined to so narrow a circle.—*From Cassell's "Story of Africa" for August.*

A "TEMPERANCE UNION OF NORTHERN TEACHERS" has been formed at Stockholm with one hundred and fifteen members; and a similar association in Finland numbers a membership of one hundred and twenty. The object is to introduce temperance teaching into the public schools. These teachers claim that it is easier to teach children not to drink than it is to rescue those who have already become drunkards. They state their purpose in these words: "It is only at school that the instruction of which we speak can be given systematically, and with sufficient thoroughness. What is specially needed is a scientific knowledge of the injurious and dangerous

properties of intoxicating drinks, alike for the individual and for the community. But this instruction presupposes some knowledge of the human body and its vital functions, including the necessary conditions for the maintenance of health. It has for some time been felt that hygiene as a subject of instruction ought to find a place in the curriculum; and, with this, instruction on the nature and effects of alcohol might well be incorporated. Meanwhile it may be best, in order to make use of existing arrangements, to enlarge the teaching of natural science by including this subject."

OBITUARY.—The subject of this brief sketch, Mrs. A. J. McLellan, was a daughter of Geo. A. Moreton, J. P., of Sussex, N. B. In very early life, about the age of twelve or thirteen years, she was converted to God, and joined the Baptist church. In 1865 she removed to British Columbia with her husband, and A. J. McLellan Esq., and settled in Victoria. There being no Baptist church at that time in the city, she united with the Methodist church of which she remained a devoted member to the time of her death. She was for years an efficient Class Leader, was President of the W. M. S. Auxilliary of the Centennial church, and was actively connected with the W. C. T. U.

Mrs. McLellan was one of those rare and beautiful spirits who seem to be lent for a while to the church on earth, to illustrate what the Grace of God can accomplish under favorable circumstances. She was naturally of a refined and gentle disposition, and under the influence of the Gospel of Christ, ripened until her whole life was love. There seemed to be no grace of the Spirit which she did not experience, and exemplify. Ministering to the saints was her delight. In her beautiful home on the Gorge Road, she and her husband dispensed a generous hospitality. Ministers of all denominations were especially welcome, and many a tired servant of God has gone on his way refreshed and encouraged after a short sojourn with them.

Her last illness was long and painful. An incurable malady seized her, and for months she saw the slow approach of death, while at times her sufferings were almost unsupportable, but in all, God's grace was sufficient for her. For weeks her constant prayer was that she might go home to be with Jesus. At length the desire of her heart was granted and on the 18th of August, she "fell asleep." "Blessed are the pure in heart for they shall see God." Mrs. McLellan has four sisters and four brothers living in various parts of the United States and Canada, who with Bro. McLellan will have the sincerest sympathy of all who know them in their great sorrow.

J. R. W.

Among Exchanges.

THEY RETIRE.

We haven't much patience for men who are old and worn out at the age of forty and forty-five. There are people of this kind, and they imagine they are too old to work on the farm, carry on business, or preach the Gospel. So they "retire," and ever after live in idleness, at least so far as their chosen avocation is concerned. The men we admire, and of whom the world can never have too many, are noted for their youthful characteristics. They have young, sympathetic hearts. They do not grow old. We have a notable example of the youthful spirit in a minister who, though advanced in years, seems but to be in his prime. It is Dr. Deems, who delivered the address in behalf of the pastors of New York at the Christian Endeavor Convention. He has lately endured considerable bantering because he was asked recently to help an old man on with his overcoat. Being inquisitive by nature, the pastor of the Church of the Strangers asked the venerable friend his age. "I am fifty-eight." "And I?" said Dr. Deems, "seventy-one." Last year in the West some one said that if Dr. Deems continued to grow young, as he had been doing for the last twenty years, the Lord would need to add a kinder-garten for him to display his youthfulness, should another score of years elapse before he was called up higher. But the last story is the best. It is well known that it was Commodore Vanderbilt's wish that Dr. Deems should be buried on Staten Island, and he gave him a grave there for his personal use. The other day a man who had just heard him preach asked him if he would leave that grave for a term of years.—*Ex.*