

Religious Intelligencer.

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

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SPECIAL OFFERS!

To help our friends in the canvass for new names we make the following special offers:

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By new subscribers we mean those not now on our list.

NOTES AND GLEANINGS.

THE POST MASTER GENERAL of the United States says the exclusion of lottery matter from the mails causes a decrease of a million dollars in the Post Office receipts. This fact suggests the terrible extent of the lottery evil.

A GREAT ANTI-OPIMUM demonstration was held at Exeter Hall, London, a short time since. It was specially called to welcome a Chinese gentleman and Hindu woman who had come to England for the special purpose of arousing public sentiment against the trade which is proving such a curse.

THERE ARE in London thirty hospitals, with 6,000 beds. They receive about 50,000 patients a year.

FROM AN unexpected quarter there is a cry against Gen. Booth's scheme for improving the condition of London's poor and unemployed. The London woodcutters complain that the wood-cutting business being prosecuted by the Salvation Army presents a competition which will ruin their trade if continued. It is not easy to find a method of relief for the unfortunate and wretched masses without clashing with somebody or some interest.

A "PARENTAL SCHOOL" is proposed to be established in Boston. It is for wayward and tyrant boys. It is intended to put boys of this class in groups assigned to certain cottages. The "Herald" says there will be a central building for offices, laundry, kitchen, etc., with these cottages arranged near by, something after the plan of the cottage system for the insane. It is hoped thereby to prevent crime rather than to cure it.

A FULL-BLOODED Indian was recently admitted to practice as a lawyer in the federal court in Omaha. He is the first man of his race to acquire the privilege in Nebraska.

FOREIGN NATIONS have good reason, it seems, to be suspicious of American meat. The "Standard" says, "There has been running on Long Island, N. Y. for some time an establishment where old, broken-down, and even diseased, horses were slaughtered, their flesh packed in cans and exported as 'Family Beef.'" Under Government instruction, agents of the Bureau seized seventy-five tierces of the stuff, which were about to be shipped to Antwerp, a few days ago, and poured the contents over the offal dock. Now, if they would pour the perpetrators over that social offal dock, the penitentiary wall, all would be well.

RUSSIA ACCEPTS—says Zion's Herald—with avidity the help for her famished millions proffered by America. It is ready to cut red tape and to afford transportation from New York to Russia for all food supplies which may be furnished. The millers at Minneapolis and other points where the great flouring mills are situated, propose to contribute enough flour to load a ship. The Russian government, by its representatives, agrees that the distribution shall be secured through the Red Cross branches of Russia and America.

THE MINTS of the United States are beginning to issue half-dollars, quarters and dimes of new designs. It is said that the new designs are more artistic than the old ones.

IN ONE RESPECT, at least, Japan seems determined not to succumb to the spirit of the West. Change in the Japanese language or in the method of writing it is not to be tolerated. Such at least is the position taken by the Japan Mail, a very able journal, published in English at Yokohama. The Japanese, innovating enough in other respects, are inflexibly conservative in this. All attempts to dispense with the Chinese ideographs and use Japanese Roman letters in their stead have failed, and the nation has refused to sanction any such reform. There is one change, however, which the educated Japanese have come to recog-

nize—that the obscurity and circumlocution which has in former times marred literary productions must give place to clearness and conciseness of expression.

ANOTHER PAINFUL ILLUSTRATION of the evil effect of cigarette-smoking is furnished in the case of a young man of Atlanta, Ga. The National Advocate tells that "although only eighteen years of age, he is a mental wreck and has been placed in a private asylum for the insane. It is said of him, that he was a young man of unusual promise and was considered the brightest student in a well-known academy at Germantown, Pa.; that he possessed a wonderful ability as a mathematician and was in other respects a remarkable mechanical genius, but in consequence of the cigarette habit, that he has lost his reasoning faculties and his case is regarded as a hopeless one. This is one more object-lesson which should be a warning and a restraint to the multitudes of young men and boys who are now devotees of the cigarette-smoking habit.

OF THE RAIN-MAKING experiments the Independent says:

Prof. Newcomb has sufficiently exploded the notion that explosions will cause a downfall of rain; and the experiments made by General Dyrenforth in Texas seem to have been, as we have before stated, entirely unsuccessful. But Professor Newcomb indicated in his article one possibility of success, and this appears to be the only thing in the matter that is worth thinking about. The jarring of the atmosphere by an explosion produces a movement which can only be infinitesimally small compared with the movement caused by other forces. There is, however, evidence to show that moisture will attach itself to minute foreign objects suspended in the atmosphere, especially if they have hygroscopic properties. It would seem as if the only hopeful method would be not to explode balloons of oxygen and hydrogen, but to cause discharges which leave a certain amount of smoke, especially such smoke as absorbs moisture. Professor Giglioli, of the Royal Agricultural College, near Naples, suggests the scattering in high air of very minute particles of chloride of lime as worth trying, and it is similar experiments which Professor Curtis is attempting in Kansas.

Some Temperance Facts.

A SOUND CREED. The pastor of a Methodist Episcopal Church in New England, in his Calendar of church services &c, keeps the temperance question before his people in this fashion:

- "1. I believe in total abstinence as a practice.
 - "2. I believe in the abolition of the saloon as a necessity.
 - "3. I believe in the enforcement of law as a duty."
- Every church and every member of church should have and be true to such a creed.

RUMSOP VS. SCHOOL. A Boston paper gives the following recital of a rather novel, practical application of law:

The good people of the city of New York are agitating for a law to forbid the license of a saloon to be planted within a certain distance from a public school. We wish them success in this endeavor, but whether it is worth much endeavor may be questioned. Here in Boston we have such a law, but our city government fulfilled it, not by suppressing a saloon, which stood within the prohibited limit, but by removing the school. As between the grogshop and the school, the school had to go. Will Tammany Hall be able to improve on that?

The indifference of good people touching the way in which the liquor interest is having its own way is not a very encouraging sign of the times.

THE SAME EVERYWHERE. A missionary in Broussa, Turkey—in Asia, writes thus:

We are doing here what we can to further the same good work in which we are engaged. Intemperance is here as it is in America one of the great drawbacks, hindrances to Christian work. I have had the pleasure of translating an extract from "Dea. Giles' Distillery" for our Greek Sabbath school lesson books, but I want to translate and adapt the whole thing,

and put it into tract form for general distribution. . . . We are anxious to put a stop to the curse of precious souls in the land.

"NO LICENSE" GAINS. In Massachusetts the opposition to license of the drink trade gains steadily. This year four cities which had license last year have voted against license. Even in Boston the majority in favour of license was only a little over 4,000.

THE TRAFFIC IN AFRICA. The Royal Niger Company is one of the trading companies which seeks to suppress the drink traffic in Africa. A recent letter from a missionary at Lokoja, in the Company's territories, says:

"I am happy to be able to draw attention to the vigor and success with which the Royal Niger Co. is gradually suppressing the importation of trade gin into this territory, so much so, that whereas I learned that drunkenness was formerly very rife in Lokoja, it has become since the firm establishment of the company, a vice rarely seen there, as myself can testify."

He adds that "their suppression of the gin trade, the even-handed justice of their administration toward the natives, and their presence as a bulwark against the southward march of the raiding Mohammedan, command our sympathy and respect."

RUMSELLERS' PROHIBITION. It is announced says the "Nat. Temperance Advocate"—that the editor of the *Wine and Spirit Bulletin* has brought a tract of about fifty acres of land in the suburbs of Louisville, Ky., to be converted in a select mansion and villa district. It is also stated that ten of Kentucky's leading distillers and wealthy liquor-dealers have joined in the enterprise, and have purchased lots with a view to building. What is especially significant about the transaction is the fact, as is stated, that the title-deeds for the estate contain a proviso prohibiting the erection of places for the sale of liquor. These men know only too well what are the consequences of liquor-selling in the neighborhood of homes which it is desired should be protected and quiet—but the dependent and helpless poor are powerless to choose their localities or secure for themselves title-deed protection from the perils of liquor-selling. The State ought to guarantee its citizens, rich and poor alike, such protection.

HOW IT WORKS. The statement is frequently made that prohibition in Maine fails to prohibit. That there are many and cunning attempts to violate the law there is no doubt. But that the law deals sharply and effectually with would-be rum-sellers is equally true. Here is an illustration of the good work of the law.

The *Lewiston Journal*, of the 17th ultimo, gives an account of a recent seizure of a whole car-load of contraband liquor in that city. In some way the constables were apprised of its arrival, and at the station of the Maine Central Railroad they found a car-load of cases marked "Bleachery, Lewiston, Me." On examination they were found to contain liquor. Each pine box, it says, was made after the fashion of the cases that go to the bleachery containing cotton cloth to be bleached. The whole amount of liquor thus seized was found to be 987½ gallons—half of it whiskey and alcohol and the other half ale and beer. It is estimated that the entire lot would be worth \$5,000, sold at retail, and that it probably cost at wholesale \$1,500. It is suspected that three or four parties were interested in the transaction, but no one knows definitely, and there have been no claimants for the seized liquor.

A PATHETIC PLEA. The question of issuing liquor licenses being under consideration of the Commissioners of the District of Columbia, one hundred and forty inmates of the Washington Work-House addressed the following plea to them:

"We, the under-signed, citizens of the United States, temporarily residing in the Washington City Asylum, commonly called the work-house, would respectfully but earnestly pray your honors not to grant any more liquor licenses. We have been informed from high authority and we fully believe from our own observations, that the curse of the Lord Almighty rests upon the drunkard and woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken. It is our earnest desire to overcome the shame and disgrace to which intoxicating drink has, directly or indirectly brought us, and to again become worthy and law-abiding citizens. To this end we

ask for honest employment and fair wages and that all places of licensed temptation and ruin may be forever banished from the capital of our nation therefore we beseech you to aid us by granting this our prayer." Can any reason be assigned why this cry for help should not be heeded, not only in Washington but elsewhere?

Every day this month the mails should bring hundreds of renewal subscriptions. Send yours by the next mail, please.

The Discovery of America.

A FLAG RAISING COMMEMORATION PROPOSED.

TO THE EDITOR RELIGIOUS INTELLIGENCER.—Dear Sir,—Oct 12th, 1892 will be the four hundredth anniversary of the discovery of America by Columbus. Under the inspiration and direction of Mr. J. B. Upham of the Youth's Companion, Boston, the pupils of each and every public school in the United States are preparing to celebrate the day by raising the Stars and Stripes over their several schoolhouses. There are 300,000 public schools in the United States and already a large proportion of them have secured a flag. These flags are in every instance earned by the school children themselves and will be raised by them with appropriate exercises of a patriotic and inspiring nature. Of course the teachers invariably interest themselves in the undertaking thus assuring its success.

This flag-raising by the pupils of these 300,000 schools has at least four real advantages.

1. It celebrates the day in a suitable and significant manner.
2. The struggle to secure a flag arouses the interest of all the most intelligent children in their country's history and destiny.
3. These 300,000 school-houses flags will remain an abiding object lesson—teaching the children of the whole Republic that they have duties as citizens and that in a democracy the public school and the public flag stand or fall together.
4. In a comparatively new country peopled by different races it gives all the children a common national meeting ground, and unites them in common sympathies and interests.

Now why should the children of only one North American country celebrate this day? Every one of these advantages just named have double weight when applied to Canada. And if Canadians remain silent and indifferent spectators while Americans honor their Republic, by our very silence we will declare that North America has only one nation—the United States. But Canada has a separate and distinct history, constitution and destiny. And if they had the opportunity our Canadian boys and girls would gladly do for Canada what the American boys and girls are doing for the United States. This opportunity can be given them because it has been given the children of the Republic. It must be given them. This movement is patriotic in the only true sense. For it will awaken in our boys and girls only noble sentiments; stimulate their knowledge of their country's history; give them an interest in its present and hope for its future. It will put the children of French and English, Catholic and Protestant upon a common national ground and thus create a national spirit and enthusiasm just when and where it is most needed. Moreover, it will increase the number of Canadian flags so that when in the future we wish to commemorate any national occasion we shall have at least one of our own flags in each school district of the Dominion. And last but not least this movement will teach the children of the United States and Canada a mutual sympathy and respect the one for the other. And on the 12th of next October when the maple leaf north of the Lakes and the stars and stripes south shall be borne aloft by the children of the nations' schools the world will know that in four hundred years there have grown up on this continent two nations each founded upon righteousness, intelligence and freedom; each dependent for safety and union upon its public schools.

Now who will lead this enterprise? We have no Dominion paper like the Youth's Companion. But we have great papers which could do it if they would. But I am ashamed to confess that in eight months public and private search, I have not been able to find in

all Canada an independent newspaper or publication of any sort with enthusiasm or faith enough to undertake to give our boys and girls this opportunity to learn something about, and do something for their country. As a last resort on behalf of the public school children of Canada, I appeal to the public for someone to lead them. Is the intelligent patriotism of Canada's boys and girls not worth this modicum of the time and labor? Is there in our whole Dominion a publication of any kind with push and patriotism enough to take this matter in hand and make it a success; and at the same time with good sense enough not to drag into such a purely national movement the contemptible tactics of partisan political and more contemptible arrogations of a slavish partisan press? If not, is there a Canadian educationalist or company of educationalists who will inaugurate this movement and give it the weight of their experience and prestige? If not, is there any Canadian, public or private, at home or abroad with the means and ability who is willing to take the initiative and responsibility in this movement for the good of Canada and Canada's boys and girls?

Fellow Canadians here is a golden opportunity for some one. Who will undertake it? This is a national movement of deep significance and far reaching results. It will nobly crown the first quarter of a century of our Federal existence. It will give us a generation of true Canadians; and by creating a national life, broad, deep and genuine will prepare us for the dark and stormy night of political transition toward which we seem to be drifting apace.

Jan'y 1892.

NOTE.

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. Jos. McLeod, Fredericton.]

Christless—Homeless.

In an address by Dr. Phillips on the domestic life of India, he said, "There are no homes in India." If we accept the poet's definition that

"Home is where the heart is,
Where'er its loved ones dwell,"

then we can but admit the Dr's statement. Four desolate walls do not make a home, and this is all India can claim in that direction. What a picture! A land with no Christ, no home! And we may safely add that there are but few women in India. Females there are, but few grown into strong, self-reliant, pure womanhood. But rather a company of slaves, whose existence is worthless, save as it may serve the selfish purposes and caprice of man. Beings who are believed to have no souls, and who need no more care and attention than the beasts of the field. Our souls cry unto God in behalf of these blinded minds and hearts, and we are almost led to say, "O Lord, why is it thus?" But since the facts exist, it is ours to consider them and determine our duty.

Shall we sit down by our happy firesides and thank God that we are more favoured than they? Shall we gather about our family altars and pray for these souls, and then rise to feel that our duty is done? No, dear sisters, twice no. It is well to give praise, it is well to pray, but these alone do not fulfil our commission. We are to go into all the world. If not in person, then by our offerings that will take our representatives there. While God was leading the children of Israel through the wilderness, He fed them with manna from heaven. But when he had brought them out into the promised land, they ate of the fruit of Canaan. Had the Israelites refused to till the soil that God had watered, they might have prayed for food until starvation faced them, yet the manna would not have been given, for God does not do for man that which he can do for himself. Now we claim to have been led through the wilderness of sin into the valley of blessing, and if we would reap we must sow. God has opened up a field of labour to us in India. Millions of those down-trodden women are waiting for us to send them the Bread of Life, to uplift them from their state of bondage and degradation. Will we not

make a greater effort to feed these hungry souls? To God we are responsible, and we have heard the words of the weary toilers in the field, as they have told us the need of more workers to fill the vacant places caused by illness, and by those who have fallen at their post of duty, fallen by overwork, it is thought, in their anxiety to compass the work that pressed upon them.

But some sister says, what can we do in face of this great need? Let us consider what we as a band of Christian women might do.

It is allowed that in our denomination there are at least 6000 women. Now here are 6000 women who profess to have passed from death unto life, to be the disciples of Him who has taught us to love our neighbour as ourselves. How many of this number are daily praying that God will prosper His work and workers in India? And how many are giving of their substance to send somebody there to carry on the work? If we are to judge of this by the number of workers that represent us in the field, and by the condition of the treasury, we can but feel that but few of this number are either praying or giving. But if each one of the 6000 would give one cent each a week, it would put \$3,000 annually into the treasury to carry the message of light over the waters. Can any of our sisters claim to have too little of this world's goods to give one cent a week? No, no. But why do they not give? God has bidden us bring tithes of all we possess into His storehouse; and shall we withhold the mite?

Sisters, open your hearts before God; let Him search them, and He will so empty you of self that you will find yourselves amply able to give a small amount of the means He has entrusted to your use. What a vast amount of good this offering would do over there, and what a blessing it would bring to our own souls.

What we need at present, is another consecrated woman who is willing to spend and be spent for the Master; a woman that will teach in the jungle homes, by the wells, by the wayside, and tell these heathen Indian women of the One mighty to save.

We can raise her salary if we will. A number of the sisters contributing \$5.00 each would soon raise the salary. Will we not take stock in this enterprise? Let us do it sisters to help break the wave of superstition that surges over that dark land, that she may carry to them Christ in whom we live and to him we owe our all, that the scales may fall from the eyes of those blinded women, and that the day of home life may dawn upon that homeless land. Who will send? Who will take a share?

R. J. A.

How to Help a Minister to Preach.

It is astonishing how dull religious audiences, as a rule, look, writes Dr. Talmage in his department in the January *Ladies' Home Journal*. In lecturing halls you see people with eyes wide open, nodding each other, and nodding to the sentiments offered. In prayer-meetings the same people look dull; they cultivate the dull look; they have an idea that to be devotional they must look sleepy. A brother gets up to talk, and a father in Israel puts his head down on a cane, and a mother in Israel her head on the back of the seat in front of her, and another looks up to the ceiling and seems to be counting the cracks in it. Now, when your minister gets up to preach look at him. There is inspiration in the human eye. Many a time I have, through pressure of other work, gone into the pulpit with little to say, but in the upturned faces of the people I have seen twenty sermons, and the only bother was to know which I should preach.

THE STUDENTS, in regard to whom the Czar has recently expressed himself so vigorously that they are endangering the national Church, call themselves simply Evangelical Christians, and are really in their existence a protest against the excessive formalism of the Greek Church. They do not recognize a consecrated priesthood, sacraments, nor worship of the saints; and the most important characteristic of their doctrine is the emphasis they place on brotherly love to all men. They are very industrious; are well known as faithful, sober workmen, and hold that work is a duty and honor. They carry out to the full the idea of community life, recognizing no personal possession of property, especially property in hand. There also seems to be an element of Antinomianism in their non-recognition of authority; yet this is probably theoretical rather than practical, as they are universally recognized as law-abiding citizens, and have never been involved in any of the dangerous communistic and revolutionary movements of the Empire. Originating in the vicinity of Odessa, they have gradually spread over all Russia. The Czar's estimate of one million adherents is undoubtedly exaggerated; but their numbers are large, and the influence they exert in the line of religious thought is very great.