

Religious Intelligencer.

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

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WHOLE No. 2000

NOTES AND GLEANINGS.

IT SERVED him right. A farmer in Manchester, Maine, is reflecting upon the maxim that "Honesty is the best policy." Several years ago, in order to avoid paying his debts, he conveyed his farm worth \$4,000, to his wife. She died recently, and according to law the property goes to her children, the widower's right of dower excepted. The children refuse to reconvey the farm to their father.

THE CONGLOMERATE character of New England is becoming daily more apparent. Zion's Herald, commenting on this fact, says "It is getting to be a serious question whether native blood in its purity may not become quite a thing of the past. Of the French Canadians there are now within our limits, in round numbers, 400,000. In five of the principal cities of New England they have the balance of power. The Irish-American population, though still larger, formerly held the influential position now maintained by the French Canadians; but the second and third generation have felt the strong current of American life, and in many cases cannot be distinguished from original Americans. Unfortunately the French Canadians not only do not assimilate readily, but are especially tenacious of their race characteristics and of their language. They endeavor to perpetuate their customs and their church affiliations, living apart as far as possible and conducting French school and church services. It is supposed that there is an organized plan in Canada for the purpose of bringing New England under the control of the Roman Catholic faith through their influence. There is but one way to prevent this, and that is by compelling the English language to be taught in all schools, parochial as well as public.

HINDU PRIESTS arranged a great pilgrimage and religious festival at Hurdwar. Cholera broke out among the pilgrims, and the Government dispersed the crowds. The priests have brought an action against the Government for the loss sustained by them through the dispersion. To these rascally pilgrimages and 'melas' are to be traced the invasions of Europe by Cholera. The British government will soon in the interests of humanity put a stop to these displays and superstitious follies.

GRIP GOES EVERYWHERE. It is reported from Dahomey. The people there believe that every disease is the result of the machinations of a bad man or woman. The king, Behanzin, has been looking for the person for some time, and his fetish men told him that a certain woman was the witch. The king at once condemned her to death, and her body was suspended where all could see it. The fetish men now say that the disease will rapidly disappear. Undoubtedly it will, and would if no one had been hanged; but the fetish men will get the credit.

THE SOCIETY for the suppression of the opium trade, at its annual meeting in London, recently, reported some excellent results from the condemnatory vote in the British House of Commons in April, 1891. The Indian Government has undertaken to give a trial on a large scale to the policy already adopted in the Punjab, of closing licensed opium dens, and has requested the Bombay Government to discontinue the system of a minimum guaranty. A third concession is the reduction of the area of poppy growth, resulting in the diminution in the opium sales at Calcutta by 3,000 chests during the past year.

INDIA'S POPULATION (300,000,000) constitutes a sort of social, political and religious Babel. The recent census was taken in seventeen different languages. The blanks issued numbered over 80,000,000, and those used weighed 290 tons. If put end to end they would reach more than half way round the world. There were 950,000 enumerators, and the whole cost of the census was about a million dollars.

THE INCREASE OF POPULATION in France during the last five years has amounted to only 1%. The population of the great cities is increasing and that of the rural districts decreasing. The increase of the population in Canada during the last ten years was about 12%.

JAPAN is a country of earthquakes. There are seven hundred established earthquake observing stations, and these make careful record of about five hundred shocks which annually visit the country.

A MODERN COMPILATION of engineering maxims states that a horse can drag, as compared with what he can carry on his back, in the following proportions:—On the worst earthen road, three times as much; on a good macadamized road, nine; on plank, twenty-five; on a stone trackway, thirty-three, and on a good railway, fifty-four times as much.

WITHIN SIXTY-TWO YEARS Mexico has had fifty four presidents, one regency and one Empire and nearly every change of Government has been effected by violence. In consideration of these facts it is small wonder that Mexico's civilization is going backward.

No One Best Way of Working.

BY KNOXONIAN.

No small part of the trouble that afflicts the Church more or less all the time arises from the delusion that there is one best way of doing everything. Nearly every man thinks that the best way to do a thing is the way he does it himself. Then there is that other man who feels sure the best way to do anything is the way his father did it. He is matched by the man who takes his grandfather for a model, and all are beaten out of sight by the man who declares everything ought to be done "as it was done before."

Now there is no one best way of doing anything in the Church. Our grandfathers were no doubt worthy men, but very likely there were two or three ways of doing things even in their time. We know our fathers did not all do Church work in the same way, and why in the name of common sense should we sacrifice peace and utility by aiming at uniformity? Diversity in unity is the law of nature, and a little diversity is not a bad thing in the Church.

The peace of the Church has been more disturbed by friction about the service of song than in any other way. Sad is it not that such a solemn and joyful exercise as singing praise to our God should have been the cause of so many bitter quarrels, but it is sadly true. Much of the trouble arose from the habit so many Presbyterians have of thinking there is just one way of doing things. There is no one best way of leading the Psalmody for the whole Church. Each congregation ought to know the way that suits itself best. The precursor alone may be the best arrangement for some congregations, and a choir the best for others. Some congregations cannot do without an organ and some cannot do with one. The best way at one time may not be the best way at another, and no easy part of the duty of a Session is to change from one system to another with the minimum of friction. Going too far or too slow at the transition point may cause no end of trouble. The transition can never be made peaceably unless the majority recognize that there is no one best way of leading the Psalmody.

There is no one best way of financing for congregations. Theorists revile the pew system and blame it for no small part of the sin in the world, but the facts are that some of the most successful congregations in the country have had their revenue raised by pews. Theoretically it is not a good system, but it is not all bad. The weekly envelope system is theoretically the right one, but it has some drawbacks. No system is all good or all bad.

There is no one best way of conducting a prayer-meeting. It is amusing to see a minister rise in a conference or convention and tell his neighbour how he conducts his prayer-meeting. Every feature in his face seems to say "mine is the best way." That brother may know all about the heresies of the early centuries, but he has never yet mastered the modern egotistical heresy which teaches that there is one best way of doing things.

There is no one best way of promoting the spiritual life of a Church. Those excellent people who constantly insist that the best and only way of increasing and quickening the life of the Church is by holding special services have a great deal to answer for.

Though they may not mean to produce any such result, their theory does lead people to undervalue the regular stated worship of the sanctuary. It does lead some to the unscripural conclusion that the power of the Holy Spirit is more likely to be felt at special services than at the regular services on the Lord's Day. Assuming that special services may do good in some congregations and in any congregation under certain conditions, it should be clearly understood that even so that is only one way of quickening the life of the Church. There are a dozen other ways, any one of which may be quite as good, though perhaps not quite so showy. One of the most offensive things about so-called evangelists is the cool brazen way in which they assume that theirs is the only way of doing good. The fact that some of the most prosperous congregations in Canada never held special services and that some of the very leanest, poorest, most ignorant, most illiberal and worst starved held special services quite frequently, shows that holding special services is only one way of working.

Ministers often talk something very like nonsense about preparing and delivering sermons. One brother says every sermon should be written. One thinks sermons should be read in the pulpit, and another is sure that read sermons have kept back the millennium several hundred years. This kind of talk is not wise. There is no one best way of preparing and preaching sermons. The best way for one man may be the very worst for another. The best way for one kind of a congregation may be the worst for another. Let every man find out the best way for himself and his people. Perhaps he may find that the best way is to change the way quite frequently.—*Can. Presbyterian.*

More Trouble in China.

Trouble has broken out afresh in China, and the missionaries and their converts have suffered severely. This time disturbances have occurred in the Fokier province of eastern China, and in Sechuan, 1,500 miles up the Yangtze River. On April 27 a house occupied by missionaries of the Church of England was attacked by a mob, instigated by the leading military men in the place. Two lady missionaries, after being exposed to the insults of the mob for three hours, were rescued by a mandarin and taken in chairs to Yamen. Had it not been for the bravery and devotion of their Chinese teacher, who repeatedly summoned the mandarin, they would have fared much worse. The leading authorities seem to be in complicity with the rioters. On May 11 the little mission hospital and dispensary in Kianning was attacked and completely wrecked by a mob of hired ruffians in the pay of the leading literary man of that city. Dr. Rigg, who was on the premises, narrowly escaped death at the hands of the infuriated rioters. At Chung King, after an attempt to boycott the missionaries, the roofs of their houses were removed and carried outside the city. This opposition is said to have been started by the viceroy, and to have the support of the gentry. The Chinese converts suffer severely in these conflicts, and many lose their lives. Some are to be put on trial for teaching Chinese to the missionaries, and grave consequences are feared. The circulation of the most inflammatory anti-foreign books, and a special crusade against foreigners, are reported. Notwithstanding these apparently over-whelming disasters, the missionaries are confident of the ultimate triumph of their cause.

Gospel meetings at the races. That is a strange combination, but it is what a band of English Methodists, under the lead of Josiah Nix, are holding. The band is composed of young men who dress in the latest style, but are devoted Christians. They camp on the Derby racing grounds, distribute Gospel tracts, and during the intervals between races sing hymns and give talks. They have done this for several years, and their work has had good results. Four young men of Chicago, Messrs. Boyer, Burgess, Bradley and Lee are about to undertake a similar work. They will conduct tent meetings at the most popular fashionable resorts during the summer months. Their opening service was held at Garfield Park racing grounds, Chicago, last Sunday.

Mission News and Notes.

The China Inland Mission reports 407 baptisms in the last year. There are now 3,000 converts.

A missionary on the Congo estimates that of thirty or more millions of Congo tribal peoples, one sixth are cannibals.

The first Christian building in Tokio, Japan, was erected twenty-five years ago. There are ninety-two Christian churches and chapels there.

Japanese children are much more respectful to their parents than children in America. They never leave the house without prostrating themselves out the mats and politely asking permission.

The Salvation Army has a farm colony in Buenos Ayres, has been able to keep thousands of people in the recent financial troubles. This has given the army a strong foothold in the country.

The forty-nine societies organized for Christian effort in behalf of the Jews expend annually \$490,000. Almost all of the leading churches in Great Britain and upon the continent are engaged in this form of evangelization.

The Norwegian Evangelical Lutheran China Mission Society was organized June 11, 1890, and already has twelve missionaries in China. It works in association with the China Inland Mission. Its headquarters are at Hankow, on the Yangtze River.

A missionary of the British and Foreign Bible Society tells of a Bible meeting held in Madagascar which was attended by 1,246 persons, representing eleven churches, and coming, some in canoes and many on foot, a distance of from ten to twenty miles. And another one writes of a similar gathering held in the theater of a Spanish city, with an audience of 1,000, and being reported by one of the papers of the place, the whole region heard of it.

The United Presbyterian General Assembly has just made the following appropriations for the coming year: Foreign missions, \$78,236; freedmen's missions, \$50,000; church extension, \$45,000; education, \$10,000; ministerial relief, \$10,000; assembly fund, \$7,000; total, \$200,236. The church has a membership of 98,668. This gives an average per member of \$3.04.

There is a great religious movement at present going on in North India. The work of the North American missionaries has so prospered during the last year that the natives are coming into the Christian Churches faster than the missionaries are prepared to receive them. Some 19,000 of them were baptized during the year, and there are at present over 40,000 people, men and women, asking for admission to the communion table and the privileges of the Christian community. The movement resembles the great revivals which swept over this country thirty or forty years ago. The converts are almost all of the lower castes, but they are said to be both physically and intellectually the equals of the members of the higher castes. The movement seems to run over a district like a great wave, and it is believed the tide has not reached its height yet.

What it Means.

Perhaps some who keep the run of United States matters have not been quite certain what is meant by the "free coinage" of silver about which so much is said. Zion's Herald defines it, saying it means,—

1. That every man shall have the right to bring his silver to the mint, not to sell to the Government as is the present practice, but to have it coined for himself. 2. That the Government shall coin this private silver free of charge. 3. That the Government shall coin a dollar with 371 1/4 grains of pure silver, instead of 412 grains as in the standard dollar. 4. That the Government shall declare this debased dollar, worth only 67 cents, to be worth 100 cents, and shall make this 67-cent dollar legal tender at its face value for all debts and obligations in the United States.

To state this scheme is to expose the fraud on its very face. The Government is asked to enact a lie and to defraud the creditor, by obliging him to accept a coin worth only 67 cents to cancel an obligation amounting to 100 cents. This would be to deprive him of 33 cents on every dollar of his claim. The morality of such an act would be the morality of a Jesuit, nay, of a Turkish brigand. Surely, the honest people of America can favor such a scheme only because they fail to understand the fraud and folly covered up by the oily and delusive phrase.

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.]

Famine in India.

Since her arrival here Miss Hooper, has received among, other letters, one from Miss Combs, an associate missionary, with whom she was very intimate and who kindly cared for her in her illness, before her removal to the hospital. She tells, that cholera as a result of water famine, is raging in the adjacent towns and villages. The following extracts from Miss Combs' letter will be of interest to the readers of this column:—Miss Hooper says,—The tanks mentioned as dry have never been dry while she was in India.

"We are in the first stages of a water-famine for we haven't had any rain yet. There have been showers all around us but Balasore seems to be doomed to drowth and famine. We have been praying night and day for rain for weeks and we have had a few drops but not enough to moisten the ground for ploughing, and no ploughing has yet been done. It seems as if God means to send another famine and if he does, of course He has some wise plan in it and some 'good' will He make to come out of it. Poor Mrs. Phillips is quite anxious about it and says it seems as if she could not stay in the country through another famine. The Cholera is raging fearfully in villages to the south of us. Some of them are depopulated. In Sora more than one hundred died in one day not long ago. Mr. Guise is the authority for that statement and he ought to know. They simply can't get any water but the abominable stuff left in their tanks and that is fast drying up. The river by Bhadrucks is dry. The Cholera in and around Balasore has been checked by water being sent around by the municipality to the infested villages and places. The Raja has himself at his own expense sent a good deal about. My two tanks have been dry for a long time and I had them both cleaned—a good job which could hardly have been done but for the drought, so theirs some good in the 'ill wind.' It gave employment to about thirty men and women for more than three weeks. It cost a hundred rupees. Nellie helped me. The front garden has not been watered for nearly a month. I haven't as yet pulled up the crotons or what was once crotons but they will have to be for they are merely sticks, sticking up their bare ends. I have let them stay hoping for rain and that they might leaf out but they are too far gone for that now. I brought water from the big tanks below Rathi's house two or three days for the vegetable garden for I did hate to lose that, but in cleaning out the big tank Rathi had the men dig a well in one corner and they came to water which gives enough to water the garden and the plants on the veranda and the rose bushes. It is nearly dry at night but runs in during the night so as to furnish from day to day and the vegetables and 'sag' have been saved. Jagu brings a barrel of water every day for the girls and they go every other day to bathe in the big tank. The Cutcherry well, where we all get our water now is getting low but they think it will last ten or twelve days more. Then what we shall do I don't know. The Raja had two artesian wells come on the last steamer and he is to sink one at his garden house and I don't know where the other one is to be sunk. He does seem to be quite a public-spirited man.

Last week I left my family in Nellie's care and went to Chandipore with Mrs. Boyer and Mrs. Griffin for four days and enjoyed it 100 per cent. Mrs. Boyer had her boys there but they have come up and I am going to take my girls down this week. They have been anticipating it and I don't like to disappoint them but I know it is a big job. Mrs. Griffin and her family are coming in to-morrow and Mrs. Boyer is coming in Wednesday. I hope Nellie and her mother will go out, it would be too dreary there alone, even with the girls along. You had a taste of it.

Bhadur and Oody and Hari were at Chandipore, and Hari showed by many little ways that he wanted to be friendly. Since the special meetings Oody and Bahadur have been very good and Bahadur especially seems like another boy. Joseph's boys are negatively good. Letters from Midnapore bring good news of their special meetings and of a great revival in the church, but Dr. Bachelor is failing. He has given his classes to Jacob and he only goes and looks on. He doesn't go to the Bazaar either and that means a good deal for him. Of course this is right in the heat and he may be better again but I don't think he will do much more work in India. We hear that Mr. Burkholder has his "M. D." and is anxious to come back, and we are very anxious that he should so that Mr. Stiles may come in to Mid-

napore and relieve Dr. Bachelor entirely.

Just now Mr. and Mrs. Brown are in Midnapore. They were in Contal but Mr. Brown had a bad leg and they went in there. Mr. Brown's leg is better. Mr. and Mrs. Rae have been out to Balia Pal for nearly a month. Just came in a day or two ago. Said they had a good time. Poor Miss DeHowe was expecting to come up to Balasore and go out to Chandipore with Mrs. Boyer and didn't get her money in season to take the week ago steamer and then was coming this week and the Baseline slipped off Wednesday morning and she was left, so now she can't come at all. Mr. Henderson and Mabel came on the same steamer from Calcutta with Mrs. Boyer and went to Chandipore. He went back a week ago, Mabel went this morning. My nephew Capt. Horace Coombs is in Calcutta but I'm afraid I won't get to see him as my exchequer is in a chronic state of emptiness. I haven't seen Mrs. Stearns since you left. Have been to service once at the Circuit House but she wasn't there that time. Mr. Cornish sent his pony for me that night.

Miss Hooper may think her letter has been too freely quoted from, but these trivial matters in a Missionaries life, give us better understanding of what is involved in being a Missionary. Without them, we would scarcely realize the small worries and self-denials &c., and of which their life is made up.

The Printing Press.

The following is from one of Dr. Talmage's sermons: "The printing press is the mightiest agency on the earth for good and for evil. The minister of the Gospel, standing in a pulpit, has a responsible position; but I do not think it is as responsible as the position of an editor or a publisher. At what distant point of time, at what far out cycle of eternity will cease the influence of a Henry J. Raymond, or a Horace Greeley, or a James Gordon Bennett, or a Watson Webb, or an Erastus Brooks, or a Thomas Kinsella? Take the simple fact that our New York dailies now have a circulation of about 850,000 per day, and add to it the fact that three of our weekly periodicals have an aggregate circulation of about 1,000,000, and then cipher, if you can, how far up, and how far down, and how far out reach the influences of the American printing press. What is to be the issue of all this? I believe the Lord intends the printing press to be the chief means for the world's rescue and evangelization, and I think that the last great battle of the world will not be fought with swords and guns, but with types and presses—a purified and Gospel literature triumphing over, trampling down, and crushing out forever that which is depraved. The only way to overcome unclean literature is by scattering abroad that which is healthful. May God speed the cylinders of an honest, intelligent, aggressive, Christian printing press.

Drunken Thursday.

A Presbyterian missionary in Syria says that this is the name of a Feast Day recognized by all the adherents of the Greek church in that part of the world (Syria) and is uniformly called by this name. Its date is fixed by the changeable feast of the ecclesiastical calendar. If this were an isolated fact, we could not fairly infer the unsoundness of the sect with which it is connected. There was a certain set in college among whom the annual day of prayer for colleges was called "the day of whist for colleges" since the leisure hours of the day were most naturally devoted to idle recreation by the set. But no one would infer from this occasional abuse of the day that it is of no benefit, nor that the Protestant churches which appoint the day are devoid of spiritual life. The case here, however, is far different, for there is nothing incongruous in the eyes of the people nor their priests, in the name of this Thursday nor in the practices which justify the name. Drunken Thursday is the Second Thursday before Lent. The whole week in which it falls is given up to special feasting in order to fortify the body against the long abstinence from meat in the lenten fast. It is the great week of the year for weddings, and in most of the mountain villages there are more brides given to their husbands in this week than in the whole remaining fifty-one weeks of the year. This culmination of the feasting is on Thursday when it is said in the words of the people, "Every one will be drunk." Men, women, and children, all expect to indulge in wine and strong drinks on that day, and even babes in arms are given a sip of the wine which flows so freely in the household.