

Religious Intelligencer.

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

VOL XXXIX.—No 12.

FREDERICTON, N. B., MARCH 23, 1892.

WHOLE No 1984

NOTES AND GLEANINGS.

THE VOTERS in the United States number 11,500,000. Over 3,000,000 of these are alien birth, and 1,500,000 are of African descent.

THE MANAGERS of railroads in Holland, it is said, have found it impossible to man the switches with men who can be depended upon to let liquor alone, and have accordingly substituted women. Not an accident, it is said, has occurred since, as a result of carelessness.

HERE is one for the women: Mrs. Elizabeth Cady Stanton tells an amusing story of how, when she was a girl, the women of her church raised money to educate a young man for the ministry. When he had completed his studies at the theological seminary the young divine returned to his native town, and preached his first sermon on the text: "Let your women keep silence in the churches."

A GENTLEMAN, recently returned from a visit to Sweden, says: I spent some time in Sweden, and noticed many peculiarities among the people. I never heard a Swede swear, use harsh or profane language, abuse a beast of burden, or show a spark of cruelty in any form.

OFFICIAL REPORTS state that more than a hundred million pounds of shoddy are now used in the United States in the manufacture of clothing. The shoddy is made of old woollen rags, torn up, and even cow hair and waste are used. Besides the objection on account of its filthy nature, the shoddy adds no strength to the clothing, and is a simple swindle on the purchaser. Its use should be prohibited by law, on the ground of fraud.

MEDICAL DEGREES are now granted to women in the Royal University of Ireland, and in Australia, India and Japan excellent opportunities are afforded women to study in advanced and professional branches. Germany, Austria, Hungary and Turkey are said to be the only countries in which women are not allowed the privilege of university training.

IT is a United States paper which says:—The dealings of the United States with the Indians consist of a long line of perfidious acts, with now and then an exceptional fulfillment of promises which makes the general record seem blacker by contrast. In 1880 the Government of the United States covenanted with the Utes at their last removal to a strip of one hundred and ten miles in the southwestern part of Colorado to secure it to them. It promised to protect and improve them and afford means of education. Now the land is coveted by settlers, and it is proposed to remove them again.

A LETTER FROM CAIRO gives a curious account of the ceremonial performed every day at the burial place of the late Khedive Tewfik. His mother attends daily for the purpose of prayer, and over a thousand persons also attend, and are fed with portions of meat, rice and bread. They sit down in groups of about a dozen each and a dish is placed in the middle. Casual visitors, who look on without participating in these strange rites, are served with coffee and cigarettes, which it is the height of bad form to decline. This ritual is in some way regarded as devotional, and is connected with prayers for the repose of the Khedive's soul offered by the bereaved mother.

THE "OPEN SORE of the world," as Livingstone called it, has not yet been wholly healed, as is shown by a recent letter from Emin Pasha, who has returned to his old haunts in Central Africa. On his march to Lake Albert Nyanza he followed for six days the track of one of the slave hunters, called Omar Ben Chalid, and found 51 dead bodies, 39 of which had their skulls crushed in. Had he arrived only eight days sooner these murders would have been prevented. He afterwards met with 23 men and four women, all nearly dead from starvation. They said they had escaped from a body of 1,200 captured natives of both sexes, who, bound by chains in parties of 20 or 30, were being driven to Mengo.

Canada Misjudged.

THE ignorance of Central Africa can hardly be greater than that of the average American with regard to the simplest facts of the fishery question when that question was occupying his mind or rather his passions. The claims then made by the United States were simply preposterous and have been allowed to die out, but the average American still retains a sense of the extreme wickedness of Canada and of her demands. While the United States were claiming the use of our fisheries by natural right and were tearing up the treaties which gave them their only legal right to them, they were forbidding Canadians the use of the open sea on the opposite side of the continent, on the ground that it belonged to them and to them only. This nonsensical claim was implicitly believed in by the average American, if we may gather anything of the common opinion from the newspapers, and the whole country has been raving at Great Britain for years for backing the right of Canadians to fish or hunt in the open sea. This claim, also, has been completely given up, but not in a manly way. The average American knows nothing about its withdrawal. He does not seem to notice the complete change in the claims now made as compared with those advanced last year, and has consequently no suspicion that these may be equally hollow, or, to speak plainly, mendacious. The claim now is that if Canadians are allowed to hunt freely in the open sea there will soon be no seals. Better far that there should be no seals than that two nations should be at strife. There is, however, no prospect of the strife being removed in that way or that the removal of this bone of contention would make any difference, seeing that there always remains something on which to appeal to the school-book prejudice of the average American against Great Britain and her American colonies. The seals are not diminishing, and there is no evidence that any amount of deep-sea fishing would reduce their numbers. The place where they can be injured, and where it is easy to protect them, is at the rookeries on American soil, yet there the provisions of the *modus vivendi*, the renewal of which is now demanded, have not been enforced.—*Montreal Witness*.

Temperance Facts.

—In a little pamphlet recently issued by Dr. Charles H. Shepard, of Brooklyn, occurs this paragraph: "The offspring of drunkards inherit a feeble, rheumatic temperament alcohol is especially harmful. Dr. Allison has said, 'Were it not for our conventional flesh-eating habit, and our alcohol-drinking customs, rheumatism would be practically unknown among us. Where people do not eat flesh and drink wine this complaint is almost unknown, and when their use is discontinued it seems to disappear, as if by magic.'"

—Rev. Dr. Reters has been making an analysis of the best glass of beer he could buy in New York, and found that it contained: "Pepper, ginger, vinegar, capicum, cream of tartar, acetic acid, nitric, citric, tartaric, sulphuric and prussic acids; nitric, sulphuric and acetic ether; spirits of nitre, the oil of cloves, japonic extract, bitter almonds, orris root, grains of paradise, Spanish juice, black ants, dried cherries, orange peel, coriander seed, white oak bark, tannic acid, fennel seed, cardamom seed, wormwood, copperas, alum, sulphates of iron and copper, liquorice, opium, gentian root, quassia, coculus indicus, tobacco, saltpetre, logwood, marble dust, egg shells, hartshorn, nutgalls, potash and soda."

—Here comes a dispatch from Minneapolis that a county in Iowa is virtually under mob rule. The saloon element is thoroughly organized, and is determined either to lynch, or burn the property of, any one who interferes with their business." A lot of liquor was taken from the custody of the sheriff, after that official had been knocked down, and it is likely that the gubernatorial Gallio in Des Moines will care for none of these things. But what sort of an institution is this saloon to be legalized and protected as license advocates would do? When will the people "awaken," to scourge this foulest of all money-changers from our sacred temple?

There are 13,000,000 children receiving scientific temperance instruction in the public schools of the United States. The next twenty years ought to develop a great army of educated and earnest temperance workers.

—During the past 14 years the citizens' league, of Chicago, which was organized for the express work of suppressing the sale of intoxicating liquors to minors, has prosecuted 15,441 charges against saloon-keepers, and has secured fines and costs aggregating \$151,763. It is one of the organizations which the saloon-keepers have learned to respect and fear.

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.]

Concerning our Work.

Great indeed would be the pleasure, if in the out-look of our society, which has been organized sixteen years, we could give an account of work done by us in many different lands of this great world, with its teeming millions—an account of churches planted, of colleges and stations being built, of orphanages being sustained, etc. It is our great opportunity to enter other fields than India, to enlarge our borders, to reach out the helping hand to other lands of the lost and perishing. If we do not enter these open doors, where lies the blame? Does not a part of the responsibility rest upon each one of the christian women who compose our membership, in proportion to the talent and means possessed by each? It is said that if every christian were deeply interested in missions, the world would be evangelized during the present generation.

We would ask our sisters all, as we asked two ladies visiting us yesterday, Do you read the W. F. M. Column? Are you interested in missions? Being intelligent readers of mission literature, we surely cannot fail to be interested in the subject. There is perhaps no literature that will so broaden one's mind and views as to read an account of the march of God's great army of workers in all parts of the world. There is no power in existence so great, so evangelizing as the gospel mission power, no power that is working so great a miracle in refining, elevating, civilizing humanity. If we wish to keep abreast of the times, we must be conversant with this class of literature. There is to-day a greater need of organized christian effort, and of consecrated christian giving for the extension of Christ's Kingdom than ever before.

At a meeting a few evenings ago a sister said: I have been asking myself the question, Am I doing all I can for God? Am I serving him as faithfully as I should? Let us each prayerfully ask herself the same question.

Nearly one half of another year's history has passed, and what are we doing to create enthusiasm in our churches and communities? What will the harvest be at the close of the year? How much interest it would add, what an impetus it would give to our work, if each of our societies would meet monthly and talk over what was being done, and pray for the success of our missionaries. Are we doing it? Will we do it? Will we organize societies where none exist? Will we endeavour to interest every sister in the church? For what is the true work of the church but mission work at home and abroad? "Therefore be ye steadfast unmoved, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord."

Carleton Co., March 11th, 1892.

A little girl was heard to finish her evening prayer with these words: "And I saw a poor little girl on the streets to day, cold and barefooted; but its none of our business, is it God?"

"None of our business!" wandering and sinful,
All through the streets of the city they go,
Hungry and homeless in the wild weather—
"None of our business!" dare we say so?

"None of our business!" children's wan faces,
Haggard and old with their suffering and sin;
Hold fast your darlings on tender, warm bosoms,
Sorrow without, but the home light within.

What does it matter that some other woman—
Some common mother—in bitter despair,
Wails in a garret, or sits in a cellar,
Too broken hearted for weeping or prayer?

"None of our business!" Sinful and fallen
How they may jostle us close on the streets!
Hold back your garment!—Scorn? they are used to it:
Pass on the other side, lest you should meet.

"None of our business!" On, then, the music;
On with the feasting, though hearts break forlorn:
Somebody's hungry, somebody's freezing,
Somebody's soul will be lost ere the morn.

Ah! but one goeth abroad on the mountains,
Over lone deserts with burning deep sands!
Seeking the lost ones, (It is his business),
Bruised though His feet are, and torn though His hands.

Thorn-crowned head and his soul sorrow-stricken
(Saving men's souls at such infinite cost),
Broken his heart for the grief of the nations—
It is his business, saving the lost.

GREAT RESULTS. A Miss Agnew, of New York, when only eight years old, gave her heart to mission work. She went to Ceylon and spent forty three unbroken years. A thousand girls passed through her school. She led six-hundred girls to Christ. Forty Bible women in India were trained in her school.

MISS YERNE TSUDA, who has been a special student at Bryn Mawr for more than a year, recently gave an interesting talk to the students on the progress of education among Japanese women. Miss Tsuda was one of the five children sent to this country by the Japanese Government, in 1871, to be educated. She and one companion were the only ones able to complete their ten years' residence. On her return to Japan, Miss Tsuda was appointed teacher of English in the Peereses' School, founded by the Empress at Tokio, a position which she still holds, and to which she will return in June.

THE FRIENDS of Mrs. Dr. Secord at Fredericton Junction, President of the Fourth District Society, will be pleased to learn that she has fully recovered from her illness of typhoid fever, and is again able to attend her practice.

THE CONFESSORIAL AND FAMILY SECRETS.—Do priests try to discover the secrets in the confessional? There is a family at the present moment living in one of the Dublin suburbs, all Protestants, the lady of the house being an excellent Christian. There are three Roman Catholic servants in the home, and one of these is what is known as a *votene*, a pious woman of uncertain age who shadows the confessional, and being in the odour of sanctity takes her neighbors' affairs under her wing. One of her fellow-servants had been present at an address of mine, and had begun to read her Douay Testament and speak to her mistress on religious matters. She soon received a message from the *votene* that the parish priest requested her presence on the following Saturday night, or he would be obliged to go to the house to speak to her. She met him in the confessional accordingly, was catechised as to how she had come to hear of me, was ordered to hand up her Douay Testament before she could get absolution, and, finally, was assured that I had never been a priest at all, that I had merely been a school-master who lost my situation, and took up my present role for the purpose of making money. Now every actor in this little drama is alive and well at the present moment, and intimately known to me. What do we learn from it? Well, we learn that the priest does use the confessional for the purpose of ferreting out family secrets. We learn furthermore that he can and does use the confessional for the purpose of propagating what he knows in his heart is a lie.—*Rev. T. Connellan, ex-R. C. Priest at the Brighton Protestant Congress.*

A Revival Incident.

During a revival meeting in the vicinity of New York city this winter, a lady professed faith in Christ and united with the church. Her husband flew into a rage when he learned what had occurred, abused the Methodists after the fashion of their enemies of the early days, and threatened to do sundry desperate things. His wife tried to quell the tempest, and suggested to him that he might be smitten with paralysis if he should presume too far in the way of blaspheming holy things. Within fifteen minutes after this warning he became a helpless paralytic and, like Saul of Tarsus, had to seek some one to lead him by the hand. He was taken to the church, and sitting in his chair, with tears of penitence streaming from his eyes, sought and found pardon, and united with the church which he had bitterly cursed. This case is authentic. It is not necessary to suppose a miraculous interposition of divine power and judgment in order to find an explanation. The violence of the man's passion, the remonstrances of a guilty and aroused conscience, the fears struggling within him while stubbornly setting himself against the Almighty, were sufficient to produce this effect on his physical system. The

STRUCK OUT.
The religion of a good many people is like the fire in flint; it needs to be struck out of them.—*The Interior.*

Sense a Safer Guide Than Impulse.

The *New York Tribune* of Feb. 11 announces that "a wealthy man in Maine made over all his property to his wife as a mark of affection for her. Soon afterward she was suddenly taken ill, and before she could make a will died. It is now said that all her property will go to her brother and the husband will get nothing."

More remarkable cases even than this have occurred under similar circumstances. A person made over all his property to his wife, and a few weeks afterward she turned him out of his own house, went to a State where divorces are made in short order, and obtained one from him. He grew desperate, took to drink, and died in an almshouse. Another instance was where a woman made over her property, amounting to \$50,000 to her husband, and he died and left it all to her so long as she remained his widow! Pathetic instances frequently take place where parents give all their money to their children, receiving profuse promises that they will be taken care of as long as they live. Far too often for the honor of human nature, they learn by bitter experience that such promises are often forgotten when the power to enforce them no longer remains.

GLADSTONE AND MANNING.—Since his death, Mr. Gladstone testifies that his relations with Cardinal Manning had been "very peculiar." He says, "First there was a mere acquaintance of two undergraduates at Oxford, which lay wholly on the surface. Then, after an interval, a very close and intimate friendship of somewhere about fifteen years, founded entirely on interests of religion and the church. Then came his change; it was the severest blow that ever befell me. In a late letter the Cardinal termed it a quarrel; but in my reply I told him it was not a quarrel, but a death; and that was the truth."

THE PRINCE AND PRINCESS of Wales have decided to erect a monument to the Duke of Clarence in the chancel of Sandringham church, and the Queen intends to place a statue of her grandson in the Prince Consort's mausoleum.

Paste This in Your Note Book.

The following bills, issued by defunct banks, are rated no good:

Colonial Bank of Canada, Toronto; Commercial Bank of New Brunswick, St. John, N. B.; Consolidated Bank of Canada, Montreal; Exchange Bank of Canada, Toronto; Farmers' Joint Stock Banking Company, Toronto; International Bank of Canada, Toronto; Mechanics' Bank, Montreal; Mechanics' Bank, St. John, N. B.; Metropolitan Bank, Montreal; Provincial Bank of Canada, St. John, N. B.; Royal Canadian Bank, Montreal; Stadacona Bank, Montreal; Westmorland Bank of New Brunswick, of Moncton, N. B.; Union Bank of Montreal; Zimmermann's Bank; Bank of Upper Canada, Toronto, redeemed at 75 cents on the dollar, Central Bank of Toronto, Exchange Bank of Canada, Montreal; Agricultural Bank of Upper Canada, Toronto; British Canadian Bank, Toronto; Bank of the People, Toronto; Bank of Clifton, Clifton; Bank of Brantford, Brantford; Bank of Western Canada, Clifton; Bank of Canada, Montreal; Bank of Acadia, Liverpool, N. S.; Bank of Prince Edward Island; Central Bank of N. B., Fredericton, N. B.; Charlotte County Bank, St. Andrews, N. B.; City Bank of Montreal.

peace which religion gives is favorable to good health. The demonical storms of passion by which the soul of a sinner is sometimes swept are exceedingly damaging to his physical system.—*N. Y. Advocate.*

A WEIGHT-TESTER.—"As fine as a hair," could well be the praise accorded to the wonderfully delicate weight-tester for coins at the mint. As the coins run down into it through the long spout, the tester needs to balance them but for an instant, immediately shooting those that are not found wanting into the expectant and open mouthed sack at the end of a lower spout. If too light, they are tossed out through another spout, and if too heavy, through a third one. Not long ago an astonishingly large number of coins were tossed into the "too-heavy" spout. Surprised at this unusual rejection of so great a load of the silver pieces, investigation was instituted; when, lo! it was found that a single tiny hair caught in the scales had made overweight for every coin passed through.

Among Exchanges.

SNUFF IN THE SERMON. A Scotch minister told a woman, who was in the habit of falling asleep under his preaching, to take a little snuff at the time. She advised him to put a little snuff into his sermons. The woman had the better of it.—*India Witness.*

WHAT YOU WOULD WISH. That which you would wish you had said to a friend, if you had heard that the friend was dead, is the very thing for you to say to that friend to-day; for the friend who is alive to-day may be dead to-morrow. To-day is the only accepted time for any duty that must be done at some time.—*S. S. Times.*

A DUTY.

It is as much a pastor's duty to seek to introduce into each family of his congregation the official organ of the Church as it is to visit the sick, attend the prayer meeting, and urge his people to attend the Sunday school; and he who neglects this important duty is false to one of the important trusts committed to him by his conference when it appointed him to his field of labor. Dear brethren, fail not to attend to this important duty.—*Telescope.*

Don't Whip.

Pastor, don't use the "whip" too much. It is not the best instrument for getting at or getting out the best that is in men. Perhaps you have read the story of an old Quaker and a young Quaker who both preached against slavery. Wherever the young man went he was greeted by rotten eggs and mob violence; wherever the old one went he was welcomed with the best the land afforded. The young Quaker asked the old Quaker what made the difference. "I will tell thee," he responded. "Wherever these speaks, these tallest men that, if they don't do as these wisest, they will go to hell; I tell them that, if they will do as I say, they will go to heaven." Which was the wiser?—*Morning Star.*

Dominion Parliament.

The estimates were submitted Monday. The total expenditure on account of consolidated fund is \$36,230,420; on capital account, \$5,317,760, or a grand total of \$2,502,094 less than the previous fiscal year. There is \$25,000 extra down for drilling volunteers, but the same amount was saved on clothing, etc.; \$132,000 is devoted for increased railway accommodation at Halifax, and \$4,500 for new sidings; \$14,000 for the extension of the Intercolonial along the city front, St. John, and \$5,500 for Indian town branch are revoked. The vote for additional Intercolonial property accommodation is increased to \$121,000 and \$6,500 is voted for increased accommodation at St. John; \$15,000 is asked for Chatham post office; \$10,000 extra or \$50,000 in all is asked for building and maintaining fish breeding establishments.

The house went into supply and made good progress.

Sir Richard Cartwright said it had been reported that owing to the failure of Baring Bros. a considerable amount of the 3 per cent loan had been thrown back into the hands of the government.

Hon. Mr. Foster.—Not a dollar of the 3 per cent. loan has come back. In supply again a lively discussion occurred in reference to St. Charles Tupper's salary and travelling expenses in Canada last year. Mr. Laurier said Mr. Tupper's charges and expenses were outrageous.