

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

WHO SAYS that woman's cause is not progressing? There are now in the United States 207 women's colleges, and in them are more than 25,000 students.

THE PEOPLE of Persia are just now giving a fine object-lesson to the Western nations if it be true, as stated, that they have adopted total abstinence from tobacco-smoking as a protest against the monopoly of sale recently conceded by the Government to a corporation. The Mohammedan priests laid the interdiction which, it is said, is being generally obeyed, to the great embarrassment of the Government.

DR. KEELEY, the physician whose use of bichloride of gold as a cure for drunkenness has attracted so much attention, has determined to establish hospitals for the further application of his idea in England. These will be located in London, Sheffield and Manchester.

THE STATE OF ILLINOIS has decreed that the English sparrow must go; but whether the sparrow will pay any heed to the action of legislature is another question.

THE MONSTER PETITION to the Czar of all the Russians, signed by 500,000 Americans, largely in Philadelphia and vicinity, requesting that autocrat to take steps to alleviate the condition of prisoners and exiles in Siberia, has never been sent over, and may never reach the imperial personage to whom it was addressed. The petition has not been sent because there is no precedent for the belief that it would ever reach the Czar. The petition of a similar character sent over from England to Russia, was returned through official channels without having been read, and it is a fact that may not be generally known that in Russia there is no right to petition the Czar.

THE PRESIDENT of the United States in his message to Congress, conveys this information about the railway which is to connect North and South America:

"Surveys for the connecting links of the projected intercontinental railway are in progress, not only in Mexico, but at various points along the coast mapped out. Three surveying parties are now in the field under the direction of the commission. Nearly 1,000 miles of the proposed road have been surveyed, including the most difficult part, that through Ecuador and the southern part of Colombia. The reports of the engineers are very satisfactory."

THE INFLUENZA prevalent this year is said to be less severe than the two previous visitations. And yet it is quite severe enough. In England and elsewhere horses are suffering from it, in some places half the horses being disabled. So prevalent is the malady in some outlying parts of Scotland that the cattle on the farms are looked after with difficulty, whole families being prostrated by it. In Belfast it has assumed very serious proportions, the deaths being so numerous that the undertakers can scarcely keep pace with the demand for coffins. It is raging with more or less severity all over the European Continent and in the principal cities of America.

THE STANDARD is responsible for this statement:—The traders of a town in the Province of Quebec have it upon a novel way to beat the insurance companies. They contribute to a fund out of which priors are paid to say prayers and masses for the prevention of fires. The wholesale merchants of the Province, however, object to this method, and *Le Monteur de Commerce*, of Montreal, gives them as advice, a variation of the maxim, "Trust in Providence and let your powder dry," by saying: "Ask Divine protection, this is a strict obligation, under pain of absolute ruin; but the same time follow the wise example of your cure and church-wardens—take out a policy for a reasonable amount and in a good company."

WHILE THE SLAVE TERRITORY of Africa has been considerably restricted and the operations of the slave stealers a good deal interfered with, there is still an immense amount of misery in the interior caused by the traffic. The "Independent" has a story from the neighborhood of Lake Tanganyika that speaks of a caravan of two thousand natives of every age and sex, the result of a raid on Karema. The wretched people were chained in batches of twenty and were reduced to skeletons. Women and children who, from weakness, could not keep in the line of march were drowned, and laggards were killed at the rate of ten to fifty daily. These stories are not manufactured, but are told by the missionaries, who constantly regret their powerlessness to put an end immediately to these horrible inhumanities. It is a reproach to civilization that such things should exist even in the depths of Africa.

THE DESTRUCTION wrought by the recent earthquake in Japan was even greater than the first reports said. A late report says: More than 75,000 houses were destroyed outright, besides 12,000 more which were injured. Nearly 6,500 persons were killed and about 9,000 were badly hurt. Communities numbering quite 2,500,000 people have been left almost entirely helpless. Long stretches of railway were made useless, and dikes covering a large area were destroyed, rendering a large territory of farm lands subject to overflow at every tide. The two departments affected cover an area of 2,000 square miles. The earthquake came just as the harvest of rice was being gathered. With the destruction of their crops they are not only unable to meet their bills, but they find famine confronting them. The government at once appropriated, to the relief of the sufferers, the sum of \$2,250,000, which was greatly swelled by private contributions; but it is impossible to render anything like adequate aid. Disease and famine bid fair to make great havoc. It is estimated that it will take 75,000 men for a period of 150 days to make the needed repairs.

SINCE THE CZAREVITCH has become the president of a Central Committee for the relief of the famine-stricken peasantry of Russia, the easy-going officialism of that country has been galvanized into extraordinary activity. It is to be hoped that this is a proof of administrative capacity in the young heir to the throne. Enormous subscriptions from the aristocracy and wealthy merchants of the two capitals now begin to pour in; but it is hardly to the credit of these liberal donors that they have waited so long, that they have waited until there was a possibility of honours and orders following in the train of their munificence. We fear that there can be no doubt that the distress increases, more especially in the outlying districts far removed from post and telegraph. There is a great deal of fuss made in Russia about organizing Central Committees: the centre is not the weak place. The great blemish is that the officials who come in actual contact with the starving people—the police commissaries, the Zemstvo, and the priests have not their operations properly organized and controlled by responsible and trustworthy persons.

Talmage's New Year's Maxims.

Make it the best year of all your life—the brightest, the happiest and the best, writes Dr. T. De Witt Talmage in his department in the January *Ladies' Home Journal*. Imbue your heart with the freshness of the morning, your soul with the sparkle of the dawn. Resolve by good deeds and thoughts to make this the most triumphant year of your life. As a series of short maxims to carry with you through this year, let me give you these: Make every day begin and end with God. Be content with what you have.

Have a hearty, joyful family altar in your domestic circle.

Fill your home with as much good reading and bright music as your means will allow.

Think ill of none, but well of all. If fortune favors you, think of others. Don't sham; be real. Keep busy and you will keep healthy. Respect all sacred things. Love God.

Reclaiming Thieves.

Much has been done in London and in England generally for the reclamation of thieves. It appears that the population of the local prisons fell from 13,745 on March 31, 1890, to 12,814 at the corresponding date in 1891. On March 31, 1878, the number was 20,833. On coming to the convict, or long-term prisons, we learn that the penal servitude sentences passed in 1890 was 729, that total being "lower than any previous year. When we remember that the average number of such sentences passed thirty years ago was nearly 2600, with a population of under twenty millions, we shall better realize the meaning of a fall to 729, with a present population of nearly thirty millions. When the Commissioners first took the prisons in charge the number of penal-servitude subjects was 10,763; but in July, 1891, the number was 5334 or actually less than half of the total of 1877.

Christian work at the prison gates commenced at the same time that Parliament was introducing a new order of things. That work has not only extended in London, it has been initiated in the provinces and in the United States. Something like 21,005 men and lads are discharged in a year from the four London prisons; and about 16,000 of those accept the invitation to breakfasts that are prepared on every week day morning outside each of these four gaols. Nearly half of these who turn into breakfast will listen to the counsel given them, and gladly accept the assistance which is offered to enable them to turn into honest courses. Four thousand sign the teetotal pledge. This is practical Christianity carried out in a common-sense manner; and the success which has attended the efforts put forth year after year, have proved in a wonderful way how even the criminal class may be reached. It is to such service we must attribute that fallen off in the number of criminals which is cheering the hearts of the Prison Commissioners.

No less than eight convict prisons, containing accommodation for upwards of six thousand prisoners, have since 1882, been assigned to other public purposes." There is of course a corresponding falling off in the maintenance. In 1877-78, the first year that the Commissioners had the prisons in their charge, the convict establishment alone showed a gross expenditure of £435,595; last year this was £203,560, or a falling off of close upon £232,000 a year. This is something that all can understand who are not enthusiasts in the matter of Christian work.

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.]

Seeking for Jesus.

A Hindu girl was stolen from her home and carried to Calcutta, where she was sold as a slave. A rich Mohammedan lady bought her and as she was pretty, brought her up as a companion and plaything.

She had a happy life for years, until one day it came into her mind that she was a sinner, and needed to be saved from sin. Her kind mistress, to take up her mind, sent for the rope dancers, the jugglers, the serpent charmers, and all the amusements which she was fond of; but the girl was as sad as ever. Since she had lived in Calcutta, she had become a Mohammedan, instead of continuing a worshipper of Brahma, Vishnu and Siva, and so the kind lady brought a Mohammedan priest to comfort her. But though she recited long prayers in an unknown tongue five times a day, with her head bowed toward Mecca, her trouble was not removed. After three weary years of waiting, the girl went to a Brahmin for relief hoping if

she returned to the faith of her fathers to find peace.

At first the Brahmin cursed her in the name of his god; but as she offered him money, he promised to help her.

Every morning, he told her, she must bring to the temple an offering of fruit and flowers to Vishnu and every week a kid of the goats for a sacrifice. At last she happened to pass a beggar in the street one day. She had never seen just such a beggar before, and as she dropped a coin into his wooden box, she said as if thinking aloud, "Ah if even you could but tell me where to find salvation!"

"I have heard that word before," he said. Where? Where? She asked. "I am sick and fear I am going to die and what will become of me?"

The man told her of a place where rice was given to the poor.

"I have heard it there" he said, "and they tell of one Jesus Christ who can give salvation."

"He must be the one I want. Take me to him," she urged.

"I do not know where Jesus Christ lives," answered the beggar, "but I can tell you of a man who does know; and he told her of a Brahmin who had been brought to Jesus Christ, had given up his gods and was now a teacher of the new religion."

Weal and ill as she was the Hindu girl—now a young woman—started on her search that very evening. She went from house to house enquiring, "Where is the man who will tell me where to find Jesus Christ?"

No one knew, until, as she was about to give it up, she was shown into the house she sought and met the teacher on the verandah.

She burst into tears as she cried:—"Are you the one that can lead me to Jesus?" Oh, take me to him for I am going to die, and what shall I do if I die without salvation?"

And how do you think the teacher led her to the Saviour, who she hoped was waiting for her in that very house? He knelt down beside her and he sought the dear Lord to open her eyes that she might see and believe in Him, who was ready to give the salvation for which she longed. And, as he prayed, the truth was revealed. She saw the Son of God, and the Shepherd, who for so long had sought his child, fold her to his bosom and she was at rest.—Ex.

AMONG MANY EFFORTS made during the present century to carry the Gospel into Korea, and with little apparent success, one seed of sacred truth was planted by a little Chinese lad shortly before Korea was opened to missionary effort; and this, so far as we know, was the first in all the hermit kingdom to spring up and bring forth fruit to the glory of God. This little boy's name was Ah Fung. He had been taught at the mission-schools at Ning Po to read the Bible and to go to Jesus in prayer whenever he was in need of help. When he was about nine years of age his father took him on one of his trading expeditions to the Korean Capital. By some mishap while there the boy was stolen and sold to the governor, who presented him to his wife. She made him her page. He would often attempt to tell his young mistress of the Saviour he loved and trusted, but without avail, until one day the reaper Death took away her baby girl; and then, in her loneliness and sorrow, she recalled the words of her little page about Jesus and his love, and asked him to tell her the story again. Day after day did this Christian child talk of the Saviour, until she, too, came to love this same Friend.

The true Christian is like the sun that pursues his noiseless track and everywhere leaves the effect of his beams in a blessing upon the world around him.—Luther.

The first woman's missionary society of modern times was formed in Scotland a little more than fifty years ago.

Temperance Notes.

Seventy women are licensed to sell liquor in New York City.

Of 40,783 commitments in Ireland during the past year 19,175 were for drunkenness.

Rev. John McNeil assured an audience lately that he owed his success in life to having become a member of the Good Templar Lodge at Inverkip in his fifteenth year.

Between the ages of thirty and forty, where ten total abstainers die, forty moderate drinkers die.

The money paid in one year for three glasses of beer a day would pay the rent for a small suite of rooms for one year.

Linnaeus said of alcohol: "Man sinks gradually by this fell poison. First he favors it, then he warms to it, then he burns for it, then he is consumed by it."

New York City has one liquor saloon for every 125 inhabitants. Leaving out of account young children and those who do not drink liquor, it must follow that it takes not more than seventy-five persons to support a saloon in that city.

The committee of the British Medical Association on legislation for the inebriate has reported in favor of endowing proper authorities with power to compel inebriates to be placed in retreats where they will be treated by physicians employing the most approved methods.

Mrs. Shaen, a lady guardian, speaking at Grimsby, England, said she had asked for a woman from the workhouse to take employment as a nurse. She made known the request to the master, and he reported that out of 400 women inmates in the Kensington Workhouse, he could only remember one, and that a woman of 80, who was to be trusted not to drink the brandy provided for the patient.

Senator Frye, of Maine, in a speech recently made at Lewiston, said: "My deliberate judgment is, and I measure my words, that there is no worse man to be found than the rumrunner, and so far from his being worth anything in this question as to whether liquor shall be sold freely over the bar to whoever wishes to purchase, I say that if every rumrunner in the country were in jail to-day the country would be ten thousand times better off than it now is."

At a recent meeting of the Church of England Temperance Society, at Oxford, the Bishop of Marlborough said he remembered that when they started the temperance work in Devonshire, thirty-four "serious objections" were brought against it by the clergy themselves. He thought great progress had been made.

Mr. Gladstone's Home Life.

The January Number of *The Young Man*, contains an article on Mr. Gladstone's Home Life, illustrated by two of the most recent portraits of the ex-Premier and a photographer of his study. The writer, who is one of Mr. Gladstone's nearest neighbours and most intimate friends, says that there is no home in the United Kingdom where there is more freedom of opinion, or more frankness in expressing disagreement than in the home of Mr. Gladstone.

His daily life at home is a model of simplicity and regularity, and the great secret of the vast amount of work he accomplishes lies in the fact that every odd five minutes is occupied. No man every had a deeper sense of the preciousness of time and the responsibility which every one incurs by the use or misuse he makes of it. To such a length does he carry this that at a picnic to a favourite Welsh mountain he has been seen to fling himself on the heather, and bury himself in some pamphlet upon the question of the day, until called to higher things by those who were responsible for the provision basket. His grand maxim is never to be doing nothing.

Although Mr. Gladstone's daily routine is familiar to so many, yet many inaccurate accounts have been circulated from time to time. In bed about twelve, he sleeps like a child until called in the morning. Not a moment's hesitation does he allow himself, although, as we have heard him say, no schoolboy could long more desperately for an extra five minutes. He is down by eight o'clock, and at church (three-quarters of a mile off) every morning for the 8.30 service. No snow or rain, no tempest, however severe, has ever been known to stop him. Directly after breakfast a selection of his letters is brought to him.

Excepting before breakfast, Mr. Gladstone does not go out in the morning. At 2 p. m., he comes to luncheon, and at the present time he usually spends the afternoon arranging the books at his new library. To this spot he has already transported nearly

20,000 books, and every volume he puts into its place with his own hand. To him books are almost as sacred as human beings, and the increase of their numbers is perhaps as interesting a problem as the increase of population. It is real pain to him to see a book badly treated—dropped on the floor, unduly squeezed into the bookcase, dog-eared, or, worse crime of all, laid open upon its face.

A short drive or walk before the social cup of tea enables him to devote the remaining hour or so before post-time to completing his correspondence. After dinner he returns to his sanctum a very temple of peace in the evening, with its bright fire, arm-chair, warm curtains, and shaded reflecting candle. Here, with an occasional dose, he reads until bed time, and thus ends a busy, fruitful day. Mr. Gladstone has often been heard to remark, that had it not been for his Sunday rest, he would not now be the man he is. Physically, intellectually, and spiritually, his Sunday has been to him a priceless blessing. From Saturday night to Monday morning, Mr. Gladstone puts away all business of a secular nature, keeps to his special Sunday books and occupations, and never dines out that day except to cheer a sick or sorrowful friend.

A NEW YORK "CHARITY."—The *Independent* tells the story of a New York charity called *The Mission of the Immaculate Virgin*. The managers have a large office in New York, issue a large paper once a year for 25 cents which advertises masses for the living and the dead, and solicits gifts and subscriptions. This charity also obtains from New York city \$120,000 a year. Its collections for masses etc. amount to \$250,000. The *Independent* alleges that the \$120,000 from the city is quite enough to cover all legitimate expenses. From the office the managers sell large numbers of charms, amulets, blessed things, such as St. Benedict's medal, and St. Joseph's cord. A leaflet is given, signed by the manager, a priest, Rev. James J. Dougherty telling that the medal is "efficacious against sorcery and other diabolical works"; that "sinners are often converted through its use, particularly when in danger of death"; that "it is preservative against poison, against plague, against lightning, in storms at sea"; "has often been found a remedy in falling sickness, hemorrhages, pleurisy and other diseases," and that "it frees cattle from plague or epidemic." We are told in the same leaflet that "it is to be worn on the neck of persons, to be affixed in walls or doors or placed in the foundation of buildings," and "to be dipped in the drink of animals." The medals would probably cost fifty cents a gross, and the cord is simply a short piece of string—but they have been blessed.

It seems a pity that children should be brought up under such instructions. Father Dougherty offers to sell 5000 masses at very low rates. This traffic in masses is profitable so far as money is concerned, but surely it is worse than profitless in other ways.

There are more women in British India (124,000,000) than there are men women and children in Great Britain, France and Germany put together, with the population of several minor European states cast in as well.

If a man had to draw a heavy wagon or push a wheelbarrow with a bit in his mouth fastened to his back, which pulled his head over his shoulders so that he could not lean forward, he would realize what a horse suffers from a tight check-rein. Over five hundred veterinary surgeons in Great Britain have signed a paper condemning tight check-reins, and we think the time is not far distant when owners and drivers will become so humane as to see that horses suffer no longer from this "relic of barbarism."

Among Exchanges.

ABOUT EXCITEMENT.

Excitement with some men is all right, provided it is at a horse-race, a political meeting, or a big fire, but very disgusting and objectionable in a religious meeting. But the truth is, there is far more need of people being excited about their soul's salvation than about anything else.—*Telescope*

HIS PRAYER.

A good Primitive Methodist employed guidance for the Primitives "because they are going rapidly to the Wesleyans; bless and lead the Wesleyans for they are going rapidly to the Church of England for it is fast going to the Pope; and bless and lead the Pope for thou knowest where he is going!"—*Methodist*.

ALWAYS.

A tardy preacher is always a poor preacher, no matter how able and elegant his pulpit efforts may be. The people soon weary of a theological train that is always behind time.—*Telescope*.