

Religious Intelligencer.

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

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WHOLE No. 2025

Now for Renewals.

SEND THEM AT ONCE.

This is the time of year when the majority of renewal subscriptions are due, and are expected.

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NOTES AND GLEANINGS.

ELECTRIC RAILWAYS are multiplying. Recent reports show that about five hundred street railroads in the United States and Canada are operated by electricity, a gain of nearly two hundred in two years, and fully equal to one-half of the total railway system of America. The investment in these roads has passed the \$200,000,000 mark, but gives no indications of falling off to a lower rate of increase. In February, 1891, the investments were estimated at \$50,000,000, and in 1887 there were only 13 electric roads working throughout the entire country.

THE COLDEST KNOWN SPOT on the earth's surface is on the Eastern slope, a shelving mountain that runs down near the water's edge, on the eastern bank of the Lena river, in Northern Siberia. The spot in question is nine and a fourth miles from Serkerchoof, about latitude 67 north, and longitude 133 east. Dr. Wolkoff, director of the Russian Meteorological Service, gives the minimum temperature of the place as being 88 degrees below zero. It is a place of almost perpetual calm. In the mountains near by, where windy weather is the rule, it is not nearly so cold.

It is said that President Harrison will make a visit to Europe next year, to study economic questions.

A JEWISH RABBI has been expelled from service in a Brooklyn congregation for eating pork. Those who objected to the expulsion claimed that the rabbi when drinking is not responsible for his actions, and that owing to his condition at the time he ate the pork he should be pardoned. So it would seem his friends hold that intoxication is no disqualification for service in the synagogue and is really an excuse for a violation of Hebrew law.

THE DISTRESS in London, growing out of enforced idleness of many thousands, is, it is said, having salutary effect in causing a reaction against the tyranny of organized labour. A manifesto just issued by the Free Labor Association is being received with many expressions of sympathy among the unemployed. The document sets forth that there are in London alone 100,000 men, with 300,000 women and children dependent upon them, out of employment at the present time. It is chiefly due to the continued strikes in all trades during the last three years which have driven tons of shipping into the hands of the foreigner, displaced 20,000 men, cost the workmen of London £952,000 in wages alone, and proved the greatest curse that ever visited London. The manifesto pro-

ceeds to charge the new unionist leaders with being the authors of the strikes referred to.

MISSISSIPPI has an annual leasing of the State convicts, and have put the white men and the colored men in separate squads, and sell their services to the highest bidder. The white men brought five dollars a month and the colored men nine dollars. The white convicts are given the easier jobs and bring less to the State, because they will not endure the demands made upon the colored convicts. It is a disgraceful system.

LADY SOMERSET and MISS WILLARD are to spend the winter in a temperance campaign in England.

THE "INDIAN WITNESS," Calcutta, in a late issue, is responsible for the following announcement: "The Rev. John Joseph Nouri, D. D., L. L. D., the Chaldean Archdeacon of Babylon and Jerusalem, and famous as a geographical explorer, has discovered Noah's Ark imbedded in the snows of Ararat. A Yankee traveler discovered the same vessel protruding from the face of a glacier three years ago. But he was only a Yankee and a mere traveler, and his discovery was a failure. But now that an archdeacon and archologist has discovered the relic, it ought to stay discovered."

Next!

Rum Traffic Notes.

SELLING TO INDIANS.—A rumrunner of Carlisle, Pa., was sentenced to three months imprisonment and \$500 fine, for selling liquor to several boys of the Indian school in that place.

But the same fellow can sell to white men without being fined or imprisoned—indeed, is authorized to sell to them. What wisdom there is in laws for the regulation of the rum traffic!

A RIGHTeous JUDGEMENT.—The Supreme Court of Nebraska has decided that if any person meets a violent death at the hands of a man who is intoxicated, under the civil damage act the dependents of the deceased person can recover damages from those who sold the liquor which intoxicated the one who committed the violence.

AN ELECTION FUND.—Upon the eve of the last general election in England it was asserted that the allied liquor trades has set aside £100,000, with which to help the Tory candidates. The statement was denied at the time, but inquiries at Manchester and Walsall have shown that it was substantially correct.

But in spite of the rum fund they were beaten, badly beaten—as any and every political party deserves to be which makes an alliance with the abominable traffic.

IRELAND'S REAL TROUBLE.—Ireland groans over her heavy rents, and England for many years has been set at variance about the Irish question; but the real Irish question is of whiskey. Says Prof. Barrett of Belfast, "The Irish spend in a year more on alcohol than on all their rents."

TEMPERANCE REVIVAL.—There has been quite a temperance revival in New Haven under the lead of Thomas Edward Murphy, son of the famous orator, Francis Murphy. Four audiences, in number over 10,000, were addressed in one day, and in them alone 1,000 converts to temperance were secured, a hundred Yale students being among the number. In all over 5,000 converts have been made during a stay of three weeks.

RUM TRACTS.—The liquor dealers of Milwaukee believe in the power of the tract to help in the drink traffic. A brewing company in that locality have contracted for 20,000,000 copies describing the merits of their beer. They also propose to distribute them in every house in all towns in the country having 2,500 inhabitants and upwards. Such an example should stimulate Christian workers to send little messengers of divine truth into every house throughout the land.

A MISSIONARY'S PLEA.—Rev. J. G. Paton, New Hebridean missionary is now at Washington endeavouring to induce the American government to help in suppressing the traffic in fire arms, intoxicating liquors and opium in the New Hebrides and other Pacific

islands. Dr. Cuyler, Brooklyn, in speaking of his remarkable errand says: "Just think of it. A lot of converted cannibals begging a Christian government not to send them any more muskets and rum. Verily the Christianity of our own land does need Christianizing at the very core. Ships sail from American ports with missionaries as passengers to Africa, and with thousands of gallons of rum in their cargo. Heaven goes in the cabin and hell goes in the ship's hold. How long will it take us to convert the heathen in this style."

THE WOMAN'S CRUSADE.—The late Dr. Holland said: For weary, despairing years they have waited to see the reform that should protect them from further harm. The politicians have played them false; the officers of the law are unfaithful; the government revenue thrives on the thriftiness of their curse; multitudes of the clergy are not only apathetic in their pulpits, but self-indulgent in their social habits; newspapers do not help, but rather hinder them; the liquor interest armed with the money that should have brought them prosperity, organizes against them; and losing all faith in men, what can they do? There is but one direction in which they can look, and that is upward.... We bow to this movement with reverence. We say to the glorious women engaged in this marvelous crusade, "May God help and prosper you, and give you the desire of your hearts in the fruit of your efforts."

CHRISTMAS PRESENTS.—The inmates of the Alms House, in this city, were given a fine Christmas dinner by Mr. Edward Moore and his mother.

Rev. L. G. Macneill, Presbyterian, St. John, was presented with a handsome silk gown by his congregation.

Mrs. J. Lewis Kerr, organist of the Free Baptist church, Waterloo street, St. John was on Christmas day presented by the Rev. J. W. Clarke, on behalf of the church and congregation, with two very fine pictures, handsomely framed.

G. W. McDonald, Reformed Baptist St. John, was presented with \$88.00 by members of his congregation.

Rev. Mr. Lodge, Methodist, Marysville, was presented with a sleigh and robes by Mr. Gibson.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. J. S. McLeod, Fredericton.]

THE IMPORTANCE of woman's work in the evangelization of heathendom is seen more clearly each year. No work done by missionaries is more effective and far reaching than that done by women.

BISHOP THORNTON, the missionary bishop of the M. E. church, has put 576 women to work in the last four years.

THERE ARE OVER ONE HUNDRED medical missionaries in China. Fifty-six of them are women. They reach those who are beyond the reach of male missionaries, even though physicians, and touch the home-life as no others can.

THE WOMAN'S MISSIONARY SOCIETY of the Methodist Episcopal Church, South, is represented in its home work by 3,404 auxiliary societies and 80,963 members. The society is supporting twenty-nine missionaries, distributed as follows: China, nine, Mexico, twelve; Brazil, eight. The receipts of the society the past year aggregate \$66,448.59.

ONE OF THE MOST ROMANTIC of all missionary narratives is the history of the mission in Terra del Fuego. It was started by Allen Gardner, who, with six companions, was starved to death while they were pursuing their labors on these dreary shores. The story of Gardner's noble life and heroic death aroused the enthusiasm and the effort of the best manhood of England, and it was resolved that the work should never be given up. Legacies and contributions poured in from every

land where Englishmen reside. Charles Darwin, who had declared that no power could lift these savages from their low condition, changed his mind completely when he saw the transformation that was wrought in them, and became a contributor to the society.

A MISSIONARY in China says that any church society of sixty members, each giving two cents per week, could preach yearly, through a native preacher, to fifty thousand persons. He knows of five societies who have adopted this plan, and working together provide a floating-chapel and dispensary, a Christian doctor and two native preachers; and during last November and December they preached in one hundred villages, and gave medical aid to more than one thousand persons. Here is an opportunity for doing good that brings one very near to the work. In addition to the usual gift for missions, why not unite with fifty-nine others in the support of a native preacher? Divide the sixty in sets of ten each, one of whom shall be treasurer and secretary.

Mrs. H. D. GOODENOUGH, missionary of the American Board, writes from Natal: "It would be a strange Christian who could have witnessed unmoved the scene in our mission chapel last Sunday, when some hundred native Christians sat down to the Lord's table together, and twenty recent converts were received into church fellowship on profession of their faith in the Son of God. These twenty were mostly young people; but there was one old woman, who had lived all her life in a heathen kraal, and who put on a dress for the first time in honor of this supreme occasion of her life. She is the discarded wife of an old polygamist, whose interests have been transferred, as the custom is, to his younger wives. How little do women in Christian lands realize the debt they owe to Christ in their honored and loved position! If anybody ought to be grateful to Jesus Christ it is a woman," said a beloved teacher to her pupils not long ago.

Life in a heathen land recalls and emphasizes these words over and over. These poor old women are objects of pity. The world has no further use of them, and having no strength to work, according to the traditions of their people, the proper thing for them to do is to crawl away to the forest and die. To bring hope into such hopeless lives is the mission of the Gospel. Nothing else could have given the face of this old woman the radiant happy look it wore as she knelt to receive in baptism the seal of her faith. There is not a single other Christian in the kraal. Her omnipotent Savior alone can enable her to live a Christian life in such surroundings."

THE RAG-PICKERS of Paris. The wealth of Paris is so boundless that the rubbish and refuse of the city are worth millions. There are more than fifty thousand persons who earn a living by picking up what others throw away. Twenty thousand women and children exist by sifting and sorting the gatherings of the pickers, who collect every day in the year about 1200 tons of merchandise, which they sell to the wholesale rag-dealers for some 70,000 francs. At night you see men with baskets strapped on their backs, a lantern in one hand, and in the other a stick with an iron hook on the end. They walk along rapidly, their eyes fixed on the ground, over which the lantern flings a sheet of light, and whatever they find in the way of paper, rags, bones, grease, metal, etc., they stow away in their baskets. In the morning, in front of each house, you see men, women, and children sifting the dust-bins before they are emptied into the scavenger's carts. At various hours of the day you may remark isolated rag-pickers, who seem to work with less method than the others and with a more independent air. The night pickers are generally novices; men who, having been thrown out of work, are obliged to hunt for their living like the wild beasts. The morning pickers are experienced and regular workers, who pay for the privilege of sifting the dust-bins of a certain number of houses and of trading with the results. The rest, the majority, are the *couveurs*, the runners, who exercise their profession freely and without control, working when they please and loafing when they please. They are the philosophers and adventurers of the profession, and their chief object is to enjoy life and meditate upon its problems. Harper's Magazine for January.

THE OLDEST MAN.—The Russian journal, *Novoi Obozrenie*, a short time ago reported the death of an old man named Mardenoff, at Tiflis, at the age of one hundred and sixty-four years. The Committee on Statistics of the Trans-Caucasus proceeded to get authentic details in this case. Mardenoff, it appears, was born in 1728 in the district of Wladikawkes, and belonged to the family of the Ossetes, whose principal business was to protect the Russian travellers against the attacks of the mountaineers. His memory was very lucid, and he could speak of things that occurred previous to the reign of Catherine II. He leaves a widow one hundred and twenty years old. He had eighteen sons and several daughters. One of his sons died twenty years ago at the age of ninety-five.

A FATHER'S REGRET.—On his death-bed Mr. Cyrus W. Field, a man held in honour throughout the world, referring to the domestic griefs and mortifications which had blighted his home said: "My life is a wreck, my fortune is gone, my home dishonored. I was so unkind to my son Edward when I thought I was being kind. If I had only had firmness enough to compel my boys to earn their own living, then they would have known the value of money."

How many fathers and mothers make the same serious mistake with their children.

TO STOP IMMIGRATION.—How to prevent so many of the undesirable class of people from entering the United States is one of the serious questions now agitating our neighbors. One of the proposals is to put a head tax of \$100 on each immigrant, and it seems to be received with considerable favour. One paper says,—"The fact that over half a million souls—good, bad and indifferent; most of them indifferent or positively bad—are landed on our shores every year, and that, for the most part, they have neither the ability nor the disposition to become good citizens, has at last found a lodgment in the popular mind, and the next step is to find a way for putting a stop to the evil. The country cannot much longer stand the strain put upon it by the addition in every decade of five million of the lowest types of European civilization, and the sooner a halt is called the better."

BOTH IN.—A husband and wife were both behind the bars of the North End, St. John, Police station last Thursday night. There is nothing like whiskey to bring about such a delightful state of things. What a fine business the whiskey traffic is; what high-minded, benevolent fellows carry it on; and how creditable to a city to establish and encourage it and them!

CRIME IN ST. JOHN.—The report for 1892 of the Police Magistrate of St. John, show that during the year 1,595 cases were before the Police Court. As usual, drunkenness outnumbered all other offenses, 879 cases being under this head. For two thirds, and probably a larger proportion, of the other 716 cases the drink traffic is responsible. It is not putting it too strongly—it is probably an underestimate—to say that at least seven-eighths of all the cases that are dealt with in the Police Court are traceable to the drink habit and the drink trade. And this debauchery of the community is authorized by law!

AN ERROR.—An Englishman, Mr. Arthur Henry Brown points out an error in the Revised Version of 1885. Ezekiel v. 4 reads, "And of these shalt thou take and cast them into the midst of the fire and 'burnt' them in the fire." He suggests that this version should be called the 'Burnt' Bible, on a principle which has been formerly acted upon. Thus the 'Vinegar' Bible was so called because 'vinegar' appeared in a heading for 'vineyard', and the 'Treacle' Bible received its name from the fact that it was asked in Jeremiah viii. 22, "Is there no treacle in Gilead?"

THE ARMY'S FINANCES.—The report of the committee, of which the Earl of Onslow is chairman, and which was appointed to investigate the financial affairs of the Salvation Army, as conducted by Gen. Booth, was made pub-

lic last week. The report speaks favourably of Gen. Booth's enterprise for the redemption of "Darkest England," but qualifies the general verdict of approval with criticism to the effect that too much cash has been sunk in building operations at the beginning of the enterprise.

JOURNALISTIC.—The *Christian Standard*, Philadelphia, has put on a new dress, and looks remarkably well. The spirit of the *Standard* is always good.

Sample copies of the *Northern Messenger*, published by John Dougal & Son, Montreal, show an excellent little paper for the family circle, and for Sunday School workers.

LUNATICS.—Every asylum contains some patients made lunatics by morphine, chloral and other stupefying drugs. Among the latest victims is the poet, William Watson who wrote the best ode on Tennyson, receiving two hundred pounds for it from the Royal Fund.

MANITOBA.—In a recent interview Principal Grant said of the Manitoba school question, and of the new Premier of the Dominion:

I am inclined to think that he [the Premier] will be tested on the Manitoba school question by the people more than on any other. We could not check Quebec on the Jesuit estates question. Men who felt that the act was bad in itself and insulting in form, opposed the Parliament of Canada interfering with it on the ground of provincial rights. Substantially on the same ground we cannot check Manitoba. I do not know whether the Roman Catholics of Manitoba have been hardly dealt with in the recent legislation or not, but, if they have, the appeal must be taken to the people of Manitoba themselves. Any attempt to coerce Manitoba from outside would rouse such a spirit in the province as would effectually prevent remedial measures for half a century, and would also rouse such a spirit in the other provinces that compromises which are now accepted, and which are working satisfactorily, would very likely be swept away, and bitter feelings thereby engendered that would sadly hinder our unification as a people.

If one may judge from expressions heard in Manitoba any interference with its right to arrange its own educational affairs will be resisted to the utmost, and rightly so.

Among Exchanges.

TOO MUCH PRAYER.

Not in the closet, not around the family altar, not in the prayer and social meetings, not in the public congregation, but in much of the matter sent us for publication in the *Telescope*. Many invariably close all their obituary notices with "May God bless the bereaved," etc. Some of our correspondents append a prayer to nearly every notice of a preacher and his charge about as follows: "Brother Hardworker is doing well on Wide-awake Circuit. May the Lord bless his labors. Brother Slowmotion is not succeeding as well as he should on Sleepy Hollow Mission. May God awaken both preacher and people," etc. And some of our contributors close every second or third paragraph with a "May the Lord bless," etc. Now this is not only in bad taste, but exceedingly monotonous. It is praying at a wrong time and place; besides, in United Brethren circles, written and printed prayers neither read well nor take well. A hint to the wise is sufficient.—*Rel. Telescope*.

WHY HE FELT BADLY.

A zealous advocate of missions was pleading his cause before the inmates of a large lunatic asylum. The patients heard him with great interest. He told how sad heathenism was in many ways,—how sometimes parents cast their little children into the river to be eaten by crocodiles, and sometimes children cast out their aged parents. As he spoke, one man was moved to floods of tears. The function over, the speaker expressed a desire to see this person, and he was brought. "You seemed much interested in my address." "Yes, very much interested." "And even a little touched by what I said." "Very deeply touched," said the patient, sobbing. "May I ask what it was that so came home to you, my friend?" "I was thinking"—then the patient's utterance was arrested by violent emotion—"I was thinking"—again he sobbed heavily—"what a pity it was that your parents had not thrown you out to be eaten by a crocodile when you were an infant."—*The Churchman*.

EMANCIPATION.

There is a sense in which women need to be emancipated. They need to be emancipated from the notion, too prevalent afloat among our well-to-do classes, that it is degrading for a woman to work unless she is compelled by circumstances to earn her bread.—*London Times*.