

Religious Intelligencer.

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

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WHOLE No. 2075

Offer Extraordinary!

For a Limited Time Only!

DECEMBER 1-31.

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TWO THINGS WANTED:

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This offer is, necessarily, for a limited period. What is done needs to be done during this month.

BEGIN AT ONCE! PUSH THE CANVASS VIGOROUSLY TILL THE END OF THE YEAR.

NOTES AND GLEANINGS.

Chicago has thirty police matrons, with a head matron over all. They have cared for 35,119 women and girls during the past year.

Chicago has 117,000 unemployed people. The Board of Charities of Illinois have appointed a committee of one hundred to take steps to raise a relief fund of a million dollars.

The lord mayor of London and the President of the United States both receive the same amount of salary.

It is said that there are four thousand clergymen in the Church of England out of employment. But it is not because there is not wickedness enough in the world to keep them all busy.

One hundred and fifty daily and weekly newspapers in various parts of the world constitute the organs of the anarchist party. The most of them are published in Spain, the principal ones being *El Productor*, *El Comunista*, *El Perseguido*, and the *Tramontana*. In Belgium there is only one of any importance. In England there are four; at Venice and Rome one apiece; in France five, the most important being the *Pere Penard*, the chief editor of which is an ex-convict.

There is a little institution calling itself Bethany College, scarcely more than a graded school, situated at Lambert N. C., which is scattering abroad its degree among the colored people of the South. The *Independent* is informed that it has conferred more honorary degrees since its establishment than all the other colleges in the South.

The continent of Africa is equal in area to Europe and North America combined, comprising nearly 12,000,000 square miles. The population is about 300,000,000, or more than four times that of the United States. There are 3,500,000 nominal Christians, one-half, of whom are Copts and Abyssinians, one-fourth Protestants, and one-fourth Roman Catholics. There are 250,000 Hindus on the East Coast, there are 50,000,000 Mohammedans, and more than 200,000,000 pagans.

The Russians believe that it is a great sin to eat meat during the fasting period; but it is not considered a sin to give themselves to extreme drunkenness. About two years ago a Finn, on his way home from the city of Helsinki, was killed and robbed by a Russian. The murderer took everything the poor fellow had except the meat which he had purchased for his family. Upon being asked before

court why he did not take the meat from the murdered man, having robbed him of everything else, the murderer said, "I am orthodox; and this is the fasting period, during which it is a sin to eat meat."

Professor Garner has been visiting the interior of Africa for the purpose of studying the monkey language. Professor Garner says that he stayed for 101 days in a cage which was carried into the heart of a forest 250 miles from the coast. This cage was a big affair, and was chained to trees. In it Professor Garner locked himself and awaited the coming of members of the ape family, when he tried to communicate with them by means of sounds he had learned from monkeys in America, and elsewhere. He also had a phonograph with which he kept a record of the sounds made by his visitors. He claims to have succeeded in establishing his theory that the monkey family has a language, and in proof has brought with him from Africa to Liverpool two Kulu Kamba chimpanzees, with which he is able to communicate.

Statistics of the great strike of the English coal miners which ended a few days ago show that during the sixteen weeks of the strike the normal output of 63,000,000 tons dropped to 39,000,000 tons. Ordinarily 11,000,000 tons are exported and 49,000,000 tons consumed in England in the period mentioned, but during the strike only 8,750,000 tons were exported and 27,250,000 tons consumed. The estimated loss to mine-owners, ironmasters, railways, etc., was \$13,255,615. Consumers paid in increased prices £1,767,000. Miners, ironworkers, and other artisans lost £18,208,000. The total general loss is placed at \$33,237,215. The workers rendered idle numbered 1,008,250, which meant 3,511,425 persons in a destitute condition.

A young woman, Miss Edna Cook, is reported as driven insane by the badgering of an attorney named Nelson, while giving evidence in a trial for murder in district court in Iowa. By all accounts the conduct of the attorney was outrageous. "Miss Cook," it is stated, "has a highly strung, nervous temperament. She found herself the target of a fusillade of questions that implied that she had lied, that she had said precisely the opposite of what she thought she had said. She saw the jury sitting impassive, some of them smiling at the cutting sarcasm of the attorney. The judge, to be sure, rebuked Nelson at times, but in the grave dignity of the court she could see no relief. The spectators of the trial gave no sign of sympathy." We quote from correspondence of the *Inter-Ocean*. Miss Cook is reported as now in a condition of violent insanity. Existing methods of cross examination in courts, at least

as often practiced there, are certainly among the brutalities and barbarities of modern civilization.

Anthony Comstock delivered an address before the Evangelical Alliance Congress, which we would that every father, mother, preacher, lawyer, citizen, boy and girl might read. We make room for two short extracts. "The last census discloses an awful harvest to this seed sowing of 1,000,000 habitual drunkards in the United States. From 75,000, to 100,000 drunkards die each year. But this census report does not tell us all. It is silent as to the hundreds of heart broken wives and mothers; of the millions of children beggared and reduced to squalor and want, of the homes that have been wrecked; of the many crimes committed; of the many reformatory institutions, prisons, penitentiaries, and jails needed to care for the ever increasing brigade of criminals made by this curse of drink." Again: "As showing the dominance of the gambling mania over law, order, and morals, let me present a leaf from the records of the New York Society for the Suppression of Vice. In 1877 we first assailed the gambling and lottery establishments of New York City. For more than two years after we began to prosecute these criminals, we found it impossible to break their hold. The district attorney would not bring any of them to justice in the courts of New York City. It was not until after Governor of the State had been appealed to and issued his proclamation, that we were able to bring these open violators of the law to justice.

Reasons for Taking a Denominational Paper.

In the interest of a broad, generous, sympathetic, growing Christianity every home needs the religious paper. Without reflecting on any other, it may still be said that the paper which best reports the work and reflects the spirit of one's own denomination ought to have the first place. The reasons which follow are some of those which support this statement.

A denominational paper is essential to any just appreciation of one's own place in the kingdom of God. As individuals we touch the great work of the kingdom in state, nation and world chiefly through our denomination. Each denomination has its own work and its special methods. The individual who will do the best work himself must be familiar with the larger work. If he is a Presbyterian he ought to give careful, special attention to the work of that body. He must know its place in the world, its mission among men, before he can properly know his own. It is not a narrow, selfish, exclusive interest in one division of the kingdom that he needs; but any groping after larger knowledge before he has some grasp on the facts which relate to his own work, will be vain. Therefore that I may know something definite, and love something specific, and so do something practical, I begin with the work done chiefly by my own denomination.

The reading of a denominational paper is essential, also, to the best Christian growth. Growth is not the product of vain strivings after fullness; it is subject to law. That Christianity which is cosmopolitan in its interest and worldwide in its sympathies is the product of a loving study of the progress of the kingdom of God. The soul thrives on facts. Facts that tell of the world's need, facts that report the triumphs of the cross, facts that disclose the unity of humanity, facts that bring the burden of the world's salvation home to the individual—these are the facts that widen one's horizon and quicken his soul. No man can grow into the best life without the knowledge of such facts, and there is no means whereby he can acquire them so easily as by the regular reading of the papers whose business it is to set them forth.

A denominational paper in the home is essential to the best type of church life. That church is behind the times which is not alive to what other churches are doing. It is so easy to sink into the rut of the old routine, that most of us are there before we know it. No minister, however full of energy, can by main force drag a

church into new activities and modern methods, while the church doubts whether there is anything new under the sun. The denominational papers are full of Christian works which have been tried with profit; they report the successful methods and the results of happy experiments. If there is a church in the land in which every member reads the religious paper, that is the church which is not oiling worn-out wheels, but is keeping its machinery fresh and modern. More of our people need the religious paper if we are to keep the type of our church life and the methods of our church work in harmony with the age in which we live.

A denominational paper in every Christian home would add materially to the power of preaching. Ministers do not like to bore their congregations any better than congregations like to be bored. They pass by many things of importance to the kingdom because the congregation has no interest in them. In the Agricultural building in the World's Fair, I looked somewhat blankly at a big cotton machine. I had no interest in it. If any one had begun just then to read me an essay about it, I might have said: "Never mind. Come over to the Fisheries building and let me show you that machine twist you a fish line. I know about that." What minister has not preached on missions when he knew that, if the congregations should speak out, they would say: "Never mind missions. Teach us some of the lessons from the recent elections. We know about that!" It is hard work to describe a cotton machine to a man whose mind is absorbed with a fish line, and it is just as hard to preach missions to a congregation that is full of politics.

Furthermore the average Christian has very little idea how much he ought to give, and still less of an idea how much he can give. We are inclined to suspect ourselves of generosity before our purses are half-way open. We see our own needs and think they require all that we have. But we need most of all to know the necessities of the Lord's great and glorious work among ruined humanity; we need day by day to have borne in upon us the burning facts from mission fields so full of hope, yet at the same time so suggestive of the burdens that are upon the workers; we need to know about the distress which must be relieved, the afflictions which must be lightened, the darkness which must be scattered, the souls that must have life; we need to have the burden that is upon Christ rolled upon us. When we see what his work demands our own needs seem less pressing and we give far more than we thought possible. The progress of the kingdom as set forth in the denominational paper, the opened doors opened for the gospel, the bitter need of the outcast world, as there presented, are the very things essential to keep our souls alive to their privilege in Christian beneficence.

If our churches are to be intelligent and large-hearted, are to work by the best methods and to have the best preaching, are to give as the Lord prospers them, every family should have a denominational paper.—*Free Baptist*.

Human Sacrifices in Russia.

Very few persons in Europe, or elsewhere, are aware that human sacrifices still exist in a part of the Russian Empire. The fact is, nevertheless, certain. Among the Tchuktschis such sacrifices still take place, and seem likely to be practiced for a long time to come. At the same time, no blame therefore can be attached to the Russian Government or the Orthodox Church, for efforts by both to stop the custom have proved ineffectual. The sacrifices alluded to are those of old people and the sick, who, finding no pleasure in life, resolve to have done with earthly existence, to rejoin their dead relations, and go to increase the number of happy spirits.

The Tchuktohi who has made up his mind to die immediately notifies his neighbors and nearest relatives. The news spreads in the circle of his friends, and all of them soon visit the unhappy person, to influence him to change his mind. Prayers, reproaches

complaints and tears have no effect on the fanatic, who explains his reasons, speaks of the future life, of the dead who appear to him in his sleep, and even when he is awake, calling him to them. His friends, seeing him thus resolved, go away to make the customary preparations. At the end of from ten to fifteen days, they return to the hut of the Tchuktohi, with white mortuary garments and some weapons which will be used by the man in the other world to fight evil spirits and hunt the reindeer. After making his toilette, the Tchuktohi withdraws into the corner of the hut. His nearest relative stands by his side, holding in his hand the instrument of sacrifice, a knife, a pike, or a rope. If the Tchuktohi has chosen the knife, two of his friends hold him under the arms and by the wrists, and, at a given signal, the sacrificer thrusts the knife into his breast. If the pike has been chosen, two of his friends hold that weapon, and two others throw the victim on its point. For strangulation the rope is put about the neck and the sacrificers draw it until death ensues. Then the assistants go to the corpse, reddening their hands and face with its blood, and place it on a sledge drawn by reindeer, which draws it to the place of the funeral. Arrived at their destination, Tchuktohis cut the throat of the reindeer, take from the dead body its clothing, which is torn in pieces, and place the corpse on a lighted funeral-pile. During the incineration, the assistants offer up prayer to the happy in the other world, and supplicate these to watch over them and theirs.

These horrible practices are followed to-day with the same exactness as in ancient times. The Inkatchis, the Lamouts and the Russians, invited to these sacrifices, often take part in them although there is no example of one of them having taken the same road to reach the other world.—*Literary Digest*.

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.]

A Little Brown Penny.

A little brown penny, worn and old,
Dropped in the box by a dimpled hand,
A little brown penny, a childish prayer,
Sent far away to a heathen land.

A little brown penny, a generous thought,
A little less candy just for one day,
A young heart awakened for life, mayhap,
To the needs of the heathen far away.

The penny flew off with the prayer's swift wings;
It carried the message by Jesus sent
And the gloom was pierced by a radiant light
Wherever the prayer and the message went.

And who can tell of the joy it brought
To the souls of the heathen far away,
When the darkness fled like wavering mists
From the beautiful dawn of the Gospel day?

And who can tell of the blessings that came
To the little child when Christ looked down;
Or how the penny, worn and old,
In heaven will change to a golden crown?

A FEW FACTS about India and some of our workers there will be though disconnected, interesting to our readers. Rice is planted in May and June, giving two crops per year, which are harvested in December and January.

Hindus are descended from the same stock as we. They memorize very readily, but reason more slowly.

Intemperance is not a common vice among them.

Mohammedans are from the lower class of Hindus.

The Santal language was reduced to writing by Rev. J. L. Philips in 1847.

The Free Baptist Foreign Missionary Society was organized in 1832, and chartered in 1833. The first missionaries sailed in 1835.

Hindus religiously refrain from eating beef, but Dr. Mary Bachelor uses beef tea constantly in her medical practice, and the Hindus will say, "Missi Baba cured me" without realizing that they have broken caste.

In Bombay there are five towers, of silence, which are used for burial purposes. The Parsees—the fire-worshippers—carry their dead there, and vultures are waiting to devour them.

THE HEATHEN IDEA of woman is expressed in the Calabar proverb, "A woman is nothing." But when heathenism is touched by Christian mission work it takes the motto of a society of native women in Bombay, "The world was made for women, too."

A NEW YORK woman has left to the Baptist Woman's Missionary Society a legacy of \$890, earned by sewing rag carpets.

"YOU MISSIONARIES trouble us," said an unchristianized Zulu lately. "Before you came our wives got food out of the ground for us, and brought us children and cattle. You make us give up our wives, our beer, cattle for our daughters, and want us to spend money for clothes, books and preachers. Life was easy before, you make it very hard."

Scraps of History.

Gold was discovered in the mountains in 1745.

The United States has fifty-two law schools, with 345 teachers and 3,906 students.

The amount of paper money issued by the revolutionary government of France between 1790 and 1796 is estimated at \$9,000,000,000.

The Indian population of the United States is 248,340. In 1492 they owned the whole country; they have now reserved for them 144,496 square miles.

Window glass was first used in modern times in 1557. Now the consumption of plate glass alone is 6,000,000 square feet in England and 9,000,000 in the United States.

Less than fifty years ago there was no postal system on this continent. Previous to 1847 the mails were carried by private firms and rates varied according to distance.

Steel pens were first made in 1803. The annual sales at present in the United States are estimated at 30,000,000 pens, while the world annually consumes 200,000,000.

There has been considerable discussion as to who invented spectacles and who had the pleasure of wearing the first pair. The honor is generally awarded to an Italian named Salvino Armati, who died in 1317.

Needles were first made with very rude machinery in 1545. At that date a workman did well if he turned out ten a day. It is estimated that the present product of the United States exceeds 80,000,000 a year, while England makes 110,000,000.

Among Exchanges.

"LIKE CHRISTIANS."

Entering the house of one of his congregation, Rowland Hill saw a child on a rocking-horse. "Dear me!" exclaimed the aged minister—"how wondrously like some Christians! There is motion, but no progress." The rocking-horse type of Christians still exists in painfully large numbers.—*Herald*.

THE KODAK IN ELECTIONS.

Art triumphed over legislation at one of the polling places in Winnipeg during the late contest. One of the scrutineers had a kodak and whenever a second-rate came to personate, he took the second-rate's picture on the spot. The personators gave that polling place a wide berth, and when they did try their infamous work, made their visits short. The plan is an excellent one, and should be adopted.—*Can. Presbyterian*.

BROUGHT TO TERMS.

Pinchcask (excitedly): "What do you mean by publishing that obituary notice of me? I ain't dead, not by a long ways." The Editor (calmly): "Well, well! It does look that way, doesn't it? You see, I sent you more than twenty letters asking you to come and pay something on the fourteen years' subscription you owe. I didn't get any answer or see anything of you, and I thought sure you must be dead. S'pose you settle, and I'll print a retraction free of charge. Thanks, that's just the right change."—*Fire-side Companion*.

HORRIBLE.

The exportation of rum to Africa has produced fearful results. Bishop Taylor tells of a distillery there called *Bon Jesus*—Good Jesus—so associated are rum and Christianity in the minds of the natives.—*Morning Star*.