

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

In Belgium a new postage-stamp has been issued, which bears the words in French and Flemish, "Not to be delivered on Sunday."

Dr. Nansen, the Arctic explorer, has not taken any spirits with him on his new expedition. Tobacco is allowed, but it may never be smoked below deck.

Female suffrage, equal in every respect with that of the other sex, is an accomplished fact in New Zealand. The first occasion when the joint franchise will be exercised will be in December next.

President Harper of the new Chicago University, in looking into the subject, finds that college presidents receive salaries ranging from \$620 to \$10,000, with an average of \$3,047.

Dr. Lansing, a missionary in Egypt, states that a native deacon at Suft, sixty miles south of Cairo, suspended ten of his members for such things as bad dispositions, vanity, stinginess, and not allowing their wives to go to weekly prayer meetings. Where upon the *Lutheran Observer* is moved to say: "What a thinning out there would be if such things were permitted to have weight in the United States!"

The White Caps, or, as they like to call themselves in Louisiana, "Regulators," have appeared in several parishes in that State, and, like their brethren in Mississippi, are posting notices warning planters not to gin cotton until the price has reached ten cents, under penalty of having their gin houses burned. The planters have appealed to the State authorities for protection, and it is to be hoped that their appeal will not be in vain.

Writing of Louis Kossuth, Edmund Yates says: In spite of partial blindness, great weakness, and the burden of over ninety years, Louis Kossuth has completed the third volume of his memoirs. He is unable to read the proofs, but he writes a friend that the trembling of his hands has considerably lessened. Never was a literary work accomplished under more terrible physical difficulties, but Kossuth said it was a debt owed his country.

How time is passing in all parts of the world is the interesting story which every day is being told by twenty-two clocks in the Terminal Building of the World's Fair. These clocks have been set up by an enterprising New York clock company, and are every day inspected by hundreds of curious visitors. The records made show that when it is 1.30 in New York, Chicago time-keepers say 12.30; Paris, 6.35; London, 6.30; San Francisco, 10.30; Buenos Ayres, 2.20; Santiago, 1.45; Honolulu, 4.10; Sydney, 4.10; Yokohama, 3.48; Hong Kong, 2.05; Bombay, 11.30; Mecca, 9.10; Jerusalem, 9.03; St. Petersburg, 8.30; Cairo, 8.35; Rome, 7.20; Madrid, 6.15, and so on.

A most encouraging narrative is told in the *Quarter* of three Englishmen, brothers of the name of Cassels, and what they are doing in Oporto. The author is the Rev. Alexander Robertson: and in introducing his paper he says: "Speaking from my own personal observation, extending over a decade of life spent on the Continent, I have no hesitation in saying that wherever Englishmen settle they carry a blessing in their train. If they do nothing else they inculcate by their personal example principles of honesty and truthfulness, and these lie at the foundation of all morality and all religion. 'Swear by the word of an Englishman' was an oath an Arab was heard to mention of another as the most sacred guarantee of his good faith."

The Baptists and Free Baptists of Ohio have been discussing union at the annual meeting of the latter body. Delegates from Baptist conventions were received most cordially, and there was a free interchange of views. It became evident that the chief difficulty was in regard to the restriction of the Lord's Supper, the difference in regard to the doctrines of Free Will and Divine Sovereignty being less than formerly. A committee was appointed by the body to prepare a report expressive of its views on the question

of union and favoring efforts in that direction. A committee of seven was also appointed to meet a like committee from the regular Baptists, to talk over, and, if possible, agree upon some basis of union.

The Germans still retain much of the old love and respect for Bismarck which that remarkable man commanded when at the zenith of his power. The following is from an English paper. The German nation has been thrilled through and through by the news that Prince Bismarck has been seriously ill. Owing to the estrangement between them, the Emperor did not hear of the illness for some time, but when he did he immediately sent a telegram of hearty sympathy, and offered the use of an Imperial Castle to the ex-Chancellor for the purpose of recruiting his health. This act of attention has aroused great enthusiasm, and it is believed it will do much to soften the antagonism that has prevailed.

The Russian at Toulon.

The courtship of France and Russia, shown in the lift of the curtain at Toulon, seems one-sided enough. France seems to have done all the courting and Russia to have submitted, with more of surprise than enthusiasm, to a cloying surfeit of caress. But it is possible that the Russian indifference is more than half assumed. The Russian may more easily forget the Crimea, where his defeat was made less galling by virtue of conditions imposed by the French, than Constantinople, from which he is cut off by the stolid Austrian and German, or India, from which the Briton will shut him out forever. He may more easily forget that France is a republic, when he remembers that England is dominated by a democracy more determined, because more enlightened, and that in every European nation but his own a like democracy is gaining ground. Here are several reasons for Russian friendship for France and the possibility that the Czar's reported refusal to acknowledge the special significance of the presence of his fleet in French waters is entirely diplomatic means strengthened by the theatric nature of his peaceful overtures, promised or performed, at the courts of Vienna, Berlin and St. James. It is probable therefore, that it is not for nothing that these Gallic children are falling on their visitors' necks, staying up all night, getting drunk, giving the Russian sailors watches and howling maulinly for the Czar. France and Russia have common ground in their hatred of their Triple Alliance, of which Germany is the ruling spirit of the world, and their sympathy and alliance, as respectively shown and suggested at Cronstadt and Toulon, calls up the horrid specter of universal war, to culminate in a very Armageddon. It is characteristic of British stolidity that the pyrotechnics at Toulon should have prompted the British Government to have ordered the Mediterranean fleet, that was to have put in at Taranto, to divide, one half only remaining at Taranto, while the other half should proceed to Catania. The Italians had projected an entertainment of a nature somewhat similar to, if not so sickeningly effusive as that which is in progress at Toulon. But the armed neutrality of the British Empire is not to be easily disturbed. Alliances involve the necessity of causeless and senseless war, and at this end of the century war would be expensive.

Dr. Carl Peters on the Negro.

This noted traveler is now in New York, and is granting a number of interviews. He says: "The Negro is of an inferior race, and the American Negro a very low Congo Negro; I do not think he can ever be otherwise. I do not mean that he cannot become intellectual. I know ethnologically that he is morally inferior. He will always lie and steal; he will always lack conscience."

"Perhaps you are judging the American Negro by his African ancestry?"

"There is no evolution. I have seen the Negroes here. They are ignorant, insolent, and unbearable. I have traveled much, but I have never seen sleeping-car porters as insolent as they who served me here."

These extracts are from an interview in the *New York Times*. As the *Times* is quite a cautious paper, we suppose this is in substance correct. Were

what Dr. Peters declares the fact, if evolution be true, the flight of time under proper influences will cure it. If evolution, "technically so called," be not true, the history of the human race shows extraordinary changes in national characteristics under the combined influences of climate, food, and manners; and religion is the strongest of all influences in producing change for good or evil.

Dr. Peters has been here a short time, and presumes to say that there is no moral evolution from the African type, from his observations of Pullman car porters.

Has he visited the almost countless Negro schools and colleges? Has he inquired carefully into the characters and conduct of the best class of Negro ministers? No. He arrives here, remains a little while, observes the porters, counts them insolent. For every mile that he has traveled in the United States we have traveled hundreds; have found no difficulty in receiving the most civil treatment from Negro porters. After an earnest effort at recollection, we can recall but four that could be considered insolent; but we treated them as men, asked for what we wanted, and made no distinction that grew out of color in treatment of them.

But if every Pullman car porter had been insolent and unbearable, a scientist who would draw his conclusion from such inadequate premises would throw himself out of court. Such progress as the Negro race has made in this country during the past thirty years has scarcely been paralleled. That after two hundred years of slavery and comparative irresponsibility, having the burdens of self-support and self-reliance thrust upon them under the necessary conditions of social inequality, and an antagonism to political equality in the country where they are most distributed, they should be expected to shake of immediately all inherited tendencies and racial peculiarities is absurd. Though many have attained a standard worthy of comparison with average men and women of the white race—and there are a few who can be compared with the best of them—by far the larger portion must, until some generations have elapsed, move upon a lower plane than that of the white race. Whoever holds them accountable for more rapid progress than they have already made has not emancipated himself from the first qualification required in the pursuit of science, namely, the influence of prejudice and personal dislike, which no doubt the car porters intuitively or instinctively perceived in the Imperial Commissioner, and may have reciprocated to a visible degree.

Race Prejudice.

There was considerable remark, says a writer in the *Journal & Messenger* a little time since, upon the circumstance that one of the most coveted orders of British knighthood had been conferred by Queen Victoria upon Mr. Lewis, "a coal-black negro" who had rendered important service in a British colony on the west African coast. About the same time the same royal lady received with unusual marks of distinction an aged African woman who had during many years been saving up her small means that she might go to London and see the Queen. She was made to sit down in the Queen's presence while she talked to her, an honor not permitted even to the Queen's ministers themselves.

The evident fact in these two cases is that Queen Victoria, in each, was pleased to ignore the distinction of race. Knighthood was conferred simply because it was regarded as merited, and the old woman who had come such a long way to see the Queen was treated simply with consideration for her age and with a waiving for the time of all court ceremonial. Probably without much notice, if the two persons had been of the same race and the same color as the Queen. Even as it is, it seems to have been pretty generally agreed that in the present case the mistress of Windsor Castle, Queen and Empress, should for once be allowed to please herself.

Distinction of race has been the growth of many ages. The beginning of it, in the postdiluvian times, at any rate, we seem to have indicated in the tenth chapter of Genesis; where, how-

ever, we are given to understand that the great divisions of mankind, as they then were, had their origin from one man—the builder of the ark. Some believe that there were survivors of that fateful flood in other parts of the world. Of this the Scripture narrative affords no hint. We are given to understand that the almost infinite diversity, as now seen, originated in unity and in the person of the one man, from whose three sons the three great families of mankind took their origin and their name. Distinction of race, therefore, are the result of dispersion, of climate, of habits of life, of those varying conditions, in short, which men in their occupancy of the world's continents and islands have in part created for themselves, in part have found inseparable from the skies above them and the world around them.

How the Athenian judges on Mars Hill who Paul addressed received his declaration that "God hath made of one blood all nations of men for to dwell upon the face of all the earth," there is nothing in the narrative to show. It is well known how the world of man was wont to be divided by such as they, into Greeks and Barbarians. There can be no hazard in assuming that Paul's doctrine as to the oneness of humanity met with as little favor as his doctrine of the resurrection of the dead. Yet the former was quite as fundamental in the Christianity which Paul preached as the latter; a truth which is now in an especial manner coming to the front. Save in countries where barbarism more or less still reigns, the doctrine once held of superior and inferior races, the latter to be the servants, even the slaves, of the former, is becoming a discredited one. That ancient utterance, "and Canaan shall be his servant," is no longer read as a divine ordination but as a prediction—a prediction which has had its fulfillment and now belongs alone to history. Whatever of the old feeling survives is due, among intelligent people, to much that same instinct which makes a certain kind of human peculiarity pleasing. Even this grows less as those races whose misfortune it has been to be the burden-bearers for more favored ones, show themselves capable of acquiring and of adorning better conditions of life. While, as means of intercourse multiply, and Saxon, and Semite, and Slave, and Mongolian, and Negro, and Indian come to know each other better it is found that in very truth humanity is one, that brotherhood is not a question of color for the skin, or of physical peculiarity of any kind, of language, or even of religion. A great revolution is taking place in regard to what is thus fundamental in human relations;—a revolution which points toward great events in the future, whose earliest tokens some now with us may live to see.

What appears now as violent prejudice based upon distinction of race is just a survival of the bad old time, when so many quite conscientiously believed that for a certain portion of the human race servitude is the natural and normal condition. It is a prejudice which the intelligent and the generous-minded should everywhere discountenance. "A man is a man," that sweeping aphorism is the signal of a new order in human affairs; one which should shine in letters of sunlight on that open gate into a new century before which in a few years more the present generation will stand.

Beer Drinkers Take Notice!

The fact is noted in the *Boston Traveller*, that the attention of the New York hospital surgeons has been called to the large number of bartenders that have lost fingers from both hands within the past few years. One case was that of an employee of a Bowery concert hall. Three of the fingers of his right hand and two of his left were rotted away when he called at Bellevue one day and begged the doctors to explain the reason. He said that his duty was to draw beer for the thousands who visited the garden nightly. The physicians finally announced to him as their conclusion that his fingers had been rotted off by the beer which he had handled. The acids and the resin in the beer are said to be the cause. The head-bartender of a down-town saloon is quoted as saying that he knows of a number of cases where beer-drinkers have, in

addition to losing several of the fingers of both hands, lost the use of both hands. He said: "I know, and every other bartender knows, that it is impossible to keep a good pair of shoes behind the bar." He added: "Beer will rot leather as rapidly almost as acid will eat into iron. If I were a temperance orator, I'd ask what must beer do to men's stomachs, if it eats men's fingers and their shoe leather? I'm here to sell it, but I won't drink it—not much!" We commend this significant testimony to the thoughtful consideration of beer-drinkers generally.

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.]

Report of Corresponding Secretary.

Report of the Corresponding Secretary of the Woman's Mission Society.

Mrs. President and Sisters:—Today as we meet in our eighteenth annual session it becomes my duty to lay before you the yearly report of your work in Balasore, India; which has been this year (as we have no representative of our own in the field) wholly under the direction of our very dear Sister Boyer. But before going farther allow me to join with you in thanksgiving and praise for what God has done for us during the past year.

At our last annual session we had present with us our returned Missionary, our dear Sister Hooper, who for so many years toiled faithfully in India; but since that time she thought it her duty to withdraw from us. While we deeply regretted this step we felt like bidding her God speed and are glad to know she is doing work for the Master in trying to help those who are striving to throw down the gigantic idol of Intemperance which has so long reared its hydra-head even in Christian New Brunswick. God has given us another self-sacrificing, humble, devoted Christian woman who is willing to lay all upon the altar and go forth in His name, our dear Sister Gaunce who expects in a few weeks to sail for India. And we take this opportunity of asking for our Sister your earnest prayers, sympathy, and support.

From the Foreign field we have interesting reports of work done, yet the crying need is more workers and more means to carry on the work. Sisters! let me ask you earnestly today, "Are we doing all we ought?" Behold the whitened fields; God says "Thrust in thy sickle and reap." "If ye love me keep my commandments." Appended I have full and satisfactory reports from Sister Boyer of whose love and devotion to the work I need not speak as we have an object lesson of it this afternoon in the presence of her dear little girls whom we are glad to welcome and take to our hearts. And oh! may "Our Father" who has promised to be a father to the fatherless and the widows' God watch between them and their dear mother while they are absent one from the other.

In a private letter Sister Boyer says "I send you my report for the last year. Your work has been blessed. I hope this year you can send out a Sister. I have felt the need of a companion in the work from my own country who might be preparing to take your part of it when my time is up. How I wish it were possible for me to meet with you in Conference this year. I seem to see you all and hear your voices. I have had some lonely times this year but it has been a happy one in my work in most respects. I wish you could step in and see my big tall sons and how careful and thoughtful they are of 'mamma.' Also my little fellows the twins affectionate and almost inseparable from me. There are lots and lots between, too and it does not matter a bit to me that they are all shades of brown instead of white. This work is yours too. I do feel so grateful for the generous support the ladies have given me this year. I wish there could be a little more communication and a little closer feeling between us. I hope the seeming distance is not through any fault of mine. Miss Coombs will report the work of the Balasore Bible women. The fifty dollars sent out to

Dr. Nellie Phillips was made over to Miss Coombs. She will tell you how it has been used." I have the full report of Miss Coombs appended with Mrs. Boyer's.

While interested in the work abroad we are not forgetful of the Home Mission work. At our last annual session we donated fifty dollars to the Home Mission Executive. As at present we consider that the most effective way of carrying on our Home Mission work. We also pledged one hundred dollars to the Home Mission Board on conditions that they raise during the year the sum of five hundred dollars for Home Mission work. We deeply regret that the contributions to the Home Mission work have not reached the required amount. The sisters of the 6th District at their annual meeting donated twenty-five dollars to the Tobique Mission. While this is only a small beginning it is a step in the right direction. Sisters, our privileges are exalted, the possibilities before us are great. Let us be up and doing earnestly and unitedly asking our Father for His blessing and guidance knowing that "It is not by might, nor by power, but by my Spirit saith the Lord."

Respectfully Submitted,
Mrs. C. W. WEYMAN,
Cor. Sec'y.

GLORIFYING GOD IN BUSINESS LIFE.

—We are to glorify God in all our business relations. There is danger that we make an unwarrantable distinction between our business engagements and our religious obligations. They do not belong to different spheres of duty. We too often act as if Sundays and churches belong to God and week days and business-houses to the world, the flesh and the devil. There is a sense in which the house has been consecrated to God as peculiarly sacred; but there is also a sense in which every office and store may be consecrated to God. Religion is not for Sundays and churches alone; but it is for week days and business-houses as well. Religion sanctifies and glorifies every relation in life. If a man cannot take his religion into his business, he must have a bad business or a very poor religion. We all recognize the importance of what is known as "a call to the ministry;" the man who refuses to heed this call does so at his peril. But it must not be forgotten that every man is called to some form of ministry in the kingdom of our Lord.

The whole duty of everyone everywhere is to glorify God; and the exalted privilege of every man is to enjoy God forever. No man is excused from this great obligation because he refuses to confess Christ; this refusal but adds to his guilt. If you are engaged in an honest business for which you have qualifications and which you are conducting in a religious spirit, you may rest assured that God has called you into that business. By giving you ability to perform your work, God has set you apart to that duty; other business men may not have formerly laid their hands upon your head, giving you ordination to that service, but tacitly they have given their approval, and God has given his blessing. This conception of our daily calling exalts and glorifies it; it makes the lowliest duty radiant with the glory of the loftiest motive. This conception of life and duty converts every office and store, every workshop and factory, every parlor and kitchen, into a sanctuary. It makes every counter and desk, every anvil and bench, a pulpit from which men and women may preach the Gospel of Christ and in which they are to glorify God. We are to find our opportunity to serve God not apart from, but within our daily vocation. Any other thought of secular services degrades it and dishonors God.—Robert S. McArthur.

Among Exchanges.

WHAT IS HE?

If a man is a rascal, who buys a sack of flour, and then sneaks out of paying for it, what is the man who subscribes for a preacher, and then sneaks out of paying his subscription?—*Ind. Messenger*.

THE DIFFERENCE.

There are many church members who never think of calling on their pastor, but if he does not visit them about so often each quarter, oh, how they talk.

SPEAK OUT.

A singular condition of things is shown in the fact that when in Protestant conventions allusions are made to Romanism, not a few persons are ready to treat the allusions as evidences of ill-breeding and discourtesy. Some good friends are much afraid that the scarlet woman will have her feelings injured by listening to the truth. In our opinion Rome is a legitimate subject of criticism and discussion. No foe have we so much to fear as the church of Rome. Silence as to her arrogant claims, and her ambitious schemes of government and control, is a crime on the part of the Christian pulpit and the religious press.—*Christ. Inquirer*.