

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

THE ONLY CITY in the world on the line of the equator is Quito, and there the sun rises and sets at the same hour all the year round—six o'clock.

THERE ARE in Great Britain 30,000 blind people, and nearly half as many deaf mutes. Something more is to be done for the education of these afflicted ones.

THE HEAD of the Shaker Community at New Lebanon—Elder F. Evans—died a few days ago at the age of 85. For fifty-seven years he had controlled the affairs of this peculiar people.

THE BANK of FRANCE, as an additional protection against thieves and other crooked customers, has arrayed an instantaneous photograph operator in such a position that he can, on receiving a signal from the cashier, take a photograph of the person at the window. This is a positive advance in the defensive armament of law and order against ingenious villainy. No doubt the same device will be adopted by other institutions.

UPPER BURMAH is the place for the unemployed. In that country of interminable forests, where the blazing sun sparkles on the Irrawaddy and on the gilded pagodas, money, Colonel Stopford tells in *The English Illustrated*, is a very secondary consideration. When the people have it they keep their friends, and when it fails their friends keep them. Out of 180,000 inhabitants of Mandalay, it is said only 20,000 earn a living, and the remainder live on them. They have a sincere dislike for labour, but they are enthusiastic over racing and gambling.

GENERAL DODDS in Africa has made the astonishing discovery that certain agents of European factories were not only selling the natives fire arms and ammunition, but taking their pay in slaves. These slaves were being shipped to their destination in ships belonging to one of the European companies. Gen. Dodds very promptly and properly expelled these rascals from the country, and it now remains for the Christian nations where they are located to call these slave-trading factories to account.

IT IS REPORTED from Paris that the pastors of the Waldensian congregations have resolved to send delegates to North Carolina to inquire regarding the prospects for settlers in that state. The Waldenses are a hardy and thrifty people, retaining in a remarkable degree the virtues of their heroic ancestors. If the reports from the delegates should be favourable 2,000 Waldenses will emigrate to North Carolina in the spring. The "Canada Presbyterian" very well suggests that the descendants of the noble people who were so cruelly persecuted centuries ago, would make a very desirable class of settlers for this country. Can not our Dominion or Provincial authorities do something to secure this immigration for Canada?

A CURIOUS instance of the mingling of brutality and superstition is a recent case before an English police court. A laborer was charged with violently assaulting his wife. It was claimed as an excuse that the defendant was a young man holding fanatical views, who considered it his religious duty to knock his wife about. His wife, on the witness-stand, added, "Yes, he says he is doing his duty to the Lord by beating me, and that it is all done for my good." The magistrate did not excuse the exercise of this pious solicitude, but condemned the martyr to his religious convictions to pay a fine of £5.

## Rum Traffic Notes.

THE CAUSE OF FAMINE. Count Tolstoi asserts that drunkenness was one of the great causes of the recent famine in Russia. But is there any great disaster nowadays to the human family in which alcohol does not play some part?

"VESTED INTERESTS." Dr. Farrar says: "Men talk of vested interests—yes, vested interests in men's ruinous temptations; vested interests in the destruction of flesh and blood, and souls and bodies."

"TOO DREADFUL." Harriet Beecher Stowe was once asked why she didn't write a book on temperance, like "Uncle Tom's Cabin," on slavery. She replied: "I have thought of doing so, but it would be too dreadful to read."

THEIR TESTIMONY. Twenty superintendents of inebriate asylums in the United States give as their opinion, as a result of their experience, that the drink habit, as a rule, is first acquired under conditions of comparative comfort, and that the destitution of inebriates follows as a result of that habit.

A MINISTER SHOT. A Baptist minister, Rev. J. R. Moffatt, was shot dead by a barkeeper, on account of Mr. Moffatt's attacks on the liquor traffic. The assassin's name is Clark. He has got off with a sentence of five years of penal servitude. This sentence he expected to be remitted in about a year.

LIBERTY TO DEBAUCH. Prohibition is not a question of individual liberty or personal preference. It is the question of whether or not one man should have the liberty to debauch his neighbors, create discord in the home, lower the standard of public morals, and incite to crime and lawlessness.

BRITISH LOCAL OPTION. It is expected that the liquor traffic bill of British Government will legislate for the adoption of Sunday closing by localities, and that a majority of two-thirds of the rate-payers will be given power to vote the issue of new licenses, and also to extinguish existing licenses at the end of a period of five years by a similar vote.

TOTALLY DEPRAVED. The depravity of the saloon-keeper is shown by the testimony of Judge Bacon, who declared that in his forty years' experience at the bar and on the bench in Massachusetts, he never saw a case in which the interests of liquor-dealers were involved, with respect to the sale of liquor, when he did not perceive a willingness on their part and their supporters to swear to whatever was necessary to exculpate them.

A GRAVESTONE TOO. At a railroad station recently an anxious inquirer came up to the door of the baggage car, and said, "Is there anything for me?" After some search among boxes and trunks, the baggage master rolled out a keg of whiskey. "Anything more?" asked the grocer. "Yes," said the baggage man. "There's a gravestone that goes with that liquor." And before the gravestone, there must necessarily come a dying testimony, similar to that given by Charles IX. who gave order for the massacre on St. Bartholomew's Day. He expired, bathed in his own blood, whilst he said, "What blood! What murders! I know not where I am. How will all this end? What shall I do? I am lost forever, I know it."

BOYS WANTED. The saloon must have boys or it must shut up shop. Can't you furnish it one? It is a great factory and unless it can get 2,000,000 boys from each generation for raw material some of these factories must close out, and its operatives must be thrown on a cold world, and the public revenue will dwindle.

"Wanted—2,000,000 boys," is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? They come from all classes, rich and poor, the ignorant and the educated alike.

PROHIBITION IN AFRICA. The testimony to the havoc wrought by strong drink among the natives of South Africa is overwhelming and harrowing. On the other side the Bishop of Mashonaland spoke recently thus: Let me cite three countries in Africa where drink is prohibited. There is, first of all, the Orange Free State. During a residence of some three or four years in that country, owing to the laws which exist there, I never saw, to my knowledge, one single tipsy native; and so stringently were those laws carried out that on one occasion in Bloemfontein a trader who had been trapped into selling drink to a native, not having the money to pay the fine which he knew would certainly be imposed, committed suicide to avoid the punishment that would follow his default. What are the consequences of these stringent laws? The towns at night are perfectly quiet, and servants are quite capable of being used.

## Remarkable Success in India.

The Rev. Dr. Pentecost, who has spent fifteen months in India preaching the gospel to the foreign residents and English-speaking natives, has expressed his surprise not at the slowness with which mission work has developed, but at the rapidity with which it has moved forward and at the success which has attended it.

Just before leaving India, Dr. Pentecost wrote: "It is believed confidently that there will have been added to the roll of converts this year in India between twenty-five and forty thousand souls." Since then he has expressed the opinion that the number of converts from heathenism in India is now from 50 to 200 per cent. greater in proportion than the converts in England or America.

There is evidence to show that Dr. Pentecost has understated rather than overstated the present remarkable triumphs of the missions in England's great eastern empire. There have been unprecedented gatherings in many of the missions both in the southern and northern portions of the empire. Thousands have recently been baptized and confirmed in the English Church missions in Tinnevely, in the extreme south. There are now 100,000 adherents connected with these missions, and 47,000 communicants. The labors of the London Missionary Society's agents in this province and in Travancore have also been very greatly blessed.

There has been a wonderful outpouring of the Spirit, and an immense number of persons baptized of late in the missions of the American Baptists in the adjoining Telugu country. In this extensive portion of the Madras presidency the Baptists have a larger number of converts in proportion to the number of foreign workers than in the case with any other mission in the world. Twenty-five years ago the number of converts was only thirty-eight; now it is about 60,000. Ten thousand were baptized in 1890, and eight thousand in 1891.

## The "Ministerial Whine."

The editor of the *Religious Telescope* himself a minister of many years experience, cautions young ministers against what is called by some a ministerial whine. He tells his own experience. He had been preaching for a time, but feeling his need of better education returned to school. One day he was required to give a declamation. And this is the story as told by himself.

He chose as his selection "Addison's Address to the Young," as found in the old English reader. He chose it because several years before he had committed it to memory, and with very little effort he could recollect it. He remembers much of it still; for the good professor's criticism burned it into his memory. It commenced: "I intend in this address to endeavor to show you the importance of giving early attention to your conduct. As soon as you are capable of reflection, you must perceive that there is a right and a wrong in human actions," etc. He sailed in well—just as if he were preaching; but before he was half through, the peculiar, half-sad, half-disgusted expression on the Professor's countenance began to embarrass him, and he closed with far less assurance and enthusiasm than he began. He sat down. A profound silence ensued, lasting about two minutes (he thought it an age) during which time the professor sat there, twisting his face, his spindling little legs, and twirling a stub of a pencil in his fingers. Finally he broke the silence as follows: "Well, Brother Kephart, you have given us quite a declamation. The selection is a good one. It contains very valuable advice for young people. Addison was a fine writer and a good man; but it is easy to be seen that you have been preaching. Now, for conscience sake, do get away from that horrible ministerial whine—i-n-e. Don't preach, but be natural. Tell us what you have to say in a natural tone. I can't, for the life of me, see why it is that our ministerial brethren adopt such an unnatural, whining sepulchral tone in speaking and preaching. You are young yet. Do not think that because you are a preacher you must talk in a drawling, whining, singsong tone. Be natural, and tell us what you have to say in a straightforward, natural way."

That was his criticism. It came from his heart, clear, candid, honest, kind, cutting; but it made an everlasting impression; for it was emphasized by the grinning, snickering, and wry faces of the other members of the class; and not until many weeks had elapsed did the more base of them, as he then thought, forget to remark occasionally, "Well, Brother Kephart how about 'that horrible ministerial whine'?"

Thirty-three years have thrust themselves between that occasion and the present, but through all these years the good, candid, critical Professor has retained a warm place in the writer's heart. Let all the professors in our colleges be as candid and as pointed in their criticisms as he was. Too many of our young ministers fail to get away from "that horrible ministerial whine."

## 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.]

## Some Practical Thoughts.

The more practical our ideas of missionary work the less liable we shall be to be disappointed in regard to results. From the commencement of work among the heathen, ideas more or less Utopian have been entertained. Idol worshippers have been thought of as a different order of beings from those who live on the same street with us—as those who are trying hard to be good, but who have never been told the way—instead of as beings with the same tendencies to evil as ourselves and intensely human.

When therefore Chinese, Japanese, or other representatives of heathen countries come to our shores, and we find them having selfish, wicked natures like our own, we do not see in them the same possibilities for salvation that our minds have pictured in the "poor heathen far away."

A practical view will show us the unchristianized members of the human race in all countries as preferring evil to good and with wicked feelings which are intensified in heathen lands by false religions and wicked practices. And we shall find the Chinaman, or Japanese, or Armenian who comes to this country a fair specimen of his brothers left behind. The value of a right consideration of this matter is (1) that we shall expect converts in our mission churches to have the same danger of lapsing from the high ideal of the church covenant that exists in this country, (2) that we shall understand better the conditions with which our missionaries have to contend in securing converts, (3) that we shall see better the opportunities for foreign mission work in the home field.

There is also need of a common sense way of thinking about our missionaries. There are few persons but have sometimes thought of them as of a different order of beings from ordinary mortals, while the fact is that they are akin to all the rest of us physically and spiritually. People break down in this country from over work or unfavorable conditions. We take it as a matter of course; but when one of our missionaries is obliged to leave the field because of the strain upon his system of severe climate conditions, somehow there is a feeling that somebody has made a mistake.

When we can look at things practically we shall realize that the physical and spiritual world are counterparts of each other. The farmer finds that the raising of crops is full of discouragements. Insects, drought, frost, cyclones, and almost innumerable enemies to the workers' success must be contended with.

So, in securing spiritual harvests, we shall always find "in this world tribulation," and our business is to do our best to "overcome" sin and evil and spiritual darkness in spite of it. As well might tillers of the soil give up because of uncertain harvests as for us to falter in missionary work because of obstacles. Let us be practical.—*Missionary Helper*.

TWO EDUCATED NEGRO WOMEN, says the *Mission Field*, have begun the issue of the first newspaper in the Congo Free State.

THE AMERICAN BAPTIST MISSIONARY UNION sends out this year eighty-one missionaries. A large number of these are women.

WITH GRATEFUL WONDER we record that a native Christian girl has been appointed as postmistress at Mandapalli, India.

MISS MARY MOODY, niece of the famous evangelist, intends to engage in missionary work.

THERE ARE 330 BIBLE WOMEN taking the Scriptures into the zenanas in India.

IF YOU CANNOT DO A KIND DEED, speak a kind word. If you cannot speak a kind word, think a kind thought.

THE REVIVAL of the primitive ministry of woman is the glory of the Lutheran Church Germany. The first deaconess institution was established in 1833, and there are now no less than thirty-four "mother houses," and nearly 2,000 deaconesses, the one best known on the long roll being that sweet flower of Christian womanhood, the noble and devoted English woman, Florence Nightingale.

## Millions Who Speak English.

It is computed that at the opening of the present century there were about 21,000,000 people who spoke the English tongue. The French-speaking people at that time numbered about 31,500,000. The Germans exceeded 30,000,000. The Russian tongue was spoken by 31,000,000; the Spanish by more than 26,000,000. Even the Italians had three fourths as large a constituency as the English, and the Portuguese three eighths. Of the 162,000,000 people, or thereabout, who are estimated to have been using these seven languages in the year 1801, the English speakers were less than 13 per cent, while the Spanish were 16, the Germans 18.4, the Russians 18.9, and the French 19.6. This aggregate population has now grown to 400,000,000, of which the English-speaking people number close upon 125,000,000. From 13 per cent. we have advanced to 31 per cent. The French speech is now used by 50,000,000 people, the German by about 70,000,000, the Spanish by 40,000,000, the Russian by 70,000,000, the Italian by 30,000,000, and the Portuguese by about 13,000,000. The English language is now used by nearly twice as many people as any of the others, and this relative growth is almost sure to continue. English has taken as its own the North American continent and nearly the whole of Australia. North America alone will soon have 100,000,000 of English-speaking people, while there are 40,000,000 in Great Britain and Ireland. In South Africa and India also the language is vastly extending.

MISPLACED PUNCTUATION.—The following are some of the amusing blunders which are made by misplaced punctuation marks or the ambiguous construction of sentences: A man who was suddenly taken sick "hastened home while every means for his recovery were resorted to. In spite of all his efforts, he died in the triumphs of the Christian religion." "A man was killed by a railroad car running into Boston, supposed to be deaf." It was probably one of the wise selectmen of the town who wrote, "We have decided to erect a school-house large enough to accommodate five hundred scholars five stories high." A steamboat captain, advertising an excursion, says, "Tickets, 25 cents: children half price to be had at the office." A hotel was thus advertised, "This hotel will be kept by the widow of the former landlord, Mr. Brown, who died last summer on a new and improved plan." "Wanted, a saddle-horse for a lady weighing about 950 pounds." An Iowa editor says, "We have received a basket of fine grapes from our friend W., for whom we will please accept our compliments, some of which are nearly two inches in diameter." "Board may be had at No. 4 Pearl Street for two gentlemen with gas." One newspaper advertises "two school-rooms sufficiently large to accommodate three hundred pupils one above another."

WELL TRAINED.—The Japanese are carefully trained to civility from early childhood. Before a baby can speak it is taught to lift the hand to the forehead on receiving a gift. A traveler in Japan while strolling about a town, stopped to see the children coming from school. They walked sedately and quietly with books and slates under their arms. The sight of a bearded foreigner startled the first to come, but they made a respectful bow and passed on. The next ones repeated this civility, and then as fast as the

pupils came they made a profound reverence. The innate gentleness of the people impressed the rambler. He records that he never saw a single instance among boys of that tyrannical, bullying spirit so often observed in other countries, that delights in inflicting pain on weaker companions. Japanese children are well behaved, even toward each other.

MRS. IDA B. WELLS told the Boston Congregational ministers last Monday at their meeting a sad story of the treatment of the colored men at the South. She is reported as saying that the number of black men lynched in the last ten years was more than a thousand. Since this year came in there have been twenty-five. Only one-third of that number were charged with assault on white women, and they were not convicted nor tried. In fifty cases there were no reasons given. Ten were hung for making threats, twenty-seven for "race prejudice," thirteen for quarrelling with white men. Six of the thousand were women. The remedy she believed to be public sentiment strong against lawlessness. "When this feeling against lynch law, as strong, deep, and mighty as that against slavery, prevails, I have no fear of the result," she said. "Every human being should have a fair trial for his life and liberty, no matter what the charge against him may be. When this demand goes out from press and pulpit, a way will be found to make it so."

THE BISHOP of CHESTER has had the courage to introduce into the House of Lords a bill providing for the retail of spirituous liquors under the control of licensing boards, the profits to be devoted to the reduction of the rates or taxes. Our readers have heard of the Gottenburg or Swedish system: this is an adaptation of it. The aim is to prevent the selling of liquor being a source of profit to any private individuals. In this way it is expected the trade would not be pushed. The Archbishop of Canterbury and others approved of the bill. The Temperance people in the House of Commons will oppose the bill.

## Among Exchanges.

### "TRUST OR BUST."

"It was 'trust or bust' in the case of the grocer. Do our delinquent subscribers mean that the same is the case with the Publishing House? A large sum of money is due us on subscription accounts which we ought to have right away. 'Trust and bust' was what the grocer did. But here the parallel fails.—*Morning Star*."

### SLEEPING IN CHURCH.

Are you troubled with sleepiness in church? It is said that in the Presbyterian churches in Holland it is a rule for a man, when he begins to be sleepy in church, to rise and stand till he gets wide awake again. And it is added that it is not an unusual sight to see a dozen or more men standing at the same time. 'Tis a good custom.—*The Star*."

### BLACKMAILING.

Blackmailing seems to be in the air and in accordance with the spirit of the times. It is the meanest and most detestable of crimes, and every blackmailer should be punished to the whole extent of the law. But there is a kind of blackmail sometimes carried on in Christian churches to induce the pastor to retire from his flock. It is not blackmail open to the law, but a sly, specious system of annoyance and insinuation that makes the ministry of the best of men a disappointment, and a speedy retirement certain. We see little difference in these various forms of blackmail except that one is punishable by human laws and the other awaits the condemnation of the last judgment. Both are of the pit and ought to go there.—*Enquirer*.

### WOMAN SUFFRAGE.

Full suffrage to woman is coming. In Arizona the legislative assembly has passed a bill authorizing woman suffrage in the Territory. It is conceded that it will pass the Senate, and also receive the governor's signature. The Kansas House of Representatives has passed a resolution providing for submission to a vote of the people an amendment to the Constitution, conferring full suffrage on woman. In the Massachusetts House of Representatives, recently, a bill to grant municipal suffrage to woman lacked but five votes of passing. This was the largest vote given in the State for woman suffrage. A municipal suffrage bill in the Missouri legislature was defeated, February 15th, by only a small vote, after a spirited contest. Even these unsuccessful efforts show the trend of public sentiment.—*Telescope*.