

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

THE EMPEROR OF CHINA is learning English. It is not so long ago that such a thing would not have been even thought of. It is one of the signs of the times.

IMMIGRATION is not an unmixed blessing. The "Canada Presbyterian" says that forty out of every hundred of the insane population of Ontario are foreign born. One dollar out of every four spent by the Province is expended in caring for the insane, the imbecile, the deaf, blind and dumb. Nobody grudges the money spent on our unfortunates; but it seems a little hard that the country should have to care for such a large amount of imported insanity.

AT THE GREAT naval show at New York, British sailors have shone with all the lustre that is expected from the men who make Britain the ruler of the waves. In the boat races in which nearly every navy in the world was represented British tars captured seven out of the nine prizes. Thus in pluck and endurance they stood first. But the true manly heroism of the Britisher was shown up better than any mere trial of skill could exhibit it. When on different occasions the frail crafts of pleasure parties were overturned by boisterous waves, it was British sailors who risked their lives without hesitation to save life. With all their inherent anti-British feelings, United States people generally could not help loving their stalwart brothers from over the sea.

WHILE THE Bhering sea difficulty between Canada and the United States is still pending, a United States naval officer, being in a position to know the merits of the case, has declared that Canada is in the right and has honestly said some things very embarrassing to his government. For this, he has been disciplined by the authorities. Yet this is the boasted country of freedom of speech.

THE LONDON "Times" says that the Colonial Empire of Great Britain has reached a stage at which it is scarcely possible it can undergo any serious expansion. It affirms that the functions of statesmen in the future will be to consolidate and preserve, rather than to add to, the British Empire, for even in Africa there is only a comparatively small area of the continent which is not in one form or another appropriated by the great Powers of Europe.

REPORTS HAVE come from Calcutta to a London paper that the Indian Government has decided to depose the Khan of Kelat in Baluchistan, on account of his cruelties, appoint his son nominal ruler, and annex the whole country. It is said that the Khan has murdered 3,000 of his subjects since he began to reign in 1857. He has killed five of his wives, burning one of them alive, and during a recent investigation into his tortures, put sixty-five of his subjects to death.

THERE HAVE BEEN numerous reports of accident to the Czar and Czarina on their recent trip to Yalta, in the Crimea. A rail cracked and threw the train from the track, and while crossing a bridge their carriage was upset and all were thrown into the river. At Charkoff a number of the peasants blocked the road, desiring to force a petition into the Czar's hands. The train kept on its way, killing and maiming a number. Owing to the rigid press censorship, it is impossible to be absolutely sure of such reports.

PRESIDENT CLEVELAND has promulgated a very important rule regarding office-seekers. He will deny himself to them, hereafter, and also deny audiences to those who call to pay their respects. If a President must neglect either the public business or the army of office seekers, it is certainly better to neglect the latter.

THE LYNCHING of Henry Williams at Denmark, S. C., grows in horror as facts are considered. It differs from other cases in that there was not only no evidence that he was guilty of the crime, but that the woman and her brother both denied that he was the criminal, and other witnesses proved an alibi. A colored clergyman wrote under his own name to a Charleston

paper, stating that he stood in the dark within thirty steps of a crowd of white men who took part in the lynching, and could identify them as he knows all the white people in the town. The most prominent members of both the Methodist and Baptist churches were present and the trial justice of the place. He concludes:

"I claim the following facts at Denmark: 1st. That all white men there favored lynching. 2d. The railroad officers favored it, or they would not have run a 'special' from Branchville to Denmark, and the conductor would not have stopped his train in the woods opposite the dead man to take on fifty or more men for Blackville and other points. 3d. The Western Union Telegraph line was used to notify all parties in neighboring towns who desired to take part in the lynching. 4th. The Sheriff and other officers of the law offered no protection. 5th. The Governor did not care; if he did he would have given the Negro protection. God save us."

Almost the only ray of light we have seen is that the Governor has appointed a man to investigate the murder, who is in earnest in the matter and who has denounced the Governor himself as an accessory.

THE EMPEROR OF AUSTRIA has recently shown his courtesy and tolerance by attending two Protestant funerals and taking part in the religious services conducted on these sad occasions.

Catherine Booth.

In two bulky volumes, each numbering close upon five hundred pages, Mr. Booth Tucker has given to the world the life story of the Mother of the Salvation Army. He has done more. His work is at the same time a biography of General Booth, and a complete history, up to the present time, of the great organization of which he is the head. It would have been difficult to avoid this blending of subjects. The life of Mrs. Booth was so vitally connected with the public work of her husband, and with every phase in the development of the Salvation Army, that it was clearly impossible to give any adequate account of the career of this Mother in Israel without dealing fully with that of her distinguished partner and with the great religious society of which they were the joint founders.

The story is a wonderful one, whether regarded as the record of a life or of a movement. The life itself is unique. Saint Theresa, Catherine of Siena, Elizabeth Fry, and other names might be given of saintly women whose careers were devoted to the practice of piety and the relief of human suffering. But we have here the account not only of a pure and strong character, but, what makes it solitary in feminine annals, of the co-ordinator of an Order whose limits are almost continuous with the habitable globe, and which, in its originality, its daring, and comet-like rapidity of progress, gives it a place apart in religious history.

Before Mrs. Booth, or to give her her maiden name, Catherine Mumford, was born, or thought of, the elements of her character may be said to have been forming in the life and qualities of a mother, in a way as remarkable, though not so distinguished, as her famous daughter. Miss Milward, afterwards Mrs. Mumford, showed at an early period of her career the stuff she was made of, by giving up a wealthy suitor to whom she was much attached, on learning that his life was contrary to his professions; and later, by submitting to be turned out of her home rather than renounce John Mumford, the man to whom she had finally yielded her heart, and whose cause of offence to her well-to-do father was, that he was a Methodist and a preacher. Though she to this extreme braved her father's anger, she nevertheless determined not to marry until his permission had been gained. Gained it eventually was. What is more, the once obdurate parent, when on his death-bed, sent for his son-in-law as the only one in whose prayers he could find consolation. In Mrs. Mumford one can trace the profoundly religious nature, the mingling of unbending firmness in matters of principle with a most winning sweetness of manner, which revealed themselves so conspicuously

afterwards in the character of her daughter. Catherine was born in 1829, the only girl in a family of five. At an early age she gave proof of her distinctive qualities. When not more than five she would stand on a stool by her mother's side reading the Bible to her aloud. Before she was twelve she had read the Scriptures eight times through from cover to cover. Profoundly susceptible from her earliest years to spiritual influences, at the age of sixteen she passed through a crisis which she ever afterwards regarded as the period of her definite conversion. She joined the Wesleyan Society, and continued in its communion till the Reform agitation of 1848 carried her, with multitudes of others, outside its pale.

Meanwhile, passing through experiences of a very similar character, was an ardent young nature of the opposite sex, at this time quite unknown to her, by name William Booth. Born in the same year, of a Church of England family, but converted at the age of fifteen in a Methodist chapel, the young disciple had plunged into religious activities and was looking forward to the Wesleyan ministry, when, in the Reform agitation, he shared the same fate of expulsion as the young lady with whose life his own was hereafter to be blended. The story of their attachment is the more interesting for being so deliciously human. There is not a more wholesome love story anywhere in contemporary literature than this of Catherine Mumford and William Booth. The young man was appointed one day to preach at a small chapel connected with the Reformers in Clapham, which Mrs. Mumford and her daughter at this time attended. The latter declared that the sermon was 'the best she had yet heard' at the chapel. The preacher and his hearer met soon afterwards and experienced a strong mutual attraction. A statement eminently characteristic and charmingly naive of the qualities she would require in the man to whom she could give her heart evidently pointed to Mr. Booth as, for her, a heaven-born suitor. 'I was determined that his religious views must coincide with mine..... Secondly, I resolved that he should be a man of sense. I knew I could never respect a fool. The third essential consisted of oneness of views and tastes, any 'idea of lordship or ownership being 'lost in love.' In addition, she wished him to be a total abstainer, that he should be 'a minister'; and that, as a matter of her private fancy, he should be 'dark and tall,' while she confessed to a special liking for the name of 'William.' Measured by this catalogue of qualities, Mr. Booth seemed made to order. The noble ideals of marriage and of parenthood, not only dreamed but realized by this well-assorted pair, the perfectness, the happiness, and noble issues of their union, have, in our view, been a power for good in their generation, as presenting an object-lesson on the highest form of domestic relationship only less valuable than their public work.

Mr. Booth, after his marriage entered the New Connexion ministry, and laboured there for some years with remarkable success. The story of his final break with the established order of things, and his entry upon the new career which was to bring about such astonishing results, reaches at times a point of dramatic intensity. Specially is this so in the account of the Conference in Liverpool in 1861, when the final decision was taken. The question in debate was Mr. Booth's request to be liberated from circuit routine in order to pursue, under the Connexional auspices, the evangelistic work in which he had been so strikingly successful. The discussion appeared to be going in his favour, when Dr. Cooke proposed an amendment to the effect that the evangelist should be appointed to a circuit, but allowed special facilities to enable him to carry on outside work. To this Mr. Booth would not consent, as previous experience had convinced him of the futility of the scheme. The amendment was, however, carried in spite of him. Mrs. Booth, whose own labours and successes in the movement which had led them to this point had been not less remarkable than those of her husband, was sitting in the gallery, and she found this result more than she could

endure. Rising from her seat and 'bending over the gallery, Mrs. Booth's clear voice rang through the Conference, as she said to her husband, "Never!" There was a pause of bewilderment and dismay. The idea of a woman daring to utter her protest, or to make her voice heard in the Conference produced little short of consternation. Decision, irrevocable and eternal, was written upon every feature of that powerful and animated countenance. Her husband, heedless of cries of 'Order, Order!' and not pausing for another word, hurried forth. The two met and embraced each other at the foot of the gallery stairs, and turned their backs upon the Conference, resolved to 'trust God for the future.' That going forth was, in English history, what the going forth of Chalmers and his friends from the Kirk Assembly was to Scottish—the birth-time of a new religious society.

After this event the life-story is blended with that of the vast movement which Mrs. Booth did so much to originate and to sustain. How the two pioneers felt their way towards it, often through black darkness, with no guidance or support but their own faith; how each step gained was made the starting point for further progress; how the confused elements and results of their religious work gradually took form and shaped themselves into an organization; how helpers gathered round; how the corps of workers, male and female, grew, many of these having life-histories little short of miraculous; how the work extended into Europe, into America and Australia, and into India; how it and its originators were assailed by every species of misrepresentation, of ridicule, of calumny, and of opposition, over all of which they triumphed; how sons and daughters were trained and pressed one after another into the service; and how the subject of this biography, by her counsels, her prayers, her spiritual magnetism, the wonderful oratory which held spell bound vast audiences, both of rich and poor, and by the inward impulse which urged her and the work on to fields as yet untried, was ever its soul and inspiration, is given us here with a fulness which leaves no detail in this heroic chapter of Christian history untouched.

The story of the last terrible illness and of how she bore it has already become one of the world's spiritual possessions. When she told her husband the doom which Sir James Paget had pronounced, he says, 'I sat down speechless. She rose from her seat and came and knelt beside me saying, "Do you know, what was my first thought? That I should not be there to nurse you at you last hours." And sacred beyond words are the records of the closing scene, when the dying saint, with a spirit which rose triumphant above the pains which racked her body, breathed upon the weeping groups around her bedside the radiance of its own heavenly peace.

Such a life is epoch making in more senses than one. While the greatest vindicator of the century of the rights of women to the widest forms of service, it was also its most impressive demonstration of the spiritual possibilities of the home life. Other women famed in ecclesiastical annals have shown us cloistered virtues. It was reserved to Catherine Booth to offer the world the more wholesome spectacle of a woman of unique spiritual influence shining also as the tenderest of wives and the most devoted of mothers.

USE SKODA'S DISCOVERY, The Great Blood and Nerve Remedy.

The Circulation of the Bible.

The most wonderful, most beautiful, and most sacred of all books, the Bible, exceeds all others in the extent of its circulation not only in numbers, but in point of territory over which its circulation extends. Translations of it have been made into almost every known language. The American Bible Society alone has printed it in the following tongues:

English, Welsh, French, French Basque (Pyrenees), Spanish, Catalan (Eastern Spain), Portuguese, Norwegian (in German type), Arabic, Syriac (ancient), Syriac (modern), Arabic

(Mesopotamia), Ebon (Marshall Islands), Kusaie (Strong's Island), Gilbert Island, Ponape (Ascension Island), Swedish (in German type), Finnish (in German type), Dutch, German, Polish, Hungarian, Bohemian (in Roman type), Italian, Bulgarian, Estonian (Russia), Estonian (Dorpat), Armenian (ancient), Armenian (modern), Mayan (Yucatan), Mortlock, Hawaiian, Zulu, Benga (West Africa), Grebo (West Africa), Mpongwe (West Africa), Dikele (West Africa), Mohawk, Choctaw, Cherokee, Seneca, Dakota, Ojibway, Muskokee, Delaware, Nez-Perces.

The British and Foreign Bible Society has, besides printing the books in the languages above named, put forth editions in two hundred other tongues and dialects, including two dozen native African dialects, and including every nation in Europe, Asia, Africa, and Australasia.

Everywhere in the world the Holy Writ is being sent. When Stanley made his tour of Central Africa, tons of volumes were to be found among his supplies, and the authorities quoted announce that thousands of copies are even now 'travelling on pack and on sledge through the frozen polar regions to people who have not only never heard of this book, but to whom books of any sort whatever are entirely unknown. It is estimated that in ninety years the Bible societies of America and abroad have distributed over 230,000,000 copies.

Do not let anything prevent renewal of your "Intelligencer" subscription.

Get the Best.

The public are too intelligent to purchase a worthless article a second time, on the contrary they want the best! Physicians are virtually unanimous in saying Scott's Emulsion is the best form of Cod Liver Oil.

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.]

Mission Notes.

A LETTER FROM MRS. BOYER acknowledging the receipt of some things sent her when Mrs. Smith went to India, says:

"It was with great pleasure that I unpacked the things and noted how the patchwork was needed for my little boys to sew, the cards for my Hindu Sunday-school, and the print for my boys' jackets. One doll I have laid aside for a woman who lives away out in the country. She is an elderly married woman, but she was much pleased at the sight of my little girl's doll when I was last out in the country, and asked me to bring her one. That little present will open her heart to hear God's message from me. Nothing pleases my boys so much for Christmas as a bright piece of print for a jacket. In the Hindu Sunday-school the children will come regularly every Sunday for the sake of a gay advertisement card once a month. Thread, needles, pictures, print, pencils, etc., are very useful in my work, and I feel very grateful to the kind friends who sent them. I have in my care the boys' orphanage, the mission boys' school here, and a preacher, a colporteur, three Bible women, a little church, a school of forty pupils, and three teachers, all in the country thirty miles from here. My husband began work there and it has gone on beyond even his expectations; six people were baptized there New Year's Day."

PUNDITA RAMABAI writes us that her school is rapidly outgrowing its new quarters, and that the former school-rooms must shortly be converted into dormitories. She has now fifty-two boarders, forty of whom are widows, and the other twelve non-widows. These are all young girls of good character. Most of them have been deprived of a home and protection, and are entirely dependent upon Pundita Ramabai. The foundations of a new school-house have been laid, and the building is begun. Meanwhile the building fund raised in America is exhausted, and it will take five thousand rupees more to complete the building. Any one who feels led to help the Pundita in this difficult work would, we need hardly say, be helping a worthy cause. Her work has been described

so often in our columns that we need add no more at this time to recommend it. Pundita Ramabai, Poona, India, is the address to which money should be sent. She also needs books, papers, and toys for her "child-widows."—*Union Signal.*

FINLAND IS NOT BEHINDHAND in missionary work. The Free Church has already six mission halls in various parts of the country, and three others in course of erection. Twenty Sunday-schools are carried on with 1,800 scholars and one hundred teachers. Five missions to sailors are also established and supported solely by the Finnish people. The young Baroness Wrede, who some years ago commenced to visit the prisons of Finland, has now devoted her entire life to this form of Christian work, and spends weeks and sometimes months together with the prisoners in their cells, living on the same coarse food. Many have received the Gospel through her teaching.

A LITTLE GIRL in India is married from between five and ten years of age. After marriage, her husband's mother takes charge of her. If her husband should die, she may never marry again, but is always cruelly treated. She has to wear coarse clothing and eat coarse food, having but one meal a day, and she is disgraced and despised. She is taught that she can expect nothing in this life except through her husband. As a woman she can not go to heaven, but if very obedient and attentive, she may hope to be born again as a man. There are 21,000,000 widows in India, 78,000 of whom are under ten years of age.

FORMERLY the widows were burned, with their husbands' bodies, but over fifty years ago an English law put an end to this practice. A Hindu woman said: "The English have abolished the burning of widows, but alas! neither the English nor the angels know what goes on in our homes; and Hindus not only don't care, they think it good."

To Get at the Facts

Regarding Hood's Sarsaparilla, ask the people who take this medicine, or read the testimonials often published in this paper. They will certainly convince you that Hood's Sarsaparilla possesses unequalled merit, and that HOOD'S CURES.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

Among Exchanges.

PASTOR'S WORK.

Pastoral care, pastoral work, pastoral visitation, will bridge the chasm and bind the masses to the church with rivets stronger than steel. All the discussion about the preacher's influence declining would be hushed if pastoral visiting were the practice of the pulpit. The power of the preacher will decline, the masses will be alienated from the church, if the ministry for any cause neglects pastoral visiting.—*Nashville Christian Advocate.*

A CLOSE VIEW.

Some men get very small when you come close to them, and only look large at a distance. Others grow upon you steadily as you approach them. Perhaps for purposes of temporary worldly fame the former kind of greatness is the most available, as only a very few see us near at hand, and all history proves it to be easy to humbug the multitude for a season. But for permanent renown and for abiding self-satisfaction, that which has real worth, that which can challenge the most searching examination, the solid, genuine gold rather than the mere sparkle and glitter, must be our dependence. Wise is he who chooses the former.—*Zion's Herald.*

NOT TO BE TRIED WITH.

Far the largest number [of dissolute women] have fallen because of their love of dress and display, and have deliberately resorted to such a course to gratify it. The sin is the last one that society can trifle with for sentimental or other reasons. Everything is at stake in holding it in check, and the men, like the Rev. Dr. Rainford—who also wants the Churches to run saloons—who are pleading that these houses should not be molested for fear of scattering the blazing fagots—as they express it—and extending the conflagration, have lost themselves in a figure of speech. The business exists because it pays. It is not lost, but avarice that causes it. Make it unprofitable, and you put an end to nine-tenths of the vice; license it or tolerate it, and it prospers and increases.—*The Voice.*