

Religious Intelligencer.

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

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WHOLE No. 2026

Now for Renewals.

SEND THEM AT ONCE.

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

We hope to have all present subscribers on our 1893 list.

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NOTES AND GLEANINGS.

THE RAILROADS of the United States earn a gross income of about a thousand millions of dollars a year. Nineteen-tenths of this amount goes to pay wages and the other expenses of running.

AN ENGLISH LADY of wealth who recently died, illustrated, in her will, the truth that "where your treasure is there will your heart be also." She left \$500 to religious purposes, and \$50,000 to a home for dogs.

WHEN MR. GLADSTONE gets "tired" and wants a little rest, he goes away and lectures somewhere about Greek literature or medieval universities, and comes back to the work of governing the Empire, refreshed.

THE THOUSAND-MILE telephone line between New York and Chicago is now open. At the inaugural ceremony forty-two receivers were employed, and, notwithstanding this, conversation could be heard perfectly. A cornet solo was also quite audible, but was no doubt toned down by distance.

A Boy, only fifteen years old, was hanged in Georgia recently. He did not understand much about what it meant, and when getting ready to go on the scaffold tremblingly asked: "Does it hurt to be hanged?" In South Carolina last October a young nurse girl was hanged for murder. We make no question whether these people were guilty; we presume they were. But to hang them was simply barbarous.

SERIOUS DISSENSIONS are disturbing the peace of the Jewish community in the United States. They are divided into two camps. There is the party of Reform, led by Rabbi Wise, of Cincinnati, and the Conservative section, led by Rabbi Joseph, of New York. Rabbi Wise believes in recognizing the spirit of the age, and modifying some things accordingly. The Conservatives, who are much more numerous, believe in standing by things as they are.

FROM CONGO comes word that the railroad has been completed from Matadi to Palaballa, ten miles. After the track-layers reached that point, a mile and a half of the road was completed in ten days, though nearly two years was taken to build the first ten miles. The railroad has been carried beyond obstacles which made rapid progress impossible; but now the great enterprise will easily be pushed forward, until the upper river, at Stanley Pool, is connected with navigation on the Lower Congo.

AT A RECENT CONGRESS of French socialists their demands were set forth in detail. Among them these: woman's wages should be the same as men's, and married women should not work outside of their households; women should share men's political rights; work in prisons and convents should

be abolished; all work should for a time be suspended—i. e., there should be a universal strike; wages should be unified on the basis of the highest; bargaining and piece-work should be suppressed; an eight hours' day and a weekly rest day should be established; the laws on the International should be abolished; and children should have gratuitous upper as well as primary instruction. A queer mixture of commonsense and plausible nonsense!

SPURGEON'S "Illustrated Almanack" is issued for 1893 by Mrs. Spurgeon. Commending it to its readers, she says:

From the very midst of the seven times heated furnace, I send to you the divine words which sustained my soul, and took all the bitterness out of my tears. Every text has been tried and proved. Believing that personal testimony to the Lord's love and faithfulness can never be out of place, I do here solemnly record that I have found Him all that He has promised to be to His people, both in times of peace and in days of darkness.

Mrs. Spurgeon says also:

Grief unspeakable has been my portion; faith and trust have been put to the severest test; heart and home are emptied of the dearest, sweetest human presence that ever blessed this earth; but the Master lives and loves still.

The Almanack is full of such touching references and reminiscences.

DR. BARNARD'S MAGAZINE, *Night and Day*, for December, contains ample material to prove the urgency and necessity of the work among Orphan and Waif Children which for twenty-seven years past the Homes have been carrying on. These Institutions receive boys and girls who are blind, deaf and dumb, crippled, maimed, paralytic, or otherwise physically afflicted; the only qualification insisted upon being that they should be destitute. The "Personal Notes," show how wide are the open doors of the Homes. Cases of cruelty, of desertion, of the deepest privation, of neglected babyhood, of rescues from all places find exemplification in records which are as touching in their realism as any romances from the novelist's pen. Nearly five thousand children, it appears, are now under the care of the Institutions, and their food-bill alone amounts to not less than \$150 every day.

Rum Traffic Notes.

GLADSTONE'S OPINION. In a recent speech Mr. Gladstone the greatest statesman in the world, spoke of the drink habit as that "great plague of drunkenness which goes through the land undermining character and breaking up the peace of homes," and described it as a "curse which is a national scourge and calamity followed by pestilential results."

KANSAS. The Chief Justice of Kansas recently stated in the First Baptist church of Topeka that prohibition is as well enforced in that State as any criminal law on the statutes, and that it is shown that low license laws and high license laws in other States are violated a thousand times to one violation of the Kansas prohibition law.

WHAT THE CHURCH SAYS. The liquor traffic is an evil. To license evil is sin. So said the Methodist bishops. So says the Free Baptist General Conference. So the representatives of the Christian denominations generally have repeatedly said. So says conscience. "For he that biddeth him God speed is partaker of his evil deeds." To do nothing about this matter will not excuse us: for, "to him that knoweth to do good, and doeth it not, to him it is sin."

BECHUANALAND. Sir Sidney Sheppard, in an interview published in the *Pall Mall Gazette* as to his seven years' experiences in Bechuanaland, states: "There is a total absence of crime among the natives. No one is allowed to give or sell them drink, and to the drink traffic we attribute the absence of crime."

MASSACHUSETTS. Of the twenty-one cities of Massachusetts that held municipal elections a few weeks ago, thirteen voted *No License*. Last year there were but ten. Boston came near voting *No License*. We see that everywhere Methodist pastors were

foremost in rousing citizens to vote for outlawing the saloons. In that they acted in harmony with their rights as citizens, their duty as Christians, their privilege as patriots, and their principles as Methodists.

WHY NOT? *Deacon*.—"My son, I have told you repeatedly that you must not use profane language." *Son*.—"I know it, governor, but prohibition does not prohibit. Here's a dollar for a month's permission to cuss. We'll try regulation." *Deacon*.—"All right, son, but don't cuss after midnight, nor on Sunday, and be careful to keep a good moral character."

EFFECTS OF "NO-LICENSE." Rev. Hugh Montgomery, of Lowell, at a recent "No-License" meeting, said that in Lowell in 1888, under low license, from May to November, the arrests for all crimes were 2,246; in 1890, under no-license, for the corresponding months, the arrests were 1,855; and in 1891, under high and limited license, the arrests were 3,240. In 1892, from May to November, the police records show a total of arrests of 3,440, an increase in the six months over the previous no-license year of 1,585.

DAKOTA. A Dakota paper says of prohibition there: Notwithstanding the efforts of liquor dealers to the contrary, drunkenness has been almost entirely wiped out, many a moderate drinker has quit the habit, and above all a host of young men have started on a sober and industrious career under three years' influence of so-called prohibition. The drink bill of the residents of the two Dakotas dropped off 70 per cent the very first year and has been growing materially less ever since, and no one was made the poorer thereby but the saloon keepers, brewers and distillers.

Protestantism in Spain.

Even in Spain, the light of liberty is slowly breaking on the bigotry and intolerance that have been the growth of ignorance and superstitious credulity. In spite of formidable opposition, a Protestant church has been recently dedicated in Madrid. But the fight against religious liberty is still kept up to prevent public religious services being held in the new church. A despatch from Madrid last Saturday says that a deputation made up of eight duchesses, seven marchionesses, eight countesses and several of the Queen Regent's ladies-in-waiting visited Premier Sagasta last Friday, to protest against the opening of the Protestant church which was consecrated in this city last Sunday. Premier Sagasta declined to interfere in the matter, and the ladies departed in an angry mood. The Catholics of Madrid are organizing a street demonstration in opposition to the Premier, in which the school children will take part, while the Liberals are preparing for a counter demonstration in support of the Premier. Petitions from archbishops, bishops, and the clergy protesting against the opening of the church are pouring in from all parts of the country. Authority to open the church is withheld, pending the subsidence of the agitation. And yet, in England, the United States and Canada, Roman Catholics are indignant if it is alleged, that they are not as true friends of religious liberty as Protestants.—*The Guardian*.

CURIOUS STANDARDS.—The thing called "society" has curious standards of respectability. A writer in the *Standard* says,—It makes no difference how much a man exercises, if only he does nothing useful. But there are distinctions in the useful employments. A clerk who works in a jaunty coat and with dainty fingers at \$25 a month, will be received where a mechanic, who works in his shirt sleeves and gets a hundred dollars a month, would not. For this reason young men seek to prepare themselves for clerks, book-keepers and other respectably-dressed workers. Up to a few years ago a "business education" meant nothing more than fitting one's self for one of these soft-raimented situations. Young men are quick to understand the value of these shallow externals of respectability, and to add to them things still more shallow. To day I met two young men daintily exploiting their cigars in a public place where smoking is forbidden. It was with the evident intention of attracting attention to their luxurious tastes and expensive habits. It was done with the most jaunty of who-

cares-for-expense airs. Yet one of these young men is a clerk upon a salary of \$35 a month, and the other does not earn so much in two months. When relative usefulness shall have become the standard of relative respectability—and the world is afloat that way upon a "stream of tendency"—cigarettes, slim canes, equatorially-divided hair, etc., will not count for so much as they do now.

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.]

Missions in Egypt.

A tourist in Upper Egypt says the people are miserably poor, dirty, ill-clad, and inveterate beggars. The villages are almost entirely built of mud, the huts being jointly occupied by goats, chickens, pigeons, dogs, donkeys and people. Most of the natives wear simply a single garment like a long night-shirt, the women having a shawl over their heads and faces. The children frequently have no clothing at all. In Cairo and Alexandria, of course, many of the people are in better circumstances, have fairly good houses, and are better clothed. The American mission schools, under the auspices of the United Presbyterian church, are doing much good in Upper Egypt. They are the only missions there. We could easily distinguish the mission boys. They are cleaner, better dressed and speak fairly good English. They are very bright and earnest Christians. The largest school is at Assiut about three hundred miles up the Nile. We attended church services of the mission schools. About two hundred boys, from seven or eight to twenty years of age were present. They were very attentive to the sermon, much more so I am sure than two hundred boys of like age would be in our country. We did not know that any girls were present until the sermon was over, when ninety of them appeared from behind a screen in the forward part of the church. The condition of the women in Egypt is lamentable. In Upper Egypt the girls marry when from eleven to thirteen years of age. A girl unmarried at fifteen is an old maid. Men buy their wives of the girls' parents, and divorce them at pleasure. They have as many as they can support. It is very difficult to get the girls into the schools, and to convince the Egyptians of the advantage of educating the women. But the schools are constantly gaining ground. The principal at Assiut told us that when the school was founded probably not a native woman in the place could read; now several hundred of them read. Education leads to cleaner and better homes, better clothes, and gives some object for living beyond mere existence.

Woman's Age.

In religious, as in other matters, this is woman's age. Women were never before so blessedly active. Take for example their work on behalf of missions. There are sixty-one female foreign missionary societies. Of these thirteen are in Great Britain, with an income in 1889 of \$234,000. Canada has nine, with an income last year of \$84,257. In the United States there are thirty-nine of these bodies with 25,000 auxiliaries, and 8,000 children's bands. The auxiliaries number 500,000 members; and the children's bands have a membership of 200,000. Their total receipts in 1889 amounted to \$1,250,000. They support 1,200 missionaries in the aggregate, beside 2,500 native Bible women teachers and helpers, and have in charge 2,500 schools of various grades, with 60,000 pupils. All this is in addition to and outside of the great missionary organizations of England and America. This woman's peculiar and special contribution.

AS A PROOF OF THE MANNER in which the civilization of the West is seizing upon Japan and all that is Japanese, it is stated that in a private mission school in the town of Kioto there are 400 Japanese women. Ten years ago the fathers of these girls looked upon them as slaves, as at best upper servants. Now they strain every nerve to give them a liberal education.

A ZENANA CHRISTIAN WORKER in Delhi, India, says that there is scarcely a house in that city not open to the reception of the Gospel.

Inspectoral Districts.

The School Inspectoral Districts have been arranged as follows, by a recent order of the Board of Education: No. 1, George W. Mersereau, M. A., Inspector, including the counties of Restigouche, Gloucester, and Northumberland.

No. 2, Geo. Smith, B. A., Inspector, including the counties of Kent and Westmorland.

No. 3, Fred E. Whepley acting Inspector, including the counties of Albert; Kings, with the exception of the parishes of Westfield and Greenwich; and Queens, on the east side of the St. John river, with the exception of the parish of Canning.

No. 4, Wm. S. Carter, M. A., Inspector, including the counties of St. John and Charlotte, with the parishes of Westfield and Greenwich in the county of Kings.

No. 5, H. V. Bridges, M. A., Inspector including the county of York with the exception of the parishes of Canterbury and North Lake, Sunbury county, and Queens county on the west side of St. John river with the parish of Canning.

No. 6, Fred B. Meagher, M. A., Inspector, including the counties of Carleton, Victoria and Madawaska, with the parishes of North Lake and Canterbury in the county of York.

A MATRIMONIAL FEVER.—Miss Gordon Cumming spent a part of 1875 in Viti Levu, the largest of the Fiji Islands. In a recent article she tells about the matrimonial fever which prevailed just then. Christian influence had broken up polygamy, liberating a lot of wives of the chiefs, and setting them free to marry the many bachelors who hitherto had not been able to get wives. Miss Cumming says that the Wesleyan minister, whose guest she was, was kept busy marrying. At every village wedding parties awaited him. On Christmas-eve, at Niruku-ruku, forty couples struggled to have the nuptial knot tied. As brides and bridegrooms were so bashful that they arrived separately, and seated themselves in the crowded room by anybody's side rather than that of the 'intended,' and as men and women were dressed almost alike, it was no easy matter to sort them out. Miss Cumming fell asleep during the proceedings, and when she awoke in the morning the minister was still busy in the manufacture of happy couples, and had nineteen pairs still awaiting their turn.

THE QUEEN'S GRAND-CHILDREN.—By the Queen's command, a street organ-grinder attended Windsor Castle with his monkey, and gave a performance in the grand quadrangle, the Queen and her grandchildren looking on from the windows of the Royal apartments. Princess Beatrice's children had seen the monkey performing in the streets of Windsor, and prevailed upon their grandmother to send for the man and his monkey. After the performance the Queen sent out some gold to the organ-grinder.

He may be expected now to advertise himself as "special organ-grinder to Her Majesty."

GOULD'S WEALTH.—An English preacher, endeavouring to get before his people an idea of the enormous wealth of the late Jay Gould, made a few calculations with the following results: Suppose Gould's millions to be changed into £5 notes, and those notes joined together in one strip, it would reach from London to Moscow. Suppose you change those notes into sovereigns, and place one sovereign upon the other, they would make a column seventy-three miles high. Suppose the sovereigns were to be transferred from one place to another, you would require an army of 11,400 porters, each to carry 112 lb. or fifty-seven railway trucks. Suppose, again, those sovereigns were changed into shillings, it would take you nearly 240 years, working night and day, to give away one shilling to each person, at the rate of ten persons each minute. You would have one shilling for every person in the wide world.

Among Exchanges.

FOOLISH PROVERBS.

Among the foolish proverbs constantly quoted is: "It takes two to make a quarrel." Sometimes it does and sometimes it does not. A footpad snatches your watch and you collar him; there is a quarrel, but it only took one to make it. Another foolish maxim is that there are two sides to every question. Sometimes, very often, in fact, all the rights of a case are one side of it.—*The Watchman*.

A BORE.

A bore is one who makes a big ho! in a busy day.—*Epworth League*.

"NOT A TOLL-GATE," BUT—

Some one has said, "The gate to heaven is not a toll-gate." True and we are glad of it. Nevertheless, every true Christian gladly strives to manifest his gratitude for the privilege of entering in free by doing and giving what he can to carry the glad tidings to others, and thus aid in establishing God's kingdom universally.—*Zion's Herald*.

WHAT CAN HE DO?

It does not follow that because a man has gone through a college course and received the regulation degree that therefore he is a man of scholarly ability. The world found this out long ago; therefore, the world to day, in search of efficient men, asks, What can he do? What has he done? Not, Has he gone through college "regularly?"—*Telescope*.

Literary Notes.

The *Methodist Magazine* enters upon its thirty-seventh volume with new vigor. The January is one of the handsomest numbers yet printed, with about forty engravings. "What Egypt can Teach Us," describes recent discoveries near Memphis, the oldest city in the world. "The Protestant Memories of Neuchâtel," is an interesting chapter in the story of the Reformation. "How Carey became an Apostle," is very appropriate to this centennial year of modern missions. "Mission Work in the Great Northwest" is of thrilling interest. "Science and Progress," "God's Work a Cause of Rejoicing," "Owd Mo' and the stories of 'The Squire of Sandalside,' and 'The Life Cruise of Captain Beas Adams,' give a varied interest to the number. The announcement for 1893, is very strong. Now is the time to subscribe. \$2.00 a year. Wm. Briggs, Toronto.

Harper's Magazine for January opens with an account of a steamboat voyage down the Mississippi—"The Old Way to Dixie"—illustrated. This is the first of a series of papers on the present condition and recent development of some portions of the South. "Proletarian Paris," describes some of the features of life among the poor and in the manufacturing districts of the French Capital. "Why we Left Russia," relates the story of a brief but eventful visit to the Czar's dominions last summer. There is a number of illustrations. A paper on Tennyson relates some personal reminiscences of the late poet laureate. "Pensions: the Law and its Administrations," reviews the history and practical working of the pension system in the United States. "The Refugees. A tale of Two Continents," with illustrations is a historical romance. Elizabeth Stuart Phelps Ward contributes "The Rejected Manuscript," illustrated. There is a touching Christmas story—"The Story of the Other Wise Man." The Editor's Study embraces discussions on timely topics, social and literary.

In the January *Ladies' Home Journal* "The Coast of Bohemia," gains in brightness as it proceeds. Mamie Dickens tells the complete story of "How My Father Wrote His Books." The first installment of "Mr. Beecher's Unprinted Words" is given, and appeal to all admirers of the great preacher. Edward Bok writes on "The Literary chances in New York." There is a sketch and portrait of the wife of H. Rider Haggard; Palmer Cox has his famous Brownies on a raft crossing the ocean on their trip around the world. All through the issue there are the evidences of careful editing which have made this magazine what it is, and brings to it each month an army of 700,000 readers. "One Dollar for one year" is the motto of the publishers, The Curtis Publishing Company, of Philadelphia.

The January *St. Nicholas* contains a very charming Indian fairy story by Rudyard Kipling. *St. Nicholas*, during this World's Fair year, means to let foreigners (and natives too) know something of great American cities, and the first paper is on "Boston," attractive pictures add much to the value of the sketch. Then comes a story of Japan. This is a good story for boys; for the girls "Random Shot" is good. "Battle-ships and Sea-Fights of the Ancients" occupies pages of description and good pictures. One will find it hard not to be caught by the pictures, the bright and clever poems that beckon from every page. It begins the New Year well, and tries successfully to make a "Happy New Year" for children more easily possible.