

Religious Intelligencer.

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

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NOTES AND CLEANINGS.

Since May last one hundred and forty-eight negroes have been lynched in the Southern states. And nobody has been punished for any of these lawless deeds.

A young clergyman started an East London congregation the other day by announcing: "Hymn four and sevenpence halfpenny." In his nervousness he had confused the collection of the previous Sunday with the number of the hymn.

The foreman of a former New York Grand Jury made a statement that the testimony of witnesses showed that blackmail to the extent of from \$7,000,000 to \$10,000,000 was levied annually on the people of New York by the police of the city. In consideration of receiving this money the police allowed gambling-houses, disorderly houses, and the open violation of the excise law, without any serious effort to interfere with them by the police.

The Army Temperance Society of the British army in India has grown from 13,000 members in 1890 to over 22,000 members to-day. Out of 1,100 regimental courts martial for 1893, only thirty-nine sat to try members of the Temperance Association; and of 2,680 courts martial of all classes for that year, only seventy-three concerned Temperance men.

The years of compulsory attendance at New York schools are from 8 to 14 years. The arrests for truancy now amount to less than 500 in a year, against 1,000, the average of ten years ago. The number of untaught children in New York between the ages of 8 and 14 is less in proportion to the population each year. The average attendance in the schools of New York is 170,000.

Photography does not receive any official encouragement in Russia. There are no photographic societies in that country, and to become an amateur photographer there it is necessary to communicate with the police and obtain a license. This having, after considerable delay, been granted, it is advisable for one to be very careful where he is seen photographing, as if he happens to be discovered by the Secret Intelligence Department at work in close proximity to a fortress, he stands a chance of being despatched by express to Siberia.

A Russian correspondent writes that Stundism, which has been hitherto confined to the southern and western provinces of Russia, has now appeared in certain central provinces as well. It is stated that a large body of these Protestants are now to be found in the province of Riazan, south-east of Moscow, and that their leaders are actively carrying on the dissemination of Stundist doctrines among the villages in that district. The same letter which gives an account of these Central Russian Protestants states that they have arrested a number of their leaders, and that they have heavily fined, and that those who could not pay the fines were sent to jail for ten weeks.

Sir Benjamin Ward Richardson, who originated some ten years since, the lethal chamber for the painless ex-

tinction of life in the lower animals, has constructed a portable chamber, which he hopes will soon be in use in the various towns and villages of England. He has also invented an inhaler by which sheep about to be slaughtered can be rendered unconscious to the knife in twenty seconds. Although not a vegetarian, Sir Benjamin, according to an interview in *The Humanitarian*, thinks the ideal thing is to do away with the slaughter of animals for food. He believes that by a process of advanced chemistry fresh fruits, grasses and pulses could be transformed into condensed, meat-like animal foods, and that we ought not to need the animals as laboratories for making human food. Such a process would not only stop the slaughter of animals, but would ensure comparative immunity from disease. The venerable scientist has been asked to superintend such a scheme, and is 'fully convinced that the food of the future will be on these lines.'

How They Raised the Money.

So many churches have difficulty in raising a very little money for religious purposes, that we hope the following, told by Dr. Ashmore in the *Standard*, may help them see "the better way" of raising church funds, and by adopting it bid good bye to the worries they have had so long. Dr. Ashmore says: I was riding in the cars in Northern Ohio. Near me sat a man I took to be a preacher, and sure enough he was. We got into conversation on topics which interest ministers, and after a time drifted around to the subject of "weekly offerings." Had he, himself, any experience in that line, I asked. "Oh, yes," he replied. So he went on to tell me what had recently taken place, not in his own church, but in the church of his father and of his own boyhood, and which had stirred him profoundly as it had already stirred the old folks at home.

He said: "Our folks there belong to the Reformed Presbyterian church. The meeting-house is on the edge of the town, and the members live, some of them in the town, but more of them in the country. They were all of them well to do, though they did not like to admit it too openly. They had had a good pastor—one they all liked and who had been with them many years and had greatly built up the church. But the Lord took him home and left them sorrowing.

"After a while they started out to get a new pastor, but they were hard to please. Candidates came and went. Each one pleased a few but none of them pleased all. So the months dragged away and things were getting into a bad way. At last they got hold of one man who suited everybody. Again he came, and again, and all said, 'He is our man let us call him.' But—now came the difficulty.—They never had paid the old pastor more than eight hundred dollars, though that was supplemented with a generous lot of the fruits of the field in the fall of the year. But the new man could not live on that. He was getting fifteen hundred where he was and he had a large family of children just far enough along to make their schooling expensive; and besides, his old parishioners did not want to part with him.

"That finished the matter, for a time at least. To think of raising

fifteen hundred dollars was out of the question. So they dropped him and went to hearing candidates again. But it seemed worse than before. They were becoming more and more hard to please and the bewilderment was more and more serious. At last, in sheer desperation, somebody proposed that, instead of circulating the usual 'annual subscription' they try a 'weekly subscription,' cash down, many small payments instead of one big one. It did not meet with very general favor at first, but as it was the last chance they fell in. Cards and envelopes were decided upon. They were to be given to every member of the church. Each one was to decide for himself what he would give each week without asking anybody else, and all to get that man whom they all liked.

"So after a sufficient time had been granted the cards were all sent, in each one its own enclosure. A meeting was appointed and everybody was invited to be present at the opening of the envelopes. Clerk and treasurer and elder men and women and children were all on hand. The clerk opened the envelopes and the treasurer noted the amounts. The work proceeded till at last in exultation the treasurer said the sums already announced amounted to the fifteen hundred dollars required, and there was quite a pile of envelopes yet untouched. They felt like shouting, and they could hardly keep order. However, they did sing 'Old Hundred' to relieve their pent-up satisfaction and then went at the remainder of the pile. Some one reminded the others of the fact that there was a regular assessment for the Presbytery of one hundred and fifty dollars every year and now would there be enough to meet that without an extra effort. They counted away and soon the hundred and fifty was made up—and yet more envelopes remained. Soon they counted their contents and they found, as one of themselves expressed it, that they had not only the pastor's salary and the Presbytery assessment, but a hundred and fifty dollars that they did not know what to do with."

My new friend grew animated as he went on. He told the story with great gusto and I listened to it with great delight. It was a good story, and now I tell it that others may enjoy it, and profit by it.

Rum Traffic Notes.

FIFTEEN TO ONE.
Last year New York paid for its school bill \$4,000,000, and for its drink bill \$60,000,000.

PUSHING AHEAD.
Twenty-five temperance bills have been introduced in the British Parliament during its sessions since 1892.

LEGIT WINES.
Alcoholic insanity is twice as common now in France, the land of light wines, as it was fifteen years ago.

MORE DANGEROUS.
The more attractiveness given to liquor and the more respectability given to the business, the more drunkards will be made.

A CONTRAST.
Great Britain and the United States spend annually fifteen hundred millions on intoxicating drinks! Ten millions a year for missions make a poor show alongside that terrible total.

ARE YOU RESPONSIBLE ?
The saloon-keeper is as good as the saloon he keeps. Saloons are as good as the law that authorizes them. The law that authorizes them is as good as the church member who votes for the law or with the party making the law.

THEIR CHILDREN.
The children of the drunkard, says Canon Farrar, die like flies; if they survive, they grow up dirty, repellent, depraved, thieves, beyond the reach of beneficent activity, to occupy the cell of the felon, to lie in the suicide's grave, or to become the scourge of the society of which they have been the helpless victims.

A HEATHEN RULER.
The ruler of Benares in India is conducting a great temperance work

among his people. He is an enthusiast in philanthropic work. His temperance addresses to the thousands of pilgrims who flock to the holy city are remarkable in effect.

A LAW BREAKER.

The liquor business is a consistent and persistent law-breaker. It violates a license law as much and more openly than it does a prohibitory law. The plea that a prohibitory law must be repealed because it is violated is sheer hypocrisy. Prohibitory laws are all ways and anywhere better enforced than the best law ever enacted.

THE RIGHT OF SOCIETY.

The basis of the prohibition principle is the right of society to protect itself against forms and forces of evil. Self preservation is the first law of nature. If the liquor traffic demoralizes men, if it constitute a standing menace to the security and comfort of our homes, if it involve vast economic waste, if it threaten to become a dangerous factor in political affairs, then the public good demands its utter extermination.

LEVEL UP.

The managers of sixty-five railroads have issued orders that their employees shall not drink intoxicating liquors nor enter saloons while on duty; and the Sovereign Lodge, Knights of Pythias, ordered its members "not to enter a saloon in uniform." The Church should at least level up to the position of railroads and Knights of Pythias. Its members are, or should be, always "on duty." They, of all others, should never be seen in saloons or drinking the "cup of devils."

WHISKEY IN COFFINS.

Richard Briscoe, of Emporia, Kansas, carried on an illegal traffic in intoxicants. He had been frequently accused, arrested, and his premises searched, but to no avail. But recently his stock of liquors was found hidden in several coffins in an undertaking establishment connected with his other business, and on October 29 he was bound over for trial. And yet the whisky-suborned secular press continues to repeat, "Prohibition does not prohibit." "There is as much whisky sold in Kansas as in Nebraska," etc. Imagine the effect on the traffic in Ohio or any other license State if the law were such as to drive the rumrunner to concealing his liquors in coffins. What mother would not feel that her son was far safer under such circumstances than he is while running the gauntlet of the open saloons?

NO-LOSSER GAINS.

Recent elections show large gains for no license in Arkansas and Connecticut. In the former State the no-license majorities throughout the State were greatly in excess of the total liquor vote, and it is stated that a good part of Arkansas has now been cleared of liquor-saloons. The anti-saloon element is very strong all through the South, and the indications are that this section of the Union will only emancipate itself from liquor slavery long before the North is free. The last return from Arkansas on the license question was received on September 27. Footed up, the total vote stands: for license, 47,662; against license, 49,595. This is a majority in Arkansas against license and for prohibition of 1,933 votes.

Canada's Resources.

The *New York Advertiser* says some things about Canada's resources and prosperity which it may do some Canadians good to read and ponder. Here is what it says:

The natural resources of Canada are very great. Few who have not made a special investigation appreciate their immense value.

The white pine forests of Canada are alone worth more than the public debts. Her fisheries are the best and most extensive in the world. She has 100,000,000 acres of wild lands upon which the best wheat can be successfully grown in the fertile belt in the Northwest; coal of good quality in abundance very near tidewater upon the Atlantic and Pacific; unlimited supplies of high grade iron ore in all the provinces; the best and most extensive nickel mines in the world; extensive and valuable mines of copper and immense deposits of agricultural phosphates in Ontario and Quebec; inexhaustible beds of marble, granite,

sandstone and limestone in various colors for building purposes; mines of gold, silver, asbestos and mica; unsurpassed herds of thoroughbred cattle, horses and sheep; three thousand cheese factories, from which she exports more than 100,000,000 pounds of cheese annually. Her public schools, colleges, universities, charitable institutions and public buildings are worthy of an intelligent, highly civilized Christian people, who govern themselves.

There is not a community in the world of 5,000,000 in numbers more free from objectionable elements than that of Canada. Canadians are well versed in the art of self-government. They clearly understand that true liberty is not license, therefore they have profound respect for law and constitutional means and methods. They demand honest money. They have most wisely adopted gold as a single standard of exchange or measure of values. There is not any demand in Canada for rag money or a debased silver currency. Although an ultra loyal people, they believe in protection to Canadian industries in preference to those of mother England. They have as many miles of railway per capita as we have, and they have common sense enough not to embarrass their railway system with adverse legislation. The history of their banking systems is most creditable to their skill in finance. Their largest bank has \$12,000,000 of capital, 6,000,000 of rest and \$33,000,000 of deposits and \$6,000,000 of circulation, or total resources of \$55,000,000.

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.]

Woman's Work for Woman.

In the Methodist Magazine for December, Mrs. J. L. Harvie writes a very interesting article about the work done by women for their sisters in heathen lands.

Answering the question, "Why should the women of Christian lands be interested in this work?" the writer says:

Because of the need of pagan women. Dr. Joseph Cook tells us that there are three hundred millions of women on this planet who have only the Buddhist hope of being born again as men instead of as toads and snakes; that there are eighty millions of women in Moslem harems; and that there are uncounted millions of men, women and children, growing up in the most degraded superstition, and suffering in mind, body and estate from inherited pagan customs. In India to day there are twenty-one millions of widows, and sixty thousand of these are under the age of six years. In Bengal alone, we have millions of women caged in the zenanas, who can never, by any chance, unless through the lady missionary, or the lady medical missionary, be reached by the Gospel.

The life of women in India is epitomized in the following true statement, made by one of their own nation: "The daughters of India are unweaned at their birth, untaught in childhood, enslaved when married, accursed as widows, and unlamented when they die." Let the women of Bible lands look down from the high plane upon which they stand, and strive, by the introduction of the Gospel of Christ, which is the basis of all liberty, to lift from the degradation of a slave's life the women of heathen lands.

Two great hindrances to mission work in India are, the early marriages of the women and enforced widowhood. The attention of the Woman's Missionary Boards, both in the United States and Canada, have been directed to these two great evils, and a movement is at present on foot, which we trust will result in memorializing Her Majesty, Queen Victoria and Empress of India, on this subject. It is highly necessary that the movement be universal, and the expectation is that the societies of all the Evangelical Churches will move simultaneously in the matter.

The question is often asked, Is missionary enterprise a paying investment? Is the return in any way equal to the amount expended? We reply by asking, What is the value of an immortal soul? One who knew, made a statement, and from it we infer that one soul is of more value than the whole world. Protestant Christendom expends to day about \$7,500,000 for missions

annually; and what is the return? Thirty thousand converts in Burmah; 40,000 in China; 30,000 in Japan; in South Africa 157,000 communicants, and a Christian population of over 300,000; in Fiji the missionaries have won a population of over 100,000, previously cannibals; in India over 220,000. This is a small part of what is being done, and yet we ask, Does mission work pay? Mrs. Murray Mitchell tells us that, in India alone, there are thousands of women who are hidden Christians, and yet we ask, Will this work for the women of heathen lands pay?

Thank God, the cause of missions is a winning one! The kingdoms of this world shall become the kingdoms of our God and of His Christ. Already, whichever way we turn, we see traces of the day-dawn. "The east shows something more than dark clouds fringed with gold." The Sun of Righteousness is arising with healing in His wings. The host of the Lord—the Christian women of the Churches—is encamped beside the great sea of paganism. The command is, speak to them that they go forward—that they go forward to plant Immanuel's standard in every land, on every sea-girt isle, until the Cross, the emblem of Christ crucified for the world, waves from shore to shore from the rivers even to the ends of the earth.

Wrestlers with the Spirit.

In the e columns we have before mentioned the strange Russian sect of 'Wrestlers with the spirit,' or *Dukhobors*. They are found scattered over some of the central provinces of Russia, but their largest communities are settled on the rich corn-growing lands of Western Transcaucasia, whither they removed after the war of seventeen years ago between Russia and Turkey. At present quite a remarkable revival movement is stirring these people. Their leaders, and especially their chief, a man called VERIGOR, are calling upon them to return to the old pious ways that their fathers followed. It would seem that their peaceful possession of the fertile lands in the Caucasus has engendered a spirit of carelessness in religious matters. Wealth has increased among them, and their principal care has been to increase their worldly goods. VERIGOR's appeals are now moving the *Dukhobors* to a state of enthusiastic communism. The rich men among them are cheerfully coming forward with all their money, some of them with sums equal to £1,000, and are dividing it among the poorer brethren. An order has gone out that no more smoking or vodka drinking is to be allowed, and the women who were out in service in neighbouring towns have been recalled to their villages to escape temptation and the contagion of sin. News is now to hand that the leaders of the *Dukhobors* contemplate taking their people to the province of Archangel, where on the semi-frozen steppes bordering the White Sea they will be away from the possibility of acquiring wealth and from the danger of the corruption that the possession of wealth brings with it. The *Dukhobors* number about 100,000.

Among Exchanges.

WHAT BECOMES OF THEM ?

If there is no hell, will the advocates of that theory please tell us what becomes of the man who dies after having spent half a century in ruining his fellows by selling them strong drink? —*Rel. Telescope*.

HOPES SHE WON'T.

Our beloved Queen has reigned so long that Canadians would willingly do any reasonable thing to please her. It is to be hoped, however, that she will not ask us again to fly our colors at half mast as a mark of respect to a man like the late Czar of Russia. As a matter of fact none but the veriest tuff hunters in the country have any respect for the deceased autocrat.—*Canada Presbyterian*.

THEY TRIED TO SMILE.

Many an unfortunate remark is made by a kind hearted yet thoughtless person. Like that of the minister who had charge of the Tanglewood Camp Meeting, meeting one morning four of the young brethren, he spread out his arms over their shoulders, or tried to, and exclaimed in the blindest of tones: "Dear young brethren, I would like to ask every one of you to preach during this camp meeting, but you know—we must consult the wishes of the people!" The brothers tried to smile and seem contented.—*N. Y. Advocate*.