

Religious Intelligencer.

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

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WHOLE No. 2095

A SPECIAL OFFER!

Trial Subscriptions, Only Fifty Cents!

Last week we mentioned that the *Intelligencer* would like, and is expecting, a considerable increase of subscribers from among the recent additions to the churches.

To help the pastors and other friends of the denomination's paper to introduce it, the following offer is made:

To each new subscriber the "*Intelligencer*" will be sent from the time of receiving the subscription till January 1st, 1895 for fifty cents!

The price asked is merely nominal—the slightest remove from no price.

The offer is made in the hope of having the *Intelligencer* introduced to many homes which it does not now enter.

It ought to be possible, we think, to secure lists of from a half-dozen to twenty or more in many churches.

Will the ministers and all the friends of the paper kindly make the offer known, say such words in behalf of the paper as they can, and solicit trial subscriptions?

The sooner the subscriptions are sent the more papers they get for the money.

Let us have some hundreds of new names this month.

NOTES AND GLEANINGS.

M. Lacaze, in speaking of the press as a peacemaker, says: "In the year 1900 France will invite all the world to a friendly competition in the triumphs of mind and labour, and for that reason an effort is now being made to conclude a six years' truce, which shall be a means of realising what peace means."

There are forty-three electric railroads in Europe, employing 538 motor-cars and locomotives, and 151 trailers. The systems are divided as follows: Trolley, 31; central rail, 8; underground conductor, 2; storage-battery, 2. There are 24 lines now building, all of which will probably be running before the year is out. A large number of the systems used are American.

The well-known fact that women live longer than men is illustrated as follows by an English journal: The excess of females of all ages over males of all ages in England and Wales is only about 3½ per cent., in round figures 15,000,000 minus 50,000 to 14,000,000 plus 50,000. But when we begin to compare women over 60 with men over 60 the female majority becomes much greater, and when we pass 95 the old men are nowhere. The female monogenarians nearly double the male; there are 854 women over 95 to only 354 men and 104 women to 42 men who own to a century.

A Commission of Inquiry was sent out lately to inquire into the condition of certain Russian galls and terrible reports of torture and crime have been brought to light. Cases of merciless beating, of lopping off of fingers and arms by sabre-cuts are recorded, not to speak of cannibalism was a frequent occurrence, and committed with the sole object of putting an end to the misery of existence. In 1893 a band of convicts was handed over to an inspector who could neither read nor write, to construct a road from Onor to Rykovskaya. If any convict failed in his work he was at once put on half rations next day, and followed by one-third rations. When he could work no more the inspector finished him with his revolver, and had his name entered on the books as having died from natural causes. This is no convict's tale, but a guaranteed official report.

The "*Chicago Review*," a German Catholic paper, which seems to divide the Catholics in the United States into Germans and Irish, and has only words of abuse for the latter. What it thinks of Stoll can be judged from the following very free bit of opinion: "The Monsignore must be recalled. There

never was any need of him here. The American bishops never had any use for him. They did not ask for him, and when he came they did not know what he came for. In fact, it could be said without untruth that they did not know who sent him. Of course, he came with the Pope's commission, but nevertheless it cannot be said as a matter of fact that the Pope sent him here."

The "*Herald and Presbyter*" indulges in very permissible sarcasm in remarking that "when the *Forum* gets through with explaining the decline of the American pulpit, and the failure of Christian missions in India, it might engage a Hottentot to explain why the English speaking nations are perishing from the earth, a blind man to write on the failure of the sun to impart light, and a deaf-mute to discourse on the decadence of music. Such articles would be, in the light of the recent sensational and puerile papers referred to, of great value."

Petroleum residuum is winning its way in competition with coal as fuel for ships. It has one-eighth less bulk than coal; its calorific power is nearly twice as great; about twice as much power, therefore, can be carried in bunkers stowed with petroleum than with coal; moreover, it burns without either smoke or ash, requires no stokers, and is non-inflammable until heated to 350 degrees. Tank steamers can convey it to points needed, and transfer it to a vessel in the open sea by merely using a hose and pump. England is not yet prepared to adopt it for navy use, and passenger steamship companies still fight shy of it, but freight steamers are finding its use practicable and economical, and the conviction grows that petroleum is the fuel of the future for all vessels generating steam.

Rational Memory Training.

Written for the *Intelligencer* by Principal Austin, A. M., B. D., of Alma College, St. Thomas, Ont.

CHAPTER VIII. Arrangement and Association of Ideas.

The right method of receiving ideas must be followed by the right method of arranging and storing them if we would have them at ready command when wanted. Most readers have visited a country store where a general assortment of goods is kept, and where, in many cases, an orderly arrangement has not been made of the various commodities. A customer comes in and asks for flannel, cotton, a pair of small shoes, and a paper of pins. In some cases a general search is necessary before the articles can be found, and in others, after considerable search, the dealer assures his customer he has the article, but "he cannot just lay his hand upon them." Now, a man might as well be without goods as to have them in such disorder that he "cannot lay his hand upon them" when wanted. It is precisely this lack of orderly arrangement of ideas that prevents many a man from conceiving the right thought, uttering the right word or doing the right act at the proper moment. He must search through a mass of ideas lacking arrangement and coherence for the particular idea wanted at the moment, and must often search in vain.

The following story illustrates the power of arrangement in assisting memory:

"Betty," said a farmer's wife, "you must go to town for some things. You have such a bad memory that you always forget something, but see if you can remember them all this time." "I'm very sorry, ma'am," says Betty, "that I have such a bad memory, but it's not my fault; I wish I had a better one." "Now mind," said her mistress, "listen carefully to what I tell you. I want suet and currants for the pudding." "Yes, ma'am, suet and currants." Then I want leeks and barley for the broth; don't forget them." "No, ma'am, leeks and barley; I shan't forget." "Then I want a shoulder of mutton, a pound of tea, a pound of coffee, and six pounds of sugar. And as you go by the dressmaker's till her she must bring out calico for the lining, some black broad and a piece of narrow tape." "Yes, ma'am," says Betty, preparing to de-

part, "Oh, at the grocer's, get a jar of black currant jam," adds the mistress. The farmer, who has been quietly listening to this conversation, calls Betty back when she has started, and asks her what she is going to do in the town. "Well, sir, I'm going to get tea, sugar, a shoulder of mutton, coffee, coffee—let me see, there's something else." "That won't do," said the farmer; "you must arrange the things, as the parson does his sermon, under different heads, or you won't remember them. Now you have three things to think of—breakfast, dinner, and the dressmaker." "Yes, sir." "What are you going to get for breakfast?" "Tea and coffee, and sugar and jam," says Betty. "Where do you get these things?" "At the grocer's." "Very well." Now what will be the things put on the table at dinner? "There'll be broth, meat and pudding." "Now what have you to get for each of these?" "For the broth I have to get leeks and barley, for the meat I have to get a shoulder of mutton, and for the pudding I must get suet and currants."

"Very good. Where will you get these things?" "I must get the leeks at the gardener's, the mutton and suet at the butcher's, and the barley and currants at the grocer's." "But you had something else to get at the grocer's?" "Yes, sir, the things for breakfast—tea, coffee, sugar and jam."

"Very well. Then at the grocer's you have four things to get for breakfast and two for dinner. When you go to the grocer's, think of one part of his counter as your breakfast table and another part as your dinner table and go over the things wanted for breakfast and the things wanted for dinner. Then you will remember the four things for breakfast, and the two for dinner. Then you will have two other places to go to for the dinner. What are they?" "The gardener's for leeks, and the butcher's for meat and suet."

"Very well. That is three of the four places. What is the fourth?" "The dressmaker's, to tell her to bring out calico, thread, and tape for the dress." "Now," said her master, "I think you can tell me everything you are going for." "Yes," said Betty; "I'm going to the grocer's, the butcher's and the gardener's. At the grocer's I'm going to get tea, coffee, sugar, and jam for breakfast, and barley and currants for dinner. But then I shall not have all the things for dinner, so I must go to the butcher's for a shoulder of mutton and suet, and for leeks to the gardener's. Then I must call at the dressmaker's to tell her to bring lining, tape and thread for the dress." Off goes Betty and does everything she has to do. "Never tell us again," said her master, "that you can't help having a bad memory."

Kay in his work on memory, makes two laws of association: contiguity and similarity.

The strength of association between ideas may be seen in the ease with which one can commit a list of words made up on the plan of natural suggestion, as contrasted with the difficulty there is in committing a list of words having no logical or artificially formed association.

Here is a list used sometimes by the writer upon the platform, illustrating associations, mostly logical, already existing in most minds: Pointer, tree, axe, steel, ore, mine, explosion, suffering, physician, medical college, hazing, bloodshed, prosecution, court, judge, sentence, prisoner, prison, escape, pursuit, policeman, uniform, tailor, shop, builder, tools, store, merchant, ledger, debtor, payment, bank, vault.

Here pointer suggests the tree out of which it was made; tree suggests the axe by which it was cut; axe suggests steel out of which it was made, etc., etc.

The logical connection of ideas represented by these words is so apparent that one careful reading will ordinarily be sufficient to fix them in the memory.

The student should form the habit of storing ideas for future use of using associations which already exist in the mind, or spring out of the surrounding circumstances. It is much easier to use bridges which we find already prepared than to make them for ourselves.

If the reader will examine the ideas that are retained most firmly by his mind, he will discover that many of

them have been fixed and held in memory by some chance association in his experience with other ideas with which they have no actual relationship. It often happens, therefore, that two ideas may become joined in the mind of an individual on account of some peculiar experience, that have no association and hence no power to suggest each other in the minds of others. This fact suggests that students can generally devise for themselves the best method of fixing and retaining a particular idea in the mind. As illustrating the power of chance associations in retaining and mutually suggesting two ideas, the following story is told of a gentleman who was in the habit of amusing himself by experimenting upon this power of association of ideas. On one occasion he drove out into the country, with his servant seated behind him. Upon coming to a bridge, where the scenery was particularly grand and striking, he turned suddenly round and asked, "Do you like eggs?" "Yes, sir," replied the man. The gentleman drove on, and nothing more was said. That day twelve months the gentleman drove out again, and with the same footman seated behind him. Upon arriving at the bridge, he turned abruptly round, as before, and asked, "How do you like them?" "Poached, sir," was the immediate answer. There was no natural relation, it may be said between the drive over that bridge and poached eggs, yet the one suggested the other.

But while associations of this nature may enable us to fix and recall particular ideas, they are not to be relied upon as affording much strength to the general memory. Certain principles of association should be regularly followed in arranging new ideas. We should form the habit of classifying and linking our ideas so that all those which relate to one subject should recall each other.

We should, wherever possible, link our ideas together as cause and effect, means and end, whole and part. We should trace events back to general principles, and arrange results into classes in common relation to each other and to a common cause.

In short, we must use care and give attention to the placing of our ideas as well as to their acquisition. We must make a place or rather a relation for our new ideas in our mental storehouse, and accustom the mind to an orderly storing and an orderly recalling of ideas. The more relations we can establish between our new ideas and old ones, between the known and the unknown, the easier will be their recall to consciousness.

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.]

Second District.

The Annual Meeting of the Woman's Foreign Mission Society of the Second District will be held at Knoxford, during the session of the District Meeting. Secretaries of the aid societies will please forward the reports of their societies, with the amount's contributed, to the undersigned, not later than the 9th of June.

R. J. ALEXANDER.
Farmerston, Carleton Co.

MISSIONS.

A Colloquy.

BY THERA B. TRUE.

Mrs. A. Good afternoon ladies. I have called to talk with you about organizing a mission society.

Mrs. B. I'm afraid it will not do much good to talk of that. We have about all we can attend to now with our aid society, supper, Sunday school, etc.

A. But my dear sister, don't you know that this mission work is just as necessary as any part of Christian and church work? You are an artist and know how to prize symmetry in form. It is just as important in the development of Christian character and enterprise. There are many places where these lines of work you have

mentioned are kept up, and the mission department too, and instead of a hindrance it is a help to all the others.

Mrs. C. There are so few who would take hold of the matter it is hardly worth while to try. We tried it once and so few came to our meetings, and a less number paid their dues, so we just gave up.

A. That is very sad. We will not judge those who by their neglect caused the society to die, but I hope you will see that a faithful few may do much good individually and in the aggregate not only in finances but in keeping the subject before others, an influence for good being sure to follow.

B. Well, I don't see how we can afford to spare the money for the dues. There are so many things for which we have to give, so many calls, and then in this work there are always some extras for incidentals or something, and we would have to take The Helper, and there seems no end of responsibility connected with it. If we undertake the work I am for being faithful in it.

A. I fear you have not carefully thought and prayed over the matter, else the two cents per week would seem so small an amount for this noble cause, for the cause our divine Master himself inaugurated, that your excuse would never have risen to your lips, or found lodgment in your heart. I believe the adoption of the tithe system would solve this financial question for us, and if we kept a Lord's treasury we would not so often have to turn away from some moral and religious enterprise with which we would like to be identified, and we would be none the poorer in purse or piety.

C. Our minister does not favor having a mission society. He thinks the aid society is enough and that his salary cannot be raised if we attempt any more.

A. Poor man! I am glad to tell you that he is an exception. Most of the ambassadors of Christ take Christ's word literally and believe that every Christian, every church ought to do something to help evangelize the world, and they gladly welcome the advent of the Woman's Mission Society, not only for its sacrifice work, but also for its beneficent influence upon his people. He knows his salary is none the less for it. It would be better to have your pastor's sanction, but do not wait for that; it will surely follow if you have a live working, faithful society.

Mrs. D. I don't know who there are for leaders, or who knows enough about mission work to interest any one else in it. It seems as if the exactions of social and home life have dwarfed us intellectually and, I sometimes think, spiritually.

A. One of the objects of the mission society is to promote missionary intelligence, and we have at hand constitutions, report blanks, etc., free. Also a manual of instructions for ten cents. The Helper and various helps for public meetings, and an attractive and instructive "Course of Reading" are all furnished for a small sum. I believe we might omit some of the extras in dress, in food and other details of nicety, saving money time and strength to apply in missionary intellectual culture. It excites wonder, admiration and courage to see how womanhood has developed in the last few years of special contact with, and burden bearing in, moral and religious enterprises. Dear sisters may I depend on you when we meet to organize, as I feel we must, to render all the assistance in your power? And should we fail in organizing a large society, will you not form one, however small, each one pledging "two cents a week and a prayer?"

You can divide the honors and duties of office collecting dues and sending in reports promptly. No righteous deed is small in God's sight. We will have an agent for the Helper and, but we will have the directions when we organize. Now may I depend on you?

All. Yes.

A. I wish we might all sing "Take my life and let it be," etc.

RE-OPENED.—The Sussex churches, which have been closed since the small-pox arrived in the village were opened again for public worship last Sunday. The schools have, also, resumed work.

Mr. Gladstone Failing.

Those who feared that his retirement from public life would bring upon Mr. Gladstone just those evils which he designed to avoid are beginning to find their judgment justified. The Grand Old Man has aged many years in the past three months. The picture he made at the Dr. Clarke memorial meeting on Thursday, May 3rd, was a pitiful one. He was a feeble octogenarian, who leaned upon a stick, even when addressing the audience from his chair. His words were brave, well polished, well chosen and appropriate. Not a shadow has yet crossed his shining intellect, but both flesh and spirit are breaking. He is not ill. No specific malady is undermining his marvelous vitality, but great change, change which his grieving friends cannot fail to recognize, is making rapid progress. He has lost interest in life. That is ominous. For sixty years he has found rest in other forms of activity and peace in new struggles. Work has been his only recreation. Fresh responsibilities never failed to renew his vigor. His friends are beginning to understand now what Sir Andrew Clarke saw clearly, that for such a man to fold his hands meant despair and death. Every effort will be made now to provide the warrior statesman with tasks and ambition sufficiently important to keep alive that energy which craves and feeds upon what in most men would destroy it. If his enthusiasm can be revived he may remain many days a figure of which the nation will be most proud. If not, then nothing can long delay the end. The most remarkable effect of Mr. Gladstone's retirement has been clearly emphasized in connection with his first public appearance on Thursday. His enemies have already become his friends. He has completely ceased to be a partisan figure in English politics. The "*Daily News*" said truly:—In a few short weeks he has outlived hatred, malice, and all uncharitableness. His fame stands as high today as if it had been purified by a half century of the tomb. Most great men have to wait for such a vindication for the passing away of an entire generation. Their appeal is to posterity. In Mr. Gladstone's case the scales have fallen from the eyes of his opponents almost at the very moment of his withdrawal from the position which made him the most commanding figure in the world.

TO MAKE ATONEMENT.—A sad and touching story, says the *Pres. Witness*, comes from Austria. A wealthy lady, Countess Firmian of Salzburg has died recently leaving all her personal property to trustees who are to hold it for the benefit of Protestant orphan children. She has made this disposition of her property in order to make some atonement for a great wrong done a hundred and sixty-three years ago by Count Firmian who then became Archbishop of Salzburg. He was informed that a great number of his subjects were in secret Protestants. A list of these were written, and, in the severe winter of 1731, 30,000 Protestants were, within a fortnight, expelled by the military from the country. Many of them died on the way, and others found refuge in Germany. The bequest of the deceased lady was intended, as she states in her will, as some slight atonement for the wicked wrong then committed.

Among Exchanges.

SPEND WISELY.

Look most to your spending. No matter what comes in, if more goes out, you will always be poor. Little expenses, like mice in a barn, when they are many, make great waste.—*Spartan*.

"MONEY ALL THE TIME."

Money, money, money, all the time, says somebody who think that the preachers and others who are trying to avoid deficits in the schemes at the close of this month are too zealous. Well, that is scarcely so. No preacher nor any other church worker that we know of is crying money all the time. But supposing they were. Is there any day on which we do not receive innumerable blessings? Any day on which we do not enjoy inestimable privileges? If there is any such day let that be a day on which nothing is said about giving. We receive every day, and therefore, there is no impropriety in talking every day about giving. As a matter of fact, many days of each year pass without seeing anything done in the way of giving to show our gratitude to Him who gives us so much.—*Can. Presbyterian*.