

Religious Intelligencer.

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

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WHOLE No. 2089

READ—THEN ACT.

1. SOME HUNDREDS OF SUBSCRIPTIONS are yet due. They ought to be paid at once, and we are expecting them.
2. IF YOUR SUBSCRIPTION IS ONE OF those due, kindly send it now.
3. ARREARS OF SUBSCRIPTIONS MAKE serious inconvenience and sometimes embarrassment for the management of the paper. If you are in arrears make an earnest effort to pay at once.
4. DO NOT THINK TO ECONOMIZE BY discontinuing your religious paper, if you are a Free Baptist you need to know about ministers and churches and of denominational work and interests generally, and the INTELLIGENCER is the only paper devoted to these things. No other paper can make up for the loss of the organ of your denomination.
5. IF YOU ARE A MINISTER, TELL your people about the INTELLIGENCER next Sabbath—and on some other Sabbaths too. Talk to them about it in their homes and on the street, also. Urge those who are now subscribers to renew at once. Persuade others to subscribe.

FINALLY. Let everybody whose subscription is due determine to send it immediately.

NOTES AND GLEANINGS.

Mr. Gladstone, according to an account given by his daughter, Mrs. Drew, in an English periodical, lays aside from Saturday night to Monday morning all business of a secular nature and keeps to his special Sunday books and thoughts, and never dines out on Sunday unless to cheer a sick or sorrowful friend, and he will never travel on Sunday.

It is proposed to colonize epileptics in the State of New York—remove them from the poor-houses where they live in idleness and receive no special medical care, to a district where these 600 and more unfortunates can be employed in useful and remunerative work, and receive proper medical treatment. The movement is a humane and hopeful one.

Mr. W. S. Stead, who has been making a study of Chicago, says: "The sovereign people may govern Chicago in theory; as a matter of fact, King Boodle is monarch of all he surveys. His domination is practically undisputed, and the recognition of its existence is the basis of the limitations which are placed upon the taxing powers of the City Council."

In the Japanese Parliamentary election recently the Liberal party have gained more than twenty seats, and, with certain friendly disposed neutrals, it is claimed, have a majority in the House. This is claimed to indicate that the anti-foreign agitation has ceased, and that the Japanese Parliament will support the Government in maintaining a friendly and progressive policy in their intercourse with foreign nations.

The late George W. Childs was a strong temperance man, and was especially opposed to moderate drinking. On this subject he is reported to have said:

"I cannot lay too great a stress on the matter of strict temperance. Drinking beer, wine or spirits is a useless and dangerous habit. It does no good, and if the habit is continued it is almost sure to lead to destruction and death. Taste not. Touch not. Handle not. You should have courage to say No if you are asked to drink. In looking back over my life I can recall many of the best and most promising of my companions who were ruined by the habit of drinking, not one of whom ever imagined that he would be wrecked in mind and body, and eventually fill a drunkard's grave. There is no safety in moderate drinking; every one who touches it at all is in danger."

Notwithstanding the bitter struggle which has been carried on since 1870 between the Quirinal and the Vatican, Church and State are still united in Italy, and the Catholic clergy are paid by the State. The so-called "Cultus

Fund" of the Italian Government during the last year had a capital of nearly 215,000,000 lire. Bishops, priests and other ecclesiastics receive their salaries from this fund. The State still supports 53,255 monks and nuns, at an annual expense of about 7,000,000 lire. This expense becomes smaller each year by the death of its beneficiaries. Originally the number supported was 50,639. Since 1866 the State has given over to that purpose 226 cloisters and monasteries, the inmates of which have died, or these buildings have been sold. There are still 619 nun cloisters in Italy. Recently the minimum priest salary was fixed at 800 lire per annum.

The newest socialistic experiments is to be tried in East Africa. An attempt, says Z. Herald, is to be made to translate Theodore Hertzka's ideas as set forth in his "Freeland: A Social Anticipation," into reality. The district selected is about one hundred miles south of Mount Kenia, and the land is to be free to the colonists. Each of the latter is to subscribe \$475, of which \$75 will be used to transport him to the spot. These voluntary and self-governing groups will be formed to carry on farming, trade, manufacturing, etc., who will own what they produce. The colony will be subject in general matters to the British government, but will have absolute freedom to regulate its internal affairs. The vice-president of the society is Alfred Russell Wallace, the eminent scientist. The pioneer corps is on the point of leaving Hamburg under the leadership of Dr. Julius Wilhelm. Previous experiments in this line have been wretched failures.

Rational Memory Training.

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

CHAPTER V.

The Laws which Govern Memory.

"Memory is a faculty so intimately associated with the operation of the vital forces, that no man doubts its entire dependence upon corporeal states."—Dr. LAYCOCK.

"The manner in which the scar of a cut on a child's finger grows as the organ grows, evinces that the organic element of the part does not forget the impression that has been made upon it."—Dr. MAUDSLEY.

"Consciousness forms but a small item in the total of psychological processes."—G. H. LEWES.

The principles which we have already pointed out in reference to the mental processes involved in memory, are of a general character. We now proceed to refer to some particulars in which individuals vary in regard to their methods and powers of recalling past ideas.

It will be evident to every one on a little reflection, that when we make an effort to recall an idea, we have at the time some impression of it in the mind. It is partially within the realm of consciousness, and our mental effort is directed to a complete resuscitation of the idea—a part of which is already within the mental vision. When an idea is recalled as perfectly as the mind is capable of recalling it, we have in the mind what has been denominated a mental image. Strictly speaking, this refers only to impressions received originally through the sight. Yet by extension of meaning it applies to the sensations of sound, taste and smell. "The word image," says G. H. Lewes, "must be understood as designating any recalled feeling of whatever kind which wants something of the signature and energy of the feeling, or after-feeling which it recalls."

These images appear like faint pictures of objects seen, faint echoes of sounds heard, faint repetitions of impressions received through the other senses. The power of reproducing these mental images of past sensations is one that exists in varying degrees in different individuals and that varies greatly in the same individual according to the sense through which they were obtained.

Some people have naturally wonderful power in recalling vividly past sights and sounds. The artist and poet not only see more than the ordinary individual, but they mentally photograph the scene so that it stands out before the mind in life-like reality, and they are able to paint it in colors or portray it in words because of this wonderful power of visualizing past

impressions. Another fact, obvious to all who have tried the effect of daily exercise in the development of any mental process, is this: the power to reproduce the mental images of past impressions is one capable of vast improvement by regular and persistent practice.

This power varies in the individual according to the source of the impressions. Some remember much more easily the sight images, than the sound images—what they have seen, than what they have heard. The reverse is true of others. The quickest way for some to memorize certain facts is to see them upon the printed page or in some pictorial representation. For others, listening to the facts read or told by another, is the easier method. A little examination of one's own powers will suffice to discover whether memory is stronger in regard to sight or sound, and this should determine, to a limited extent, the method of study. Every one should seek to discover wherein his memory is most deficient, and aim to strengthen the memory along the line of this deficiency. How this may be done we shall point out in a subsequent chapter. It is sufficient here to note that regular daily practice in recalling those mental images which the mind naturally has least power to recall, will effect a wonderful increase of the mind's power in this respect.

Let us for example take the case of a man who is always forgetting the names of acquaintances. Let such an one form the habit of spending five minutes each morning in recalling the names of new and old acquaintances. Let him make it a rule whenever he meets an individual to address him promptly by name and whenever he sees an individual, to recall mentally the name and even utter it aloud. By the exercise of a little will power and a little persistence in acquainting the mind to recall names, he will effect a wonderful improvement in his memory of names. Similar lines of exercise in recalling the impressions obtained through other senses may be marked out by the student and pursued with equal benefit.

But mere recall of the mental images produced by the senses does not constitute the highest kind of memory and, if unaccompanied by thought and some exercise of the reflective faculties, may bar the road to mental progress. Many illiterate and some foolish people have been known to excel philosophers in this sensational memory. The boy at school who learns to recite his tables and, after beginning with $8 \times 1 = 8$, can regularly proceed to $8 \times 12 = 96$, but could not reverse the process, or, without repeating the table thus far, tell you that $8 \times 7 = 56$, or, having been told that eight multiplied by seven equals fifty-six, could not tell you how many times eight could be taken from fifty-six, has been cultivating sensational memory and such sensational memory as he has thus acquired will only burden his mind.

The facts to be memorized should always be thoroughly understood by the students.

To make facts our own in such a way that it will be impossible to forget them it is essential that we first thoroughly understand them, and secondly, that we use them in our reasoning processes on all suitable occasions. Every one is cognizant of the fact that ideas imperfectly grasped by the intellect and facts that lie unused in the mind like so much useless lumber, soon escape us. Knowledge unused is knowledge soon lost.

Experiments made recently by Professor Johnson, of Brooklyn, were directed to the discovery of the relative power of memory of men and women. The papers of forty-two men and twenty-eight women formed the basis of comparison. Of the words written by the men 40 per cent. were completely forgotten, and 49.8 per cent. correctly recalled; while the women forgot only 29.2 per cent., and correctly remembered 53 per cent., a difference of more than 2 per cent. in favor of the women. A subsequent comparison made under the direction of Professor Jastrow of the pupils of the Milwaukee High School, shows a similar result. The boys remembered only 41.5 of their associations after an interval of three days; while the girls recalled 62.5 per cent. of theirs, a difference of 21 per cent. in favor of the girls.

In the examination of the pupils of Milwaukee High School, before referred to, it was found that the girls use only 134 different words, while the boys use 207. In the girl's list there are only 91 words that occur but once, while in the boys' list there are 148. This seems to indicate less individuality in the thought process of women than men. Preferences for certain special associations seem also to be suggested: the men favoring associations by sound and from part to whole; women those from whole to part and from object to quality. So far as a comparison can be made this latter result corresponds with that obtained by Professor Cattell in the examination of London school girls and boys.

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.]

Women in India.

Rev. H. B. Nagarkar, of Bombay, recently gave an address on the position of women in India. Mr. Nagarkar, while not what is generally denominated an orator, is a very interesting speaker, and his command of the English language is remarkable. Even in pronunciation he failed only twice, and the average American would have done the same. It was evident that one of the characteristics of the gentleman is candor, so that making all allowance for the difficulty of his task, one felt sure that the speaker deserved his confidence.

Formerly, before the Mohammedan conquest, the condition of the women in India was a happy one in contrast with the present. There were not few instances of high attainment among them. The Mohammedan sway was one of license, and women were compelled to seclusion, as they have been ever since.

In India the birth of a female child is esteemed an evil. This is the view of the orthodox Hindus. "The old-fashioned," the majority. The explanation of this view is found in several things. First the conviction that a woman, every woman, must be married, whether well married or ill married. The second consideration is, the difficulty of finding a suitable match. From the age of five, the father and mother are on the watch for a suitable boy—for betrothal, not for marriage. The betrothal takes place sometimes as early as six years of age. When betrothed the girl is transplanted to the home of the boy's parents that she may grow up in the family and its ways. Here she meets the mother-in-law, who treats her with great severity, as if in revenge for like treatment accorded herself when in like situation.

There is no independent housekeeping. Though there be a dozen sons and their wives, they all live with the sons' parents, and the wives always occupy the inferior position. There is no thought of the equality of men and women. When the family is broken by death, the brothers divide the property and separate. Then each wife has a home of her own, goes into house-keeping, and has her day, inclusive of tyrannizing over her sons' wives as she lives to see them.

Betrothed girls often lose their husband, making child-widows, and these not being permitted to marry, live a wretched life, as a rule, owing to the harshness or cruelty of the parents of the husband or betrothed.

With regard to the burning of widows on the funeral pile of their husbands, the lecturer admitted that there had been instances of the kind, but not many, and none of late.

India will never recognize the equality of women. Woman's regarded as the "goddess" of the inside world, while men are for the outside world and strife. The women are not educated, are not generally able even to read.

The situation of women in India is unfortunate. The problem is, what methods to employ for improvement. Long-cherished customs and prejudices cannot be exploded with the guns and batteries of argument. The hope is in the slow process of education.

The Brahmo-Somaj favors education. Mr. Nagarkar belongs to this society, an organization begun in 1830 against idolatry. It is a liberal and intelligent body, very much opposed to sectarianism (excepting, perhaps, its own), as is the habit with all similar organizations.

To illustrate the hindrances, take a case, said the lecturer. The father of a daughter, we will suppose, is an educated man. He has read of the position of women in the West. He sends his daughter to school. His wife is prejudiced. He comes home weary from business and his wife opens upon him, setting forth that all the neighbors talk about his daughter and say that she ought to be betrothed; and so she keeps on everlastingly hammering at him until at last he surrenders. What can any man do in such a case?

The Brahmo-Somaj would abolish child betrothal, and allow child widows to marry. There is no deliverance for women without overthrowing the Hindu religion. This is the only solution, said the lecturer.

Mr. Nagarkar intimated that this country might help in improving the situation by sending educators, non-sectarian. His main, if not sole reliance, seems to be on intellectual training and development. The office and efficiency of divine grace, as understood in the Christian world, is not in his thought; and herein lies the radical distinction between him and the Christian's hope of India.—Exchange.

Mrs. ISABELLA BISHOP writes of heathen lands: "We are getting into a sort of milk-and-water view of heathenism—not of African heathenism alone, but of Buddhism, Hinduism and Mohammedanism also. When travelling in Asia, it struck me very much how little we heard, how little we knew, as to how sin is enthroned, deified and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. It is astonishing to find that there is scarcely a single thing that makes for righteousness in the life of the un-Christianized nations. There is no public opinion interpenetrated by Christianity which condemns sin or wrong. There is an infinite degradation of both women and men." With a few more paragraphs of religion and the lowering of the tone of Christianity, the difference between it and the false religions mentioned will not be so marked. Between the real, vital Christianity and the man-made systems denounced by Mrs. Bishop there can be no sympathy or co-operation—no, not for an hour.

REPORT OF MISSIONARY CONCERT.

It was my privilege to attend another of our Union Missionary Concerts held at St. John, North End, March 29th. Though the evening was very unfavorable, the fine, large audience room of the F. Baptist church on Adelaide St., was well filled with an appreciative audience.

Rev. Mr. Halse presided in a very graceful manner. The opening exercises were as follows:

Anthem, by North End choir; Reading, 2nd Psalm, by Rev. J. W. Clark; Prayer, Rev. Mr. Hartley. I can only give you a list of the exercises, as the titles of the selections were not on the program.

Recitation; Reading by Miss Coes, this was very appropriate, will try and get it for publication in the "Column." Dialogue, "A bright new cent." Recitation; Quartette and Chorus, "While the days are going by," by Carleton choir; Exercise by seven little girls. Collection. Anthem, by N. E. Choir; Dialogue, by five little girls; Address, Rev. Mr. Hartley; Solo, by Miss Day; Recitation; Dialogue; Reading; Anthem by Choir from Waterloo St. Church; Dialogue; Address by Rev. J. W. Clark; Anthem, "God be merciful," Carleton Choir; Selections from private letters from Mission; Anthem "Doxology" N. E. Choir, and the benediction pronounced by the pastor of the church closed a very inspiring and helpful missionary concert. The dialogues and recitations were nearly all by little ones, many of them too small to read. This shows that some one had to give time, and exercise much patience, in training them and they certainly reflected much credit on their teachers. The singing was of a high order, giving evidence of talent of no ordinary character.

Financial Embarrassments of Ministers.

Few things disqualify a man for the faithful discharge of the functions of a pastor more than financial embarrassments. These may arise from his congregation's not properly supporting him, either giving him too little, or paying him too irregularly; or from his being engaged in outside matters, or being either incompetent or unwilling to take care of what he receives. A man unwilling to do this should not be allowed to remain in the ministry; one incompetent—whatever his abilities—will pursue his work under great disadvantages. Congregations that are able but not willing to furnish adequate support are not entitled to consideration in supplying their pulpits under our system.

As a rule, a faithful minister of a kindly spirit, free from underhand methods, not attempting to lord it over God's heritage, but in an earnest way doing his duty and convincing the whole church that he puts his interests before his comfort, will receive sufficient to support himself and family, unless he is situated where there are too few people of his denominational way of thinking to support the church, in which case he is entitled to aid from the denomination, or to a speedy removal to a better field, that the burden of trying to build up a society in such a place may be divided with his ministerial brethren. But when a church, unknown to itself, is saddled with a minister so thoroughly embarrassed by outside matters that he can give scarce a tenth of his mental power and emotional susceptibility to the demands of his work, it is placed in a very serious position.

These remarks are suggested by the disappearance of a distinguished Independent minister of London, of whom a description has been set out by the authorities of Scotland Yard, the general police center of London. It is stated that he has probably come to this country. It is now understood that he was embarrassed by pecuniary troubles, some of which arose from his having become security for friends. This is the last thing that any minister should do.—N. Y. Advocate.

SUPERSTITIONS.—It is a singular fact that many of the most notable people in history have suffered from some form of superstition. Napoleon Bonaparte was simply eaten by superstition, and so was the Duke of Marlborough. Literary men have always been notoriously superstitious, from the days of Dr. Johnson, who would go back half a mile if he remembered that he had omitted to touch any one of the lamp-posts on his daily walk, to Dean Swift, who would never change a garment if he found that he had to put it on inside out, and Lord Byron, who would get up and leave a dinner party instantly if anybody spilt the salt. Statesmen have not been exempt from superstitions either. Lord Beaconsfield would always take especial care to enter the house with his right foot foremost when he was going to make a big speech. Mr. Parnell had a strong prejudice against sitting in a room with three candles. William Pitt would return home at once, however important his business, if he met a cross-eyed man in the street, while Sir Robert Peel would always make the sign against the evil eye with his fingers and thumb under similar circumstances.

Among Exchanges.

ENCOURAGEMENT.

The story is told that after the late Dean Stanley had preached his first sermon, in a little village near Norwich, Eng., two old women were discussing the effort. "Well," said one, "I do feel empty-like." "And so do I," replied the other; "that young man did not give us much to feed on. Courage, young preacher! One may have in him the elements of true greatness and yet preach a poor sermon.—Morning Star.

NEGATIVE TEACHING.

The effect of negative teaching is enormous. The pastor, the Sunday-school teacher, the parent, the friend, who says nothing to his unsaved friend, or child, or neighbor, does in reality say a great deal. He says to him, "You are not in danger; you have nothing to do; keep right on." We apprehend that more harm is done by negative teaching than by all the positive false teaching that would be heard in a lifetime. The lighthouse that professes to shine, to enlighten, to guide, but that shows no light, does really mislead and often fatally.—National Baptist.