

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

No one can tell where he will end his days. Paul Benevise, once secretary to Alexandre Dumas, the elder, afterward a diplomat, editor, publisher, orator, politician, and banker, is now in a New Hampshire poorhouse, a physical wreck. Short as the career of Vasar and Wellesley Colleges have been, their graduates have been represented among the inmates of the Woman's Asylum for the Insane on Blackwell's Island, supported at public expenses.

Under the caption "Ireland in 1893," the London Times says that the year was one of the most peaceful and prosperous of the century. Since 1826 there has been no better agricultural season, and the people have been freer from distress. True, the total cultivated area decreased by 5,305 acres devoted to cereals, and 21,236 acres devoted to green crops, yet the drought had not been so severely felt in Ireland as in England. The result was that the harvest was saved in good condition. The earlier intake will more than compensate for the deficiency in the acreage. The abundant yield of sound potatoes has quieted and encouraged the peasantry, who are heartily tired of agitation. The Times adds that there are many signs of the material and moral bettering of the people.

As an illustration of the proverb, "It's an ill wind that blows nobody good," we have the very gratifying report that over three hundred saloons in St. Louis have closed up owing to the hard times.

The British Commons has one member who is six years older than Gladstone—in his 91st year. It is Charles Villiers, who has sat in that House fifty-eight years as the representative of the same constituency. He comes to the Commons occasionally, but is too feeble to take part in discussions, and of course never speaks.

This story comes from Kansas, and is intended to show not only the right of woman to vote but her capability when in office: "A Kansas woman, has been elected police justice of her city. The first tramp who was brought before her for judgment was sentenced to two baths a day for ten days, and to hard labor on the stone pile, with the order that he be fed if he worked and starved if he shirked. The prisoner survived the ordeal; but now the first question a tramp asks on approaching a Kansas town is whether the police judge is a man or a woman."

The United States, Great Britain, Germany, Denmark, Switzerland, Holland, Sweden and Victoria, eight in number, combined, have an area of 4,000,000 miles and a population of 149,000,000 and an illiteracy of only four per cent. In these, by far the vast majority of inhabitants are of Teutonic or Scandinavian extraction. On the other hand, Austria, France, Portugal, Spain, Italy, Belgium, Brazil and Venezuela, also eight in number, and also having an area of 4,000,000 miles, and a population of 148,000,000, have an illiteracy of sixty per cent. This latter group uses, for the most part, languages derived from the ancient Latin. The fall of Latin from its ancient proud position as the educational tongue of the world is a puzzle for historians to explain.

Why do infants die? Dr. Hugh R. Jones, of Liverpool, discussed the question before the Royal Statistical Society, in an essay which won a prize of twenty pounds offered by the Society. The chief causes of excessive infant mortality he laid down as hereditary

ity disease; insanitary conditions (including overcrowding), conducive to zymotic and lung diseases; social circumstances, such as poverty, ignorance; women's employment in industrial occupations, leading to neglect of children; and wilful neglect and crime. Deaths from suffocation in bed occur in by far the greatest number on Saturday night, when there is most drunkenness. Improper feeding is particularly fatal. Dr. Jones advocated the instruction of mothers by house-to-house visitation, by rural health missions, such as are employed by Bucks County Council.

Religious kidnapping is still being attempted in Ireland, according to Rev. James Nixon, who complains, in a letter to *The Methodist Times*, that the Government continue to give unsatisfactory answers in reply to the demand for investigation in the case of Mary Breen. This conduct, he says, is calculated to bring the Administration into contempt. He adds that 'grave facts concerning the conduct of some officials to this case and others are in our possession,' and that the 'name of the "lady" in charge of two 'nuns—suspected of being our late 'servant—who attempted suicide by 'jumping overboard is now refused us, 'though promised at the time,' Mr. Nixon alleges that on September 15, in Belfast, two priests tried to inveigle a girl, converted to Methodism, to leave the house, with the false statement that her sister was waiting at the street corner to see her, their object being to send her to a nunnery; that about the same time in a strongly Protestant county of Ulster a young girl barely escaped the snares of two priests who had every arrangement made to pack her off to Germany in company with two nuns; that chloroform was to be used, and that proofs are in the hands of a well-known and respected minister, to be published when it is deemed prudent; finally, that a young girl recently kidnapped had been rescued from a nunnery in New York. She is now at home, or on her way, and revelations and legal proceedings are expected.

French papers are urging their government to take legal action to compel the payment for damages to French World's Fair exhibits, damaged by fire and water. It is held that, had the United States performed its duties promptly, the goods could have been released from bond and shipped before the fire, and that at the time of the fire they were packed, waiting for such release.

The work of the New York Society for the Prevention of Cruelty to Children is as follows: During nineteen years it has received and investigated 75,828 complaints, involving more than 227,484 children; obtained 26,398 convictions, and rescued 39,591 children from vice, infamy, and destitution, and placed them in comfortable homes and under moral influences.

Some of our exchanges are wrestling with this question: "Is not a legible hand writing as obligatory upon all persons in civilized society as good manners are? Has any one any more right to make his writing a cause of trial, vexation and weariness to his fellowmen than he has to make his personal presence offensive and burdensome?"

Persecutors never like to take their own medicine, and so says the *Christian Standard*, we are not surprised that the Pope bitterly protests against the brutal treatment of the Catholics in Russia. They have lately been the objects of popular fury in several places in the Czar's domain. There is uncompromising hostility between the Greek Church, whose head is the Czar, and the Latin Church, whose head is the Pope; partly because of hereditary differences, but chiefly because of their rival claim to universal ecclesiastical dominion. Their hostility is of no nobler sort than that which existed between Babylon and Egypt, or that between Rome and Carthage.

The Chinese have no governmental postal system, and letters are transported by means of so-called "letter-shops." These are some what like our express business, as packages are also

sent, and both letters and packages are insured and registered and charges are in proportion to the distance to be carried. There are said to be nearly two hundred of these letter-shops in Shanghai alone, which send out employees to "work up custom." Foreign letters are conveyed from China to other countries by the postal system of the latter, consuls being considered as postmasters for their own countries.

A Curious Case.

The *Presbyterian Witness* tells of what it calls "a curious case" of church discipline which has come under its notice. It is "curious" discipline, but we are sorry to have to believe, not nearly so rare as ought to be. In one way or another like things are done more frequently than is made public. This is the story as told by our contemporary:

Pastor A. preached faithfully and watched carefully over the flock. Some of the flock are rich and some poor. But Brother A. laboured under the idea that the same rules should apply to rich and poor alike. The rules forbid balls, dancing parties, and worldly gaieties. The poorer families stood loyally to these rules.

But the wealthier members found some of the rules rather exacting. Some of them insisted that it was quite as bad morally to play games with "Nations" as with "hearts," "clubs" &c. The morality was in the gambling, not in the pictures on the card. And as to dancing—they began to argue that there was no sin *per se* in dancing any more than in walking or running. Rhythmic motion is beautiful. "Besides, if we may not dance, why do our daughters learn to play waltzes, and all sorts of dance music, and why have we to pay heavy bills for such sinful attainments? Surely dance music incites to the sin of dancing!" But the pastor was a man of understanding and stern honesty. "Two wrongs, any number of wrongs and inconsistencies, do not make one thing right. We have rules. I have vowed to observe the discipline. You have subscribed to these rules. They are binding on you and me. We dare not palter with our solemn public obligations. Will you desert your colors and dishonor your Church as well as yourselves?" Thus the pastor viewed matters and strove against a threatening evil. At last a crisis came. For certain good and sufficient reasons the wealthiest family of the congregation saw proper to have a ball. It was to be conducted with the utmost propriety; no possible doubt of that; but there would be dancing, and the customary "pomps and vanities." The invitations were out for some time before the facts reached the ear of the Pastor. When authentic information reached him, he showed that he had the courage of his convictions. He intimated to the persons chiefly concerned that they were pursuing a course inconsistent with their obligations as members of the church. They had given their adhesion to the Rules, and he was bound by the Discipline. He warned them faithfully, politely, kindly. But the ball took place. The Pastor had done his duty, no more, no less. But he had offended a wealthy family, the wealthiest in the place. They would never again darken the door of the church while he remained on the circuit. What was to be done? Nothing half so likely as that they will forthwith join a certain church where dancing is a means of grace—or if not quite that, yet a means at times of making money for church purposes. This would never do. "We must not lose one of our best families." But what can we do? Nothing simpler: Give Pastor A. leave to retire. But he will not ask such leave. He knows himself to be wholly in the right; we'll not be able to budge him. "But let us try: Let us give him a year's salary and let him retire for the benefit of his health! If he will not accept that offer he is surely a queer minister." Well, he is queer enough to resent such an offer as an insult. To his honor be it spoken, he did not entertain the proposal. However, ways and means were found to cause him to retire from that church a year, perhaps two years before the appointed time. The change has been made and the rich man is not yet lost to the church.

Sir William Dawson on The Mosaic Books.

Sir William Dawson, who is a fine Hebrew scholar as well as a great scientist, contributes the first of a series of articles on the Bible and Science to the *Expositor* for January. It deals with the physical and historical probabilities respecting the authorship and authority of the Mosaic books. Some of the methods of critical dissection, now applied to these books Principal Dawson thinks necessarily appear "somewhat superficial and unscientific to men accustomed to deal with unquestionable or verifiable natural facts." He holds that the sacred writings have been of inestimable value to science. "There distinct testimony to the unity of nature as the product of one design, to the unity of man, to the progressive development of the creative work, and to the regulation of all things by invariable law, has emancipated the human mind from tendencies the most hostile to true progress." Our learned author strongly holds that there are facts, physical and historic, which contribute important evidence respecting the date of these writings; but he by no means thinks that this evidence is mainly on the side of the late dates of the advanced critics.

Sir William makes pertinent reference to the recent discoveries which shows an advanced civilization in early times. In reply to the objection that the general culture of the time of Moses was not equal to the production of such writings he makes a good point by showing that, even without claiming for him divine inspiration, as Moses was a man of genius, learned in all the wisdom of the Egyptians, "the literary productions of such a man are not to be judged of by an arbitrary theory of development, taking place in a rude pastoral people." It is forcibly maintained that it is more reasonable to ascribe the noble works which bear his name to such a great prophet as Moses, than to unknown men living in times of comparatively little culture, when such writings were little needed, and leave nothing worthy of Moses and of the critical period in which he acted. One cannot help asking, if Moses and Isaiah did not really do what through all ages has been ascribed to them, how did they gain their peerless and imperishable renown?—*Chris. Guardian*.

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.]

One Dollar a Year.

The following extract, taken from the "Messenger and Visitor" of 1892, we would like to see in our column.

"One dollar a year for the foreign work! How much that means to many a sister with little of this world's goods and many calls on her slender purse. How little it is to our wealthy women. For a long time I have felt like uttering the cry *It's noo fair*. Think of it, you who wants are all supplied abundantly by the great Giver, and by whom a dollar is spent on a little ornament, a pretty tie, or a bit of ribbon, simply to please a passing fancy. Place one of your dollars alongside of the hard-earned dollar of your sister, who gives from her penury. When the Master weighs them in the balance how will they appear? Another thought impresses me, and I leave it with our societies to answer; it is this, Why do we display so much interest, enthusiasm and zeal during the last two months of the year, and the following four months of the next year relax almost to indifference? Is this 'zeal according to godliness' or force of circumstances? . . . Are we any more deeply indebted to an earthly friend than we are to Him who gave His life for us? Is there a deeper, tenderer love in our hearts for our loved ones here than for Christ? If so, will it not be well to consider the Master's words: 'He that loveth his own better than Me is not worthy of Me.' If the women of our Baptist churches in these provinces would sit at the Saviour's feet, commune with and learn of Him until they got a soul-enlightened view of what our blessed Lord meant when He came from heaven to earth, and thus get a glimpse

of what heathenish darkness is to woman, I believe that a large share of our gifts would be given to Him, for we would have the spirit of Christ, whogave Himself because the world was in need of a Redeemer; so in order to set up his kingdom on earth, we, His children would present our offerings to the much needed cause of missions."

Talking with our Treasurer a few days ago, she said, "nothing whatever had been sent to her, as Treasurer, since our annual meeting in October," and the appropriations and salary have to be sent away to India quarterly. Would it not be well and wise for us to pay our monies in quarterly and thus aid the Treasurer in paying it out quarterly—true it is not the way we always have done—but is the old way of doing the best way?

Golden opportunities are ours! Do not our hearts burn within us as we read of Ujarda, the people anxious to learn and quick to accept the truth. "How shall they hear without a preacher?" and how shall they preach except they be sent," and how can they be sent or cared for whilst in the foreign field without money? "God does not send angels with food, neither do our governments provide free passes for missionaries."

Sisters let us be more earnest in prayer more zealous in good works realizing our individual responsibilities as Christians, "go forth and possess the land."

How our hearts grieved when the tidings came of Dannie's lapse, and how glad when we read of his reform. Let it be the fervent prayer of every member of our societies that the reform may be complete, that the dear Christ may enable him to conquer his appetite for "gunga" and remain its master. God bless Ujarda. God bless Dannie, and God bless abundantly our missionaries, sisters Boyer and Gaunce.

A Mission Concert.

Last Thursday evening it was my privilege to attend a Missionary Concert held in the Waterloo St. Church, under the auspices of the Woman's M. A. Societies of the three F. B. churches of the city. It was a very enjoyable concert. The pieces, appropriate and well recited, the readings good, and the anthems rendered with unusually good taste.

Perhaps it would not be wise to mention any particular feature of the entertainment, but I cannot refrain from speaking of an exercise given by 6 little girls, representing six provinces in India. They each recited a verse in English, then sang six verses with the chorus in Hindoo. This was well done and reflects great credit upon some one who must have given much time, and patience to drill the little ones so nicely. Their costumes also were very unique.

Rev. Mr. Park, who was chairman, did his part admirably. Good addresses were given by Rev. Mr. Halse of North End, and Rev. Mr. Hartley of West End. The collection taken amounted to \$14.00. The concert closed at about half past nine. The following is the programme: it may be helpful to some of our societies that would desire to have a like pleasant and profitable evening:

- PROGRAMME.
1. Singing.—Stand up for Jesus,
 2. Scripture.—Reading by Rev. Mr. Halse, 19th Psalm,
 3. Prayer.—Rev. Mr. Hartley,
 4. Recitation.—A little brown penny
 5. Anthem by Carleton Choir,
 6. Recitation.—A little Gleaner,
 7. Reading.—Her Mission,
 8. Recitation.—The Shoemaker, Carey,
 9. Address.—Rev. Mr. Hartley, Collection.
 10. Anthem.—Waterloo St. Choir,
 11. Recitation.—Gur Jesus,
 12. Recitation.—Feed my Lambs,
 13. Address.—Rev. Mr. Halse,
 14. Exercise.—By six little girls,
 15. Anthem.—By Carleton Choir,
 16. Recitation.—The Starless Crown,
 17. Anthem.—Waterloo St. Choir,
 18. Benediction.

India's Heathen Millions.

The population of India equals the combined population of Russia, the United States, Germany, France, Great Britain, Turkey proper, and

Canada. If each person in India could represent a letter in our English Bible, while the Christian population could be represented in the prophecy of Isaiah. The people in India, holding hands, would reach three times around the globe at the equator. Could you put the women of India in a column eight deep, and allow a foot and a half for each woman thus walking in lock-step, you would have a column eight times across the continent of North America. Again, could you distribute Bibles to the women of India at the rate of twenty thousand a day, you would require seventeen years to hand each woman a Bible. Could you put the children of India in a column four deep, and allow a space of two feet for each child to walk in, you would have a procession reaching five thousand miles. The widows of India would outnumber four cities like London, England. Give to each a standing space of one foot, standing ten abreast, and this closely-packed column would reach the full length of New York State. One in every six of the females in India is doomed to a desolate and degraded life. What a field India is for the Gospel!

NORWAY.—A general election is soon to come off in Norway, and the contest will be very exciting on account of the grave issues to be decided by it. For some time the Norwegians have strongly opposed Swedish control of their consular appointments, which are regarded by the former as very detrimental to their commercial progress. A consular act passed by the Norwegian Rigsdag has been vetoed by the King, but only with the result of increasing the determination of the people to secure the passage of the act. The secret of the conflict is Swedish jealousy of Norwegian commerce, which wants control of its consular appointments in order that commercial interests may be duly advanced. So strong is public feeling over the question, that it is likely, in case the Radicals are successful and the consular act again passed, that the King's veto of the measure would produce a revolution. Such, at least, is the avowed object of the Radicals of Norway.—*Guardian*.

A PRAYER FOR AGNOSTICS.—Dr. Lyman Abbott recommends Agnostics to use the following revised version of the Lord's Prayer: Our brethren which are upon earth, hallowed be our name; our kingdom come, our will be done on earth, as there is no heaven. We will get us this day our daily bread. We will forgive no trespasses for there is no temptation, for we can deliver ourselves from evil. And ours is the kingdom, and ours is the power, and there is no glory and no forever. Amen.

Among Exchanges.

EASY, BUT WRONG.

It is rather easier to criticise missionary methods than it is to do missionary work. Criticism has its uses, but by itself it never put a penny into the missionary treasures, converted a soul or gathered a church.—*The Watchman*.

SENSIBLE FAITH.

Two little girls were making their toilet for Sunday-school, and the hour was late. "Let us kneel down and pray that we may not be tardy, suggested one of them. "Oh no," replied the other, "let's run, and pray as we run! That is the philosophy of Christian life. 'Show me your faith without your works and I will show you my faith by my works.' He who sits down and expects the Lord to answer his prayer for the needy or for the sinful, wastes his time and deceives himself unless he 'do with his might what his hands find to do' in carrying out his own petition.—*Texas Advocate*.

SHIBBOLETHS.

Every genuine man abominates shams and shibboleths. He longs to get at the truth of things in the most direct manner, and he utterly refuses to make a man an enemy for a word. How foolish it is to treat another as a foe because of some trifling outward difference of speech when head and heart may both be right. And how senseless it is to go on droning over a set of empty phrases, with no real thought behind them, simply because they once contained a meaning and are now strictly orthodox. This sort of cant is abundantly common, but none the less odious for that. It is a humbug that richly deserves both displeasure and disapproval. It perpetuates old fallacies and prevents progress. Let every man speak his mind, if he has a mind, in the clearest, simplest terms he can command, caring little for cries of "heretic" which those who do not wish to be compelled to think are quick to raise, and forswearing fearlessly the outworn absurdities and inanities of by gone ages.—*Z. Herald*.