

Religious Intelligencer.

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

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WHOLE No. 2094

AGAIN ----

JUST A WORD.

Those subscribers who have not renewed for the present year—and they are far too many—will do us a great favour by sending their subscriptions at once. Some, also, are in arrears for previous years, and we very much need what they owe. We are doing our best in labour and expense to make the INTELLIGENCER a helper in the christian work of the time, and a benefit to every household it visits; and if we are to judge by the opinions of its readers, as expressed to us, the effort is not wholly in vain. It is not too much to ask subscribers to do their part by prompt payments. We have large bills to meet this month, hence this call to those whose payments have been delayed. Do not disappoint us.

NOTES AND GLEANINGS.

A society for the prevention of crime, modeled after Parkhurst's society in New York, has been organized in Chicago. It is needed.

Business men in New York city who employ some 20,000 boys, have determined to give preference to boys who do not smoke cigarettes.

Turkish women, having obtained permission to practice as physicians in their own country, are now beginning to study medicine at various European universities. Three young Turkish ladies, one a daughter of a Pasha, have recently arrived in France in order to go through a regular course of medical training at French universities.

The Brooklyn "Times" says a clergyman who did not wish to bestow charity without an intelligent caution, found that out of 200 beggars only two gave their true addresses; and of these two one succeeded in cheating him. Taking this single chance in 100, it begins to appear that giving to beggars is about as serious a menace to real charity, as great an offence against those who really need aid, as could well be devised.

The recent general election in New Zealand has brought the temperance question into the forefront. Thirty-eight members are pledged to the immediate repeal of certain obnoxious clauses of the Liquor Sales Control Bill; twenty-four are pronounced opponents of any alteration in the measure, though some will support measures of true reform if the present Act proves inoperative. In general, the legislative prospects in New Zealand seem brighter than ever.

From millionaire to beggar is not a common transition, but it has been the fate of Robert Rathgeber, who has just died in Chicago. He was worth a million of money, and had large business interests in New York. He had a handsome wife and a bright son. An appetite for drink, it is believed, led him to neglect both his wife and his business, until the former secured a divorce and the latter went to ruin. His downward career was persistent and rapid. He became a homeless and penniless outcast, took poison on the streets of Chicago, and died soon afterwards in one of the hospitals to which he had been taken.

The pedigree of Thomas A. Edison, the electrician, is purely Canadian. Among the New York loyalists who settled in and near Digby at the close of the Revolutionary war were several of Dutch and some of German extraction. Among these loyalists was John Edison. His name appears first on the Digby records a few years later than those of Samuel and Moses Edington appear. It is believed, though there is no positive evidence, that Samuel and Moses were the sons of John. Samuel was the grandfather of the inventor. He, like many other Nova Scotians, was attracted by the fertile lands of Upper Canada, and moved there about 1811. His son, Samuel, jr., went to Ohio, and there the inventor was born.

Infidelity has no songs, for it has nothing to sing about. No hymns of joy from the hearts of those who walk

in the murky shadows of sin and unbelief. One day, after Evangelist Hastings alluded to this fact in a public assembly, a sceptic came and promised to produce "an infidel hymn-book" in the afternoon. He brought it,—a book compiled by an apostate minister, having nothing infidel in its title and very little in its composition. It was made up of such infidel hymns as "Hail Columbia," "The Old Oaken Bucket," and various other secular songs, with now and then a parody upon some well-known hymn. And this was the boasted "infidel hymn-book." Infidelity is songless because it is joyless, lifeless, hopeless.

Mrs. Annie S. Austin, recently elected mayor of Pleasanton, Kansas, is thus described: She is six feet tall and weighs 240 pounds. Her husband voted against her, but she won by a narrow majority of twenty votes, and her first official act has been to discharge the entire police force, from the chief down, and replace them with new men, under instructions to strictly enforce the liquor law. She has demanded that the county attorney perform the functions of his office in regard to the prohibition of liquor and gambling, and has enjoined the merchants from selling cigarettes to minors. Boys or girls under sixteen years of age found on the streets after 9 o'clock at night will be arrested. All restaurants and stores, drug stores alone excepted, must be closed at 10 p. m.

Among the false assertions made by representatives of oriental religions at the World's Fair, says the Guardian, were those referring to the number of Buddhists in the world. As a rule the number was grossly overstated. One Buddhist priest said that his religion was professed by 500,000,000 of adherents. This is a gross exaggeration. Monier-Williams and Legge think 100,000,000 to be a generous estimate. Oriental priests have a way of representing all the inhabitants of a particular country as belonging to their religion; whereas it is a well-known fact that in China and India religions and creeds are very mixed. The modern Hinduism is a heterogeneous product quite different from the Old Brahminism. So in China many millions of alleged Buddhists are only Confucians; and Laotzians with a mixture of Buddhist superstitions. A considerable number of the statements made by eastern representatives at the World's Religious Congress need to be carefully sifted. They are very unreliable.

Rational Memory Training.

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

CHAPTER VII. Attention.

The art of memory is the art of attention. Most lapses of memory are to be traced to a failure of attention. Attention is the will directing the intellect into some particular channel and keeping it there. To cultivate attention the will must be cultivated. There are several ways in which attention both directly and indirectly assists memory. In the first place, by increasing the mind's power, it leads to speedy comprehension of the matter before the mind. It gets the idea more quickly and more forcibly into the mind. Then by arousing the mind's activity in regard to the particular idea it causes it to make a deeper impression.

One of the most important questions for the student who would improve his memory, is, therefore, how can I improve my powers of attention? The answer is by practicing resolutely the art of a tenacity by which we mean nothing more or less than forming the habit of giving undivided attention to the matter in hand, for need be, the mind to give prolonged attention to any problem it undertakes, and resolutely fighting against all inclination to mind wandering.

Mental weakness and lack of ability to concentrate attention is largely a matter of bad habit. The fixing of the attention is a matter of the will. The natural indolence of humanity leads the majority of men to yield to the ever changing sensations of their surroundings, and the power of beholding

that endless panorama of mental images that float through the mind as clouds over the horizon.

Attention must be cultivated as a servant of the will. This is the most serviceable kind of attention because a man's power of understanding, his power of receiving deep impressions and of retaining them, depends on his power of attention, and so valuable an instrument of mental life should evidently be subject to the will. If we cannot command attention, and enforce the command, we are much like ships without a rudder, and must drift with the strongest tide.

Another essential point in the cultivation of the attention is the formation of mental judgments in regard to every object we observe. It has been said that observation is not perfect without a judgment. Let two men pass through the streets of their own city at the same hour, one of whom has formed the habit of close observation, the other allowing his thoughts to wander at their will and his attention to be diverted by every tempting attraction. Question them both at the end of an hour's walk, and the one man can tell you whom he met, whether they were on foot or in carriage, how they were dressed, the state of the streets, etc., etc. The other could not swear whether or not he met Mr. A., has no recollection of Mr. B., may possibly have seen C., but really knows little or nothing as the result of his walk.

The story is told of some men searching for a camel in the desert. They met a very observing man who asked them if they had not lost a camel, whether he was not blind of one eye, lame of one foot, if he had not lost a tooth, etc., etc. On answering affirmatively all these questions, they asked him if he would not kindly direct them to their camel since he evidently knew all about him. "I have not seen your camel nor heard of him before," was the reply. He had noticed the footprints of the camel, that the prints on one side were a little heavier than on the other, hence concluded he was lame; then he had cropped the grass on one side of the road, hence concluded he was blind; that he had left a small tuft of grass in the centre of his bite, hence concluded he had lost a tooth.

Now, evidently, the man who reached so many and such accurate conclusions from his observations into judgments—a most invaluable practice. We must form the habit of putting our observations into sentences, and thinking in the form of judgments. One reason why the practice of writing out, or relating our experiences in conversation is so valuable is because it necessitates such habits of observation as can be expressed in judgments.

The pupils of a certain school had for scores of times passed seven shade trees in the front yard. Yet only about 16 out of over 100 could tell the number of trees. Their observation had not been expressed in such judgments as these: there are seven shade trees in the front yard; five of them are maples and two elms; the maples are larger than the elms; the maples stand near the gate, etc.

Two ladies go out shopping in a strange city. One, after an hour's walk, is completely lost. The other has her "bearings" and can easily find her way, because all through the walk she was noticing the crossings and blocks and forming judgments like these: there is a drug store at the corner where our hotel street crosses main street; we leave main street and turn south at the post office; we turn west four blocks; we turn north again and reach main street at the public library, etc., etc. The habit of forming our observations into judgments, and, if possible, giving expression to them in language at the time, is a great aid to attention and memory.

Attention in great minds reaches a degree of concentration which we may well call absorption. The world is shut out and the object under consideration is shut in, and the whole mental activity is directed to the one thing. This is the highest exhibition of mentality. It is this which measures generally the mind's power in mastering new ideas and not only retaining, but using also, with the greatest efficiency the ideas that have been attained.

Nelson is said to have often forgotten his meals through the habit of absorp-

tion and so interested did he become in certain studies that he would be unable to say at night whether he had dined or not. Similar stories are told of Edison, and doubtless if the truth were known nearly every man who has enriched the world by his discoveries or his thought has possessed in a high degree this ability to concentrate thought, and keep it concentrated upon a single subject.

The student need hardly be told, after the discussion of the preceding chapters, that this is a matter of will-power, of education, of habit. The lesson is obvious to all who would possess depth of thought and mental power: form the habit of shutting out the world, and of concentrating mental activity and of keeping it concentrated on the subject before the mind.

Rum Traffic Notes.

EVERY BOY.

Whenever you see a drunken man it ought to remind you that every boy in the world is in danger.

THE WASTE.

Materials that would feed 3,000,000 people are annually consumed in Great Britain in the production of alcoholic and malt liquors.

A CONTRAST.

Kansas, with prohibition and 100,000 more people than Texas, has but one penitentiary and 995 prisoners; while Texas, with saloons, has two penitentiaries and 3,000 convicts.

"WHITE MAN'S Grog."

Temperance is now becoming a part of a convert's religion in our foreign fields. A by-law recently adopted by a newly-organized Zulu church reads: "No member shall be permitted to drink the white man's grog."

ALL IMMORAL.

If the traffic in ardent spirits is immoral, then of necessity are the laws which authorize the traffic immoral. And if the laws are immoral, then we must be immoral if we do not protest against them.

A BRIGHT BOY.

A bright little boy in St. Paul asked this question the other day: "Why will men vote for saloons when they would punish their boys if they saw them go in there? Sure enough, why?"

A SINFUL BARGAIN.

"To sell drink for a livelihood is bad enough, but for the whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve and Judas."

COMPENSATION.

When the Queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon-keepers asked for compensation, she replied: "Compensate those whom you have wronged, and I will pay the balance."

A LAWLESS TRAFFIC.

The saloon system is itself a league of law breakers, whose example affords a most powerful stimulus to disorder of all kinds. It openly proclaims its purpose to disobey all laws which interfere with its supreme purpose to make money in its own way and at whatever sacrifice.

WHERE THE MONEY GOES.

It is said that wage earners of the United States annually pay \$600,000,000 for liquor—a sum so large that if it were saved for a few years, and properly invested, a fund would be created that, under wise management, would render destitution among the poor of that country forever impossible.

PUNISH THE SELLER.

A new Minnesota law punishes a drunkard by a fine of ten to forty dollars for the first offense, a larger amount for the second, and ninety days in the workhouse for the third; but it leaves the drunkard's wife and children to suffer and it leaves the man who made him drunk free to pursue the drunkard's life of dissipation. Not until the drunkard's maker is meted out the same punishment which Minnesota now inflicts upon the poor victim of a depraved appetite, which the law has created, will its laws in this regard serve the cause of righteousness, temperance, and good government.

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.]

Mission Notes.

AT NAZARETH there is a school that was established by the daughter of a native minister. It has thirty-six scholars.

THE EMPRESS OF GERMANY is said to be a "living and earnest Christian in the deepest sense of the word." Such is the testimony of Count Bernstorff, who also says of the Emperor that he "takes a hearty interest in religion."

CAN THIS BE A "modern instance," or did it occur away back in the Dark Ages? "Are you interested in zenana work?" said one woman to another. "I don't know much about it," replied the other. "Is it anything like the Kensington stitch?"

AS AN INSTANCE of Japanese liberality in the cause of evangelization an old Japanese woman who had been scraping together for years a little money to ensure for herself a fine Buddhist funeral recently gave the whole sum towards building a Presbyterian mission in her native district.

THE COUNTESS DUFFERIN's fund now amounts to \$28,000; and by means of it one hundred and three well-qualified women physicians are kept at work among the women of India. And nearly two hundred more are studying medicine in India, and others in Britain. Some four hundred and sixty thousand afflicted women received treatment last year.

THE METHODIST WOMEN continue to push the Lord's work. During twenty-four years about \$3,000,000 have been gathered, and during the year ending October 1, 1893, the income was \$277,290, an increase of \$11,984. The number of missionaries supported is 145. The society has 4,533 auxiliaries with a total membership of 150,738.

THE FEMALE AID SOCIETY of London is described as a woman's mission to women; for the missionaries are all women, and their special work is visiting the streets at night and seeking out the lost. It was established in 1858. Figures do not give an idea of the real work done; still they are sometimes of interest. Twenty-five thousand one hundred and twenty-one women have received help since 1858, 7,051 have been placed in homes, and 7,198 have been given situations.

MRS. SAKURAI, an educated Japanese woman now in that country, says: "We have 29,000 public schools taught by 36,000 men and 3,000 women. Those who take charge of them are Buddhists. I think they do not believe the Buddhist doctrines heartily; but they were brought up with such teaching, and dislike Christianity without knowing what it is. If a teacher begins to be interested in Christianity and attends church every Sunday, he is dismissed, some other reason being given. So, though some teachers want to hear of Christ, they do not come to church openly, because they are afraid of losing their positions."

AN OLD SCOTCH WOMAN used to give a penny a day for missions, and for the sake of so doing went without some things that she might otherwise have had. One day a friend handed her a sixpence, so that she might buy herself some meat as an unusual luxury. "Well, row," thought the old woman, "I've long done very well on porridge, and the Lord shall have the sixpence too." In some way the story came to the ears of a missionary secretary, who told it at a missionary breakfast. The host was much impressed by the simple tale, and saying that he had never denied himself a chop for God's word, subscribed £500 on the spot. Several of the guests followed his example, and £2,220 were raised before the party separated.

MISSIONARIES ILL-CASED.—Word from China says, All the houses of the French missionaries at Siang have been burned down, and the missionaries mistreated and imprisoned.

The Religious Paper.

1. A good religious paper makes Christians more intelligent.
2. As knowledge is power, it makes them more useful.
3. It leads to a better understanding of the Scriptures.
4. It increases interest in the spread of the gospel.
5. It places weapons in the hands of all to defend the truth.
6. It affords a channel of communication between brethren.
7. It throws light upon obscure questions of practical interest.
8. It cultivates a taste for reading among parents and children.
9. It awakens interest for the salvation of souls.
10. It gives the more important current news of general interest.
11. All this is furnished at a very small cost compared with its value.

THE OLD LOUISIANA LOTTERY died hard, and very unwilling to die at all. Driven from New Orleans, where it was long entrenched and thought to be immovable, it has taken up its quarters nominally at Honduras, but actually at Port Tampa, Fla. where it is doing business. We note that a bill has been introduced by Senator Hoar designed to meet the new phase of its operation. This measure proposes to prohibit the importation of lottery tickets, and to empower the Post-office Department to return any kind of a letter addressed to a lottery agent. This is legislation in the right direction. It would prevent an outside agency from accomplishing underhandedly what it is forbidden to do openly. Gambling institutions have no regard for moral principle, and will resort to any means to effect their ends. Laws cannot be too carefully framed against their nefarious business.—*The Witness*

PREPARING.—The Presbyterian Witness, Halifax, has heard of some ruinous sellers who are about giving up the traffic in consequence of the prohibition vote. We hope they mean it. Prohibition voters can make them all give up, if they stand firm.

CARIBOU ME.—The friends of Rev. A. C. Thompson, formerly of Carleton county, but now pastor of the Free Baptist church at Caribou, Maine, will be pleased to learn that since his removal there he has been very successful. The special services which he held during the winter were productive of much good. Arrangements are now being made to enlarge the church, which has become much too small. The addition will be nearly as large as the old building. The work will be done early this summer.—*Cour. of the Sun*

Among Exchanges.

ORGANIZE.

The importance of the temperance forces be banded together so as to make their influence felt has never been greater than it now is in Canada, in view of the great issues in the coming elections.—*The Home Guard*

SOMETHING MORE.

Practical religion is a good deal more than merely meeting in the church on stated occasions to sing, and pray, and hear preaching.—*Telescope*

THE WORST KIND.

Of the four kinds of pride which are sometimes enumerated—race pride, face pride, place pride and grace pride—the last is certainly the worst. We excuse those who are proud of their ancestors, or their beauty, or their position, more quickly than we do those who are proud of their religion, those who are proud that they are not proud. What a triumph of Satan this is! It is the capture of a ship well laden, homeward bound, and perhaps upon the point of entering the harbor. There is nothing that should be watched against more sharply than spiritual pride. Its taint is difficult to detect, but very offensive unto God. It is a most subtle poison. Our only safety is in keeping at the utmost distance from it, and avoiding even those forms of expression that savor of it or tend toward it.—*Herald*

HERE IS THEIR CHANCE.

It was announced the other day in the Moncton Common Council that Mrs. Steadman, whose husband was killed while performing his duty as a policeman, is in very straitened circumstances. A number of excellent women expressed a good deal of sympathy for Buck, who killed officer Steadman and left his wife a widow, with no one to support her. Perhaps a little might be spared for the family of Buck's victim.—*The Sun*