

Religious Intelligencer.

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

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WHOLE No. 3087

NOTES AND GLEANINGS.

Let England say the word, and the Turk will march out of Europe, and out of Asia, out of existence as a ruling power. The time for the partition of Turkey is now. And Salisbury talks as though it will not be long delayed.

The South Carolina constitutional convention has decided that a negro is a white man when, and only when, his blood has been diluted to the ratio of one part in sixteen. If his ancestors were all white except one great-grandmother, then he is no longer a negro, and he can marry into the proudest family of the State. We are glad the convention has succeeded in settling one point in favor of the negro, even if the point is infinitesimally small.

The extent to which South Africa is coming to the front and the exciting attractions of gold and diamond mines, are strikingly illustrated by the statement of an English clergyman who has just returned from that country. On board the vessel in which he sailed there were over five hundred persons, the majority of them seeking their fortune in the Transvaal. Among them were a hundred Russian Jews driven away by the despotism of their native country. There were also a hundred Cornish miners going out to work in the famous mines of South Africa. He speaks in the highest terms of South Africa and its people, and believes there is a great future before it.

Among the near possibilities, is the transmission of ordinary mail matter by telegraph instead of by postal car. "Zion's Herald" says Mr. Patrick B. Delany demonstrated at Columbia College the other day that one hundred words can be sent over a telegraph wire in 3½ seconds! His invention consists, in part, of a tape which is to be perforated so as to represent each letter. A message can be perforated at the rate of twenty-five words a minute. The message thus perforated when transmitted, registers itself in dashes at the end of the wire. No matter how fast this perforated tape passes through this transmitter, impelled by whirling cylinders, the receiver faithfully records each perforation at the other end. One wire can carry messages as fast as fifty or more perforator operators could get them ready. Over 30,000 messages, or letters, of 75 words' average, could be sent daily from New York to Chicago at 15 cents per message—received by postmen and delivered by postmen. Electrical experts are deeply interested in this invention.

While many of those who had part in the murder of missionaries in China have been executed, because the representatives of England and America insisted on punishment, it is quite evident that men high in authority are the real instigators, backed even by the Emperor. The following royal proclamation was distributed widely: A stupid race are establishing sundry sects, and regard not their own lives but pretend that they will rise again immortal. Men and women congregate together and, abandoning their chastity, behave like obscene birds and beasts. Faithful Confucians must shoot them like the owls of the forest, stone them like the bats in the streets, and behead them without mercy. I, the Emperor, command the authorities to eradicate these weeds and vermin, to kill the serpents, and to throw them to the wolves and the tigers, because there is no salvation for them either against Heaven-sent calamities or against misfortune caused by human agency.

One hundred years ago, Oct. 1795, the third and most iniquitous partition of the Kingdom of Poland took place. We are now nearly all agreed that this was a great crime, one of the greatest which has ever stained the statesmanship of Eastern Europe. From the point of view of culture and liberty Poland was then far ahead both of Austria and Prussia, not to mention Russia. In 1795 in all of the three states just mentioned witches were burnt, and such a thing as religious tolerance was unknown. Poland at that time enjoyed complete religious liberty, and her press was wholly unmuzzled. In private, Poles who love their country are commemorating the sad days of the partition, but no nation in Europe is so sanguine or so hopeful of better days to come. When the

national hero, Kosciuszko, was defeated at the battle of Maciejowice he cried out 'Finis Polonise' (the end of Poland). The patriotic Pole believes that now, and there are not wanting signs, especially in Austrian and Russian Poland, that the national feeling is growing stronger and stronger. A leading Polish nobleman, a few days ago, in conversation with us, said, 'It is Armenia to-day; it will be Poland to-morrow.'

Ujarda.

In addition to her Orphanage work at Balasore, Mrs. Boyer has charge of the Ujarda mission station. The native helpers are—Umesh Sing, pastor, and one colporteur and one school-teacher. The following is her report of the work at Ujarda:

Though Ujarda does not report increase by baptism, improvement is stamped on everything connected with this interesting little village. Umesh Sing, one of our young Bible School graduates, has been pastor during the year. He and Punt Barik, who was the head man in the village before he became a Christian, visit the surrounding villages every morning, and the bazar and markets as often as possible.

COMMUNITY.—Ujarda is a farming community. Most of the Christians are poor. Very few raise enough rice to last them through the year. They catch and sell fish, raise vegetables, and sell baskets to support themselves. Hindu and Christian homes are side by side in this village, making it easier for the Christians to influence their heathen neighbors and harder for the Hindus to stop all intercourse with the Christians, as they would often gladly do. The landowners who might have seriously hindered the spread of Christianity, have rather encouraged it than otherwise. They will be rewarded for this, for the Christians are taught to pay their rents regularly, and to cultivate their fields more industriously.

IMPROVEMENTS.—Among the improvements it is noticeable that the Christians can understand and appropriate Christian teaching better. They have learned to take their special needs to the Lord in prayer. It is very different from the Hindu way of counting beads and calling Ram! Ram! A woman prayed earnestly that God would help her little girl to learn well in school. A man asked that the remains of Hinduism might be completely taken from his heart. They pray and work for the conversion of their Hindu neighbors. Their temporal improvement is not less. They have improved in manners and appearance and they cook better, thanks to Umesh, who does not consider such things beneath a pastor's care.

AN INNOCENT MISTAKE.—There was a distribution of clothes and other presents at Christmas. They were hung on a branch planted in the school yard. The people sat on the green grass. Many Hindus came to look on. They said we worshipped Jagannath the same as they did; that we all sat round a neem tree and worshipped it. We had very innocently selected the neem on account of its pretty foliage; but it seems that Jagannath is made from that very wood. Next year we will use another tree for our celebration.

QUARTERLY MEETING.—The great event of the year was the Quarterly Meeting held at Ujarda for the first time. The Christians had been looking forward to it for months. They thrashed rice, cut down fire-wood, and even raised chickens, in anticipation of the event. The delegates and visiting brethren were numerous, but the hospitality of the Ujarda Christians knew no bounds. They acted as if they were entertaining angels. One old man who makes a living by selling baskets went five miles after the preacher he wished to entertain, and brought him and his bundles triumphantly home with him. I asked the old man to take another delegate and offered to pay his board. Though very poor, he indignantly refused the money but said "Give me one or two more men, I will take them gladly; but I would eat no food and wear no cloth, rather than take board for them."

THE HINDUS.—Before the meetings commenced, the Hindu villagers had a meeting, and forbade any of their number to enter the mission compound. They also agreed to forbid the Christians to enter their houses. But when the big tent went up, when Mr. Coldren

arrived with a bicycle, and Mr. Wyman with a horse, when to these wonders was added the magic lantern display, their curiosity overcame all their scruples, and they poured into the compound by scores. Ah! Then the gospel was literally poured over them. They heard the pure and simple story in season and out of season. It was sung to them and preached to them, and presented to their imaginations through the magic lantern. They filled the tent during the services and heard what they never had before in their lives—prayer offered, and for them! The delegates visited all the houses, preaching and praying, and were admitted. People from distant villages came in crowds every night to see the magic lantern. An old Brahman after hearing the old, old story, said, "If we attended to this there would be no Brahman and no Sudra." The rich landowners came too, and heard of the way of salvation from the lips of our devoted Sachi. Villagers, visiting brethren, and missionaries, enjoyed exceedingly the Quarterly Meeting at Ujarda. A season of holy joy it was, in the sunshine of His presence.

THE SCHOOL.—The school at Ujarda was once large, but after Punt Barik was baptized, the Hindus, in fear, took their children away. I then dismissed the Hindu teacher and employed a Christian woman. The former teacher was a young landowner of Ujarda. After leaving the school he became engaged in business for another landowner. He came to me during Quarterly Meeting, and said that he could not conduct his present business honestly, and though he was making much money, he preferred to take a lower salary and keep a clear conscience. I gladly gave him the school again, and he has brought in twenty-four children who learn the catechism and receive religious instruction. This young teacher studies the Bible with Umesh. He has proved a staunch friend to us, and very helpful to our interests in Ujarda. During Quarterly Meeting he was called to Balasore on business. So anxious was he to attend the meetings that he walked the twenty-eight miles from Balasore to Ujarda in nine hours, reaching home at eleven Saturday night. He was present at the meetings Sunday. And he is a heathen so called!

C. I. BOYER.

Church Efficiency.

The mission of the church is to edify and build up saints in the faith of the gospel, to exhibit and proclaim Christ to the world, and to reach and save sinners. The church that does these things is an efficient church. The church that fails in these particulars is, to say the least, inefficient.

Then, too, the church that does these things grows and prospers in the true sense, and the church that fails to do these things does not prosper in the true sense, no matter how much show of prosperity there may be.

But right here there is danger of making a mistake. Certain signs seem to indicate church prosperity, when the fact is, they can exist and at the same time there is the very opposite. Experience has demonstrated that in the church not everything is prosperity which looks like it. Take, for example, a popular preacher and a large congregation. In the eyes of the world, and in the eyes of many church members, these are the very best assurances that the church is in a prosperous condition. But the preaching, no matter how popular and drawing, that fails to win people to Christ is a failure in the highest sense. The people who are drawn by pulpit eloquence, by the fine music, or by any other device, and are not reached by the word accompanied by the Holy Spirit, and brought to Christ for Salvation, are still a lost people. And in so far as the chief mission of the church is concerned, it is to them a failure. To judge correctly, then of the efficiency of the work the church is doing, we must look beneath and beyond the mere question of the number of people in attendance at the church service. However, the church that works effectively will increase in numbers. God does not fail to add to such a church. The attendance may be small, but those who do attend, both pastor and people, have spiritual life, and that kind of life has drawing power. There will be, also, conversions and accessions. There may not be a great boom—a remarkable revival and hundreds of accessions all in a few weeks' time—but there will be steady, solid, substantial growth in the spirituality, activity, and efficiency of the members. There will also be growth in the influence of the church for good in the community. The efficient church makes itself felt among the people for good.

Goodness in life and character, next to love, is the most powerful moral force in the world; and the efficient church is possessed of a wealth of this moral quality. One soul in a neighborhood thoroughly possessed of this moral excellence will do more to commend a life of piety than a dozen flaming speeches. The efficient church looks carefully after its children and young people. It has a good, live Sabbath school, and a vigorous, active young people's organization. Its older members do not sit back and whine for fear that the young people will run away with the church. No, no. They rejoice to see the young people taking hold of the work; they do all they can to encourage them in their religious activity and to direct their efforts into wise, wholesome, and fruitful channels.

One of the most pitiable sights to behold is an old man who never could or would do much active, effective work in the church, now that the young people have taken hold so vigorously and effectively, sitting back, and whining, and growling, saying, "We old fellows seem to be of no account any more; the young people must have everything now; we old fellows are being completely discarded and crowded out," etc., etc.

The live, efficient church is not made up of such croakers. On the other hand, its older members praise God to see their children and their neighbor's children coming to the front in church work, and lifting some of the burdens from the shoulders of those who have already borne the burden and heat of the day.

The efficient church is pervaded with a spirit of unity. Napoleon first divided his enemies' forces, and then conquered them by piecemeal. The devil is a far shrewder tactician than ever the man of Corsica was, and he is never so happy as when he can arouse enmities and divisions in the ranks of the Lord's hosts. No matter how large the membership of a church, if it is divided it will be inefficient. In fact, if there are divisions and strife, then the larger the membership the worse it is for the interests of the cause. Unity, harmony, zeal, devotion, and church loyalty—these are all essential to the efficiency of the church. And at the bottom of all these is love one for another and for the church. Hence the importance of striving to promote unity and peace. Parties and factions in the church are a curse to its membership. They work disintegration, paralysis, and death to all the interests and energies of the church. Therefore, brethren, "be at peace among yourselves." See to it that your church is efficient in all its work. —Rel. Telescope.

Rum Traffic Notes.

WHERE THE MONEY GOES.

The working men of Great Britain earn £690,000,000 a year, 60 per cent of which goes for drink.

ONLY FOUR-FIFTHS.

Judge Logue, of Cleveland, declares that four-fifths of the thousand cases which have come before him as Judge of the police court, during the past four years, were the result of intoxication.

CAUSE FOR THANKFULNESS.

A Sunday-school teacher banded to her scholars little slips of paper on which was printed the question, "What have I to be thankful for?" Among the replies that were given on the following Sunday was the pathetic sentence written by a little girl who had learned by bitter experience probably the painful truth it implied, "I am thankful there are no public-houses in heaven."

NO COMPROMISE.

Says Rev. T. K. Dixon: Against the institution built upon this poison, against the social customs which flourish in its hotbed of corruption, I hurl the curse of the living God. I will not compromise. I know the God of righteousness and of truth will damn it at last in the hell. I arraign it, therefore, and impeach it, and indict it, in the name of all the butchered dead of the past, and the desolation of the present. I refuse to strike hands with its friends in any compromise short of ultimate death.

"BREAKING MY HEART."

The newspapers never reported a more pitiful story than the following: A wretched mother dropped dead about four weeks ago at the feet of the son who had been a burden and a sorrow to her. This son, who was thirty-years old, instead of helping his mother, spent his wages for whiskey. At last the mother concluded that committing him as a habitual drunkard might lead to his reformation. She was called to the witness-stand to swear to the complaint, but the strain

was too great for her, and she fell dead with the words on her lips, "It's breaking my heart." No orator, living or dead, ever delivered a temperance lecture equal to this in pathos and eloquence.

PROGRESS OF THE CAUSE.

Rev. Dr. Funk, setting forth the progress of the temperance cause in late years, says:

Prior to ten years ago you will look in vain in the records of the Presbyterian General Assembly for an utterance like the following:

"No political party has the right to expect the support of the Christian men so long as that party stands committed to the license policy or refuses to put itself on record against the saloon."

Prior to 1884 find, if you can, anything like the following in the minutes of the Methodist General Conference:

"We do record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy or refuses to put itself on record in an attitude of open hostility to the saloon."

WHAT IT DOES.

The following is a striking incident: A young man entered the bar-room of a village tavern and called for a drink. "No," said the landlord; "you have had too much already. You have been raving mad once, and I cannot sell you any more." He stepped aside to make room for a couple of young men who had just entered, and the landlord waited upon them very politely. The other stood by sullenly, and when they had finished he walked up to the landlord and said; "Six years ago, at that age, I stood where those young men are now. I was a man with fair prospects. Now at the age of twenty-eight, I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now, sell me a few more glasses and your work will be done! I will be done! I will be soon out of the way; there is no hope for me. But they can be saved; they may be men again. Do not sell it to them. Sell it to me and let me die, and the world will be rid of me; but for heaven's sake don't sell any more to them." The landlord listened, pale and trembling. Setting down his decanter he exclaimed: "God helping me, that is the last drop I will ever sell to any one!"

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.]

Two More Missionaries.

A few days ago two missionaries sailed for India, to reinforce the Free Baptist mission there. One of them, Miss Coombs, was returning after two years at home for rest. The other, Miss Beattie Phillips, is a daughter of the late Dr. J. L. Phillips. Born in India, she now goes to engage in Christian work there. Many prayers will be offered that God will give them a safe and pleasant journey to India, and greatly bless them in their work there.

—England has sent 672 women missionaries to China within the last five years.

—Thirty-five deaconesses have gone out from the Chicago Training School this year into active work. Two others are candidates for foreign work in India or China and will soon go out.

—It is stated that the number of women missionaries now in the foreign field exceeds the men by one thousand. There are no less than 2,500 unmarried women missionaries at the present time in foreign countries.

—Infant marriage in India shows no signs of dying out. In lower Bengal alone there are now 30,332 married girls, and 6,780 married boys under four years of age, besides some 7,000 widows, while nearly 4,000,000 girl wives are under nine years of age.

—A sister, now giving her life-work to missions, unexpectedly came in possession of six dollars she could call her own. She has not been able to give other than herself, but upon receipt of this she turned and gave three dollars to India mission and three dollars to Asia Minor mission.

—The widow's mite was not commended because of its minute money value, but because of the loving devotion which prompted the gift and for the sacrifice thus made. A rich man could not have received the same blessing for the same gift. There are great joys in store for those who will really make sacrifices for the love of the Master.

—Six years ago two missionaries from Victoria began work on the large island of Kalekula in the Southern Pacific. Among these savages, women were looked down upon and severely oppressed. No woman was permitted to enter a schoolhouse, or to attend religious service. Now matters are so far bettered that at the meetings held for religious and educational purposes as many women and girls attend as there are boys and men.

—Kingsley says: The Lord's Prayer teaches us that we are members of a family, when he tells us to pray, not "my Father," but "our Father;" not "my soul be saved," but "Thy kingdom come;" not "give me," but "give us our daily bread;" not "forgive me," but "forgive us our trespasses," and that only as we forgive others; not "lead me not," but "lead us not into temptation;" not "deliver me," but "deliver us from evil." After that manner our Lord tells us to pray; and in proportion as we pray in that manner, just so far and no farther will God hear our prayers.

Concerning Women.

—A pathetic case is reported from Des Moines, where a man is suing his wife for divorce because she refused to support him.

—After employing women pastors for fifteen years, the Friends church at Iowa Falls has decided to hire a man preacher.

A medical journal declares that the common habit among women of biting off the thread with which they are sewing is prolific of sore throat and blood poisoning.

—A girl baby born the other day in Kokomo, Ind., is the fourteenth daughter of a fourteenth daughter of a fourteenth daughter, a record which is thought to be unprecedented.

—Finland has an Elizabeth Fry, a Miss Wrede. For the past twelve years she has visited every prison and every prisoner in Finland, at least once a year; and many of the most hardened criminals have been reclaimed to useful lives through her efforts. Her mission absorbs her entire time.

—In the United States there are two thousand women practicing medicine, of whom 610 are specialists in the diseases of their own sex 70 are alienists, 65 orthopedists, 40 oculists aurists, and 40 electro-therapists. Seventy women hold appointments on the medical staffs of hospitals, and 95 are teachers in medical schools. Of the 2,000, 130 are said to be Homoeopaths, 100 Eclecticists, while 680 are classed as Allopaths. What particular "pachy" is professed by the remainder is not stated. There are ten schools of medicine for women in the States, one of which is Homoeopathic.

JOURNALISTIC.—The Christian Standard Co., Limited, have recently purchased the Christian Standard, of Philadelphia. They have appointed Rev. E. I. D. Pepper, Editor-in-Chief, and Rev. John Thompson, and Rev. Joseph H. Smith to be associated with him as department editors.

HARD DEALING.—When Princess Clotilde came to attend her husband, Jerome Buonaparte, in his dying hours, she was refused audience at the Vatican; when another daughter of Victor Emmanuel, the Queen of Portugal, came to her father's death-bed, she was refused audience; and now her son, King Carlos, has been compelled to abstain from visiting his uncle, King Humbert, because the Pope intimated disapproval; the political relations between the two kingdoms are therefore made purely formal. It is asked if the Pope can act in this way when dealing with Kings and Queens, may not and does not the ordinary ecclesiastic intervene to break up the concord of ordinary families? The thing is not inconceivable, yet why should men and women with heads on their shoulders allow themselves to be worried by the Pope or his respected deputies? —Pres. Witness.