

Religious Intelligencer.

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

VOL. XLII.—No. 5.

FREDERICTON, N. B., JANUARY 30, 1895.

WOLE No. 3032

NEW SUBSCRIBERS.

Let every friend of the paper and the cause it represents try to get one or more new subscribers. The work can be done better now than later in the year.

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NOTES AND GLEANINGS.

Only six persons out of each 1,000 live to be seventy-five years old, and only one reaches the century mark.

Mrs. Yates of New Zealand is the only woman mayor of the British empire. She is to visit England on a lecturing tour, the close of her term of office in New Zealand.

Prince Bismarck's 80th birthday will occur April 1, and all over Germany preparations are making for its celebration. Many statues, busts and monuments, erected to the greatest living German, will be unveiled that day. Gifts and mementos will be presented and charitable institutions will be dedicated to his memory.

Forty million florins' worth of coffee is sold annually in Austria and Hungary. According to the latest examination of this berry the properties of it have been found to account for the highly nervous state of the present generation as well as to the terribly increased rate of cases of madness, apoplexy and of stomach diseases.

Rev. Dr. Talmage celebrated his 63rd birthday, Jan. 7. He said that he never felt heartier and stronger in his life, and that since he was eighteen years old he had never missed a cold bath in the morning, a run in the park, and a walk in the sun when circumstances permitted. "I have never been sick a moment in my life," he said. "In the twenty-five years of my pastorate in Brooklyn, I only missed one Sunday. That was because of hoarseness that amounted to nothing."

There are 40,000 New York school-boys now members of the Boys' Anti-Cigaret League. Branches have been established in ninety-five grammar schools in the city and in many of the primaries. The boys are organized in each school, have their own officers and wear their buttons as a badge, and are pledged not to smoke until they are one and twenty. For the organization of this admirable league, parents are indebted to School Commissioner Charles P. Hubbard. He says that the boys take up the subject with earnestness and enthusiasm. In one week he presented the subject to five thousand schoolboys, of whom less than two hundred failed to enroll themselves.

A preacher in Iowa lost his pulpit for telling the truth. He was a forcible preacher, but deficient in education, and occasionally committed some grave misdemeanors in grammar. One Sunday evening, while speaking rapidly, he made a gross assault on Lindley Murray. No sooner had the sentence escaped his lips than he stopped and said: "I am aware that my education is deficient. I regret that I did not have the advantage of good schools while a boy. If I had been more fortunate, I would now be preaching to a more intelligent audience." The minister told the truth, but it was the last time he preached in that church.

In the South Russian village of Krivoselsky a certain peasant lately hanged himself, and was buried in the usual way—in the parish graveyard. But when he had been buried about a week, the peasants began to think that the body of a suicide in their consecrated burial-ground was sure sooner or later to bring them ill luck. Some sixteen of them accordingly repaired at night to the grave, dug up the body,

and, after treating it to every dignity, buried it out on the steppe. It is satisfactory to know that the superstitious sixteen will have to answer for their deed before a court of justice.

A record carefully kept by the Chicago Tribune shows that there were 190 lynchings in the United States the last year. Of these, 134 of the victims were negroes and fifty-six were whites; 166 of the lynchings occurred in the South and fifty-four in the North and West. Georgia heads the list of the States with twenty; next follow Alabama and Kentucky with nineteen each, Mississippi and Louisiana with fifteen each, and Texas with twelve. Of the colored victims, many suffered death for being suspected of barn-burning and horse-stealing, and one colored man was hung for writing a letter to a white woman. The whole record is a portrayal of crime and a disgrace to the country.

Cholera reaped a grim and large harvest in Europe last year. It attacked 92,748 persons (two-thirds of them in Russia), and of those attacked nearly 44,000 succumbed to its dread stroke. This is a frightful mortality for a single twelve-months. M. Pasteur's prediction that science will some day rid the world of all ailments caused by microbes, inspires the wish that the bacillus of cholera may speedily be differentiated and stripped of its virulent power. Dr. Haffkine's inoculation experiments in India are thought to be hopeful.

It appears that in France it has been found necessary to pass laws regulating or restricting the practice of hypnotism. We find the opinion expressed in influential quarters that this will soon become necessary in our own country. Such would seem to be indeed the case if what the hypnotist claims for himself be true, that he can so control the mind or will of another as to make him do what he himself pleases. If this be the case, and if he "pleases" to use the person thus under control for some criminal purpose, it will become necessary for the law to decide as to the criminal responsibility in such a case. Perhaps, even, it may be found necessary in the end to make hypnotic practices themselves criminal, save in cases where some good purpose may be served by them, if there be any such.

Hon. Carroll D. Wright, U. S. Commissioner of labor, has reached the conclusion that the result of recent railroad strikes will be at the government will ultimately take charge of all our railroads. He bases his judgment also upon other things which are in progress and sequences which must follow. He holds that the great strike of June and July last demonstrated the right and the power of the government to send troops into any state for the purpose of protecting federal interests, and to exert the power of its courts to the same end.

Out of the total population of France (38,133,355 in 1891) nearly one-half (17,435,883) derives its living from agriculture; 3,570,016 persons tilling their own land. In the past forty years the agricultural part of the population has diminished 10 per cent.; 9,532,560 persons are employed in trade and industry; 1,119,933 in railways and other forms of transportation; 1,114,873 in the liberal professions; 715,624 in the police; and 699,671, in the public service; 2,169,750, more than five per cent. of the population, live on their private means—that is, have no recognized occupation, while a million and a third are classified under "profession unknown."

The Patrons of Industry.

The Patrons of Industry organization which has come to be strong in Ontario and Manitoba, and which is now being established in the Maritime Provinces, is likely to exercise considerable influence in the next Dominion election. At a recent meeting of the Grand Board of the organization, held in Toronto, the following was agreed upon as an outline of the platform of the Patrons in Dominion affairs.

No director or stockholder of any railroad or other corporation asking for or obtaining any emolument or aid from the Government shall be eligible for election to the House of Commons, and if sure conditions shall occur in

the case of a member already elected, his seat shall be declared vacant.

It shall be declared a breach of the independence of Parliament Act for any member of the House of Commons to accept fees or emoluments other than his yearly salary or session indemnity for any services performed for or on behalf of the Government.

No member of the House of Commons shall receive a free pass from any railroad or steamship company, and the seat of any members so receiving a free pass, shall on proof thereof, be immediately declared vacant, and the person so offending shall be disqualified for membership in the House of Commons or for any position in the gift of the Government for a space of two years.

Government House at Ottawa shall be abolished, and the bar in connection with the House of Commons and senate Chambers shall also be abolished.

The system of superannuation, gratuities and pensions, except for military service, shall be abolished. The Mounted Police of the North-West Territories shall be abolished, except in unorganized districts, in which case the expenditure shall not exceed \$200,000.

The Military College at Kingston shall be abolished, and the expenditure on the militia force in the Dominion in times of peace shall be limited to \$300,000.

The granting of subsidies and bonuses to railroad and steamship companies and other corporations shall be abolished.

The number of civil servants at Ottawa and their salaries shall be reduced.

The High Commissioner in Great Britain shall receive a stated salary, without any additions for assistance or perquisites. The number of Cabinet Ministers shall be reduced, and the Canadian Senate shall be abolished.

Luxuries shall be taxed to the fullest revenue producing extent, and the following shall be admitted free into Canada, viz.: cottons, tweeds, woollens, workmen's tools, farm implements, fence wire, binder twine, coal oil, iron and corn.

Proportionate Paying.

BY REV. J. R. DONALDSON, D. D.

Jacob promised Jehovah to pay ten per cent on all that he received as a tribute to the goodness of God. The tithe became a law of Judaism. The New Testament bids the Christian to give as God has prospered him. There is no legal rule for those who are under grace. But surely gratitude should be none the less and the debts of devotion should be no smaller under this dispensation. The Christian cannot afford to be less righteous than the Jew in meeting his dues to God.

We are accustomed to talk of giving to the Lord's work. That is a great mistake. The giving is from the other party. The silver and gold are the Lord's. We only did it up. The cattle upon a thousand hills are his. We only herd them. The wheat does not germinate by our power. The sun does not shine at our bidding. The rains do not fall at our word. The soil is not fertile through our wisdom. Our opportunities and faculties to make money are all gifts from God. He giveth thee the power to get wealth.

All that God gives should be used as trust funds, for his interest. If a Christian eats, it should be to fit him for such work as God will approve. If he drinks, it should be such refreshment as shall glorify God. If he buys clothing, household furniture and books, they should be aids to a Christian career. All amusements, recreations and avocations must be consecrated, in a truly devoted life.

But while all time is sacred, there is need of a special accent upon the Lord's day. One-seventh of the time is set apart for a peculiar, conscious and thoroughly hallowed use. So a proportion of one's income should be. Some one will say one seventh or one tenth. But some fixed and consecrated sum should be sacredly set aside for the Lord's work outside of the family.

How shall one reckon his income? It includes salaries, wages or whatever be the source of support. Business men deduct the necessary expenses of conducting their business, but not their expenditures for other matters. When real estate or other property is sold, the gain over the cost is income to pay taxes to the government if large enough. When rents are received the taxes are deducted, and such repairs as do not add to the original value of the property. More extensive repairs, betterments and new buildings come out of capital. Interest actually paid on borrowed money may be deducted

from interest received; but interest is not taken out for paid up capital.

On produce or live stock, the cost of production is deducted. Losses by fire, storms and other catastrophes, over and above the insurance, are deducted in computing income, as are worthless debts. But the depreciation of property is not counted out, unless it has been sold at a loss.

If all Christian people would adopt the plan of proportionate paying, then when God prospers them, they could pay handsomely. Perhaps because they have not been systematic, thoughtful, thrifty in this regard, they have put wages into a pocket full of holes. This is a time to pay up our debts to God; to deal honestly by him, as his trustees; to study diligently "How much owest thou?" When we have paid all we owe, then we can have the luxury of giving something more if we choose, out of pure gratitude for the unspeakable gift of God.—Free Baptist.

The Emperor of the People.

The German newspapers are attacking the Emperor with astonishing freedom, when we consider how perilous a business it is in which they are engaged. One of them was so bold the other day as to declare that Bismarck ought to be again in control. Another, while admitting the Emperor "is a highly-gifted monarch with the best intentions," insists that he is endangering Germany by his abnormally developed feeling of sovereignty. On New Year's Day, in illustration of this "abnormally developed feeling of sovereignty," the streets of the city of Berlin, near the royal castle, were closed to traffic, that the court ceremonies might not be disturbed. Some of the papers dared to say that the streets belonged to the people, and to intimate that the closing of them was a piece of impudence. Men are yet living who saw the crowds rush into those autocritically-guarded precincts, and into the very bed-chamber of the Emperor's grandfather, compelling him and his queen to witness the dead citizens, shot down in the streets by his soldiers. Is the Emperor inviting another visit of the same sort? It seems so.—Chris. Standard.

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.]

Woman's Work for Woman in Heathen Lands.

BY MRS. L. J. HARVEY.

Every Church should be a missionary Church. A living Church is always aggressive. Only when the Church forgets the great mission entrusted to it, nay, the chief object of its existence, the salvation of souls, the conversion of the world, the waging of a never-ceasing warfare against the kingdom and sovereignty of Satan, does it become cold, indifferent, dead. Look at the Church of the first century—but a handful, comparatively, of men and women, and the most of these rude and uncultured; yet with hearts fired with a zeal and enthusiasm born of their devoted love to their Master, they went everywhere preaching the Word, and became, as the Saviour predicted, His witnesses, even to the uttermost parts of the earth. Thank God, that the latter part of the nineteenth century, as well as the first, is an age of missionary enterprise. Sixty years ago, the foreign missionaries of the Evangelical Churches might be counted by scores; to-day, they number thousands, with a native ministry growing rapidly in numbers and usefulness. Less than fifty years ago, the sainted Duff, who has been so closely identified with Indian missions—the man with the heart and tongue of fire—stood before a Scottish assemblage, and almost fainting with excess of longing and emotion, cried out: "If the fathers and mothers of Scotland have no more sons whom they can send to India, I will go back and show them that there is one old man who is willing to die for them." And Bushnell, weak, worn and ready to die, turned his steps back to Africa, because he could find no strong, young Christian to take his place. To-day the youth, the energy

and the culture of the Church are laid at the feet of the Master for the cause of Foreign Missions.

But especially is this age remarkable for the rapid development of what is known as "Woman's Work for Woman in Heathen Lands." In reality, however, this movement can scarcely be called a new departure. Women were always eager and successful workers for God. But this age is characterized not so much by a few brilliant souls, who, among women, have outshone all others in holy living and self-denying efforts for their pagan sisters, as by a great volume of self-sacrificing work, the outcome of hundreds of thousands of interested hearts.

What is "woman's work for woman in heathen lands?" In the language of a recent writer we say: Woman's work for woman carries with it far more than the simple idea of a single woman going to heathen lands for the purpose of instructing a few little girls in the Bible; it means, also, a thousand influences breathed from every action and word of a missionary woman, either married or single; it means a Christian home in a pagan land; it means a gathering of women in zenana, harem, street, or bazar, for the purpose of studying the Scriptures; it means a congregation to worship God in spirit and in truth, where all around are heathen temples, idols and foolish ceremonies; it means all and everything a woman can do to stem the tide of evil which sweeps her sisters, beyond all others, to misery and degradation, and to draw these by every power, direct or indirect in the sheltering arms of a Saviour's love.

Nearly thirty-four years ago, a missionary's wife, Mrs. Mullens, sat in her parlour at Calcutta embroidering a pair of slippers for her husband. A Brahmin gentleman came in, saw, and admired her. Mrs. Mullens, quick to avail herself of an opportunity, asked him if he would not like to have his wife taught to make a pair of slippers for him. He replied in the affirmative. Other invitations followed, and, in the glowing words of Miss Britton, a pair of slippers became the means of opening to the lady missionaries thousands of homes, over which the dark pall of an idolatrous superstition had hung for ages.

An American Saint.

America has not been fruitful in saints, according to the Roman Catholic standard. So far as known only one American has been canonized, and that was a woman, a native not of New York or Philadelphia; not of North America; not of any place usually visited by intelligent people; but of South America, and above all, of Peru. Her name is heralded as Saint Rose, and a "Life" of her was issued in 1847, from a Catholic publishing house. It was written by an English priest, who was, in early life, a clergyman of the Church of England, a man of fair intelligence; a devout man, a poet, the Rev. F. W. Faber. He was one of the many who have gone from the Church of England to Romanism, and when he had reached the goal of his religious aspirations he became capable of writing the "Life of Saint Rose." Attention has been called to the work, recently, and it has been described by a writer in the *Episcopal Recorder*. It must be understood that the work has been authenticated by the highest authority in the Church of Rome, "The Authentic Process of the Congregation or Rites," at the Vatican, and the canonization was by Clement IX, in 1571. The writer in the *Recorder* says:

"The life of St. Rose, according to this history, which lies before me, thus authenticated was a series of self-inflicted tortures. She thought, says the writer, approvingly, to blot out her sins with a river of tears, and to obtain pardon of God by her sighs. The meritorious works to which she resorted were such as abnormal fastings, such mighty scourging of her body with heavy iron chains, as spattered the walls with her blood, which also ran in streams on the floor. Being at length forbidden this indulgence by her confessor, she was permitted by him, at her earnest entreaty, to take five thousand more blows within three or four days. She then fastened the chain, after wrapping it several times around her body, with a padlock the key to which she threw away. It sank so deeply into flesh as to be invisible. Not content with an ordinary hair shirt, she lined hers with great quantities of points of needles, in order to increase her sufferings. She roasted her feet until the flesh fell off. She would stand forty hours between Good Friday and Easter, with her arms stretched to form a cross, motionless and fasting.

"When she died, lying on two sticks forming a cross, a goldsmith was sum-

moned to remove the crown which she had worn for ten years fastened to her head, with thirty spikes, but he was not able to draw out even one with his instruments.

With all these macerations and mutilations, and innumerable others, some of which are too disgusting and abhorrent to be reproduced, it is asserted that she accomplished more work of the finest quality than three or four other women could do. She was on the most intimate terms with the Blessed Virgin, who procured her any favor she desired from her Son; with St. Catherine of Sienna, who was her model, and with Jesus Christ, who was frequently seen walking with her in the shape of a beautiful child. In such cases streams of light issued from the ground.

As she had cured the sick before her death, so after it there were many cures effected by touching her body, and by the application of bits of her linen, etc., by which latter means two persons, of known sanctity, saw her ascend into heaven, having a palm in her hand, while another saw the Virgin place a crown upon her head. Conversions, throughout Peru, became so numerous that the merchants' stock of disciplines, hair shirts and chains was exhausted. These things were all proved judiciously before the Pope's commissioners, appointed at the entreaty of the people of Peru.

EDUCATIONAL.—There are in the United States 6,324,000 persons over 10 years of age who cannot read. This is over 13 per cent of the population. It happens that to-day the United States have a larger proportion of illiterates than England, Scotland, Germany, Switzerland and Scandinavia. But the United States are ahead of France, Spain, Austria and Italy in the matter of education. Very strenuous efforts are being put forth to abolish illiteracy, and in many of the states this end has very nearly been attained.

Among Exchanges.

A BORE.

A bore is a man who spends so much time talking about himself that you can't talk about yourself.

BEEFSTEAK.

There's lots of religion in a beefsteak, if you give it to the right man at the right time.—Jerry McAuley.

NOT WHOLESOME.

A spurt at the end of the church year may be better than a deficit but it is not wholesome. A church in a good financial condition never needs to make spurts. The work that tells is steady all round work for the whole year. The giving that needs no spurt is liberal, systematic giving every month in the twelve. Besides spurts cannot be continued. A few liberal people should not be asked, at the end of each financial year, to do what the whole body of the people should have done during the year. The liberal souls may respond liberally but it is not for the interest of the Church that a few people should do what ought to be done by the many.—Can. Presbyterian.

THE CYNIC.

A cynic has no faith in man, in goodness, in virtue; he believes that no man is true and brave, and no woman is pure and chaste—in fact, that every one has his price and can be bought. He is quick to see defects and sneers at them, and is blind to all human virtues. In the language of Henry Ward Beecher, he is the human owl, mousing for vermin and never seeing noble game. The devil is the prince cynics. *Telescope*.

PERHAPS SO.

Some are always saying: "If I were rich I would pay off the debt on the church." Perhaps so; but you might change your mind and hold on to your money. Your are fairly well off, and how much are you now willing to give? "If I could speak like the minister I would take part in the prayer-meeting." Perhaps too big a part, so it is well for the meeting that you are not eloquent.—*Lutheran Observer*.

TEMPERANCE IN S. SCHOOLS.

The subject of temperance should be more frequently presented in our Sunday-schools. The children should be made familiar with the evils of intemperance and the duty of abstinence. We are in danger of thinking that our children do not need to be warned against liquor and tobacco. The influence of parental habits is deemed enough to protect our children. And yet the children of many Christian parents have become tipplers and smokers. When boys grow up and mingle with irreligious companies of respectable social standing, they too often think it manly and independent to throw off the restraints of home. The views of father and mother are deemed old fogy notions, inconsistent with modern liberality. And so they drift down the slippery paths of folly. —*The Guardian*.