

Religious Intelligencer.

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

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WHOLE No. 3023

NOTES AND GLEANINGS.

There are in the United States 22,735,661 wage-earners of all descriptions. It is interesting to note that there are among these 127,219 saloon-keepers and bar-tenders, against 88,295 clergymen.

Mr. William La Port was born a slave. At the age of fourteen he contracted with his master to buy himself for \$1,000. He then bought his mother and sister, paying nearly \$7,000 in all. He is now not only educating young men of his own race, but he is tenderly caring for the widow of his old master, who is old and poor. A college has been built at Sedalia, Mo., costing \$25,000, largely by his efforts.

A novel method of rewarding the Japanese troops for their services in the war against China has been resolved upon by the Japanese government. Instead of being presented with medals, each soldier who has served in the campaign is to be given a watch; and the Japanese war office has just entered into contracts with several Swiss firms for a large supply of these time-pieces. The presentation of the watches will be made by the Mikado when he reviews his victorious troops at the close of the war.

The Sahara desert is not the barren, fruitless waste that one generally imagines it to be. During 1892 more than 9,000,000 sheep were wintered there and in addition 2,000,000 goats and 260,000 camels find sustenance within its limits. Moreover the oases abound with palms, citrons and apricots and various vegetables are raised. When the coal of the world becomes exhausted and such places as Sahara are utilized by manufacturers, who will be forced to make use of the sun's rays to furnish heat for power, the desert will indeed be a valuable piece of property.

Trolley cars are running in New York with no trolley in sight. In a cable trench between the rails (which may be utilized for a cable if desired) electrical connections are made with conductors passing downward from the cars. The absence of feed and other wires not only saves danger, but gives a cleaner, neater look to the whole road.

It is said that the Turks massacred in 1822, 50,000 Christian Greeks in the Island of Chios; in 1850, 10,000 Nestorians and Armenians in Kurdistan; in 1860, 11,000 Maronites and Syrian Christians in Lebanon and Damascus; in 1876, 10,000 Bulgarian Christians in Bulgaria; and in August, 1894, 16,000 Armenian Christians in Sassoun. This makes a total of 97,000 official murders. It is not too much to assume at least 3,000 uncatalogued, unofficial murders of Christian subjects during the last seventy-five years by the Sublime Porte. At a low estimate the grand total would be a hundred thousand Christians wantonly murdered by the Turks during the last seventy-five years.

A Western paper makes the following startling revelation concerning the publication of vile literature in Chicago: "We dare not tell our readers about some products of printing-presses recently discovered and seized by a committee of the Chicago Civic Federation. Books which a decent man blushes to look at in the presence of an animal, or a wooden Indian that serves as a tobacco sign, have been found by the ton. Letter-press, engravings, sketches, and scenes which might well have horrified Sodom are sold by the wagon-load in and near some of the most aristocratic hotels and huge buildings in almost every city." Upon which the *Journal and Messenger* remarks:—It would be more surprising to discover how largely this kind of villenous is thrust into the hands of young people, even in worthy homes. The first step, in impurity and corrupt living is often thus taken. And yet the great majority of parents fail to exercise thoughtful supervision over the reading of their children, and do not strive in any reasonable way to cultivate in them a love for good literature.

In Memoriam—Dr. J. L. Phillips.

The *India Witness*, of June 29th, published in Calcutta, India, contains touching references to the character and the life-work of Dr. Phillips, whose death had occurred four days before.

On the receipt of the telegram from Mussoorie, announcing his death, Convener of the Central Committee of the India Sunday School Union called a meeting of the Central Committee and a number of other friends of Dr. Phillips, among whom were the pastors of the city, the superintendents of the European Sunday-schools and representatives from the Bangali church.

The meeting was opened by singing, "Asleep in Jesus, blessed sleep" and prayer by Rev. G. Kerry and Kali Charan Bannerji; then we sang the hymn, "There's a land that is fairer than day," while our hearts took comfort in the thought that in the Father's good time "we shall meet in the sweet bye and bye," our brother who has passed beyond our sight. At the close of the devotional exercises Stephen Jacob, C. S. I., President of the India Sunday School Union, took the chair. It was arranged that a telegram of sympathy be sent to the bereaved wife in Mussoorie, and to his aged mother in Balasore. "The Central Committee and all the Churches sympathize. John thirteen, seven," was sent to both the sorrowing ones. Arrangements were made for a United Memorial service, and for a Children's Memorial Mass meeting. The following resolution was unanimously passed:—

This meeting records with profound grief the loss of the church of Christ in India sustained by the death at Mussoorie on Tuesday morning, 25th instant, of Dr. James L. Phillips, Secretary of the India S. S. Union. Born in the Mission House, Balasore, in 1840, in a family devoted to the evangelization of India, James Phillips was early consecrated to the Lord by the prayers of a godly father himself a missionary of the cross, and a pious mother. After a training in arts, medicine and theology in America, he was ordained to the ministry at the early age of twenty-two, returned to India full of faith and the Holy Ghost, and entered on his work as a missionary at Midnapore, where he laboured for seventeen years, in the vernaculars of the district, and as Principal of the Bible School, with earnestness, power and success. During these years his visits to Calcutta and other parts of India were looked forward to with great expectation, and enjoyed with much spiritual profit by many. His whole soul was full of love to God and man, a deep love that never failed him. His ability and acceptability as a speaker and his earnestness, self-sacrificing disposition, untiring activity, and his unsparring efforts of mind and body, with his ever genial, cheerful and loving nature, endeared him to all. Of his pen he had also great command, especially in the writing of paragraphs of evangelical uncton, point and force. While interested in old and young, his heart went especially out towards the young; and when the Sunday-school Union were in quest of a man to superintend and organize Sunday-school work in India, all felt that they were rightly guided when their choice fell on Dr. James Phillips of Midnapore. In him they found a man who travelled from one end of the Empire to the other, with his whole heart and soul in the work of winning the millions of the little ones of India for the Lord Jesus, with imagination to suggest, intellect to devise, tact and judgment to overcome difficulties and a determination of will to carry out the plans resolved on. The success which attended his labours in organizing all the Sunday-schools of India into auxiliaries (the last of which was announced only in the July issue just published of the *Journal* which he conducted) was quite phenomenal, as also his success in procuring and propagating Christian Literature in English and the various vernaculars of India for its 5,000 Sunday-schools, 10,000 teachers and 200,000 pupils. Proportionate to Dr. Phillips' success and his remarkable fitness for the work is the greatness of the loss sustained by his removal and the necessity of earnest persistent prayer to the giver of all good for a man of God's own choosing and furnishing for the work.

The meeting desires to give expression to a deep sympathy with the aged mother, the bereaved wife and the fatherless children, in this heavy affliction, and it would prayerfully commend them to the Father of mercies and God of all comfort.

FRANK W. WARNE,
Convener Central Committee,
India Sunday School Union.

In the *Morning Star* several who knew him well in his students days, and later, write loving tributes to his memory.

Hon. Thos. B. Reed, Ex-speaker of the United States House of Representatives, who was a class-mate of Dr. Phillips at Bowdoin, says:

I knew him well in those earlier years of his life which were the preparation for the useful years which he spent in the service of the religion he professed, and of which his life was most exalted praise. He was a true, earnest, and devoted believer, as thoroughly without guile or self-seeking as any man I ever knew. In college he was a scholar of high rank, graduating with an English oration, then, as always, a great honor in Bowdoin College. While yet a student his gifts as a preacher were well known throughout your denomination. These gifts were the result not so much of learning or study, though neither of these things were lacking, as of a sympathetic heart, and a natural oratorical power born of a sincere love of his fellow beings.

Graduating thus with high honor and with a premonition of great acceptance in the churches of his own country, many a man, less devoted to duty, would have listened to the prompting of ambition and remained to fill a career of great favor in a civilized land. But this child of a distinguished missionary, himself born in a heathen land, never for one moment forgot the land of his birth, nor his longing to become among the natives of that land a worthy successor of his venerated father. * * * I always held him in my heart as the one man I knew, who faithful to his belief, and without desire for reward in this world, gave up country and friends, health and comfort, for a life unknown alike to fame and pleasure.

Mr. Reed says he had sometimes wondered whether there might not be, as Dr. P. grew older, some longings for a different life. And he tells how, a few years ago, when Dr. P. and his wife spent some days in his home, he came to know beyond question, that—

"However others might think he had sacrificed ambition, comfort, happiness, and all this world could give, there was in his heart no shadow of repining, and no doubt of the great duty of his life. 'There were no regrets, no doubts and half wishes, but a calm sweetness, a transparent peace.' My tribute to his memory is my sincere admiration of his unselfish life of self sacrifice and devotion—a life of self sacrifice and devotion so deep and full and rich that to his dying day he never had a thought that he was doing anything nobler than the simple duty which the created owe to the Creator."

Rev. Dr. Penney, who, also, was a classmate of Dr. Phillips, says:

It was the beauty of his Christian life that impressed me, and his love for "dear India" that quickened my own love for and interest in missions. To prepare himself for work in India, to return there and labor among the people of his birth, was his earnest purpose. This thought was supreme; all else was subordinate. Like many another with a mission for the future, he did not wait the hour of its arrival, but filled up the interim in doing what was at hand, and was always busy for his Lord.

His unaffected piety, his genial life, his work in the class-room, gave him early standing and influence among his classmates, and won him, as the years went on, the respect of all the college. He was among the youngest members of his class, but one younger, and was only twenty years of age on his graduation, but he easily took his place among the first in scholarship.

How faithful and true he was in his religious life! Never obtrusive but eager for the good of his classmates, he sought in quiet, earnest ways to lead each to a personal knowledge of Jesus. How he labored and rejoiced in that wonderful revival of '57 and '58, in which Bowdoin College was blessed with other institutions of learning! His face would shine as he came to my room with the rejoicing word: "Well, Charlie, I have just come from Oliver's room"—or naming some one else—"and he has decided the question!" What a blessed memory to-day is that revival! Our thrice-weekly meetings of prayer in our rooms—the earnest petitions, the songs of praise, the expressed purpose to be a Christian on the part of some one for whom our souls were burdened, these precious memories come flocking back as I pen these lines, and central in the scene is the earnest, loving Phillips, with head and hands and heart all alive and consecrated to the work of his Master.

Rev. F. H. Wood mentions the fact that when he was last home an effort was made to make him President of Bates College. When it was told Dr. Phillips what was in the minds of many of his friends, he said:

"Tell the brethren, that while I am grateful for their kindness to me, nothing can tempt me to leave my work in India. No, if I knew I could be made President of the United States, it would not tempt me to leave my work in my own dear India."

The *India Witness* says: It seems almost impossible to realize that our good Doctor has really left us. Throughout India the children mourn their friend. In the streets our Sunday-school children ask "Is Dr. Phillips dead?" * * * The Bangali Christians, too, are feeling

this loss deeply. One said yesterday, "Where shall we find such a friend to our church and community?"

Dr. Phillips belonged to the churches. * * * And none could tell by any word or act that he was taught but Christ.

In his "Jottings" on his arrival in Bombay, Dec. 4, 1890, as General Secretary, he wrote "God bless my dear India. How glad I am to get back. Glad on leaving London. Gladder when from the deck of the mail steamer I saw the shores of Europe fade away, but gladder when my feet touched dear India's soil." At Calcutta, Dec. 20, "Words cannot tell my joy on reaching dear Bengal again. The hearty welcome of my missionary brethren is sweet; but sweeter far the privilege of once more toiling with them for Christ's glory in this great city and in the populous presidency of which it is the capital."

As Dr. Durgin truly says, the death of such a man would be a serious loss to any denomination, for he was among the best known missionaries of the world, and will be mourned far beyond the limits of the denomination of his choice.

But, how precious true it is that "the work of such men is never done. He early heard the call of the Master to 'come up higher,' but the influence of his noble example, pure Christian life, and great work will ever remain to bless the world and make it better."

The Lottery of the Law.

Lotteries are now forbidden by law in many places. But is not the law itself a lottery? Few things are more uncertain than litigation. The man who brings a suit on the advice of a skillful attorney, who thinks that he has a clear case and is sure of a verdict, often finds that the judge and the jury don't see the matter as he and his lawyer do. The following is a quaint illustration of this glorious uncertainty:

Four men, partners in business, bought some cotton bales. That the rats might not destroy the cotton, they purchased a cat. They agreed, in a spirit of fun, that each of the four should own a particular leg of the cat; and each adorned with beads and other ornaments the leg thus apporportioned to him.

The cat, by an accident, injured one of its legs. The owner of that member wound about it a rag soaked in oil. The cat, going too near the fire, set the rag on fire, and, being in great pain, rushed in among the cotton bales, where she was accustomed to hunt rats. The cotton thereby took fire and was burned up. It was a total loss.

The three other partners brought an action to recover the value of the cotton against the fourth partner, who owned that particular leg of the cat. The judges [it was in an Eastern court] examined the case and decided thus: The leg that had the oil rag upon it was hurt; the cat could not use that leg; it held up that leg and ran with the other three. The three unhurt legs, therefore, carried the fire to the cotton, and are, therefore, alone culpable. The injured leg is not to be blamed. The three partners who owned the three legs with which the cat ran to the cotton will pay the whole value of the bales to the partner who was the proprietor of the injured leg.

Sunday Observance.

Mr. Moody, in addressing the citizens of Toronto, lately said: "If any of you people want to give up the Sabbath, and have it for a day of recreation, before you vote just slip on a train, go to Chicago, stay there thirty days, then come back and vote to give up the Sabbath. You will out off your right hand first. If you are a Christian, you will never cast your vote to give up the Sabbath for recreation. The workmen would make a great mistake if they should give up the Sabbath and let it go for a day of recreation. I remember when we didn't have the horse cars or the Sunday newspaper in Chicago. I remember how these horse cars got to running; it was to accommodate the church-going people. There are a few star preachers and a few people who have to go the entire length of the city to hear a star preacher. They got the cars, and it looked as if Satan had got aboard and said: 'I'll take charge of this now.' They have emptied the churches, and all the steamboats and barges are employed on Sundays carrying excursions. There are four hotels on the corner where I am stopping, and last Saturday night—there had been a football match—the boys shouted their papers until midnight, and then silence reigned for twenty-four hours. I said: 'Happy city!' Thank God for such a city on the American continent! I believe the greatest curse we have in

America to-day is our Sunday newspapers. If you can keep them cut, keep them out. They talk about Tammany in New York, but I believe these great dailies that bring out their paper every day of the week have done as much harm as Tammany."

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.]

Fourth District Society.

The annual meeting of the Women's Foreign Mission Aid Society of the Fourth District, will be held during the annual session of the Fourth District meeting, which convenes at Upper Gagetown the second Friday in September, 1895.

Will the Secretaries of the Local Societies please send in their reports not later than September 6th, in order that a full report may be given of the year's work.

DORA B. MERSEREAU,
4th Dist. Sec'y.

Blissville, Sun. Co.

Woman's Opportunity.

In the department of "Women and Missions," *Gist* relates the following: "In a company of ladies and gentlemen the question was recently asked, 'What event of this century is most important and far reaching in its power for good to the human race? Answers followed in quick succession: "Discoveries in medical science," "New interest in sociology," "Explorations in Africa," "The application of electricity to the service of man." When there was a pause a lady said, 'The higher education of woman, and her service in giving the Gospel to the secluded women of the world; in a word, the organization of woman's boards of missions.' The company was at first startled by the audacity of the thought; but a clear understanding of the field, of the nature and scope of the work of women as an evangelizing force, easily vindicated her position." The out-reaching influences of the woman's missionary societies are much, but they are by no means all of the good accomplished. Consider for a moment the reflex blessing upon the life of the individual. To each worker comes a broader outlook, a larger love, as well as development in executive ability; and to the mother especially the power to inspire and teach in wider ways. Such bands of organized workers, in missions temperance, and mental culture—mutually helpful—will continue to enrich the one and uplift the many until their mission as separate factors is accomplished. Are we gaining and giving all that is possible through these channels? O woman of to-day, "The Master is come and calleth for thee," *The Helper*.

Packages for India.

Any one wishing to send packages or boxes for the work or for personal friends among the missionaries can send them to 437 Shawmut Ave., Boston, care of Rev. Arthur Given; and money to pay freight on the same at the rate of thirty cents per cubic foot to Mrs. Hammett, 10 Worcester Square, Boston. This latter should not be forgotten when sending the packages or boxes. They should all be there by the first of October.

Persons or societies wanting to send articles for the work can help by preparing pictures from rolls used in Sabbath school. Choose such as suggest some Bible story, and paste very thin cloth over the back of each picture, they will last so much longer in the wear and tear of the work. Dress dolls—nine or ten inches long—not elaborately. Make scrap-books with six or eight leaves, including the covers, about 7 by 6 inches in size. Patchwork cut and basted, needle-books, thread—white, Nos. 40 and 50, thimbles—small enough for children, good needles that will keep as long as possible without rusting, remnants of print and gingham in pieces not less than a yard, lead pencils, short combs, and advertising cards bright colored and attractive.

All these will save the time and money of the missionaries receiving them.

L. C. COOMBS.

The above from Miss Coombs, and printed in the *Star*, is of interest to missionary workers in the Provinces also. Many of our sisters may desire to contribute to the work in the way suggested, and will be glad for the directions given.

Bible Lesson Picture Cards can be used with good effect in India. Sunday School scholars will be glad, we think, after using them, to send them for the India children. The large illustrations used in the S. S. room may be sent. If addressed to Rev. A. Given, 437 Shawmut Ave., Boston, they will be forwarded to India.

NORMAL SCHOOL.—The results of the July Normal School Entrance Examinations in N. B., have been made known: 520 entered and 205 failed. The following shows the number at each station with the class gained:

	Class I	Class II	Class III	Failed
Fredericton	9	22	17	46
St. John	15	39	31	41
Moncton	14	20	14	16
St. Stephen	5	9	5	15
Woodstock	9	23	9	31
Chatham	1	9	12	18
Sussex	4	22	10	22
Campbellton	4	2	3	4
Bathurst	0	3	2	7
Hillsboro	3	4	3	5
	64	153	106	205

WAR-FACTS.—The war department of Japan, in its report on the war with China, gives the actual fighting strength of the expeditionary force which did the campaigning as follows: First Army Corps, 39,097; Second Army Corps, 19,919; other troops, 1,963, or a total of 60,979. Killed in battle, 734; died of wounds, 231; died of disease (including 1,602 by cholera), 3,148.

GRUMBING.—A correspondent of an agricultural paper, writing of the timely rains in a certain section of the country, says: "But wet or dry, we have to grumble." To which the *Telegraph* adds,—"Such complaints are common, not only respecting the weather, but in other things. Sometime ago a certain church had a pastor a man that many complained they could not hear, as he was accustomed to speak in a rather low tone of voice. Sometime afterward a man with large physique and strong voice preached in that church. At the close of the service one of the good sisters was heard to say, 'I did not like the sermon. He preaches too loud.' Not long ago a woman whose pastor speaks very deliberately went to hear the pastor of another church, who speaks rapidly and with much earnestness, and in speaking of the latter she said, 'He spoke so fast it almost took my breath.' While the remark was not intended as a criticism, yet it shows just how easy it is to find fault, and, like the farmer, whether wet or dry, to grumble. Grumbling is often a habit. It can be cured, and it ought to be. The heart full of grace, and a continuous and effectuate trust in our heavenly Father, who does all things well for his children, will cure it, and cure it effectually."

AN APOLOGY.—If you have wounded the feelings of another or made him feel uncomfortable, you ought to feel sorry for it; but until you are, don't attempt to make an apology. An apology with genuine contrition left out only adds insult to injury, and there are few ways in which you can wound more deeply than by saying, "I am sorry," in a way that makes it plain that you would like to add, "But it was no more than you deserved."

There is the story of a newspaper man who published the obituary of an enemy, who, by the way, was not dead, and therefore demanded satisfaction. The editor expressed his willingness, and the next day inserted this note: "We are sorry to state that the rumor of the death of Colonel Blazer, which we printed in yesterday's issue, is not true."

Among Exchanges.

HYPOCRITES.

Yes, there are hypocrites in the church, we are sorry to say; but we take it that if the candid man who sees so many hypocrites in the church will look around a little lively in the other direction he will see ten such whitened sepulchers outside the church for every one that he finds in it.—*Rel. Telescope*.

ONLY FOR GUESTS.

Some people have very beautiful lamps in their parlors, that are lamps only when there are guests to be honored; and there are Christians, I am sorry to say, that never take the trouble to light up and "let their light so shine," just for home folks.—*The Lookout*.