

Religious Intelligencer.

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

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WHOLE No. 3080

NOTES AND GLEANINGS.

Over 300,000 railroad men on this continent are wearing a little button upon the lapels to their coats, bearing the letters "R. T. A.," which means Railroad Temperance Association.

The editor of the Century Magazine says that he is overwhelmed with contributions which are not solicited; he receives nine to ten thousand yearly, while only about four hundred can be printed.

Florida oranges will be scarce this year. The secretary of the Jacksonville fruit exchange reports the crop at 100,000 boxes, as against 5,000,000 last year. The frost last winter killed all save a few trees on the Gulf coast. The entire Florida stock has been purchased by the Cincinnati dealers.

The progress of Christianity is shown in Japan by the fact that the Christian Sabbath has been made a legal holiday by the authority of the government partly on the theory that all men need a day of rest, and partly out of respect to the Christian religion. The government offices and courts are all closed and official business is universally suspended, although many of the shops are kept open and some of the factories continue in operation seven days.

In view of all that is being said about the conduct of the Chinese in persecuting Christian missionaries, American and English, we may mention an incident related by Mr. D. L. Moody. In writing of a visit to San Francisco he says: "I saw a Chinaman in San Francisco walking along as quietly as any man could, but a hoodlum, catching hold of his queue, threw him to the ground. When I attempted to remonstrate against such brutality, the ruffian drew a knife, and I nearly lost my life. I wonder that the Chinese do not rise up in their wrath and drive every American out of China, because of the hellish things done in this country."

Hereafter round dances are not to be tolerated at Catholic excursions or sociables in the diocese of Pittsburgh. Any pastor in that diocese who permits them to have place at any entertainment held by his parish is to be suspended. It is interesting to see the Catholic Church increasing in strictness.

Ex-Gov. St. John, of Kansas, in an appeal for a pardon or a new trial for an Italian girl convicted of murdering her betrayer, said:

This poor girl was betrayed and then treacherously abandoned. When she pleaded with the author of her ruin to make her his wife, he met her piteous appeal with insult, derision, and scorn. She, thus goaded to a degree of desperation beyond her control, killed him. She was arrested by a male officer, locked in prison by a male jailer, watched by a male guard, prosecuted by a male lawyer, convicted by a male jury, under a law passed by a male legislature, approved by a male governor, and all elected by male voters.

She is to be electrocuted by a male warden of the State prison, her body dissected by a male surgeon, and finally a male undertaker will, on the way to the potter's field.

Rattle her bones over the stones; She's only a pauper whom nobody owns.

All the part that this poor, friendless, penniless, and almost defenseless girl will play in this tragedy—this judicial murder—will be to pay the penalty of the law with her life. She had no voice in the legislative halls or at the ballot box in shaping the laws under which she was sentenced to die a felon's death.

And yet we call this "a government of the people, by the people, for the people." In fact, we go so far sometimes as to call it a "Christian government."

It is neither.

CANNIBALS.—According to Capt. Rinde, who read a paper on the subject before the British Association recently, all the races of the Congo Basin in Africa practice cannibalism, and that while it is prevented in some portions by the white civilization, in other parts of the basin it is on the increase.

Why?—The Chinese atrocities have started afresh the old criticism, "Why don't these foreign missionary cranks attend to the needy at home?" These critics overlook the fact that those who do nothing for foreign missions are the very ones who do least for home missions.

No Sabbath Harvesting.

A Winnipeg despatch, in the midst of the harvest season, said that "to make sure of saving the wheat harvest will go on all over Manitoba on Sunday."

Rev. W. Bridgman, who has been fourteen years in that Province, writes the *Christian Guardian* protesting against such a libel of the people of Manitoba, and bears testimony to the carelessness with which the Lord's day is observed in that Province. He says: "Manitoba has this year the best crop it has ever harvested. A crop that is yielding from thirty to sixty bushels per acre, and forty and forty-five bushels are quite common yields. Now, a crop like this, where a farmer has one or two hundred acres of wheat, nearly all coming in at once, calls for late and early work, but for fourteen harvests in Manitoba and the Northwest I never saw a binder at work or a man or team in the fields doing any kind of work on Sunday. South of the 49th parallel of latitude it is different. Travellers on Sunday trains from St. Paul say that through Minnesota and North Dakota in harvest time the binders are running and stacking is being done, and threshing is going on, and elevators are receiving the grain, but all this 'liberty' stops with the limits of the land of the 'Stars and Stripes.' From the time you cross the boundary you see the binders just where they were unhitched from on Saturday night, and wheat stacks half completed, in fact where darkness caught the binders the night before, perhaps an engine and thrasher all in position, and adjusted to begin operations with the peep of Monday's sun, but now quiet as the calm of Sunday. In Manitoba this is a rule that suffers no exception. I know of no locality in Ontario where the sanctity of the Sabbath is more strictly revered than in Manitoba. There used to be considerable shooting done on Sunday by city sports. About a year ago one of these hopefuls blundered out on Sunday and brought home nine birds. The next morning he was summoned to interview the 'chief'; he was amazed when the magistrate ruled that Sunday was 'close season' for all game, and dumbfounded when the court asked him to pay over \$5 a bird, and the costs of the court, over \$50 in all. Winnipeg morally is as good a city as Toronto. No shops open, no business done, no excursions. With as good an electric system as exists on the continent, yet there is not a street car running, and this for all time. One of the last acts of our Legislature was to render it illegal for any city or centre to grant permission to run street cars on the Lord's Day. No Manitoba people do not work on Sunday. They rest from labor, and attend church to worship God. I merely write this in defence of Manitoba farmers, many of whom come from Ontario, and do not wish their old neighbors to think that they have been seized with the spirit of greed and ingratitude, that they would violate the sacred law of Him who has lavished such unstinted bounty on them."

Heroism and Prudence.

In connection with the disturbances in China, Turkey and Madagascar we hear a great deal in those days about the wisdom, even crime, of exposing the families of missionaries to the dangers involved in remaining at their stations. In Madagascar a special meeting was called by the English Consul, at which he urged upon the missionaries their duty to remove at least their families to a place of security, and not permit them to fall a prey to the ferocity of the Sakalavas. In China there have been repeated efforts made to bring the missionaries from the interior to the treaty ports until the danger of riot is past. So strongly do some feel that a member of a Southern presbytery wrote recently to his Board of Missions asking if peremptory orders had been sent to the missionaries to withdraw to the treaty ports, and saying that if not his presbytery would take the matter into his own hands so far as its own missionaries were concerned. Repeated suggestions have been made that the missionaries at Marosvan, whose lives have been openly threatened, and those at Erzurum and Bitlis should leave until matters become more quiet.

At the meeting at Antananarivo missionaries of the London, Friends' and Norwegian Missionary Societies spoke, saying that after considerable thought and in full realization of the dangers, they had decided not only to remain themselves but to keep their families with them. In China, with scarcely an exception, the missionaries

of every Board have remained at their posts. Just after the close of the Japan China War, when the Province of Tung-Cho was overrun with demoralized troops, some who were in peculiarly exposed situations withdrew; but their number was still very small. Three ladies started for a place of safety, got two-thirds of the way there, then turned back to their post, and are there to-day alive and well. The Turkey missionaries stand firm, although some of them are marked men and have received official warning that their lives are not safe. Other instances might be given, especially from Africa, of cases where the missionaries have held their posts in the face of the worst dangers. When men alone have done this, every branch of the church has united in praising their heroism. The sole question has been in regard to the women and children. Is it right to subject them to the dangers involved, especially in view of the claim that their staying can accomplish little or nothing?

Before passing judgment on the question, certain things should be called to mind. Almost any danger is exaggerated by distance and unfamiliarity with the circumstances. It has been the repeated testimony, not only of missionaries but of travelers, that experiences and scenes which to others far away, and even to themselves afterward, seemed almost appalling, at the time attracted little notice and less apprehension. It does not always follow that situations which appear extremely dangerous are so. It is also simply impossible to avoid all danger. Such a tragedy as that at Ku-Cheng, it is true, might happen to any body of missionaries at any interior city of the Empire; but it must be remembered that during these years, while there have been outrages, there has been no such instance; and for every station to be deserted for fear of a repetition of those scenes would practically be giving up the work. It is also true that in the great majority of cases where foreign residents are in danger, safety is best secured by facing the danger. Were every missionary in the interior of China to flee to the treaty ports, the result would be a panic among the native Christians and an encouragement to lawlessness on the part of the worst classes, the results of which it would be fearful to contemplate.

The right course is to leave the matter entirely with the missionaries themselves. They all have instructions from the Boards at home to run no unnecessary risks. They are on the ground, and notwithstanding the assertions of diplomats, newspaper correspondents, and foreign officials, are far better able than any others to gauge accurately the situation. They know the dangers both of staying at their posts and of leaving. They realize as no others do the cost of success already achieved, and the ease with which vantage ground may be lost. They are human, with human affections which include not only their own families, but those who have learned to look to them as leaders in the way of life. They have no unhealthy desire for martyrdom, and are thoroughly conservative in regard to incurring danger unnecessarily. When they remain at their posts in times of peril, it is either because they gauge their peril more accurately than others and fear it less, or because they are convinced that however great it may be, the best interests of the great cause require them to remain. In individual cases they may misjudge, they are not infallible; but they are far more likely to be correct than those who are thousands of miles away. Under such circumstances it is no kindness to them to condemn them or override their judgments by peremptory orders from home.

One thing must be remembered. To judge from some things that are said and written, chiefly by those who do not believe in Protestant missions, who sometimes by Protestant Christians themselves, the idea is gaining ground that a missionary's wife and children are a mere adjunct to himself, a sort of accommodation to human infirmity. As a matter of fact, they are as integral and as essential an element in the work, as are truly missionaries, as he is. There is no such object lesson of the power and beauty of Christianity as is furnished by a Christian home, a Christian family, not merely in pagan lands but in those that claim a higher place in civilization. To break up those homes and that family life, whenever there is danger, will do more than almost anything else to weaken and perhaps destroy the lessons they have taught. It should also be remembered that the danger from war or political uprising is not one whit greater, and not nearly as frequent, as that from epidemics. Are the missionaries to flee every time the cholera or plague attacks a city? The South Sea Islands would still have been savage, and the Karens and Burmans heathen, had the missionaries fled every time they were in danger; and the same thing can be said of almost every foreign mission field.

The simple fact is that mission life, especially in such countries as China, Turkey and Africa, is at all times subject to many forms of danger. Some can be guarded against, some must be faced, with full recognition

of the peril involved, but with full trust in God that he will protect as he sees fit. It will be far easier for the missionaries to face them wisely and successfully if they know that the attitude of the churches at home, while one of intense sympathy, is also one of implicit confidence in them and of earnest prayer to God. They know, what Christians at home seem to be sometimes in danger of forgetting, that God's arm is a good deal longer and a good deal stronger than that of any Government; and that while he holds Governments responsible for the full performance of their duty, he is abundantly able to care for those whom Governments will not protect. If that care seems to us at any time to fail in its protection, if at any time after the exercise of the best human judgment, disaster seems to come, we may feel that God has some plan which we do not understand, but which we must accept. In any case it is for us not to condemn but to support those in peril with sympathy and prayer.—Independent

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.]

NOTICE.

There will be a meeting of the Board of Managers of the F. C. Baptist Woman's Mission Society held in the F. C. Baptist church, Woodstock, on Friday, Oct. 4th, at 3 o'clock, p.m. A full attendance is earnestly requested.

MRS. C. W. WEYMAN,
Cor. Secy.

Seventh District Society.

The Woman's Foreign Mission Society of the Seventh District was held at Wilson's Beach, Campbell, Charlotte County, on Saturday, Sept. 7th, at 2 p.m., President in chair. The meeting was opened with devotional exercises. In the absence of the District Secretary, Miss Coes was elected Secretary pro tem. After the reading of the Secretary's report, the officers were elected for the ensuing year. A number of the sisters present gave verbal reports as to how their societies were getting along.

In the evening a public missionary meeting was held. Reading of Scriptures by the President, prayer by Mrs. D. W. Clark. The secretary's report was read by Miss Coes, in a clear distinct voice; the adoption of which was moved by Mrs. McFarlane, in a very excellent speech; seconded by D. W. Clarke, Esq., in an earnest, warm-hearted manner. Interesting speeches were made by Rev. G. A. Hartley, W. J. Halse, C. B. Lewis and J. B. Daggett. The meeting was exceptionally good.

Dear Sisters, as we enter upon another year let us strive to do more earnestly and unitedly what we can, asking our Heavenly Father for His blessing, knowing that "It is not by might, nor by power, but by My Spirit, saith the Lord."

S. E. SMITH.

One Poor Woman's Work.

There is a "Colored Orphan's Home" in Georgia—the only one in the state—founded, not by a millionaire, but by a poor woman, herself a half-blood African.

For years Carrie Steel was the janitress, or parlor-maid, in the woman's waiting room of the Atlanta Union Passenger Station, receiving a salary of \$56 a month; but the daily sight of the neglected little negro street children, growing up in indolence, never ceased to trouble her, till her mind grew so uneasy that she could hardly sleep.

"Something must be done for them," became her continual thought, and she began to pray over this matter, until she felt that it was her mission to work for colored orphans, and in some way, if possible, to provide a home for them. With the quick imagination of her race, she saw the house she was to occupy, and counted its rooms and measured its grounds.

Her work began at once. Her comfortable place, with its sufficient salary, was given up, and alone and almost penniless, she carried what she believed to be God's errand to all who would hear her and help her.

Her zeal and usefulness made friends. Four acres of land on a hillside in the outskirts of Atlanta were presented to

her by the city, and there the sympathy of some of the colored people built a two-room cabin for her.

Of the little company first gathered by Carrie Steel into that lowly shelter several could not remember when they had eaten at a table or slept under a roof.

From day to day and year to year, through struggles and sacrifices that would make a story by themselves, the good woman kept on with her work of faith, until money enough had been given her to erect the building she saw in her dream.

In that quaint-looking three-story brick house a recent visitor viewed the establishment, over which she presides as matron, with its school-room, dining-room, dormitories, parlor, nursery and kitchen, and its fifty merry children of all the ages between seven years and babyhood, and expressed his wonder that she could have accomplished so much.

"The Lord done it," was her simple explanation.

One cannot always determine an "inspired" impression of duty, but when it is obeyed with such perseverance and devotion as this narrative describes, neither earth nor heaven will call it a mistake.

This humble woman, too unlearned herself to teach, can organize work for teachers, and be the ruling spirit of a happy home. Better than all, she can forget herself in helping the poor and making friends for the friendless. Her call was to rescue the forsaken, and save them for some good use in the world, and her success shows how surely an honest wish and earnest attempt to serve God bring their opportunity.

Who Killed the Prayer-Meeting?

1. The pastor killed it. Although he gave notice from the pulpit on Sunday that there would be "a prayer-meeting" in the vestry on Wednesday evening, he changed it into a lecture when the evening came. As a lecture it was a great success; as a prayer-meeting it was a lamentable failure. After the learned man had taken twenty minutes to himself, everyone else felt that whatever he might say would seem very tame. Young John Evans wanted to say a word or two, telling how the Lord Jesus had satisfied his hungry soul, and then utter a short prayer of request for other hungry souls, but his poor little word was nowhere. Indeed, he didn't say it. Oh, the pauses of that meeting! Surely the clock in the corner never ticked so loudly.

2. The prayer-leader killed it. It was the next week. This time the pastor went in with a warm heart. He opened the meeting with a short, tender prayer, and then, in a brief word, told, as a child might tell it, the preciousness of the Lord's presence. And it seemed as if nothing could prevent it from being a helpful, quickening season. Something did prevent it. The grand old prayer-leader was a little tired and sleepy, but he thought he must do something to take up the time. He began away back in the sin in Eden, and did not stop till he reached the year 1885. And then he said, "Let us pray." Was that really "praying," that ten minutes' description of the plan of salvation which followed? Was this what that discouraged man over there in the corner wanted from the meeting? Alas, the prayer-leader killed it all!

3. The thoughtless member killed it. She is at the meeting, although not always there. Next to her sits a friend who is out of Christ. The thoughtless member whispers during the past r's prayer, giggles at every mistake, and turns over the leaves of the hymn book when any one talks. The people within a radius of ten feet each way are disturbed. The Spirit is grieved, and that, too, by one who is professing to seek the glory of God. And that killed the prayer-meeting.

4. The officious member killed it. One of the weaker brothers offered a prayer, and made a mistake in it. Another brother misquoted a text. The pastor never corrected an error during a meeting. He thought the correction more fatal to the spirit of the meeting than the mistake. Not so with the officious brother. He rose and corrected each mistake, and that killed several meetings.

5. The six members who took ten minutes each killed it. It was a fine symposium on the theme, "Christ the bread of life," but it was not a prayer-meeting. It overran the hour, and the only prayer was the opening prayer.

6. The fault-finding member killed one precious meeting. His prayer was a real lecture to God, reminding him of the failings and wickedness of the church. When Christ said to his disciples, "Give ye them to eat," did he mean gall or wormwood, or the bread of life? Would not one earnest prayer at home before the meeting have brought as its answer a sweeter spirit?

How many ways there are of killing the prayer-meeting! How many church has this year lost its "week of prayer" through thoughtless, indefinite, careless members! Do good people ever err by too brief prayer? Dear reader, do not kill any more prayer-meetings.—*Congregationalists*.

The Uganda Railway.

The Uganda railway seems now to be assured. Lord Rosebery projected it and caused the preliminary survey to be made; and the new administration endorses it. Parliament, before it was prorogued, voted \$100,000 for preliminary expenses. Mr. Curzon announces that the government will press the work with all possible energy that it may be completed within three or four years. The first road to the interior of Africa will be a work of some magnitude. The line will extend from Mombassa, on the Indian Ocean, to the Victoria Nyanza, a distance of 650 miles. The estimated cost is \$8,775,000. The work has an important commercial and imperial bearing. The lands of interior Africa are elevated fertile and salubrious. No section of the globe is more productive. When fully developed, interior Africa will produce enough to supply half the population of the earth. The new railway will essentially aid in the development by introducing new methods, industries and capital. The trade is considerable already. England pays \$185,000 annually for carriage to the lakes. The new road will reduce freights and thereby increase trade. The road is to be built by Indian labor under government supervision. The Uganda railway is but part of a larger scheme. The English have in hand another road, to be built from upper Egypt through the Mahdi's country to meet the former at Lake Victoria, thus completing an English highway through the interior of Africa. These enterprises cannot fail to give England control of that great trade centre and the means of consolidating her empire in the upper basins of the Nile. The re-shaping of the native masses will be effected under her hand, and the eastern half of Africa will become English in industry, laws and language.—*Z. Herald*.

THE HOME FOLKS.—A young Christian started out one Monday morning with the purpose of inducing at least one person to promise her to come to the school the next Sunday. She tried one after another of her acquaintances, but all to no purpose. Saturday night she went home with a sense of failure. Meeting her father in the hall, she thought came to her, "Why didn't I begin at home?" Her father was not a Christian, and had not entered a house of worship for many years. In reply to her somewhat bashfully-proffered invitation, he said: "I have wondered all along what kind of religion it was that discounted home folks." Nevertheless, he went with her to the Sunday-school.

Among Exchanges.

THE PULPIT.

The pulpit is the strength of the church, the reservoir of her inspiration, and the armory of her defense. From the pulpit must the bulk of the people ever get its standard of morality, its religious knowledge, and its incentive to piety. May it prosper! God grant it a voice, soft as the flute's low notes to win, bold as the bugle's blast to warn! God make it a power, the soul of the church, and the conscience of the realm!—*Ram's Horn*.

STOP COMPLAINING.

Now that Providence has given us a fairly good harvest in most places and an extraordinary one in some parts of the Dominion let us stop complaining, and attend to our church work in a cheerful hopeful spirit. There has been quite enough of groaning and it did not do the least good either.—*Can. Presbyterian*.

UNKIND REMARKS.

The most of the unkind criticisms which we utter against other people serve only to reveal the hardness and carelessness of our own natures. Censure is easy; epithets of abuse and denunciation are numerous in every language. It takes little effort to indulge in malignant thrusts. To those who are guilty of the habit could only see how they are perpetually giving themselves away, they would surely set about the work of reformation.—*Nashville Advocate*.

KEEP IT TO THE FRONT

It looks as if the temperance party would have sooner or later to go into the political arena on its own account. Meanwhile let every care be taken to put sound temperance men on the party lists as candidates. To convert one or both parties to Prohibition would be a most satisfactory achievement.—*Presbyterian Witness*.