

Religious Intelligencer.

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

VOL. XLV.—No. 82.

FREDERICTON N. B., SEPTEMBER 8, 1897

W HOLE No. 2286

Notes and Gleanings.

Italy has forty-eight per cent of illiterate people; France and Belgium about fifteen per cent. In Hungary the illiterates number forty-three per cent; in Austria, thirty-nine per cent; and in Ireland, twenty-one per cent. In India only eleven million out of the two hundred and fifty million can read and write.

The New York Sun says that Spain has proposed to the Powers the establishment of a penal colony where dangerous anarchists of all nations can be confined for life. Italy, Austria, Russia, and Germany have received the proposal favorably, but France has made no reply to it. The correspondent adds that Great Britain, Switzerland, and the United States probably will not consent to be parties to such an agreement.

The Christianized Esquimaux north of Hudson Bay built a church, and as there was no wood available they used whale ribs for rafters and covered them with the tan hides of the walrus. The edifice would seat about one hundred people and was used Sunday after Sunday for divine worship. Photographs were even taken of the church and sent to missionary publications in London, showing the ingenious device of building a church without wood. All went well until the advent of the intensely cold winter, and then hosts of famished dogs promptly attacked the church and ate it up.

Having kept a vow made in June, 1847, not to speak a single word for fifty years unless a loved to marry the man of her choice, Miss Experience Guilford, of Blue-hill, Maine, now finds herself entirely speechless. At the completion of the half-century of silence Miss Guilford, who is sixty-nine years of age and well-to-do, invited her neighbours to come and be talked to. Dressed in her wedding gown she arose, at the hour corresponding to that in which she made her vow, to deliver a speech, but though she tried until she was black in the face she could not produce a sound. Disuse had rendered the vocal muscles useless. Doctors offer no hope of recovery.

Georgia has forty-one mills for crushing oil from cotton seed. Each season over 200,000 tons of seed are crushed in these mills. The product consists of 150,000 barrels of oil, 80,000 tons of hulls and 70,000 tons of meal—the whole valued at about \$2,750,000. The oil goes abroad in large quantities and comes back from France as "pure olive oil." The hulls which, ten years ago, were regarded as refuse and therefore burned, are now sold for cattle-feed. In fact, the cotton crop itself is not so valuable pecuniarily as the products of these seeds which remain after the crop is gathered and which were formerly regarded as a nuisance.

The use of coca wine and such stuff is ruining many persons says the N. Y. Advocate. A student writes to a contemporary that she has chewed coca leaves for over three months and has done more work than she used to in six months. The poor simple girl is in the same condition as the drunkard. It has been said that coca in any form does not create force or energy, but, in some mysterious way, it sets every latent and reserve energy in the body in motion. Thus the abnormally stimulated system uses up energy needed for emergencies, and at last collapses. By its anesthetic action it destroys or deadens the sense of hunger, and food is not craved, thus adding another element of final exhaustion. Even strong coffee or tea habitually used can conceal a man's breaking condition from him for many years. Tobacco does the same. The other day a merchant remarked: "I could not get through my business if it was not for my cigars." He might just as well have said: "I could not keep my bank account good if I did not pawn my stock, or pay my interest account if I did not take the money out of the principal."

One of the best illustrations of the progress of the world wrought in the field of invention may be seen in the comparison between the ancient and modern methods of reaping. The old reaping knife, sickle, and scythe have given place

to a remarkable machine. The "California Christian Advocate" speaks of the operations of one of these machines as follows: "Stockton has again distinguished herself by building the greatest harvester known. This giant reaper, which has been in successful operation during the past week, cuts a swath fifty-two feet wide, and will cut, thresh, and sack from one thousand five hundred to one thousand eight hundred sacks of grain in ten hours. It requires ten men to operate it, and is driven by a traction engine. It will cut one hundred acres of grain in a day, and has been working in the very heaviest growth of wheat on one of the fertile islands of the San Joaquin. It is predicted that this thresher will greatly reduce the cost of harvesting grain, but, of course, will only be practical on very large ranches and on perfectly level land."

Missionary Achievements In The Victorian Era.

In the August number of the Missionary Review, Dr. Pierson has an article on the progress of missions during the sixty years of Queen Victoria's reign. While greater changes in all things have taken place in these sixty years than in all previous written history, Dr. Pierson claims that this is particularly true in Christian missions. He arrays facts in support of the claim, showing that the change has been more than an evolution—it has been a revolution. Of course, no brief treatment can do justice to such a stupendous question; all that is attempted is to indicate a few of the directions in which the amazing development has taken place.

INDIA.—The Gibraltar of heathenism—had been nominally unlocked to missionary labor for many years when Queen Victoria took her sceptre, but the British East India Company was by no means friendly to missions; and not until 1858, when its powers and possessions passed over to the English Crown, did the real epoch of Indian missions begin. But what a marvel of Providence, that the foremost Protestant power of all Europe, the Christian empire of the world, should have become the King's forerunner, to prepare His way in that Hindu peninsula which is a world in itself! Think of Britain, strangely introduced there to literally build roads, set up courts of justice, erect Christian colleges, plant printing presses, and arrange and adjust all the complicated machinery of preparation for India's evangelization!

The era of woman's emancipation in the East Indies appropriately synchronizes with the Victorian Era. It was in the Coronation year, 1838, that Dr. David Abell returned to Canton, after his noble appeal to the Christian women of Britain in behalf of their Oriental sisters who were shut up in zenanas, harems and seraglios, and unreachable by existing missionary methods.

Burmah's first convert was gathered ten years before Victoria's reign began; but it was when she had been on the throne for just forty years that the Jubilee gathering of 1878 consecrated the Kho-Thah-Bu Memorial Hall, which represented forty thousand Karen disciples, half of whom were still living. And, now, at the close of these sixty years, the transformation of these Karen villages is one of the miracles of missions, reproducing the wonders of apostolic times.

Siam has had Protestant mission since the same year as Kho-Thah-Bu's conversion; but, again, we must look further on for any real rooting of missions there. It was when Victoria began her reign that the first Church of Chinese disciples in all Asia had been formed under Dr. Dean among the resident Chinese in Bangkok; and it was in 1851 that the death of the then reigning king, who bitterly opposed missions, and the succession of Maha-Mong-Kut, their friend and patron, the most progressive and liberal sovereign in all Asia, turned the scale.

Turning to the "Walled Kingdom," we must fix 1842 and 1858 as the conspicuous years of breaches in China's wall of exclusion. In the former year five treaty ports were opened to foreigners, and the island of Hongkong was ceded to the British; but sixteen years later four more ports were opened to foreign ships, foreign travel was permitted, and Christianity was tolerated by imperial decree. All these

developments, of course, belong to the Victorian era.

Japan's long-closed sea-gates were unbarred in 1853-4 to America, and soon after to Britain, Russia, and Holland. The rapidity of the revolutions in the sunrise kingdom distance anything else in the past ages, or even in our own epoch of marvels. A people, before almost unknown, has sprung at a leap into a formidable military and naval power, and taken rank amongst the most progressive nations of the world; and in all these changes Christianity has been the dominant factor, and all are triumphs of the Victorian era.

Korea remained the hermit nation until, in 1882, God used medical missions as the key to unlock its doors to the Gospel. Dr. Allen, by a strange accident—to human eyes, a strange Providence, as disciples see it—became installed as court physician, and the king built a "house of civilized virtue"—a government hospital under the care of this Presbyterian missionary. And now Korea's valleys are being penetrated by Gospel messengers.

The Ottoman Empire issued the famous Hatti-sherif, or edict of toleration, in 1856. In 1878 Asiatic Turkey came under a British protectorate, and a "defensive alliance" was formed between the two nations. Turkey is treacherous and tricky, and Christian missions have had no real encouragement or even recognition. Even the edict of toleration has been a dead letter. But missions have gone on notwithstanding, conquering and to conquer.

As to the Dark Continent, it has been unveiled within the limits of the Victorian era. To that period belongs the career of that missionary general and explorer, David Livingstone, who went to Africa in 1841, and died in 1873. To this period belong the thousand days of Stanley's trans-continental march, from the Zanzibar to the mouth of the Congo; and the whole establishment of the major part of missions in that continent. To this period belongs the Kongo Free State, organized in 1884, and, in fact, every one of the great developments of African occupation, civilization, evangelization.

These are a few only of the doors, wide and effectual, opened before the messenger of the cross during the sixty years of this memorable reign. But who shall tell how obstacles have subsided, as the continents had suddenly sunk below the sea-level, and so let in the Gospel flood! Read Dr. Wilson's "Memoir," and learn how, under British rule in India, the monstrous suttee, child murder, and three score more of cruelties and outrages have been abolished or essentially controlled! "Oahu's idols are no more." Fiji's cannibals have been transformed into Christian disciples. Western Polynesia is evangelized, and is now evangelizing unlightened territory.

STATISTICS.—But it is impossible to form any real conception of the advance of Christian missions without a resort to numbers. The latest authoritative statistics give us the following approximate estimates.

The total expenditure for foreign missions during 1896 was, from reported gifts, about \$3,000,000 sterling. The whole number of ordained missionaries is about 4,300; of laymen, 2,500; married women, 4,200; and unmarried, 3,300; this gives a total missionary force, from Christian lands, of 14,300. Mission churches have themselves given to the work 3,350 ordained natives, and over 51,700 native helpers, making a grand summary of nearly 70,000 actually engaged in a world's evangelization, in some 21,000 mission stations, and sustained by a body of 1,115,000 native communicants, that stand for five times as many adherents; 62,000 communicants were added in 1896. And there are 18,000 schools with a total of about 700,000 pupils. Now, if we remember that nearly all this aggregate represents a creation out of nothing, during these sixty years, we can get some idea of the missionary advance of the Victorian era.

Much that pertains to this era defies alike description and detection. There are changes, quite as stupendous as any we have chronicled, which have no history, and can not have. The restraints of persecution or social ostracism hinder many from confessing Christ, who really believe in Him. The undermining is going on, and the very ground is being honeycombed, where

no surface indications exist. But we feel persuaded that God's time may be much nearer than we think, when, as with a sudden explosion or upheaval, the kingdom of darkness shall give way, and He whose right it is first to overrule and then to rule, shall take the scepter into His own hands. Would that His Church could see her glorious opportunity and prove herself in gifts of men and money, in service and sacrifice, equal to her responsibility!

Among the many matters which ought to be treated in such a record as this, is the marvelous change which has taken place in the Church itself during this era. Indifference and ignorance as to missions largely prevailed in 1837; now behold the Church as a body, aroused, largely familiar with the story of missions and systematically organized for the promotion of this divine enterprise. Again, consider that the Literature of Missions is almost exclusively the creation of the Victorian era. There are, it is safe to say, a thousand times as many books on missions in 1897 as in 1837; in fact, more are now produced in ten years than were in existence sixty years ago.

Money! Money!! Money!!!

Good gracious! how glad I am that our pastor has taken up his last collection for the year! Why, it seems to me that it has been nothing but money, money, money, all the time. I tell you I get tired of it. I do wish they could run the church now as they did when my father was a boy. Why, then they had preaching only once every four weeks, and money was scarcely ever mentioned. True, they had no Sunday schools, no church papers, and no meeting houses then; but still they got along.

See here, now, Brother Smith, would you like to live in a country such as this was when your father was a boy?—no schoolhouses, no churches, no fruit; everybody, living in their cabins, dressed in homespun—and often very ragged homespun at that; no coffee, no sugar, no carpets, no fine furniture, and no money? Would you? No, we know you would not. Well, then, be reasonable. The country has wonderfully improved, and the people live far better now than they did then; and should not the ways and methods of the church keep pace with all these other improvements?

We could get along in church affairs without money to-day, just as our forefathers did, if we could hold meetings in cabins and have no Sunday schools, no church papers, with preaching only once in four weeks, send out no missionaries and build no church houses, colleges, or seminaries. But would we be fit to live in a civilized and enlightened community; to say nothing of a Christianized one?

Besides all this, is it not a fact that, with all we pay to the church, we still live much better in our homes than our grandfathers did? We do not have to work as hard, and skimp ourselves, and economize as they did. We have better food to eat, better clothes to wear, better houses to live in, than they had, and we accumulate property faster than they did.

Now, it does seem that, since the Lord has so wonderfully blessed us beyond that of our forefathers, instead of whining about these many money calls, we ought to be glad for them, and rejoice because we are able to spare a little (you know, after all, we only give a little) to help on the good work. For our part, we felt proud of our pastor because he so diligently, and withal so kindly, pressed all the claims that before the conference year was quite up he had all his assessments full.

Come, Brother Smith, look upon this question from the right standpoint. Then you will be able not only to give liberally, but cheerfully, and to realize in your own soul the truth declared by our Lord—namely, "It is more blessed to give than to receive."—The Telescope.

No soul was ever lost because its fresh beginning broke down; but thousands of souls have been lost because they would not make fresh beginnings.—Faber.

The Texas Epworth Leagues raised \$3,000 for missions last year, and thus kept 3 missionaries in the foreign field.

Womans Foreign Missionary Society.

"Rise ye up women that are at ease."

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

Letter From Mrs. J. W. Clarke.

DEAR MRS. McLEOD:—Finding my name among those who volunteered contributions to the Woman's Mission Column, I feel that I should write now, for the year will soon have ended. I trust it will not be thought presumption for me to say that I am much interested in the extension of our Lord's Kingdom on earth and that my prayer is that He who gave us birth in a Christian land, and all the blessings implied, may more impress the hearts of the Free Baptist women of New Brunswick with their duty and privilege to aid in the work necessary to the fulfilment of the Scriptures, which tell us that the heathen shall be given unto the Son for an inheritance and the uttermost parts of the earth, for his possession. Our dear sister Gaunce, who, as we all believe, was called by our Heavenly Father to leave parents, friends and home so dear, and spend herself in hot and heathen India, that she might lead into the light some who are sitting "in darkness and in the shadow of death," has claims upon the sisters in all our Churches. At the Conference, nearly four years ago, when sister Gaunce was appointed our missionary, we all pledged our sympathies and prayers, and promised our support in every way. I hope we have all been faithful. Sometimes I fear our zeal has become less; and yet I must believe that our sister in India has often been strengthened and helped in her work through the earnest and faithful prayers of her sisters at home.

Most of the local societies hold monthly prayer meetings,—all of them should do so—and though in many instances, the number attending is small, the Master has always been present, and comfort and peace have come to the hearts of all who have met to pray. The meetings of the society in our church Waterloo St. St. John, are regularly held, and are seasons of much blessing; but greater would be the blessing if more of the sisters could attend. During the month of May death claimed two of our beloved members, and another sister moved from the city in the same month. We feel our loss very much, but we look forward and upward, trusting in Him who doeth all things well.

I read with interest the article by the President of the Woodstock Society, and believe that the suggestions contained in it are good, and if acted upon would prove a great benefit to our work.

MRS. J. W. CLARKE.
St. John,
Sept. 2nd, 1897.

THE CHANGE.—When Dr. Duff began work in Calcutta he found that a cow had more rights and higher rank than a woman, and he said that to try to educate women in India was as vain as to attempt to "scale a wall five hundred yards high." To-day, in the province of Bengal alone, one hundred thousand women and girls are under instruction, and India's most gifted daughters are laying hold of the treasures of the higher education. Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is already accomplished which centuries of merely human wisdom and power could not even have begun.—Dr. A. T. Pierson.

NOTICE.—Will the Secretaries of the Local Societies of Women's Foreign Mission Society of the Fourth District please send in reports as early as possible.

DORA B. MERREREAU,
Fourth District Sec'y.
Hoyt Station, S. C.

Suicide Among Doctors.

Statistics show that the medical profession is more prone to suicide than any other. During the last three years the number of suicides occurring among physicians has been, respectively, 45, 59, and 47 per annum, an average of nearly 1 to 2000, or, as the death rate among physicians is about

25 to 1000, nearly one-fiftieth of all the deaths in the profession have been by suicide. It has been suggested that an explanation of this tendency may be found in the development of morbid fancies in the mind of a doctor, on account of his constant association with the sick and dying, or of an actual indifference to death, or because he has the requisite knowledge of how to die painlessly and conveniently.

A medical journal dissents from all these views and holds that the leading factor is the accessibility of poisonous drugs, which are almost invariably used. Suicide is largely a matter of insane impulse. Imagine a man fatigued in body and depressed in spirits—as the doctor very often is—swayed by an overwhelming conviction of the utter weariness of life to the impulse of suicide. If he has to put on his hat and walk to the drugstore and tax his ingenuity for a lie with which to explain his desire for poison, he may postpone the fatal act from mere inertia, or he may meet a friend or have his interest in life aroused by one of a multitude of everyday occurrences, or physical exercise may bring him to his senses. If, however, as is the case with almost every doctor, he has simply to feel in his pocket, or walk across his office to get a deadly poison, the impulse may be carried into execution before anything can happen to supplant it in the brain.

SIXTEEN KINDS.—There are sixteen species of trees in America whose perfectly dry wood will sink in water. The heaviest of these is the black iron-wood of Southern Florida, which is more than thirty per cent heavier than water. Of the others, the best known are the lignum-vitæ, mangrove, and small oak. Another is found in the mountains of Texas, Southern New Mexico, Arizona and westward to the Colorado desert, at an elevation of five thousand to ten thousand feet. All the species in which the wood is heavier than water belong to semi-tropical Florida, or the arid interior Pacific region.

EIGHT WORDS.—Here are the eight longest words in the English language at the present writing. Can you pronounce them?

Incomprehensibility.
Subconstitucionalism.
Philoprogenitiveness.
Honoricibilitytudinity.
Disproportionableness.
Anthrophophagian.
Transubstantiationableness.
Proantitransubstantiationist.

'NO NERVES AND A SOUND HEART.'—The Right Hon. Sir James Gordon Sprigg ascribes much of his success in life to the fact that he has 'no nerves' and a sound heart. The latter blessing he regards as one of the privileges connected with being an East Anglian, for he says, 'Whether it is something in the water or the soil, I do not know; but it is astonishing how few Suffolk people suffer from heart disease; the former, he believes, is in part owing to his habits of life. He never smokes; he rises early; he has the enviable faculty of commanding sleep, and can take a nap anywhere at any time; and the only liquid he ever touches is a glass of hot water at seven, ten, four, and nine o'clock, and that not at meal-times. He is a tremendous walker, and avers that no vehicle on wheels has any attraction for him, necessity alone inducing him to enter a train or a carriage, and he has not yet been persuaded to mount a bicycle.

Among Exchanges.

CANDIDATING.—The candidating system is an evil. Some have tried to trace it to its source. It is the result, we are told, of the restlessness of ministers in settled charges, and certainly many ministers in settled charges do enter the lists as candidates. But is it not as rational to ascribe the cause of the restlessness to the system of candidating? Suppose we go a step farther back. Is it not true that both people and ministers are allowing themselves to drift away from the belief in a ministry divinely chosen and divinely directed? When we here can say, "What wilt Thou have me to do," patiently await the answer, and undertake our allotted work, we shall cease to speak of candidating for a pulpit.—The Presbyter.