

Religious Intelligencer.

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

VOL. XLV.—No. 33.

FREDERICTON N.B., SEPTEMBER 15, 1897

WHOLE No. 2287

Notes and Gleanings.

The new library at Washington has about forty-four miles of shelving in the portion that is already finished, which will accommodate over two million volumes, while the ultimate capacity of the building for books will be upward of four million five hundred thousand volumes, or nearly one hundred miles of shelving.

During the last few years nearly 150,000 Hebrews have entered Jerusalem, and the arrival of another host is said to be imminent. Already the railways are opening the country between the coast and Jerusalem and Damascus, and a Hebrew migration on a large scale may cause Syria to become once more of vast importance in the East.

A German court made an odd ruling lately in a remarkable case of larceny. A man was accused of stealing several thousand amperes of electricity by tapping a light company's wires and using it to run a dynamo. The court, on appeal, ruled that only a movable material object could be stolen, which electricity was not, and therefore the man was acquitted.

A Pennsylvania husband went home drunk and tumbled into bed with his boots on. His patient wife sewed him up tight in the sheets and proceeded to give him a sound thrashing. As soon as released he had her arrested for "assault," and the judge proceeded to commend the wife and gave the husband ten days on bread and water in the workhouse.

The annual report of the Suez Canal Company recently issued shows the passage of 3,409 ships with 308,243 passengers through the Suez canal. By nationalities the ships are classified as follows: English, 2,162; German, 322; Italian, 230; French, 218; Dutch, 200; Austrian, 71; Spanish, 62; Russian, 47; Norwegian, 39; Turkish, 37; Portuguese, 7; Egyptian, 2; Belgian, 1; and 1 from Sarawak. The revenues amounted to 76,487,000 francs.

A writer in a leading magazine has made the prophecy that in three hundred years from now the world will know only three languages—English, Russian and Chinese. The English language will be spoken all over both North and South America in Australia, India, Africa, New Zealand and the islands of Australasia and the Pacific. The Russian tongue will have conquered all Europe except Great Britain and all Asia except India. Chinese will hold sway over the rest of the world.

The ages at which the inhabitants of some European countries are considered capable of aspirations for the matrimonial noose are as follows: Germany, France and Belgium—man, 18; woman, 15 years of age. Spain, Portugal, Greece and Switzerland—man, 14; woman, 12. Austria—man and woman, 14. Russia and Saxony—man, 18; woman, 16. In Hungary Catholic youths of 14 may wed maidens of 12, but Protestants are supposed to require maturer age to know their own minds, as the young man must be 18 and the woman 15.

A recent article shows the value of imports into Japan for 1895 was no less than 171,674,474 silver yen, or about \$114,000,000 and the exports 117,842,760 yen or about \$78,561,000. Japan received from Great Britain goods to the value of 58,251,000 yen; 22,517,000 yen from British India; 21,344,000 yen from China; 17,183,000 yen from Germany, and 16,273,000 yen from the United States. The larger part of the transport trade of the Empire is carried in British bottoms, the German and Norwegian coming next, but the Japanese are gradually getting a larger proportion of their transport trade in ships floating their own flag. On account of geographical situation, if for no other reason, the United States should be in the lead in trade relations with the Sunrise Kingdom.

The N. Y. Advocate tells that an ex-sheriff in Georgia, who had killed a man four days before at a bar-becue, and was charged with murder, was found unconscious in a grove of pines and died in half an hour. He

had been in hiding there and without food. The same day a woman died near Middleboro, Ky. For fifty five days nothing but water had passed her lips. Two months ago her husband had deserted her, and she had vowed that she would eat no food till he returned. This he did not do. Hearing of her death he went to the funeral. Will and hope kept this woman alive; guilt and fear killed the other. A man or woman well and well nurtured, if kept warm, quiet, and cheerful in pure air and supplied with water, will live more than ten days, and with a strong purpose, longer. In exposure under strong fear, the same person will die without food in a third of the time.

Rum Traffic Notes.

DRINKING AND SELLING. A purse proud man, getting into his carriage, with his wife and daughter flaunting in velvet and furs, said to a poor laborer who was shovelling coal into his vault: "Joe, if you had not drunk gin, you might have been riding in a carriage, for nothing else could have prevented a man of your talents and education from making money." "True enough," was the reply of the poor man, "and if you had not sold gin and induced me and others to become drunkards you might now have been my driver, for gin selling was the only way you ever made a shilling in your life."

THE DIFFERENT WAYS. A forcible illustration of the different ways of dealing with the whiskey snakes:

Twenty-five snakes running through the streets—that's free whiskey.

Twenty-five snakes gathered into a box in which are twenty-five holes made by the authorities of the court—that's low license.

Ten of the holes are closed and the snakes all get through the remaining fifteen—that's high license.

Drive all the snakes over to the next town—that's local option.

Kill all the snakes—that's Prohibition.

PROGRESS IN NORWAY.

Total abstinence is making rapid strides in spite of the nationalization of the liquor traffic. Associated with the Norwegian Total Abstinence Society there are 915 local unions, having a membership of over 120,000 persons. In 1895 the membership increased by 10,000. In 1894 the Norse Storting passed a law conferring local veto upon the people. All citizens over twenty-five years of age have a vote and no "Samstag" may be continued against the vote of the community. During 1895 this vote for or against the continuance of the Samstag was taken in thirteen cities, and in eleven out of the thirteen it was summarily abolished.

WHAT THEY DEPEND ON.

"The success of our business," says an advocate of the drink traffic, in Ohio, "is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there are no new appetites created our counters will be empty, as will be our coffers. After men are grown, and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys; and I make the suggestion, that nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed. Above all, things create appetite." One may well feel ashamed of his humanity on reading these horrible sentiments.

WHAT IT COSTS.

The following paragraph appeared in The Vegetarian, of London, England: "German statistics illustrate what a single family of alcoholics may cost society and government in less than a century. A woman died at the commencement of the century, and it was found that she had 710 descendants. In this number 106 lived more or less in hospitals; 162 were beggars, and passed part of their lives in poor-houses; 76 were condemned for serious offenses or criminal attempts; seven were condemned for murder. In less than 80 years this family cost the German Government as beggars and prisoners more than \$240,000."

If a running, itemized account were to be kept in this country with the liquor traffic, it would simply startle

the public conscience, and would assume such tremendous proportions, that the traffic would never be able to square the books in dollars and cents, to say nothing about the moral balance on the wrong side of the ledger.

Speaking in Public.

To the old list of a woman's duties and a man's accomplishments must now be added the power of speaking in public. Everybody belongs to some kind of society or club; everybody has opinions, and whether he is called upon or not, everybody sometimes wishes to say what he thinks. Socially it is really more important to be able to speak from floor or platform than to have a proper French accent or to sing a fair tenor.

The first requisite in successful speaking is to make yourself heard; the second is to speak to the point; the third, to speak without notes. You must also have the three essentials prescribed for good reading; Right enunciation, to be heard; right emphasis, to be understood; right expression, to be felt.

The enunciation is a question of personal education, and it is equally important to avoid carelessness and pedantry. The emphasis depends on intelligence and a fair ear. All good teachers of reading explain emphasis, and it is only possible here to say that to emphasize properly, to make a true climax, some preliminary preparation is of great importance. The power of expression, the power to make an audience feel, to carry it with you, is something else—it is the orator's gift, the speaker's best equipment.

When a speaker is not heard, the cry is, "Louder," but a loud voice is not necessarily a carrying voice, and a carrying voice is what is needed. Very often the voice must be lower. The first thing is to get your natural key-tone. You will want to speak on or above this, and therefore must be careful not to start on a falsetto. If you get your own pitch, you will have a good command of inflections and modulations, and be able to put color into your voice. If you begin on a falsetto you continue on a scream, and your voice will be too thin to carry well. The old rule of fixing the attention on the last row is good, but the speaker should not be content to be heard by it; he should compel it to listen, to nod or shake its head. Now, if the last row listens, certain things are implied. One, that the speaker is being heard; another, that he is making himself interesting. He is forced to speak deliberately, and if he feels the necessity of persuading he is modulating, because no one persuades on a monotone. His brain is dictating to his voice, and sound and sense are uniting to impress the listeners.

One of the best impromptu speakers in a club of six hundred women—one who never hesitates for a word, but speaks fluently and easily, whose sentences are well rounded and epigrammatic—has said the secret of ready speech is never to go back on your first thought. The second thought may be better; it is certain to be more important, with what you have already begun to say—it will confuse and break the sentences. Avoid catch-words, such as, "It seems to me," do not spend five or ten minutes in apologizing because you have not time to explain or describe something; and, above everything, cure yourself of any tendency to nasal tones.

If it is your object to state your position, do so briefly and clearly; if it is your object to persuade, more time may be allowed, a different method adopted, but in every case success is surely your aim. The worst method in argument is the destructive—the attempt to prove your adversary wrong. You waste time in trying to cut away his ground, because even if you accomplish it you have obtained none for yourself. Bend your energy toward proving yourself right. Dwell on the advantages of your side rather than the disadvantages of your opponent's and when you sit down your audience has something to go upon. You have told it what it wants, and it probably desires to get it. Parliamentary experts know that when "the question" is put the affirmative usually has the best chance, and they

cunningly frame their resolution to catch it, and if you can persuade your audience that it likes and desires what you offer it, you will stand against any amount of opposition or tactics, especially if the arguments against you are made "destructive." Never scold, and, of course, avoid personalities. And, finally, learn to "think on your feet." This is the climax of attainment, and ability to do this clearly and logically implies a training and facility which include almost everything essential.—The Book Buyer

Romans Foreign Missionary 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.]

India's Women.

The following statement of the condition and needs of India's women is from an English missionary magazine, "The Regions Beyond," and reprint in the September "Helper".

"Tell the ladies of England, there are many of us in the zenanas who love the Lord Jesus. . . . The Lord is at hand; I know about Jesus my Saviour coming to fetch an old woman, and mine eyes shall see him."

The sentence fell from one of India's "shut in" 40,000,000. Thank God, even in their darkness the "everlasting light" begins to shine. Have we ever realized the number of women in this vast Indian Empire, women for whom we are responsible?

"There are in India 140,000,000 women, 40,000,000 of whom are shut up in zenanas; of these 25,000,000—one in every five—are widows, doomed to a desolate, degraded life. 77,000 of these widows are little girls under ten years of age."

"One hundred and forty millions of women! Four times as many as the total population of Great Britain. The mind can scarcely grasp the figures! And how much darkness and misery lie behind them—the entire absence of the joys of family life, the evils of child-marriages, the sufferings of Indian widowhood. The great majority of these women have never heard of the Saviour, and worship their own cruel idols from fear, not from love—their only hope in a religion full of superstition and almost incredible folly. But how should they know better? No one has ever been to tell them of the love of Christ, and how shall they hear without a preacher?"

What is being done for these 140,000,000 women? Thirty-four Protestant missionary societies are at work, with a total of 711 missionaries. This includes all Protestant missions of every denomination and nationality, European, American, and Eurasian. If the women of India could be equally divided between the lady missionaries working for them, each one would have 195,000 under her care.

If we have never yet done so, it is surely time that each one of us should honestly before God ascertain our own individual responsibility in this matter. Are we doing all we can? If not, let us seek to know his will, and then "whatsoever he saith unto you, do it."

Among the agencies at work for India's women is the "Z. B. M. M.," or

THE ZENANA, BIBLE, AND MEDICAL MISSION.

Founded in 1852, "to make known the Gospel of Christ to the women and children of India," it works on unsectarian lines, co-operating with evangelical missions, or working where no one else has gone. It has stations at thirty-four centers, and employs eighty-seven European missionaries in normal and day schools, medical missions, and visiting zenanas, schools, and villages, assisted by native Bible women.

"The imagination is apt to invest the zenana with the gorgeous surroundings which are usually associated with Indian wealth and rank. The reality, however, is prosaic and even commonplace. Instead of a mansion it is frequently nothing more than a bare mud-wall, or a long narrow room at the end of a dark dingy passage, or an attic even, reached only by means of a ladder. It is often the darkest, dirtiest, and most wretched part of the

establishment. The inmates, instead of being dressed in oriental magnificence, are simply and plainly clad, and in many instances the place is suggestive of a prison rather than a home."

As zenana women may never go out, the gospel must be taken to them by women, if they are to be reached at all. It is not always easy work.

"Missionaries do not often find their hearers absorbed in the wonderful story of redeeming love, even when it is told in a zenana for the first time. Very often the women are more occupied in curiously observing their foreign friend than in listening to her message. They very seldom have any sense of sin. A high-caste girl once plainly said that low-caste people might be sinners, but she herself never committed sin."

"The women of India sit in darkness and in the shadow of death. True, they have a religion, but it is a religion of terror and without hope. The character of the idols they worship only serves to deepen the gloom and despair of their spiritual lives. As children they are taught to worship the goddess Kali."

"See," said a sick child, "her bloody tongue, wicked face, cruel hands, and necklace of skulls; our gods are terrible, I cannot help screaming when I see them."

The mission brings them not only the gospel of hope and joy, but seeks also to "heal their sick." Seven fully qualified lady doctors are at work, and the "Doctor Mem Sahibs" find a welcome both in rich zenanas and poor mud dwellings, where the teacher often enters with difficulty. It is impossible to over-estimate their power.

"I believe," said a native banker, "in lady medical missionaries; they do good to the bodies as well as to the souls of men. . . . Native women doctors are totally incompetent, and rely more on ignorance and superstition than skill. The sufferings that women in India undergo during sickness are such as would fill any heart with pity."

The native women gladly avail themselves of the hospitals now opened at different centers. At the Duchess of Teck Hospital at Patna alone over 190,000 patients were attended last year.

Efforts are also being made to reach India's millions of village women. Accompanied by native Bible women, the missionaries go from village to village, telling the gospel story and selling Bible and Testaments to those who can read. These women are more easily reached than those in towns; most of them, however, are entirely untaught, and it requires much patience and love to work amongst them. There are 589,840 villages in India. Each missionary has a large district under her supervision, and can often hardly do more than visit each village once a year, or once in two years, while multitudes are entirely unreached. How great the need of consecrated lives to go forth and "preach the Gospel not where Christ was named," but to the thousands in the towns and villages of India who have never yet heard of him.

"I gave My life for thee, What hast thou done for me?"

King's Household of Bible Readers.

The King's Household of Bible Readers is soon to enter upon the second decade of its history. The first four years it had the oversight and fostering care of its founder, the Rev. Edwin H. Bronson, Philadelphia. During those four years, many thousands of people, of all conditions, any age, had pursued the plan, accomplished the systematic reading of God's Holy Word, and derived an incalculable benefit therefrom.

Since that date, when it pleased the Heavenly Father to remove the founder to the Upper Mansions, the work of the King's Household has been successfully conducted by the estimable widow of Mr. Bronson.

The work is established. It hardly needs commendatory notice. But although many thousands are now pursuing the system of reading laid out by the King's Household, there are yet many more thousands who might and should be deriving its benefit, and "the Word of God is not bound," nor burdened with almost insurmountable obstacles, as in the days of the Apostles.

The reading is accomplished by the

ease and pleasure with which it has been done.

The secretary has called to her aid the pastors in Philadelphia, and she may do the same in other cities, among all denominations (for the King's Household is not a denominational or sectional organization), and that such men as Rev. P. Jones, D. D., Rev. Russell H. Conwell, D. D., Rev. J. M. Soffer, D. D., and Rev. Samuel Moss, D. D., are its present Advisory Board, augurs well for a future of even greater usefulness and success than it has had in its brief but exceptional past. We bespeak for the King's Household of Bible Readers a long and useful history, and an ever-broadening field. My word shall not return unto me void," saith the Lord.

For particulars relating to the King's Household—"Method," "Slip B," "Little Text Books," "Classes," address Mrs. E. H. Bronson, San N. J. The only expense to members of the King's Household is the subscription to the "Slip Book," which is fifty cents a year, payable in advance, except such as they voluntarily assume for the "Little Text Book"—which will always prove a profitable investment to the investor.

Suspiciousness of The Turks.

Many stories have been told of the suspiciousness of Turkish authorities, of which perhaps the best, says the Independent, is that of the censor who refused to permit the publication of a Commentary on Paul's Epistle to the Galatians, and demanded the arrest of this Paul who was writing to the people of Galata, a suburb of Constantinople. Just now the Catholics in Syria are being sharply watched. The superior of a convent at Jerusalem was summoned to answer to the complaint of the Turkish authorities that they were bringing in ammunition; that they had three cannon in their possession, and that they were contemplating a bold stroke against Jerusalem. The Carmelite nuns at Bethlehem were said to have six cannon, and another convent to have four, and that they meditated a military attack on the Holy City. The Dominican Fathers had ordered an outfit for bows, and when it arrived at Jaffa the suspicious officers opened the box. They wanted to know what those nicely trimmed round balls contained. When told there was nothing dangerous in them they would not believe it, but cut a ball open, and when they discovered nothing worse than wood they yet confiscated them as dangerous and sent them to the arsenal at Damascus, from which a report was made to Constantinople and the balls were sent on, and were then referred to the Minister of War, who issued an order for the authorities at Jaffa and the commander at Jerusalem to be very watchful.

MORMONS.—The Mormons are pursuing a most vigorous propaganda, largely in the Southern States. The missionaries are sent out two by two, with \$25 each for clothing and compelled to find their food in the places they visit. They preach publicly and from house to house. They profess to believe the doctrine of One God, and the Trinity. They accept the Bible, but the Book of Mormon is added. There is the only true and infallible church. They can add to their doctrines from time to time as occasion offers, and the new doctrines are as true and indiscreet as salvation as the old. No one can be saved unless he submits to the church of the "Latter-day Saints," and desires to become one of the true Mormons. As for private judgment, the thing is not to be thought of except among the Gentiles. The leaders will do all the thinking and the revelation business. It is for the crowd to accept orders. The sad thing is that so many are deluded from time to time by the wiles of these people.—The Witness.

Among Exchanges.

WHAT SHE HAS DONE.

Great Britain has done for freedom and progress more than any other nation; we might fairly say, more than all other nations. British valor and British money overthrew the colossal tyranny of Napoleon Bonaparte. If Germany is strong to-day it is because Britain saved her in the earlier years of the century. In like manner Britain saved Spain and Portugal, Austria, and in fact all Europe excepting possibly Russia. But though national gratitude is not everlasting, the nation that held the leadership of the world in the days of Napoleon deserves to hold it still. It is surely best for the world that it should be led by Queen Victoria and her wise statesmen than by Czar or Kaiser, Sultan or Pope.—Pres. Witness.

HELP OTHERS.

No Christian should be satisfied with simply conserving his own spiritual life. His force of character should be expansive as well as intensive, if he would not hide his talent in the earth and merit the condemnation of a wicked and slothful servant.—Chris. Standard.