

Religious Intelligencer.

EVERY GOOD THING IS ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST.—Peter

VOL. XLV.—No. 13.

FREDERICTON N.B., MARCH 31, 1897

WHOLE No. 2259

NOTES AND GLEANINGS.

During three weeks in Belfast, Ireland, 300 men and 153 women were charged with offences connected with intemperance, and only thirty-nine with any other offence against the law.

Terrific examples and awful warnings were carried to their furthest limit the other day by a sensational preacher in Cadillac, Michigan, who, to illustrate the effects of tobacco, poisoned two cats with nicotine, and allowed them to die on the platform from which he was speaking.

All statistics show that idleness is a more fruitful cause of crime and pauperism than ignorance, and that worry is a greater cause of insanity than overmuch study. The idle youth are likely to be ignorant as a result of their idleness. It makes them truants first and tramps afterward. The defective classes all show not only a less amount of education than the average population, but a lower mental capacity.

In 1873 the London Temperance Hospital was founded on the principle that alcohol is neither food nor physic, to quote the aphorism of Dr. John Higginbottom. The hospital has slowly and surely risen in financial strength and popularity. 11,652 in-patients have been treated with most satisfactory results, comparing favorably with the work done by the best hospitals in the world.

In the last year a half dozen new daily papers have been started in St. Petersburg, bringing the total of all the journals and periodicals in that capital up to about 250. The provincial press also appears to be growing in number and importance. Altogether it is said that there are now in Russia about 750 journals and reviews, an increase of about 440 during fourteen years. At the same time there is no relaxation of the oppressive censorship, nor is there any evidence of greater tolerance of liberal criticism.

Frozen milk is very popular just now in Europe. It is sold in blocks of different sizes, and warrant d to be pure and sweet. Belgium's government is to subsidize the industry to the tune of \$50,000 a year, while in Copenhagen a company has been formed and arrangements have been completed for the regular export of frozen milk. The necessary plant has been erected, and contracts have been made already for the delivery of 110,000 pounds a week, which will be sent to all parts of the world in bricks or blocks like ice.

The clergy of Russia are divided into two classes, the white or village clergy, who must all be married, and the black clergy or monks, who are vowed to celibacy. The higher dignitaries of the Church are invariably chosen from this last class, but the great majority of them have no particular duties to perform, and a movement is on foot for utilizing them as assistants to parish priests in villages where the duties of the latter are beyond their strength satisfactorily to accomplish. The movement has influential friends, and is thought to be an important step in the right direction, as it will relieve them of one of the greatest drawbacks to the monastic system, namely, their exclusion from active Christian work and at the same time be a very positive help to the parish priests.

Cigarette smoking is on the increase says the 'Telescope'. Despite the unanimous opinion of medical experts as to its injurious and often fatal consequences, and in the very face of the numerous cases of insanity and death reported and attributed by the attending physicians to the deadly cigarette, hundreds and thousands of boys and young men are seen on the streets of our great cities whiffing the disgusting, sickening stench into the air for others to breathe. Is there any other evidence needed to prove the total depravity of human nature—to prove that man is prone to do evil as the sparks are to fly upward? Boys reared in Christian homes and seen regularly in the Sunday school are indulging—some on the sly and others boldly—in the fatal practice. How can any such hope to attain scholarship and distinction in the world? How can they even hope to

succeed in business and live a happy life while pursuing a habit that insures premature imbecility and death?

For a long time there has been a vigorous crusade in the Chinese Empire against the custom of foot-binding, and the International Woman's Society of Shanghai and the Natural Feet Society have been pressing the matter very earnestly. Numerous petitions, says the 'Independent,' with the long lists of signatures have been presented to the Emperor and Dowager Empress. To these has come a reply from the Government. The reply recognizes that the object of the memorial is to do good, but calls attention to the differences in usage and custom in China and in the Western countries. It affirms that those who oppose the binding of children's feet are not compelled to do so; while, on the other hand, there can be no law forbidding those who wish to bind them. The Council of Ministers, or Tsung-li-Yamen state that they find it difficult to present the memorial to the Dowager Empress and Emperor, and therefore will pigeon-hole it for the present in their archives. Those interested will probably not rest with this decision, but will endeavor to press the matter until they reach the highest authorities.

How To Deal With Unruly Members.

A writer in the 'Christian Standard' thinks that no part of the church's work is so much neglected as the maintaining its own dignity and rights when they are compromised by those whom some call "erring brethren." He goes on to say: Here is a brother who, since joining the church, has been about as helpful to it as a wen is to a man's body, or a barnacle to a ship. He never comes to church, and contributes nothing to its support. His whole life is bad, and a reproach to Christianity. He commits a crime, or is charged with it, and nobody doubts the truthfulness of the charge. The pastor succeeds in finding him at home once, and after that the offender succeeds in eluding pursuit. What shall be done?

As I read the Bible, when no doubt remains as to one's unworthiness the first thing the church should do, after a reasonable time has elapsed for the brother to explain matters, and he fails to do so, is to drop his name and thus say to the world: "We do not propose to indorse such actions by ignoring them." I see no reason for shrinking from such action; for if, at any time thereafter, the party shows penitence he can be reinstated. Nobody understands that this expulsion is meant as an anathema or a curse but simply a protest against his action. In fact, I feel sure he would have more regard for the church if he could be made to feel that her care for him exists only while he remains in such an attitude as will enable her to exercise that care.

Church discipline does not imply any sentence on the part of the church so far as the future state is concerned. Let the Romanists have that idea. It simply determines whether a person's conduct is compatible with the law of Christ or not, or whether it is a hope less case. In a civil trial, of course, no room can be allowed for moral probability or general report; but it is absurd to expect the church to go to such extremes. It has a right to decide without trial where the offense is heinous and open.

The expense of so many religious societies is so great that there is an inevitable tendency toward sacrificing quality for quantity. In this connection I might say that a Methodist bishop, in an article in the 'Independent,' said that Christianity to-day could not boast of more than thirteen millions of adherents, not counting Romanists, but including a million German Free-thinkers; and he gives it as his opinion that fully half of those who constitute the membership of the evangelical sects are "corpses," whose only use is to fill out the church list. This is a serious matter, but I believe the bishop was right.

Let us do all we can for the "weak"; but when they are in reality very strong in the service of Satan, and in effect boast of it, it is time for the church to follow Paul's command, and "reject" such, as no longer members, but as spiritual blight or ergot on the good grain.

The Rum Traffic In Africa.

On the West Coast of Africa, says the 'Independent,' the liquor traffic has assumed colossal dimensions. In the Niger Protectorate alone the importations advanced from \$680,000 in 1893 to \$1,170,000 in 1894. Whole towns are made drunk by it. Nearly half of the produce brought to market by the native is bartered for liquor. Captain Lugard says it finds its way to every town and village within reasonable distance from the coast. British commerce is being greatly affected by it. In the Portuguese district south of the Congo, a form of slavery, known as the contract system, exists. It appears that traders, both black and white, steal, or buy for a drink of rum, men, women and children, in the interior, and bring large gangs of them to the coast. As in the case of slave caravans, the larger number perish on the journey. Those who survive are sold to "contractors," who inform the poor wretches that they have been hired to work for a certain length of time on the coffee plantations of St. Thomas and Prince Edwards Islands. They are given four yards of calico for a skirt, a handkerchief for the head, and a tin label containing their number is suspended from the neck. They are loaded on to a ship like so many cattle, and often leave it more dead than alive. They receive the sum of two cents per day for their labor, with which they must feed and clothe themselves. Having come from the highland of Central Africa, where they never suffer either heat or cold, knowing nothing of hard labor, it is no wonder that in their new homes, treated like dogs, suffering the heat of a tropical sun by day and the chill fogs by night, they sicken and succumb. Long before their "term of service" expires they are in their graves. And, as there is a constant demand there must be a constant supply. The name "St. Thomas," is to many of the Western tribes synonymous with the word "death." On one occasion, as a caravan of these slaves was crossing a large river, one woman with a child upon her back refused to enter the canoe, protesting that she would rather die there than go to "St. Thomas." She was by brute force thrust into the canoe; but, on reaching mid stream, she, with one mad bound, flung herself and child into that rushing torrent, preferring to be dashed to pieces in the cataract below rather than meet the fate she knew awaited her. Throughout West Central Africa are found three classes of slaves: 1st. Those which belong to the kingdom, who, with the descendants, are held as the property of each successive ruler; these do not become free. 2nd. Domestic slaves born in the household, and so treated as to make it almost impossible for a foreigner to distinguish which are the slaves and which the freedmen children. 3rd. Chattels, the slaves of trade sold to contractors.

Rivals of the Gospel.

The people of the United States have spent \$70,000,000 during the past year for bicycles; they have wasted no less than the enormous sum of \$20,000,000 for chewing gum.

As much money is spent in twenty-seven days for liquor, and as much is puffed away in tobacco smoke in fifty-four days, as has been spent on foreign missions in the last eighty years.

With all our poverty we consume over \$7,000,000 in tobacco smoke every day of the year, and more than twice that amount is spent on intoxicating liquors, and a large part of this enormous expenditure is made by men who would declare that they could not afford to give any money to widen the realm of light.

Theological Hash vs. Diligent Study.

Old sermons are like cold meat made into hash—often very good if well worked over. But the pastor who depends on his old sermons and neglects to read and study will ere long be dealing out to his people a very poor quality of theological hash.

When an old text or theme is taken and so worked over as to evolve from it what is in reality a new sermon, practical, live, and right up to the times and the occasion, then it is all right; but when the old sermon that was written out and preached ten years ago is taken and preached again exactly as it was at the first time then it becomes only a mess of stale, unpalatable, unwholesome theological hash, and the preacher soon finds his level among the candidates doomed to a place on the supernumerary shelf.

In a report adopted by the Nebraska Baptist Convention recently some things are said on this subject which may be read with profit by some pastors, as follows:

Your Board views with alarm the neglect of study on the part of some of our pastors. There are some who depend too much upon a stock of old sermons. An old sermon may well be used in an emergency, but if a pastor is faithful an emergency cannot rise every Saturday. Why does this abuse of old sermons exist? Has the Bible lost its freshness and power? Is there any explanation of this evil

except the wrong use of time? Time is taken for everything but study. Lack of books is no excuse, for with the Bible alone, one may become "furnished unto every good word or work." There is another class of our pastors who do not study. They have no old sermons to fall back upon, but they trust to their nerves, their lungs, their arms, and their legs. They are deceived by the favor and applause which greet every earnest young preacher. They do not consider that now is the time, only to develop and discipline their faculties and to acquire habits of study which will fit them for prolonged usefulness. They are throwing away honor, which is hard to earn, for notoriety which is lost as easily as it is won. There are few congregations to-day which will tolerate bad spelling or bad grammar in their pastors. To such brethren the words of the apostle to young Timothy should come with love and with authority, "Give attention to reading." We therefore recommend to the convention that action be taken this year to encourage young men where it is possible to take courses of study in institutions of learning, to do so, and also to encourage the pastors by university extension courses and by other methods which may be deemed wise, to pursue systematic courses of study in order to meet the growing demands.

What is said in the above respecting the importance of study is so wise and so important that we hope all our young ministers will give special heed to it.—Telescope.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise ye up women that are at ease." Isaiah 32: 9.

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

CampoBello Society.
DEAR SISTERS,—Thinking that some of you would like to hear from our little Society at Wilson's Beach, I write this letter for the INTELLIGENCER. Our Society was organized in 1885. It has the same officers now that it had when organized. Of course, we have had some discouragements, but we have had a great many things to encourage us. We know it is the Lord's work, for when he said "Go ye into all the world and preach the gospel to every creature," He surely meant, not only the disciples to whom He was talking at that time, but all who should find Him precious to their souls. Although some of us cannot preach we can pray, and God has promised that "if two of you shall agree on earth as touching anything that they shall ask it shall be done for them of our Father which is in Heaven."

Our Society is doing better work for the Master this year than ever before. We have had three new members since our last District Meeting. If we could only get our sisters aroused to the fact that there are millions of souls dying each year in heathen lands who have never heard of Christ, never heard of the Lamb of God who taketh away the sin of the world, they would, at least, be willing to give one dollar a year, and spend one evening out of two weeks praying for the work. When we think of it, how little that is compared with what those have done who have left home and friends and gone to foreign lands to work for Jesus. What a fearful thing it must be to spend one's life without ever hearing that name that is so sweet to us.

Sweetest name on mortal tongue, Jesus, blessed Jesus.

Oh, my dear sisters, let us try more than ever to work for the Lord. There is so much to be done, both at home and abroad, and our lives are so rapidly passing away. We cannot tell how soon the call may come for us to go home. Let us be faithful to the charge given us.

Yours in the work,
CARRIE A. LANK.

Wilson's Beach,
CampoBello, N. B.

A Missionary Heroine.

On the West Coast of Africa is the River Cavalla, and there at Beaboo is a mission in charge of Nora Garwood, one of Miss Rye's girls, who went out to Canada as a child of ten, and some ten years later became the wife of a missionary.

About two years ago her husband fell into the Cavalla River and was drowned. Thinking that in her bereavement she would desire to go home to her kindred, Miss Rye offered her the money to pay her passage back to Canada, West. She replied, No, I thank you. I prefer to live and labor and die where my husband laid down his life.

The old Beaboo king was a friend of the mission as long as he lived. His successor was not so ready to help. Some months since the mission house was surrounded by most of the men in town, including the king and chiefs, threatening vengeance upon Nora if she would not at once leave the country.

Nora faced the mob, and inquired what all the fuss was about; they said that she had been talking against their king. She told them the charge was false, and that she would not leave her mission. Some of them threatened her with death, many of them clamored for her banishment. The mob spent most of the day in shouting and threatening, but did nothing more. Next morning they surrounded the mission-house again, and offered her a canoe paddle, telling her she must either leave at once or be killed. She replied: "You can kill me, but you cannot drive me away from my station." Then they arrested her, and led her down to the house of the king, and there she stood in the courtyard

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in the hot sun, without a bonnet or umbrella, all day, they trying to force her to leave, or they would kill her. She said again and again, "You can kill me, but you cannot drive me away from my station."

Late in the afternoon an old chief, who had been a quiet spectator of the whole scene, interfered, and demanded that witnesses should be brought to prove the charges made. "I warn the man," he said, "who brought these charges that he will be compelled to produce witnesses to prove his statements, or must confess his crime, or face the sass-wood test of his guilt or innocence."

Sass-wood is a deadly poison, which will kill a person who drinks it unless he can throw it up instantly. The survival of any one who drinks it is supposed to prove his innocence, and death his guilt.

With that a young man, the son of the king, came to the front, and declared that all those charges against Nora were lies, and that he was the father of them. Then the king responded:

"Then I must ask her pardon, and all these must bow down and ask it also." The king hesitated, and added, "I don't like to bow down to this woman, but it is the law of our country, and I cannot help myself."

So the king bowed down and asked her to forgive him, and she did, and all his chiefs and her clamorous persecutors had to follow his example.

Ever since that time she has enjoyed the friendship of the king, chiefs, and people. She has a nursery mission of over twenty little boys and girls, and is developing an infant native church.

FOREIGN MISSION FUND.

Feb. 18th, rec'd. from
F'ton. church (Ladies branch). .\$.80
E. W. SLIPS,
Treas.

St. John, March 27th, 1897.

A QUESTION IN MANNERS.—A baker at West Islip, New York, on calling at a house for his orders, found the woman at the cooking stove with her skirts in a blaze. Forthwith picking her up, he threw her into a snow bank, where he rolled her over till the fire was put out. It is said that she ungratefully scolded him for ungentlemanly conduct, and was not softened toward him even by seeing how charred her skirts were. Some years ago, a young lady bathing in the sea near New York was carried out beyond her depth. A young man of her own set, an expert swimmer, reached her, when she seized him so as to endanger both of them. Unable otherwise to extricate himself from her fatal grasp, he stunned her partially with a severe blow on the head, as the last resort. Her grasp at once relaxed, so that he was able without more ado to handle her and bring her safe to shore. But when she revived she was very indignant at his rude treatment. What do good manners require when a woman is in danger of her life?

SUNDRIES.—The most thickly populated country in Europe is Belgium and it is also the most intemperate. . . . A railroad man has compiled statistics which show that there is only one railroad passenger killed out of every 1,985,143 carried on the railways, and that for every 185,822 carried only one is likely to be injured. . . . A Laramie, Wyo., mother proposes to give her daughter a course in bacteriology, botany, roasting, stichology and patchology, and thinks that is education enough for any girl.

Among Exchanges.

A MISTAKE.

The writers of long articles make a great mistake—they defeat themselves. Long articles will have few readers. Short articles are preferred by busy people, and writers should keep these things in mind.—Rel. Telescope.

IT COSTS SOMETHING.

There is no such thing as taking a real stand for Christ without having to pay something for doing it. If your religion has never cost you anything, you haven't got the kind that takes people to Heaven.—Ram's Horn.

IT IS EASIER.

Any kind of a man can keep cheerful and hopeful when there is a surplus in all the Church funds. It takes the highest style of man to keep hopeful and courageous in the face of deficits. It is a good deal easier to preach about faith these hard times than to practise it.—Can. Presbyterian.

NO WONDER.

A young woman who was being urged to join the church frankly declared that she thought more of cards and the dance than she did of what she might win by becoming a Christian. Oh, well, you won't be compelled to give them up, her friend urged.

In that case, I'll stay where I am, was the shrewd reply. If I don't need to change my life, I certainly can't be helped by changing my name.—Lok. out. Ex.