

Religious Intelligencer.

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

FREDERICTON N. B., OCTOBER 24 1900

W HOLE No. 2473

VOL. XLVII.—NO 44

NOTES AND GLEANINGS.

John D. Rockefeller does enough to earn \$100,000 a day? It is a question that has been asked many times, and the answer is, "Yes, he does."

The national decennial census of the United Kingdom of Great Britain will be taken March 31, 1901. It is estimated now that the population will reach forty-two millions.

Redden, said Parson Black, came to the city here some folks in which are still, small voice of course once gets a gettin' siller an' small r, but at las' it'd hab' t'r larn de deaf an' dumb language if it wants to attract dir attention!"

A little girl, standing by the curbstone as one of her father's parishioners drove up while smoking a cigar thus accosted him: "Why! do you smoke?" "Sorry to say I do," answered the member. "Well, my papa do-s, too, but he goes up to his study where God can't see him."

In France the government has over 4,000 farms that are termed "illustration farms," which are run for the benefit of farmers to show them just how crops grow and how best to help them along. The Ontario (Can.) government is contemplating starting some farms on the same order for the benefit of the farmers in that province.

Chauncey M. Depew says that drunkenness has greatly decreased among railroad men. In the New York Central service twenty years ago the aggregate proportion of men discharged for drunkenness was twenty per cent, but now with 30,000 men in the employ of the company, less than one per cent. is dropped from the rolls for that cause.

Winston Churchill, the London newspaper correspondent, has probably made a better thing out of the Transvaal war than almost anybody else. He has drawn a larger salary than has ever been heard of before for a war correspondent. He has accepted an offer of £10,000 to lecture in America. His book will probably have a large sale. He has made a journalistic reputation that is worth a big income, he has gained a position as a public man, and has earned a safe seat in Parliament.

Some figures intended to show the decline of the bicycle's popularity have just been compiled in Philadelphia. In August of this year, it appears, only 40,037 bicycles passed through the gates of Fairmount Park, as against 91,998 in August, 1899. For purposes of recreation and pleasure the bicycle no longer enjoys that vogue it had one or two years ago. But in its capacity for usefulness there appears no evidence that it has suffered a fatal and permanent decline. It has simply taken its solid, permanent place as a useful vehicle for many business and professional men.

The question whether college women marry was answered by one of them in the affirmative with the support of abundant statistics. Another girl graduate has gone further, and sets out to prove that college girls marry better and make better wives and mothers than those who have not the advantage of a college education. This is the conclusion arrived at by Miss Mary Roberts Smith, associate professor of sociology in Leland Sanford University. She compared the records of 343 married college women with their sisters, and found they had more children, were healthier and more prosperous.

A company with large capital is developing the water power of Sault Ste. Marie, utilizing the fall of Lake Superior on its way to the lower lakes. The beginning was a canal which developed 20,000 horsepower, and was used to run pulp mills, the spruce wood being obtained from the forests of Canada. The company has gradually extended its operations, enlisting additional capital, and has purchased nickel mines and iron mines and timber lands in Canada. They use water power to develop electricity for melting refractory ores, use the

sulphur from the iron mine in making chemical wood pulp, and by combining many enterprises with water power are able to use well the by-products of mines and forests.

RUM TRAFFIC NOTES.

THE DEVIL'S.

The saloon is the devil's church; the bar his pulpit, the bar-tender his minister, and the liquor his water of death.

EXPENSES DROPPED.

The last saloon was voted out of Isanti county, Minn., in 1888. During the last year of license the criminal court's expenses of the county, all told, amounted to \$955.71. By 1896 criminal expenses had dropped to only \$10.

LONGER LIFE.

The most recent evidence that abstinence conduces to longevity is supplied by a circular issued by one of the great life assurance societies announcing that total abstainers of at least two years standing will be allowed an immediate reduction of 5 per cent. from their premiums.

"LOCK THE SALOON."

A poor woman stood near the magistrate who was hearing the case. "Drunk; third arrest," against her husband. It was quickly decided, but somehow the pathetic face of the woman touched the judge, and he said to her: "I am sorry, but I must lock up your husband." She did not seem one who would be a deep thinker, but was there not deep wisdom in her sad and quick reply: "Your honor, wouldn't it be better for me and the children if you locked up the saloon and let my husband go to work?"

THIRTY TIMES WORSE.

Within ten years there have been in the United States 21,384 deaths from yellow fever, 650,000 deaths from alcohol. Thirty times as many deaths by alcohol as by yellow fever, to say nothing of the untold poverty and suffering, the unnumbered wrecks of hope, fortune and future; and still there are people who wonder what those "temperance cranks" are making such a fuss about.

DRASTIC TREATMENT.

In Sweden the government is waging a strong and serious fight against drunkenness. Not content with passing severe police laws and carrying them out vigorously, it arrests every relapsed drunkard and locks him up in a house of correction, where he is thoroughly dosed with alcohol, it being mixed into every portion of his food and drink, until he is so utterly disgusted with the taste of it that he cannot bear the smell of wine or whiskey for a long time. It is claimed for this original and drastic cure that it is permanent in nine cases out of ten.

GHOULS.

The ghouls who set about stripping the bodies of the dead at Galveston were treated to cold lead as soon as armed guards could be stationed about the place. The public has no word of disapproval and rightly, too. But what of the men who will strip the living, not of jewels, but of comfortable clothing and rob them of sufficient food and drive their children to toil while they should give their young days to school? The saloon-keeper, the mine-owner who refuse a living wage and other like avaricious men are of this latter class and humanity are of this latter class and humanity no less than religion condemns them.

PROPERTY GAIN.

If there are any persons who doubt the commercial value of prohibition, let them consider some present conditions in Quincy, Mass., where the saloon has been abolished. The statement is made by "The Tribune":

The savings bank deposits in Quincy, Mass., in 1881 were \$173,950. Ever since then Quincy has been a saloonless city, with the result in 1895 of 6,435 separate deposits in savings banks, aggregating \$441,152. In 1881 only twenty-four houses were built; in 1895, 157. During this period the population increased 91 per cent, but the money spent on the "poor" account decreased 46 per cent, \$15,415 being expended in 1881, and only \$8,330 in 1895. In the valuation of property there was an increase of 129 per cent.

THE POLITICIAN WANTED.

The excitements of an election are upon the electors. Candidates have been chosen, and canvasses are being energetically planned and executed. Now is the time for the electors to exercise all their power. They have a choice at the caucus, and at the ballot-box. Sordid motives, personal or municipal aggrandizement should have no place. Corrupt electors make a corrupt government. Politics will be clean if electors and candidates are clean. But if the electors forget the country at large, if they forget that righteousness exalteth a nation, if they forget, or have no regard for the place that their country should occupy in the parliament of nations, and with a muck-rake are hauling over candidates and parties with the question, "What have they done for me?" the harvest of such seed-sowing will be politicians who do not "enter politics for their health," and who will say, "What has the country done for me?"

As to the candidates to be chosen, three great qualifications should be considered: Adaptability, Intelligence, Character; but the greatest of these is Character. In the business of legislation there are things constantly coming up for prompt action, and a man of principle, pure life, and who has an ambition for righteousness, is a far better and safer man to do the work than an unprincipled man who, to curry favor to secure election, has promised to vote for this or that individual measure. Intelligence stands next to character. We want men who can see more than their own country or city." Men of breadth as well as depth of knowledge are needed. With our splendid educational systems, the best in the world, we ought to have some of the most astute, wise, and far-seeing statesmen of the world in our legislative halls. Adaptability is also to be required in the candidate. He must have health. In the excitements of debate, nerves and general health are severely tried, and some noble men, who could have given many years of service to their country in other capacities, have been sacrificed. To be adapted for the work, the candidate should have a faculty and a liking for the work. Men who do not like the rules of parliament, who will not learn and conform to them, should stay out of politics. Let us have men of character, men of wisdom, men who know how to rule, and men who rejoice in their noble task of guiding and directing a young, strong, growing nation! May God grant that the "righteousness that exalteth a nation," may be our portion in life and home, in court of law and legislative hall.—Chris. Guardian.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

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

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

MISSIONARY ENTERTAINMENT.

At the suggestion of Dr. E. C. Seord, President of the Waterville and Third Tier Woman's Missionary Society, a missionary entertainment was held in the church at Waterville, C. Co., Sept., 29th., at 2 p. m. which proved very interesting indeed. The following programme was carried out: Singing, "Watch and Pray." Scripture reading and prayer. Reading, "The Church and the World." Dialogue, "Missionary Giving." Recitation, "A Missionary Doll." Reading, "Miss Betty." Map Lesson and talk on Mite boxes. Dialogue, "The commandment of Christ and the Response." Reading, "One forenoon's Experience." Recitation, "A Ship at Sea." Singing. Recitation, "Nothing to you." Recitation, "A Missionary Doll." Singing. Recitation, "A Baby girl in China land." Recitation, "The Missionary School." Singing. Recitation, "Who will Rescue." Reading, "A Missionary box and what came of it."

CHURCH MEMBERSHIP.

Too often persons enter into this sacred relation without any definite convictions of duty in the matter, hece changes come easily and often. This state of affairs is deplorable, especially among ministers, who should be examples of loyalty and steadfastness, not mere creatures of circumstances.

We are most emphatic in our opinions about the duty of those who enter the marriage relations to abide their decision, realizing that not they alone are to be affected by their constancy and fidelity, or the opposite. So ministers should remember that they are responsible not alone for the life and growth of a church to which they have ministered in holy things.

An annulling or casting off of church vows, implies either a change of belief, or a low estimate of responsibility and an ignoring of consequences, simply for one's interest, or perchance an unfriendly relation of some kind; which object, however, can scarcely be imagined to have place in a Christian's heart. Nothing but the first can be a valid excuse for a minister's leaving a denomination, an act which so often results in tearing down what he and others have builded, and of scattering sheep which have been in the Good Shepherd's fold. Exceptions may be made in the cases of those who are so isolated from their people that direct co-operation seems impracticable and yet there is a way even then of retaining mutual helpfulness and recognition with one's own people when really desired.

It is a solemn act to enter the church to enter the ministry or to enter the

pastoral relation. Strong convictions, conscientious principles and a willingness to sacrifice and suffer should characterize each step taken.

Peter, the impulsive, the fearful, received such a reproof from his conscience and from the grieved look of the Master that he repented and became as a rock in character. Before joining a church in any denomination the conscientious person will ask, "Are my views essentially in harmony with those of this people?" and before leaving a denomination the conscientious minister will ask, "Are the differences in our belief such as to warrant our separation, with all the attendant griefs, discouragements and divisions it may bring?" Is this of the Lord or from him who showed the Savior the kingdoms of this world?

Christian unity and co-operation does not mean church free-love-ism. It is dangerous for any Christian, young or old, in pulpit or pew, to have an idea that it makes no difference to what church one belongs, that one is just as good as another. Such an idea means lack of confidence, disintegration and an exaltation of a tramp life. Better is true, faithful, constant love in a humble home than the welcome as a guest in many homes, be they ever so rich and loyal. The church should ever be active—its leaders in the front—but fickleness of plans and frequent transfers from one regiment to another would not be considered good military economy. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord."—Free Baptist.

Words of Wisdom.

Here is one of Mrs. Margaret Bottom's words of wisdom to young women: "It is a wonderful thing to 'redeem time'—buy it up. So much can be done at odd times, and we allow so much time to run to waste. It is worth a fortune to anybody to get into the habit of improving every minute of time. Suppose you try it for a month; you are apt not to think much about it. Say, now I have half an hour and I will see how much good I can do in that space of time!"

Examples of Giving.

"A Christian woman who is too poor to keep a servant is yet so rich that she is supporting one home and two foreign missionaries. Through these trained workers she is doubtless multiplying her life many fold. A school teacher from her salary of \$1,000, sustains her substitute in China with \$500. A widow in Boston living in one room of a tenement house, gave \$800 to foreign missions.

DELEGATE TO N. S. CONFERENCE.

The following is a report of the delegate to the N. S. Conference:

Your delegate appointed to attend the Nova Scotia Free Baptist Conference enjoyed very much a tending to that most pleasant duty.

The Conference this year met with the church at Caledonia, Queens Co., and owing no doubt to the remoteness of the place of meeting was no as largely attended as is usually the case. Those who did attend were however evidently present to transact the Master's business and to enjoy a season of communion with each other and with God.

The devotional meetings of which a good number were held during the session were very helpful, the business of the session was attended to promptly and carefully, the work of home missions receiving especial consideration. Your delegate was warmly welcomed, the greetings of love and good fellowship from this body meeting with a most hearty response. A continuation of the fraternal delegation was requested and we are glad to find that our brother the Rev. Edwin Crowell has come to us in response to this request. We hope he may feel as much at home among us as was your delegate among the Nova Scotia brethren.

Respectfully submitted,
F. CLARKE HARTLEY,
Hampstead,
Oct. 6th, 1900.

THE LAND OF ARRESTED DEVELOPMENT.

In an article in a recent North American Review, entitled "The Empire of the Dead," Dr. Clark gives as one reason for the overthrow of China its intense, deep-rooted conservatism. It has lived in the past so long that it cannot get into the present. Here are some of his observations on the subject:—

It is not right in China to surpass your father, still less to be the equal of your grandfather, still less to approach the virtue of your great-grandfather. Never was the mighty power of an idea so shown as in this ancient worship in dwarfing and stunting a great nation. "As a man thinketh in

his heart, so is he." As a nation thinketh in its heart, so is it. China has been dominated and belittled by her foolish reverence for ancient days and ways.

China is a land of arrested development, and the cause of this arrest in every department of progress can be traced to this same dead hand that rules the empire. The most original minds that the world has known have been natives of the most backward of the great nations of the world. Here was born, we are often told, the man who first learned the use of gunpowder, the man who invented the mariner's compass, the man who discovered the use of movable type. Here, or in Corea, lived the wise physician who discovered the principle of inoculation, which the sages of the nineteenth century have been turning to such large account.

DEPRESSING POVERTY OF THE RUSSIAN PEOPLE.

Poverty and illiteracy naturally go hand in hand. In no other great country of the world is poverty—universal, monotonous, hopeless poverty—the national characteristic of the people. The only parallels I know are in some of the Balkan States. At almost any point in rural Russia you might think yourself in the interior of Serbia or Bulgaria, except that even in these countries the poor peasant is not quite so poor, and his bearing is more independent. Long train journeys in Russia are depressing experiences. Once past the limits of the town, every village is the same—a wide street or two—not really streets of course, but deep dust or mud, according to the season, and from a score to a couple of hundred gray, one-story wooden houses, usually dilapidated, and a church. Russia is still first and foremost an agricultural country; she produces (including Poland) two thousand million bushels of grain, and grain products form more than half her total exports to Europe, therefore at the right season there are great stretches of waving fields, and later the huge mounds of straw, whence the grain has been threshed. But it is in her most fertile districts that the worst famines occur, for famine—a little one every year, a big one every seven years—has now become a regular occurrence. And the country, as one flies across it, leaves the general impression of indigence. In sharp and painful contrast with Western Europe, there are virtually no fat stockyards, no cosy farmhouses, no chateaux of the local land owner, no "squire's hall"—pitiful assemblages of men and women just on the higher side of the starvation line. And, from all one learns, disease is rife. Whole villages, I was told by men who knew them well, are poisoned with syphilis, and the authorities, gravely alarmed at this terrible state of things, have appointed of late several commissions of inquiry to devise remedial measures.

AMONG EXCHANGES.

Don't. Don't think your pastor omniscient; and if you should be sick for forty-eight hours without his calling upon you, don't scold.—Free Baptist.

NEVER.

Never who quits doing wrong by degrees never gets done quitting.—The Telescope.

SINS, NOT PEOPLE.

A faithful minister shoots at sins, not people, and if people insist on identifying themselves with their sins and refusing to separate from their sins, they must take the consequences.—Free Baptist.

SO VERY "NICE."

There are very nice people who are scandalized if a religious paper speaks out with anything like Biblical plainness against sins of impurity. Yet they read the corrupt and corrupting "secular" papers and receive them into their homes.

O Decency, what folly is committed in thy name!

—Morning Star.

"I FEEL." Of all canting expressions "I feel" is now the most overworked. People say "I feel" when they should say "I think," making no distinction between the operations of the intellect and of the heart. A person thanking a paper for reports of a religious convention began his letter thus: "Sir, I feel that I wish." In some parts of the country some persons say in meeting, "I feel to feel that I love God and the brethren." The most common absurdity is, "I feel for one," as though there were classes of people or as though this person himself could on particular occasions feel for more than one. "I feel for you," as addressed to a person in affliction, may pass, but it is incomplete. Some persons feel glad, instead of sad, when others are afflicted. To "wound one's feelings" and "wound one in his feelings" are also torturing the language, which, fortunately, has no feelings. We feel like writing more on this subject, but forbear.—N. Y. Adv.

Hook-Swinging in India.

A writer in the Indian Standard says:—

In the Sub-Division of Gobind