

Religious Intelligence.

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

FREDERICTON N. B., JUNE 27 1900

W. HOLE No. 2456

XLVIII.—NO 27

WASHINGS AND CLEANINGS.

Private schools of China are paid about one-half penny for each pupil.

Lighton Eng. gentleman has collected collection of European stamps for £30,000.

Return shows that during the year 11,232 natives emigrated from Ireland, nearly 9,000 more than the preceding year.

Wood quotes this opinion of who knows the Boers—"The woman is one of the most unkind and most animal-like of the human race."

Largest match factory is in America, and each year it uses 100,000,000,000 pounds of phosphorus turns out 5,000,000,000,000 matches, and the boxes 160,000 feet of wood.

Would not call him a liar but would be content with saying that he saw him standing between Sapphira and Sapphira he should recognize him as one of the family. The judge in the Southwark Court the other day, addressed the defendant.

is the plain Dutch word for anger or passion; there is no opposition whatever attaching to it; the equivalent of the German "Wut." The English word, "Boor" derived from the early Anglo-Saxon word, of the same root, which means husbandman.

Swiss watchmaker says "American manufacturers cannot establish themselves in Europe. The sample they send is all right; the second lot begins to drop off; the third destroys their reputation; the fourth puts an end to their life. All they seem to care for is to make money."

According to any postage stamps of the South African Republic, the Free State and the Republic of Hawaii you may have in your possession. The stamp-collectors are out after them. As the postage of extinct governments they will be bargains that you might as well have as the other fellow.

Cost \$1,000 for the marriage case when a white man marries an Indian woman in Indian Territory. The license act was passed with the approval of President McKinley because many indolent white men marry Indian girls, gain possession of their property and then desert them. Each Chickasaw usually has property valued at \$5,000.

According to Lord Roberts' report a discipline show a remarkable contrast between convictions of abstainers and non-abstainers. Among abstainers the convictions are 4.12 in the 1000, or about the same as many. Thus drinking is nine times as apt to break down as non-drinking. "It is a deadly thing to give drink to soldiers."

Dealer recently said that all cigarettes except those from Turkey, are soaked in opium, those from Manila also containing cocaine. His accounts for the terrible effect of the "cotton nails" as they are very appropriately called, and it embodies the reason why there should be a general prohibition of their sale at least to the young. No wonder that the use of opium is increasing rapidly when these opium steeped cigarettes serve as kindling wood to the burning desire for the powerful narcotic.

Awful reports come from the Congo Free State, under Belgian rule, torture to the natives. Even if any of the stories are untrue, there is evidence to show a terrible state of affairs. The agents of the Belgian companies inflict torture to procure the gathering of more rubber and other native products. By agreement among European States, the Congo State was put under Belgian control, which was expected to prevent jealousy between the great powers. But it is probable that no state like Belgium can successfully manage nine hundred thousand miles of territory. The people of the Congo exist independently as tribes. The natives would

probably be better off if the territory were divided between England, France and Germany, each of which would then be responsible for the portion under its control.

THE SIGNALS OF THE SPIRIT.

BY THEODORE L. CUYLER, D. D.

It is well for our Churches to realize their entire dependence upon the Holy Spirit. Without His presence and His power all efforts for the salvation of souls will be fruitless; all the best constructed Church machinery will accomplish nothing unless it have "the living Spirit within the wheels." To watch for the Holy Spirit and to work with the Holy Spirit is the supreme duty of the hour. An incident in Old Testament history illustrates this vital point.

When the Philistines were about to attack the armies of Israel God commanded David to "fetch a compass behind the Philistines, and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going [or a rustling] in the tops of the mulberry trees, that thou shalt beset thyself; for thou shalt see the Lord go out before thee." That peculiar sound was to be the signal for an advance. It was the token of the divine Presence. David obeyed the signal. When God moved he moved, and the result was a glorious victory. This unique incident is full of practical suggestion. Faith must always watch providential leadings, and when God moves, it is our time to "beset ourselves; if we move with Him, success is quite sure to come; if we move without Him, then the failure is our own fault. How clearly was the divine signal manifested to that little company in the upper room at Jerusalem on the day of Pentecost! The Holy Spirit came upon them, and the apostles fell into line with the Spirit's leading; they cooperated with the Spirit, and thousands of souls were converted in a single day.

If the history of the most powerful revivals is studied, this same truth appears—the signals of the divine Spirit were recognized, and they were obeyed. God opened the way, and His servants bestirred themselves to special efforts and redoubled prayers. Not more plainly does God indicate seed-time and harvest time to the farmer than He often indicates to pastors and churches that the time has come for them to thrust in the sickle and reap. The biographies of such master-workmen as Dr. Lyman Beecher, Dr. Spencer, of Brooklyn, Dr. Edward N. Kirk, Mr. Finney, and Mr. Moody contain repeated illustrations. Dr. Lyman Beecher watched for tokens of the Holy Spirit as a sea captain watches for a favorable wind, and when he feels the first ruffling of the breeze, he is quick to rig his sails to spread his canvas. I have no doubt that God has often given gracious indications of His presence when human indolence or unbelief has failed to observe them. Our loving God was ready; His servants were not obedient to duty, and the cloud passed away without rain. Seasons of spiritual awakening often come suddenly in a congregation or in a community; sometimes they come as a blessed surprise, but the measure of success is always the measure of the readiness of Christians to co-operate with the Holy Spirit. When the Master works we must work; every hour then is golden. My own experience as a pastor tallied with this truth, almost without any exception. There were times when my people talked, looked, and hoped for a revival, but no special outpouring of the Spirit came; at least there was no especial awakening of the impatient or frequent conversions to Christ. Revivals have come when no one confidently predicted them. One rule, however, I have followed, and always found it safe and successful. Whenever I discovered unmistakable evidences of the presence of the Holy Spirit in the awakening of several souls, I have felt sure that special effort and special prayer should be made immediately, to reach and move others. The "sound of the rustling in the trees" was the Spirit's signal to beset ourselves. During my earliest ministry in a small congregation, the call of a godly woman at my house to inform me that one of her family was under deep conviction led me to appoint a special prayer service at her house on that very evening; and a hurried summons from house to house filled her dwelling with a most wonderful meeting. A more powerful outpouring of the Holy Spirit I have never witnessed. It reminded me of some of the scenes described by Charles G. Finney in his autobiography.

During my ministry in New York I observed that in the course of an afternoon's pastoral visits there were earnest inquirers in several of the families visited. I called my church officers together; we appointed meetings for every evening, followed by conversations with inquirers. The results were rich and permanent. The memorable revival in the Lafayette Avenue Church, Brooklyn, in 1866 began in a prayer meeting in my own house. We obeyed the signals of the Holy Spirit, and for three months there were conversions every day; the number ran up into the hundreds. All the preaching, praying, and working went forward with no outside assistance.

ECUMENICAL CONFERENCE.

No. VII.

The Transvaal is second in point of interest in the public mind just now. We look first at the news from China, and, with a nervous haste, scan the head-lines dreading to see the account of murdered missionaries and other Europeans.

The following paper will be read with interest, as it deals with the problem of Chinese missions. The paper was read by President James B. Angell LL. D., of the University of Michigan. It was read before the Ecumenical Conference on April 25th, and must have been prepared some days before. It seems prophetic in view of recent events in China.

The problems in the relations of missions to Governments may all be brought under two classes:

1. Those involved in determining the rights and privileges of missionaries in foreign lands.

2. Those involved in determining the duties of Governments in protecting missionaries and the property of missionary societies.

The rights and privileges of missionaries in foreign lands are to be determined by exactly the same principles that determine the rights and privileges of other citizens of their country. Those principles are such as are given by treaties between their own Government and the Government of the land in which they are at work, or by general international usage.

It has sometimes been alleged that missionaries and their friends claim for them exceptional rights and privileges above those of their fellow-citizens. I am not aware of any ground for this charge. Certainly they have no legal justification for such a claim, except as treaties or usage make discriminations in their favor. An illustration of such discrimination is found in the admission, free of duty, into the Ottoman Empire of the articles needed in the prosecution of their work. This is a very ancient concession, and the missionaries of all lands have a perfect right to avail themselves of it.

Some critics of missions seem to claim that missionaries are not entitled to the same treatment by foreign powers as men engaged in mercantile pursuits. The tone of their criticisms indicates that in their opinion a man engaged in any trade, even in selling spirituous liquors in a Mohammedan country, may, if interfered with, properly invoke the assistance of his Government in securing for him the privilege of carrying on that business, while a missionary who is attempting to teach the Gospel or heal the sick without charge, if he is interfered with contrary to treaties, may not properly invoke such aid.

Now we are surely on solid ground in affirming with the utmost confidence that missionaries have the same legal right to reside, travel, trade, teach, heal, transact their legitimate business in a foreign country as any of their fellow-citizens have to follow their chosen pursuits there, unless by international stipulation some limitations are imposed upon them in respect to the work they propose to do.

Furthermore in some countries, as for example in China, missionaries have the liberty guaranteed to them in specific terms to teach the doctrines of the Christian faith. The missionary who claims the right to teach the Gospel there is no more presuming or obtrusive, so far as the matter of legal rights is concerned, than the merchant who offers flour for sale.

But while declaring these rights and privileges of the missionaries, we must recognize that they are to be enjoyed like all rights and privileges of men in society, under certain limitations. And missionaries and mission boards recognize these limitations. Let us notice two of them.

1. Missionaries in a foreign land have no right under color of teaching religion to assail the lawful authority of the Government or to encourage subjects to be rebellious, disloyal, or disobedient to law. They are not, for example, to lead their disciples to avoid the payment of taxes or the discharge of military duties. They may believe that the Government is bad and its laws oppressive. But they are not in the country to carry on reform or revolution in the government. I think that missionaries have with great discretion and fidelity ob-

served this limitation upon their activities.

2. In the conduct of their schools and in their publications they must conform to the regulations fixed by law. It is fair to say that the laws on these subjects are not unreasonable, though sometimes exception is justly taken to the manner in which they are executed. Sometimes annoying and unwarrantable interference with the schools is practiced by officials, but the Consul interposes to stop it.

It is the moral duty of the missionary, without always claiming all the privileges to which he is by law entitled, to avoid giving needless offense to the people among whom he resides by disregarding their tastes and prejudices, or even their superstitions. For instance, the Chinese consider that the erection of a church, especially if it have a spire, in proximity to the magistrate's office is calculated to bring disaster upon the city. A wise missionary will avoid selecting such a site for his church, even though he may have bought the site and be legally entitled to erect his church upon it. Missionaries have usually shown courtesy and delicacy and tact in accommodating themselves to circumstances so as to prevent as far as possible friction with the Chinese.

It is also the duty of the missionary to be patient under petty annoyances and by courteous and respectful approach to the local officials to adjust his difficulties, if possible, without invoking the intervention of Consul or Minister. He thus strengthens his position by spurring the local official the humiliation of being called to account by his superior. Many missionaries have shown great skill and aptness in that kind of personal diplomacy.

But none of these limitations should be interpreted to prevent missionaries from using their good offices either directly with the officials or indirectly through diplomatic interposition to relieve native converts from requirements and from taxes obnoxious to these converts on Christian ground. For instance, in Chinese villages there are at times theatrical shows and festivals, which are in the nature of religious offerings to gods, and all the villagers are levied on to meet the expenses. In 1881 the Chinese Government issued decrees freeing native Protestant converts from this burden. The Roman Catholic converts had previously been declared exempt from these assessments.

THADDEUS.

THE SMALL-POX, AND THE LIQUOR TRAFFIC.

The houses on which are to be seen the words, "Licensed to sell spirituous liquors," are far more dangerous than those on which may sometimes be seen the word "Small-pox." They are far more dangerous because they endanger the soul, as well as the body. They are perfect cess-pools of moral and spiritual contamination; and even the body, they endanger in more ways than one. There is also the fact that so many are blind to all the danger until it is too late to escape it. Passing along one of the streets of the town of Campbellton, one day, a few months ago, the writer saw a house which had the word "Small-pox," in large letters, upon the door. There were no young men hanging around that house. No one thought of going near it, much less of going into it, unless for the sake of doing some good, if possible. But passing along another street, a number were seen in front of a house which had the words, "Licensed to sell spirituous liquors," over the door. Presently the words were heard, "Let us go in and have a drink," and in they went. Then came the thought, "What a pity they do not know, or do not seem to know, the danger of that man-trap, and therefore, do not give it as wide a berth as they do that other house, and all the houses which the authorities have quarantined, and rightly so, considering their danger to the public health. What a pity that the authorities, and all citizens, are not as anxious to stamp out the liquor traffic as they are the small-pox. What a pity there is not some provision for the authorities to quarantine the houses of those who are determined to carry on that soul-destroying business, instead of, for so much money, giving so many of them the privilege of carrying it on, professedly under certain restrictions, and yet making

all they can out of it, no matter how many may be more or less impoverished by it, and a great deal worse than that in many cases. Strange! isn't it? as well as most pitiful.

J. B.

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. Jos. McLeod, Fredericton.]

A WIDOW IN MADAGASCAR.

Upon the death of any man of position in Madagascar, says the Missionary Link, the wife is dressed in all her best clothes, and covered with her silver ornaments. As soon as the family enter the house they begin to revile her with the most abusive language, telling her that she is virtually the cause of his death. Then they strip her of her clothes, tearing off with violence the ornaments; they give her a coarse cloth, a spoon with a broken handle with which to eat, and a dish with a foot broken off, her hair is dishevelled, and she is covered up with a coarse mat, and under that she remains all day long, and she may not speak to any one who goes into the house. She is not allowed to wash her face or hands, but only the tips of her fingers. She endures all this sometimes for a year, or at least for eight months, and even when that is over, her time of mourning is not ended for a considerable period. She is not allowed to go home to her own relations until she has been divorced by her husband's family.

MARY, THE HINDO CHRISTIAN.

When Mary was a little girl six years old she was married to an old Brahman priest. When she was eleven she had to go and live with her cruel old husband and his wife. All her happy childish days were now over forever. She was shut up in a big dark room without three other wives of the old Brahman, without books or toys or sewing.

One day a missionary lady came to the house and asked if she might teach this poor little girl to read. The old man said, "You might as well try to teach my cow."

But in a few months he was astonished to hear little Mary read. All this time Mary was learning about Jesus and how he had died for her, and she told her husband she could not worship idols any more.

When the old Brahman heard that, he took Mary and beat her cruelly, and sent the missionary away. But down in a dark corner Mary had hidden a Testament and a hymn book, and every moment she could get she spent in reading them.

One day her husband found her with the Testament, and took it away and tore it up and then beat her again. But still Jesus kept his little lamb and said, "No one shall be able to snatch her out of my hand."

One day her husband found her hymn book. In a rage he tore up the little girl's last treasure, and then dragged Mary to the fire and with a red hot iron burned away the palm of her hand. But even this was not enough. He gave her another cruel beating and kicked her into the street half dead. The Lord Jesus sent one of his missionaries along, and she was carried safely to the missionary's house where she was loved and cared for.

Mary is now a happy Christian in a mission school, and to-day she is singing from her Bengali hymn book, "I am so glad that Jesus loves me." She loves her Bible, she loves to pray, and loves to work for Jesus, and every day she is growing to be more like Him.

MEDICAL MISSIONS.—Mrs. Jones, speaking at the Ecumenical Conference upon the facts of medical missions, said that figures were futile to convey any adequate conception of the splendid results achieved by the women medical missionaries. Those figures, however, showed that there were eighty-eight medical missions in operation, fifty-six hospitals and seventy-two dispensaries. The value of the

buildings which had been erected by the missions was \$349,000, while the number of patients who had been treated amounted to a total of 480,623.

HOW THEY WERE EFFECTED.—A man who had thought of foreign missions only to ridicule, said to a companion after unexpectedly attending one session of the Conference: This is different from what I thought. Will you go with me to my office? Having complied, he was handed a five thousand dollar check, for missions. A lady whose attendance in Carnegie Hall cost her a sleepless night, said the result for her would be the spending of less for her own body and more for other souls.

PASSED AWAY.—Footbind is being made unpopular wherever the missionaries exert an influence. Last year 31 patients in the hospital at Fochow unbound their feet. Anti-footbinding societies are being organized in many parts of China.

NOTICE.

The Annual Meeting of the Woman's Foreign Mission Society of the Fifth District will be held at Upper Hampstead, Queens County, June 30th, at 2:30 p. m. Blank forms have been forwarded to the Vice Presidents where no Local Societies exist. We hope to hear from each church in the District.

(MISS) SADIE CARPENTER, Sec. Treas.

NOTICE.

The annual business meeting of the W. F. M. Society of the 6th. District will be held at Penobscus, K. Co., on Saturday, July 14, at 2:30 p. m. Each society is requested to send a representative to that meeting. Blank forms have been sent to secretaries of auxiliary societies, who are kindly requested to collect and forward money as early a date as possible.

(MRS.) R. T. McLEOD, Sec. Treas.

PARLIAMENT.

MONDAY.—Sir Charles Tupper gave notice of motion that the House is of opinion that the Yukon should be governed by an executive council, partly elected and partly appointed by the crown; also, that the district should at the earliest possible time be represented on the floor of this House.

Sir Wilfrid Laurier said he had not been able to see that the Yukon should be allowed representation in parliament until after the next census.

Dr. Montague gave notice that the House would expect when the next exhibition estimates came up full returns of the cost of the buildings at Paris.

The House went into committee on the civil service act. Sir Herbert Tupper brought up the matter of Yukon gold royalties. He said that Commissioner Walsh gave exceptional concession to the Klondike king, Macdonald, who was allowed six months' time to pay royalty while every other miner had to pay promptly. He moved for an independent audit of the Macdonald accounts.

Mr. Sutherland accused Sir Herbert of making a great fuss about trifles. The Yukon officials had been prosecuted by the member for Pictou. He admitted there was a discrepancy between the amounts claimed and the amounts paid, but said he was unable to account for the want of agreement.

Tupper's motion was defeated. The House went into supply for the interior department officials.

TUESDAY.—Sir Charles Tupper made his motion about parliamentary representation for the Yukon. He showed that the people of Dawson had demanded this right. The district pays a twenty-fifth part of the revenue of the country. The population of Dawson alone was over 5,000.

Sir Wilfrid Laurier said there could be no question as to the right of the Yukon to representation, but a reform of this kind must move slowly. He thought it would be time enough to attend to this after the census, which would be taken early next year.

Mr. Borden of Halifax brought to the attention of the government the protection of navigation in Halifax harbor. He urged the necessity of a lightship service.

The House was in supply all evening on supplementary and main estimates largely Yukon expenditures.

The items of \$20,000 for the Digby, N. S., postoffice, and \$10,000 for a postoffice at Springhill, N. S., were passed.

WEDNESDAY.—Mr. Morrison, Liberal of British Columbia, asked the premier if he had done anything to secure stable government for British Columbia.

Sir Wilfrid Laurier said a statement in regard to this matter would be made tomorrow.

A motion for a lower excise duty on native tobacco was discussed at some length, and then lost.

The House was in committee of supply all evening and voted nearly all the main estimates for public works, including buildings, harbors and rivers, wharves, etc.