

# Religious Intelligencer.

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

FREDERICTON N. B. SEPTEMBER 19 1900

WHOLE No. 2468

XLVIII.—NO 89

AND GLEANINGS.

BY MAN IN THE OFFICE OF

OF ENGLAND, FRANCE, GERMANY,

OF 2,500 YEARS, BEFORE ISRAEL WENT

OF THOUSAND TWO HUNDRED AND

OF DRINKING A CONSTANT OCCUPATION

OF THE MUIR GLACIER, IN ALASKA, THE

OF THE ENTIRE NUMBER OF PUPILS IN ALL

OF THE FOLLOWING WORDS OF TRUTH FROM

OF THE PRESENT LAND VALUES IN LONDON

OF THE SLAUGHTER OF A GREAT WAR

OF THE EFFECT OF THE SOUTH AFRICA WAR

OF THE EFFECT OF THE SOUTH AFRICA WAR

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stockholders in all parts of the world. On the other hand, the farmers and others of Cape Colony and Natal have profited by the war expenditures, which have enriched many of them.

### THE DUTY OF PROHIBITIONISTS.

The Christian Guardian, the leading paper of the Methodist church in Canada, states its belief as to the present duty of Canadian prohibitionists in these plain words:

There is a picture that presents itself to the prohibitionist, over which the star of hope does not shine with very brilliant beams. The scenes in connection with the carrying of Dr. Parnelee's amendment in the Dominion Parliament, and the very evident lack of serious thought by many of our representatives on this most serious question verily "maketh the heart sick." The Government of Canada has been brought face to face with the temperance question, and has shirked duty shamefully, and been untrue to itself as representative of the people. What, in few and plain words, is the duty of the hour as regards the advocacy of prohibition? This, surely, to say to that Government with no uncertain sound. "We insist on our will being carried out." Whether or not they, the temperance people, will do so, we cannot say; but this is certain, they can do it, and they have never had a better opportunity to show the strength of their convictions, or to strike a strong blow for their cause. Such action will say to both parties, "Give us what we demand, or you cannot get our suffrage, and without it you cannot hope to govern."

Of course, that is making the prohibition question the great one before the people. And such it certainly should be. There are other matters of policy that affect vitally the well-being of the people at large. But we must say, that it takes finer glasses than the ones we wear to detect any essential differences in the attitude of the two parties to such questions. One party, kept well in check by a vigorous public sentiment, is inclined to honesty and square dealing as the other. The record of the one is as the record of the other. Prohibition is worthy of the honor of being the great issue before the people of Canada. And if the people of Canada, with conscience awakened to the evils of the traffic, as it has been, and with the inspiration of the dawning of the new century full upon them, will settle down into indifference on this great moral issue, they will do so at their imminent peril. The judgment of God will surely follow such manifest failure to meet a glorious opportunity in his name and in the name of God, and home, and brotherhood; in the name of our fair land, young and strong and pure and hopeful; in the name of every interest under heaven that is dear, THE DRINK CURSE MUST GO.

### PRESIDENT DIAZ AND THE PRIESTS.

Speaking of the phenomenal career and wonderful achievements of President Diaz, of Mexico, Senator Beveridge, in the Saturday Evening Post says: "His courage, his decision, his dominating nature, his resources, have never been better illustrated than in his treatment of national problems after his election to the presidency. He had three great fundamental difficulties to overcome—the conquest of two of which appear to me to be the most considerable work of any politician of the last quarter of a century. The first was his conflict with and conquest of the priesthood. The priesthood was wealthy. Their possessions were far the greatest of any interest, or any hundred of interests, in the republic. Their organization from the Rio Grande to the southern boundary, was perfect. Their influence over the people was such as religious teachers only could have. Diaz attacked them boldly. They were denied the right to vote. Monasteries were turned into barracks, property was confiscated. All temporary power was wrested from them with a fierce energy. When we remember that Diaz was as ambitious for re-election as any politician who ever aspired to his first office, when we reflect upon the wealth, and power and enormous influence of the organization he attacked, we can better appreciate his magnificent audacity."

He furnishes an example for government, legislature and individual politicians, and other people, too of doing what is right, without thought of the effect on himself, and his prospects.

Galveston. BUILT ON A LOW ISLAND, A PREY TO STORMS.

Galveston is the commercial metropolis of Texas and the second city of that state in point of population, having fifty thousand people. It is situated at the mouth of Galveston bay on a low island of compact white sand that is six miles in area and five miles off the mainland.

Galveston is only a few feet above the sea level. The city has been more or less submerged during every large storm. Four or five bridges span the five miles of bay to the mainland. Railways connect the island town with Houston, which is several miles inland.

### GALVESTON.

Galveston is a finely constructed city, the buildings being mostly built of iron, steel and stone. Residences on the outskirts of the city near the edges of the island are built upon pilings for protection in case of overflows.

Galveston is the third cotton shipping port in the United States. Its total trade exceeds \$80,000,000 annually. The wharves of Galveston stretched along the bay for two miles. In the last five years millions of dollars were spent in building elevators and improving the wharf facilities for handling grain. Accommodations were made for thirty vessels at one time.

Manufacturing is one of the chief industries of the city. These employ several hundred persons and a capital aggregating ten million dollars. Galveston island is bordered by a smooth white sand beach as hard as adamant, upon which a well-shod horse leaves no imprint.

Several railways diverge from Galveston. The city is equipped with all the modern conveniences, including sewers, gas, schools, banks, elegant office buildings, electric light plants, etc. Artesian wells have been dug in recent years, but the city formerly got its water supply entirely from the heavens. Large cisterns, or tanks, built above the ground caught the drinking water for the populace.

In 1872 the entire east end of Galveston was swept away by a tidal wave following a terrific storm that swept the Gulf coast for three days. Then the eastern land on which buildings stood was literally torn away, and six entire blocks of the city were swept away.

It is on the south side of the city, beginning within 50 yards of the medium gulf tide, that the wealthy residential portion of the city is situated and which was the first part of Galveston to be stricken by the full force of the recent storm and flood. All of the eastern end of the city is believed to be washed away, and in this quarter some of the handsomest and most expensive residence establishments are situated.

Some of the residences are of frame, but there are many of stone and brick. In the extreme eastern end of the city there are many "raised cottages." They are built on piling and stand from eight to ten feet from the ground as a precaution against floods, it being possible for the water to sweep under them.

SUGGESTIVE.—Charles Dudley Warner, in a Summer ramble, came into close quarters with a bear. His experience in that uncomfortable time he tells thus:

"As I was cocking my gun, I made a hasty and unsatisfactory review of my whole life. The sins came out uncommonly strong. I recollected a newspaper subscription I had delayed in paying, years ago, until both editor and newspaper were dead, and which now never could be paid to all eternity!"

Pray don't wait till the editor is dead.

—Dr. Carman, speaking in an English Conference, gave the figures of Canadian Methodism thus: 2,000 ministers and probationers; over 3,000 Sabbath schools, and 300,000 scholars, officers, and teachers in them. 2,000 young people's societies, mostly Epworth League, with a membership of 80,000. For missions at home and abroad over \$300,000 a year is raised. Church property is valued at \$15,000,000; and the people contribute annually about \$10,000,000 for all church purposes.

### Woman's Foreign Missionary Society.

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

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

### TWO FAREWELLS.

Two farewells recently expressed, though as far apart as the Atlantic and the Pacific, are of special interest to Free Baptist women. One took place in Nanaimo, British Columbia, the other in St. John, N. B. The person addressed in each case is the daughter of a New Brunswick Free Baptist minister; the occasion of the farewell in each case is the devotion of the young woman to foreign mission work.

### MISS HART.

The Nanaimo, B. C. "Free Press" of Aug. 30th., has a report of the farewell to Miss Flora Hart. The report says:

The members of the St. Andrew's Presbyterian Sunday School, Christian Endeavor, and Choir, with their friends assembled in St. Andrew's Presbyterian Church last evening to bid farewell to Miss Hart, a leading member of the above departments of the church, who has decided to cast her lot in missionary work in India. Rev. W. B. Cumming acted as Chairman. A number of hymns were sung, and Miss Hart was called to a seat near the Chairman, and the presentation was proceeded with, which consisted of a beautiful gold watch and camera. The following address was read by Miss Fulton, and Miss Gibson and Mrs. M. Anderson presented the young lady with the watch and camera, amid applause, the choir singing "Blest be the tie that binds."

### DEAR MISS HART:

If the providence of God you have been led to devote your life to the proclamation of the Gospel of the Lord Jesus Christ, in darkest heathendom. For ten years or more, you have been closely allied with the work in St. Andrew's Presbyterian Church, and we esteem it a privilege to recognize the services of so consecrated a follower of the Savior. In all departments of church life you have been interested and been a willing helper.

It is, however, in the Sunday School, Christian Endeavor and Choir, your presence will be most missed by us. To say you have been faithful to your trust is only to emphasize what every one connected with the Church recognizes, to say your life and character have been an inspiration to us, is only to repeat what every heart brought under your influence, will unhesitatingly and lovingly admit.

That you will be sorely missed we need not mention, as the departure of one, so long and faithfully in our church life, cannot help but be felt. It is the Lord's work wherever you may be called upon to labor, so we shall still be united in His service, though in different parts of the vineyard.

In slight recognition of what you have been and are to us, we in the name of the Sunday School, Christian Endeavor and Choir ask you to accept this watch and camera. The former will remind you of fleeting moments to be filled with earnest and faithful service for your Master, while the latter in reflecting upon its sensitive plates the beauties of Nature's God, will remind you that upon the retina of the soul is received and sealed forever the character of a loving Father.

Our prayer is that you may be long spared to carry on the work to which you have dedicated your life. We shall follow you always with deepest interest, and trust we shall yet have the pleasure of hearing in your own words the history of the work in which you will be engaged in far-off India.

Wishing you a safe voyage and God's choicest blessing to abide upon you, we remain,

### YOUR AFFECTIONATE CO-WORKERS.

Nanaimo, August 29th., 1900. During the evening addresses were delivered by the Chairman, Rev. W. B. Cumming, Neil McCaish and James Leask, all speaking of the able work of Miss Hart in and out of the Church during the past ten years in this city. Miss Hart, by earnest work as a Sunday School Teacher had endeared herself to the children, and her valuable aid in carrying on of the Young People's Christian Endeavor of the Church had won for her a warm place in the hearts of the congregation.

Miss Hart, although taken by surprise, made a touching reply to the address and presentation, and hoped to be spared to teach in her humble way the road to God to the heathens in far-off India. She said her call to India was not by any human power, but the power of Him, our Saviour, and after

thanksgiving the members for their kind expressions of gratitude and the two highly appreciated tokens of respect, the young lady resumed her seat.

The Ladies of the Church served refreshments after Mrs. Hart's reply, and all the gathering joined hands and sang "G'd be with you till we meet ag'in," after which they all shook hands with Mrs. Hart, and bid her "God Speed."

During the evening Rev. Mr. Cumming read the following poem dedicated to Miss Hart, entitled "Farewell."

Farewell! O word that wrings the true friend's heart,  
Farewell! What love doth that lone word express,  
O may the land for which ye now depart,  
Contain for thee the germs of great success.

Blue are its skies—and soft the perfumed breeze,  
That haunts the sacred shores where Gunga flows,  
But hard the hearts ye go to try release  
From superstition, tyrannies and woes.

But thou art willing—and thy heart is strong,  
Clad in Truth's armour, enter ye the field,  
Let God and Right forever be thy song,  
And spotless Faith forever be thy shield.

Friends leave ye many—more than ye may know,  
And lack they not in love (ill now ne'er tried),  
Many young hearts to thee a blessing owe,  
For unto them thou'st been both friend and guide.

And, O what secret joy 'twill be to thee,  
To know the seed ye planted in their minds,  
Shall each grow to a mellow fruitful tree,  
That shall not fade with blighting Autumn's winds.

But one word more, when free from Duty's task  
And the lone past thy mind doth entertain,  
Cast but one thought back to us—'tis all we ask—  
And God be with you till we meet again.

—ROBT. R. STRANG.

Miss Hart is the daughter of Rev. Henry Hart. She has for several years been a teacher in Nanaimo, B. C., and has won a high place in the regard of the people as an efficient and successful teacher. How active and successful she has been in Christian work is made clear in the above address. Miss Hart is now on her way home. Whether her mission work will be in connection with our own India work, or with another Mission Society, is not yet finally decided. She has an opening and urges to enter the work under the direction of the American Board of Missions. It may be, though, that the divine will may be for her to be connected with our work. That she and we all may be divinely directed should be the earnest prayer of all.

### MISS HARTLEY.

The St. John Globe of Sept., 10th., contains the following account of a farewell presentation to Miss Gertrude Hartley, who was last month accepted as the missionary of the Free Baptist Young People's Societies of New Brunswick. The report says:

Miss Gertrude Hartley, daughter of Rev. Dr. G. A. Hartley, pastor of the Carleton Free Baptist church, recently announced her intention of engaging in missionary work and will leave in a day or two for the school in Northfield, Mass., to prepare herself for her life work. She was an active worker in the Carleton church and Sabbath school and will be greatly missed by those associated with her in the church work. At the Sabbath school Sunday the officers and teachers said farewell to Miss Hartley and through Mr. D. W. Clark presented her with an address and a handsome travelling companion, gifts which Miss Hartley feelingly and gratefully acknowledged. The address was as follows:

DEAR SISTER HARTLEY:

We, the officers and teachers of the Carleton Free Baptist Sunday school, having heard with feelings of pleasure and regret of your decision to answer the Master's call and devote the remainder of your life to the missionary work in foreign lands, desire in a slight manner to express our appreciation of your services in the Sabbath school, of which you have so long been a teacher.

It gives us pleasure, dear sister, to know that God has called one of our number to do work for Him in a heathen land, and that you have had the courage to answer the call, and we can assure you that you will always have our earnest prayers for your success in winning souls to Christ.

We also regret that we shall no longer see your cheerful face among us when we meet in the Sabbath school, but we trust that when the hour comes you will think of us and pray that God

may pour out His blessing upon us as He has done in the past.

When we think of the sacrifice you are making in leaving home and all the friends and associations so dear to you and going into a foreign land among strangers and heathen, words fail us to express the admiration we have for you in deciding to answer the "Royal Commission." Go ye, therefore, and teach all nations to observe all things whatsoever I have commanded you, and lo! I am with you always even unto the end of the world."

And now, dear sister, we ask you to accept this travelling companion not for its intrinsic value, but as a small token of the love and esteem, we your co-workers in Christ's kingdom, have for you, and we trust and pray that God's choicest blessings may rest upon you both in your studies and the greater work you may enter upon in the near future.

Carleton, St. John, N. B., Sept. 9th., 1900.

W. O. Slipp, Supt.  
H. Colby Smith, Ass Supt.  
T. R. Webb, Librarian.

Teachers: D. C. Clark, James S. Clark, Bertha Clark, Clara R. Fullerton, Lilla Jennings, Linnie Kearney, Walter B. Freeze, H. J. Smith, Jessie H. Slipp, Sadie E. Smith, Mrs. J. R. Webb, Janet I. McDougall, John Treacraft, Gertie L. Seely, Mrs. Emma Foster, F. R. Connor, Helen A. Slipp, Carrie Thompson, Laura Parks.

Miss Hartley left home on the 12th inst., for Northfield, Mass., to enter upon a course of study in the Moody school. Both these young women have the sympathy and prayers, not only of all who are acquainted with them, and all who know their parents, but of all who are concerned for the kingdom of Christ and who see in their devotion to mission work the answer to the prayers that many have for long been making for more labourers in the great harvest field.

### THE ENGLISH MIND.

—How bad the "English mind" is we never realized till we studied what the Rev. Father J. M. O'Reilly said about it in a paper recently read before the Maynooth (College) Union: "It is a mind without God in the world. It is a fleshly spirit, bent towards earth; a mind unmannerly, vulgar, insolent, bigoted; a mind whose belly is God, yet which cannot endure the word belly; a mind to which pride and lust and Mammon are the matter-of-course aims of life, the only objects conceivably worthy of pursuit; a mind to which real Christian virtue is incredible, and sure to be set down as clever hypocrisy, or stark imbecility; a mind which every absurd device from gross Darwinism to most preposterous spiritualism, is resorted to and hoped in to choke the voice of eternity in the conscience; a mind to which the idea of a churchman possessing real, efficient spiritual authority over his flock would be unspeakably ludicrous; a mind which can do anything or everything or most nefarious and flagitious deed it has done; a mind to which the virtue or the idea of humility is unknown, contrition or self-condemnation an absurdity, a mind essentially without God in the world, yet serene and more secure, and prepared to insist on suitable consideration from God, "like Englishmen," when death comes.

### SUPERSTITION.—An almost incredible instance of the survival of superstition is reported by a Standard correspondent from the Hungarian village of Szaszag. The place was recently visited by a series of calamities; and at length, when the crops were damaged by bad weather, the peasant listened to the suggestion made by an old man that this and other misfortunes were brought about by the ghost of a certain Joseph Zurka, who had been buried a few weeks before. Accordingly, one stormy night a number of people, armed with pitchforks and hatchets, went to the churchyard and opened the grave, and then one of them ran his pitchfork through the heart of the corpse, while all present cried, "Now you will not trouble us any more." The grave was then closed. All Szaszag is now firmly convinced there will be no more trouble from the ghost.

### AMONG EXCHANGES.

THEY WILL KNOW.

If you are perfect, there will be no need of telling any one about it. They will find it out.—Free Baptist.

IS IT?

Is your perfection of the unripe persimmon kind, that puckers the mouth up, does not look nice to other folks, and does not taste good to you?—Phil. Standard.