

# Religious Intelligencer.

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

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WHOLE No 2532

## NOTES AND CLEANINGS

Russia has 624 women doctors, and nearly 1,000 students are enrolled in the Imperial Medical Institute for women.

The New York Herald has counted the number of millionaires in the United States and placed 3,828 persons on the list. This is one million more out of 20,000 persons.

A large brewery at Syracuse opened its doors to the public and allowed free beer. The people went in droves, and the object of the firm, which was to advertise a new sort of beer, appears to have been successful. About 1,000 men got drunk and had a session.

Maivatchin, on the borders of Russia, is the only city in the world populated by men only. The Chinese women are not only forbidden to live in this territory, but even to pass the wall of Kalkan and enter into Mongolia. All the Chinese of this border city are exclusively traders.

The newest thing in boas is reported from Monte Carlo, where a Mrs. Richard De Bromsley Richards, an Englishwoman, appears for her promenade with a live black and white cat sitting on her shoulder, with long and bushy tail turned snugly around her throat. A ouistiti is a small monkey, the principal part of which is the tail.

The Kaiser is reported to have made an order for a commission of experts to be appointed with a view to the most radical and exhaustive investigation of cancer that can possibly be made. The deaths of his father, mother, and uncle from this cause have naturally given this scourge a special interest in his eyes, which has naturally been shared by those around him in England.

The Stundist are a people of German origin—Protestant in religion. A hundred years ago, a large number of them migrated to Russia. There they have increased till now they number two millions. They take their name from the word stunde, or hour of worship, which they sacredly observe. But of late, the Russian government has placed so many restrictions on them as to cause the migration of large numbers.

Jury at Sioux Falls, S. D., on Monday awarded Mary Garrigan a verdict for \$1,800 damages against Daniel Kennedy, a Dell Rapids bookkeeper, for selling her husband liquor. Evidence was introduced to show that Garrigan became intoxicated through the liquor bought of Kennedy, and later committed suicide. Mrs. Garrigan has similar suits pending against two other liquor dealers. This is the first conviction under the new law prohibiting the sale of liquor to inebriates.

Among the items of the annual bill of one of the largest London druggists are the following: Ten tons of refined meal, for poxities, at a price of £125. Lint for dressing ory wounds costs £443; cotton of all kinds costs £183; carbolic acid, £233; carbonized muslin, £190; wine, £585; iodide of potassium, £80; nitrate of silver, £111; opium, £300; cod liver oil, £190. Treatment of dyspepsia calls for expenditure on bismuth alone of

Cambridge, Mass., barber has fined \$20 for refusing to shave a Harvard student. The race question is certainly a degree better in the North. Dr. Merrill tells a good story along the same line. A Southwesterner wrote to Harvard complaining that there was a "nigger" in his class. Dr. Hale replied, "Dear sir, you need have no worry. An examination has been held, and the negro is in the fourth division."

Heavy brain work in time wears out, but fretfulness, worry, jealousy, anger and hatefulness wear out the brain. The wear and tear use up the machinery.

## FROM SOUTH AFRICA.

A RESIDENT'S VIEWS.

Mr. T. Burnham King is a Baptist who has been living in South Africa nearly thirty years, and who is familiar with every phase of the African question. A correspondent of the London Baptist Times and Freeman lately interviewed Mr. King, and sent it to his paper. The following are extracts from the interview:

"The tone of religious life in all the churches has been lowered, I expected?" suggested the interviewer.

"No," was the reply. "The terrible trouble through which we have passed has deepened seriousness and strengthened faith. Right from the declaration of war until the time I left it took the form of an earnest prayerful desire for peace."

"Did you yourself forecast the war, Mr. King?"

"It came to me, and I believe to all English-speaking people, as a bolt from the blue. We never or one moment anticipated but that the differences between the Dutch and ourselves would be amicably settled. Not one man in a hundred believed that Mr. Kruger would stake the independence of the Transvaal on the issues of war. But, then, we did not know he had made an arsenal of his country."

"Of the Jameson Raid and the franchise we have heard more than enough, Mr. King; and, perhaps, they ought to be left alone. You have no special observations to make?"

"The Rail was very wrong! I have never met an Englishman in South Africa who knew it was contemplated. I don't think Mr. Rhodes himself had any idea that Jameson would attempt to rush the Transvaal. He knew of the existence of the reform movement at Johannesburg, and thought it possible the force might be of service to protect the women and children in the event of a reverse, but nothing more. That Jameson was mad is certain. To say that intelligent Englishmen out there agreed with this filibustering would be untrue."

"But the position of an Englishman had become lamentable. I have myself very frequently been through the Transvaal, and can speak confidently. The original idea at the Retrocession was that the position of an Englishman should be neither better nor worse politically than that of a resident Dutchman, but by slow degrees the Englishman became practically disenfranchised. It is a long sad history, but in the end it required a fourteen years' unbroken residence, the written consent of two-thirds of the Dutch population resident in the respective wards, which sometimes covered an area of a thousand miles, as well as the unanimous consent of the executive in Pretoria to enable an Englishman to obtain the franchise. Sir Henry de Villiers, the Chief Justice of Cape Colony, a man of Huguenot blood but with Dutch sympathies, said he would never have placed his name to the deed which led up to the Retrocession, and he was certain his dead friend, Sir John Brand, would not have been a party to the transaction, had they for one moment thought that President Kruger would have insisted on the expulsion of the Uitlander population from participation in the representative government of the country."

"Now, seriously, Mr. King, as a Christian man, do you think this war is going to make for progress, or, if you like, the Kingdom of God?"

"From the bottom of my heart, and without the shadow of the shade of a doubt, I promptly reply, 'Yes, I do.' In its deepest meaning this is a conflict between seventeenth and twentieth century civilization. Jews and Roman Catholics were barred from all political offices. The vast money voted for educational purposes, nineteen-twentieths of which came from the pockets of the Uitlander population, was almost entirely spent on the children of the Dutch. The treatment of the native races, to put it mildly, was brutal. The Dutch church was debarred by law from baptizing blacks, and from administering to them the Lord's Supper. No black man could obtain a title to a single square foot of land in the coun-

try governed by the Dutch. This native question is my strong point.

"And now, what about peace?" "Peace! that is what all Christian people in South Africa, and I should think throughout the whole civilized world, desire. How to bring it about is more difficult. No! I do not think any 'manifesto' is likely to do any good. No Dutchman in South Africa will be the least grateful for any manifesto which does not secure for his people complete independence; for that they are fighting, and for that many of them will die."

## PRACTICAL CHRISTIANITY.

What is practical christianity? Just a straight every-day christian religion, with this in it as the minimum—truth of word, honesty of conduct, purity of spirit; the motive the faith and love of Christ; the law, the will of Christ, always and in all things. The christian is one, Sunday and Monday, too; in the church, and in the store; on the farm and in the Parliament. He regards nothing common or unclear but sin. His is a service of God, in "the common round and the trivial task." "Faithful in that which is least, he is faithful, also, in much."

"We pray, 'Thy Kingdom come'; through men—ourselves—that prayer is answered. God works by means: 'Ye are the salt of the earth'; 'Ye are the light of the world.' Years ago the writer heard Dr. Hartley say, 'Salt is only good as it loses itself.' How true! 'He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.' That principle is plain. 'For their sake I sanctify—devote, consecrate—myself.' Lower and higher are ever with us. 'The Kingdom' is the higher, and only in submission and surrender can it be our law and rule. Christ lived 'the Kingdom.' His will is in His word, but Himself expressed, formulated it, that 'we can think His thoughts after Him.' In thought He comes within the range of our thought, that we can learn of Him, and so do His will, 'that God in Christ may be glorified in all things.'"

He is not glorified by the rumshops. He is not glorified by degrading bribery and political corruption. He is not glorified by brutalizing amusements. He is not glorified by dishonesty, roguery, untruthfulness, and the works of darkness. How then is "the Kingdom" to come, in better conditions and better ways? Just by the every day fidelity and loyalty of those within "the Kingdom."

Take buying and selling votes, so utterly loathsome, and getting worse each year. Think you, if christian men in this land were true to Christ, it could continue? In this there is an opportunity to manifest practical christianity. How? By personal integrity; by fearless, earnest protest; by determined resistance. In this christians must obey the will of God, "be ye separate," and thus be indeed "a peculiar people."

The scandal and shame rest upon the church until her garments are clean by the christian conduct of her members. Let the odious hateful thing be cast out. Let christians resist this devil of public life, and cast it out. It is so utterly infamous and degrading that the Church of Christ by its ministers and members should "cry aloud and spare not."

The time has fully come for a determined, thorough and persistent war against the monstrous evil.

## EVANGELISTIC WEEK FOR SUNDAY SCHOOLS.

TO SUPERINTENDANTS, TEACHERS AND OTHER WORKERS.

In accordance with the resolution passed at the recent Provincial Sunday School Convention in Fredericton, the Executive Committee take this means of calling your attention to the important matter of evangelistic work in the Sunday Schools.

We believe that there are tokens of God's favor in reviving his work, and in the teaching of his Word, with personal effort to get consideration of eternal things, we ought to expect his blessing.

In the past years some schools have sought and received a gracious outpouring of the Holy Spirit, and many scholars were turned to the Saviour,

and have since lived Christians. Does not this indicate that he is ready to be found of all who seek him earnestly, and that the time has come for "a forward movement" towards God, that our Sunday Schools may be visited with his salvation?

The second week of January is recommended by our Provincial Convention as a week of prayer for our Sunday Schools, during which special appeals be made to bring our scholars to decision for Christ.

The result of such movement will depend upon the preparation beforehand in the heart and mind of Sunday School workers. It is not even now too early to begin such preparation. We therefore suggest that superintendents and teachers arrange for an early conference with their pastor and other christian workers to consider:

1. If God is pouring out his spirit elsewhere, quickening teachers and turning scholars to himself, has not the time come for special prayer and effort in your school?

2. Whether this can best be accomplished by your own school alone, or by uniting with other schools in your locality, and can this committee render any such aid?

One denomination has already adopted this evangelistic work.

We ask your prayerful consideration of this subject, fraught with so much interest to home, church and nation. We believe that God is calling, and not to respond may be to close the doors for a long time.

As an organization set for better Sunday School work we desire to aid this in every way we can.

Our Sunday School Advocate for January will be a special evangelistic number. A large extra-edition will be printed to meet the demand, and extra copies can be obtained for distribution in your locality on application early to the General Secretary.

A. LUCAS,  
General Secretary.

## THE TROUBLESOME FRIARS.

Says the Interior: When the American army took possession of Manila there were about seventeen hundred Catholic friars upon the various islands of the Philippine group. Of this number more than twelve hundred have been emigrated, most of them going to South America, where they were more confident of a cordial welcome than in Europe. Happening just as the religious associations were exiled from France they felt they were likely to find brief rest in Spain or even in Italy should they attempt to carry out their peculiar convictions of ecclesiastical privilege in either. Having for many years dealt with an ignorant and submissive people, they chose to make a home in such countries as afforded a clientele most resembling that which they had lost. They are now busier than ever, especially in Brazil, forming new orders organizing new societies, and by a thousand well known devices separating the natives from their slender accumulations. They distribute showy medals and various insignia, each suspended by a gaudy ribbon from the neck or fastened in the button-hole; and the disposition of such favors becomes a marked source of revenue. In Brazil their course has already excited no little opposition on account of their pronounced hostility to the free institutions of any country. They are especially denunciatory of civil marriage, obligatory though it is by the laws of the land; and in many places they have forced to live apart husbands and wives who have been married for years, because not married by a priest. And the most unreasonable thing is that when those compelled to put away their conjugal companions desire to avoid the boycott to which friars subject them, they are not permitted to marry each other but are forced to select other mates. Such at least is the statement made by D. Leolinda Daltro in one of the Rio journals. It is even asserted in some of the papers published in the South American cities that the present disturbed conditions in many of these Latin republics are due to the intermeddling of these friars from the Philippines, who preach a crusade against all those identified with democratic institutions or founded upon respect for popular authority.

## 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. M. McLeod, Fredericton.]

## REPORT OF REV. J. N. BARNES

To the Corresponding Secretary of the Woman's Missionary Society:—

DEAR SISTER:

Another month has passed away and I am reminded that a report is due from me. 'The Lord has done great things for us whereof we are glad.'

The way has been made plain and the success has been much greater than we expected. It does now appear that the Lord is preparing the hearts of the people for this mission, for everywhere we have found the people ready to receive us as God's servants, sent by the sisters. We left home on the first day of November for Southampton, visited Southampton, Campbeltown, Temple, Hainesville, Staple Settlement, Bear Island, Lower Queensbury, Keswick, Douglas and Kingsley. At Campbell Settlement organized a Woman's Society of eight members, and a Band of seven. From there went to Temple where we organized a society of 12 members, and a Band of 7 members. At Southampton we found that there had been at one time a Mission Society but it had lost its visibility. They now have one of 10 members, and a band of 8 members, Rev. J. J. Barnes and Mrs. Barnes assisted us in our work from house to house, and in the meetings, and we will not soon forget their kindness and cooperation. Bro. Barnes went with us to Hainesville, where a society of 9 members, and a Mission Band of 18 members were organized. There was a mission Society there some time ago, but it had run down, but every year a number of the sisters sent their dollar each for the work notwithstanding; also, they did the same at Southampton. Rev. T. S. VanWart was of much help in organizing at Hainesville. Brother Barnes was with us at Staples Settlement, and there a society of 7 members and Band of 7 members were organized. We went next to Bear Island. There had never been a society there, but now they have the largest we have yet organized, one of 17 members, also a band of 12 members. They have a very promising Young People's meeting. It was my privilege to be at their missionary meeting Sabbath evening, and it was exceedingly good. From there we went to Lower Queensbury, where they have thought it hardly possible to get a society; but the sisters came up nobly and now they have one of 11 members and a Band of 7 members. Keswick was the next place visited. Before our arrival they had planned to organize, but the storm of Monday and Tuesday prevented, and also at Douglas. We hope to meet them again in the near future. We organized a Mission Society at Kingsley of 8 members, but no Mission Band, as we could not get any suitable person willing to take charge of the children. We have been much blessed in securing good christian women to take the responsibility of superintending the Bands.

Summary of work or November: Woman's Missionary Societies organized, 8, with a membership of 82, 70 of whom have never before been members; Mission Bands 7, with 63 members; and 113 persons took the temperance pledge. Visited 81 families, prayed with 50 families, visited 9 sick persons, preached 7 sermons, attended 13 other meetings, attended 3 Sabbath schools and 3 day schools, attended one funeral, conversed with 21 unconverted persons, took 4 orders for the INTELLIGENCER; collected \$27.30 in cash for the Mission; travelled 358 miles. In conclusion we ask an interest in the prayers of the Lord's children for us and the Mission.

J. N. BARNES,  
Dec 3rd, 1901.

## FROM AND ABOUT OUR MISSIONARIES.

BY MRS. L. C. GRIFFIN, IN HER STEAD

Miss Gaunce has been ill but is better. There has been an unusual number of deaths in the orphanage. What a mercy Dr. Shirley is there, considering both these circumstances! Mrs. Phillips and Nellie are living in "Woodstock," the Presbyterian Mission English school at Mussurieu. Dr. Nellie asked for and received one year more leave. Both she and her mother need another year at the hills. She has a position as teacher for the year in that school. So she is taking her well-earned furlough, but in India instead of America.

The Hamdens and Loughers together own a three-room bungalow at Chandipore, on the seashore. A letter from India says: "Mr. Murphy was out there ten days with Roland, who was not well. Next week the Wynmans come down to go out a couple of weeks."

Marguerite Lougher has had several attacks of fever during the year, so she needs the change they expect to send her in February to Naina Tal to school.

Little Frank Henry Hamlen came to gladden their mission home on Sept. 8th.

Dr. Shirley Smith is doing very well with the language, and is also doing medical work.

Miss Coombs has returned to Midnapore, and starts next week for Lucknow to the W. C. T. U. convention and the Deshera meetings.

The W. C. T. U. of Calcutta has succeeded in having all barmaids discharged and a law passed prohibiting hiring more. This was done in Rangoon some time ago.

The Y. M. goes to Balasore this year.

## A VICTORIA MEMORIAL.

The plans for a great national memorial to Queen Victoria are now matured. The monument will be sixty feet high, rising from a platform elevated about eight feet from the ground. The platform will be over 100 feet in diameter, with basins on either side into which a copious stream of water will run. The central structure will be in the form of a pyramid, with seated groups leading up to a great winged figure of Victory on the summit. At the feet of the Victory are Constancy and Courage; below facing the Mall, is seated the Queen, while on the other three sides of the squared column are groups of Justice, Truth and Love. The platform below will be approached by steps guarded by lions; Groups of figures representing the Army and Navy, and Art and Science, will be on either side. In the reconstructed Mall there are ultimately to be four groups of sculpture, those opposite the York steps representing India and the African dominions of the Crown, and those opposite Marlborough-gate showing Australia and Canada. The exit to Charing Cross will have no archway—only gates.

The Living Age for 1902. During the fifty-eight years of its existence this sterling weekly magazine has steadily maintained its high standard. It is a thoroughly satisfactory compilation of the most valuable literature of the day, and as such is unrivalled. As periodicals of all sorts continue to multiply, this magazine continues to increase in value; and has become quite indispensable to the American reader. By its aid alone he can, with an economy of time, labor, and money otherwise impracticable, keep well abreast with the literary and scientific progress of the age and with the work of the ablest living writers. It is the most comprehensive of magazines, and its prospectus is well worth the attention of all who are selecting their reading-matters for the new year. To all new subscribers for 1902, the publishers offer free the Seventeen Weekly Issues for the four months September to December, 1901, inclusive, until the edition is exhausted. Intending subscribers should hasten to avail themselves of this generous offer. The Living Age Co., Boston, are the publishers.

## AMONG EXCHANGES

### "Eloquent" Praying

A daily paper, in its report of a great religious meeting, said "the invocation was the most eloquent prayer ever addressed to an American audience." Ah, it is to be feared that the trouble with many public prayers is that they are addressed to the public ear, and never rise high enough to reach the ear of God. The prayers think their eloquence will tickle the ears of their auditors.—Ecl. Telescope.