

Religious Intelligencer.

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

FREDERICTON N. B., NOVEMBER 6 1901

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NOTES AND CLEANINGS

The Princess Louise, duchess of Argyll, has opened a private hospital for invalid soldiers. The hospital is situated on one of her husband's estates.

Russia's Asiatic possessions are three times greater in area than those of England, but their population is but 25,000,000 as compared with the 37,000,000 under British rule.

All mills in Japan run day and night, and change hands at noon and midnight. The vast majority of mill workers are children, who work eleven hours at low wages. In one mill at Osaka 2,600 workers are under 15 years of age and operate only 3,700 spindles.

According to the latest census returns, the people of the United States paid \$11,000,000 last year for flowers and plants. The lands and buildings devoted to commercial floriculture in the United States are valued at \$33,000,000.

Tourists in Egypt can now take a trolley car in the main street of Cairo direct to the Pyramids. In a short time a line will be built equipped with American cars to run from the ocean front at Tineus to the Pyramids, and then to Athens.

The longest bridge in the world is the Lion Bridge, near Sangang, in China. It extends 5 1/2 miles over an arm of the Yellow Sea, and is supported by 300 huge stone arches. The roadway is 70 feet above the water, and is enclosed in an iron network.

Postage in Great Britain is extremely cheap—(1 penny) for letters of 4 ounces or less. 3 cents will pay for 6 ounces. In Great Britain telegrams of 12 words, 12 cents, with a cent each for every additional word. A letter in Great Britain may be 2 feet long by 1 foot wide.

Dr. Daremberg, a French physician, has made a report in the Journal des Debats in which he declares that one-third of the total number of deaths in France are due to consumption, and this astounding fact he attributes to the frightful progress of drunkenness. He insists that, as far as France is concerned, a common and unrelenting battle should be waged against alcohol and tuberculosis, since they are closely related.

According to Lloyds' Register for 1900 Great Britain still maintains the lead by a considerable majority in the world's mercantile marine. There were 7,930 ships carrying the British flag, while the nearest competitor is Germany, with 1,209 ships. In sailing vessels that country has the lead, with 130, as compared with 1,894 of Great Britain, though the aggregate tonnage of the latter exceeds that of that country, neither does the total of British include 1,014 vessels belonging to her colonies. During the year the number of vessels owned in the United Kingdom increased by 1250,000 tons.

The frightful waste resulting from incessant conflicts between labor and capital is well illustrated by a report recently published by the statistical bureau of the French Minister of Commerce. From this document it is seen that during the nine years previous to 1899 the average annual number of strikes was 362. In 1899 there were 740. In 1900 there were 902, in which 222,714 persons took part, with a loss of 3,760,577 days' wages. The strikers were victorious in less than twenty-two per cent of these cases. In 1900, 26,754 persons were thrown out of work, although they did not strike, there was a loss of 115,525 days' work and wages.

The latest statistics of the missionaries and children of missionaries who lost their lives in the Chinese troubles makes the total number 186, of whom fifty two were children. Of these ninety-eight were British, fifty-two Swedish, and thirty-two American. The Chinese Inland-Mission and the Sino-Christian Alliance were the heaviest sufferers.

CONSCIENCE AS A COMPASS.

REV. THEODORE L. CUYLER, D. D.
Wanted—more conscience! This announcement might well be posted up, not only in counting rooms, and caucuses and legislative halls, but in home circles and in the Church of God. We are apt to make too much of emotion in religion and too much of conduct. "How do you feel?" is not as important a text-question in an inquiry-room or a prayer-meeting, or even in the self-scrutiny of the closet, as the question, "How do you behave?" The Master himself said, "By their fruits shall ye know them."

One of the most lamentable lacks in too many professed Christians is the lack of a sensitive and healthy conscience. "Blessed are they which do hunger and thirst after righteousness!" We talk of this brother or of that one as "weak," but in ethics, to be weak is to be wicked. It is just those weak professors who do the mischief, and bring shame on the name of Christianity. Religious feelings may burn brightly in a prayer-meeting, but be blown out like a candle as soon as a strong wind of temptation strikes them in the open air. Dr. Charles Hodge said of a certain very useful Christian, "He was not only pious he was good." A very true distinction was that, and by a very profound and lovable man of God. It described a religion that held through both the Sabbath and the six days the working week, which he feared God and righteousness.

A conscience is to its owner what a compass is to an ocean steamer. The moral compasses of some people are too often deflected by the presence of disturbing elements in the heart, that they "steer wild" and often run on the rocks. A conscience that does not point squarely and steadily towards the pole-star of God's truth is a dangerous one to steer the life by. Bible study is necessary to keep our consciences well adjusted. A careful man sets his watch by the sun, a careful Christian will be constantly setting his conscience by God's word; then he can go by it without hesitation.

Paul makes much of having "a good conscience." The characteristics of a good conscience are a quick discernment of sin even when it wears a white raiment, and a loud voice to warn its possessor when sin is getting too near. The office of conscience is to detect sin, and to sound the alarm-bell. Then it becomes the duty of the will to seize the helm, and steer clear of the rocks or the shoals.

What a finely-adjusted conscience Joseph had! He recognized God as present in that chamber of temptation, and his first thought is, "How shall I do this great wickedness and sin against God? Of little value, however, would be the best instructed conscience if it is not obeyed. It was Joseph's decisive act of obedience to conscience which, in the end, seated him on the Prime minister's throne in Egypt. It was King Saul's throttling of his own moral sense that made him the gloomy wretch that he was. Paul and Silas made the old Bastille of Philippine with joyful hymns at midnight, because their consciences were in sweet harmony with the Master whom they served.

If the secret could be known, the reason why some professed Christians have such a sorry time of it, and walk so little in the sunshine of Christ's countenance, is that they are at war with their own consciences. They slip into this sin or into that one with the excuse, "It is no great sin," or else, "This is the last time" but it is not the last. Every wretch given to the moral sense makes it the weaker, and its possessor the wretcheder. Such Christians take small comfort in their religious duties, and when they come to the communion-table it is with the uneasy feeling that they are eating and drinking condemnation of their own daily lives.

Blessed is the man who keeps a good conscience—who times it and tunes it by the teachings of Jesus Christ! He is always in the mood for a prayer or a song of praise—always equipped for duty, and always abounding in the work of the Lord. He is a living witness for the Master; his whole life, instead of being a jangling jumble of inconsistencies, is a beautiful harmony, both with the inner voice of a pure conscience and with the heavenly voice of his beloved Saviour and King.

LARGER OFFERINGS FOR MISSIONS.

A writer in the Church Economist says some things about raising money for missionary purposes which are worthy the consideration of all pastors and churches:

The way not to raise a large offering for missions is to wait until the Sunday comes for the offering, and then simply give notice that a collection will be taken. It will not even be much of a collection, and much less a worthy offering of the congregation to the Lord. In order to be an offering to the Lord there must have been previous instruction and preparation and consecration. There must be purp and prayer in it.

It is not necessary to say that what the offering shall be, both in spirit and amount, depends largely upon the minister. If he does not give the people an opportunity to give they will not clamour for it nor find fault. Nor will the church reprimand him and urge him to have it taken. Where the church is without a pastor there will not probably be any benevolent offerings at all. There are some trained churches, however, that are exceptions to this rule.

It is evident that the ministers have it in their power to raise funds for the boards of the church, and the debt rests largely on their shoulders. One minister of our acquaintance wrote a personal letter with his own hands to every member of his congregation, asking an offering for missions; and the result was an average of several dollars per member of his church, and he received the credit of leading every church in the body.

The following method, which has been followed for thirty years, has invariably yielded the largest results ever attained by the churches using it, and brought the church up to an average exceeding any other in the presbytery:

The pastor gathers during the year statistics and facts bearing on the subject from papers, magazines, and books. When the time comes for the offerings he is full of the subject. Two weeks before it is taken he gives notice that he will preach a missionary sermon. His people have come to know that he spends a great deal of time on it, and that it will be his best, and the attendance is large. On that day he has an envelope for the offering put in their pews addressed to every member of the congregation, old or young, at home or abroad, not neglecting the members of the Sunday-school or the babies at home. Every one in the place who is in any way connected with the church gets one. Nobody is slighted.

Those not taken are gathered up on Monday and sent by mail. In one church the treasurer objected to spending a postage stamp on a member who had not been in the church for years—living a few miles away, to be surprised in the receipt of two dollars. This church usually gave about \$75, by the envelope plan at once increased to \$130 and this was increased in after years. In another church the plate offering was usually between \$40 and \$50, and by this method never went below \$200. The attendance on the day the offering was made was very large, especially of the children, who wanted to put in the envelopes with their own hands. There is no better way to interest the children in missions and train them in benevolence.

The preparation of the envelopes is of some importance. Most of the church board now furnish free envelopes for offerings, which answer quite well, especially if personally directed, and have enclosed with them suitable printed matter, giving information concerning the cause.

This plan was never known to fail when used as directed.

PHOTOGRAPHS.—Mr. Mersereau, photographer at Marysville, took two group pictures during the session of Conference—one of the women of the Women's Mission Society, and one of the ministers and some other members of Conference. They are very good pictures. They are 10 x 12 in size, are sold at 50 cts each. Orders addressed to Mr. Mersereau, Marysville, N. B., will be filled.

"BOY PREACHERS."

Says the Christian Intelligencer:—The newest religious sensation is the "boy preacher." One by the name of Claud Harburn Cooke, commonly called "Jack," is drawing large crowds by his overpowering eloquence at the Ocean Grove camp meeting. He is fifteen years old. And down South there is another whose preaching the Atlanta Constitution describes thus: "One of the most remarkable sermons ever heard in Covington, Ga., was preached at the First Baptist Church Sunday, by Metz Joiner, a boy preacher just nine years of age, who held one of the largest congregations even seen in this town enraptured for thirty minutes. People flocked from the country all around to hear this wonderful little preacher. The church was packed and many people had to leave, as they could find no room. The little preacher entered the pulpit in a calm and deliberate manner and before beginning asked the ladies to kindly remove their hats, so the people in the back of the church could see." We sincerely trust that "this is the Lord's doing, and it is marvel in our eyes." The Lord's ways are not as our ways, nor His thoughts as our thoughts: Out of the mouths of babes and sucklings He ordaineth strength. But the method of operation counts for much, and is to be considered. In all candor we would say that somehow we are conscious of a strong repugnance to exploiting precocious youth before large and curious audiences as approved preachers of the Gospel. If Divine grace through Christ has entered their hearts, and inclined them to testify to his mighty power, let them testify in humbler ways. No youth can endure without moral injury the adulation these boys are receiving. It is reported of the nine-year-old Joiner boy of Georgia that "after he had finished a sermon recently, some ladies were so charmed that they ran up to kiss him." The great and responsible work of preaching the gospel of Christ requires a preparation which no boy at the age of nine or twelve or fifteen are capable of acquiring. If a Christian youth feels himself strongly drawn to the world, his friends will advise him to wait till he has outgrown his boyhood, and to quietly and diligently and thoroughly qualify himself for preaching before undertaking it publicly. The very thing encouraged in these boy preachers accounts in some measure for the religious superficiality that marks the present.

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PITCAIRN ISLAND.

Says the Interior:—Pitcairn Island, lying twenty-five degrees south of the equator and one hundred and thirty west from Greenwich—that is, on the route from South America to Otaheite, contains about two square miles—and is the only place on this route where fresh water can be obtained. It was discovered in 1767 and colonized in 1790 by nine mutineers from the British ship, the Bounty, who together with eighteen Tahitians, nine men and twelve women, sought refuge here from the penalty due their crimes. Those who have read the wonderful story that followed never fail to receive with interest any news from that miniature colony. After a series of murders among the original colonists, remorse seized upon the survivors; and instead of the wickedest place on earth it became a veritable home of exemplary piety. The British government has just received a report from Captain Knowling, of the Icarus, giving an account of his recent visit to this strange community, composed of the descendants of the mutineers of 1789. There are at present on the island 126 persons all told, and according to the report of the captain these isolated people keep up their reputation for intelligence and Christianity. The community is governed by an elected body of seven members, at whose head is the president of the council, Mr. McCoy. One half of every day is devoted by all to the public service, the other half being sufficient for their individual needs. The principal public improvement upon which the Pitcairn islanders are engaged this year is the building of a new church adjoining their present schoolroom. They are also fitting out a new whaler, which will, of course, belong to the

community rather than to any private owner. Although every person on the island is descended from the criminals who settle it, there is not a person in the community who smokes or drinks or swears. Nearly all live to extreme old age, the senior of the colony, a grandson of the mate of the Bounty, is now eighty-three. What was at first "a little hell" has become under the power of the Holy Spirit one of the most orderly, moral and prosperous communities in the world, and has continued such for over sixty years.

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. McLendon, Fredericton.]

NEXT WEEK.—We have in hand the first report of the Society's home missionary and organizer, Rev. J. N. Barnes. It will appear next week.

ANOTHER YEAR.

SOME SUGGESTIONS.

Beginning a new year of work the women of the W. M. Society are, doubtless, anxious to make it a better year in their work than any preceding year. This may be, and, surely, will be, if each sister makes new and fuller consecration of herself to the Lord in this department of His work.

We are anxious that this department in the INTELLIGENCER—"the column" as the sisters so often call it—may be more interesting and helpful than it has ever been. Our sisters may know—though we think the majority of them do not know, how much work is required in the conduct of this department, nor how many difficulties are encountered in the endeavor to make it as attractive and stimulating as we desire it to be. It is not so very difficult to get matter of some kind, to fill the space; but to always provide what is best suited for those whom we reach, and which will most help them and the work through them, is not so easy as, perhaps, some think.

Whatever the editor of "the column" may do, there is one kind of matter which she cannot provide, i. e., news of the societies, their meetings, and the work they undertake and do for the promotion of the mission cause. Frequently we are asked about the local societies, and can only say in reply that they fail to report.

We are hoping this year to have occasional reports from the societies. The reports need not be lengthy; indeed brief reports are much preferable. We are expecting regular reports of the work done by the Society's missionary, Rev. J. N. Barnes. Our sisters will, we are sure, enjoy hearing of the organization of new societies and Children's Bands.

We wish, also, to ask our sisters to do what they can to introduce the INTELLIGENCER into homes where it does not now go. In this way they will be spreading news of the work and increasing interest in it.

We desire the sympathy and co-operation of all the sisters in the work the Society has given us to do. Working together we may be blessed to accomplish something in the extension of our Lord's Kingdom.

The prayer of all are asked that the Women's Mission Society, in its home work and in what is undertaken by its missionaries and native helpers in India, may be blessed more than ever before. All the time, let us have our dear India missionary, and, also, our home missionary, in our hearts' prayers—that they may be richly blessed.

The Gloucester, Mass. fishing fleet, in the season of 1900-1901 lost 62 men. The sixty-two men left 17 widows and 35 children. This makes the average loss for the past 14 years of 95 men each year. The nine vessels lost had a registered tonnage of 617 tons, valued at \$67,000 and on which there was an insurance of \$52,843.

AMONG EXCHANGES.

DESERVE PUNISHMENT.

The fool that rocks a boat to hear the girl scream, and the fool that points a pistol or a gun at another person thinking it not loaded would seem to deserve equal punishment. Both are trifling with human life.—Pres. Witness.

ROBBED OF POWER.

Now and then the sad spectacle confronts us of a preacher who has been almost robbed of his power as a preacher because he has been too anxious to make money. It is the love of money which is the root of every kind of evil, and the supremacy of such a passion in a preacher is immeasurably calamitous.—Baptist Standard.

LITERARY NOTES

"The Spirit of Anarchy and its Weapon, Assassination," is one of the last half century which forms the subject of an interesting article in the Missionary Review of the World for November. "Ecuador, the Republic of the Sacred Heart," is described in an illustrated article. The characteristics of country and people are graphically set forth. There are three articles on James Chalmers, the apostle to New Guinea, who was recently murdered by the natives. He was one of the missionary heroes of recent days, and the story of his life work is more fascinating than fiction. Other articles deal with the "Missionary Meeting for Young People," the "Principles of Rescue Missionary work," and "Politics and Religion in South America." Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

Mr. S. P. Verner, who has himself had a considerable share in the recent exploration of Central Africa, contributes to the November Forum a warily optimistic paper on the future development of that region. He predicts, incidentally, that there will be great opportunities for negro labor, under the direction of the Caucasians, for whom tropical life will be robbed of many of its terrors by the discoveries of modern science.

The leading article in the November Forum is a character sketch of the new President by A. Maurice Low. Among other things, he notes that Mr. Roosevelt, although the youngest President, has a more comprehensive and intimate knowledge of the country than had any of his predecessors, and had also seen much of Europe. He is, again, the only President who served an apprenticeship in one of the great departments, and thus gained a knowledge of the minutiae of departmental scores.

THE COMPANION'S SEVENTH SIXTH VOLUME.

In 1902 the seventy-sixth year of its publication—The Youth's Companion promises more varied attractions for its readers than ever before, and The Companion always gives more than it promises. The government of the United States will be represented in contributions from Secretary of the Treasury, C. G. Smith, Secretary of the Navy, Long, Postmaster General Smith, and Assistant Secretary of War Sanger—a list, it is believed, never equalled in a previous year.

The government of Great Britain will be represented by contributions from the Duke of Argyll, the Marquis of Dufferin and Ava and the Rt. Hon. James Bryce, T. P. O'Connor and Winston S. Churchill, members of the House of Commons. Other notable worthy contributors will be Wu ting fang, Chinese minister at Washington, Booker T. Washington, president of Tuskegee Institute, Justice Brewer of the United States Supreme Court, Gen. Charles King and Rear-Admiral Hickborn, while more than two hundred of the most popular of living story-writers will contribute from four to six fascinating stories to each of the fifty-two issues of The Companion for 1902.

To all new subscribers for 1902 and to those renewing their subscriptions The Companion will send its beautiful 1902 Calendar, lithographed in twelve colors and Gold. By sending \$1.75 before January 1st, the new subscriber will receive free all the remaining issues of 1901 from the time the subscription is received.

THE YOUTH'S COMPANION,
195 Columbus Avenue,
Boston, Mass.

ACADIA SEMINARY, the ladies' school of the Baptist institutions at Wolfville, has the largest attendance at this time of year, in its history.

DOMINION W. C. T. U.—The twelfth Convention (biennial) of the Dominion W. C. T. U. is to be held in Montreal Nov. 15-19. The meetings will be in the First Baptist church. A large attendance is expected, and the Convention will doubtless, be one of great interest and benefit.