

Religious Intelligencer.

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

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WHOLE NO. 2551

NOTES AND GLEANINGS

Moscow has the largest hospital in Europe, with 7,000 beds. There are 96 physicians and 900 nurses, and about 15,000 patients are cared for annually.

Before the Siberian railway was available a trip from London to Shanghai cost from \$325 to \$475. Now it can be made for from \$65, third class, to \$160, first-class.

In Manila there was no law by which any church could hold property except the Roman Catholic Church. The Methodists trying to secure a site found that they could not. They told Governor Taft of this state of affairs, and he at once drafted an Act which was sanctioned by the Commission, enabling churches of any denomination to hold real estate.

A candidate for priest's orders, preaching his extempore trial sermon before Bishop Tait and Dean Stanley, in his nervousness began stammering. "I will divide my congregation into two, the converted and the unconverted." This proved too much for the bishop's sense of humor; and he exclaimed, "I think, sir, as there are only two of us, you had better say which is which."

Fred Muehlbach and his wife, who live ten miles north of Nedcloud, Neb., were examined and adjudged insane. They became mad trying to invent a wheel with perpetual motion. Neighbors say they have been working on their scheme for several years and have always thought themselves on the point of success. They have a two-weeks' old baby, besides three other children.

A communication received from Lord Strathcona at the trade and commerce department intimates, that a manufacturer in England, who supplies bass-wood for piano-key makers, wants to make a contract with a Canadian mill-owner for about \$20,000 worth of bass-wood a year. It appears that the Canadian wood is preferred above all others in the European market.

According to a Berlin newspaper there are 125 Jewish proselytes at the present time occupying the pulpits of Protestant Churches. In the United States there are 4,500 office-bearers in Christian Churches who were born Jews. During the nineteenth century 204,540 Jews were baptized, of whom 72,240 entered Protestant Churches, 57,300 the Church of Rome, and 74,500 the Greek Church, chiefly in Russia.

With 343,782 inhabitants San Francisco has 21,324 telephones. In other words, she has a telephone for every sixteen inhabitants. Boston comes next. She has 500,000 inhabitants and 23,780 telephones, or a telephone for every twenty-four inhabitants. Can any one tell us how Ottawa compares with the cities named in its use of the little instrument which has become such an indispensable aid in home and business life.

The demand for underground railways seems to be spreading over the world like an epidemic. The subways of London are being increased; in several Continental countries cars are already shooting through tunnels in important communities—not to mention the long tunnels under the Alps; in fact, the list of under-surface lines on the other side of the Atlantic is long and impressive, while on this side a beginning only is being made.

The movement for Sunday closing of public houses in England is assuming a business-like aspect. Several of the leading bishops, as well as the Archbishop of Canterbury, are becoming active in the movement. About a million householders have already been canvassed, the result showing a majority of 70 to 1 in favor of Sunday closing. Even more striking is the result of a canvass of fifty-six workshops, containing over 11,000 men. Of these 10,000 declare themselves in favor of Sunday closing, with 1,190 against and 514 neutral.

CHRIST ON THE HEART'S THRONE.

BY THEODORE L. OUYLER, D. D.

Two rival kings cannot reign together in the same place. Self and the Saviour cannot control the same heart. The essence of regeneration is a change of heart-rulers; no one is a genuine Christian until stubborn, sinul self has yielded and opened the door to Jesus and seated Him on the throne. If this process could be performed once for all, then a Christian life would be a simple and easy matter; but self is cunning and persistent in stealing back again—often in subtle guise and under smooth pretexts. So the door must be guarded continually. Keep thy heart's throne with all diligence; no man can serve two masters.

At certain rocky cliffs on the ocean-side a curious mollusk may be seen sticking closely to the rocks. Each mollusk clings so tenaciously that the dash of the waves cannot tear it away. The secret of its hold is that the mollusk is empty; if it were filled either with flesh or air, it would be swept off immediately. This illustrates the spiritual condition of every sincere, conscientious Christian who has been emptied of self, and clings to the Rock of Ages by the law of adhesion. If that Christian allows pride or self-conceit to steal in, or if he begins to gorge himself with the sins of the flesh, he will soon yield to the waves of temptation and be swept away. Just as long as he is weak in himself he may become immovable through Christ Jesus dwelling in him. When I am weak, then am I strong, said the great apostle; that is, when Paul got emptied of self Jesus flowed in and ended him with power unto all long-suffering and joyfulness.

This is the battle which our people have to fight every day in the week—the endless conflict between self in some form and the claims of Jesus to the heart's throne. In the simplest things this rivalry comes up. When the bell for prayer meeting rings, self has its ready excuse of fatigue or bad weather or attractions elsewhere; and unless these imps of self-indulgence are silenced, and Christ's voice is heard in the conscience, that Church member's seat is vacant, and his heart is the worse for it. What is true of his devotional duties is equally true as to his duty of contributing to the Lord's treasury. Self-mutters the stereotyped pleas: "The times are hard," and "I can't afford it," and "There is no end to these calls of charity." No; there will never be an end to such calls as long as human misery and suffering and ignorance remain. The real trouble is that selfishness has got hold of the purse strings, and the servant of Christ is trying to rob his Master. If Jesus has the heart's throne, He will hold the purse also, and giving will be a solid satisfaction even if it costs the surrender of many creature comforts. In great things and in small things a Christian's crowns are made out of crosses borne for Jesus' sake.

The world witnessed a magnificent object lesson in the career of Gladstone. The genius, the eloquence, the scholarship, the executive ability of that wonderful man owed their moral splendor entirely to the fact that Jesus Christ was enthroned in his capacious soul. The early hour of every day saw him at his devotions, and through every hour afterward the first questions with him were: Is this measure right? How can I best serve the cause of humanity? What would my Master have me to do? Through all his long and illustrious career Gladstone marched by the "air line." The great Christian poet, Wordsworth, might have had the great Christian statesman of Hawarden as his ideal when he wrote his description of the "Character of the Happy Warrior." Especially does Gladstone answer to the portraiture in the closing lines of that majestic poem:

"'Tis finally the man who, lifted high,
Conspicuous object in a nation's eyes,
Flays in the many games of life that one
Where what he most doth value must be
won;
And while the mortal mist is gathering,
draws
His breath in confidence of heaven's ap-
plause;
This is the happy warrior; this is he
Whom every man in arms should wish to
be."

AWAKENING IN INDIA.

Articles appearing lately in a number of missionary periodicals call attention to the unmistakable signs of religious awakening which are manifested in India. The Westminster says, one of the most difficult parts of the missionary problem there has been the almost invincible lethargy of the people—a lethargy induced by poverty, ignorance, philosophy and vice. But the new leaven introduced by Christianity and Western enlightenment is working, and "behold a shaking" which cannot be hid. Perhaps the most important movement connected with this awakening is the "Revival of Hinduism." As a writer in the "Missionary Review" points out, Hinduism for generations seemed inert and dead. But at last Christianity is beginning to arouse it from its long sleep of indifference into a struggle for existence. "Hinduism is awakening to the fact that an aggressive and conquering force is at work in the midst and that a conflict for final victory is inevitable. The skepticism of ten or fifteen years ago has largely disappeared. The works of Bradlaugh and Ingalls, once so eagerly devoured, are now scarcely read. The cry today is, 'Back to the Vedas!' It is the effort of an awakened people to get back to the ancient religion of the Aryans and revive it in its purity and power. Let us not be dismayed by this so-called revival of Hinduism. It is one of the most hopeful signs of the times. It is a result of the permeating influence of Christianity in the life of this great people. It is an effort to reach a higher and purer religion. Not until Hinduism has but forth the highest and best that she has, and has seen how utterly inadequate it is to satisfy the deepest needs of the soul of man, will the people of India turn in their extremity to Him who alone is the Way and the Truth and the Life." Along with this revival of Hinduism there is a remarkable relaxation of old customs such as "caste" and a gradual assimilation of Christian truth and ideals. And those who know declare that besides the large increase of converts, there are thousands of Hindus who are secret disciples of Christ.

LOSSES OF THE ROMAN CATHOLIC CHURCHES.

In the Irish Ecclesiastical Record, Rev. M. J. Shinnors, an Irish Roman Catholic priest, complains of the large proportion of persons that fall away from the R. C. body when they come to America. He estimates that about 4,570,000 Irish have emigrated to the United States. There ought to be about 10,000,000 Roman Catholics of Irish birth in the United States, and these with persons coming from France, Italy, Belgium and Canada, etc., had they all stood true to their faith, would count, say, 20,000,000. But more than half the Roman Catholics have been lost to the church. Father Shinnors, and the Irish Roman Catholic dignitaries generally raise the cry, "Stop the tide of emigration. Save your flock from the American wolf. Sacrifice not your faithful children to Mo'och. For your people, America is the road to Hell!" Father Shinnors strongly pleads for stoppage of the outflow from Ireland. But it is very likely that the flow of that tide cannot be stopped. The policy of the priests in Ireland is felt by the young persons of education to be oppressive and unreasonable and one of the strong reasons for rushing to the United States. Very many of the Irish Roman Catholics who come to the United States find their way into the Protestant Churches where the pure Gospel is preached. There is no further reason to dread the terrors that are so potent and so baleful in Ireland.

"BY THEIR FRUITS &C."—A Mohammedan contractor was building a line of railroad in India, and had to advance money in hiring his laborers, obtaining security from them in turn. But a missionary noticed that he demanded no security from the Christian coolies, and asked why. "I know your people," answered the Mohammedan; "their religion is sufficient security. I can trust them." This is one proof that a man has been saved: "By their fruits ye shall know them."

Woman's Foreign Missionary Society

'Euse up ye women that are at ease' Isaiah 32: 9.

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

TRACEY MILLS.

MISS WEYMAN.

The death of Miss Jane Weyman will be heard with sorrow by many—especially by those who have attended the annual meetings of the Woman's Mission Society. Her death, which occurred at the home of her brother, Mr. C. W. Weyman, Lower Mill-stream, K. Co., on Wednesday, 16th inst, was quite sudden. Though in frail health for several years, this illness preceding her death was of only a few hours duration. She was the daughter of the late Rev. Edward Weyman, one of the pioneer Free Baptist ministers in this Province. She was an earnest Christian, ready always for such Christian service as she could do. From the organization of the Woman's Mission Society she was deeply interested in its work. She has been a regular attendant at the annual meetings, and her intelligent interest in the undertakings of the society made her presence and counsels valuable. All her sisters in the work will miss and mourn her; but they will also rejoice that after a faithful life she has entered into eternal rest.

The monthly missionary meetings which have been reestablished at Tracey Mills are interesting and helpful. The first meeting was held at the Free Baptist parsonage Feb. 18th. Bro. Gregg ably assisted. Thirteen of the ladies became active members, and brethren Gregg and West were made honorary members.

We have a roll call, each one responding either by music, reading, recitation or essay. The officers are, Mrs. J. W. Stewart, President; Mrs. J. W. Adams, Vice President; Mrs. E. L. West, Sec. Treas.

At our last meeting, on the second Tuesday of April, at the home of Mrs. E. L. West, two other sisters joined, making 17 active members, and two honorary members. Good has already been done, and the interest in foreign missions has increased.

The President, by request, read a paper "In Memoriam" of the late Sister Joseph Peterson, and the meeting resolved that it be published in the Woman's Mission Column in the INTELLIGENCER. It is as follows:

IN LOVING REMEMBRANCE.

Our late lamented sister Peterson was born in Nova Scotia. Her parents being strict Presbyterians, she was taught to reverence the Sabbath and everything sacred. In her youth, quite early in life, she came to Marysville, York County, to visit her brother, the late Chas. Fisher. Not long after, she married Mr. Joseph Peterson. Soon after their marriage they came to Royalton to live. Here she became convinced that immersion was the Scriptural mode of baptism, and so followed her Saviour in that ordinance and joined the Free Baptist church here. Sister Peterson always gave of her substance as God prospered her. When the Foreign Mission cause came up as one of the duties of the church, she willingly contributed her mite. In 1876, when Dr. J. L. Phillips, of blessed memory, missionary to India, visited the Province and established missionary societies, Sister Peterson was one of the first to join, and for many years was the faithful President of the auxiliary society here, until failing health compelled her to resign. Her faithful Christian life and kind courteous manner live in the memory of her many friends, who also remember her earnest prayers for the welfare of the church here, and her tender testimonies in the prayer and social meetings. It may well be said of her,

"Sister thou wast mild and lovely,
Gentle as the summer's breeze,
Pleasant as the air of evening,
When it floats among the trees."

MRS. E. L. WEST, Sec.

ANAGANACE RIDGE MISSION BAND.

Thinking our fellow-workers would like to hear about our Mission Band, which was organized February 12th, by Rev. J. N. Barnes, our Society decided to send you this short account.

We have an enrolment of twenty-five members. The officers are as follows: Mrs. M. S. Cox, Supt.; Mrs. Judson H. Hunt, Ass't. Supt.; Alice B. Brown, President; Elmer E. Brown, Vice President; Ethel M. Burlock, Secretary; Robert A. Brown, Treasurer.

We meet the first Friday in each month. We have singing, reading of Scripture, prayer, roll-call answered by scripture texts, and stories on Mission Work.

We had a Missionary Concert March 28th, the programme consisted of singing in chorus and solos, recitations exercises and dialogues. We found it very interesting, and had a good attendance in spite of bad roads and unpleasant weather. A collection, taken at the close, amounted to \$4.00.

ETHEL M. BURLOCK, Secretary.

WRITING FOR THE PRESS.

There are a few general rules which no one should fail to observe who writes for publication:

1. Write on only one side of the paper. There are good reasons for this rule, and it should never be violated.

2. Write with ink. It is more legible, and will not rub out in the mails or in editing.

3. Do not write closer than paper is usually ruled. This affords space for interlining corrections.

4. Do not use any abbreviations which you do not find in printed reading matter. Sometimes writers have a shorthand system of their own, and they inflict it on editors. They write "2" for "two" or "to," or "two"; "th" for "the" or "thee"; "ad" for "and," and scores of others. Others have their manuscript sprinkled full of other abbreviations which are never used in print. The singular fact is that the better educated writers are the worst offenders. College graduates and professors are the worst, as a rule. It should not be so.

5. Write proper names with special care. Other words we can guess at, but proper names are sure to come out wrong if not plainly written.

6. Reread your articles before mailing, and make corrections.

PARLIAMENT

MONDAY.—The house discussed private bills most of the afternoon and then took up Col. Hughes' resolution "that the system of the training of citizens for the position of officers in the active militia should be such as would furnish the greatest number of qualified persons at the least possible cost, and that all hindrances in the way of securing such military education should be removed." Col. Hughes criticized the methods and influences which shut out farmers' sons from the opportunity of advances from the ranks.

Dr. Borden commended Colonel Hughes' exposition, but did not agree that the permanent force officers were supercilious and overbearing. He admitted here might be room for reform.

TUESDAY.—The subject of the imperial budget was brought up by Mr. Macalen. He called attention to the fact that the corn laws had, after fifty years, been re-stored in England and that the British chancellor had declared that this grain tax would not be paid by the consumer. The Canadian premier had told the British government that Canada did not desire a return preference. A few days ago Mr. Chamberlain sent a message inviting the colonial governments to meet at London to discuss the question of imperial defence. Sir Wilfrid's reply was that such a discussion would be useless. By repelling this advance and other, the Canadian government had shut Canada out from the benefit of imperial tariff preference. If the government had done different there would have been a preference to Canada in the imperial budget.

Sir Wilfrid Laurier wanted to know why Mr. Macalen did not like his answer to Mr. Chamberlain, he did not please his views in a motion to test

the feeling of the house. Let it be shown in what particular the relation of Great Britain to the colonies could be improved. He said the tax on bread imposed yesterday was not a return to protection, but it was an important departure. He hoped that as a result of next summer's conference some plan of mutual trade preference might be devised.

Mr. Borden said when Sir Wilfrid Laurier expressed his satisfaction at the present colonial relation he showed a change of mind since he advocated Canadian independence. Sir Wilfrid seemed to have forgotten that the imperial army and navy were maintained for the defence of Canada as well as the rest of the empire. Every ship and every gun would be at our service if we needed it. He went on to say that the opposition had for years been advocating a policy of mutual preferential trade. The one answer from the government benches was that it was absurd to suppose that Britain would ever impose a tax on the bread of the people. Now he (Borden) would like to know whether in view of the British budget of this year any representation was made from Canada asking for the exemption of Canadian grain.

A discussion was continued by a number of members.

THURSDAY.—Mr. Wilson addressed the house on the subject of immigration. Mr. Wilson spoke of the increase in immigration expenditure, the number of officials employed &c. There are nine officials in Ireland, yet immigration from Ireland is much less than six years ago. There are more than a hundred agents in the United States and a quarter of a million a year is spent.

Mr. Sifton made an explanation of the methods of the immigration department.

FRIDAY.—The house was in supply the whole afternoon, dealing with the vote for Indian affairs. In the evening on the vote of \$425,000 for government of the Northwest, the western members discussed the question of granting full provincial rights to the territories.

COMMUNION UNDER GUARD.—A strange spectacle for modern times is presented in the Scottish Islands, of troops protecting the communion-table. The half-yearly communion service was recently celebrated in the township of Ness. The adherents of the United Free Church wished to use the church building, but their opponents, reinforced by the police, barricaded the church and defied the decision of the sheriff. The gunboat "Belona" then came to the rescue, taking a reinforcement of constables, who occupied the church building, and continued to do so until the communion service was celebrated. The union of the church and state in the Old World is responsible for some strange combinations. Throughout the greater part of the Old World we have the spectacle of strength leaning on weakness—religion looking to secular government for countenance and support.

CARD OF THANKS.—Mr. and Mrs. Hugh John Eldridge wish to express to the people of Beaver Harbor and vicinity their sincere thanks for the very material assistance they have rendered—practical evidences of sympathy and good-will for them so freely manifested since the loss of their home.

A FOLLOWER OF DOWIE, who claims to be Elijah, has left him \$50,000.

AMONG EXCHANGES.

FLEECED.

The man who goes into partnership with the devil comes out fleeced if he comes out at all.—Free Baptist.

BEAUTIFY IT.

Don't be afraid to decorate your church pulpits with flowers. There is no danger of its making you or the minister vain. God made the flowers and they lead our mind to the contemplation of His greatness and goodness.—The Messenger.

WHAT THEY BELIEVE IN.

Prohibitonists believe in democracy—in government of the people, for the people and by the people, not in an oligarchy of the brewers, governing through a minority of the people for the saloon keeper; and by the tipplers.—Chris. Guardian.