

# Religious Intelligencer.

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

VOL. XLII.—No. 4.

FREDERICTON, N. B., FEBRUARY 13, 1895.

WHOLE No. 3037

## NOTES AND GLEANINGS.

A New York paper referring to the fact that Mrs. Havemeyer, wife of the sugar king, employs sixty servants and pays her chef \$10,000 a year, dryly remarks: "Sugar is cheap, but there must be a fair profit in it."

Baron Hirsch's land of promise, in the Argentine Republic, for the persecuted Jews, now extends to 444,780 acres, and hundreds of families have been conveyed thither. Already the Baron has expended £376,369.

Mr. William O'Brien, M. P., has written a letter to *The Freeman's Journal*, stating that a famine is threatened in the West of Ireland. He declares that the situation there is already more serious than it was in 1891, when Chief Secretary Balfour expended £1,000,000 from the British Treasury to relieve the sufferings of the people of that region.

New York is a European city. Of its residents, over 400,000 are Germans, about 400,000 Irishmen, while other nationalities carry the foreign born population to over a million. Of native Americans, there are only 334,000. The native born Americans, if by themselves, would form a city about the size of Cincinnati.

The New York "Independent" tells this story of the late Dr. John Lord, a well-known historical lecturer. "When he was a candidate for ordination to the Congregational ministry, in the times of the old Hopkinsian controversies, he was asked the question, 'Would you be willing to be damned for the glory of God?' Perhaps he had been annoyed by the long examination; and his reply was sharp, sudden and characteristic: 'No, but I am willing you should be.'"

A member of the House of the Wyoming Legislature has introduced a measure to prohibit gambling of every description in the State of Wyoming. The power to regulate gambling in any form will be taken away from all municipal corporations. Should this bill become a law the owner of the property in which gambling is conducted is made liable to the same punishment as the owner of the game. At present gambling of every form is licensed in Wyoming. The business men are urging the passage of the bill, and it will very likely become law.

Philadelphia, taking its cue from New York, is moving for better municipal government, "notably in the suppression of gambling and prostitution, the enforcement of liquor laws, and in protecting the people's interest, and preventing municipal spoliation by certain greedy corporations." An appeal to the public, without regard to political parties, to elect a mayor who will carry out these reforms, is signed by many eminent men.

Tory Island in Donegal, Ireland, is described by *The Times* as 'lawless,' because the people—principally women—have successfully resisted for the past four years all attempts to make them pay rent. It is said that a plan was made to effect a landing under the guise of a picnic party, but that the inhabitants refused to allow any one to land. The stripping of a tax-collector, and the sending him adrift in a boat was less excusable. Possibly these lawless people have become so by reason of past injustice and exactions, and it may be that if the rents were reduced to what is reasonable they would be paid.

A few weeks ago an electric parcels van was run experimentally through the busiest of London's streets, and an electric omnibus made similar trips about the same time, says the *New York Sun*. So far as the operation of the vehicles was concerned, the experiments were a success. The designers claim equal success for the financial end of the experiment. Three companies have been formed to operate vehicles with the same methods of traction, and it is declared by the experts that the era of electric traction for all purposes on common roads has definitely set in. The experiments looking to this end have been in progress twelve years or more.

Ritualistic and semi-Romanist practices, such as in England are called Puseyism, seem to flourish as rankly in

the Protestant Episcopal Church in the United States as in England. The Catholic Mirror says that "celebrations of the Holy Eucharist" at midnight and later were numerous in Baltimore last Christmas in the Protestant Episcopal churches. There were 'high celebrations,' with elaborate ritual and music, and 'low celebrations' at intervals between, and the ritualistic party seems to be growing in power and numbers here as elsewhere. Our Episcopal friends, for fear of offending Bishop Paree, do not like to openly use the word 'mass,' at least in print; but they do use it in private speech, and imitate the mass as closely as possible in fact.

### Destitution in Nebraska.

The destitution in Nebraska has not been overstated.

Unless the crop of 1895 is a remarkably bountiful one, a considerable share of the counties of western Nebraska will be nearly depopulated by next fall. As it is, two successive crop failures have sent thousands of families in search of more promising land and reduced thousands more to the verge of starvation. In twelve or fourteen of the south western counties utter destitution exists, and unless generous supplies of food and fuel are promptly sent and systematically distributed, the most squalid of deaths will be the fate of many. There are hundreds of houses where the provision supplies do not exceed, all told, a pound a head. Scoury, from insufficient food and the lack of vegetables, had made its appearance in some quarters, and physicians predict an epidemic of the disease unless a food remedy is quickly supplied. While the grazing is good, and some money is made by a few persons caring for herds of horses sent there for the winter from the eastern part of the State, feed will be needed in the early spring in order to put horses intended for field-work into condition for that labor.

While a considerable number of cattle are to be found in this part of Nebraska, there is hardly one hoof in twenty which is not mortgaged, thereby preventing the putative owner from realizing either in money or in beef for his family's sustenance. The ownership of a considerable herd therefore does not argue an ability to keep starvation from the door. But the stock has largely gone out of the country. Every owner of cows or steers who could get away has moved out, and those who were not so fortunate have sold their cattle one by one during the summer at ruinous prices, or worse yet, are not able to sell or kill on account of mortgages.

### Get Out of the Ruts.

The world has its tools, and they are sharp. She has introduced zeal and method into all her industries, and the diversified occupations, utilizing the labor of strong and weak alike, have doubled and redoubled the amount produced over old systems. The man who courts success in business to-day must work in harmony with the spirit and demands of the times.

One rut, into which the church is ever dropping, is its failure to perceive this law of development, which is so characteristic of the human race. The eternal principles of right may and do continue the same through every period; but the means of applying the one true gospel must undergo constant changes, and should lead the times rather than be led by them. There is no question to-day about the gospel. How to apply that gospel, in order to convert and christianize the people, is the one burning question of the day. Low sensational methods are unnecessary, for Messrs. Moody and Mills have proved that fact by overflow meetings, pervaded by the spirit of prayer, and directed by skillful leadership, where thousands are being brought to Christ. Each pastor must select for himself the means to get the people before him. He can be assured, however, that non-church goers will not attend without personal invitations and without some other stimulus than sleepy echoes.

Among other ruts into which the church has fallen, are: First, a lack of gospel preaching in city churches, and second, a lack of proper organization of Christian forces in village and country. You may plead that these ruts are due to natural circumstances,

yet what rut is not? They have been allowed to grow deeper and more troublesome every year, and will continue so until a united effort is made to get out of them and keep out. Wherever the evangelists have gone in the city, and at the same time using the present Christian organizations, a great gathering of souls has been the result. Too many churches forget that success is only attained when the two factors, gospel and organization, go hand in hand. Get more gospel into city churches with their present organization, and we shall hear of great revivals. Get more organization into village and country churches, and more church funds will be saved for foreign fields, and more working Christians will be the result. The last great rut is the failure of individual church members to live a Christian life. They are selfish or inhospitable, or dishonest. Nothing so disgusts the average outsider as a mean church-goer, and they, unreasonably, of course, cry out against the whole body of believers. With good reason, however, do they take a mean professing Christian to task. This rut breaks down and destroys the effect of more gospel preaching than anything else. If every man, when he joined the church, would keep a vow, that he would not be outdone in kind deeds by a non-church-man, what revivals we should soon have, and in what streams would the "milk of human kindness" flow to sweeten and invigorate every life.—*The Interior*.

### Gen. Booth's Prophecy.

General Booth ventured a prophecy at Windsor that in the latter years of this century perilous times should come. At least with the eye of the seer he saw these a head. Foresight is largely due to insight. Even the prophets of old seemed generally to be projecting the great future on the heavens by a magic lantern whose slides were existing facts seen by the light of divine righteousness. Who is there who has such an insight into the facts of his own age as General Booth? He is in direct touch with almost every slum in the civilized world. He has his finger on the fevered pulse of lapsed humanity, and he tells us that he discovers ominous signs. He is doing what one man may to vert the calamity by providing in every city some safety-valve for distress, and proclaiming hope to those whose hopeless and criminal conditions are driving them into pessimism and anarchy. General Booth's prophecy, even if well founded, and who is in a position to dispute that, is not irrevocable. Like Jonah's in Nineveh, or even like the woes which impended over Jerusalem, a time of respite means an opportunity to avert the calamity. There is still a condition of peace and rest in which it is open to Christianity to fulfil itself according to its first models and to do its perfect work among the lost of high and low degree.—*M. Witness*.

### A Sad Story.

The *Witness* tells the following sad story, and points out some of its lessons. James McBurnie, a Nova Scotian, living in Boston, married Maggie McGuire, a very intense Roman Catholic. They had two children, a boy and a girl. The mother took to drink. The children were three and four and a half years old, respectively. McBurnie threatened that he would leave his wife on account of her drinking, and take the children away with him. On a Thursday morning, a fortnight ago, the father kissed the children and went out to his work. Let us tell the rest in the words of the mother: "I drink, and we quarrelled. He has threatened to take the children away from me, and last night I brooded over his threats and could not sleep; I thought I would rather see them dead than brought up in his faith. He is a Protestant and I a Catholic. So I determined to put them out of the way; but I could not decide how, for I did not want them to suffer. 'About 9 o'clock I half filled my small wash-tub with water, and took Clara and held her head in it face downward.' 'I held her till she stopped breathing and then I laid her on the bed, and called Clifford who was playing in the other room. Clifford, I said, your little sister has gone to heaven, and I am

going to send you there too. He said he did not want to go to heaven, but I told him he must, and I took him and held him face downward, as I had held Clara. He struggled a little more than she did, but soon he too was still.' She then dressed the children and laid them on the bed, and gave herself up to the police. The first lesson of this tragedy is the danger of indulging in drink. The second lesson is the danger of filling the minds of the ignorant with religious prejudices. The woman was crazy. Drink and superstition led her to this awful crime. Still another lesson is the unwisdom of marrying a person who regards your religion with abhorrence. It is always best when husband and wife, parents and children can meet in love and peace at the family altar. Beware of the madness of drink. Beware of the virus of superstition. Husbands and wives ought to be one "in the Lord."

### WOMAN'S FOREIGN MISSION 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.]

### Mrs. Morgan's Quarter.

'Only twenty-five cents.' It seemed so small to Mrs. Morgan when she thought of what the others would give, though when she remembered the barrel of flour that they must have, the shoes for Kit, the medicine for Janie, and Tom shivering without an overcoat, it seemed much larger. When she thought of all these things it seemed to her that she could not spare even twenty-five cents for the cause of missions.

'I don't believe that I will go to the circle,' she said to herself, 'and then I won't have to give anything; the ladies will laugh in their sleeves to see me put it in the box with their five and ten-dollar bills. The Lord knows I'd be glad to give more, but I honestly and truly can not; so I'll just stay at home and sew.'

But somehow Mrs. Morgan did not feel comfortable in her mind as she settled herself to work.

'You know you're a coward,' whispered her conscience very distinctly; 'you know, even if you hadn't but one cent to give, you ought to go and give it. What if they do all give more! It won't be any excuse for you not doing your duty, will it? A quarter isn't enough to do any good? How do you know that? A dollar is four quarters, and many a mickle makes a muckle. Suppose every one who could give only a little should not give at all, wouldn't it make a difference? Besides, remember the loaves and the fishes; ask the Lord's blessing on your gift, and though it may be small, yet it may have a power that a much larger one without his blessing would never have. Sarah Jane Morgan, you know you ought to go to that mission circle meeting and give your quarter; so put up your work and go.'

And Mrs. Morgan put up her sewing went to her room, took the despised quarter out of her pocket-book and knelt by the bedside. 'Dear Lord, she prayed, 'this is all I have to give to help thy cause. Thou knowest my heart, and see that I would gladly do more if I could. I humbly and earnestly ask thee to bless my little offering for the dear Christ's sake. Amen.'

Somehow that quarter seemed different to Mrs. Morgan when she rose from her knees, and, putting on her bonnet and shawl, started for the meeting.

'I believe I'll stop for Mrs. Carter,' she thought, as she went along.

'Now,' said Mrs. Carter, 'I've about given up going. I can't give much, for it's been a hard winter with us, and most of the ladies can give so much that I feel mean putting in my mite in the box.'

'Just exactly the way I felt at first,' said Mrs. Morgan, laughing; 'but it isn't the right way. We must every one do our part, no matter how small it is. Now there is my Kit; she can do ever so much to help me, and Tottie can't do anything but take steps, but she oughtn't to refuse to do that because she can't do as much as Kit, ought she? And then the little steps do help wonderfully, after all, sometimes.'

'That's a good word, Mrs. Morgan. Thank you ever so much, and I'll re-

member it. Just wait a minute and I'll go right along with you.'

'John, said Mrs. Thompson that noon to her husband, 'I want some money. The mission circle meets this afternoon, and then I want to do a few errands; so please give me ten or fifteen dollars.'

'I suppose the most of it is for the mission circle,' he said laughingly.

'I'm not going to give but a dollar, anyway,' thought Mrs. Thompson, as she dressed for meeting; 'and I will stop at Leonard's on my way home and get that lovely lace scarf. I don't know but it's extravagant to pay ten dollars for it, but I want it so much. Dear me, what would my dear, good mother say to me?' and Mrs. Thompson sighed as she remembered how far she had strayed from that mother's teachings.

Now it happened that Mrs. Morgan and Mrs. Carter sat directly in front of Mrs. Thompson at the meeting, and she curiously watched them. 'I wonder what they find to be so interested in,' she thought.

'I am so glad that those two are out,' whispered Mrs. Allen. 'I do like that Mrs. Morgan so much. I believe she does more for missions than any of us, for she gives out of her poverty, and prays over what she gives; which is more than the rest of us do, who don't deny ourselves any in giving, either.'

Mrs. Thompson made no reply, but somehow she thought more and more of that dear mother. She had loved the cause of missions and prayed for it, and, like Mrs. Morgan, she had had but little to give. 'What would she say to me?' thought Mrs. Thompson for the second time that afternoon.

A little incident which she had not thought of for many years suddenly came to her remembrance. She had discovered that her mother was denying herself that she might have to give, and she had tried to persuade her to use the money on herself.

'Will I offer to the Lord that which cost me nothing?' quoted her mother earnestly. 'No, dear, it is a comfort to give up something for his sake.'

What if she should give up the coveted lace scarf; what if she should? How the strange question kept ringing in her ears! But after all, it was Mrs. Morgan who decided it. Mrs. Thompson saw her take out her poor, worn little pocket-book—plain, large enough though, to hold all Mrs. Morgan had to put into it. She watched her open it, and saw that it held only a quarter and a very little smaller change. She saw her take the quarter and drop it into the box with a joyful, wistful expression, and the hot tears filled Mrs. Thompson's eyes.

'She finds the comfort just as mother did,' she thought.

A minute later, and a crisp ten dollar bill dropped softly from Mrs. Thompson's hand into the box.

'But my mother and Mrs. Morgan gave it, said Mrs. Thompson to herself.

Mrs. Morgan never heard of her part in it, but what did that matter? She knew that she had done what she could.—*Gospel in All Lands*.

### Concerning Women.

—Dr. Benson, a woman doctor, has been appointed to a government hospital in Madras, at a salary of £800 a year; in Melbourne the first appointment of a female inspector has been made; the official stenographer to the Danish House of Representatives is a woman; in Iceland women have been made eligible for municipal office; and the universities of Gottingen and Upsala are now open to women.

—A petition is being circulated in the Hartford, Conn., shops where women are employed praying that the General Assembly enact a statute requiring that unmarried women be given the preference in shops and factories where women are employed. The legislation is desired to prevent married women whose husbands earn good wages from working in shops to the exclusion of single women who have to support themselves, and frequently relatives also.

—One of the most noteworthy of the many confederations of women recently organized throughout the country is the National Council of Jewish Women, started in Chicago during the World's Fair, and whose headquarters are in that city. This organization has for its object a closer

relation among the women of that race, a medium of communication, and a means of prosecuting work of common interest; it also furthers united effort in behalf of Judaism by supplying the means of study, and helps the work of social reform by the application of the best philanthropic methods.

—Miss Kathleen Shippen, of Philadelphia, has invented a new profession. She entertains young people and children. Miss Shippen aims to make children happy in their own way, directing their tastes and keeping them pleased and good-humored. She has a regular system. A few days before conducting a party, she finds out the age of the little hostess, and the number and ages of her guests. Then she talks over menus, decorations and games with the mother of the family. On the day of the party she goes to the house before the guests begin to arrive, and sees that everything is in readiness. When the little folks arrive, she helps to entertain them.

PROGRESS.—At the meeting of the Grand Division, S. of T. of Nova Scotia held a few days ago, the reports showed that progress is being made in about every department. The membership is increasing. The report of the Grand Scribe gave the following statistics:

|                                   |        |
|-----------------------------------|--------|
| Number of divisions last reported | 232    |
| Present number                    | 247    |
| Number of divisions last reported | 12,369 |
| Number admitted during quarter    | 1,417  |
|                                   | 13,786 |

|                                   |            |
|-----------------------------------|------------|
| Withdrawn                         | 452        |
| Expelled for violation of pledge  | 41         |
| Expelled for other causes         | 465        |
| Died                              | 7          |
| No. Suspended divisions           | 69         |
|                                   | 1,034      |
| Present number of members         | 12,752     |
| Net increase                      | 383        |
| Number of violations of pledge    | 78         |
| Number of members suspended       | 26         |
| Public meetings reported          | 63         |
| Receipts of subordinate divisions | \$2,484.90 |

ABOUT A CALF.—The Supreme Court of Iowa has rendered its final decision in the Jones County calf case. This decision refers to the costs. The case has been in litigation for more than twenty-seven years, and arose over an animal valued at forty dollars. It is estimated that the costs of the different suits up to the present time have been upward of \$30,000. Many of the most distinguished lawyers of Iowa have been in the case, and it has had an influence upon religion and politics, has depressed the value of real estate, houses have been destroyed by fire, and many families produced.

HOW STRANGE.—A funny man i that Satolli! The saloon-keepers, brewers, and distillers, the whole democracy of New York, is good enough for his church, but that beautiful and beneficent order, the Sons of Temperance, is not. But the Sons will go on doing their good work, and let Satolli whistle to the wind.

SEVERE PENALTIES.—In Japan, it is said, traffic in opium is punishable with imprisonment; in Korea, with death.

### Among Exchanges.

#### NEITHER.

Between two evils, choose neither.—*The Voice*.

#### WILL FACE THEM.

Everyone will face his record in the future. Covetous men, who have made everything bend to the one end of making money; worldly souls, who have worshiped fashion and spent their money extravagantly on dress and display, while thousands were perishing about them in poverty and ignorance, will meet their folly hereafter. The benevolent and the charitable who have given of their means freely for the relief of the needy will find that it has not been in vain. They have added something to the beauty of their own characters with every unselfish act of kindness. Even if some of their well-meant deeds of charity were mistakes, they have their reward within in elements of mankind which can never perish. Everything done in life leaves an imperishable impress on the soul of the doer. These will either rise up in judgment against us or be swift witnesses in our favor.—*Chris. Advocate*.

#### LONG PRAYERS.

A good many silly things are said in favor of short prayers. That a man may pray too long in public is too evident to admit of debate, but we have yet to see the man who needed to be warned against the danger of spending too much time in his closet. The truth is, nothing gives more comfort to the average congregation than to be told that they are not to be heard for their much speaking.—*Free Baptist*.