

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

School teachers under contract with the School Board of Chehalis, Wash., are prohibited, by an order recently issued by the Board, from dancing or playing cards.

A colporteur was recently arrested in Galata District, Turkey, for selling the Epistle to the Galatians, on the ground that it was a seditious document. The Turkish authorities called for a certificate of the author's death, to assure themselves that the document was not of recent origin.

A political situation that is probably unique developed in the little town of Acree, near Albany, Ky., a few days ago. It was the annual election of municipal officers and there were forty-two voters on the list. When the balloting took place it was found that only one of the forty-two voters was properly registered. That one was the candidate for Mayor. He cast the only ballot at the election and duly elected himself and a board of aldermen.

Russia is a great country for producing new sects, in spite of the tyranny of the orthodox church. A new species has sprung up, known as the "Pilgrims" or "Wanderers." They believe that the reign of Antichrist is at hand, and hence they retire to Siberia, where they number thousands, since the man of sin, when he comes, will crush the orthodox church and the government.

Great Britain has been striving for several years to change the taste of the tea-drinkers of the world,—to convince them that Indian and Ceylon teas are better worth using than those of China, Japan and Java. The success crowning these efforts, says the New York Times, is shown in the fact that the consumption of the British product has increased in the five years, 1890-'94, from 13,400,000 pounds to 28,400,000 pounds.

As bearing on the present difficulties in China, the following statement made in one of the discussions in the Victoria Institute of Great Britain is worthy of notice. The writer is the head of a Chinese high school. The question as to the effect upon nineteenth century international relations of the sacred edict, cast out foreign sects, is a very practical one in China: That edict is by law read publicly by high officials every month throughout the land of China.

Switzerland has lately been formulating some new statutes relating to the labor of women. These recent laws enact that no girl under fourteen may be henceforth employed as a worker outside her own family, nor be taken as an apprentice. Work on Sunday is prohibited. The legal work-day for a female worker is not to exceed eleven hours, or ten hours on Saturdays and the eves of holidays. The work-day must not begin before 6 a. m., nor extend beyond 8 p. m. Female workers are to have a rest of an hour-and-a-half at midday. No female worker may take work home to execute it after the close of the legal work-day, that is 8 p. m. The hours required each week by the law of the obligatory schooling for girls who are working is to be included in the legal work-day. Exceptions can be granted in the summer in special cases, but the extension of time may not exceed two hours, and only applies to girls who have passed their eighteenth year.

ANSWERED THE PRAYER.—"The following incident is given under the head of 'Papa's Prayer and its Answer.'" At his family altar, one morning, a man prayed that God would help a poor neighbor who was in a great deal of distress that money could relieve. In his prayer the well-to-do brother told the Lord all about how badly off his poor neighbor was, and asked Him to do everything for him that was needed. As he arose from his knees and wiped his moist eyes, feeling pretty well satisfied with himself, his little boy went up to him and said: "Give me your pocket-book, Papa, and I'll go over to Mr. Smith's and answer your prayer myself."

Eight Hundred Years of the Turk.

This month brings the eighth centenary of the Council of Clermont and of its proclamation of the First Crusade. The Turk was already in Jerusalem in 1095, and though not more fierce, he proved to be so much more stolidly brutal than his Arab pioneers, that Christian pilgrims all came home insisting that something must really be done to get rid of him. Yet Peter the Hermit had not, so far as history informs us, any such tales of horror to tell as those of modern newspaper correspondents in Armenia or Constantinople. Ignorant contempt for Christian monuments, stupid intolerance of Christian worship, inhospitable rudeness and occasional violence to Christian pilgrims were the chief counts in the indictment against the Turk of those days. Not for want of will, but for want of opportunity, he had as yet failed to enslave and torture any important Christian province, to spit any considerable number of Christian babies on his spears or to ravish any hosts of Christian women. Nevertheless, what Peter had to tell at Clermont in November, 1095, roused his audience of some 15,000 people to such sacred fury that they cried as through one throat, "God wills it! God wills it!" and as the result of his appeal, not a mere army, but a vast living wave of men, women and children rolled onwards to overwhelm the despisers of the Cross.

It is just eight hundred years since then, and what do we see now? The same brutal power enthroned in Europe's fairest city, blighting and demoralising some of the most fruitful lands of the world, plundering, torturing and exterminating the remnants of Christians whom a miserable fate has kept within its grasp. The Christian democracy does not now take the law into its own hands as it did eight hundred years ago. We are not complaining of that. It is doubtless better that the Turk should be confronted by 'sovereigns' and 'statesmen' than by a mob of inspired fanatics. Nevertheless, the position has its drawbacks. The democratic wrath of 1095 did actually suppress the Turk for a while and set Jerusalem free. But the sovereigns and statesmen of 1895 have been pottering for more than a year with their remonstrances and their schemes of reform and their united notes, while the epidemic of murder spreads from Armenia to Macedonia and recoils on Constantinople itself.

It is very questionable whether the persecuted Christians of Turkey are not worse off this day, instead of being better off, through the arts of diplomacy. The one proof of sympathy, which seems to have been not wholly intercepted, is the fund raised to relieve famine in Armenia. At least, a substantial proportion of that seems to have reached the sufferers, and this should be an encouragement to continue such efforts. But otherwise there is much reason to fear that the massacres recently perpetrated in Constantinople have been caused by the abject patience of the European Powers. The Armenians of the city seem to have been emboldened by diplomatic threats, and Moslem fanatics, too, have gathered from the experience of the past year that threats mean nothing. An English lady writing from under the shadow of the 'Porte, to a friend, says: "On Tuesday night Sofias broke into two khans, and the killed are reported to be 'some hundreds, but the Government will not allow the bodies to be claimed, 'so no one knows the real extent of the slaughter. These men have been 'going about with soldiers, the latter 'putting handcuffs on any Armenians they chose to arrest, and the Sofias 'either ending the unfortunate man's 'life at once with their thick sticks or 'rendering his recovery doubtful. 'To-day the blind man's son whom 'you know, came here on his release 'from prison. He has a knife or 'dagger wound in his neck and shoulder, and looks badly. He says 'all who 'are taken to the prison—which is 'crammed—if not already wounded 'are taken into a cellar and beaten 'with heavy sticks, and the place is 'just packed with the wounded, the 'dying, and the dead.'"

Yet all this time it stands written in black and white, under the authority of all the great Powers and the sanction of the Porte itself, that if the reforms promised a score of years since are not executed, Europe shall

have a right to enforce them, and even to occupy territory with troops for the purpose. Why is it not done? We have a horror of war. It is a resource not to be thought of except against iniquities more intolerable than its violence. But this is a case in which there is no need for war. The modern democracy, with all its boasted progress, might learn a lesson from the hearers of Peter the Hermit. It was not the undisciplined rage of a rabble which for a while rescued Jerusalem, but the force of opinion heightened to enthusiasm that mastered and directed sovereigns and statesmen. If, now, the populations of all lands whose Governments were parties to the Berlin Treaty would address remonstrances to their own statesmen, insisting that their part in the common duty shall be fulfilled, international jealousies would be neutralised, the Turk would be cowed at once, and at least the lives of the remnant of Christians would be secure. We would respectfully suggest to the Armenian Committee that in every European country where public meetings are possible, the friends of international right should be called together and make their protest to the Government under which they live. The eighth centenary of the first crusade could not be better celebrated, and we might even hope that the result would be more lasting than the success of the fiery Peter.—*Ex.*

As Burdette Puts It.

Bob Burdette gives this simple recipe: "My homeless friend with the chromatic nose, while you are stirring up the sugar in a ten-cent glass of gin, let me give you a fact to wash down with it. You may say you have longed for years for the free, independent life of a farmer, but you have never been able to get money enough to buy a farm. But there is where you are mistaken. For some years you have been drinking a good improved farm at the rate of 100 square feet at a gulp. If you doubt this statement, figure it out for yourself. An acre of land contains 43,560 feet; estimating, for convenience, the land at \$43.56 an acre, you will see that it brings the land to just one mill per square foot. Now pour down the fiery dose and imagine you are swallowing a strawberry patch. Call in five of your friends and have them help you gulp down that 500-foot garden. Get on a prolonged spree some day and see how long it will take to swallow a pasture land to feed a cow. Put down that glass of gin; there is dirt in it—300 feet of good, rich dirt, worth \$43.56 per acre."

How to Kill a Meeting.

When you come into the room where the meeting is, sit down carefully near the door. This will scare the meeting some, as it will not know whether you are friendly to it or not. As others come in and take their seats, whisper to your companion about them. A smile or low laugh at their oddities (for most people are odd to the rest) will throw a cold shiver over the meeting and make it wonder what it is doing there after all.

Hunt up a favorite hymn in your singing book, during the opening prayer, and notice the dresses of the attendants or the wrong pronunciation of the leader as the Scripture lesson is read. This will prevent any show of spirit on the part of the meeting and make it an easy prey.

When the voluntary prayers are called for, either sit up straight and look around, or else think up everything that needs praying for and include it all in a ten-minute prayer, being careful not to manifest any feeling or earnestness. Either method will show the meeting that you are not afraid of it and that you consider its life of minor importance to your own reputation for calm fearlessness.

By this time the meeting will be attacked with chills and fever (mostly chills) and the leader will begin to look anxiously at his watch, for fear it shall die on his hands.

When the opportunity for testimony comes you can give the death blow to the meeting by sitting still—whispering to your friend—or by talking about everything except the subject for the evening or your personal experience. But if you do not care to be "in at the death" you can hasten it and at the same time avoid seeing its dying struggle by leaving the room before the hour is over.

This method faithfully followed is sure to kill almost any meeting. You may be injured in the contest, for some meetings die hard, but just think of your power! Think also of the death in sin which will thus come to your soul.—*Free Baptist.*

About Writing for the Press.

Rules for writing for the press have need to be frequently repeated. We understand the reason for this, and therefore do not object to repeating ourselves as often as is required. We now write for that class of new writers who have not yet familiarized themselves with the few rules of newspaper offices. We give the following summary:

1. Write on one side of the paper only. This is necessary for the convenience of printers, proof readers, and editors. We have often received contributions we could have used if they had conformed to this rule. But being written on both sides of the paper, they went to the wastebasket because the editor did not have time to copy them, and printers cannot be required to set long, crowded pages written on both sides. Perhaps everybody does not know that, in order to save time, the manuscript in a printing office is divided into small parts, technically called "takes," and several men are at work on an article at the same time. If the article is written on both sides of the paper, it is obvious that it cannot be cut up in this way, and must be given to only one person to translate into type.

2. Always write with ink. Use black ink, not red, nor blue, nor green, nor a faint, milky fluid, nor a pencil. Pencil writing often becomes illegible by rubbing in the mails.

3. Write with care. Every word, especially proper names, should be so legible that there can be no doubt as to what is meant. Someone has said that there is a positive immorality in writing so that your correspondent can with difficulty decipher your meaning.

4. Do not roll your manuscript. Place all your pages in order and then fold them together. Sign your name, with your address, always at the end of what you have written, never at the beginning. If you desire your article returned if not available, inclose stamps for that purpose.

Writers will find it always to their advantage to be painstaking in their writing, and to scrupulously observe the foregoing rules.—*TeleScope.*

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. J. S. McLeod, Fredericton.]

Other Reports.

We expected to be able to publish in this issue, at latest, the reports of the Treasurer and Corresponding Secretary presented at the annual meeting. But they have not yet come into our hands, having been sent to the printer of the Year Book. Their publication in the INTELLIGENCER will, therefore, be delayed some weeks. We regret the delay, for we think our sisters throughout the Province like to read the reports as early as possible.

The Treasurer's Resignation.

The Society regretted very much the resignation of the Treasurer, Mrs. J. S. Smith. For seven years she filled the office, and discharged its delicate and sometimes difficult duties with much efficiency and tact. She not only brought to the discharge of her duties good business knowledge and methods, but at the meetings of the Board of Managers she was a wise counsellor. Deeply interested in mission work generally, and in the work of our Society especially, her presence and services are much valued by those with whom she has so long been associated.

Though not instructed to do so we take the liberty of printing her letter of resignation:

St. John, N. B., Oct. 2nd, 1895.

To the President of the F. C. B. Woman's Mission Society:

Dear Sister:—Having held the responsible office of Treasurer of the Society for seven years past, I regret that I feel my inability to keep it longer. I beg, therefore, to tender my resignation, to take effect at once.

I wish to thank you, as well as all the members of the Board, for your kind and courteous treatment while in office; and I shall always remember with delight our pleasant association, and hope my successor may have the same pleasure, with less onerous and arduous duties.

I send statement of accounts up to the close of the present year; and, when officially notified, shall be happy to hand over to my successor all the property and seals of office.

I trust that we may each retain at least as much interest in our future work, as in the past (whether in office or out of it), and that such an interest may be given to the spread of the gospel which is the power of God unto salvation, that all shall know Him from the least unto the greatest.

I remain yours sincerely,
Mrs. J. S. Smith,
Treas.

The Queen's Interest in India Women.

It is said that the later Viceroy of India have been chosen with due regard to the capabilities of their wives in one particular direction at least. If it be so, what a flood of light does it pour upon the advance of women and the regard for the claims of Indian women upon the interest and help of their sisters in Britain. This direction is in that of medical assistance for them. The scheme now known as Lady Dufferin's was suggested and talked over by Her Majesty long before it became an accomplished fact, and no one takes a deeper and more practical interest in the provision of female medical assistance to the women of India than the Queen, and Lady Elgin, the wife of the present Viceroy of India, is in constant private communication with the Queen concerning the medical education of native ladies. Lady Elgin is shortly to start with her husband on a seven week's tour to all parts of the empire, and while she is impressing on the native mind the fact that India is under one rule, and that the Governor-General is the great Queen's right hand, she will use her time in consolidating and organizing the Queen's Hygienic Association for the women of India.

Concerning Women.

—Mrs. Lillie R. Pardee is running for the Utah senate and Mrs. Emmeline B. Wells for the Utah house.

—In Aachen, Germany, women make up the force of letter carriers. They wear uniforms of black dresses, with yellow trimmings, and black glazed hats with yellow bands.

—Miss Hypatia Boyd is the first deaf and dumb girl to enter a college in this country. She has passed the Wisconsin University entrance examination with honor, and will begin the regular course this fall. Miss Boyd lost her hearing when she was six years old, and the power of speech soon after. She was one of the first pupils at the Milwaukee school for the deaf and dumb, where the oral method is used exclusively. So effective did this method prove in Miss Boyd's case that when she was graduated from the school, in 1891, she was able to enter the regular high school and to understand her teachers by following the movement of their lips.

—Some clever Philadelphia women have hit upon a new branch of work for women. They make house-to-house canvasses in different parts of the city, where they sell orders for goods upon several of the large dry-goods and general furnishing shops. Their customers pay for these on the instalment plan, and the "drummers" get a commission from both sides. There are many people among the poorer classes who find it a great advantage to pay by instalments, and who are by this method enabled to make purchases that would otherwise be beyond their means, while the merchants are only too happy to encourage an enterprise that extends their trade.

Inconsistent.

A Christian Scientist in the United States says that he has, received bodily damages. He has therefore, brought an action for \$5,000 for repairs, as an Irish gentleman once expressed it. But, according to his own theory, he has no body. Then, how it could be damaged, one would need a magnifying glass of 50,000 horse power to see. Well, he who has no body, is really a nobody. But tell that Christian Scientist that he is a nobody, and, perhaps, he will do you bodily damage.

Some boast that they are Agnostics, as they call themselves. Agnostic is Greek for "don't know." Ignoramus is Latin for "don't know." But tell an agnostic that he is an ignoramus, and his feelings will be very much hurt.—*Can. Presbyterian.*

CHURCH BELLS.—The Henry McShane Bell Manufacturing Company, of Baltimore, Md., known throughout the country for the superiority of its church bells, sends out a monthly, entitled "The Bell," containing much useful information for those who contemplate buying church bells. They will send a copy to anyone who will address them requesting such favor.

"TRADE."—A considerable proportion of the newspapers were evidently perplexed by the announcement that the Sultan had issued an *irade* establishing important reforms in Armenia. The P. D. could not make anything of it, so he changed it into *Trade*, and *Trade*. One hardly knows which of these conjectural readings to admire most. But if the P. D. had turned up the Standard Dictionary he would find that *irade* is Turkish for decree. It is equivalent to the Czar's Ukase, or to an English Act of Parliament duly proclaimed. *irade* is pronounced in three syllables ee-rah'-ca.—*Pres. Witness.*

SONS OF TEMPERANCE.—The Grand Division S. of T. of New Brunswick met in annual session at Sackville last week. The reports of the officers showed the order in a more prosperous condition than last year. Robert Maxwell, Sr. John, was re-elected Grand Worthy Patriarch. The other officers are as follows: Howard Trueman of Point de Bute G. W. A. A. J. Armstrong of St. John. G. scribe. W. C. Whittaker of St. John, G. treasurer. A. C. Sears of Sackville, G. chaplain. C. C. Campbell of Sackville, G. conductor. H. W. Folkins, G. sentinel. Robert Wills, jr., of St. John, G. Supt. of Y. P. work.

THE QUEEN'S PRIME MINISTERS.—During the Queen's reign there have been twenty Ministers and ten Prime Ministers. The average duration of each ministry has been less than three years. Lords Russell, Palmerston, and Beaconsfield were prime ministers twice. Lords Derby and Salisbury three times; Mr. Gladstone was four times prime minister. Mr. Gladstone has held the helm of state twelve years; Lord Palmerston ten years; Lords Beaconsfield, Salisbury and Melbourne nearly seven each; Lord Russell six; Peel nearly five; Lord Aberdeen's administration was less than five, and he failed because of the perplexities of the Crimean War. The ten prime ministers of Queen Victoria are easily recalled, Melbourne, Peel, Russell, Aberdeen, Palmerston, Derby, Gladstone, Beaconsfield, Salisbury, Rosebery.

MORE VICTIMS.—The shooting in Chatham Thursday night adds two more to the victims of the run traffic—the murdered and the murderer, to say nothing of the heart-breaking of their families. The one who was shot appears to have been a well behaved, inoffensive young man, the fellow who shot him was drunk.

Wm. Curran, a clerk in the Public Works Department at Regina, was a few days ago convicted of arson and sent to the Penitentiary for five years. He was formerly on the Hansard staff at Ottawa. He is well educated and of good family, all his trouble being due to drink.

Among Exchanges.

THE DIFFERENCE.

The man who is born a fool merits pity; the man who makes himself a fool merits contempt. And, alas, the latter class of fools is far more numerous than the former.—*TeleScope.*

FALSE WITNESS.

Thou shalt not bear false witness is one of the fundamental commandments. Every honest man knows that false witness may be borne by concealing that which is true, as well as by saying that which is not true.—*Harper's Weekly.*

NO WONDER.

Your pastor is not in a very good frame of mind to prepare his sermon for next Sunday, if his mind is perplexed about the support of his family. Give him a fair and comfortable living and do not allow him to be worried about the necessary expenses of his family.—*Central Baptist.*

NEVER AT FAULT.

Stubborn people usually believe that everybody else is troublesome, and that they alone are peaceable. They are like the little boy who was reprimanded by his mother for pulling the cat's tail. "I'm not pulling its tail," he replied, with an injured air. "It's the cat that's doing the pulling." So the one man who feels himself ordained to dominate the affairs of the church is apt to complain that the church is contentious because it doesn't calmly submit to his hold upon it.—*Look-Out.*