Religious Intelligencer.

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

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A New Year.

A small ship launched upon an unknown sea,
A small seed planted from an unknown tree,
Such is this strange New Year to you and me.
Whither the vessel goeth,
And how the tree upgroweth,
God only knoweth
But sail the ship and plant the seed,
What's done in faith is done in deed.

THIS VERY WEEK.

To all subscribers who have not already done so we appeal for prompt renewal subscriptions.

The INTELLIGENCER needs you all, and hopes you feel that you need it.

Immediate renewals will help us very much.

The payment now—this very week—of all subscriptions due, and renewals for 1895 is what we desire of our riends.

Do your best to meet this desire—and do it at once.

NOTES AND GLEANINGS.

The Japan climate is hardly as healthy as its landscape is picturesque. Rheumatism there is quite prevalent, and even horses are great sufferers from this disorder.

Commander Ballington Booth, of the Salvation Army, who recently was severely ill in Chicago, has partly recovered his health, and has come east to New Jersey, where he is resting.

The king of Denmark is 76, Queen Victoria 75, the king of Sweden 65, the emperor of Austria 64, the king of Belgium 59, the king of Romania 55, the prince of Montenegro 53, and the sultan of Turkey and the king of Italy each 50.

Cuba has a "Home rule" question which seems likely to be settled soon. The Home Rule party were defeated in the insurrection of 1878, but ever since have been quietly organising their Parliamentary forces, until last year a Bill, practically conferring self-government, was presented by the then Colonial Minister to the Cortes. The result was the fall of the Cabinet and the temporary shelving of the Bill. Both parties, however, have now agreed to a compromise, by which Cuba will obtain a large measure of Home Rule.

The only woman insurance broker in Chicago is Miss Sara Steenberg, but that city claims more women lawyers than any other city in the United States. It possesses at least a dozen barber shops conducted by women, as many women dentists, a number of physicians, and several undertakers of the so-called weaker sex. There are also boot and shoe shops, laundries and photograph establishments run by women. One woman manages a butcher shop, another has a milk rout, a third carries on the largest cooperage business in the city, and there is at least one woman pension agent in Chicago.

According to the report of the Director of the Mint, all the money in the world amounts to $10,592,500,000. This would be only five or six dollars apiece if it was divided up among the human family. A good many people, says the "Standard," have the idea that there is wealth enough in the world to make everybody well off if it were equally distributed, but as in the case of money, it would leave each one with a portion discouragingly small. But the very smallness of the general average of wealth makes it all the more necessary that this average should be as nearly reached as possible. Where some enjoy vastly more than the average, a vast number must have less than that small amount.

The following is told by a traveler recently returned from Japan:

"An official notice of the Government had been published in the Japanese newspapers saying that all Chinese who desired to depart must do so by a certain date, or else remain until the war was over. Thereupon Ah Shing, a big clothing dealer of 16 Water Street, called all the Chinese together, and they all agreed to go. They got their goods on the dock, and finally aboard the steamer, with themselves, and the steamer pulled out. At the last minute it was found that the wealthy merchant had held his goods and slipped back to the city. He at once resumed business, having got rid of all opposition merchants, and is now rolling in riches because of the great business he is doing."

England's collection of plate for use on state occasions at Windsor Castle is something fabulous in value. Its display surprised even Russia's Crown Prince himself. It is generally reckoned to be worth about £2,000,000,000, and it is no unusual thing at a state banquet at the castle to have plate to the value of half a million in the room. There are two state dinner services, one of gold and one of silver. The gold service was purchased by George IV., and will dine 120 persons. The plates alone of this service cost over £12,000. On state occasions there are usually placed on the dining table some very beautiful gold flagons, captured from the Spanish Armada, which are now, of course, of priceless value, while the great silver wine cooler, made by Rundell & Bride for George IV. and weighing 7,000 ounces, always adorns one corner of the apartment. As sideboard ornaments there are pretty trifles in the way of a peacock of precious stones, valued at £50,000, and a tiger's head from India with a solid ingot of gold for its tongue and diamond teeth.

The "Informer."

An incident in the investigation of the methods of the New York Police department, furnishes the occasion to the *Independent* for saying some things which we are glad to print, because they state views we have long held and expressed. A Capt. Creeden explained that his hesitation in giving evidence was because of his unwillingness to be regarded as "an informer." When he had made a statement of all the facts in his possession, the members of the investigating committee and the counsel conducting the examination commended him for having obeyed his conscience instead of yielding to the fear of being branded an informer.

This incident brings out into the clear light of day the true view to be held in reference to those who give information to the public authorities as to breaches of public morals. There is a prevailing sentiment that it is a mean thing to expose the crime of one whom you know; that one is under an obligation to stand by the criminal instead of standing by the public; that there is a certain right of confidence which must be held sacred, as if the criminal had more rights than the public. This might be true in a case where the so-called crime is merely one of convention or tyranny. We can imagine a case where law is used, as among the Armenians for oppression, violence and murder, and where it would be contemptibly mean for one fellow-sufferer to betray another. Of this there is no question; but we live in a country where law is used, where our rulers generally mean to rule justly, and where, if there be corruption in government, it is one of the worst of crimes, which no one has a right to condone or to conceal. Had Captain Creeden refused to inform he would have deserved no mercy; because he has informed, he has proved himself a friend of good government, a friend of the public, and he has done that which is right before God and man.

Perhaps the best application of this principle is in the case of boys or young men in school or college. It is a most lamentable fact that there is prevailing in these schools a very wide sentiment to the effect that teachers and pupils are mutual enemies and that the pupils must band together always in favor of each other, no matter what the crime is of which one of them may be guilty. The fact is that an act of violence or cruelty done by a student is an offense against all the students and not against the faculty merely. It is an offense against law and decency as well. It has no rights. It should be out-lawed. It is not good conscience, but bad conscience which forbids one student to inform against another who has been guilty of one of these offenses. There have been outbreaks within the last year or two which have even ended in death, in which students have refused to give the information which might lead to the detection of the criminal. The man in such a case who informs deserves praise, not blame; he should be honored, not despised. We trust that this case of Captain Creeden and the applause he has received for being an informer may make it clear to a great many people that it is not the informing that is wrong or mean or contemptible, but the crime against which it may be a duty to give information.

No Rollers Under Him.

A colored brother who has recently become preacher for a turbulent congregation, one where certain men in authority have set a poor example to the flock, made use of a figure the other day which impressed us with its picturesque wisdom. Some of them were threatening him with cutting off supplies unless his remarks became less personal and practical. They hinted that he should be more theological and general in his teaching. He assured them that cutting off supplies had no terrors for him, he could live on little, and that he had come to stay. Then he added: "You ain't got any rollers under me, but I've got rollers under you." Happy preacher! undisturbed himself but keeping the brethren in motion. The condition is generally reversed, the brethren are "established" and the preachers move on. Is it because the church has rollers under them? Whenever the preacher is afraid of anybody in the congregation; whenever he considers the effect of plain teaching on his salary; whenever he nurses his dignity and pleads the privilege of "the cloth;" whenever he is a clergyman before he is a man; whenever he has muscles and lungs to take the place of brains in the pulpit; whenever he tries to make a religious philosopher out of what was intended to be a humble gospel preacher; whenever he is so wrapped up in holy meditation and profound thought that he fails to see the children who speak to him on the street, and forgets the names of people under his care; whenever he persists in minor habits which offend good taste; whenever the brethren feel called upon to apologize for him in any way; whenever his pastoral care for the sisters is in direct ratio to their youth and beauty; whenever he neglects his children and is ashamed of the wife of his bosom who has toiled and sacrificed that he might have leisure: whenever, in short, he is a fool in the various ways specified and unspecified, in which a preacher can make a bigger fool of himself than any other mortal creature, he has "rollers under him," and some one of the numerous people whom the Lord has ordained to keep preachers straight, will see that these rollers turn under him before long.—*Chris. Standard.*

The Week of Prayer.

The Evangelical Alliance has suggested the following topics for the Week of Prayer. The sub-topics are given by way of suggestion, and it is expected that each leader will make selections:

SERMONS.

Sunday, January 6th.

"They that wait upon the Lord shall renew their strength."—Isa. 40: 31.

HUMILIATION AND THANKSGIVING.

Monday, January 7th.

Confession: Of sin.—Of unprofitableness in the service of Christ and of conformity to the world—Psa. 51; Dan. 9:2-19; Matt. 21:17-20.

Praise and Thanksgiving: For blessings temporal and spiritual; for awakening conscience in civic affairs; for an increasing apprehension of the relations of Christ to society.—Psa. 34; Eph. 1:15-23.

THE CHURCH UNIVERSAL.

Tuesday, January 8th.

Prayer: For the manifestation of the Holy Ghost; for increasing fellowship among believers, and more active co-operation among churches.—Acts 1: 5-8 2: 1-18; Eph. 4: 1 16.

NATIONS AND THEIR RULERS.

Wednesday, January 9th.

Prayer: For national righteousness and peace; for the putting away of legislative sanction to vice and all immoral traffic; for all needed reforms, social, industrial and political; for all in authority; for religious liberty—Deut. 4:5 8; Psa. 67; Prov. 14:34; Rom. 13: 1-17; Mark 9: 38-40.

FOREIGN MISSIONS.

Thursday, January 10th.

Prayer: For all missionaries and missionary societies; for more laborers; for the conversion of Jews, Mohammedans and heathen; that the war in the East may open new doors to the Gospel; that the African Rum Traffic may be suppressed.—Luke 23: 45-48; Matt. 39: 36-38; Psa. 22: 27, 28.

HOME MISSIONS.

Friday, January, 11th.

Prayer: For home, and city, missionaries, and for missionary societies; for a larger apprehension of the social mission of the church, for increased co-operation, for a deeper sense of responsibility in behalf of neglected country districts and the unreached multitudes of the cities.—Col. 4: 2-4; Isa. 62.

FAMILIES AND SCHOOLS:

Saturday, January, 12th.

Prayer: For parents, sons, daughters and servants, that in all their relations with each other they may follow the Divine teaching, for all charged with the training of children and youth; for all Christian societies for young people; for Sunday and day schools, and for all institutions of learning.—Col. 3: 14 25; Prov. 4.

SERMONS.

Sunday, January 13.

"Always abounding in the work of the Lord."—1 Cor. 15:58.

A PLAGUE.—A large district in Southern Russia is suffering from a plague—a plague of mice. Extraordinary accounts are given of the damage done by the ravages of myriads of these tiny rodents. It is said that their nests are so numerous in the fields that ploughing is impossible. the peasants turning away in loathing, In houses and barns, in the village streets, the mice swarm. The rivers and wells even are full of them, either dead or alive, and carp and other fish caught in the rivers have their stomachs laden with mice. So horrible is the plague that peasants in bodies are leaving their cottages, seeking spots where they may be free from these vermin. They are praying for a severe winter to exterminate the mice. The loss to grain and other property already incurred is enormous.

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.]

Going and Praying.

I can't go out to the distant lands,
Where the heathen live and die
Who have never heard of the children's Friend
Above the bright blue sky;
And I can't go yet to tell the news
Of the Saviour's love to man,
But I'm quite, quite sure that when God says, "Go,"
I'll go as fast as I can!

I can't give much, for I am not rich;
So I mean to collect the more,
And also give what I really can
Out of my little store;
I'll give my pennies, my love, my prayers,
And ask God to bless each plan
That is made for the good of the heathen world—
I'll pray as much as I can!

Aim Higher.

It ought to be possible for each society to do more christian work in its own locality, and to make a larger contribution to the foreign work than in any preceding year. If each society, earnestly aims at this increase it will certainly be accomplished,

It is impossible for christians to contemplate the needs of the cause, both at home and abroad, without feeling a great desire to be more and more "workers together with God" for the salvation of the lost. Especially does the great need of our sisters in heathendom appeal to us. Having all the blessings of the Gospel ourselves, we are not only under obligation to send them the good news of blessing, but should esteem it a privilege to do so. "Freely ye have received, freely give."

In prayer, work and offerings let this be our best year.

A New Question.

The *Journal and Messenger* tells us of a new question which has arisen among some missionaries in India. It is as to whether women missionaries may not be authorized to administer baptism to converts made in the zenanas, where men are not admitted, and in countries where it is regarded as shameful for a woman to appear in the presence of any other man than her husband, or others of her own immediate family.

It does not appear that the question has troubled missionaries of the Baptist bodies, but it confronts those who sprinkle. Certain Scotch missionaries, the "Journal" says, have been troubled by it, and the objection to the baptism of their wives by men is made by those who would not object, provided the rite were administered by women and only in the presence of women. One of our Methodist exchanges says that the question is also becoming "a critical one" in the mission work of that denomination, and it asks: "Why should not our women missionaries and deaconesses be authorized to administer baptism and the Lord's Supper?" But a similar question may arise with regard to caste Why is it that our missionaries do not recognize and appoligize for the caste customs among the Hindus? It is certain that the caste custom is just as thoroughly fixed as is the custom of immuring the women. It would be no harder to require a woman to come out of the zenana than to require her to break caste, contrary to the wish of her husband. And yet our missionaries require every convert to "break caste," before baptism, as an evidence of having accepted the gospel and the Christ of the gospel. Not a few of those who argue against the universal and all-time application of Paul's injunction with regard to a woman's "teaching or usurping authority over the man," tell us that the injunction was due to the custom of the times and the oriental countries, where for a woman to speak in public would have been to unsex herself. And yet, it must be admitted that, in those times and countries, it was customary for women to receive baptism at the hands of men. Are the customs of India more worthy of observance, and to be made more binding upon the the people, than were the customs of Asia and Corinth in that earlier day? There seems to be room for considerable thought on this question, before it is fully settled that women may be commissioned to administer gospel ordinances to women separated from men.

A SERMON.—What a sermon the record of the bank defaulter Seely preaches! "Be sure your sin will find you out," might be taken as the text. It all began in an innocent mistake of Seely's by which an account was overdrawn. Conce alment of this mistake was a long step toward crime. It put Seely in the power of a dishonest man, and to hide his fault he began to steal, not for himself but for the depositor. All the rest came in natural sequence. Stealing for another led him to steal for himself. He lied to conceal, he altered accounts to conceal, and he stole to conceal. At last the crime became so large concealment was no longer possible. Suicide by Baker and flight by Seely and loss to the bank of more than $350,000 were the *denouement*. Seely had learned to bet and gamble as well as steal, and the habit led him to the races in Chicago. This brought him a companion in vice, and companionship resulted in exposure, arrest and confession and a sentence to eight years' imprisonment. His sin literally found him out.

INTERESTED IN THEM.—It may be rather a blunt way of expressing it, but there is considerable truth in the following short dialogue:

"My friend," said the solemn looking man to the other solemn looking-man, are you not a follower of the Christian Science treatment?"

"In one sense I am. I am an undertaker"

CRUELTY OF THE CHINESE.—Sad that the bland and gentle Chinese should have such morbid delight in torture. They seem to be as bad in this regard as the Indians or the Inquisitors of Spain. Two Japanese students were captured at Nanking and charged with being spies. Here a how the poor students were treated:

"They took the young men to Nanking, where they tortured them for two—some say three days. They made them kneel on iron chains, with a bar of wood across their legs, and men standing on the bar. They pulled out their finger-nails. They put chains on their wrists, and poured boiling water on the chains until the metal ate its way to the prisoner's bones. They crushed the tongues of the two men They mashed into jelly the tenderest, the most sensitive members of their bodies. When death was about to have its own way with their mutilated frames, it was hurried by the executioner's sword."

China needs to be taught a lesson of humanity that she cannot forget. Possibly to teach such a lesson is the Providential mission of Japan.

ONE WHO HAS READ THE INTELLIGENCER from the first issue writes: "It is a great comfort to me, coming in each week like a dear friend. I wonder how any of our people can get along without it."

ST. MARTINS SEMINARY.—Owing to the great cost of heating and running the main building, it has been decided to close it for the winter. The classes will be conducted until June in the residence of Capt. Wishart, which is a comfortable and commodious edifice, capable of lodging and boarding about 40 students. In the meantime the board will complete arrangements for the future of the school. A large part of the denomination are in favor of abandoning St. Martins altogether and building anew at Hampton. This would be much more favorably situated and would be sure of access at all seasons.—*Telegraph.*

A WOMAN JOURNALIST.—A London journal mentions an incident connected with the late Czar that rather puts the American Nelly Bly stamp of journalism on its taps. It says a woman, one of the special correspondents at Livadia, was anxiously waiting news concerning the Czar's health, when the end came and an order was immediately issued forbidding any telegrams relative to the Czar being sent for two hours. This newspaper woman, however, sent her despatch to Berlin by asking for a further supply of money, and mentioning the sum required. The message was an arranged signal, and intimated not only the death of the Emperor, but also the exact hour at which he expired. Thanks to this clever arrangement the world knew of the event much sooner than the officials desired.

The Popery of High Churchism.

The progress of Roman Catholic doctrine and ritual in the Church of England is truly alarming. It is no wonder the London Nonconformists resisted the efforts of the High Church party to control the public schools. The following account of a service held in St. Clement's church we take from the *London Christian World*: "A card of invitation, printed in purple, and bearing the imprint of the E.C.U., was issued by the rector of his church, announcing that 'the Holy Eucharist would be offered on behalf of the souls of the faithful departed.' A large audience assembled, consisting of ladies for the most part, while of the men present one-third were clergymen. Most of those present made obeisance before the altar, and some made the sign of the cross. Every sentence of the service, including the Scripture, was intoned, Rev. H. A. Wansbrough, of New Walsingham, officiating. The preacher was Rev. E. G. Wood, B.D., Vicar of St. Clement's, Cambridge, who vigorously declared that souls in purgatory might be relieved of a portion of their suffering, and their movement toward Paradise might be expedited by the prayers of the faithful here on earth. The Eucharist was offered by Rev. H. A. Wansbrough, with full choral accompaniment, the celebrant alone consuming the elements, standing meanwhile with his back to the congregation. He was attended by two acolytes. There was much genuflexion in the presence of 'the adorable sacrifice,' as the preacher subsequently called it, and the language of the service was intoned with such profound ecclesiastical mannerism as to make it doubtful, in the body of the church whether the vulgar or Latin tongue was being used. This is said to be the first time 'the Holy Eucharist on behalf of the souls of the faithful departed' has been offered in Norwich in the Established Church since the Reformation.

Among Exchanges.

GOOD ADVICE.

If you would not lose your religion, use it.—*Telescope.*

FEWER MONUMENTS.

There would be fewer high monuments if we had to buy them ourselves.

THE RELIGIOUS TRAMP.

The religious tramp, like his pauper brother, wants to pick up a good meal where he can get it; but he is not fond of work. He likes to find a temporary shelter under some church roof, but he is not a hewer of wood or a drawer of water. He is a consumer, not a producer. He believes in free churches and free religion, and lives up to this creed by not paying for the support of either. There is no law against beggary of this kind, and so the church tramp can make a shift whenever he pleases. What is wanted is some religious almshouse for the care of this order of spiritual mendicants.—*Chris. Register.*