

Religious Intelligencer.

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

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WHOLE No. 2196

JANUARY RENEWALS.

Many hundreds of subscriptions expired with the close of the year. Many others expire this month.

To those who have already sent renewals for 1896 our thanks are due.

From all the others we hope to hear at once.

Will every one whose term of subscription has expired, or will expire this month, do us the kindness of forwarding a renewal at once?

Be sure to send yours. The best time is now.

NOTES AND GLEANINGS.

France proposes to spend twenty million francs on its 1900 exhibition. The total cost of the great show is estimated at one hundred million francs, or about twenty million dollars. That will do.

Some people have been making a count, and find that not one of the State governors in the United States is a Roman Catholic. There are no Roman Catholics in the Cabinet, and very few in the Senate, none in the Supreme Court, and there never has been one in the White House.

Mr. A. H. Mackay, Superintendent of Education for Nova Scotia, in a paper lately published advocates the reform of weights and measures so as to bring them all under the decimal system; the reform of English spelling; and the third closely allied one is instruction in phonographic writing.

The right spirit seems to be dominant in England regarding Sunday amusements. An invitation was recently sent to ministers to preach in favor of the opening of museums on Sundays. Only fifty-nine out of 50,000 preachers complied with the request. On the contrary, nearly 800 members of dramatic and musical professions signed a petition for the continuation of the laws now in effect, keeping the museums closed on Sunday.

The 10,000 barbers of Chicago are making a contest against Sunday work, and the labor unions are supporting them. A rally of Christians was held, in which hearty sympathy was extended to the barbers and to the labor unions in their resistance to the attempt of employers to compel them to violate the law of God and of the State of Illinois. The proprietors barbers fix a price, per week, upon each chair, and the working barbers must make that up, and take whatever surplus they can get for their wages. They are liable to get very little. Adding to this seven long days' work, and it is time for them to rebel.

To preserve the common cup which was threatened by the innovation, and at the same time to obviate the objections made to it by bacteriologists, a new device is now put on the market in the form of a dainty silver siphon, so contrived that nothing drawn into it can return into the cup. Each communicant is supposed to have one. The inventor is an Episcopalian, of a wealthy family. Another device is a self-cleaning cup, which, as soon as used by anyone, can be perfectly cleansed by turning a movable rim.

The following from the "Advance," on the economy of the church fair is worth thinking about. The writer of the paragraph, evidently speaking from experience as well as observation, says:

We held a fair last year, and we said we cleared four hundred dollars. I have drawn up a little estimate of what that fair cost us, which I would like to read to you before we go any farther. There were fifty women of us, each spending two half days of each month for four months:

Two hundred days' work at \$1.50 per day	\$300 00
Initiation fees	12 50
Monthly dues for four months	50 00
Street car fares	10 00
Collection at socials	55 50
One hundred days' work at fair	150 00
Cost of food prepared (very low figures)	100 00
Total	\$678 00

Japan is a country of the little. The men there are from 5 ft. to 5 ft. 5 in. high, and the women are still smaller. Notwithstanding the fact that they raise themselves three inches off the ground on their wooden sandals, a fair-sized English girl towers above them like an Amazon. Japanese trees are dwarfed, and, in fact, all nature seems to be made in miniature. The chickens are nearly all bantams, and the cats, with their bobtails, look like kittens compared with ours, while the horses are mere ponies. The houses of the poorer people have but one story, and the rooms look like those of dolls' houses. The country, though big enough, is pretty rather than grand, and you have beautiful bits rather than sublime landscapes. It is the same with everything.

Rum Traffic Notes.

How It Works.

Stockholm, the citadel of the Gottenburg system, is said to have the largest death roll from alcoholism of any city in the world. Ninety in 1,000 die from excessive use of intoxicants.

KANSAS VS. TEXAS.

Kansas has 100,000 more people than Texas, and saloons are prohibited. In Kansas there is one penitentiary with 995 convicts, while Texas, with its saloons, has two penitentiaries and 3,000 convicts.

PROGRESS IN SCOTLAND.

A most notable evidence of the progress which temperance principles are making in Scotland, which at one time was said to be the worst country to be found for drinking, is mentioned by the *Scottish Reformer*. It states that the provosts and chief magistrates of forty-one towns and burghs are total abstainers, and that the chief magistrates of thirty-nine towns and burghs are favorable to some measure of temperance reform.

TEMPERANCE LEGISLATION.

New Zealand is pushing its temperance legislation with thoroughness and to good purpose in the right quarter, where drinking appears often in its most seductive, because in its most respectable and fashionable, guise. A clause has been inserted in its Licensing Bill providing for the closing of club bars at the same time as hotel bars—10 p. m. in country places and 11 p. m. in large cities—with no drink whatever on Sunday.

A JUDGE'S STATEMENT.

Judge Hughes, the author of "Tom Brown's School Days," says "that no month passes on his circuit that he has not to make at least one hundred commitments of debtors to prison for terms ranging from one to six weeks, in cases which he can clearly trace to the baleful influence of the present law as to licenses for the sale of beer and spirits. And this is going on more or less in every county court of the United Kingdom!"

A PROPHECY.

The *Christian Guardian*, of Toronto, contains the following prophecy: "The temperance sentiment is growing, and when King Alcohol is dethroned the world is half redeemed. In fifty years from now—it may be in less time—the world's conscience will stand to the liquor traffic as it now stands to human slavery. Not many years will pass before international arbitration will take the place of an appeal to arms as a method of settling international difficulties. Then will come the time predicted by the prophet when men shall beat their swords into plowshares, and their spears into pruning hooks, and learn war no more."

RUM KILLED THEM.

The facts brought out at the Coroner's inquest over the victims of the disaster at the Journal Building, Detroit, show that Thompson, the engineer, was in the habit of frequenting no less than five saloons, "to the gross neglect of duty," and that he was sometimes absent "as long as fifteen minutes." The unfortunate people who were killed might have left liquor alone, but it did not let them alone. There is no safety for the most sober as long as men are licensed to make their fellows crazy according to law. The saloon must be destroyed.

GAINING.

Of the thirty-one cities of Massachusetts which voted a few weeks ago, on the license question, fifteen gave a "no" vote and sixteen a "yes" vote, making a nearly equal division. Of those who favored license last year, Lynn, Salem, Gloucester and Waltham have gone over to the no-license column; while Haverhill alone traveled in the opposite direction. The majorities in the no-license cities were generally diminished. Fall River had a majority for license last year of 3,719, and fell this year to 940. On the whole, the returns this year furnish a strong element of hope for temperance workers.

What is Church Success?

Not necessarily the gathering of large congregations, not popular preaching, not thorough organization, not money to meet all church demands. These are desirable ends in a high degree; but they may be secured and the real purpose of the church not be reached. The Primitive Methodist, speaking of the essentials of a successful church, says:

"Sometimes there are overflowing congregations during the ministry of certain men, but as soon as they remove to a new sphere of labor the crowds disperse, and the church is left weaker than it was previous to its advent. They were simply attracted by his pulpit efforts, but were not won to Christ nor permanently associated with the church. In other cases churches are frequently crowded by the magnificent music that is rendered at each service, or by the proselyting efforts of a few of the leading officials, or because it is fashionable, and has associated with it many of the leading families of the town and neighborhood. Various reasons may draw the people in large numbers to certain places of worship, and yet there may be few conversions and but little true spiritual life. The success of any church cannot therefore be determined merely by the number of hearers who may regularly be in attendance.

"Numbers are not an infallible criterion of success, but churches that are in a prosperous condition invariably increase in membership and multiply in agencies. The additions to the roll book will not be the result of accessions from other places or churches, but from conversions within the church itself."

Church success means primarily and essentially soul-winning. Whatever else there may be, if that is wanting the church is not a success; it fails to accomplish its mission. In accomplishing this supreme end of the church there are many conditions which must be complied with. The end is reached through the use of divinely appointed means. Only as these are used can the church succeed. The first of the essential means is unity. A divided church is weak and helpless. On the day of Pentecost the disciples were of one mind. They were united in holy purpose and love. The history of the church shows that its greatest advances have been at times when God's people were most united in spirit and effort. The same is true of the local church in its work. A united membership is essential to success in winning souls.

Such unity implies prayer. The united church is a praying church. When two or three are agreed in prayer they are assured that their desires shall be granted. There cannot be true success in any church without a prayerful membership, without well-attended, spiritual prayer meetings. A church thus united and prayerful and fully consecrated, will have success in winning souls.

Let it not be forgotten in all plans and efforts for church extension that real church success means souls saved, souls won from sin and self to the service of Jesus Christ.—*Telegraph*.

POLITICAL NEWS.—The election excitement in Manitoba is growing warmer. Polling will take place next Wednesday.

A large Liberal meeting was held at St. John's, Friday night. It was addressed by Messrs. L. H. Davies, D. L. Fraser, J. W. Longley and Jas. Donville.

Four new senators were appointed last week, all Quebec men. At least one of them, the Mayor of Montreal, is a rumrunner. The Senate might get along very well without men of that class.

James W. Carmichael Esq., one of the Liberal Candidates for Pictou, N. S., without reserve condemns "remedial or coercive legislation" in the matter of Manitoba schools; and says that even if Mr. Laurier were to propose such legislation he would not support him.

On Saturday seven members of the Dominion Government tendered their resignations to the Premier, viz., Hon. Messrs. Foster, Tupper, Haggart, Montague, Ives, Dickey and Wood. There are all sorts of rumors as to what will follow, but there will probably be nothing definite known till after the caucus of the Conservative members of Parliament which has been called for Tuesday.

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.]

Do Not Say No.

The above was the title of a paper read at a New Hampshire Woman's Mission meeting, by Mrs. Florence Hill, and published in the *Morning Star*. We reproduce such portions of the paper as we think may be helpful to the sisters in our societies.

Do you think that if we were all thoroughly in earnest in God's work, and really meant what we say when we tell each other in prayer and social meetings that it is our desire to do whatever God has for us to do, our president would have to go pleading from one to another for help to make out a program, with the request that we "do not say no?"

If professing Christians were consecrated to God, would we who sometimes act as a committee for collecting money for the various departments of church work, and especially for missions, have to go pleading and begging for help, and hear so often that worn out excuse for not giving, "We have heathen at our very doors."

Do not say, "There is plenty to do at home. We have heathen at our very doors without going to India or Africa to find them. We would better convert the home-heathen first." We talk of our home-heathen. But really they are not heathen. Do you doubt what I say? Then bring in some of the very worst, the very most heathenish people you can find anywhere, set them down in front of you, and mention one word, Jesus. Do you mean to tell me they will not know in the least what you are talking about? Why, the very blasphemy they utter bears witness that God is known among them!

Our home-heathen, when they pass a church and hear the bells ring, do they look up, and gaze and wonder, Whatever is this big building? What are bells ringing for? Why are people going inside? They know perfectly well, of course, what the building is, and why the people are going in. Or, to use a still simpler illustration, when the Salvation Army marches along the street, do these heathen at home stand, and gaze, and stare, and say among themselves, Whatever are these people? Where are they going? What does it all mean? No, there is not a man, woman, or child amongst them, no matter how heathenish and degraded he may be, who does not know that if he chooses to follow that crowd he will hear something about a soul of his and how his soul may be saved.

The charity that begins at home invariably dies for want of exercise. A wealthy brother in one of our churches who never gives anything for foreign mission work and says he believes in home work, when asked by a sister who had been authorized by the church to collect money for some home parish work, replied, "If you have agreed to pay, you pay." I, for one, would rather die in an old ladies' home, or, if need be, on a country farm, than drag such a narrow, starved, stingy soul about with me through life.

A man or woman who wishes to be a Christian simply to get to heaven and escape hell is altogether too mean to ever get to heaven. If we are God's children we want to live and work for the same things that God lives and works for, to make the world better. And what better can we do to improve the condition of the heathen than to carry them the Gospel of our Lord Jesus Christ?

Do not say, "Am I my brother's keeper?" You have no faith in missions to the heathen. Your Master has, and he has given a very plain command on the subject requiring us to do mission work in all the world. But you do not believe in this. You are wiser than your Master! You know that foreign missions are of no use; waste of money, waste of time, waste of everything! Your Master made a mistake. He did not know what he was talking about. My brother, my sister, how dare you stand up and in one breath call yourself a servant of Jesus Christ, and in the next ridicule—for it comes

to nothing less than that—your Master's last parting command?

When that Master, whose solemn charge to us as he went away was, "Go ye into all the world and preach the Gospel to every creature," comes back to know whether we have obeyed it, I, for one, should not like to be amongst those of his servants who do not believe in missions to the heathen; in other words, who do not believe in doing what he tells them.

A great many people in the world have never heard of Jesus. We read that sentence, or say it to ourselves, without knowing what we do. It is very sad, of course. We are very sorry. But to hear that there was an outbreak of measles or chicken-pox in our neighborhood would affect us much more. We are God's children, he has given us the world for our charge. What right have we to settle down in one little country, and because many of the people here persist in refusing God's oft-repeated offer of salvation, plead, as an excuse for doing so little for others, that we have plenty to do at home? We have no right to neglect the people next our own door. But, in your determination to avoid that error, are we to run into the crime of neglecting everybody else, and care only for one street? Suppose an epidemic is raging, and that in one single city there are a thousand medical men possessed of an infallible remedy, whom you employ to go throughout the land offering the medicine to everyone who will receive it. Time passes on, and you will find thousands of people dying all over the country without even having heard of the medicine. You go in search of your medical men, and to your astonishment you find nine hundred and ninety-nine out of the thousand stopping in that one city; four or five doctors, in some cases, attending one sick person, and others sitting at home doing nothing because they have not been sent for. You ask what they can mean by such extraordinary and wicked conduct, and they reply, it is all right. Pray do not disturb yourself. Everything in good time. There are plenty of sick people where we are, and we have not managed to force the medicine down all their throats yet.

We can not all go from home to be missionaries, but we can go in spirit by giving of our means, as God has prospered us, to help those who can go. A few, mostly women, tell us they would gladly help if they had anything to give. I will tell you how one poor sister, whom I knew, helped. She was an habitual tea-drinker, and she denied herself tea month after month, that she might give the money she would have spent for tea to missions.

Another dear sister, when her pastor gave notice one Sunday that on the following Sunday there would be a collection taken for missions, said to herself, Now, if I only had a dollar I'd put it into that collection. But she, dear soul, did not have her share in handling the pocket-book, and she did not like to ask her husband for a dollar, because he, like most men, could not see what a woman wanted money for, and did not think it necessary for her to have any, especially if she wanted to give it away. She was a cheerful woman and went about her work through the week in the usual manner. Toward the last of the week a brother of hers from another place paid her a visit, and just as he was about to take his departure Saturday afternoon, he said, O, say, have you any dried apples to sell? She replied that she had, and weighed him out a quantity. They amounted to just a dollar. She related the incident to me sometime afterward, and said that when the money touched her hand it came to her like a flash, here is my dollar for the mission collection. That dollar represented hours and hours of hard, patient toil. Cannot we do something too? When we are truly in earnest, and really want to help, God opens the way for us.

There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty.

RECENT DEATHS.—By the death of Mr. Edward Jack, which occurred on the 31st ult., the city and Province has lost a valuable citizen. No man in the country had so thorough knowledge of the forests and the mineral resources of this Province as had Mr. Jack, a knowledge which he sought to use to the advantage of the Province. He was an estimable man, and will be much missed.

Mr. J. H. Phair, one of Fredericton's oldest citizens, passed away on Friday. He was for several years clerk of the Legislative Council, and was also fishery commissioner for the Province. He had many friends.

QUEENSBURY S. S. ASSOCIATION.

The Queensbury Parish convention, held in the Upper Queensbury Baptist church, Dec. 11th, was, in a measure, a success, though we were somewhat disappointed at not meeting our Field Secretary, Rev. A. Lucas, whom we expected to be with us. The programme was well arranged and carried out. President H. U. Clark opened the convention with a hearty greeting to all present, and pastor Jenkins led the devotional exercises. The report of Schools was not very encouraging. May the time speedily come when the church of God will more feel the importance of Sunday School work. The evening session opened with a short service of praise and prayer, led by Rev. E. C. Jenkins. Mr. Wm. Clark followed with an address, "Should S. S. be evergreen," which must have been most helpful to many. Deacon D. C. Parent outlined the "Essential qualifications of a good Superintendent;" his hints, suggestions and experiences will doubtless bear much fruit. Deacon S. H. Scribner gave an interesting talk on, "Should teachers visit their scholars;" the simplicity of the address touched the hearts of all the audience. Much benefit was derived from the teaching of next Sunday's lesson, by Deacon H. U. Clark. "The Essential characteristics of a Good Teacher" was the topic of an interesting address by Rev. E. C. Jenkins. He defined the qualifications a teacher should have, such as the preparation of the lesson, the manner of teaching, and the method. The subject will not soon be forgotten by the teachers present. An invitation was received from the Nackawick Baptist S. S. to hold the next convention there, and was accepted. The convention closed with singing, "God be with you till we meet again."

ALICE PARENT, Sec'y.
Dec. 23rd, 1895.

WESTMORLAND.—The vote on the question of the repeal of the Scott Act in Westmorland Co., on Monday resulted in the act being sustained by a majority of 800.

ABOUT 1896.—The new year is a leap year. This year will have four eclipses—two of the moon and two of the sun. Only one of them will be visible in Canada, and that is but a partial eclipse of the moon, which is due on the 23rd of August. Easter Sunday is on April the 5th. The Queen's birthday falls on Sunday; Dominion Day Wednesday, Labor Day on Monday, Sept. 7th, and Christmas on Friday.

POET LAUREATE.—Alfred Austin has been appointed Poet Laureate. He is not recognized as a poet of the first class; but he is a man of good literary ability.

The saloon makes the conscience of society as weak as a body which has received a paralytic stroke. Stamp it out.

Kindness is love in action. A great man has said that kindness has converted more sinners than either zeal, eloquence, or learning. "The kindness and love of God hath appeared unto all men." He is kind to the unthankful and to the evil. "God is love."

Life appears to me too short to be spent in nursing animosity or registering wrongs.

Literary Notes.

The *Homiletic Review* for January, 1896, introduces its promised "Special Feature" of "schools" for direction in the study of various important subjects on which the ministry and the intelligent laity are just now peculiarly desirous of being instructed and guided. The *Review* comes to us with its matter classified and arranged under Sections, as follows: Review, Sermonic, Illustration, Exegetical and Expository, Pastoral, Social, Miscellaneous, and Editorial. By turning to any one of these Sections, the reader will find helpful material for homiletic suggestion and use. The Sermonic Section contains some very striking sermons. The Section closes with "Suggestive Themes and Texts." The Illustration Section comprises "Hints at the Meaning of Texts;" "Side Lights from Science and History;" "Helps and Hints, Textual and Topical," and Illustrations. The Pastoral Section embraces "The Sunday-school in Modern Life." On the whole, it is not too much to say that the present number of the *Review* comes very near to realizing the idea which the editor set before them in the recently issued "Prospectus" for 1896. Published monthly by Funk & Wagnell Co., 30 Lafayette Place, N. Y. Lk. \$3.00 a year.