

Religious Intelligencer.

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

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WHOLE No. 2210

NOTES AND GLEANINGS.

A Chicago man has recently invented a process of using sterilized air for the purpose of packing meats and vegetables, etc., by which it is said these perishable stuffs can be carried half way around the globe without the use of ice and without being spoiled in any way.

Official statistics printed in the Madrid papers show that, up to date, there have been sent to Cuba 118,000 soldiers, and that the war, which has now been in existence one year, has cost the Spanish Government \$50,000,000. For the ensuing year the cost is estimated at \$65,000,000. As for the cost of life, the statistics mention that during the year 406 soldiers were killed in battle, while 3412 died from yellow fever.

Talking of parliamentary success, there is a story that Mr. Disraeli once said of Sir William Harcourt: "He has the three essential qualifications for success in politics—a fine person, a loud voice, and no principles." This saying was repeated to Sir William Harcourt, who observed that leaving out the first two qualifications, it might almost be applied to "Dizzy" himself.

Recently a London jeweller received an order for a hundred watches from the Sultan of Turkey, encrusted with precious stones and bearing Abdul Hamid's cypher. Each watch cost twenty-seven guineas, and cash was handed to the fortunate tradesman before delivery of the goods was taken. These will in all probability be awarded to the Moslem butchers at Sassun, Trebizond, etc.

According to the Publishers' Weekly the literary output of 1895 in the United States shows a total of 5,469 new books and new editions—368 of the latter being issued—against 4,484 in 1894. The greatest increase was in fiction. The London Publishers' Circular figures out an increase of only 31 new books and new editions published in England in 1895 over the total (6,485) for 1894, but remarks that the quality of the recent books has been exceptionally high. The result of the year's sales in England shows a growing preference for solid literature.

The papers are telling an amusing story at the expense of the wife of a Cincinnati clergyman. It appears that a year ago at the spring-cleaning time she traded a barrel of her husband's sermons for a new bread pan. This spring, the ragman came around again, and asked if she had any more sermons to sell. "Why do you want sermons?" "Because I did so well with those I got here a year ago. I got sick in the summer and a preacher in the country boarded me and my horse three months for that barrel of sermons, and he has since got a great reputation as a preacher up there. I will give you five cents a pound for all you have got."

The "Religious Herald" has an eye to practical things when it says: "Spiritual pride is killing many a church. Glorifying over the past prevents efficiency in the present. We have observed that often this is the greatest obstacle to spiritual prosperity. We have recently read a story of 'Ian MacLaren,' who is Rev. Mr. Watson, of Liverpool, England. He illustrated this spiritual pride by a story of the Scotch clan of MacPhersons. Some one said to a member of the clan, 'Well, you must at any rate be descended from Noah.' 'Not at all,' said the clansman; 'the MacPhersons always had a boat of their own.' Those churches living on their past record, and doing little or nothing now, will please take notice."

One of the best of British battles, says the *Canada Presbyterian*, has recently been fought in Africa. The Arab slave-stealers got together 20,000 men to carry on their old fiendish work of burning, slaying, capturing even in British territory. The trade routes were closed and the raids for slaves were begun, when it was resolved to send out a detachment of 150 Sikhs and negroes and 8,000 contingents supplied by the native chiefs. After three sharp engagements the Arabs were routed with great slaughter. Among the prisoners are several important Arab chiefs, one of whom in 1891 committed an outrageous act of

treachery and murder, for which he has now been tried, found guilty, and condemned to death.

What They Say.

Many INTELLIGENCER readers say good things about it. We thank them all. Their kind words are an encouragement. We will, we trust, be pardoned for printing a few extracts.

From the other side of the continent comes this cheering voice:

"Long live the INTELLIGENCER; and may this year be one of its most prosperous. . . . We find it very helpful in our religious life, and could not well do without it."

A good deacon writes: "Sorry I could not have sent my subscription sooner. I would not do without the INTELLIGENCER if it cost \$5.00 a year. I have taken it twenty nine years, and expect to take it as long as I can read."

A Nova Scotian, who knew what was necessary to good home-making, says: "I think a great deal of the INTELLIGENCER. When I got a home of my own, it was the first thing I took into it."

One who is "a stayer," writes: "I have taken the INTELLIGENCER for forty-two years. We would feel it a great loss were it discontinued."

There are many such as the foregoing, who have been readers of the INTELLIGENCER from the first issue. They all speak kindly of it. For instance, one in Nova Scotia says:

"It is a very dear friend to me, and I could not do without it. We have had it from the very first."

A light-keeper on the Nova Scotia coast, writes:

"Your very valuable paper is a welcome visitor to our island home. Its pages are eagerly perused, the denominational news being always of interest."

Some people when they feel that they must economize by stopping some of their papers, begin—and often end, by stopping the religious paper. Here is one who is too wise to do that.

"We stopped all the papers we were taking except the INTELLIGENCER. We could not do without its weekly visits. In its pages we find solace in adversity as well as pleasure in prosperity."

A Colorado reader breathes this prayer:

"The Lord bless the dear INTELLIGENCER. We appreciate its weekly visits very much."

One brother expresses his estimate of the paper, and his desire for its wide circulation, thus:

"The INTELLIGENCER pleads for all; it prays for all; it contains helps for all; it should be read by all."

The editor of a wide awake secular paper writes:

"I prize the INTELLIGENCER greatly, . . . a paper second to none of the religious papers in the Maritime Provinces."

It is very gratifying to know that the young find delight and help in the INTELLIGENCER. It is our aim to do them good. One boy, himself a subscriber, writes:

"I am only a boy, 14 years old; am a member of the Free Baptist church; I like the INTELLIGENCER, and think it the best paper I have ever read."

Parents, concerned for the welfare of their children, cannot afford to be without a religious paper in their homes.

A subscriber in the South says: "God bless the INTELLIGENCER. I would not like to be without it. Its weekly visits are as much looked for as my meals."

A Massachusetts lady writes: "I am very sorry to be among the late payers, but could not very well help it this time. I enjoy the INTELLIGENCER very much, and wish it every success. Hope the editor may be able to go on the 'Star' trip to Europe this year."

She was only one week late in renewing. It would make us happy if everybody was as prompt as that.

"The love of God and the weekly visit of the INTELLIGENCER make our home, though a humble one, a happy home."

So writes the son of a widow. The INTELLIGENCER has gone to their home for many years, and they say it has been always a minister of cheer and help to them.

"The INTELLIGENCER is the only Free Baptist friend that comes to our home every week. It is a very welcome

visitor. I pray that it may be a blessing to every home it enters, as it is to mine."

That is what a good Nova Scotia brother, not a minister, says. Accompanying his kind words was, of course, his subscription in advance. His words and his works agree.

THE OTHER SIDE.

The foregoing are merely samples of many letters received at this office.

There are just enough of another kind to—well, to keep us from spoiling perhaps. Nobody writes to say that the INTELLIGENCER is a poor paper. If any think that, they do not say so. But occasionally one becomes quite annoyed, even indignant, because asked to pay for what he has had.

Those who are so sensitive about what they call "duns" try the patience just a little; but, probably, that is a necessary part of life's discipline. It does seem strange, though, that any one should think a wrong is done him when he is respectfully reminded that payment, long due, is needed and would be acceptable.

But usually there is somebody ready to take the place of the offended one who says "stop" as though at his word the whole establishment would immediately cease to be. And often the two kind come near together. For instance, one day last week the following letters came in the same mail:

One said: "I just received another of your letters about that paper. . . . Let this be the last."

Doubtless the writer enjoyed writing it, and believed it a squelcher; and, perhaps, for that reason forgot to enclose the necessary cash. It may come a little later.

The other writer was of another spirit, as is shown in the following:

"When—left here last December, for his vacation, we found in his room some copies of the RELIGIOUS INTELLIGENCER. I read them; and never have I read any papers that have done me so much good. After reading them, I sent them to a young woman at my old home. She, too, derived benefit from them, and has written me to send her some more, if possible. We received some more from— a few days ago, for which I am very thankful. We take several papers, . . . but I feel that we must have yours. . . . After reading it ourselves we will lend it, hoping it may be a blessing to others also."

A Minister's View.

I am really heart-sick, I am beginning to conclude that very many of our temperance people, and even some of our strong prohibitionists, are not sincere. What do they mean? Get prohibition out of any rum-throttled, rum debauched, rum-bounded political party, which is engaged in the hellish traffic, just as truly as any rum seller is? Prohibition from a government that receives about \$9,000,000 blood-money from the traffic; from a Parliament that runs an open bar, to the disgrace of the Dominion and in order to the more surely debauch its own members; form a government that will place in a Scott Act county, and keep it there, a bonded warehouse for the purpose of enabling one of their supporters, a rumrunner, a thief and a criminal, to break the laws of Maine and our own local prohibition law, the Scott Act; and continue that cesspool in defiance of the outraged sentiment of all decent men and women and, also, the continuous remonstrances of temperance people; a government that, having appointed a Commission to investigate the question of the liquor traffic in all its relations and effects; and gave the country to understand that when the Commission had secured such data and information as it was instructed to, obtain immediate action would be taken upon the question. A government that has treated the report of said Commission with silent contempt, at least so far as an action upon it, either for or against prohibition, is concerned. Can we get prohibition through a political party or parties that always have and always intend to obtain power by debauching the electorate with rum and money? Is that the source from which is to come prohibition of the rum traffic? Long, I fear, will this river of desolation and death flow on, if our hopes are in existing political parties. We talk of pledging candidates in both political parties to prohibition. Is there a liquor man in Canada today but will take the pledge when seeking the votes of the people? There are political tricksters enough in every constituency to claim

that such a man is as good a prohibitionist as you can get, that he has reformed—in principle. In the past, in our deep needs we have asked bread and every time they have given us a stone. Now, please understand me, I do not believe that between the two political parties upon this question there is much choice. Earnest pleading, in the shape of petitions miles in length, have been presented to our governments, and yet we are told that this country is not ready for prohibition. The country is much more in favor of prohibition than the men that govern it.

I feel that if I favor the political parties, or in any way support them while they obtain revenue from that diabolical traffic, that I am a partner in the business and an accomplice in their crime. One word more: The political party which authorizes the sale of intoxicants as a beverage, and gets \$9,000,000 from the traffic, and attains place of power by debasing the voters with rum and money, renders itself incompetent to represent me as a Christian man; and if my taxes are lessened by the \$9,000,000 collected from the traffic, upon every such dollar the curse of a just God will rest. It can't be otherwise.

JOS. A. CAHILL.

Bro. Cahill wants to be heard on this question, and we give him a chance. He has a way of saying what he means, in language that cannot very well be misunderstood. Some readers may think he expresses himself too strongly. If more men expressed themselves with even fair clearness and strength there might not be the necessity for such "great plainness of speech" as marks Bro. C's letter. There is, however, so much disposition to say smooth things that somebody must "very loud and spare not." It is no new thing for the INTELLIGENCER to be in sympathy with the policy of making war on everything and everybody who stands in the way of the overthrow of the legalized rum traffic.

Losing Their Grip.

The following incident, which took place in Santiago, Chili, suggests at the present moment a comparison as to the power of the hierarchy in at least one country in Roman Catholic South America, and the power of the same hierarchy in the Dominion of Canada, a Protestant country. The Roman Catholic Archbishop of Santiago a few months ago launched a decree of excommunication against a daily newspaper (*La Let*), whose ideas are too liberal for him and his clergy. All concerned in its production and sale, and all who should persist in reading it, he placed under a ban. Once in a Roman Catholic country, like Chili, this would have been a terrible sentence, but to-day it is mocked. The circulation of *La Let* at once increased. The city was moved with mingled indignation and laughter. A fortnight after the issue of the excommunication, a great open-air meeting was held. Resolutions were unanimously passed congratulating the newspaper on the Archbishop's censure, and appealing to the Government to enforce the law for the expulsion of Jesuits from Chili. Throughout the country the defiance of the ecclesiastical censure has been heartily approved. The *Canada Presbyterian* thinks Archbishop Cameron of Antigonish would not fare so well in Roman Catholic Chili as he does in Protestant Canada.

Where Is The Christian Vote?

Charles Roads, writing in the *Christian Statesman*, says: A bright politician once explained to me how they managed a campaign. The voters are classified as ward-healers, rum-vote, Irish vote, German vote, etc. The ward-healers must have promises of offices, the rum vote easy legislation and lax administration pledged, the Irish vote a plank against English aggressions or a great howl on the Monroe doctrine, and the Germans open Sunday. But I asked, "Where does the Christian vote come in?" "There is none," he said. "That is to say," he continued, "there is no Christian vote in either of the old parties which stands for any particular demand. But sometimes individual protests or grumbling, because of concessions to the rum vote or other low

influences are revealed, become threatening, and then we wait until the last few days of the heated campaign and suddenly start an alarm along old issues. The tariff cry on one side or the free trade on the other swings in a large part of Christian people."

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.]

Bring in my Tithes.

Bring in my tithes, the Lord hath said; Let plenty in my house be found, And I will bless your store of bread, And make your oil and wine abound.

Bring in your tithes, let God be tried; Give me my share of every good; And I will throw heaven's windows wide, And pour your blessings like a flood.

Bring in the tithes of hearts and hands, Of toil and skill, of tongue and pen, The love that flies at thy commands, The strength that lifts the load from men.

Bring in the tithes of prayer and praise, Bring all for God, and ye shall prove, With grateful joy through all your days, My glorious power, my boundless love.

What They Are Doing.

Rev. E. B. Stiles, writing from Calcutta, just after his arrival there en route to Midnapore, tells of some of the women missionaries, including Miss Gaunce and Miss Wile, and their share in the W. C. T. U. work in India. He says:

The W. C. T. U., that is taking new life under the leadership of Mrs. Phillips, (widow of the late Dr. J. L. Phillips), is now holding a conference. To show what a part our workers are taking in opposing this great enemy of God and man, let me say that yesterday Mrs. Burkholder, Miss H. P. and H. M. Phillips, Wile and Gaunce read papers, Miss H. P. Phillips presided at the afternoon meeting and gave an address, while Miss Wile was appointed secretary for the session.

The following Notes from Private Letters to the editor of the *Missionary Helper*, are some of them of earlier date than the above, but they help to complete the story of where the women missionaries were and what doing early in February:

A postal card, dated Feb. 8, from Miss Barnes, gives a pleasant glimpse of her work: "The month of January I spent in evangelistic work with the Bible women in and around Bhudruck. We visited many Hindu villages, and told something of Christ and his love to many. Have just received my box from America, and have to thank many children and others for sending cards, picture books, patchwork, and other useful things for the work. I want them to know that all is received and appreciated. Miss Hattie Phillips, Miss Gaunce, and I are now on our way to Calcutta to attend the Missionary Convention. It is my first trip outside our mission since I came, now over two years." Miss Barnes promises a letter for the juniors very soon.

Miss Beebe Phillips writes from Bangalore: "I reached here the last day of January at midnight. I shall study Oriya three months before beginning work in the kindergarten. I wish I had time now to tell you how much I am enjoying my India. It seems so good to be back, and especially to have the dear little mother as near as Calcutta. It was so hard to leave her, but I hope she can spend the rainy season here with me. She is writing papa's life, with Aunt Nellie's help. I hope it may be a book which will prove a great blessing to many." . . . Dr. Helen Phillips, in an interesting communication from Calcutta, dated Feb. 12, says: "I am spending a few days in Calcutta for the W. C. T. U. Convention, etc. Mary [Mrs. James Phillips] is very hard worked, but keeps up wonderfully. We are looking for Mr. Stiles in a few days."

The "my India" of Miss Beebe Phillips is so like her father, who never tired of talking about previous years, that it is almost impossible to find a word called, "My dear India." And is not

it our India, too, sisters—ours, in that we are called to do our part toward winning it for our King?

ONE WOMAN.—A young English woman, a physician, has been escorted from India to Afghanistan by a special embassy, and has made so favorable an impression there is every reason to believe that she will be followed by others; and even that mountain kingdom will come into touch with Christianity.

WOMAN'S PART.—Archdeacon Wolfe gives this emphatic testimony to the value of woman's part in the world's evangelization: "A mission without a large staff of devoted lady missionaries, I have no hesitation in saying after thirty-four years of experience, is destitute of one of the most potent agencies for the conversion of China to Christianity. The vast masses of Chinese women can be reached only by lady missionaries. Even our Christian congregations, on account of the ignorance of the wives and daughters, are sadly lacking too often in devotedness and zeal. The presence of lady missionaries is the only remedy for this state of things, and I can bear testimony, with keen thankfulness to God, to the improvement seen everywhere in our Christian congregations which have had the privilege of their presence and teaching."

OPPRESSING THE POOR.—At a meeting of the Ottawa Branch of the National Council of Women, of which Lady Aberdeen is president, it was shown that something akin to the sweating system existed there. Figures were quoted showing that twelve pairs of pants are made up in some places without the buttons or buttonholes for 20 cents, while with the buttons and buttonholes they could be had for 60 cents a dozen. A coat is made up for 25 cents, while a dozen of shirts with the buttonholes bring only 20 cents a dozen. In cases of this kind, where the work is given out like that, it was stated that neighbors join in and help the family that has the work and afterwards, of course, share in the proceeds. A case was cited where a woman assisted by her children had worked for two weeks and at the end of that time had received only \$1.50, of which she had to pay 75 cents for help, leaving only 75 cents for her own use.

Among Exchanges.

WHAT IS HE WORTH?

It cannot be known what a man is worth until God settles his accounts. Judgment day is pay day. Justice will exact the last farthing, unless mercy has forgiven the debtor. Only Christ can liquidate the handwriting against us.—*The Lam's Horn*.

RECOGNIZE THEM.

We should ever see to it that the humblest worker in the church has a full measure of recognition and honor. Thus they who occupy prominent places will not be envied, and they who toil in the lowly stations will not be despised.—*Chris. Standard*.

NOT A SAFE PLACE.

It is urged on behalf of Father Lacombe that he is an innocent old missionary priest who has spent his life among the Indians of the North-West and is utterly unacquainted to the ways of politicians. If he is a man of that kind he should leave Ottawa and get back to his mission field as fast as possible. Ottawa at present is not a safe place for him.—*Can. Presbyterian*.

TWO WAYS OF SPEAKING.

A member of the Ontario Legislature said the other day that one of his fellow members had two ways of speaking. Sometimes he made such elaborate preparations that nobody else understood him. At other times he spoke extemporaneously and then he did not know himself what he was driving at. We have known several speakers who combined these styles with marked effect.—*Can. Presbyterian*.

OBSTINACY.

A degree of obstinacy is noticeable in certain fine characters which seems to exist there as a very efficient coadjutor of other qualities—only in such cases we call it principle. The man who will not budge an inch is sometimes a very valuable obstructionist. But the man who never budes is a nuisance, and merits the covert rebuke administered by old uncle Moses to a young colored man who had just indicated that he was not readily influenced by any one. "So yo' kin be coaxed, but not druv, kin yo?" asked the older man of color. "My ole master had a mule ob dat kind, an' when de ole man died dat beast brought jis' sellin' dollars, w'en older mules was sellin' for two hundred." There is a moral in uncle Moses's observation of the ways of man and mon. It will be the independent. Balki-ness never brings a high price in a trade.—*N. Y. Observer*.