

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

Siberia is said to have a spot of ground about thirty miles square that has not thawed out for a hundred years, and is frozen to a depth of sixty feet.

A curious example of the vicissitudes of fortune is that of the late Mr. Pattison, who recently died at Rockhampton, in Queensland. He was a butcher, who struck gold, became very rich, went into politics, was made Postmaster General, lost his money, and returned to his butcher-shop again, dying a poor man.

Profit-sharing is stated to have had a discouraging experience in the United States. Recent accounts say that, of fifty establishments which had adopted it, only twelve continue it, thirty-three have abandoned it permanently, and five indefinitely. The cause seems to be in the hard times, and the difficulty of sharing losses as well as profits.

During the progress of the terrible heat wave over Australia in January last, three hundred persons died of sunstroke. The Government requested a medical board to issue directions to the people as in case of an epidemic. The doctors declared that "of all predisposing causes undue indulgence in intoxicating liquor is the most common and the most dangerous." They added that liquor was not only a predisposing cause, but would also be a very dangerous remedy if prescribed to those suffering from the heat.

The Russian laws dealing with religious Nonconformists have recently been revised, and in many particulars they have been made more stringent. Thus, with reference to the Roman Catholic Church, it has been decided that the members of the Roman Catholic Church must transact their affairs with the Curia at Rome only through the Russian Minister of the Interior, and that papal bulls and similar documents can be promulgated in the Empire only after this has been permitted by the Czar on the basis of an examination by his Minister.

An anti-opium agitation is now going on in Japan. The Japanese are seriously alarmed lest the habit of opium smoking should reach their own shores from the newly acquired island of Formosa, where it has long been widely practiced. The Japanese governor of Formosa has issued a proclamation bringing into force the Japanese law, which strictly prohibits the sale of opium, except for medicinal use, but making an exemption in favor of Formosans, who, having already acquired the habit, should obtain certificates enabling them to obtain their accustomed supply.

The wives of candidates for the Presidency and Vice-Presidency always receive a good share of attention from the newspapers. This romantic story is told of the wife of Thomas E. Watson, Populist nominee for Vice-President. After one of the battles of our Civil War a richly dressed baby was found among the dead and wounded. No parents came to claim the child. They say that father and mother had perished in the strife. It is not known whether they were on the Northern or the Southern side. But a Southern soldier and his wife took the child they found and cared for her as their own. The years passed and the little girl grew to be a handsome and cultivated lady. Then young Tom Watson, farmer, lawyer, married her.

The stories of peculiar notions entertained about free coinage of silver multiply. The latest we have seen are told in the 'N. Y. Observer.' A workingman in a Western state, believing that the phrase sixteen to one as applied to coinage means sixteen silver dollars for one gold dollar, has asked to have half his weekly wage in gold. He earns twenty dollars a week, says he can live on half that amount, and proposes putting by the other ten dollars a week in gold until the free coinage of silver is assured. Then he purposes securing sixteen silver dollars for every gold dollar. That is his understanding of the sixteen to one theory, and he is presumably enjoying the prospect of his shrewdly planned millennium. This interpretation is about on a par with that of the colored man who said he understood it to mean that for

every dollar which the colored man gets, the white man gets sixteen.

A noted woman, who has given the world some exquisite pieces of literature and who has studied the question of the relation of the sexes, remarked some time ago that when women demand their rights they must expect to surrender their privileges. The decision of a Chicago judge in a divorce case gives a new application to this utterance. The woman was wealthy and sued for divorce from her husband, who was poor and unable to work. The judge took the ground that from the Homeric age down to the present woman has been gradually emancipated, until now she stands upon an absolute equality with man as far as property rights and individual freedom are concerned. Therefore, woman is equally liable with man for the support of a family, and so, if a man of means can be obliged to pay alimony to the wife, by a parity of reason the wife of means may be compelled to pay alimony to the husband. Every reason of right, justice and morals is in favor of the proposition that the duties which the husband and wife owe to each other are reciprocal.

What is Pastoral Visiting?

Sometimes when pastors report a large number of pastoral visits their people question the accuracy of the reports. Last year one of our pastors in northern Ohio reported about 1,600 pastoral calls in three months, if we remember correctly. When this announcement was made many shook their heads and said, "Surely there is some mistake about that." But it was true.

Why are these reports of a large number of visits questioned? Because as a rule, of a wrong conception of what it takes to constitute a pastoral visit. They seem to think anything less than a half day's call is not deserving the name "visit." Much less would they consider a fifteen or twenty minutes' call a pastoral visit. According to their idea, the pastor should always pray with the family visited, else his visit is only a social, not a pastoral call. This is all a mistake. Sometimes the best and most helpful visits are brief. It is well for the pastor to pray with the families visited when it is practicable; but it is not always practicable. But when the pastor drops into the home and inquires about the health of the family, spiritual and physical, speaks a word about the Sunday school, prayer meeting, and public services, and closes by saying, "I hope to see you at the meetings next Sunday," he has made a pastoral visit, if he did not stay five minutes. Where one calls as a pastor to show an interest in his flock, and to help them by a handshake and a kindly word, he has made a pastoral visit which should be counted. Where longer calls are proper and expedient, prayer should be offered if the family are so situated that the members can have leisure for such a home service.

All pastoral visits, shorter or longer, should always be serious and purposeful. A writer in Zion's Herald calls attention to an ideal pastor's visit as follows: "What a comfort to feel that you are under the pastoral care of a good man! I wish I could give a description of this visit, so that younger ministers who are forming their ministerial habits could be influenced by such methods and spirit. But I am at a loss to even describe it to myself. It was not so much what he said as the influence and spirit of the man himself. He came in so quietly that I hardly knew he was in the room until I had opened my eyes. He did not stay more than ten minutes; but an angel could not have made a more helpful impression in the same length of time. He did not joke, or try to cheer me by his wit or drollery. He seemed to understand that I needed spiritual help, and, in refined and practical words, he led my thoughts to high and holy things. I was not strong enough to talk much; and after getting me to say sufficient to relieve any embarrassment which I might feel, he dropped on his knees, and was talking with the same simple and direct earnestness to the Lord our God. He commended the sick man and his work and his family to the care of the Covenant

Keeper, and with a warm 'God bless you!' went quietly out. It was my sickest day, but that call was better than medicine."—Rel. Telescope.

Russia's Man of Iron.

The death of Prince Lobanoff-Rostovsky, Russian Minister of Foreign Affairs, which occurred near Vienna August 30, removes, says the 'Advocate,' one who is said to have been more of a man of iron than Bismarck. A dispatch to 'The Sun' says that 'no other man's death at the present moment could have had such an important bearing upon the future history of the world. His was a mind which conceived, and his was a hand which was executing the vast readjustment of international relations which is now in progress, and which is just entering upon its most critical period. The success of his stupendous plan was almost assured. He aspired to make Russia the dominant power in Europe and Asia, supplanting Great Britain in her almost world-wide prestige. Fate and his own genius and indomitable energy enabled him to accomplish wonders during the eighteen months he was virtually in control of the Russian government.' The writer of the dispatch says that he had exceptional facilities for studying the recent career of this remarkable man, and that in his judgment Lobanoff was 'the greatest statesman in the service of his own or any other country. He set himself a Napoleonic task, and he determined to accomplish it within the next two years. He spared himself in nothing. Although past threescore and ten, his ambition was to raise the splendor of Russian prestige high above that of all rivals before he finished his seventy-fifth year. I do not believe he contemplated using any weapons save those of peace. He scorned to resort to the sword, not because he had any conscientious scruples (for his sacrifice of the Armenians showed that he was indifferent to human life), but because he put higher value upon the triumph of his skill in statecraft. He was in diplomacy the same stamp of man that Napoleon was in war.' As there is no man in Russia to take his place and work out his plans as he has projected them, it is not unlikely that Russia will be dominated by a different and probably less ambitious policy. It is said that in England this statesman's death is regarded in diplomatic circles as an unexpected removal of a distinct peril to that country. It will not be surprising if news should come of decisive British action in Constantinople as one of the first effects of the passing away of a man whom Lord Salisbury feared more than any other in Europe.

The Gospel on Wheels.

A unique method of evangelism is the portable Church and Rescue Gospel Service, systematically prosecuted both in this country and Russia. The Holy Synod of Russia, finding it impossible to erect churches within reach of the people in sparsely settled countries of the Empire, has constructed five church cars, fitted up with the complex arrangements necessary to the Greek Church service, which, with two priests on each car, are sent out to traverse a particular section in the interest of evangelism. Each of the cars is expected to visit two settlements per day, which, for the five, is an average of seventy settlements and seventy services per week. The people have time-tables, the cars are scheduled and therefore when the cars arrive the people are on time, so that all possible speed is made in the work. At the suggestion of Dr. Wayland Hoyt, the Baptist Publican Society took up the idea of chapel-car service, and in May of 1891 the chapel car 'Evangel' was dedicated, which has traveled some twenty-five thousand miles, visited about two hundred places, and in it some thirteen or fourteen hundred religious services have been held. In the report of 1895 it is stated that the 'Evangel' has witnessed 1,210 conversions, the formation of 21 Sunday-schools, the organization of 19 churches with pastors provided; its workers have visited 787 families, and from it Bibles, tracts, periodicals, pamphlets, etc., have been liberally distributed, with excellent results. Indeed, so successful was the work that within two years the second car, 'Emmanuel,'

was dedicated to the same work. Mr. Charles N. Crittenden, the famous founder of Florence Mission, saw the advantages of chapel cars for the establishment of rescue work in the great centers of population in the West and South. The 'Florence Crittenden Rescue Car, Good News' was the first put into operation, and is now associated with some three or four others busy all the time, going from place to place, in the work of rescuing the fallen. The railroads generously furnish free transportation, coal, water, oil, etc., and in this way help the good work very materially. Another plan, somewhat similar, is that of using large tents or portable houses. The best recent example of the portable house, perhaps, is the one built for the Rev. E. W. Dorst (Disciple), city evangelist of Chicago, which was built of corrugated iron so as to be easily taken apart in sections and removed with but little labor from place to place.—The Outlook.

Drink Wreckage.

In the 'Volunteer's Gazette' Ballington Booth has an article on this subject. After giving some startling statistics showing drink's ravages, he says:

It is indeed difficult, after contemplating the dark and horrible harvest of this arch destroyer, to listen to arguments in favor of moderate drinking. We are aware that one of the first and most natural exclamations made by the majority of those who look upon the bloated and dejected form of the inebriate is, "What a disgrace!" "However could a man sink so low?" "How could any one come to such a condition?"

Yet it does not seem to occur to many who express such horror at the sight of the drunkard, that nearly all those who are subject to habits of intemperance have had their stage of moderate drinking.

It is said that a man ought to know how much he is able to drink; that he should take his glass in moderation, and not permit the habit of immoderation to be formed. But how is a man to know how soon the moderate use of intoxicants will form the power of habitual drinking? Can he know that his affection and respect for home, for family ties, for God and religion, are diminishing, while his desire and need of alcoholic drink are gradually growing stronger and stronger day by day?

No! In nine cases out of ten, before he discovers that his nature has become impetuous, passionate, morose; before he realizes that the longings for the good and noble have ceased; before any charge is made of his being unfatherly and unhusbandly, the habit of drinking to excess is formed, and the sin reigns unto ruin and death! Then what a charge! How suddenly the habit of tipping or excessive drinking brings on moral ruin both of heart and life!

How many bright, intelligent, and capable persons who over their moderate glass have scorned in laughter the idea of ever experiencing the temptation of an immoderate drinker have come, before many years, beneath the deluding, irresistible fascination, when to the miserable wretch it seemed as impossible to desist from drinking as to cease from breathing air.

Many are accustomed to look upon this question merely as a problem, and to think of drunkards as a collective mass of unfortunates, but if they were brought in touch with individual cases, the realness and bitterness of sorrow, brought by drink, would become far more realistic and pitiable to them.

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.]

Seventh District Society.

The seventeenth annual report of the F. C. B. Woman's F. Mission Society of the Seventh District, read by the Secretary at the annual meeting of the society.

DEAR SISTERS,—As I take my pen in hand to make my report of the past year's work done by the Mission Societies of this district, the thought comes to me so strongly—What an utterly impossible task! and, too, the question, why is it impossible forces itself upon me in such a way I can scarcely keep from trying to answer. There are reasons, and reasons, but would not the one word Indifference suggest an answer. May God help us to remember that "To whom much is given of him shall much be required."

I have at present writing received only four reports. The first to come to hand is that of the Woman's Mission Society of Victoria St. church, St. John, North End. This society was

organized November 1890. The present membership is sixteen. No increase in the past year, and held no meetings. Two faithful members have been promoted, Sisters Belyea and Patterson. Sister Belyea was the President of this society for a length of time and was ever deeply interested in this work. Upon whom has her mantle descended? This society has raised \$22.00.

Waterloo St., Woman's Mission Society reports thus: This society was organized in 1877. Its present membership is 33. Sends two delegates, Mrs. Peters and Mrs. Patterson. Have raised \$36.60 by subscription and collections. One item worthy of mention is the little sum raised by the Infant Class, \$3.50. God bless the little ones. May other schools profit by their example.

The Woman's Mission Society of North Head, Grand Manan, reports thus:—This society was organized in 1875. Numbered a year ago 19, numbers now 18. Amount raised during the year, \$22.00. Mode of raising funds has been by subscription and collections. This society holds monthly meetings which they find to be cheering and helpful to each one that attends. Though meeting with many discouragements they enjoy the presence of the Master in their meetings. The Secretary says "They sometimes feel that the Master is sitting over against the Treasury." This thought is worthy of consideration. Our Lord just as truly notices the gifts which find their way into the treasury to-day as when He mingled with the people of Judea. Mrs. McFarland and Miss Maxwell are sent as delegates to this meeting.

The society at Carleton report through their Secretary: Meetings have been held each month of the year, and the few who meet have enjoyed precious moments. In looking over the minutes and reports of other years I find the interest compares favorably with that of other years except in the raising of funds. In the years past there have been bazaars, mission band, concerts and missionary meetings, all of which helped our society financially very much. We have held but one mission concert, at which we realized a collection of \$7.24. In our monthly meetings we take up collections which have amounted to \$2.40. The amount raised this year is \$38.06. Funds raised by subscription and collections. Before closing the report of this society I would like to mention the Mission Band. Though it is distinct from ours yet it is worthy of mention. This Band was organized in 1893. Has a membership of 20 young women and young men; they meet once a fortnight at the home of our worthy President, Mrs. A. C. Smith. Since its organization this Band has raised \$155.00. \$75.00 of which has been sent to the Foreign field for the support of native teachers, and \$80.00 have been appropriated to various branches of Home-work. We hope in the future we can report the work of this Band in a more systematic manner.

Since coming to Grand Harbour, the following reports have been received. The society at White Head, Grand Manan reports the neat sum of \$22.00. This society was organized in 1894 and raises its money by voluntary subscriptions, also, a pie social was held from which they realized \$9.50.

The Woman's Mission Society at Beaver Harbour sends \$6.00 without any report. We are glad of the interest there. May showers of blessing water the little plant that it may be evergreen.

Wilson's Beach, Campobello, Woman's Mission Society sends a cheering report. The society holds meetings once a fortnight and though not as much interest is manifested as those interested desire, yet, there is improvement. Their hearts have been cheered by the addition of two new members who bid fair to be good workers; the attendance at their meetings is not large but they are not discouraged. They lament the death of a much esteemed member, brother Fulton Nash. Who will fill the vacancy? They send \$10.00. Mrs. Nash is their delegate.

Two Islands have no society but a few loving hearts have sent \$5.00.

There are, according to the reports of the several churches, 1280 Free Baptist women in the Seventh District.

If but one half of this number were interested in mission work to the extent of one dollar a year, or interested enough to lay aside the cares and pursuits of life for just one hour and a half once a month for the purpose of meeting together for prayer in behalf of the mission cause, who could estimate the results! We have done well this year, but in the year to come let us do better. Let us often think of the words of the Master, "To whom much is given of him shall much be required."

Respectfully submitted,

MRS. G. A. HARTLEY, Sec'y.

Cuban History in Brief.

Spain colonized the island in 1511. In 1533 and again in 1554 Havana was destroyed by the French.

Matanzas was the first city to fall into the hands of the insurgents.

Cruelty and injustice to the natives has always been the creed of the Spaniards.

The present revolution began February 24, 1895, when the republic was proclaimed by Marti.

In 1848 President Polk offered Spain a million dollars for the island, which offer was refused.

The constitution of Cuba, modeled on that of the United States, was adopted September 23, 1895.

The revolution of 1868 lasted ten years before Spain succeeded in compromising by promising reforms.

A triangular blue union, having a single star and five stripes, three of red and two of white, is the flag of the republic.

Very little reliable news of the insurrection can be obtained, owing to the censorship of the press and the mendacity of the leaders of both sides.

The first serious revolution took place in 1848, under the leadership of Narciso Lopez, who in 1851 repeated his attempts to free the island from Spanish control.

GOOD ADVICE.—To those in financial straits this good advice is given by the 'Nashville Advocate': "Every man who is in embarrassed circumstances owes it to himself to institute a most rigid economy in all his affairs. No man in financial distress should suffer himself to indulge in a relaxation of his industry. How can a man owe money and live honestly, and yet live idly? The obligation to act nobly is nowise impaired by reverses of fortune. To the thoroughly upright man the battle is never lost. Finally, a season of temporal adversity is the best opportunity in the world for testing the reality of religious profession. Look aloft and pray. The heavens are full of hope."

HOW WOMEN GOVERN.—The 'Nat. Temperance Advocate' says: When the voters of Ellis, Kansas, elected a city government of women, there were those who called it a farce. But never were women more deadly in earnest, and they were not long in showing they meant business; for hardly had the mayor and women councilmen taken their seats before they went after the scalp of a noted joint-keeper who had, because of his wealth and political influence, always escaped trouble. At the trial he was convicted, and he appealed to the district court, which sustained the verdict. He appealed to the appellate court and was defeated. He then on a writ of habeas corpus had his case brought before another judge, but was remanded back to jail, where he must remain for thirty days, and pay a fine of \$100. A few more women city governments, and our cities would be freer from corruption and crime than they are to-day.

HE NEEDS ADVICE.—Do you ever speak to young ministers about their faults? said a layman the other day to a white-haired pastor.

No, they'd think I was an old fogey. Well, somebody ought to say something to Mr. Wholesoul. He's spoiling his preaching and he's spoiling his voice. There was just about one-third of his sermon that couldn't be heard. He'd yell at the beginning of a sentence and give the climax in a whisper, so that we all lost it. Or he'd begin in a whisper and finish with a yell. It's too bad. He's a good, earnest young man. He gave us a good sermon, but it wasn't heard. I wonder somebody would tell him.

He that hath ears to hear, let hear.—The Advance.

THERE IS NONE.

If you wait for a friend who is faultless you will find none this side of heaven.—Chris. Instructor.