

Religious Intelligencer.

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

VOL. XLV.—No. 3

FREDERICTON N.B., JANUARY 20, 1897.

WHOLE No. 2249

Will You?

If you have not already sent your 1897 renewal, will you kindly do so now? Our subscribers will do us a favour, and help the INTELLIGENCER a great deal, by paying subscriptions at once. Do your best now, please.

NOTES AND GLEANINGS.

The New York Police Department receives an appropriation of \$6,981,599, an increase of more than \$1,000,000 over last year.

The leading men of Colorado, including governors and ex-governors, have issued a circular assenting the beneficial effects of woman suffrage in that state. The circular was issued in reply to false rumors circulated outside the state, and asserting that the people are dissatisfied with equal suffrage.

Canada does quite a cattle trade with Europe. There was carried out of the ports of Montreal and Quebec during the last season 100,360 cattle, 80,671 sheep and 10,087 horses. Liverpool took thirty thousand of the cattle and Glasgow twenty-two thousand. Ninety persons are engaged in the business of shipping and the trade gives employment to a large number of men.

Mr. Gladstone wrote an interesting letter on book collecting the other day in which he says: I have been a purchaser in my time of about 35,000 books. A book collector ought to possess six qualifications—an appetite, leisure, wealth, knowledge, discrimination, and perseverance. Of these I have only the first two, and the last is restricted, as my visual power seriously disables it.

The 'Christian Register' of a recent date says: The pastor of a Boston church last Sunday reminded his audience that, as late as 1830, a number of people were lying in jail in England because they had not attended the parish church. He suggested that, if the same rule were applied to his congregation, a hundred or more would meet the same punishment. It might do them good.

These are rather gruesome statistics which the Chicago Tribune has taken pains to collect, and tell a sad story. It says that there were 6,520 deaths by suicide in the United States last year—an increase of 761 over the previous year. The number of suicides due to disappointment in love was 180. The murders committed in 1896 numbered 10,652, as against 10,500 in 1895. Of these 401 were occasioned by jealousy.

A few days ago the papers announced the foreclosure of a mortgage on the last considerable piece of property owned by a former Denver millionaire. The man made a great fortune at Leadville, but when rich put away the wife who had toiled with him in obscurity, married a young woman of beauty who was also divorced, and has never prospered since. It would be well for young men to keep their eyes on such facts, for they are too apt to see only the glittering side of such a career.

The recent message of President Cleveland stated that the total production of distilled spirits last year, exclusive of fruit brandies, was 86,588,703 taxable gallons, which means an increase of 6,639,108 gallons over the preceding year. There was also an increase of 1,443,676 gallons of spirits produced from fruit; 5,269,466 more barrels of beer were produced than in the year before. And all this activity in the drink traffic occurred during hard times, doubtless rendered all the harder from that very circumstance. To multiply the whiskey jug and the beer barrel is to throttle the resources of the country.

Italians are superseding Negroes in the Negro districts of Louisiana. Great objection has arisen, the 'N.

Y. Advocate' says, from the small merchants and shopkeepers who in the country towns declare that they are being ruined by the Italians. They say that they first got a foothold by working more cheaply than the Negroes; that year after year their number has increased and that of the Negroes decreased. The merchants suffer on this account, because the Negroes spend their wages, while the Italians save ninety per cent. of theirs to take back to Italy, and they can live on one quarter of what the Negroes demand.

"The Entrance of Thy Word Giveth Light."

This verse came to me with great force several months since when I was thinking of the low spiritual condition of the Midnapore church, and seeking a remedy. It seemed to me that it was the Lord speaking, and that in the Word rightly divided was the solution of the problem that I was at work on. With the hearty co-operation of the pastor and Bro. Hallam, the order of the week-night meeting was changed to an evening for the study of some of the great truths of the Word, with reference to practical Christian living and service. The effect was apparent almost immediately, and after a month of teaching, the testimonies in our covenant meeting took on a new color. Several spoke feelingly of having received new light and new joy. The change in the lives of some of the members has been very apparent. The sad thing is that the attendance has not included a very large part of the membership, and so the blessing has not been to the whole church.

The yearly meeting began on the 8th of November. We had a program arranged before hand, but we decided to change the morning prayer meeting to an hour of Bible study. Bro. Hallam had the charge and arranged a series of reading on sin, the new birth, sonship, three on the Holy Spirit, and one on the kingdom of God. Again the entrance to his Word gave light, as was manifested in the spiritual quickening of both the missionaries and the native workers. In the middle of the week it was voted to set the program aside and give the Spirit a chance to direct. The meetings were largely devotional, at each session from Thursday to Saturday night, and I think I can truly say that everyone felt that it was indeed good to be there.

Now for another illustration of the heading. About a year ago, a Catholic catechist came to Midnapore to see a missionary. There was no man here then, but he found Miss Butts who gave him a Testament and some advice. A few weeks ago she sent him to me. A little talk seemed to indicate that the man was really converted. I gave him some books and tracts and he went home again, about eight miles away. On Monday after the yearly meeting he came again with six other men saying that five of them wanted to be baptized, the other two were not ready yet, they were only enquirers. This showed that they had ideas on baptism that they could not have got from the Catholics. Bro. Hallam conducted an examination, which revealed a knowledge of the Word, and of the character of sin and the cure of sin that was to me marvelous. The only human teacher that the men had was the catechist with the little Testament, but they were evidently taught of the Spirit. After talking and praying with them they went home to come back on Thursday to our prayer meeting. At that meeting they gave such clear testimony that it was decided to baptize them.

Every man of the five that were to be baptized referred to the particular passage that the Spirit had used to bring him to Christ. One referred to "Come unto me all ye that labor and are heavy laden," and the interesting feature was that he did not stop at the first "rest" but quoted on to the end, "take my yoke," etc. Without the yoke there is no rest. Another referred to the parable of the wheat and the tares, saying, "I saw that I was among the tares, and that the burning was prepared for me. I feared greatly, till I found forgiveness in Christ." They came all prepared to be baptized, and on Friday morning the pastor, Jacob Mishra, baptized them in the church tank. In the afternoon they went away home rejoicing, to tell their friends of the Light that lighteth every

man that cometh into the world. The catechist says that they want to build up a church there. Pray for them. Persecution will come, or the church of Rome will not be true to her record. E. B. STILES.

Midnapore, Nov. 21, 1896.

[Bro. Hallam's writing Nov. 22, gives some facts not mentioned in the above, which was in type when Bro. Hallam's account reached us. We extract the following: Ed.]

Just after our late yearly meeting had closed, the catechist sent his resignation to the Roman Catholic priest saying that he could no longer act in the capacity of catechist in a faith with which he no longer had any sympathy. He said that he had found Christ and in Him had obtained salvation from sin. The priest visited him at his village, and of course did his utmost to persuade him that he was in error. Among other things he told him that the book he was reading was poison to the mind. The good catechist replied that it was very singular poison—that it had revealed himself to himself and he found its teaching very precious.

One boy, apparently about fifteen years of age, was particularly clear and bright. I do not just recall the exact form of one question which was put to him, but I know that the readiness with which he replied "Christasita" was amazing. Now this word literally translated means simply "Christ refused," or one who has taken refuge in Christ; an answer so apt, so thoroughly appropriate that I could not refrain from tears of joy on hearing it from one who was so utterly untaught in Christian phraseology. But why write thus; was he not of the Spirit? And who so good a teacher as he?

Will our brethren and sisters at home keep the little band of believers in mind when at the throne of grace? Our prayer is that the same Divine Teacher will teach them still and lead them into all truth.

E. C. B. Hallam.

One of the Church's Greatest Needs.

Recently the pastor of one of the largest and most influential churches in our denomination said to his people at the opening of a new year, after several commendatory references to them and their work, "But the greatest need as I see it is a larger circulation of our literature among our people." What this pastor saw, and what he had the faithfulness to tell his people of, is a great need in many places. If there is indifference to the claims of the church, to its institutions and enterprises, to its special work, it is due to a lack of information—information that takes hold upon the heart and conscience. People cannot be interested in that of which they know nothing. Enthusiasm and heartiness in Christian worship and work that are worth anything must be the outgrowth of intelligence, definite intelligence. We have many people who are intelligent enough on general subjects, and even as to what some other churches are doing, but who are woefully ignorant of their own Church and its work, because they do not take our literature. If they would feel more for missions and other benevolent interests they must know more. If they would have a deep sympathy with the work of the Church they must be informed respecting that work—its purpose and its results. The secret of greater interest in both the local and general work of the church as a rule is knowing more about it, and one's corresponding relations and obligations.

It is a liberal education to read our church literature. The wide range of the contents which this literature affords brings a reader into contact with the leading questions of the day, both secular and religious, enlarges his horizon, liberalizes his mind, gives information of great practical value relating to the Christian life, and thereby furnishes the most valuable aids in wise character building.

How can members of the church, especially official members, meet their obligations and be lacking in this broad ure which comes from this informing and elevating agency? They simply cannot do their duty to themselves and the church if they do not read—and read our own literature.

Official members should know more than what is going on in their own church. They cannot be leaders with

such a limited knowledge of God's kingdom. Everyone who accepts an official relation should at once seek to become acquainted with the church in all its borders, at home and abroad.

Our paper as the organ of the denomination, has been established for the good it can do as an agency of promoting intelligence, and as a means of intercommunication among our people. The ideal church is a reading church. Other things being equal, it will do the best work in every way. It will cheerfully and liberally meet the requirements made of it. This is why we say that the wide circulation of our literature among our people is one of the greatest needs of the church.—Rel. Telescope.

The Strictly Temperate Chinese.

An interesting little dissertation on Chinese characteristics is contributed to the November 'Century' by Helen F. Clark. Among the good qualities possessed by the "Celestials" the writer emphasizes their abstinence from intoxicants. She says:

They dwell together for years in the same apartments, happy and comfortable. They minister to one another in sickness, bury a relative or neighbor when dead without calling on public charities for help, and in the case of a relative assume the support of the family of the dead man when he is gone. These people—these much derided people—spend hours together in one another's apartments, conversing together, eating together, sometimes smoking the long water-pipe, always with a pot of steaming tea between them. In two years I have seen thousands of such groups, but never yet have I found these men drinking liquor together. I have found them playing games—sometimes, but not always, gambling; have found them playing their musical instruments, which are harmonious to them, however much they may lack of melody to other ears; or have found them reading or discussing the last Hong Kong or Shanghai daily; but I repeat I have never found them drinking liquor, or in any degree under the influence of intoxicants.

The Chinamen celebrates his wedding, not by a drunken carousal, but by the finest feast that his pocket-book can command, to which not only his immediate relatives are invited, but all who have the slightest claim of friendship upon him. A Chinaman who was recently married in Mott street, New York city, gave three large feasts in as many restaurants, entertaining several hundred people at each before he had gone the round of his acquaintances and friends. Yet this man was not one of the prosperous ones. A child's birthday is likewise celebrated with a feast, the wife entertaining her friends in the family home, while her husband entertains his friends at his place of business or in a public restaurant.

Outcast Women.

A very erroneous thought, which grew out of the servitude of woman in the past ages and is productive of much evil in the present age, is the double standard of purity that exists in the minds of the people. The ideas of many people permit a man to lead a life of villainy and still hold his head high in society, while the female companion of his crime, whom he has tempted into sin, must be forever an outcast. This thought grew out of the conditions when woman was a slave to man. She was his property, and for her to be untrue was a great crime, while he, being the master, was under no obligation to her. This idea is yet lingering in our society, both among men and women, removes a man from a feeling of obligation and gives a license to his sin. It is often the case that ladies will associate with men of impure lives, and yet would not defile themselves by the company of women of the same character. Sin should be considered as sin in whomsoever it is found. A high moral standard in all must be insisted on, and when this is the case those conditions will begin to prevail which the Lord desires shall prevail among all his people.—F. H. Bowen.

A GOOD DEFINITION.—A London paper recently offered a prize for the best definition of "friend." This is the prize definition: "The first person who comes in when the whole world has gone out."

Some men whine because they are not appreciated, when a careful inquiry into the bottom facts would reveal to them the startling truth that they are appreciated fully as much as they deserve.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. J. S. McLeod, Fredericton.]

Letter from Mrs. J. J. Barnes.

DEAR SISTERS,—It is not only because of my pledge to contribute something to the missionary column this year, but, also, because of the deep interest I feel in the cause of Missions, that I now undertake to write a few lines for our paper, THE INTELLIGENCER. I promise that I shall be brief.

While attending a missionary meeting in connection with the Sixth District, some years ago, I very distinctly remember hearing a good sister relate an interesting experience of her own. The impression I received at that time is still fresh in my memory. She was a good woman and deeply interested in missionary work, and has since that time gone to her reward. At the meeting referred to, she was talking to the sisters, endeavouring to encourage them to contribute something to the support of our missionaries. She said that one year she was much perplexed about how she was to get her missionary dollar. But the thought came to her, I'll set a hen, the proceeds of which shall be given to the missionary cause. I did so, and as a result I found myself in the possession of three dollars. Then, said she, can not other of our sisters, whose husbands are farmers, do this also. I have often thought about it since. I spoke of it to one of our sisters here last spring, and at once she said, I can do that much, I can try. A short time ago, this sister came to me, saying she had not seen the success that the first sister realized, but was not discouraged and gave me forty cents, saying that she had spoken to one of her neighbours about it, who said she, also, would set a hen, if she lived till next spring, for missionary purposes. I hope others will do likewise. It will put something like an object before us, to aim at making our work more real, and certainly would increase our interest in this branch of work.

After coming home from General Conference last Fall, we decided to hold mid-week missionary prayer-meetings in Rockland about once in a month. Because of bad road and storm, we missed one month, therefore we have had but two meetings. The collections at these two meetings amount to three dollars. We hope by next District Meeting to have quite a little fund on hand. There will be a meeting of this kind in connection with the Coldstream church on the evening of the 13th inst. I hope in our cause this may be a prosperous year through-out the denomination.

L. B. Coldstream, C. Co., Jan. 12, 1897.

India Hospitals.

The annual report of the Countess of Dufferin's Fund shows that more than a million women have been treated altogether in the hospitals during the last few years, and that the buildings alone are valued at not less than 2,000,000 rupees. It is almost impossible, however, to realize by mere statistics the immense amount of suffering relieved and the numberless cures effected since first the kind-hearted, clear-brained wife of the then Viceroy of India started this fund for the saving of life and restoring to health of these natives of India, our fellow-subjects as well as fellow sisters, and bound to us, therefore, with a double bond, although they differ from us in creed, in custom and in desire. It is at these hospitals, lying sick often unto death, that these benighted women hear first of the Great Physician in Whose sight there is no rich nor poor, no slaves nor free, Who died for all the world without respect of person.

Belated Missions.

Mrs. Lucy C. Thurston, a missionary in the Sandwich Islands, relates that old natives would come in to see her school, and she often noticed them weeping as they looked upon her bright scholars. They had destroyed their own children at the threshold of life

At a Sunday-school celebration, when hundreds of children were present in holiday dress, and with flowers in their hands, an aged woman, in deep distress, was beating her breast and wailing in agony. When asked the cause, she said: "These hands are stained with the blood of twelve children, and not one remains of my flesh to rejoice here to-day." And she cried out: "Oh, why didn't the missionaries come before?"

Railroads in Palestine.

In Palestine there are now three railroads running. That between Jerusalem and Jaffa is fifty-four and a half miles long, and does the journey in three and a half hours, the fares being in the first-class \$3, in the third-class \$1. The Damascus-Hauran line runs through the great plain of Damascus to Meserib, which is the starting-place of the caravan to Mecca. It is sixty miles long, and the daily train takes about four hours to convey passenger between the two termini. Another railway is completed between Damascus and Beyrout. It crosses the Lebanon, and the progress of the traveler by it is necessarily slow. Although its length is only seventy miles, it is not usually traversed in less than nine hours, the fares being \$5, \$3.50 and \$1.75 for first, second and third class respectively. Two other railways are in contemplation, one to connect Damascus with Haifa, the other to connect the same city with Aleppo and the Euphrates.

WHAT SHE HOPES FOR AND EXPECTS.

—Miss Frances E. Willard in a recent Union signal article, assumes the role of prophetess, and says:

I believe the world will progress until time and space will be practically annihilated. We shall know each others' thoughts by telepathy; we shall live as one great family; we shall have control of the weather and everything else, all of which our Heavenly Father is only waiting to give us until we have the wit to manage it. We shall pay attention to the lower animals and teach them to talk, and shall bring them up to a high plane; we shall find in records now unknown the history of the past, and shall know a hundred things about it where we now know one. We shall gain communication with the stars, and in time be able to travel through the ether from one to another. The world will be surrounded by a railroad, but only for purposes of freight, even as we now use the canal that was once considered the grand highway. The flying machine will have attained such perfection that every person will be individually capable of ranging at his own sweet will through the air, even as the swiftest birds do now. There will be no desert places on the earth, but by means of irrigation the waste places will be made to blossom as the rose.

AN EDITOR'S OPINION.—A news

paper man, sending two years' subscription in advance, says: "I can well understand how important it is for you to receive every dollar due to enable you to publish so good a paper, with a constituency limited to a denomination."

Among Exchanges.

WHY THEY DON'T BUBBLE.

"Turn up your nose at the enthusiasts if you will; I grant that they sometimes make themselves ridiculous, but it is worth remembering that the reason some vessels never bubble over is that they are full of cold water.—The Lookout.

ABOUT THE SAME.

When hell is in the heart, what does it matter whether there be or not a bottomless pit. "As a man thinketh in his heart so is he." Hell in the man is just as bad as the man in hell.—Ruth's Horn.

UNPLEASANT PEOPLE.

There are people who are always emphasizing their points of disagreement with other people. The characters of such seem all built of angles, and their manners to be designed chiefly for the purpose of keeping others at a distance. A Kansas girl, the daughter of a "rancher," who was once asked by her Eastern teacher to define a farm, replied: "A farm is a body of land surrounded by a barbed-wire fence." There are natures that by their bearing and speech give one the impression of having been constructed on the barbed-wire principle, good things existing within their perimeters, but no contact with their life outside being possible without laceration and wounding. There is nothing really creditable in such an eccentricity of exclusiveness.—N. Y. Observer