

Religious Intelligencer.

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

VOL. XLV.—No. 50.

FREDERICTON N. B., DECEMBER 15, 1897

WHOLE No. 2300

Notes and Gleanings.

The Argentine republic has passed a remarkable marriage law, which subjects the person who refuses an offer of marriage to a fine which is paid to the refused one. As Argentine women exercise the right to propose there must be some complicated situations now and then.

The Jewish Tribune states that there are 350,000 Jews in New York city, and 1,000,000 in the United States. Of the whole number, more than half live in four or five cities, and a large proportion of the total have come to the country since the census of 1890 was taken.

For ten days recently a woman governed the State of Idaho. She was the private secretary of the Secretary of State, and during the temporary absence of all the responsible State officials was empowered with executive authority, the departing rulers leaving signed blank documents for her to use. Among other things she issued a requisition for the extradition of a prisoner to an adjoining State.

A striking instance of human degeneration is found in the Dorea Balta, a valley south of Mont Blanc, where are found a larger proportion of cretins (idiots) and sufferers from goitre and various forms of scrofula than in any other community of the world. Yet it is said that "this district was originally colonized by disbanded soldiers of the imperial legion of Rome, perhaps the finest body of men ever recruited."

The London Sunday-School Chronicle illustrates the tendency of ritualism backward to medieval superstition by a practice which has crept into a parish church at Folkestone, near Dover: "Exposed within the altar rails in a case with glass sides, covered with a white pall, and surrounded by lighted candles, lay what, the clergyman averred, were the bones of Saint Eusebius, the patron saint of the church. After even-song the vicar took his stand on one side of the relics, while the congregation passed in single file, many of them bowing low to the earth."

There is a wide-awake young woman in Chicago, says Harper's Bazar, who is supporting herself quite comfortably by taking care of other people's birds and flowers. She calls herself a "bird and flower attendant," and goes daily from house to house of her patrons, feeding and watering pet birds and cleaning their cages, watering and trimming drawing-room plants and window-boxes, cleansing their leaves, giving them a dose of fertilizer when they need it, and in other ways keeping her feathered and vegetable patients in good condition. She flatters herself that she is the only woman in this country following such a vocation.

Recently a great railroad corporation gathered all the facts concerning the men and the conditions of every accident which had occurred on their lines for five years. When tabulated, it appeared that forty per cent. of all accidents were due, altogether, or in part, to the failures of men who were drinking; that in eighteen per cent. there was strong suspicion of similar causes, yet no clear proof. In one year over a million dollars' worth of property was destroyed by the failures of beer-drinking engineers and switchmen. The companies' rules requiring temperate men for all positions are more rigorously enforced. Engineers find that, practically, they are unable to do good work while using spirits, even in small doses. The coolness and presence of mind so essential in their work are broken up by alcohol in any form.

It is stated on good authority that over 50,000 soldiers, cavalry infantry and engineers guarded the railway between the German frontier and St. Petersburg on the Tsar's recent journey from Darmstadt to his own capital. The sentinels along the line were placed within sight of one another, and were instructed in special methods of signalling in case anything unusual should happen. The most extraordinary precautions were taken at the Russian frontier station of Virballen. Every bridge was minutely examined and tested,

houses in the immediate vicinity of the line were closely watched, and a multitude of workmen were employed in tapping the rails and examining the sleepers. The entire traffic was dislocated for days before the arrival of the Imperial train, and no one save these known to the authorities as absolutely reliable persons were allowed to approach the neighbourhood of the railway.

Woman's Foreign Missionary 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.]

In The Queen's Dominion.

In the December number of The Missionary Helper, the editor, Mrs. Nellie Wade Whitcomb, tells, under the above heading, of the visit of Miss DeMeritte and herself to the annual meeting of the New Brunswick W. M. Society, held in this city in October. Feeling sure that our sisters generally will like to hear what the 'Helper's' editor has to say about her first visit to this part of Canada, and to a meeting of Canadian Free Baptist women, we reprint the article.

After three weeks of work and play in the Provinces, the treasurer and editor have returned to the daily round, the common task, with renewed life and vigor, wider outlook, keener appreciation of the likeness, as well as differences, of work the world over; with beautiful memories of hospitable homes and Christian fellowship, and the new-found friends who are among the permanent heart possessions whether seen again in this life or not.

The merest outline can be given of this trip, which was crowded with incident. By the invitation of the women of the New Brunswick Free Christian Baptists, we started from Bangor, Oct. 8, to attend the annual meeting of their missionary society, in connection with the N. B. General Conference. It was pleasant to meet on the way Prof. Anthony of Cobb Divinity School, who was going as delegate to the Conference.

As we steamed into Fredericton, the afternoon of the 9th, we saw from the car window a group of women who wore a white ribbon, that little symbol "For God and Home and Every Land," which gave us a sense of kinship at once. This was deepened by the cordial greetings of the president, secretary, and others then and there, the warm welcome to the home of Mr. and Mrs. Yerxa, and their daughter, Mrs. Blackmer—president of the Fredericton auxiliary—and the continued kindness of all as the days went by.

Saturday evening and Sunday we attended meetings of the Conference, and would have known that we were among Free Baptists, had we been placed there with our eyes shut. It was a pleasant revelation, that, in spite of different environments, dividing lines, and comparatively little communication, the spirit that animates a people will manifest itself in the same way, wherever they may be; and it is good to remember, that, while each is loyal to his own family, church, state, and country, there is still the larger fatherland in which we know no separation.

Two things were noticeable in the several services the singing was so spirited and hearty that it was what it should always be, an important part of worship; and the same might be said of the collection, in which everybody seemed to take part as a matter of course and as though they enjoyed it.

The twenty-first annual meeting of the Woman's Missionary Society was opened Monday morning, Oct. 11. The amount of time given to business, the painstaking service, and up-to-date methods, would commend themselves to any state. The president, Mrs. A. C. Smith of St. John, West, presided with gentle dignity throughout the session. There, as in all of our missionary societies, we believe that the secret of success is prayer and faith united with works. A fitting introduction to the business meeting was the reading of rules of order, which are included in a small pamphlet containing constitution, by-laws, etc. We were glad to find there also a recommendation of the 'Missionary Helper'. We heartily sympathize with our sisters in their support of the RELIGIOUS INTELLIGENCER, which is to Canada what the 'Morning Star' is to the States, and hope that, with the widening of its circulation, the 'Helper' will also find its way to more homes, as here the 'Star' and 'Helper' are found side by side. Later the following resolution was adopted: "That this society considers the 'Helper' an excellent medium for the dissemination of missionary intelligence, and hereby recommends it to the use of local societies." The report of the home secretary, Mrs. Hart, was full of interest and showed fruitful work done in each of the seven districts. She emphasized the need of organizing

children's bands, spoke of the monthly missionary prayer meeting, and closed with this significant sentence, "We ought not to be satisfied until every church is represented, for even the existence of a church depends to some extent on supporting foreign missions." Mrs. C. W. Weyman, who is a gifted speaker, gave an oral report and brought the work and needs of India very near. She held in her hand the familiar India "Annual Report," and as she told of Miss Gaunce, whom they support and who lives with our Mrs. Smith in Sinclair Orphanage, we felt that we were closely related and that all of our work is of common interest.

The public meeting in the afternoon was well attended by both women and men; indeed, the brothers seemed everywhere interested in the work of the woman's society. The platform was beautiful with plants, and the portrait of Miss Gaunce was conspicuously placed. The address of welcome by Mrs. F. C. Hartley and response by the president were happily expressed. Synopses of the reports of the morning were given. An able and suggestive paper on "Systematic Giving" written by Miss Fullerton of St. John, was read by Miss Seely. Rev. Joseph Noble, one of the Free Baptist fathers whom all love to honor, spoke of the home mission work which he had done for the woman's society, and said that he distributed copies of the Missionary Helper where he went, telling the people that if they wanted to be helped in mission work to take that magazine. In closing he contrasted the former timidity of women in public with the finely conducted meeting of the day, and added that he always said to those who were afraid of woman's work, that, when the center is kept strong, the outer circles will grow and be strong, and he prayed that the women might be abundantly blessed. That Father Noble practices what he preaches was evinced by his subscribing for two copies of the Helper before we came away. The address of the afternoon was "The Last Command," by Miss DeMeritte, who, in spite of the long program and late hour, held her audience closely. At the conclusion she was invited to go to St. John and repeat the address.

Tuesday forenoon the women continued their business meeting. In the afternoon the sand-map of Balasore was given. The platform was attractive with wall-maps, portraits of the Queen, Mrs. Boyer, and Miss Gaunce, table of curios, photographs, etc. A Zenana and Bible woman were represented in native costume. The interest of the exercise was greatly enhanced by the helpful presence of Miss Jessie Hooper, whose faith and works, we believe, were the prime factors in the practical beginning of the Widows' Home in India. Nearly her latest words to us were, "I am praying for the Golden Memorial," and nothing could more surely convince us that it will be blessed and a blessing. That evening we were happily entertained in Dr. and Mrs. McLe's home, and had the privilege of seeing where the INTELLIGENCER grows, in a cozy corner of its own.

Wednesday afternoon we attended a W. C. T. U. meeting, and five o'clock tea in the hall of the Union. It was a great pleasure to meet and greet these women who took the earliest interest in the Widows' Home. Our readers will remember that the first funds for this purpose came from W. C. T. U. workers in New Brunswick.

At St. John, West, we were very much at home in the family of Rev. G. A. Hartley, who has been pastor of that church forty years. Mrs. Hartley, an active and effective mission worker, is one of the board of managers of the general society, the one with whom our previous correspondence was held, so we felt especially acquainted with her even before we loved her. Sunday evening Miss DeMeritte spoke with her usual ease and earnestness to a very appreciative audience. The sand-map was given there later on a week night. We shall never forget the bright glimpses of life in two hill-top homes in St. John, West, with their broad outlooks across the Bay of Fundy—one that of Mrs. Hartley, the other of the president, Mrs. Smith—not the kindly words at the church just before we left, nor the sweet singing of "God be with you till we meet again." It would be a pleasure to write of the brief vacation trip to Nova Scotia, and the lovely land of Evangeline; of the meeting of old friends, and their more than kindness, in the home of Rev. J. K. West at Canning, where the next Nova Scotia Conference is to be held; but it was to New Brunswick that our work called us, and there we must leave this inadequate report, with the echoing words, "God be with you till we meet again."

SCHOLARSHIP PRIZES.—The Educational Review for December treats of a wide range of Educational Topics. It is of the greatest interest, not only to teachers, but to parents, trustees and all who are alive to the importance of Educational Affairs. Its offer of \$500 in Scholarship Prizes to industrious students intending to enter any Canadian University cannot fail to produce excellent results. Write for particulars, enclosing ten cents for a sample copy. Address: Educational Review, St. John, N. B.

Rum Traffic Notes.

WORSE THAN WHISKEY.

The "Scientific American" says that excessive beer drinking is even more brutalizing than whiskey. "The most dangerous class of ruffians in our large cities are beer drinkers. The very lowest form of inebriety, closely allied to criminal insanity, follows from beer drinking. A beer drinker may be the picture of health, he may weigh 300 or 400 pounds, but in reality he is most incapable of resisting disease. Compared with inebriates who use whiskey, he is more incurable, more generally diseased."

HOW TO STOP FORGERIES.

That's easy enough. Make the forgers take out a license. Don't let them forge on Sunday or after midnight. Make the forgers get the consent of their neighbors to commit forgery. Don't let them forge within two hundred feet of a school house or church. Make the tax high enough to win the support of the tax-paying church people. Thus, you will make it respectable and get part of the winnings, don't you see? But never prohibit forgery, for, you know "force is no remedy."

THE LIQUOR POWER.

The following from the Michigan Christian Advocate should receive the careful, prayerful consideration of every Christian and patriot. It sets forth the awful despotism under which the country groans. The Advocate says: "No use of talking, whisky is king, and the king is a veritable beast of corruption and violence. He is rich, but his money is the price of virtue and innocent blood. He exerts much of it from the poor and destitute, and beguiles the rest from the well to do. He retains his throne of power by craftiness. He patronizes the secular press, advertises his wares in its columns, and thus often controls its editorial utterances. Through marriage and kindred relations he becomes connected with many influential families, and controls public sentiment and influences elections. His emissaries are often appointed, or elected, to positions of high trust and fat salaries. They even get into United States offices, and help to collect revenues and customs, and even to administer government. They are often elected city aldermen, and control franchises and public expenditures. There is hardly a department of government, high or low, which is not touched by the strong arm of the whisky king. Thus public affairs run in a circle, and the circle is composed largely of the men who own distilleries and breweries and operate saloons. The people are actuated and influenced more powerfully than they dream by this selfsame whisky monarch."

CHILDREN'S CRUSADE FUND.—I would like space in your columns to acknowledge the receipt of \$19.97 for the Children's Crusade Fund to the rescue of starving children in India. It has been sent to me in response to an appeal from our missionary, Miss Wile, through our Cor. Sec'y.

The items are as follows:—
Pubnico Head, \$ 5 35
F. B. S. School of Glenwood, 1 91
" " " Yarmouth, 3 00
" " " Kentville, 3 20
" " " Centerville, 1 60
" " " Stony Island, 1 30
" " " South Side, 1 10
" " " Central Argyle, 51
C. E. Society of Stony Island, 2 00
\$19 97

"And yet there is room."
IDA M. FREEMAN,
Treas. F. B. F. M.
Sec. of N. S.
Argyle, N. S.
Dec. 2, 1897.

REVIVAL.—As a result of the meetings conducted by Evangelist Gale in Caribou, Me., nearly two hundred people have responded to the awakening spirit of the Divine Master, about ninety of whom have expressed a preference for the Free Baptist church of this place. Union meetings are still being held four evenings during the week.

Faith is not asking the Lord for bushels, and setting out a pint measure to catch them.

Them Which Labor Among You.

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." 1st. Thess. 5:12-13.

These words came to my thought the other morning with not a little impressiveness. If there is any one season of the year more than another when this admonition of the Apostle should have additional significance, and press itself with greater weight upon the thoughtful attention of the churches, it is at this season. Just now the great heart of the Christian world is moved in contemplation of God's matchless love for man, and its wondrous manifestation in the gift of Jesus Christ, his only Son. It is not to be wondered at, that when God's love to us found its best expression in a gift, that our affection for those we love should seek the same form of expression.

I know that as a rule, our churches hold in the highest esteem those "who are over us in the Lord," and would resent strongly any intimation to the contrary. The remembrance of the many times, when sore affliction came, when losses were experienced, when death entered the home and clouds of dark bereavement gathered, as when counsel was needed, how God's servant came to you, and, by his genuine sympathy, his earnest prayers, his wise counsel and affectionate and timely assistance, you were aided in bearing your burdens, and getting out into the sunlight of hope and joy—Such remembrances forbid the possibility of your holding him otherwise than in the highest estimation. And yet, if the question were asked the individual members of the churches, in what practical, tangible way their esteem has been shown, the great majority would be obliged to confess that it was, largely, more sentimental than real, more in feeling and in tongue, than in deed and in truth.

Now, as Christmas approaches, when the heart is mellowed with love and filled with thanksgiving for God's great gift—a gift so rich and rare that even the treasure house of Heaven was impoverished in its bestowment,—should not we, "having the mind of Christ," show our appreciation of the labours of God's servant who ministers to us in holy things, by such kind remembrance as is within our power? Be assured, he will appreciate it, not merely for the intrinsic value of our gifts, but for the blessed consciousness that somebody thinks of, loves and cares for him. And should the token of remembrance be no more than a two cent card, it will be expressive of somebody's esteem, and will do him good. The strongest and most successful preacher may be weakened and made a comparative failure through lack of expressed appreciation on the part of his people. Their apparent indifference may not be real; they may enjoy his ministrations, and have for him sincere regard, but if he is not apprized of it—and how can he know it unless in some way it is manifested?—he gets disheartened and weak.

Now at the approaching Christmas do not leave your minister in doubt as to your esteem for him. From your bountiful store in barn, cellar, and larder, give him the pleasure of looking upon the tangible proofs of your love for him. Not he alone, but you will profit by it. You will have a better and a happier preacher for the year to come, and, better still, you will get more benefit from his ministrations in consequence of your thoughtful kindness. It will be pleasant to read in the INTELLIGENCER after Christmas, scores of acknowledgments (brief ones, of course) from ministers of kind remembrances from individuals and churches.

It has been pleasant to read the extracts from letters commendatory of the INTELLIGENCER, from time to time published in its columns. This is as it should be. Were it not for such evidences of approval from those for whom you labour, even the editorial room might feel the frigid influence of depressing despondency to which other mortals are subject. But it has been noticeable that the commendations referred to usually accompanied by the payments of arrears, or renewals for the year to come suggesting that paying and enjoying are closely associated. Most sincerely we hope that hundreds of your subscribers may be ambitious to express the high estimation they have for the INTELLIGENCER by having at least 1898 stamped upon the yellow tag of every copy before the new year comes in.

TUMMUS.

Mission News and Notes.

—An Aberdeen, Scotland, manufacturer has bequeathed \$2,500,000 for foreign missions, chiefly in Moravia and China.

—Rev. John Traill, of India, stated recently that 50 years ago there were in India only two Christians to every 50,000, whereas now there was one Christian to every 133. If the same ratio of progress continued there would in 125 years be as large a Christian community as there were now inhabitants. The people were constantly crying out for a knowledge of the truth; and it was their part to go forward.

—In 1735 it was proposed that John and Charles Wesley should cross the Atlantic as missionaries to the wild red men of America. John referred the decision to his mother, who was poor and dependent upon her children. Her answer showed the spirit which governed her life: "If I had twenty sons, I should rejoice that they were all so employed though I never should see them again."

—A man who spent forty years in China has said: "The romance of missions is a home dream, but the blessedness of a missionary life is a reality, gloriously verified in the experience of every one baptized for the work. Oh, it is glorious work! I know of no work like it, so real, so unselfish, so apostolic, so Christlike. I know of no work that brings Christ so near to the soul, that throws a man back so completely on God, and that makes the grand old gospel appear so real, so precious, so divine."

—Rev. Dr. Strong, of the American Board of Foreign Missions has given out the following compilation of the statistics of Protestant missions for the past year: The number of stations of the American board is: Outstations, 1,126; American laborers, 543; native laborers, 2,956; churches, 470; communicants, 44,606; number added last year, 3,919; schools of all grades, 1,181; total number under instruction, 54,615; native contributions for all purposes, \$113,039; cost of missions, \$630,299.

The missionary societies of the United States, Canada, Great Britain continental Europe, Asia, Africa and Australia, number 249, with 4,694 stations and 15,200 out-stations. There are 11,659 missionaries, 64,299 native laborers, and 1,121,699 communicants. There are 913,478 persons under instruction and the income in all these countries is \$12,988,687.

—Christianity is evidently making its way in Japan. An exchange tells the following touching and encouraging incident. A young Jap, recently converted, decided to study theology. He wrote his father (a strict Buddhist living in the country districts) of his intention. His father immediately replied, "The day you become a Christian you cease to be my son." As this young man is the eldest son, he would before long inherit his father's property, according to the custom in Japan. It seems to involve the complete estrangement of his whole family, which means here even more than it does in America. The missionary therefore said to him, "Well, Mr. I., does this alter your determination to become a Christian minister?" He looked sad and seemed quite moved, but in a quiet way he replied, "I have decided." He gave up all for Christ.

Among Exchanges.

THE WORST PRIDE.

There is hope that a man may repent of sinful pride, but religious pride—we'll count it among the incorrigible sins.—The Messenger.

A FAIR JUDGMENT.

Any one can judge of the decency of the modern theatre by a shame-faced glance at one of its flaming bill-posters on almost every public wall or fence.—Phil. Standard.

HOW TO GIVE.

The individual or the church that gives all through the year will give much more and with much more ease than those who give all they contribute during the year at one time.—Baptist Argus.