

Religious Intelligencer.

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

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Notes and Gleanings.

The Pitcairn Islanders, 145 in all, are in danger of starving, unless a well-provisioned ship arrives. There has been no rain for five months, and the crops have failed. Their coconut trees were nearly all killed by the drought four years ago.

Sir Michael Hicks-Beach said in his Budget speech that he totally abstained from the use of tobacco and tea. Lord Salisbury is also an abstainer from tobacco. So also is the Lord Chancellor. Mr. Arthur Balfour and Mr. Chaplin are also among the non-smokers.

An aged woman who took in a starving dog and gave it a meal was fined at Liverpool on a charge of keeping a dog without a license. The animal had declined to leave her house after receiving so much kindness, and she was taking it out to loose it when she was pounced upon by the police.

In 1789 there were 75 post-offices in the United States, while on December 31, 1887, there were 71,022. The routes in 1789 covered 2,275 miles, now 470,032. In 1793 there were 845,468 miles of mail service performed, while in 1897 it was necessary to pass over 420,850,479 miles. The gross receipts in 1789 were \$7,560, while last year they were \$49,077,242. In 1789 it took \$1,657 to pay the postmasters, while in 1897 it took \$16,908,384.

The Supreme Court of Michigan has decided that in that State a saloon-keeper is liable for all damages which result to a wife by reason of the intoxication of the husband, and any one "causing or contributing" to the intoxication is liable. A declaration to recover damages need not allege that sales of liquor were made to the person when he was intoxicated or an habitual drunkard.

It is stated that the climate of France is rapidly growing colder. A careful examination of the conditions of vegetation appears to confirm this. Certain trees and shrubs that a few years ago flourished luxuriantly are gradually dying out, and in some localities have disappeared altogether. Lemons formerly flourished in Languedoc, and oranges in Roussillon, but these have altogether disappeared, as have many indigenous plants that at one time grew in the more northern districts.

"Mrs. Margaret E. Buggee, Cooper," is the sign that attracts many residents of Chicago as they go to and fro in one of the prominent business districts. Mrs. Buggee employs fifty men, and has made a fortune of \$50,000 in a few years. She superintends every detail personally, and knows all about cooperation. When her husband died, ten years ago, she saw no reason why she should not continue in his business, and so she became a "master cooper." She is well known at the Board of Trade in Chicago.

At the present time New York City is the largest Hebrew city on the earth, and is supposed to have more members of that race than Jerusalem had in the time of Solomon. The exodus of the Israelites from those parts of Europe in which they had been downtrodden and maltreated began in the late sixties, but did not attain large proportions until the eighties. Since then the immigration to the United States has been constant. A large part of the Hebrew immigrants settle in the metropolis. In an article on the subject the New York Mail and Express says: "They work with unflagging zeal, they have almost no vices, and in a few years become prosperous."

Mrs. Mary H. Hunt, national super-intendent of scientific temperance instruction, has been urgently invited to go to Japan and extend her work of scientific temperance education in the public schools of that country. The invitation explains that up to very lately there has been little opportunity for such effort in Japan, as the minister of education, upon whom so much depended, was not approachable—was, in fact, anti-foreign; but that Hon. Mr. Hamano, former president of the Imperial University, now holds that office and is most desirous

of introducing western methods and teaching. The door is open—they want the text-books on temperance physiology used in this country, and they are waiting for a leader. Mrs. Hunt's work in her own home field is so pressing that it will be impossible for her to go this year, at least.

In spite of the fact that the manu-facturers of Great Britain have for years offered \$10,000 to any one who could devise a means of using spiders' webs for weaving silk no one could solve the difficulty till M. Cachot, a Frenchman, stepped into the arena. He has discovered the process by which a silk finer and softer than any we have dreamed of may be made from the web of the common spider. He designed a machine with diminutive bobbins kept constantly revolving. The end of the web is caught when a spider begins to weave and attached to the bobbin. As the spider pulls to get away the web is wound on the bobbin. Then the spider is petted and fed until it is ready to weave another web. M. Cachot has advertised for spiders and says he will buy all supplied. Naturally, women will be hard to find who will work in his factory.

Mrs. Gladstone.

All that was mortal of the greatest Englishman of the Victorian era has been laid at rest within the hallowed precincts of Westminster Abbey. But while the nation pays a just, a grateful tribute to departed worth and greatness, may we not pause to recognize in the bereaved partner of his joys and sorrows an example not less noble and perhaps more worthy of emulation. To Mrs. Gladstone in this supreme trial of her life millions of gentle, loving souls all over the world will turn with deepest sympathy and veneration. For sixty years she has been the guardian angel of him who has passed away, and by her self-effacing devotion has set an example, sublime in its pure, wifely simplicity, for all generations of women. Fortunate in many ways, the great Commoner was most fortunate of all in having been blessed with a companion whose love was a shield and an inspiration. Absorbed as he was throughout his brilliant career with intellectual pursuits and cares of state, his wife rose to a greatness of her own by his side, and none can tell how much his greatness was owing to her devotion. We know unhappily, how in the lives of other distinguished men the full fruition of their genius was prevented, the possible grandeur of the achievements of which they were capable rendered abortive, by a self-centred, unsympathetic, unappreciative partner. But to the dead statesman was granted throughout his long career what the scripture calls a helpmate for him. Anecdotes are many of her care of him, showing a motherliness that guarded him jealously from all annoyances that could possibly divert his mind from the great objects of his contemplation. In these days when the world is pestered with new and obtrusive conceptions of the sphere of woman's activities, it is profoundly gratifying to turn to this revelation of domestic sanctity, so beautifully presented to the admiration of the world. It has been said that England was fortunate in having had such a man as Gladstone. Not less fortunate has he been in having such a woman as his wife. For the world at large it is also fortunate that such instances are not rare. In all the walks of life, from the highest to the lowest, wives and mothers are to be found who, though far less grandly or happily mated, are doing their work nobly, if obscurely, helping with holy thoughts, gentle words and tireless hands the building up and the sanctifying of the kingdom of home, on which all national greatness has its foundation. Were it not for these, the true saviours of society, how pitiable would be the lot of man. Still, there are many to whom may be applied the lines that Coleridge applied to a contemporary writer:

Linger in the raised his latch at eve,
Though tired in heart and limb;
He loved no other place, and yet
Home was no home to him.

All praise, all gratitude, all homage belong by divine right to women who, like Mrs. Gladstone, make a husband's home what a home should be—the safe and sacred sanctuary of peace and helpful love.—Montreal Witness.

Jewish Colonists in Palestine.

For long ages the Jews have been forming colonies in lands far away from their own ancestral realm. They have gone and are still going to the "ends of the earth," not to cultivate the soil, but by trade to gather gold. The Jews are the bankers, the money lenders of many countries, and hence largely the hatred with which they are regarded. Some sixteen years ago the process of planting colonies of Jews in Palestine to cultivate the land was attempted. Happily the experiment has been made, it still being made by men of ample wealth, and hence it is likely to be attended with a large measure of success. Heretofore the Jews in Palestine have largely been pensioners on the bounty of wealthy Jews abroad, or men and women who went to Jerusalem to die within its walls. The bitter persecutions endured by the Jews in Russia and Roumania led to a movement towards Palestine. The first colonists endured untold hardships, for they were in extreme poverty and without any means of tilling the soil. Since 1882 25 agricultural colonies have been formed in Palestine and Syria. Societies have been formed in London, Paris, New York and other places to assist colonists. A small committee representing these societies sits at Jaffa, buys land, and starts the colonies. The first colony was established 5 miles south of Jaffa. It owns 2000 acres of land and contains 500 inhabitants. It cares for a million and a half vines and 20,000 mulberry trees, and makes wine and silks. It is prosperous. The next colony is 5 miles away and owns 400 acres on which grapes are cultivated. The 3rd colony owns 2,500 acres and has 250 inhabitants. The other colonies are owners of land from 900 to 1000 acres, and vines are chiefly cultivated. Some of the colonies are devoted to wheat culture of which excellent crops are raised. One colony, Zichron Jacob, covers 5000 acres of land and numbers 2000 souls. A colony on Lake Tiberias has 1500 acres with 600 people, and produces wine and silk. A colony of 200 near Lake Merom raises flowers for perfumes and is prosperous. Schools are established in connection with all the colonies. Synagogues also are established. The people are self-governing. Baron Edmond Rothschild is the most liberal patron of this beneficent enterprise.

It is stated that wherever these colonies have had time to do their work the face of the country is changed for the better. In some cases the desolations of sixteen centuries have been repaired. Beautiful vineyards and fields of ripening grain have taken the place of briars and brambles. Excellent roads are in and around the colonies. The poor colonists have developed into hopeful, hard working and sturdy men. They live on good terms with their Turkish and Arab neighbors.—Pres. Witness.

Bishop Foss and India.

Bishop Cyrus D. Foss, of the Methodist Episcopal Church, has recently returned from India. At a reception in Philadelphia he spoke concerning the prospects of Christianity in that country. His remarks concerned chiefly the missions of the Methodist Episcopal Church, but if the outlook is favorable for that Church it must also be more or less so for others, for the prosperity of one field means the prosperity of all. Bishop Foss said that he regards the mission of his Church in India as the most successful and important of any maintained by his denomination, and one of the most successful of any denomination. He described with telling effect the difference between the aspect of affairs when Judson toiled and prayed for fifteen years in Burma before he saw a single convert, and the condition of things to day. He said: "We now have about 75,000 converts, of whom about 29,000 have been baptized within two years. We are maintaining 1,259 schools, with about 32,000 pupils. There are 226 foreign missionaries in the service; including ministers, their wives, and missionary teachers and native laborers, the whole staff of paid workers is 3,537." Bishop Foss emphasized the fact that the foundations of missionary work in India had been broadly and solidly laid in both the great departments of missionary labor,

namely, the educational and the evangelistic. He said that the success along evangelistic lines had been so great as to be almost embarrassing. He told of many places where the demand for missionaries is far greater than can be supplied. One passage in his address was especially striking. It described the contrast between the sight of victims of self-torture, who were trying to appease their deity by penance, and a joyful and happy service of the Christian people near by, at which about two hundred converts were baptized. The observations of Bishop Foss are corroborated by those of most other travelers of recent years. The work is no longer limited to the lowest class. Many high-caste Indians are not only becoming Christians, but are also taking an active part in Christian work.

The Spiritualist Fizzle.

For many years the Spiritualists attempted to celebrate the anniversary of modern Spiritualism in America on April 1, but the appropriateness of the day covered them with ridicule, which was begun by Joseph Cook in one of his lectures, and now they obscure that date as much as possible, beginning their celebration the last week in March. In the Bijou Opera House in Boston the Massachusetts Convention celebrated what they called "The Golden Jubilee of Modern Spiritualism." About fifteen hundred were present at the closing session. The president of the Massachusetts Association was in the chair. The first and principal address of the evening was delivered by H. D. Barrett, President of the National Spiritualist Society. He reviewed the history and achievements of Spiritualism during the past fifty years. After telling of the early leaders and flourishing growth, he pictured the dark side, and dark enough it is. "The Boston Herald" reports what he said on this point, which shows that spirit:

State associations have decayed rapidly, and died, one after another, until, in 1892-93, only three of them were left, while in 1878 there were twenty-two or twenty-three. The Children's Lyceum went to pieces; local societies broke up; new ones were formed, and went to pieces in many localities, leaving Spiritualism in bad repute. In 1871 there were over two hundred local societies in this country. In the National Spiritualist Association today there are about two hundred and twenty-five local societies, while in America no less than six hundred and fifty meetings of some kind are held each week, under the name of Spiritualism. The National Association is strong in the affections of the people, but financially a beggar. Today, as in 1873, nearly every local society is weak financially and is weak in numbers, through jealousy, ambition, and envy. In two ways, however, Spiritualism is stronger, in camp meetings and its literature.

Lack of proper organization is the chief cause of existing ills. There is the itinerancy of our speakers, the premium placed on fraud, the respect paid to ignorance, under the guise of mediumship. The free love issue of 1873 is settled by the utter repudiation of the doctrine.

The free love doctrine was taught by many mediums, who rapped it out, and tipped it out, and inspirationally sung and spoke and lived it out.

The foregoing shows that Spiritualism is of little account. It never was any better. It never deserved anything more as a theory than the description given by Professor J. Stanley Grimes in one of his lectures, "Infidelity with a ghost in it." At another celebration in Horticultural Hall Mrs. Cora L. V. Richmond, a woman whose domestic vicissitudes, without the intervention of death, have been very remarkable, but the natural force of whose tongue has not abated, declared that the Christian Scientists and Mind Cure people all avail themselves of mediums, that the Psychic Society employs a "Sensitive," but that it is really a Spiritualist Circle Science. Mrs. Richmond affirms that there is a clergyman in Glasgow who, under the inspiration of Theodore Parker and Henry Ward Beecher, is preaching good discourses that pass for Presbyterian sermons; that it was Spiritualism which enabled President Lincoln to issue his Emancipation Proclamation, and that Spiritualism had brought more results in the last fifty years than science and philosophy had yielded in centuries. It has doubtless brought to Mrs. Richmond more pecuniary results as a lecturer than science, philosophy, or religion could have done.—N. Y. Advocate.

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.]

Our Mission.

It is possible that we may fall into the way of thinking about the work of our Society as narrower in its range than it really is. Article II. of the Constitution of the Society reads thus:—

"The object of this Society is to give the Christian religion and education to women and children destitute of Gospel Light" etc. Also, Article 2 of the Constitution of the Auxiliary Societies, "Its object is to secure systematic contributions for missions, to diffuse Missionary Intelligence in the community," etc. The articles making up our Constitution were adopted as the rule of action governing our Missionary Societies. Can we do other than carry on our work as these rules suggest? In what better way can we "diffuse missionary intelligence in the community," than by securing the introduction of our loved INTELLIGENCER into the homes that have been destitute of this "Gospel Light."

"My people are destroyed for lack of knowledge." Let us awaken to the responsibility that is resting upon us as Free Baptists, and, straining every nerve, make every sacrifice to add to our "faith virtue, and to virtue knowledge," so that, as a denomination, we may be better prepared to help in winning the world for Christ.

Money is necessary to carry on our work successfully, and whilst it may be that not every dollar that comes into the treasury finds its way directly to India, yet it will really go, and more with it, by a judicious use of small amounts in the creation of new and deeper missionary interest.

For instance, suppose an appropriation "diffusing missionary intelligence,"—facts and arguments which cannot but enlighten those who will read as to the needs of the Foreign Mission field. Is there not a probability, that there will be increase of interest in the work, resulting in increased offerings. It is probable, too, that by means of this wider distribution of missionary knowledge some one may be moved to obey our Lord's last command, and say,—"Here am I, Lord, send me."

If we look into this matter carefully, we will see clearly that this good missionary work—that which produces the most lasting results, to seek to multiply the number of those intelligently interested in missions. We must "strengthen the stakes," as well as "lengthen our cords."

It may be necessary in the near future to establish an "Incidental Fund," such as other missionary societies have, in order that a way may be provided for paying certain bills that come before the Society yearly without touching the money that has been contributed for mission work. At our last annual meeting, the sum of two dollars was set apart for the purpose of procuring missionary leaflets to distribute as the committee on Missionary Intelligence thought best. Mrs. J. J. Barnes and Miss Augusta Slipp are associated with me in that work, and faithful helpers they have proved themselves to be. I have received fifteen copies of The Missionary Helper from the publishing agent for gratuitous distribution; these, with the leaflets, have been distributed with the best wisdom we could command. No doubt they have been received and read. We wish we could give more freely; yet if our sisters who have received will read, and then pass them along to friends and neighbors, requesting them in turn to send to their neighbors, the work will go on; the seed dropping here and there, some will fall upon good and honest ground. Sisters, will you not each lend a hand? As these words are read let each one feel that I am meant. It may be many days before we will see the result—perhaps never; but the seed has been sown, the influence is at work, and whatever may be the outcome, we will have done our part. Are we following in His steps? Then sacrifice or suffering will receive recognition from the

Master. Happy the one of whom it is said, "She hath done what she could."

I want to say just here, if any who have received The Missionary Helper would like to have it come regularly to their homes, I will be glad to forward their subscription to the Publishing Agent. It is a monthly, and is fifty cents a year, and a veritable helper in all missionary work. I hope the time is not far distant when our INTELLIGENCER and The Missionary Helper will be found lying side by side in every Free Baptist home in our Province.

MRS. G. A. HARTLEY.

The Fate of the Spanish Armada.

The June "Century" contains an article on "The Spanish Armada," by William Frederic Tilton, with an introduction by Captain Alfred T. Mahan. Captain Mahan says:—

The fate of the Spanish Armada stands conspicuous among the great catastrophes of war narrated by history. According to the estimate of the Spanish captain Duro, who has made a close study of the records in his own country, out of one hundred and thirty sail of which the Armada was composed when it left Lisbon on May 30 1588, sixty-three were lost. Of these only nine fell in battle or in immediate consequence thereof, although the injuries received in the various actions in the Channel doubtless contributed to the ultimate shipwreck of many. Nineteen were cast away on the Scottish and Irish coasts; thirty-five disappeared altogether. Of these last, it is possible that some of the smaller classes of vessels may have reached port, and that the fact passed unnoted; but of the forty odd larger vessels which never returned, the probability is that those whose fate is unknown perished at sea.

TIME SPENT IN SHAVING.—Why will men persist in shaving? To all it is expensive in the consumption of time, and to many in the consumption of both time and money. As to whether or not it improves a man's appearance is purely a matter of opinion. Men who shave think it does; but men who do not shave, and women quite generally, think it does not. That all men, and especially preachers, should keep their hair and their beard so trimmed as not to present an uncouth and shaggy appearance is certain. That some do not do this is to be deplored. Just why it is that the shaving of the face entirely smooth is so rigidly adhered to by the clergy of the Roman Catholic Church is a mystery to us. Surely, in this respect, they are not following in the footsteps of the patriarchs, prophets, and apostles. As to the loss of time in shaving, the following, from the Boston Journal, will be of interest: "Think of the time lost in shaving! Campbell, the poet, calculated that a man who shaves himself every day and lives to the age of seventy, expends during his life as much time as would have sufficed for learning seven languages.—Telescope.

In our judgment of human transactions the laws of optics is reversed; we see the most indistinctly the objects which are close around us—What!ly.

Among Exchanges.

JUST WATCH HIM.

A friend that you buy with presents will be bought from you.—English Proverb.

OF COURSE NOT.

No gentleman will either use filthy language, or, if he can help it, listen to it when used by others.—Baptist Argus.

SUGGESTIVE.

We think it somewhat suggestive that, in our good English tongue, the plural of "he" and the plural of "she" are the same. Woman as an individual has undoubtedly her special points; but, as a class, woman is exactly what man is—intensely human.—Church Union.

A REGIMENT OF BRIGADIERS.

At the beginning of the session, whenever you saw a man going arm-in-arm with a Congressman to the White House, you knew he wanted to be a consul. Now when you see him you know he wants to be a brigadier-general. Their name is legion. It has, in fact, been suggested that a regiment be sent to the front made up entirely of brigadier-generals! There seems to be no other way of providing for the worthy applicants—the war is not large enough to afford scope for all the military talent in this country!—Cor. of Independent.