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Religious Intelligencer.

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

VOL. XLVI.—NO. 47
FREDERICTON N.B., NOVEMBER 23, 1898
WHOLE No. 2348

Notes and Gleanings.

The Papal revenues have fallen off, since the beginning of the war with Spain 300,000 francs, so reports say. The shrinkage in the Peter's pence is seriously felt at Rome, and seems to have inspired the Pope's plea for the cessation of hostilities.

Ceylon is alarmed at the news that the world will end next week, and that Ceylon will be submerged at the beginning of the doleful period. The villagers on the island are trying to atone for their sins by acts of charity and by flocking to the temples.

It is estimated that a hundred thousand books were rejected last year by American publishers. With the pay of an electric motor man, it is said that the authors would have earned, while they were writing their books, one hundred and twenty millions of dollars.

Bolivia is the chosen home of the guanaco, universally used as a beast of burden, furnishing a wool of which many articles are made by the Indians, and when young being prized as an article of food. This animal and the llama are known as the camels of the New World. The latter, together with the alpaca and the vicuña, furnish wool of varying qualities. Immense herds of these animals roam the abrupt surface of the country. The chinchilla furnishes a fine fur, which is a valuable article of commerce.

Mr. H. T. Parke, a cotton mill owner in North Lancashire, G. B., who lately retired from business, marked the event by taking twenty thousand pounds sterling of his accumulations and dividing that sum among old working people of his firm who had been twenty years or more in the employ. The division has been made in such a way as to make the allowance to each one substantial. None got less than sixty pounds, some got one hundred pounds, two hundred pounds, six hundred pounds, and two got one thousand each.

Mr. and Mrs. H. Darwin Mottrath, of Chicago, with their bicycles have almost completed their journey around the world. They started on April 10th, 18 5, wheeled from Chicago to San Francisco in 52 days, set sail for Japan on October 12th, and wheeled leisurely through China, Burma, India, Persia, Continental Europe and Great Britain. On the home stretch from New York to Chicago they will be accompanied by relays of riders. There will be receptions in several cities, and thousands of cyclists will assemble in Chicago to give them a welcome.

It is a curious fact that red-haired people are far less apt to become bald than those whose hirsute covering is of another hue. The average crop on the head of a red-haired person is said to be only about 30,000 hairs. Ordinary dark hair is far finer, and over three dark hairs take up the space of one red hair; 105,000 are about the average. But fair haired people are still better off; 140,000 to 160,000 are quite a common number of hairs on the scalp of a fair-haired man or woman. A curious calculation has been made to the effect that the hairs on the head of a fair-haired person, if they could be plaited together, would sustain a weight of something like eighty tons, equaling that of 500 people.—*Medical Record*

In Switzerland they have commenced making phonographic clocks and watches which, it appears, leave nothing heretofore accomplished far in the shade. By merely pressing the button of the new timepiece, it pronounces the hour distinctly. The alarms call to the sleeper: "It's six o'clock; get up." There are some which even add the words: "Now, don't go to sleep again." The form can be changed to suit the buyer and make the warning more or less emphatic. This application of the phonographic principle is due to a French watch maker settled at Geneva. He introduces into clocks and watches little slabs of vulcanized rubber, on which the desired words are traced in grooves corresponding to the hours and fractions of hours.

Poor France.

In an article dealing with France's troubles—the Dreyfus case, the Fashoda affair, and others that cause frequent changes of administration and keep the populace in a continual ferment, the 'Religious Telescope' turns to the questions which frequently arise in thoughtful minds.—Why is the French government so unstable? Why is it that this chivalrous, magnetic, and wondrously resourceful people cannot have a stable government and become mighty, influential, and truly prosperous? The answer is easy. No stream can rise higher than its source. No nation can be better than are its people and its institutions.

Our contemporary goes on to say: The character and temperament of the French people afford no basis for stable government. In morals and religion there are but two classes—Romanist and infidel. For centuries Roman Catholicism has been the religion of the nation. Its excesses as a persecutor of the Huguenot and as a fosterer of ignorance and fanaticism among the masses are too well known to require specification and elaboration here. The effect of the sway of that religion over the masses has been to curse France with a populace wholly unfitted for free government. The Roman Catholic hierarchy is a despotism, and except where Protestantism is so strong as to be its overpowering rival, it not only obstructs the education and elevation of the masses, but actually holds them down in a state of ignorance and fanaticism, and thus keeps them in a condition fit only to be governed by a strong, despotic power. In proof, of this, we have but to point to the condition of the masses in Italy, Austria, Spain, and the Central and the South American States.

But not only has Roman Catholicism held the masses in a state of social and moral degradation in France, but the monstrous excesses and lascivious lives of its clergy and its persecution of Protestants years ago aroused in the minds of the more intelligent people an open revolt against its claims; and then, instead of the people rationally distinguishing between Christianity as proclaimed and taught by Christ and his apostles and its bastard pretense as taught and represented by the Roman Catholic Church, under the lead of such men as Voltaire, they leaped away over into the other extreme of opposition to all religion, and landed in the boundless, stormy sea of a bald, blatant infidelity.

And that, in brief, is exactly the difficulty with France today. The masses of her versatile, electric, enthusiastic, and naturally martial population are either infidel or they are ignorant, fanatical Romanists, neither of which is fit material for the basis of a free government. Her infidel subjects chafe and worry and rise up and overthrow the imperial government, which represents Romanism, and set up a republic, and in turn her Roman Catholic subjects plot and intrigue and overthrow the republic and set up imperialism again; and so the government, like the ball in a game of lawn tennis, is batted back and forth, and finds no solid resting-place, while meantime the people are burdened with heavy taxes, and no institutions for elevating the people up to a qualification for free government are established.

The great need of France to-day is belief in and love for an open Bible and a wholesome system of free schools, unincumbered by the domination of the Roman Catholic clergy and unsapped by church parochial schools.

Nothing short of a hundred years of the broadest, most liberal, and most energetic evangelic Protestantism can lift France up and qualify her for free government. She needs a succession of devout Christian rulers, and a good supply of Christian statesmen, and a population whose majority at least recognize no pope or prelate through whom to confess sin, but who, devoutly, in their own closets, and from their own hearts, make confession to God through Jesus Christ his Son.

To-day France is cursed with the low ideals of her people. Only Protestant Christianity can elevate those ideals. As it is, the hearts of the populace especially of the young who

are in affluent circumstances, are set on nothing higher than pleasure and the indulgence of the appetites and passions. In search of these, they flock to Paris in crowds, and, once assembled there, they are easily converted into a turbulent mob. The more mature in years, of whom the army and navy are composed thirst for opportunities to acquire fame and military renown. Hence, with those two elements, it requires but a slight provocation to set a surging mob in motion on the streets of Paris, who, as they march, sing with the wildest enthusiasm the Marseillaise hymn.

Teaching of Christ's Touch.

REV. THEODORE L. CUYLER, D. D.
The most casual reader of our Lord's earthly biography must notice how often He wrought some of His most wondrous works by a simple touch. He lays His hands upon sightless eyes, and the light breaks in; He puts His finger on deaf ears, and they begin to hear! What a sweet picture that is of the mothers who bring their little children to Him that "He should touch them!" Whether it was superstition or faith that prompted the act we know not; but the homeless, childless Man of Nazareth took the darlings in His arms and blessed them.

Any one might be willing to caress a sweet babe; but who would care or even dare to touch a loathsome leper whose very breath was deadly contagion? One of these wretched outcasts, with disease running riot over his horrid visage, approaches our Lord and kneels upon the ground. No wife or child or kinsman could give the poor wretch a kiss if he were dying. "If Thou wilt," he cries, "Thou canst make me clean." What a model prayer for us all! With a yearning of divine pity, Jesus puts forth His clean, pure hands and touches the living putrefaction. In an instant the leprosy is gone; Christ's hand has opened all other hands to a hitherto detested outcast. Here is an object-lesson for us. Nay, it is a cluster of lessons well worth plucking from the vine.

It teaches, as in a symbol, the sublime truth of Christ's incarnation in order to reach our sin-polluted humanity. The Revised Version of the second chapter of the Hebrews tells us that "Verily not of the angels did He lay hold, but He tooketh hold of the seed of Abraham. Did the contact defile His infinite purity? No; but the touch of His spotless divinity to our foul, sin-cursed nature brought the first thrill of healthy, spiritual life we ever tasted. The wonderful Atonement was just the "bearing our sins in His own body on the tree." That contact redeemed us from hell. If Jesus had drawn back from it, we must have sunk under the leprosy of sin to endless death.

Our Saviour's ministry of love is one of personal contact still. Faith, in turn, puts us into living contact with Him. His omnipotent love touches our hearts; our faith lays hold on Him. This defines faith as something much deeper and stronger than a mere opinion about Christ, or even a confidence in Christ; it is an act, the act of touching, grasping, holding, and uniting ourselves to the blessed Lord of life. Jesus lays hold of us with such a prodigious and perennial grasp that he says, "No man shall ever be able to pluck you out of My hand." My only guarantee of ever seeing heaven is in the almighty clutch of my Saviour's love. Because He lives, I shall live also. Living faith makes every true Christian a part of Jesus Christ as the branch is part of the vine. This is His own precious declaration: "Abide in Me, and ye shall bear much fruit."

What a gentleness there is in our loving Master's touch when He lays His hand on the sore, aching heart! He knows just where it hurts, and what balm to lay next the bleeding spot. In that poor creature that crouched at His feet and bathed them with her tears, the sore spot was the sense of her guilt. "Thy sins be forgiven thee," was the healing balm. My suffering friend, can't you trust that Hand? It may have cast you down, but you may be sure that it will never cast you off. When His wisely loving hand uses the lancet or the pruning knife, it is unfeeling love that holds the instrument. Not one cruel blow has our Saviour's hand ever yet given you or me; not ever will.

But what a rebuke that touch of the leper gives to the hateful, selfish spirit of caste and pride! Shame on us that we are so willing to touch the jeweled hands of wealth, and to sit beside silks and satins, and sealskins, and yet regard the ill clad, ill-odored outcasts as if they bred a contagion! The sin and the shame of too much of the professed Christianity of our day is that it is above touching the lepers. That gap left wide open between wealth and festering poverty, between culture and ignorance, between religion in broadcloth and sin in rags, is to-day the severest indictment that Christianity has to encounter.

The only practical solution of the great burning problems of how to reach the neglected masses, and how to reform the drunkard, and how to rescue the harlot, and how to save the ragged children, and how to evangelize the heathenism of our huge cities, lies in two words—Christian contact. The personal conduct of practical piety, and self-sacrificing love with darkness, filth and misery—that's the only remedy. Heart must touch heart. The strong, loving hand must not draw back from lifting the lepers from their deadly degradation. To praise the Salvation Army for their labors in the slums is cheap; but it is condemning. For unless the strong, rich and favored followers of Christ will let Him lead them right into the wretched regions where sin and sorrow are sweltering, they deny their Lord, and dishonor the very name of Christian. O, Blessed Healer of the lepers, touch Thou the hearts of Thy disciples, and cure them of the leprosy of caste and pride and self-indulgence!

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.]

"There is that Scattereth and Yet Increaseth."

Not what we give, but what we share, For the gift without the giver is bare; Who gives himself with his alms feed three— Himself, his hungry neighbor and Me. —[Lowell.]

An Indian Woman's Offering.

The following incident was related in a missionary meeting in Winnipeg by a missionary to the Indians in one of the Northwest fields:

The Indians had gathered for worship in the little mission church. It was the annual missionary meeting, and the appeal was being made to them to give what they could to help on God's cause in their midst. The missionary tried to show them that they must give because they loved Jesus. The preacher yearned for more power in the delivery of his message, and he meditated with anxiety upon the result of his appeal to the generosity of his people.

At the close of the afternoon service he was met in the aisle of the church by an aged widow woman, who placed in his hands a print dress, her best, the only one she had fit to be worn.

I love Jesus, she said, and I want to do something, but this is all I have; I give it to Jesus.

The man of God stood for a few moments holding the widow's offering in his hand, too much moved to find speech for his thoughts, for he knew the hard circumstances of the woman.

The dress was taken home by the missionary, and in the evening meeting, at the same place, it was presented before the congregation and the story told of how the woman had brought it and given it to help on the cause of God. Immediately a man sprang to his feet and cried out:

"She shall not do it. Give her the dress. I'll give a dollar instead." And then another cried, "I'll give a dollar," and another, "I'll give a dollar, give the woman the dress." And so it went on, and the act of the poor widow moved many to give to God's work.

—The "Bombay Guardian" makes the following statement: "The work of salvation still goes on among Pundita Ramabai's young famine widows, at Mukti, Kedgaum. On Monday last,

35 were baptized in the Bhima river on the confession of their faith, by Rev. W. W. Bruere: and a son of one of the elder widows was also baptized at the same time. These baptisms make up nearly three hundred from among the widows under Pundita Ramabai's care at Mukti and Poona, within the past ten months."

—A writer in "Zion's Herald" says he is impressed with the "remarkable possibilities inherent in consecrated womanhood," and adds: "In hardly more than half a score of years these women have developed a capacity and an ardor for Christian work that is the surprise, as it is the devout joy, of the Church. The capacity, the trained mind and heart and hand seem almost more remarkable than the zeal. Hearing their essays and addresses one is struck with their breadth of view, their self-control and self-reliance, and their keen common sense."

—In these days of heroes and heroines, it is well to remember those in foreign mission work. Among such, according to the "North China Daily News," is Mrs. B. C. Patterson, M.D., of the Southern Presbyterian Mission at Hsu-Chien, North Kiang Su. Altho eighty miles from any other foreign lady, and with her infant exposed daily to the famine fever, while her husband was away helping the starving she has during nine months had 8,000 patients under treatment, and expected to remain at her post during the heated term, ministering to the sick and suffering.

Treasurer's Acknowledgement.

Received from
Miss Amelia Mc Kinley per Mrs. C. W. Weyman.....\$2 00
Miss Gertrude Hartley's S. S. Class, for Bimpoire Orphanage.....3 00
Mrs. Annie Gayton Jones.....1 00
M. A. VINCE,
Treas. W. M. S.
Woodstock,
Nov. 17th, 1898.

Acknowledgement.

New subscribers for the INTELLIGENCER, one each, have been received from the following members of the W. M. Society: Mrs. J. W. Clarke, Mrs. C. W. Weyman, Mrs. J. E. Keith.

THE SECRETARY.

HIS FULL TITLE.—The full title of the new Governor General, as it will appear in all official documents, is said to be the Right Honorable, Sir Gilbert John Elliott Murray Kynynmond, Earl of Minto and Viscount Melgund, of Melgund, County of Forfar, in the peerage of the United Kingdom; Baron Minto of Minto, County of Roxburgh, in the peerage of Great Britain; Baronet of Nova Scotia, Knight Grand Cross of our most distinguished order of Saint Michael and Saint George, etc., etc., Governor-General of Canada. Fortunately, for himself at least he signs himself simply Minto.

SCHOOL CHILDREN IN LONDON.—Out of 754,000 children enrolled in London elementary schools 145,000, or one in five, are daily absent, and of these 100,000 are nearly always the same children. This is attributed to the fact that many of the magistrates refuse to administer the law, except in the most farcical manner, against the thriftless, careless parents whose neglected offspring swarm the street corners and the gutters.

CASTE LAWS DISREGARDED.—Society in India is improving. The Independent tells of two Brahmins who recently refused England, and on their return refused to go through the process of purification necessary according to the laws of caste. They were immediately boycotted in the line of food by their caste-men of their own and neighboring city. The educated men in both cities were very much disturbed by the situation, but no one was brave enough to defy custom and invite them to dinner. Finally one Brahmin and his wife, after long and anxious thought, decided to give the two travelers a dinner, and invited about sixty Brahmins in the city to dine with them. If the guests refused to come the Brahmin and his wife would be outcasted with the two

travelers. If they consented to dine a great victory would be won. It was a bold step, and required more courage than people in America are apt to realize. The dinner hour came, the sixty guests came, and there was great rejoicing. Others followed their lead, and the result was a series of dinner parties, signaling the victory in this question and a very decided step in breaking down the caste law.

Literary Notes.

The Homiletic Review for November came a little later than usual, but we notice no evidence of any falling off in the interest and value of the discussions. There are important articles having practical bearing on the preacher's work and ideals. Among them are 'The Preacher in Daily Life,' 'The Layman's Work—Preaching for Salvation,' 'Semi-Secular Preaching,' &c. There is stimulus for the pastor and the pulpit. The sermon on 'That Abominable Thing' emphasizes the sinfulness of sin as it needs to be emphasized. The many other features—that must remain unmentioned here—combine to give The Homiletic Review a unique place in the literature of the present day. Funk & Wagnalls Company, 30 Lafayette Place, New York. \$3 00 a year.

Every one should read the article, in The Missionary Review of the World for November, on 'The present Situation in China.' It is a survey of the conditions and outlook from both a political and missionary standpoint. Another interesting article deals with the moral and religious condition of China. 'The Philippines and the Philippines' gives a full and vivid description of the inhabitants of the Philippines and shows the influence of Spaniards and friars upon the inhabitants. The Editor in Chief, Dr. Pierson gives another of the 'Miracles of Missions,' describing the story of the founding of the B. rosai Mission in South Central Africa. Other articles worthy of especial attention are 'The Doctrine of S. crifices in India, Some Mission Fundamentals Illustrated,' and 'Mormonism in Politics and Religion.' All the Departments deserve a careful reading. Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2 50 a year.

The Living Age for 1899. The long continued life of this valuable eclectic is another instance of the survival of the fittest, in that it has absorbed or survived every one of its numerous rivals or imitators. Its vitality is evidenced by the announcement that The Eclectic Magazine of New York, its oldest and most important competitor, will, with the issue of January 1899, be consolidated with The Living Age, and be hereafter known as The Eclectic Magazine and Monthly Edition of The Living Age. This remarkable success of the Living Age is owing to the fact that it enables one with a comparatively small outlay of time and money, to keep pace with the best thought and literature of the day.

The magazine has never better fulfilled the purpose indicated by its title than during the past year. Its weekly issue has enabled it to give its readers promptly the views of the ablest British and Continental journals, magazines and reviews upon all questions of general interest. In a Monthly Supplement a department was introduced two years ago giving 'Readings from New Books.' This will be continued, and a new editorial department devoted to notes on 'Books and Authors' added. The prospectus for 1899 appears in another column. To new subscribers remitting now for 1899, the intervening numbers of 1898 are sent gratis.

The Peace Commission in Paris is described and illustrated in the November Magazine Number of The Outlook by a staff correspondent in Paris. The article contains sketches of both the American and Spanish Commissioners, with portraits of most of them. There is a graphic article concerning the New York Police Department. The writer, Mr. Rits has had exceptional acquaintance with the methods of the Department, and tells the story of many individual deeds of heroism with enthusiastic praise. In the eleventh instalment of 'James Russell Lowell and His Friends,' which will be continued in the December Magazine issue it deals chiefly with Lowell's life in England when he served as United States Minister, and is fully illustrated. Among the illustrated articles in this number are a picturesque account of a visit to the country of S. tting Ball, with many striking pictures of Indian life from original photographs; and an article on Bunyan's 'Pilgrim's Progress,' with special reference to a beautiful new edition soon to be published, from which some remarkable illustrations are reproduced. (\$3 00 a year, The Outlook Company, New York.)

—The Clarendon street Baptist church of Boston, of which the late Dr. Gordon was pastor, is after Rev. W. W. Weeks of Toronto, formerly of Moncton. Mr. Weeks has the call under consideration.

—The Society for promoting Christian Knowledge received last year the largest income of any one year during the present century, about \$200,000