

Religious Intelligencer.

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

FREDERICTON N.B., SEPTEMBER 27 1899

WHOLE No. 2411

Notes and Gleanings.

Clara Barton says that more must be raised for Armenian relief 300,000 thousand people be saved from starvation.

Grant of the alphas until the seventeenth, Mr. W. H. Counsell, an Alabama negro born in 1840, has made such strides in learning that he is now the principal of a large college for negroes in Alabama.

Virginia there lives a family of daughters, whose names have been conferred, and originated for most part, by an eccentric father. They were Virginia, Amelia, Velucia, Veronica, and Verbalina.

There were about 7,000 suicides in the United States last year, of these were in 47 cities. Causes which led to the crimes the methods employed are too numerous to mention, but ill health, greatest cause and shooting most popular method.

A wealthy layman of Philadelphia done a very handsome thing. Summer he instructed a confidential agent to find a certain number of the most hard-worked and paid clergymen in town and pay the means of providing for services while these men took a during the month of August.

Mary Baker G. Eddy desires each Christian Scientist pursue one or more of her spoons and ask to be informed what the spoon on them is before purchasing. The Albany Argus suggests the appropriate motto: "Eat not all for food is matter and there is not, and hunger is merely a illusion."

The proposal to connect Great Britain and Ireland by a tunnel 35 miles long is being seriously considered. The estimated cost £10,000,000. Mr. Balfour, in reply to a delegation, promised the day to submit the project to colleagues. The promoter ask government for a guarantee of 5 per cent. on the cost.

Cincinnati, Ohio, has never tolerated abortion. Frequent attempts have been made to start one, and in 1881 alliance which secured pledges the amount of \$200,000, was formed with the intention of forcing it into the city, but it failed, the inhabitants even resorting to violence. All the students are required to pledge themselves to abstain on entering the college.

As a result of the success of a number of Jersey City women in causing the streets of that town to be properly cleaned, it is proposed to the Department of Street cleaning over to the women, having all the employees, from superintendent down to sweepers, of the same gender. This is a new field labor likely to be opened to the sex, and one in which, before the advent of the new woman, they were supposed to excel.

A coroner in London, England, states, than in nine out of ten cases, death is due more or less to drink, and even when the post-mortem examination shows it to be the result from drink, the relatives swear that the deceased was addicted to habits of intemperance. Doubtless our statistics of crime, etc., are unreliable for the same reason, and show a far smaller percentage due to drink than the facts, if known, would justify.

That the watch was about the size of a dessert plate. It had weights and was used as a "pocket watch." The earliest known use of the modern name occurs in the record of 1552, which mentions that Edward VI. had "one larum or watch of iron gilt, with two plummet lead." The first watch may be supposed to have been of the execution. The first great improvement, the substitution of springs for weights, was in 1560. The earliest springs were not coiled, but only straight pieces of steel. Early watches had only one hand, being wound up twice a day, and could not be expected to keep time nearer than fifteen or

twenty minutes in twelve hours. The dials were of silver and brass, the cases had no crystals, but opened at the back and front, and were four or five inches in diameter. A plain watch cost more than \$7,500, and after one was ordered it took a year to make it.

The True Note of the Gospel.

FROM THE OUTLOOK.

The present time is plainly one of unprecedented opportunity and struggle for pecuniary profit, and of unexampled accumulations provoking to envy and to ambition. The master passion is cupidity for larger holdings, larger returns, and all ranks of society are equally pervaded by it. But not even in the Church is the warning note of the Master adequately uttered: "Take heed and keep yourselves from all covetousness." Covetousness is described by St. Paul as "idolatry." Writing to the church at Colosse, he blacklists it together with the crime of fornication. It certainly is not so severely treated in the modern pulpit. In fact, it is now so disguised under such good names as economy, frugality, and thrift, that it sits incognito in the prayer-meeting and at the communion-table. It joins in the liturgical recital of the Tenth Commandment, but finds in the antique phraseology nothing that touches conscience with reproach.

What is now urgent is that Christian teaching should upon the Tenth Commandment that work of illumination that Jesus did upon the Sixth and Seventh, when he fixed the brand of murder upon the thought of hatred, and the stigma of adultery upon the lustful imagination. There is no lack of material in the New Testament for such a work. Particularly to be noted is the commonly unnoted significance of the Greek word for covetousness. The Greek word literally denotes the desire for larger holdings. Jesus so interprets it in his parable of the poor sower whose chief desire was to dig bigger barns. Acquisitiveness is the nearest English word for it. A prime concern of the Christian teacher is a plain and true definition of the real sin that the New Testament deals so severely with. It is to make getting the main desire and chief aim, or to be more intent on getting than on giving.

That this is not the sin of the rich more than of the poor is certain. It is seen in the wage-earner who cares more for full wages than for full hours or thorough workmanship, as well as in the capitalist who cares more for private dividends than for public services or his wage-earning partners, and in the office seeker who is after a snug salary more than strenuous duty and public interest. Rich or poor, he is the covetous man, classed in the New Testament with the idolater, blacklisted there with the fornicator, whose thoughts are chiefly bent on getting for himself, intent on acquisition unbalanced by distribution of benefits and services. If it surprises any, the explanation of so severe a judgment is not far to seek. The deadliness of covetousness consists in the insidious paralysis with which the passion of acquisitiveness affects the moral nature of its victim, while he flatters himself for respectable thriftiness. A soul thus stupified ere it is aware, like a man inhaling carbonized air, may be nearer spiritual death, more incapable of resurrection, than one overtaken by a sin of sudden passion who commits a crime.

It is needless for us here to set forth Jesus's teaching concerning wealth, further than to say that he regarded it, whether in small or large amount, as a trust in the interest of the divine social order which he termed "the kingdom of God," a good only when used as a social good, and pursued with an eye to social as well as individual interests. Our present concern is simply to call attention to a point which we are convinced does not receive in Christian teaching to-day the emphasis laid upon it in the teaching of Christ himself and his chief Apostles, in times similar to our own, of great social tension and the sharpest contrast between extreme wealth and extreme want. A fresh point must be put to the familiar demand for more of Gospel preaching. No Gospel preaching hews to the line closer than it is related to the need of the time for sal-

vation from the sin of the time. The sin that is nearest the root of our social disorder and unrest: to-day is the eminently respectable and deadly sin of covetousness, tainting the life of the family and the Church, as well as of the State—the acquisitiveness whose sole concern is making money, and growing fat on what should be shared with others. . . . If the country is to be saved in the near future from what John Bright deprecated as "reformation by hurricane," through some explosion of popular discontent with selfishly used wealth, "the peaceable fruit of righteousness" must be cultivated by the Christian pulpit. The pulpit that would dispense the Gospel, and not dispense with it, must give full utterance and emphasis to the true note of the Gospel concerning wealth and the use of it.

Rum Traffic Notes.

THEY USE LESS.

Dr. Bucke, of the London, Ont., Insane Asylum says: "As we have given up the use of alcohol, we have needed and used less opium and chloral; and as we have discontinued the use of these drugs, we have needed and used less seclusion and restraint."

THE FRUITFUL SOURCE

In a recent treatise on alcoholism by Truitt, it is stated that in England 75 per cent. of all cases of pauperism are due to drink and in Germany 90 per cent. In Germany drink leads to 1,600 cases of suicide a year, and supplies the insane asylums with 3,000 victims.

FIGURES THAT TELL.

The number of criminals in penitentiaries in Iowa in 1884 was 1,260. After four years of prohibition under ex Governor Larabee the number was reduced to 607. After the passage of the Mullet law the number had increased to 1,560.

Under prohibition the State was out of debt: to-day under the Mullet law (a form of license) her debt is nearly \$1,000,000,000.

TEN THOUSAND STARVE.

Hon. Carroll D. Wright, United States Commissioner of Labour, states that ten thousand people actually starve to death every year in Greater New York, while nearly \$400,000 a day, or about \$140,000,000 a year, passes over the saloon bars of that city for liquor. It is also well known that a large per cent. of this vast amount comes from the earnings of husbands and fathers whose homes are the veriest huts of poverty and wretchedness. Are we a civilized, much less a Christianized, people, in the face of such awful facts?

THE RAILWAY EXPECTED IT.

Immediately after the Prohibition Plebiscite, one of the sleeping and dining car companies running out of Montreal had the following printed on their menu:

Prohibition States.—Wines and liquors will not be sold in Maine, New Hampshire, Vermont, Ohio, Wyoming, Texas, Kansas, Arkansas, Georgia, Tennessee, South Carolina, Mississippi, Alabama, Florida, Indian Territory and the Dominion of Canada.

The Company evidently believed that the Government would carry out its promise to obey the will of the people.

THEY SEE THE DANGERS.

An order went into effect June 1st that sweeps liquor from all restaurants and eating houses connected with the Southern Pacific Company. The Manager sees the inconsistency of demanding total abstinence on the part of all railroad employees and at the same time placing the temptation before them at every eating house. The order that has gone into force will have a wonderful effect for good in the cause of prohibition. The saloon papers are betting the manager for issuing the order, but he is not caring or losing any sleep over it. It is a grand step forward.

RUM IN AFRICA.

A missionary in Liberia writes: "I wonder the Africans do not shoot with poisoned arrows every white man that lands upon their coast, for they have brought them rum and are still bringing it; and in a few decades more, if the rum traffic continues, there will be nothing left in Africa for God to save. The vile rum in this tropical climate is depopulating the country more rapidly than famine, pestilence and war, and I am only waiting for a man to fill my place at Muhlberg Mission to come home and take the platform against the liquor traffic; for I can do Africa more good war against the liquor traffic here than I can preaching and teaching the gospel there. Africa, with the simple gospel of Jesus is saved, but Africa with rum is eternally lost; for the few missionaries that can survive there can not overcome the flood of the river of strong drink that is being poured into the country."

IT PAYS TO ABOLISH RUM SHOPS.

The trustees to whom Mr. George Peabody entrusted \$2,500,000 for the purposes of building dwellings for London artisans have guided the scheme with marked ability and success, and there are now between 5,000 and 6,000 dwellings accommodating a population of 20,000. Although these people are so thick on the ground that they number 725 to the acre (a mean density nearly thirteen times that of London generally) the death rate is nearly 3 to 1,000 below that of London, while the infant mortality is 22 per 1,000 births below that of London. The birth rate, too, is nearly 5 in the thousand above that of all London. As for the financial success of the scheme, it is sufficient to say that the profits last year were \$160,000, even after deducting \$50,000 voted to the Prince of Wales's Hospital Fund. The secret of this remarkable success is undoubtedly due largely to the fact that the trustees have rigorously excluded licensed drinking saloons from this community.

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.]

What Mrs. Smith's Mite Did.

[FROM THE OBSERVER.]

Only twenty-five cents, it really seemed so very, very small to Mrs. Smith, as she thought of what the other people would give, though when she remembered the barrel of flour and the ton of coal which she must have, the shoes for Agnes, the coat for her husband, and the medicine for Willie, it seemed as though the twenty-five cents grew to be twenty-five dollars. When she thought of all these things, it seemed as though she could not spare even twenty-five cents for missions.

"I don't believe that I will go to the circle," she said to herself, "then I won't have to give anything. My poor little quarter won't amount to much; the ladies will laugh in their sleeves to see me put it in the box with their five and ten dollar bills; the Lord knows I'd be glad to give more, but I honestly and truly can't, so I'll stay at home and sew." But somehow Mrs. Smith could not content herself with sewing.

"You know you are a coward," whispered conscience distinctly. "You know even if you hadn't but one cent to give, you ought to go and give it. What if they do all give more, it is no excuse for your not doing your duty, is it? A quarter is not enough to do any good! how do you know that? A dollar is only four quarters, and many a little makes a mickle." Suppose everybody who could only give a little, should not give at all, wouldn't it make a difference? Besides, remember, the loaves and fishes; ask the Lord's blessing on your gift, and though it may be small, yet it may be a power that a much larger one without His blessing would have.

So Mrs. Smith put up her sewing, went to her room, took the despised quarter out of her pocket-book knelt by her bed-side and prayed:

"O Lord, this is all I have to give to help Thy cause. Thou knowest my heart and see that I would gladly give more if I could. I most earnestly entreat Thee to bless my small offering for the dear Christ's sake. Amen."

Somehow that quarter seemed very different to Mrs. Smith when she rose from her knees; and putting on her bonnet and shawl, she started for the mission.

"I believe I will stop for Mrs. Emery," she thought as she went along. "No," said Mrs. Emery, "I've about given up going. I can't give much, for it has been a hard year with us, and most of the ladies can give so much. I feel mean putting my mite in the box."

"Just exactly the way with me," said Mrs. Smith, laughing, "but it's not the right way to feel. We must do our part, no matter how small it is. There is, my oldest girl, now, she can do ever so much to help me, while the baby cannot do anything but take a few steps. Ought she to refuse to do that because she cannot do as much as Agnes? And then you know the little steps do help wonderfully sometimes."

"Thank you, Mrs. Smith. That is a good word which you have spoken

and I'll always remember it. Just wait a minute and I'll go right along with you."

"John," said Mrs. Livingston, to her husband, as they sat at dinner in a beautiful dining-room, "I want some money. The Mission Circle meets this afternoon, and I want a few other things, so please give me ten or fifteen dollars."

Mr. Livingston counted out fifteen dollars and rising from the table as he kissed his wife good-bye, laughingly remarked: "That he supposed the most of that would go to the Mission Circle."

"I am not going to give but a dollar anyway," thought Mrs. Livingston, as she dressed for the meeting. "And I'll stop at March's and get that lovely lace scarf on my way home. I don't know but what it is a little extravagant to pay ten dollars for it, but I do want it so much. Dear me, what would my dear, good mother say to me," and Mrs. Livingston sighed as she remembered how far she had strayed from her mother's teaching.

Mrs. Smith and Mrs. Emery sat directly in front of Mrs. Livingston at the meeting, and she watched them curiously.

"I wonder what they find to be so interested in?" she thought, and just then good Mrs. Loyd, on her rounds of greeting, stopped to have a little chat.

"I am so glad those two are out. I do like that Mrs. Smith so much. I believe she does more for missions than any of us, for she gives out of her poverty and prays over what she does give, which is more than some of the rest of us do, who do not deny ourselves any in giving either."

Mrs. Livingston made no reply, but somehow she thought more and more of that dear good mother, who had loved the cause of missions, and prayed for it, and like Mrs. Smith, had had but little to give. "What would she say to me?" thought Mrs. Livingston, for the second time that afternoon. A little incident she had not thought of for years came suddenly to her remembrance. She had discovered that her mother was denying herself some little thing that she might have more to give, and she had tried to persuade her to use the money on herself.

"Will I offer to the Lord that which costs me nothing?" said her mother, earnestly. "No, dear, it is a comfort to give something for His sake."

What if she should give up the lace scarf! what if she should! How the strange question kept ringing in her ears. But after all it was Mrs. Smith who decided it. When she took out her worn, little pocket-book—plenty large enough to hold all she had to put into it—she watched her open it, and saw that it held only a quarter, and some small change. She saw her take the quarter and drop it in the box with a joyful, wistful expression. The hot tears filled Mrs. Livingston's eyes. "She finds the comfort just as mother did," she thought. A minute later and a crisp ten dollar bill dropped from Mrs. Livingston's hand into the box. "But my mother and Mrs. Smith gave it," she said to herself. Mrs. Smith never knew her part in it; but what did it matter to her? She knew she had done what she could, and the Lord would give her the blessing.

NOTICE.

Will the members of the Woman's Mission Board who purpose attending General Conference, please arrange to be in time to attend a meeting on Friday, the 6th of October at 3 o'clock p. m.

Mrs. J. S. SMITH, President.

St. John, Sept. 25th, 1899.

Advertising a Congregation's Poverty.

Pleading poverty never enriched and never will enrich any one. Neither will it enrich a church or congregation. To the contrary, it tends to keep poor and make poorer.

Make a man believe that he cannot help himself, and he will cease trying to do anything in that direction. Make a congregation believe that it is too poor to preserve its existence and self-respect, and it is sure to die.

And yet how often do pastors advertise the poverty of their congregations, declare they are not able to carry the load of self-sustenance, and

plead for outside help. "Our people are poor, they need a church house, but are not able to build. Please send help. Anything from ten cents up will be thankfully received."

Did any one ever know of any such plan bringing in enough money to build a meeting-house or pay off an old church debt? Did any one ever know of the publishing of such statements resulting in lifting a congregation that was "down at the heel" into self-helpfulness and self-sustenance? We have yet the first case of the kind to learn of.

Of course, these remarks are not to apply to new missions, or the opening up of new works in hitherto unoccupied fields. The general church is expected to come to the help of such enterprises. But even then it never helps to plead poverty, nor does the live pastor resort to that. To the contrary, he calls attention to the fine prospects and the hopeful outlook.

The Pacific Methodist Advocate "hits the nail on the head" in regard to this matter, as follows: "The pastor who advertises the poverty of his congregation makes a serious mistake. To be held up before the gaze of the world as being poor and dependent discourages as well as degrades those who esteem themselves as such. The most commendable as well as the greatest sacrifice connected with the Christian religion was that of the 'widow's mites,' and where her spirit prevails people are not poor in God's sight. Commendation for well doing is a great incentive to still greater efforts, which in divine things, results in ever increasing ability. It is in this sense that poverty may become the source of great wealth. Praise, not flattery, is in perfect consonance with the teachings of the Master, who said, 'Well done, thou good and faithful servant.'"

Encourage your people to help themselves by reminding them that their strength is in God and in their good, practical common sense. Show them how they can do the work, and in due time they will do it, and by so doing maintain their self-respect and develop confidence in their ability to do great things for God.—The Telescope.

HIS HOPE.—The Chatham World tell that Chief Justice Tuck, in opening Court at Bathurst last week, looked around at the walls of the old court house, and said: "I've been coming to Bathurst, as man and boy, for forty-two years—as visitor, barrister and judge—and I've seen this old building every time. I hope I'll not be in it when it falls down, as it will before very long."

POLITICAL NEWS.—Hon. Geo. E. Foster addressed an audience of several thousands in Toronto, on the 18th inst.

Sir Wilfrid Laurier addressed an immense open air meeting at Strathroy Ont. on Monday.

The Irish citizens of Toronto are preparing to tender a reception to Hon. Edward Blake on Oct. 18th.

Mr. Tarte is back from France, where he has been for a couple of months. His health is improved.

Sir Charles Tupper is in Nova Scotia, where he is to deliver some addresses.

Mr. D. C. Fraser, M. P., Guystboro, N. S., is spoken of as a probable Yukon judge.

Among Exchanges.

MUCH BETTER.

Better stand fair and square on a principle and go down to defeat than to cringe and crawl into victory.—Wayne Herald.

THOUGHT HE IMPROVED IT.

Professor Stevens of Yale, claims to put 1 Cor. xiii. 1, "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal," into modern English in the following: "If love does not inspire and direct the use of the gift of tongues, its expression, however ecstatic, is mere meaningless and valueless sound." What a fall is there!—Can. Baptist.

SAVE THE ELEPHANT.

M. Edward Foa, the scientist, declares that the elephant will soon be extinct unless measures be taken at once to protect him. The report has roused the public sentiment all over the world. A congress of nations is to be called to meet in Paris during the world's fair, to provide means of protection. Meanwhile boys are to escape saloons if they can. Where is my wandering elephant to night?—The New Voice.