

Religious Intelligencer.

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

XLVII.—NO 34

FREDERICTON N. B., AUGUST 23, 1899

WHOLE No. 2408

Reformers.

There is room in the world for sturdy, honest, God-fearing reformers. For such there is room and need in every church, in every political party, in every section of the community. We will not venture to say that our own church, or any congregation in our own church, has attained to perfection. Step by step, slowly but surely, Christians move towards higher attainments. Conscience becomes more and more exacting as we approach serene heights. Much more is it true that every political party needs the earnest rebuke, the stern words, the bold deeds of the uncompromising reformer. Look closely into any of our municipalities and you will probably see something to be mended or ended. Which of all our towns is governed in every particular as it ought to be? Probably not one.

Be not weary in well doing, is the counsel needed by every earnest reformer, for in due season we shall reap if we faint not. In olden days prophets holding a divine commission preached and prophesied for long years without much effect upon the people to whom they were sent; yet their labors were not lost. No true man's words or works are wasted. They tell sooner or later.

It is well not to expect our efforts to be crowned with immediate success; or if we are sanguine it is well that when disappointment comes we should not be cast down. Reforms already won are a pledge of what is yet to be. Be of good courage. Be persistent.

Be patient with the good brethren that cannot see matters exactly as you see them. Real progress is of slow growth. The boy cannot at one bound become a man. The community cannot at once attain to maturity of wisdom and prudence.

Thank God for the temperance reformer, the religious reformer, the political reformer. Do not speak lightly of any, for we need all. But be as intolerant as possible of yourself when you profess one thing and are tempted to do another thing. Christ desired to bring all the world into subjection to Himself, and the Devil showed Him a short cut to that end. "Only serve the Devil." "Only compromise with evil." "Only adopt this and that measure of expediency and tolerate those vile methods and endorse those base lies, and you shall have great power from the Devil!" It was seeming truth, but a destructive lie; and Christ saw the baseness of it, and resisted the tempter. Thus every reformer has to resist the persuasiveness of the tempter, often enough.

If you are to be a genuine reformer live up to your convictions and set them out; and if success come quickly rejoice in it; and if it linger long in the coming of it, you at least retain your self-respect.

The best reform and the one we need most in this age of the world is the reform that begins at home, in the heart and life. The reformer that is corrupt in heart and life cannot do much for the town or county or church or country. But the man who governs himself in accord with God's law is a blessing not only to himself but to many others, and he is so far qualified to be a leader, a champion of what is good and true and right. —Presbyterian Witness.

Mormonism.

Ten Mormon missionaries recently returned from Germany to the United States. They had been absent for more than a year seeking converts to their peculiar religion, but had to admit that their mission had failed completely. Germans by birth, well educated and acquainted with the language and social customs of the people among whom they sought to make converts, there must have been some potent reason for their failure in a field where heretofore Mormon missionaries have claimed considerable success. It appears that they found the German local and government authorities thoroughly informed as to the peculiarities of their religion, including polygamy, and wherever they went they were confronted with men who exposed their doctrines and practices. Sturdy Teutonic common sense thus found a practical way of dealing with them which they had not expected, and showed that paternalism may sometimes have advantages. Cer-

tainly, it was a good idea to let the people know the true character of the Mormon religion, for it can only secure adherents among the ignorant, and no more cheering sign of the increasing intelligence of the masses of European peasantry could be given than is to be seen in this failure of Mormon missionary effort. We have a considerable settlement of Mormons in our North-West, and those who have gone among them have testified to their industry, frugality and temperance. But while these qualities are commendable, and have their reward in material prosperity, they are nevertheless compatible with other qualities and practices which are prejudicial to social order and national welfare. This has been amply proved in those states and territories where Mormonism is most in evidence. Servile in spirit and completely subservient to the secret commands of their church leaders, they are not permitted to think or act independently, either in spiritual matters or affairs relating to society and the state. When they act it is as an organized body in obedience to their rulers. Openly they profess abandonment of the practice of polygamy, but it is charged that they still hold to it in principle, and if they do they will no doubt practice it extra-legally. In this country there has been shown no desire to interfere with them so long as they keep within the law, but they have no welcome, and should get no favors. —Mont. Witness.

The Church and Political Corruption.

What attitude ought the Church to assume to political corruption? It must surely take up some attitude. If it is necessary to have a committee on temperance and to debate Prohibition and other reformatory measures, and if it is fitting that rules be made and resolutions passed regarding theatres, cards, and dancing it surely cannot be said to be unnecessary or unbecoming for the Church to make a pronouncement on the festering sore of the body politic. One annual Conference of the Methodist Church has laid its views before the House of Commons, and used some creditably strong language in its petition.

But strong language and a petition to Parliament is not enough. The Church has considerable power in her own hands. Why not discipline him that gives and him that takes a bribe? It is all very well to pass resolutions and make high-sounding statements on a platform and in the pulpit, but to what purpose so long as the most "artful dodgers" on the list of corruptionists are high officers in the courts of the Church? Those who know the facts are ready to name a half dozen "leading laymen" who, were the investigation into recent election frauds pushed, and the ends of justice met, might find themselves behind the penitentiary bars. And the Church will never come to her own, nor will the country's life be made pure and strong, until the communion rolls are purged of the names of convicted corruptionists and the penitentiary given its due. —The Westminster.

Curious Phenomena of Disease.

In certain tanneries hides imported direct from China are being used, and six cases of a fatal disease common in Asiatic countries but unusual here have occurred in tanneries near Ashland, Wis. The technical name of the malady is anthrax; in Europe and Asia it is known as "woolscorers' disease," and is most common among men handling cattle. It is caused by a microscopic germ, and, once entered, pervades the whole system. This germ was one of the first to be positively identified in the recent career of bacteriology.

Another of those startling coincidences which show that doctors have no preeminence over patients: At L. Cross a physician, who was also senior partner of a drug store, fell dead of heart disease when he was at that instant compounding a prescription for a stranger who was suddenly attacked by the same disease.

In one of the greatest life insurance companies, at the main office a man was examined, and found to be such a magnificent specimen of physical symmetry, development, and vital force that the examining physician declared him the best risk he had ever seen. He then turned to the desk to approve the application, and, hearing a slight sound looked back and saw the applicant gasping for breath and sinking to the floor. B. fore he could reach him he was dead. Job's generalization was perfect. "No man is sure of life." —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.]

Giving for Missions.

(Recitation by a Little Girl.)

I suppose I must give to the heathen
A part of my money—O dear!
My Hilda's best dress is so faded,
Her hat looks old-fashioned and queer.

'Tis strange how that somebody always
Needs something I wanted myself.
I think I will hide my dear dolly
Away on the uppermost shelf.

(Recitation by a Little Boy.)

That's just what I thought, little sister,
Till mama was saying one day
That children, as well as the big folks,
Must give just as well as to pray.

But if they begrud'd ev'ry penny,
The Lord for their gifts would not care,
I'll wait for my bicycle longer,
Can't Hilda her faded dress wear?

(Recitation in Concert.)

Our hearts we will give to the Saviour,
Our feet all his errands to do,
Our voices, our hands, and our pennies,
That others may come to Him too.

At the Women's Meeting.

PRAY AND WAIT.

Mrs. Julia McNair Wright, in the Journal and Messenger, tells this story of a women's meeting, and of a woman's experience of faith and patient waiting, and of God's answers:

We were gathered at the women's prayer-meeting, which met weekly, from house to house. Various slips bearing requests for prayer were lying in a basket at the leader's hand. The leader read one: "Prayer is asked for a gentleman past middle age, who habitually neglects religion." Some one was called upon to present this subject in prayer. Among the thirty gathered in the parlors was Mrs. Atty, a Swiss wife of an instrument-mender. Using her native tongue at home, she had not become fluent in English. Her face was rugged, like the mountain; her voice had the rough notes of the winds that blew above the high-perched chalet which had been her childhood's home. With two or three exceptions, the women about her were dowered with wealth, culture, social standing. She looked at them all with confidence; she knew that they were all her sisters in Christ. They had stood by her in sore trials, they had borne her sorrows in their hearts, and had rejoiced in her joys. Later in the evening, when the "circle of prayer" was formed, and prayer passed from lip to lip, Mrs. Atty took up the theme of prayer proposed—the "habitual neglecter"—and prayed earnestly.

Before the meeting closed the leader said: "Let us have brief words of helpfulness from several." Then Mrs. Atty looked from face to face and said: "We pray, we pray night and day: we must get tired; oh, no. We know God is not tired to hear us. We wait: God keeps us to wait long sometimes; we grow maybe while we wait. We pray, we do not like to wait, oh, no; but God knows it is good for us to grow patient. I was not so made patient. I wanted all to come quick. I could not wait, until God taught me how. When I was young and read how they did treat my Lord, I say, 'Oh, I could not stand that, I would fight'; but it is not God's way for us to fight, oh, no, but to be quiet and wait. I have made long years prayer. I pray—I pray ten years; ten years seem long. I wait because I must. I can not stop; I can not let God go; oh, no. I must hold on—all the ten years—and God gives me what I ask! I have other prayer, very long, longer still. I hold fast to God, because there is nowhere else to go. Oh, I wait and pray so long, it is twenty years! Long time that, twenty years! but I get my prayer, oh, yes. But I have longer to pray still, than other prayer—years and years, I count them all. I do not give up, oh, no, but it is thirty years I wait on God! Never any of you get tired and give up, for

God hears. I had my answer, yes. God heard, he gave, yes. Then hold fast to God and pray, yes."

A hush fell over us. This was a heart history. We knew it well. Ten years of those fervent prayers for her household, and God gave her her daughter's soul for her hire. Twenty years of prayer had followed her son, and at last she had her answer. That thirty years—we knew what tears and prayers that meant—for her husband had been a sullen man, scrupulously moral, yet opposed to all religion. Thirty years—we knew when God had suddenly answered those tireless prayers. One evening Mr. Atty had appeared at service; the next he rose, unasked, with outstretched hands and strong crying and tears to God for salvation. Then that amazing change, always at every service; the family altar, the blessing at table—the exemplary Christian living. Two years to prove that this was no brief emotion, but a deep work of grace; then after a sharp sickness he died. God having provided some better thing for him than longer to struggle with poverty and pain, he went away in a "full assurance of hope." His wife stood by him with Christian courage; long she had wept and prayed for him, dead in trespasses and sins; now she stood by his dead body and was calm, knowing that his soul saw Christ in paradise.

Well, we understood her now, when she said, "Watch, and wait, oh, yes. We put seed in the ground, we wait; we go every day to see it grow, it does not come up—we wait and watch, we shall not give it up, oh, no. At last, at last, we find it has sent up a plant. Oh, yes, let us wait." She had given us the watchword of our meeting, and of many a day to come.

BAPTIST WOMEN.—The annual meeting of the Maritime Women's Baptist Missionary Union was held last week at St. Martins. It is reported as a very satisfactory and harmonious session.

A GOOD WORK.—A remarkable religious movement is said to be in progress in the island of Halmahera, one of the Moluccas. The people are subject to the Mohammedan Sultan of Ternate, but many of them are not true Mohammedans, as they retain their original heathenism. Lately, however, Christianity has attracted their attention, especially in the district of Boloda. Hundreds there have expressed the desire to become Christians. Many have burnt their idols and have been baptized. The Mohammedan magistrate was at first extremely hostile to the movement, even going as far as threatening and imprisonment, but he has found it necessary to assume a friendly attitude in consequence of a letter granted by the Sultan to one of the Dutch missionaries. Political as well as religious influences may be at work, but the reality of the latter cannot be reasonably questioned.

Among Exchanges.

WANT TO FIGHT.

All good men, who have a sufficient stock of vitality, feel at times the impulse to fight. If they are not inclined to use carnal weapons, they look about for evils to attack. The true moral culture does not suppress the fighting instinct, but directs it. —Crisis Register.

ABOUT PERJURY.

Some person, connected with a brewery or distillery we should judge, has been shedding crocodile tears in the Halifax Chronicle over the fact (?) that the Scott Act is creating perjurers in Kings County. The fact of the matter is the Scott Act does not create perjurers, it merely reveals them. The egg that is bad on being broken was bad just the instant before. —Yarmouth Light.

CHURCHIANITY.

The word "Churchianity" has been coined to signify the putting of too much emphasis on the external structure of the church. Your "church" is worthless unless Christ is in it. The emphasis belongs on the spiritual life and brotherhood which the organized church is supposed to contain and conserve. A church ceases to be a true church of Jesus Christ so far as it loses His spirit and ceases to oppose the things that belong to "the world, the flesh, and the devil." —Morning Star.

WHAT BECAME OF THEM.

Last week a delinquent subscriber, said he would pay on Saturday if he lived. He's dead. Another said: "I'll see you to-morrow." He's blind. Still another said: I hope to pay you this week, or go to the devil. He's gone. —Digby Courier.