

Religious Intelligencer.

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

FREDERICTON N.B., JANUARY 25, 1899

WHOLE No 2876

Notes and Gleanings.

The late ex-Senator Brice had his insured for \$500,000 in the months of the present year, and paid only one premium on the policies.

It is stated that a large company, with a capital of over \$500,000, has been organized in the United States of Canada to develop the oil wells and other minerals in Cape Breton.

Harry C. Howell, of Kansas City, said to have eight wives, and is in danger of going to the penitentiary for his marrying habit, while the wife of Utah, is sent to Connel for having three wives.

In Switzerland they are making clocks which do not need hands and faces. The clock merely stands in a hall, and you press a button, and, by means of phonographic arrangements, it calls out the time.

A club exists in Vienna the members of which are pledged to marry a girl. If, by chance or design, a member marries a rich girl, he is to pay \$400, which sum is bestowed on some respectable but impecunious couple engaged to be married.

It may be said that the whole of Africa is comfortably habitable for white men under the British flag, or under British protection; and, again, that everything in Africa that pays dividends lies within the sphere claimed by the British Government. Practically all other nations have scrambled for Africa, and John Bull's leavings.

There is a suggestive illustration of the capability of British trade. The tonnage of the world during the year 1898, was the largest in the history of shipbuilding, being 2,210,169 tons. Britain's share was 1,674,400 tons, an increase upon 1897 of 1,000,000 tons, very nearly doubling four-fifths of the whole world's production of ships.

Dr. William Jenner, the eminent London physician who died a few days ago in his 84th year, was very poor in his student days, but during the last fifteen years of his active life he retired in 1889 his annual income from his practice was from \$60,000 to \$75,000. He served for many years as physician extraordinary to the Queen. The largest fee he ever received was two of £100,000 guineas each, and both of them were paid by Americans—one for a journey to see a patient in Scotland and the other for a consultation in Brighton.

The people of Norway have a very liberal estimate of the ability of women, and many public positions are filled by them. Women fill the position of station master, and fulfill all the obligations of that office to the utmost satisfaction. It takes the traveler with surprise to see his ticket called for by a woman at the end of his journey, and hear a woman call the trains, and see another give the signals for trains to steam out of the stations, while perhaps the official in charge of the baggage is also a woman. In some stations these station-masters wear a uniform which is both simple and becoming. Most of the women are slender, and the uniform which they wear consists of a dress of blue Norwegian woolen stuff, with gilt buttons on the collar and cuffs, a leather belt with a gilt buckle, and a blue cap with a red band and a plume of the Norwegian national colors. The innovation seems to please the public and to have thus proved for the best interests of the country.

Epileptics.—It is most gratifying, to the N. Y. Independent, to learn that a number of patients have been discharged from the New Craig Colony for epileptics at Sonoma, which are thought to be the first cures of this disease in America. Massachusetts has just opened an institution at Lunenburg for the treatment of this terrible trouble, and a set of devoted scientific physicians are studying it in all its phases and features, and tho it attracts less attention than many diseases, it is a far more widely distributed disease than most people imagine.

The Free Baptists.

BY PROF. J. A. HOWE, D. D., DEAN OF COBB DIVINITY SCHOOL.

The most notable event the past year in the history of Free Baptists was the session of the thirtieth triennial General Conference at Ocean Park, Maine. The emphasis of the Conference was laid on missions. Among the important questions it considered was the consolidation of the Woman's Missionary Society with the Conference. With the other benevolent societies this was effected six years ago. The Woman's Society did not join in the movement. Splendidly organized and alive, in charge of important interests at home and abroad, having invested funds valued at forty-three thousand dollars, conducting the Missionary Helper, the only Free Baptist missionary magazine, besides having won honored recognition of women in all the churches corresponding in some measure to their numbers, ability and piety, this society hesitated to transfer its prerogatives to a body where women might not have an equal voice with men in the direction of affairs. A proposed amendment to the constitution of Conference that was to safeguard the society's interests was, however, found to be contrary to the charter, and hence the society chose to continue its work as before.

The Free Baptist young people, many of them, adopt tithing as a working principle. Partly as a result of this they have, the past year, taken upon themselves the support of two more missionaries in India. The young people of Maine have agreed to meet the expense of sending Mr. Clinton, a native of Africa and a recent graduate of Cobb Divinity School, to his own country as a missionary. They have also appointed a field secretary to devote his time to the interests of the various societies. The mission in India now has 1 yearly meeting, 2 quarterly meetings, 14 churches, 21 missionaries in the field and 27 native pastors and helpers, 823 church members and 3,450 in the Sunday schools. The annual increase of converts has of late not been large, and yet the heathen about the missionary stations confess that their religion is undermined by these ceaseless Christian teachings and activities. The contributions of the churches for this object did not equal those of the preceding year by \$3,500, and the bequests by over \$2,000. Bequests for home missions also fell off to the amount of \$1,700, while the contributions were considerably increased.

The literary and theological institutions have had a year of prosperity. Several of them have greatly improved their equipment. New Hampton Institution is enlarging its endowment but loses Professor A. B. Meserve, D. D., as its principal. Bates College, in three years, has increased its classes from one hundred and ninety to two hundred and seventy-eight. The Ministers' Institute, at Cobb Divinity School, last May held its most successful session. It was greatly assisted by a course of lectures on Egypt, given by Professor Breasted, of Chicago University. To the Free Baptists of Nova Scotia and New Brunswick, 14,000 strong, at their last annual Conference, overtures were presented in favor of their becoming members of the General Conference in the United States. By the Nova Scotia brethren the proposition was cordially received, and steps taken that will doubtless result in the desired connection. The larger body in New Brunswick also kindly listened to the proposition, but, to the regret of some of their ablest men, seemed more ready for an Anglo-Saxon than for a denominational alliance with those across the border.

The statistics show a gain over all losses of 1,802 and 150 churches. During the past three years carefully prepared tables show a gain of 807 churches and of 6,700 members. This indicates a rate of increase equal to the average rate of all the American churches, and to the rate of increase in the population of the country. Indeed, it much exceeds the rate of increase in the population in those rural districts where the great majority of Free Baptist Churches are located. But with this consideration allowed, have Free Baptists done their part of the Lord's great work in this land? Statistics are not altogether the "article of a standing or falling church," yet

those published in The Independent read to some minds like transcripts from judgment books. It is hoped that Free Baptists have not failed in their stewardship. Lewiston, Me.

Samples from the Sample Room.

Daily life is more tragic than any tragedy. Behind windows we glance at heedlessly, nay, in the very streets through which we saunter, bloody dramas are enacted which are beyond Shakespeare or Goethe—beyond Hamlet or Faust.

During one recent week, in a single locality, life in New York was marked and marred by the following occurrences:

A farmer from Goshen, tiring of milk and honey, came to New York. After some hours in the city he was arrested at the corner of Eighth avenue and West 26th street, wild as a Malay running amuck. He shot at any one, at every one who past, shouting: "I've got to kill somebody." What ailed this farmer? Alcoholic drink.

A promising young actor, newly arrived from Australia, put a pistol to his head and blew his brains out. He had lost a prominent position in a leading theatrical company because he neglected his duties. Why did he neglect them? What made this actor a suicide? Alcoholic drink.

A husband came staggering home. "Oh, John," exclaimed his wife, "you promised this should never happen again!" The infuriated man seized a chair, brought it down with a crash on the woman's head, and fractured her skull. What made this husband a murderer? Alcoholic drink.

A mother crooned her infant to sleep, laid him on the bed, and hurried away to an adjoining saloon. In a daze she fumbled her way back and threw herself on the bed. When she recovered consciousness, she found the baby smothered beneath her. She shrieked herself into insanity. What was the matter with this mother? Alcoholic drink.

On Staten Island a saloon-keeper enticed a number of boys, ten or twelve years old, into his saloon, fired their brains with strong drink, then set them a-fighting, while he sat by and encouraged the sport. What made these lads, the sons of respectable parents, fight one another? Alcoholic drink.

Sad enough in themselves, these occurrences get additional horror from the fact that they were sanctioned by the state. The grogshops whence came the maddening liquor were all run under a license for which each paid for permission to sell it. Therefore the state was an accomplice. A legal adage asserts that a confederate is as bad as the wrong-doer. In the cases under consideration the state lacked the excuse of those who retailed the liquid damnation. They were low-browed men, with brutal instincts; the state represented the wealth and culture of Caucasian development. They sold whisky for the immense profits in it; the state went into the guilty partnership for the pitiful license fee.

Government exists to safeguard life, liberty, and property. By common acknowledgment, whisky imperils each and all of these vital interests. The late Mr. Gladstone used to say that a Christian government should make virtue easy and vice difficult. Our so-called Christian government reverses this maxim—makes vice easy and virtue difficult. A reformed man with a will weakened by former excesses and with depraved appetites yet couchant within him, can not walk the public streets without being beset by legalized temptations which he often finds too strong to resist. Unsuspecting youth and innocence are decoyed into pitfalls which yawn under a license from the powers that be.

The sale of other poisons is restricted by law. Arsenic, for instance, can be gotten only on a physician's prescription. Why leave the most insidious poison of all unrestricted?

People will drink, we are told. Some will; but is it the business of the state to encourage them to drink? Does the state permit sellers of arsenic to open arsenic shops to entice customers? Why, then, should it give a license to sellers of whisky and put saloons under the protection of the law?

When the state goes into partnership with drunkeries it necessarily makes itself responsible for drunkenness and the horrors that result. A Christian government is thereby transformed into a propaganda of the devil.

But in this country the people are the government. When the people want a Christian government they can vote it into existence.—N. Y. Voice.

The Grip and Its Victims.

Now that "the Grip" is again quite prevalent, the following, from the "New Voice," may be read with interest.

In 1890 La Grippe first attracted world-wide notice under that name. Since then, hardly a year has past that its attentions have not been prest upon mankind, until it is coming into the front rank with consumption and pneumonia and diphtheria as a destroyer of the human race. What it is and whence it comes and what to do with it are questions the medical men are pretty much at sea about. Some trace a close relationship between it and what we used to call the "epizootic"; others find it closely related to epidemics of influenza that are recorded as far back as 1510; others find close resemblances in it to the dengue or break-bone fever. It seems to be protean in its manifestations and effects; but it is always the same in this, that, like a skillful boxer, it strikes hardest at the weakest point of its victim, whether the heart, the lungs, the stomach, or the brain. It leaves one person a consumptive, another a maniac, another with nervous prostration, another with dyspepsia. Back in 1892 some of Professor Koch's assistants, Pfeiffer, Canon, and Kitasato (a Japanese) were sure they had discovered the grip bacillus, and the next year Dr. Brusche, of Rome, announced a vaccination cure. But the course of the disease has not been stayed, and its depredations on the nervous system are still, as Dr. T. S. Clouston, of the Royal Edinburgh Asylum for the Insane, said in 1897, "the most striking medical fact of our times." "Probably no such destroyer of nervous energy," said the same doctor, "and no such producer of nervous disease as the influenza poison, has appeared in the world in recent times." It is an interesting question whether the progress of the world, and the conditions of life which advancing civilization imposes, are not developing new diseases more rapidly than medical science can overtake them. Despite all our boasted advances in such science, was there ever a period of history when there were more doctors and more for them to do than in modern times?

A WOMAN'S SUCCESS.—The Hartford Courant observes that the achievements of a Connecticut widow on a farm put to shame the complaining farmers who assert that farming in New England is profitless, and who, failing to sell the farms which they have worn out, abandon them, and enter into the fiercer competition for a livelihood in the cities. This woman was left a widow twelve years ago, at the age of fifty. She received from her husband a farm of 165 acres, having upon it one cow, a heifer, two horses, and a mortgage for \$1,750. She now has a herd of cows and three horses, and has paid \$1,600 on the mortgage. In other words, upon a 165-acre farm, the woman seems to have made a living and saved about \$150 a year, besides current interest on the mortgage. Those who look upon women as the unbusinesslike sex, are often surprised by the ability displayed when an emergency calls out such energies.

MORE VICTIMS.—The latest example of "Christian Science" folly is furnished by the conduct of the family of Judge J. W. Eller, in Omaha. The judge, his wife, and two of their relatives were severely burned a few days ago by the explosion of a gasoline stove. Altho Mrs. Eller suffered greatly from her injuries, no physician was called, but the family relied exclusively upon the prayers of two Christian Science "healers." The unfortunate woman died, and then her husband, himself in a precarious condition, declared that his faith in the efficacy of the "healers" prayers had not been shaken.

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 Sad-Hearted Sisters.

(LETTER FROM MISS SCOTT, IN HELPER.)

I would like to tell you a little about a woman in one of my zenanas who used to be a pupil, but has given up reading for some time. Her daughter, a pretty, fair-skinned, bright-eyed girl about fourteen years of age, still reads with me, so does one of the young wives in the same house.

The house in which this family live is a large brick building gaily ornamented with yellow and red paint. Next to it in the same street is a large, whitewashed Hindu temple with many domes and turrets and an outer court where travelers from a distance can eat and rest, or even spend the night. The Christians, like the Gentiles in Jerusalem, can walk over the outer court, but dare not enter the inner court nor the temple proper; and, could you see the dirty, vile-looking, yet supposed sacred men so often gathered there, you would not crave a closer relationship with them.

The woman's father-in-law, a wealthy zemendar, or land owner, is a Brahman by caste and an orthodox Hindu, proud of his caste and devoted to his religion, still I have never found the slightest trouble in regard to teaching religion in his house, only, as in the temple, we never get beyond the outer court of the house, as the room where the family gods are kept would be defiled were our shadow to fall upon it.

One day when I went to the house I found my pupil's mother looking very sad, and on inquiring the reason I was told that her husband, the eldest son of the family, had gone away some days before to marry another wife, a young girl not older than his daughter, the reason being that his present wife has no son. The poor woman has had ten children and will soon have another, but her cruel husband did not choose to wait to see whether, after all, the supposed reproach would be taken off his wife, and a son be given him to bear his name down to posterity which is the great ambition of all Hindus. The poor wife has had no end of bodily and mental suffering, and has attended most devoutly to all the ceremonies and superstitions of Hinduism. But all her children, with the exception of that one daughter, have died, and now she is like one utterly bereft of hope, not to speak of the love of her husband. In Christian lands one can have no idea of the stigma that falls on one in the position of this poor sorrowful woman. We tried to tell her about the help that comes through believing prayer to God, who alone can remove our sorrows or help us to bear them, and how fruitless all her own efforts to propitiate hindu deities were, as they did not exist, but were only the creation of man's corrupt heart.

She listened attentively and assented to all that was said, but seemed almost too heart-sick to care what happened. Again we felt how powerless man's word is, and can only pray that the Spirit may reveal to her sad heart Him who not only bears our sins but carries our sorrows and knows just what we need.

In another house I found a young girl crying bitterly because in a few days she was to be married and taken away from her mother, who has been kind to her. In her father-in-law's house she will be completely among strangers, of whom she knows nothing, having never seen them. Let us hope that the mother-in-law is a good woman, who will treat the stranger kindly; with all their faults and old customs, there are kind hearts among the women in India. I told the girl that she could never be separated from her Father in heaven, and asked her to pray to him, and be obedient in her new home. She has always been interested in her Bible lessons as a pupil, and it may be she is to have a mission for God in her new home.

How different the position of women and girls in Christian homes, and all because the gospel which levels all distinctions has been made known to them; surely upon women specially devolves the responsibility of making that gospel known all over the world. How often that verse comes into my mind as I go from house to house here, "There are lonely hearts to cherish, as the days are going by."

NOTHING UNUSUAL.—A man named George H. Ross died recently in Boston by his own hand. He wrote to his wife: "Rum is the cause of my downfall." "It is the best for both of us that I should be dead." It seems he was still young and strong; but his power to throw off the fearful spell of strong drink was gone.

WILD BEASTS AND SNAKES.—The census of the number of human beings and cattle killed by wild animals and poisonous snakes last year in India says: There were 21,000 killed by snake bites, and 4,277 by wild animals. In the lower provinces tigers killed 430, and in the northwest, 731. Wolves in the northwest are more dangerous than tigers. Four years ago they killed only 160 people, last year, 426. The increase of nearly double in deaths from wild animals was brought about by the famine. In Bengal the people were driven to the jungles in search of food, and at the same time the drought, which caused the famine, drove the animals down to more open parts to obtain water.

FOR PEACE.—The queen is reported to have said a short time ago, while giving expression to her thoughts on the British Empire, in the presence of one of her maids of honor: "My influence has ever been for peace. There have been wars, but only to establish peace and to give the people security. Wars for that end are justifiable, but for no other. If, when I am dead, they honor me enough to think of what I would wish and what I would pray for on their behalf, I would have them always associate my name with the peace and amity that promote the ends of justice and of right. I have confidence to believe that this is England's destiny; and nothing would give me so much pleasure as to be assured that my spirit could in any way watch over and aid the accomplishment of that noble work."

CHOOSING A PASTOR.—A correspondent of "The Philadelphia Press" describes the novel way by which the Mennonites choose their pastors, with the case at Millersville, Pa., as the immediate subject of this paragraph: In the presence of a congregation of over a thousand people, gathered in the Mennonite meeting house at Millersville, Pa., Daniel G. Lehman, a farmer of Manow Township, was chosen by lot to be minister of the congregation. There were twelve candidates for the position.

The exercises were conducted by Bishop Isaac Eby, assisted by over a score of ministers, the candidates being first examined as to their faith. After a sermon by the bishop, the latter handed twelve small Bibles to two ministers and instructed them to repair to the anteroom and place a small slip of white paper, which he gave them, in the corner of one of the twelve Bibles. Upon their return the Bibles were set out on a table at the foot of the pulpit.

One by one the candidates stepped up and selected a Bible. Each book was then examined by the bishop, who started with Amos Charles. The next one opened was that of Daniel N. Lehman, and in his Bible the slip of paper was found. Greeting him with the holy kiss, Bishop Eby immediately ordained him to the ministry in the informal but impressive custom of the Church.

Among Exchanges.

THE RIGHT TIME.

The time to consecrate your purse is when you have a little one. If you wait till it is big and fat you will never do it.—Free Baptist.

MAY NOT LIKE IT.

When the "fizz" is all-out and the American people come down to the substance of the draught they are taking, they may like the taste, and they may not.—Chris. Register.

MIGHT BE MISTAKEN.

Never judge a person by his outside appearance. A shabby old coat may enwrap a newspaper publisher, while a man wearing a high plug hat and sporting a gold-headed cane may be a delinquent subscriber.—Exchange.