Religious Intelligencer.

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

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otes and Gleanings.

City of Santa Cruz, U. S. A., is ps the only municipality in water is furnished free to the itants for domestic purposes.

enty-five mile railway for the pines was recently packed in hold of a steamship at San isco. Everything needed for railroad was sent, except the which will be obtained in the ds.

lored philosopher has recently utterance to some wisdom on mperance question: "D y is hty good temperance sermon reight train, says Uncle Mose. matter how much de cars dey aded, de ingine what does de gits along strictly on water."

s said that the buried city of peii has not yet yielded up half s artistic treasure. At the nt rate of progress seventy will elapse before it is thor- y unearthed.

Daughters of the Confederacy aising money in aid of Mrs. ewall" Jackson, who is very in ill health, and almost blind r home in Charlotte, N.C. She d to be suffering from an in- ble disease.

ncess Beatrice, says "Cassell's nal," is the greatest photograph- ctor in England. She has 300 ographs placed about her vari- ooms, while she has thousands d away. She has been an uous collector of them since was a child.

very serious and exclusive fem- congregation at Holloway ge, London, had its gravity on a recent Sunday morning the announcement from the it as the text, 'What is man Thou art mindful of him?' The cher was a prominent Presby- n divine.

France it is common for the ren to have a bank account. In ommon schools the pupils de- with their teacher from one upward and a representative e savings bank comes around a month to collect these little ds. Nearly every parent en- ors to make provision for star- his children in the world—a riage portion for the girls and ducation for the boys by which can earn a livelihood.

periments are to be made in the aiian Islands with a new cure prosy, which it is said on reliable hority has actually accomplished s. The cure is a Venezuela b of which samples were for- ded by Surgeon General Wyman e United States. The shrubs growing here under the care of Carmichael, of the United es Marine hospital, who was d by the department at hington to make experiments them.

re appear to be every reason to ve that the effort to establish Smyrna fig industry in Califor- will be successful. According bulletin issued by the Agricul- l Department at Washington, fruiting of the Symrna fig is ndent upon the introduction south Europe and the estab nent in California of a little t which fertilizes the fig. Ex- ments have been conducted essfully with some of these in- brought over a year ago, and e insect has maintained itself he entire year, and will prob- continue to breed, it is quite that California will be able in ear future to place a fig upon market which will possess the superior flavor as that which given the imported Smyrna their permanent commercial .

Fay Mills now says that long be- he published his change of views d abandoned the belief in the ation of the Scriptures, atone- , eternal punishment, etc. And e continued to lead evang listic ees in churches where these be- were held, and to receive large nts for his services. As an ex- e says, "By his own shameless ssion he was a humbug the great- of the time he was acting as an elist, and there is no reason to e he is otherwise now."—Can. ss.

Shall We Have an Ingathering?

(THE CANADIAN BAPTIST.)

The record of the last few years in the churches of America has filled the hearts of the most earnest Christians with the greatest concern. The percentage of increase through conversions has been steadily declining This has led many to search their own hearts, and to seek in patience and reconsecration to prepare for a more fruitful service. The meetings held by J. Campbell Morgan in the great centres have profoundly impressed many. Manifestations of quickening have been seen among the Presbyterians, whose decline in membership in the United States last year has stirred them deeply. Many have prayed and hoped that, having served His purpose through withholding His blessing, God was about to pour it out richly, and that a wave of revival was soon to sweep over this continent. Some who are on the watch towers, observing the signs of the times, such as Moody and Jacobs, say that it is near at hand, and have sent forth the cheering word to prepare for abundance of rain.

We are glad to note in some of our exchanges, and also to record in our columns, large blessing which is coming upon some churches. In some of the cities of the United States a great work is in progress. Just a little away, in Buffalo, the reaping time has come, in connection with a general and organized effort, and one account significantly says, "there were never so many people doing personal work as now."

But while showers are falling here and there, the general rain has not yet set in. The precious weeks of the time most favorable for religious work are gliding swiftly by, and we do not see the general signs of deep concern, heart searching, self-abasement and reconsecration which are the truest indices of the coming of a great wave of saving power. We are anxious lest, through our carelessness and failure to fulfil the conditions, this great blessing may pass by the most of our churches.

No one has a poorer opinion of man-made revivals than have we. At the same time, the salvation of souls depends upon human conditions, by the ordering of God Himself. We do not hear of great works of grace where church members are worldly and careless about the condition of lost men. They are always associated with earnest concern, importunate prayer, self denying service. God usually honors direct, pungent preaching, wherein men are made to see their guilt and danger before God, and in which the way of salvation, with the motives to seek it, are simply, plainly and strongly declared.

Should this not be a time of great heart searching? For the most of us, perhaps, we need to get down in humiliation before God, and confess our sin, and seek new consecration and power. Ought we not all to be ashamed of the small concern we have, and the way we so often shrink from hard service, in view of what our Lord has done to save us, and of his desire to save, measured only by the stoop of his self-sacrifice and the depth of His agony on the cross? The rush of life and business—sometimes even of service—leaves us little time for the calm thought which impresses the soul deeply. In the clamors of earth the voice of our Lord and the wail of the perishing are often almost drowned. The temporal crowds out the eternal, although so transcendent with glory or doom. We can often look upon unsaved dear ones and give but one thought to their soul interests to very many to their earthly welfare. While we do not think of leaving the latter to any other than ourselves, we entrust the former to preachers and Sabbath School teachers, and feel no deep and burning concern ourselves.

If our churches are to be blessed with large ingatherings, our people must take time to think, so as to get God's view point of the condition of lost men, and His claims on themselves. They must seek from God the help which would fit them to be used of Him, and then do what He directs. Above all, they must pray that lost men may be saved. It is the preaching and the praying and the doing which are born of a mighty concern for the glory of God and the salvation of men that are used most largely. "O that thou mightest rend the heavens and come down" "Put on thy beautiful garments, O Jerusalem"

This Wonderful Century.

John Bach McMaster, the historian, writes to a New York newspaper the following interesting article under the title, "Contrast in History:"—

A century ago, not even in the homes of the richest was there a furnace, or an open grate, or a bath-room, or a gas jet. The warming pan, the foot-stove, the four post bed, with its curtains to be drawn when the night was cold, were still essential.

Every merchant kept his own books with his own hand, wrote his own letters with a quill pen, and when they were written let them dry or sprinkled them with sand.

Not a flagged sidewalk, not a Belgian pavement, not a foot of asphalt, then existed in any part of New York. Lying on the sidewalk at your feet is an envelope; but envelopes were unknown. In the corner of the envelope is a stamp: but stamps were unknown A letter was then a single sheet of paper, no matter how large or small, was folded and sealed with wax, and to send it to Boston or Philadelphia cost eighteen and a half cents. To send it to Pittsburg cost twenty-five cents. To carry it to Pittsburg and bring back an answer would have required eighteen days, even in summer.

At the lamp post, which would then have been a wooden post surmounted by an oil lamp, is a postman emptying a letter box; but neither a letter-carrier nor a letter-box then existed in the United States. There was then but one mail a day from New York to Boston or Philadelphia, then the capital of the country, and but three a week to Albany.

In 1799 there were but seventeen daily papers in all the United States, not one illustrated paper of any sort, not one scientific paper, not a trade journal, not an illustrated magazine. All the printing done in the city was on hand presses. To-day the Hoe octuple press can run off 96 000 copies of an eight page newspaper each hour. To print this number on the hand-press of 1799 would have taken so long that when the last copy was printed the first would have been three months old.

Note the vehicles that pass by you today—the omnibus, the horse car, the trolly car, the ambulance, the police patrol, the express wagon, the furniture van, the delivery wagon of the departmental store, the newspaper wagon delivering paper to a crowd of drays, the small cart, the notion vender, the steam fire engine, the hose cart, the automobile, hansom—all created since 1799.

Nobody one hundred years ago had ever seen a tall building, a metal water pipe, an iron rail, a gas jet, an elevator, or sent a telegram, or touched an electric button, or heard the steam whistle of a factory, or spoken through a telephone, or looked through a pane of glass six feet square. Look into the shop windows. Hardly an object in any of them could be even named by a citizen of New York who died in 1799, could he come back and behold them.

Such a man never in his life saw a sewing-machine nor a lawn mower, nor a typewriter, nor a copying press, nor a steel pen, nor a piece of blotting-paper, nor a revolver, nor a breech-loading gun, nor a friction match nor an envelope, nor a rubber shoe, nor any article made from the gum of the rubber tree. He never beheld a photograph nor a lithograph, nor a chromo, nor an electric light. But why call the long roll?

The Germ of a Revival.

"When Rev. A. C. Dixon (Baptist) was a raw young preacher," says the Christian Endeavor World, "he became pastor of a church at Chapel Hill, the seat of the University of North Carolina. He tells how the first revival among the college boys had its beginning:

"For some reason the students attended in large numbers, and I became greatly concerned for their salvation. Mothers were writing to me and asking that I pay special attention to their sons. I seemed to succeed in entertaining them; but there was no power to save.

"Finally I began to fear that the battle was going against me, for the wilder boys began to scoff and mock. As I walked through the campus, I could hear myself preaching and praying. A student who was a good mimic would get behind a tree, and imitate my voice and style to perfection, and as he spoke loud enough for all the students within range to hear, they would greet his performance with peals of laughter As I walked in front of the windows, I could hear some one hidden from view imitating my tones in prayer.

"One morning I arose after a restless night determined to spend the day in fasting and prayer. I took my Bible and went into the grove, and sitting on an old gray rock, read the promises and poured out my soul before God. When I returned to my room I had a quiet assurance that the prayer was answered, and that at the meeting that night some of the boys would be saved.

"I went to church without elaborate preparation, read a chapter, and urged upon all the importance of immediate decision. When the invitation was given the students came forward and filled the front pews, earnestly but calmly requesting Christians to pray for them.

That was the beginning of a revival which resulted in the conversion of about one hundred students in the university, some of whom are to-day eminent lawyers, physicians, and teachers in the State of North Carolina."

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.]

St John West Society.

At the monthly meeting of the Woman's Mission Aid Society held in October, the question, how to make the meetings more interesting and instructive was discussed. It was felt by the sisters to be greatly desired that more of the women of the church should be brought in touch with the society, and led to take an active part in Missionary work.

With this object in view the President and secretary were appointed to prepare a programme, and a special invitation was read from the pulpit, the Sabbath before the next meeting.

As a result a much larger attendance than usual assembled in the vestry for the November meeting for which the following programme had been prepared;

1. Singing 51.
2. Reading Psalm 103: 8—15
3. Prayer for a deeper insight into God's word, and a more beautiful expression of it in our lives.
4. Bible reading topic—God's Word. Mrs. Smith.
5. Singing 289
6. Missionary literature—Its value to the Auxiliary society.
7. Discussion—How can we interest others in this literature?
8. Singing 165.
9. Bright bits and missionary facts gleaned from many sources.
10. Prayer for all missionaries in the field, and those on their way.
11. Collection. Doxology.

Gertie Hartley, Organist.

Among the "Bright Bits" was one from the Helper (read by Mrs. Hartley) telling how Miss Coombes, celebrated the Queen's Birthday. The fact that she had no Union Jack was regretted, and it was decided by the society to procure a small silk flag, and send it to her.

The society has welcomed three new members since Conference, and extends an earnest invitation to others to attend the monthly meetings and help in the work for Foreign Missions.

L. J. F.

The Mothers of Missionaries.

A mother in Denmark, while dying, bequeathed to her children at her bedside a great treasure which she urged them to seek in the Bible. "You will find it there, she said, "and there is not a page I have not wet with my tears." One of those children was Bartholomew Zegenbalg, who became the pioneer missionary in India. In spite of almost insurmountable obstacles he mastered the Tamil languages, made a grammar and lexicon, and translated the Bible into that tongue. While dying he caught a vision of the glory beyond, and, shading his eyes with his hands, he exclaimed, "How is it so bright, as if the sun shone full in my face!" He then requested those about him to sing his favorite hymn, and he went into the presence of God on the wings of song.

In Germany another mother lay dying, and, turning to her husband, she said: "For this child I prayed, and the Lord hath given me my petition which I asked of him. So long as he liveth he shall be lent to the Lord; take him and foster him in any aptitude which he may show for the Christian ministry. This is my last legacy." We are not surprised that Christian Swartz, with such a mother breathing during her last hours such a prayer, should follow Ziengenbalg into India as a herald of the cross. He lived Christ among the natives, and won the confidence of all.

When Hyder Ali, the great warrior who opposed the British conquerors of his native India, was told that the English would send an ambassador to treat with him, he replied, "Send to me none of your agents, for I trust neither their words nor pledges; but send me the Christian missionary, and I will receive him."

Moncton.

No. III.

In two former letters the situation, industrial importance, climate, etc. of Moncton have been described. In this we shall refer to the social and religious condition of the people.

I shall use the homogeneous term to describe Moncton's population which is said to number about 12,000. There are no aristocrats, there are no plebians in the comparatively new city. That is natural since it is entirely an industrial centre. All work. The stranger, morever, is struck with the great number of houses that at once indicate that the great bulk of the people own their own dwellings. The "Queen Anns" and "Old Colonials" are not common, though of late years these picturesque buildings show a proportionate increase over the plain cottages. We may judge on the whole, the prosperity and progressiveness of a people by the structures they rear and the manner in which these are kept in repair and looking attractive. The appearance of homes and churches appeals even to the appreciative instincts of children. You may not think, at first thought, that dilapitation of a church's exterior or interior makes the work of winning men to Christ more difficult, but that fact is becoming more and more apparent to christian workers.

Moncton has an "east end" and a "west end," but that does not imply two classes. There are plenty of officials in this great railway centre, where the I. C. R. General offices are situated: plenty of mechanics who work where steel bridges are built and locomotives and cars, and from those great creations down to horse-shoeing; plenty of merchants from the wholesaler to the retailer: plenty of laborers from the artisan to the "day's man;" but the mass miraculously mix in private intercourse, on Sundays, and holidays, and on prayer and lodge meeting nights. Society is so much a unit it makes one think of the United States constitution which (as General Merritt of the U. S. says) that nation has "outgrown," adding that "it is not worth while to discuss it." I believe that constitution declares that all men are created equal, that is at least the force of one proposition. One could more easily believe that to be true if Moncton were the source of proof rather than any similar city protected by said constitution.

The moral tone of the citizens may be understood by the stand they take on the temperance question. Within a score of years, and when the liquor business was generally carried on without much restriction, and when the place was just taking on form, rum shops were kept open with the same pretentious display as dry goods and grocery stores. But the town kept abreast of the times, and up-to date like has introduced the Canada Temperance Act, and for years successively has successfully fought to keep that Act upon the statutes of its county. It is a temperate place, and "the way of the transgressor is hard" in Moncton. He lives the life of an outlaw who deals in the ruinous traffic, and must resort to the caves of a "blind tiger" in order to carry on the bad business, and then does not escape the vigilance of a temperance police force. When the question of a Dominion Prohibitory law is finally answered the voice of this ambitious little city will join in the great affirmation that will thunder from the Atlantic to the Pacific—from Cape Breton island to Vancouver island.

Moncton is a religious city. Its Y. M. C. A. would do credit to a city twice the size. A large granite corner block of three stories, owned by the Association, is occupied by the Bank of Montreal on the ground floor. The Association occupies the rear of ground floor for a gymnasium, the second story for reading room, office, game room and parlor, and the third story for public hall and class rooms. Everything is the most complete and modern. Added to a very large selection of eastern papers are the Montreal Star and Toronto Globe. The INTELLIGENCER is also to be found there. The spiritual condition of the Y. M. C. A. is excellent. Men's meetings Sabbatb afternoons are attended by large numbers of earnest christian workers, among whom are many trainmen.

In Moncton is to be found the largest Baptist chuach, it is said, in Canada, it has over a thousand members; a Presbyterian church, with a membership of nearly 800; two Methodist churches, one of which has a membership of about 700 members; a Free Baptist church, with about (12000) twelve thousand Free Baptists in New Brunswick back of it and who make it possible for the H. M. Executive to grant it $150 00 only, when it should have at least $300 00. The other churches are Catholics, the Episcopal and Reformed Episcopal, Reformed Baptist, Advent, Christadelphian and the Salvation Army. It is permissible to say that everybody goes to church, tho all are not members. The man, or woman who does not go to church has no standing in society. It is often said that Moncton is truly Canadian since its loyalty is so demonstrative; but it as truly represents another Canadian characteristic in that it is devoutedly religious. Sunday is well kept. Street cars do not run on Sunday nor on any other day. The great I. C. R. car works and machine shops are as silent on Sunday as a cemetery. A stray and courageous bicyclist is only occasionally seen. Everybody seems to have waked up, and dressed up, and brushed up for morning service. There are literal parades of church goers, both morning and evening. Our people had learned the bad habit of staying in Sunday morning, but it was due to the fact that the preacher was in Dover, or Taylor Village, or Lutes Mountain, or Victoria Road. How wrong to think that we can expect to hold our people in the city of Moncton when a tired out minister must go into the pulpit at night, after having already preached twice and driven 18 miles, or more, or less, and give to a most needy congregation a remnant of physical and mental and spiritual energy! During the last pastorate, or the three years Moncton was independent, the morning congregations gradually grew in importance and numerically. It was a surprise and somewhat of a shock to me to learn that the H. M. Ex.(?)(as I understand) had recommended a return to the old system. Better close the church up than have it die a slow death.

The capacity of the churches of Moncton is well taxed. In no less than two churches have the seats been about all taken (if not all), so I was told by church officers. An overflow must soon result, and new buildings be erected. Already in the west end the Presbyterians and Baptists have each a mission. The Methodists have built their second church in the west end. Our church is situated in the west end, in a good position. During bro. Nobles' evangelistic services, the church was filled with anxious and interested people, especially during the second week. But two weeks is only sufficient time to get the army of God to the front! Moncton needs the Free Baptist church building. Let us make up our minds, as soon as possible, whether we intend to do the business-like thing for Moncton. The plan we are working on now will, I fear, only keep the cause hanging in the balance. The other plan of supplementing what Moncton can raise for a pastor so as to ensure him a salary of at least $500.00 is the only effective plan. And we are religiously illogical, and the question is a reflection on the infallability of Christ's promises, when we ask: Shall we then succeed? The principle of faith, of trust, of hope involves no such question. Christ's kingdom is not founded upon such reasoning. That question, if it ever could be consistently asked, should have been asked, and likely was asked about twenty years ago when the church was organized. To maintain what the founders prayerfully did, and were blessed in, is more than to do honor to their memory, it is to maintain the integrity of Christ's own cause.

E. S. P.