Religious Intelligencer.

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

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ES AND GLEANINGS.

ster crime is known in China hat of desecrating a grave- Because graves are found here in China, the first rail- built there had to follow a circuitous route in order to them.

e has been found in London a written by Gladstone which to the belief that the only the former premier did not a title was because he insist- upon becoming the Earl of ool, which was successfully ed by the Jenkinson family.

Smiths are everywhere. In they are called "Smithi"; in and, "Schmidt"; in Russia, thowski"; in Spain, "Smithus"; land, "Schmitiweiski," and in co, "Smitri." In England the hs are the most numerous of families; but in Ireland they content to rank fifth—after by, Kelly, Sullivan and Walsh.

nt. Totten has broken out over impending world-trouble, g that "confusion will confuse , more and more, year by year, the long predicted crash in- es all concerned in a world- conflagration infinitely hotter the Hoboken fire and just as den." And he is prepared to e it all from scripture. It is, ed, a most favorable time for modern Jeremiah.

e extent to which the consump- of liquor enters into the prob of the social life of France may seen from the statement that member of the French com- sion for the study of questions cting the working classes de red a short time ago that he and colleagues, in the conscientious charge of their duties, took a mber of meals at different restau- nts in Paris and other cities fre- ented by laboring men, and they iced that fully two thirds of the ney paid for meals by the cus- mers of these establishments was id for liquor. Paris has now at st twice as many public houses before the war of 1870, and obably the same proportionate crease holds with reference to her sections of France.

Many officers of the British Army e now wearers of armour. As a neral rule, the mail is enclosed in ther casing, which is sewn inside e tunic so as to be invisible unless e garment is picked to pieces. nd the same with the helmet—a milar device is fixed as lining, so to give additional protection in se of need. Some officers are not bove wearing mail vests underneath eir tunics and perfectly obvious their comrades, who, although ey may scoff in time of peace, ould be only too glad to don one emselves when in the middle of stilities. The majority of the aker's customers are officers, be use the suits are very expensive, osting about ten guineas each.

Is the filthiness of Chinese towns be their protection against in- sion by a more cleanly race? It ill, at any rate, according to The Hospital, be one of the strongest apons of defence. It points out at while large numbers of our oldiers die every year in India rom typhoid fever, many of the atives escape, though living un- r infinitely worse conditions. The ggestion is that by prolonged ex posure, generation after generation, o the disease germs, the native has come to a condition of immunity. Similarly the Chinese seem to thrive n the midst of filth so indescribable hat, according to every sanitary uthority, it ought to decimate all who are exposed to it, while it cer- tainly would prove destructive to Europeans.

Life insurance companies are be- ginning to class the believers in the Christian Science faith cure non sense with powder-workers, soldiers and liquor drinkers as "extra hazar- dous risks." The Independent says the time for "the exclusion of all such from insurance must come if the folly persists," and states that the Knights of Honor have already taken this step. This is right. People who are so fanatical as to run the risk of dying from curable diseases rather than call a physician and take medicine are certainly not first class risks. Insanity, if nothing else, should exclude them Then, too, why should people whose faith in "Christian Science," so called, heals them and keeps them in health (?) seek insurance against loss to their dependent ones by their death?

A syndicate of mining capitalists has secured sites for works at Port Angeles, Wash., to work the iron ore from the mines on the west coast of Vancouver Island, princi- pally in the region of Barclay Sound. Options have been secured by the iron manufacturers on three groups of properties, and on claims which run to the end of the year, and within a few weeks between four and five hundred men will be sent into the region of Barclay Sound to exploit its mineral wealth. Should the properties substantiate the claims made for them consider- able commercial activity will result to that section of the country. It is stated that the properties in ques tion run about seventy-five per cent in pig iron, a very high percentage, and that the iron manufacturers who have visited the sites in ques- tion are enthusiastic over the out- look.

REV. WILLIAM MILLER.

Although of remarkably robust ap- pearance, bro. Miller had been ailing since last winter, and had been advised to relax his efforts in the public min- istry. He had, however, preached at Wood's Harbor the last Sunday even- ing, saying to a friend that he was as willing to die in the pulpit as anywhere. A great shock was given by his death to his family and his whole acquaint- ance, and the large gathering at the funeral was a wonderful tribute of esteem to our departed brother. He had been pastor of the same pastorate for fifteen years, and his work had been richly blessed of God. Brother Miller was born at Newport, Hants Co., in 1843, and followed farming in his youth. He was converted at twenty- one and joined the Methodist church there, was married to Lydia Forrest, who survives him, in 1865. Here, also, he realized his call to the minis- try, but not seeing the way clearly, labored with his hands by day and went about holding meetings evenings and on the Sabbath, until under deepening conviction of duty he gave up all for his Master's work. His first circuit was Walton, Hants Co., and under the license of the Windsor District. At this time he was studying under direc- tion of the late Rev. Dr. Desbrisay of Windsor. His labor was attended by revivals. After four years, he joined the Free Baptist church at Brookville, being baptized by Dr. Sturgis. One year in Kings Co., and six years in Argyle and Pubnico churches, pre- ceded the work of his last pastorate. A faithful and effective minister of the Gospel has passed away, and the churches are urged by the sad separa- tion to pray to the Lord of the harvest, that He will send laborers into His harvest. Brother Miller gave much attention to the Sunday School, the C. Endeavor and the temperance work, and was ready at the call of any who needed the services of a Christian minister.....The interment was made by the side of the church where he had so long invited sinners to Jesus. He "being dead yet speaketh." There is one daughter, who lives with her mother at Shag Harbor.

E. CROWELL.

WEAK CHURCHES.

No position in life collects around it more even of appreciable advantage than the pastorate of a strong, well- equipped, thoroughly organized church. There may be even to the incumbent of such a parish some secret thorns, but they are not evident, while the other side is very obvious. When the Church has such a place for one of her ministers, and places him firmly and acceptably in it, she does more for him than the world with all its resources has power to give to any of its votaries. Of course, there are positions with larger emolument, but in such con- gregation, "freedom from worldly cares" is assured, and that clause in the call, is not adapted to some localities. Such pastors have the prestige of position, and all the honor and eclat that flows in com- mingled streams from the spiritual as well as the temporal and earthly point of view. But such positions are com paratively rare, and only a favored few can have them. There are not enough of them to go around.

They are one extreme. There is a large intermediate class of positions, shading down from the "proudly eminent," varying in character and condition, offering opportunities of service and compensation privileges in different degrees, until the opposite extreme of the weak struggling churches is reached. These to all human seeming, and from the natural human estimate, are about as far from the first-class as the East is from the West. They come into being in some instances one scarcely knows how, while in other cases their nascent life is attended with considerable interest and expectation which after develop- ments fail to justify. They are watch- ed over with sedulous care, aided by the charities of the Church and in- dividual benevolence, and yet seem doomed to an intermittent series of promise and discouragement, sorely trying to the faith and courage of those who have accepted their charge, and in a certain sense are responsible for them. There is no more trying posi- tion in the range of Christian service than for those who are indentified with these struggling doubtful enterprises. Their experience illustrates the ac curacy of the Psalmist's description of storm-tossed seamen. They mount up to the heavens (sometimes in a favorable sense when prospects bright- en), and then they go down into the depths and often are at their wits' end.

We are not writing of doomed churches. There may be such, though we believe they are rare. In our observation churches die hard. Occasional instances there are where they have been killed by strife, and various unholy influences allowed to prevail in them. But weak, strug- gling churches are by no means neces- sarily moribund. They are mainly suffering from inanition, and in most cases timely and continued aid would stimulate them into life. Yet when these cases are more or less chronic, and aid must be sought and sought again, the ears of the helpers grow weary of the importunity. And not always is even the first call heard, and many earnest applications evoke no response at all. It is a trying posi- tion to occupy where a little band are battling for the life of some enterprise which has assured ultimate promise, and yet their signals for a tow are disregarded.

Weak, struggling churches may have germs of future power and great use- fulness well worth the price of aid and sympathy extended to them in the period of their need. Great care should be exercised in organising church and mission stations but when they have the sanction of ecclesiastical authority, Mother Church is responsi- ble for them, and all brothers and sisters, far as possible and practicable, should feel and express an interest in them. It may not be the will of the father that one of these little ones should perish.—Chistian Intelligencer

THE BIBLE.

Says the Telescope:—Voltaire, the brilliant writer and skeptic of a hun- dred years ago, predicted that the close of the nineteenth century would see the Bible forgotten. The New York Observer, in an able editorial, recently called attention to this pre- diction made by the renowned infidel, and said that instead of its having been fulfilled, "the Bible has never been remembed more lovingly, nor studied more reverently, nor guarded more carefully than it is to-day; it has never been circulated more widely, nor has it wielded so potent an in- fluence as in the century about to close. Instead of being forgotten or out of date, it has been and it is pre- eminently the book of the century." These assertions have abundant proof. The Observer, for instance, shows how, at the beginning of the century, there was not a single Bible society in the world. Now there are seventy- three, and through their agency alone more than 280,000,000 Bibles have been distributed during the century. If to these be added the millions of Bibles published by the University Press of Oxford, and the many publishers in all parts of the word, the Observer's estimate that there are in circulation, either in whole or in part, at least 500,000,0000 copies of the Bible does not seem extravagant, although that is one for every three of the world's population. The reason for this popularity is thus given by the Ob- server: "It deals with the greatest of all subjects—those which relate to God, and to the human soul, and to man's eternal destiny." And "no critic, however brilliant, can uproot a single one of its doctrines."

FROM THE DEPTHS.

It was a sad thing to hear that minister say among his brethren, "I am often discouraged. I would give up my ministry were it not that I must win bread for my family. I do not think the investment of my time and strength in this work is a paying investment. What are we doing? Just dropping buckets into empty wells and growing old in drawing nothing up. Just playing at religion —at "saving souls"—at bringing in the kingdom of God? Are we and our people in earnest or simply repeating dead formulas to unheeding hearers, who at best only expect us to interest them or entertain them, and who are quite serious only at markets, or at funerals? This sort of ministry I cannot endure: it will kill me. Let me speak for God or not speak at all, and speak to a people who believe in God. No,—I would give up this preaching only that I must earn a piece of bread. No one else in this conference is as cold and dead and selfish as I am."

Did a minister speak thus among his brethren? Was he serious? Was he thinking aloud and uttering the innermost thought of his heart? Yes, he spoke to this effect, and was in deadly earnest.

Well: there come times to every true man of God when the dark side of life—darkness thick and palpable—closes down upon him. God Himself seems far off behind impenetrable barriers of laws and forces which have ever been and shall for ever be. The unfathomed deep responds to no brooding of the eternal spirit. If lightning flashes from the clouds it is but—"electricity." If thunder crashes it is no voice of God, it is only an atmospheric explosion echoing and re- echoing a mile or perhaps only half a mile away. Man is but a result of natural forces, a bubble on the waves of the pathless sea. All this universe —what is it but a phantasm? And why should not men eat and drink and be merry, for they have no to-morrow beyond the coming sleep!

This dismal conclusion vanishes, but it is often followed by the weakness and the shame that come into the child's heart who has doubted a father's love and power. God speaks: the Holy Spirit speaks: Jesus, the God- man, speaks; there is a message from God to man, but who am I to bear so august a Message? Woe is me, for I have doubted God and man, time and eternity, and called death and destruction my brother. Let me hide away from men; from angels, from God himself. No, I dare not stand between the God of Heaven and His children, and represent him with dreary traditional chatter about this or that heartless theme I cannot lay hold on the true and real message of God to this people. I consult commendators and poets and philosophers; I bow before science, and seek the true and real message that I can give and that my people will heed, but I yearn and strive in vain. O that I knew where I might find Him. Am I mocking my own pain, my people's need—their eternal destinies? God be merciful to me a sinner!

We thank God for the minister who frankly confesses his fathomless doubts and fears and even his despairs. In the case we have now before our eyes the man is strong far past common. You would not hesitate to say that he has a message from God and that he delivers it loyally and with good cour- age. Is it not well then that for the sake of his brethren, many of them much weaker than he, he should tell the sad story of his inner life and death,—his defeats and victories.

It is not given to any child of God to sail ever on under cloudless skies, over sunny seas, to the desired haven. Storm clouds gather, and winds and waves oppose. Devouring deeps threaten destruction. Or it may be that zones of deadly calm need to be crossed.

Great psalmists and prophets have had their hours of deep depression and fear culminating almost in despair. The Son of God, the sinless One, cried in anguish of soul, "My God, my God why hast Thou forsaken me!" Far more hopeful, far happier, he who sounds the depths of doubt and self- despair and who rebounds into the sunshine of triumphant hope, than the self-satisfied, superficial, unmoved, conceited one who never doubts that he is the pet of earth and heaven.—Pres. Witness.

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.]

NOTICE.

Blank reports have been sent to all the Vice Presidents of W. F. M. Society in Fourth District.

They are requested to send in money and reports as early as possible before the District meeting.

DORA B MERSEREAU.
4th., Dist., Sect'y.

WOMAN'S MEETINGS IMPRESSIONS.

The editor of the Missionary Helper writes of the impressions received at the Woman's meetings of the Ecumenical Conference. Among them are these:

The support of Bible women and zenana teachers was warmly commended. "The Bible woman is the new woman of India, and she has come because India had need of her." Miss Lilavati Singh, herself a striking illustrtion of what Christianity may do for the women of India, said that she had once spent some time in a zenana visiting a friend and the things she saw and heard remained with her in imagination, although she prayed God to forgive her for even harboring such thoughts for a moment. She wished that the women before her could go to the zenanas, for "the zenanas need you." She made many feel that if they could not go in person to help mitigate the horrors of the life of their little sisters in the far-away land, they would at least do all in their power to send others.

A multitude of things, as fact after fact was stated, and plea after plea was made, impressed us as never before with the necessity of woman's work for women. There is much that only women can do, that never will be done if we do not do it, and such work must have organized effort behind it to make it possible or effective. Mrs. Montgomery of the Baptist W. M. S. made an eloquent appeal to women to be loyal to the work intrusted to them. "The last citadel of heathendom," she said, "is the home, and that fortress can never be taken save by the women." "A thousand kindergartners, a thousand physicians, a thousand trained nurses, a thousand mothers—these must be our gift to non-Christian women, and until we give them, our work is only begun."

More than ever, too, we were im- pressed with the wonderful reflux in- fluence of missionary work upon women of the home land. The devel- opment of executive ability, wider out- look, sense of sisterhood, and of world- wide human relation, that have come to women through such work are amazing, to say nothing of its influence upon the home and in the church. As we look forward to an increasing growth and usefulness in the coming years, we feel distinctly sorry for those who through lack of knowledge or appreciation are "not interested in missions," and so fail to become allied with this onsweeping force. Miss Child, who had more to do than any other one woman with the success of these meetings, wrote in the farewell bulletin, "A fresh fire has been kin- dled within us, and it is our purpose to send living coals to every one of our woman's missionary societies and to the other thousands of sympathetic wo- men who have no idea of the blessing they might receive in such a work."

—Dr. Robert Moffat labored in South Africa over fifty years. At one time he wrote, "Oh, that I had a thous- and lives and a thousand bodies! all of them should be employed to preach Christ to this degraded and despised yet beloved people. And in review- ing more than half a century of toil and privation, he adds, "I never com- plained; I never felt a murmur. It was a glorious work. It was doing the will of God; and had I perished beneath it I should have lost nothing and gained everything." We may not be able to go to Africa; but we may pray that God would raise up men of unfaltering faith, of untiring energy, of holy cour- age, and ready to hazard their lives for the name of the Lord Jesus, if only the gospel may be preached as a witness, in the Dark Continent, Africa.

ABOUT BOOKS.

Says the Homiletic Review: "While the literary journals are compiling figores which show that such dissimilar books as 'In His Steps,' 'David Harum,' and Richard Carvel' are the most popular books in the United States just now, another investigator has thought it worth while to compare the nations of the world in respect to the number of books published annu- ally in each. Some will no doubt be surprised to learn that Great Britain stands forth in the list and the United States fifth. A still more surprising fact discovered by this investigation, however, is the compilation with refer- ence to classes of books. Not novel but educational and classical books lead the list, the total being 11,631 out of 77,250. Novels come second, however, with a total of 7,948. England produces the largest number of novels, with Germany second and the United States third. Germany leads in books on education, arts, and sciences, belles lettres, law, medicine, theology, and travel, while France comes first in books of history and the drama, and Italy in books on political economy, closely prest by Germany. The United States comes fourth in education, second in law, fourth in science, sixth in medicine, fifth in his- tory, theology, travel, poetry, and the drama.'

WINGED THE EAGLE THAT STOLE THE CHILD:—This story comes from San Francisco the good markmanship of George Alpers stood in good stead in the wilds of the Mendocino County, Cal. Mrs. Alpers was sewing in the summer house and her seven-months- old baby was sleeping in its cradle just outside the entrance last Tuesday afternoon. A shadow fell across the door, and, lo king up, the mother saw a monster eagle descend, grasp the child in its talons and begin its flight upward. She screamed and her hus- band ran out of the house with a rifle in his hand.

The eagle with the baby had risen at least forty feet from the ground. Mr. Alpers did not for a moment doubt his ability to shoot the bird, but he feared that the fall would kill his child.

With presence of mind that almost passes belief he aimed so as to but slightly maim the bird. The shot just tipped the wing of the eagle, cutting off a piece and rendering him incapable of flight. Fluttering and vainly trying to escape, all the time tenaciously clinging to his human prey, the king of birds gradually descended to the ground. Disengaging his talons, he tried to escape his pursuer by running. A large net that happened to be near was thrown over him and he was cap- tured.

To the delight of the parents, it was found that the claws of the bird had caught only in the dress of the baby and the child was unharmed.

The Mennonities at Groffsdale, near Ephrata, Pa., selected a pastor in novel fashion lately. As there were ten candidates, ten Bibles were placed on the table before them. One con- tained a slip of paper, and the preach- er who selected this one was duly chosen.

AMONG EXCHANGES.

NOT AN UNDERTAKER.

The minister is not an undertaker whose business is to prepare people for burial.—Free Baptist.

THE DIFFERENCE.

Dr. Clifford says that at the begin- ning of this century Christians were trying to get men into heaven; at its close, they are trying to get heaven into men. Those who try to get men into heaven in any other way than by getting heaven into them will certainly fail.—Can. Baptist.

PRAY FOR THEM.

A writer in an English paper suggests that prayer be offered more frequently for journalists, that they may be en- dued with wisdom and a love of right- eousness. This is indeed desirable and all the more so because those who really pray for journalists will, in se- quence of their praying, be more likely to judge charitably of journal- ists.—The Star.

ALTRUISM.

The following definition and just criticism of altruism by the Sunday School Times merits a wide circula- tion: "Altruism means other-ism. 'Do unto others as you would that men should do unto you.' 'Look not every man on his own things, but every man also on the things of others.' Let every man seek not his own welfare, but the welfare of another.' 'Bear ye one another's burdens, and so fulfill the law of Christ.' Altruism announ- ces itself to-day as though it were an independent system, a new discovery. It is but a cutting from the Christian plant. There is no hope for any abid- ing life apart from its Christian root. Altruism without Christ is a Christian afterglow, a spent Christian bullet. It is to say, 'Cut down the tree; all we want is the shadow, or, 'I do not need the sun; the twilight is sufficient.' Christ alone is the power of God, and the power of a goodness which can not but sustain itself in service or sacrifice for others."