

Religious Intelligencer.

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

FREDERICTON N.B., FEBRUARY 21 1900

WHOLE No 2482

NOTES AND GLEANINGS.

Women's branch of the Church of England's Temperance Society provide a reformatory, available for the use of women inmates at \$50,000.

There are cannons which cost to them for the projectile \$650, the powder \$190 and for the operation of the cannon, \$900; the total cost, \$1,740.

J. Sledge and Thomas W. Sledge are the names of the editors of a western newspaper whose motto is "Nothing but sledge-hammer blows!" Georgia once had editors, Frank Stanton says, the names were Hay and Oates, they took both on subscription.

Paltzer, proprietor of the New York World, whose residence was recently, is a Hungarian and twenty-five years ago was a foot waiter in a cheap snack-bar in that city. He is now a millionaire. The thought of a rapid amassing of wealth makes the head swim.

Recent experiments with a view to connecting Brussels and London by telephone have been very successful. It is probable that in a short time a regular line will be established. There is a telephone already existing between Budapest, Vienna, Berlin, and in a short time it is expected that Berlin will have direct communication with Constantinople.

The smallest inhabited island in the world is that on which the Lighthouse Light house stands. At high water the light-house is thirty feet in diameter at the base is thirty-eight and three-quarters feet in diameter at the top. It is completely covered. It is situated by three persons. It lies five miles off the Cornish coast and ten miles south-west of the mouth of the River.

The new law passed in Norway compelling girls to show certificates of skill in cooking, knitting and sewing before being permitted to marry seems hardly complete. It could be supplemented by a law compelling men ineligible for matrimony who cannot show certificates of proficiency in building fires, swimming at night and similar remarkable accomplishments.

Professor Mechnikoff the successor of Pasteur as the head of the Pasteur Institute, announces his "hope and belief" that he has discovered a serum which by its application to human life can lessen the waste of marks old age, and so prolong the period of human life. Professor Mechnikoff regrets the premature announcement made without his authority, but admits his virtual correctness, although he says he had two years' experience with animals, and has yet to apply it to humans.

The Philadelphia North American has special prominence to a decision recently handed down by Judge Pitkin in a breach of promise case, tried in his court in that city. Fannie Kahn was engaged to be married to Harris Shafer. She had her sweetheart called on her calling of whisky. He denied it, she insisted on breaking the engagement. Shafer sued her for \$10,000 damage for breach of promise. Judge Wilbank, in Common Pleas Court, said that a woman has the right to change her mind under circumstances, and the jury gave a verdict in her favor. Every thoughtful man and woman will applaud the righteousness of the court's ruling and the good sense of all young women were possessed of the same grit and common sense. For a woman to marry a drinking young man is almost certainly dooming herself to the most hopeless, pitiable of all fates, a drunkard's wife.

Senator Albert J. Beveridge, in his speech in the United States Senate told one side of his experience in the Philippines. The other side, the personal side—what he saw and heard of the American soldier in the Philippines he will tell on Saturday evening, the number of the Saturday Evening Post of Philadelphia.

PROMOTING REVIVALS.

REV. J. W. LOWER, IN RELIGIOUS TELESCOPE.

Without controversy, the great need of the church at this time is an extensive revival—a world-wide revival, a real tornado of divine power, as on the day of Pentecost. It has been said "there has really been no wide-spread revival of religion since 1857, and the church is languishing for just such another outpouring of the Holy Ghost." It is needed to purify the church—free it from formality and sin; to increase the attendance at prayer-meeting, test experience, and gather into the church those who are born "again." How few, comparatively, are saved at other times than in revivals.

There is enough machinery in the church, but what is needed is to have all this under the influence of, and controlled by, the Holy Spirit, so that every organization in the church might be a power in winning souls to Christ. In promoting revivals there must be—

1. An intense desire for a revival. Not always, but generally this begins with the ministry. A desire rising above every other interest. A pastor in the beginning of a meeting some years ago, said, "If the Lord will give me a revival in which scores are saved, I will be willing to take that for my salary, if I do not receive another dollar this year. It is needless to say that there was an extensive revival. Is it not probable that the different churches generally have about as much revival as they desire? The history of every revival will reveal the fact that there was a deep and abiding interest amounting to soul agony for the welfare of Zion, and the salvation of souls. A minister who possesses this spirit, and knows how to awaken such a desire for a revival in the hearts of the members, may expect a revival. Revivals are not mere accidents, but they are promoted by the observance of certain fixed laws governing revivals.

2. The spirit of prayer. Too many have never learned the difference between prayer and the "spirit of prayer." "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself [himself] maketh intercession for us with groanings which cannot be uttered." The meaning of this, I understand," says Finney, "to be that the Spirit excites desires too strong to be uttered except by groans. Something that language cannot utter—making the soul too full to utter its feelings by words, where the person can only groan them out to God, who understands the language of the heart." If that kind of groaning is antecedent to a revival, it is not difficult to account for the lack of revival power, for how very few, comparatively are thus minded. It is not eloquence we need so much as the spirit of prayer in connection with the presentation of truth. M. Finney says: "The truth by itself will do nothing but harden men in impenitence. Probably in the day of judgment it will be found that nothing is ever done by the truth used ever so zealously, unless there is a spirit of prayer somewhere in connection with the presentation of truth." In his "Autobiography," he says: "In regard to my own experience, I will say that unless I had the spirit of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversation."

3. A belief that revivals are possible. We are in the gospel dispensation, under the administration of the Holy Spirit, and with the conditions met nothing is more certain than a revival. The conditions are not peculiar to certain times, but may be met whenever the church is willing. The revival will be secured by paying the price of the revival. Doubtless there are many, who, in their way, desire a revival, but are unwilling to pay the price. A gentleman may desire certain property, but when he learns the price he decides that he does not want it. Just so, if the church is unwilling to pay the price, a revival need not be expected, but a faith like that of Jacob when he wrestled with the angel, or Elijah on Mt. Carmel, when he prayed

for fire and rain. The whole church might be filled with the Spirit, if we were willing to believe it. Revivals like that of 1857 are possible in this day.

4. An intense interest. As much interest as can be expressed, or manifested in anything else. What interest is manifested in the business world! How easy to go through the storm and cold when a few dollars are at stake. What interest is manifested (and properly, too) at the bedside of a sick and dying friend! How love for another will inspire courage to run risks to save the life of a friend, an illustration of which is found in the case of the young lady who, in the days of Cromwell, climbed up into the belfry-loft and prevented "curfew" from ringing, and thus saved the life of her lover. Let the church take hold of the horns of the altar and hold it until victory comes. "The effectual fervent prayer of a righteous man availeth much." It requires interest to pray as John Knox prayed. How sad it must be to close a meeting with but little success, when it was possible to have a sweeping revival, had all the members stood under the arms of their pastor.

5. Plain, spiritual preaching. When the Spirit is poured out upon the church, it is easy for a consecrated minister to preach the plain truths of the gospel. The sins of the people carefully portrayed with a weeping tenderness will produce conviction. To preach so that it would seem like "raining hail in love" would cause many to cry out, "What must we do to be saved?" Every sin should be reproved. What a catalogue! How easy to find more themes and texts than can be used. Without the spirit of debate, the objections and excuses of sinners should be met. The hall of divine truth should "sweep away the refuse of lies."

6. A competent leader, and generally that leader should be a pastor. "Inasmuch as the Lord has given 'evangelists' as well as 'pastors and teachers,' they have their place in the church, but it is certainly not the work of the evangelist to do what the pastor himself by the help of the Holy Spirit, can do. There is a blessing in the preparation for the revival. The pastor, in preparing for a revival, wrestling like Jacob of old for the victory, will receive an inspiration which could only be received and enjoyed by one who is being prepared for the conflict. Again, the leader of the meeting will of necessity draw the church around himself, and if it be not the pastor, then at the close of the revival, the pastor may realize a want of sympathy and co-operation. To employ an evangelist, except in a union effort, or where the pastor cannot go, is presumption that he cannot successfully conduct a revival service, the very criticism above which every pastor should endeavor to rise. All may not be equally successful in promoting revival, but all may, to some extent, succeed.

How a sweeping revival changes the moral status of a community: alienations will be swept away, and a spirit of brotherly-kindness will prevail. Backsliders will be brought back into the church, and sinners will be converted and added to church. How easy, then, to support the pastor, organize a good Sabbath school and Young People's society, and circulate the church paper.

CHRISTIANITY IN FOUR CENTURIES.

In a late number of the Christian Advocate, Dr. H. K. Carroll makes a summary of some of the gains of Christianity, during the last 400 years. The article is well worth careful study. The following is the sum of the article:

"The religious gains of the past four centuries may be summed up with sufficient accuracy under the following heads:

"1. Vigorous, aggressive evangelical Christianity, representing in all quarters of the globe.

"2. With upwards of 143,000,000 communicants and adherents, or 87,000,000 less than the Church of Rome.

"3. Known by various denominational names, but chiefly concentrated in Methodist, Lutheran, Presbyterian, Episcopal, Baptist, and Congregational bodies.

"4. Divergent in practice, views, methods, and in the emphasis laid on particular doctrines, these bodies are one in the fundamental of religion, and represent the Biblical type of Christianity.

"5. They are growing in numbers, and show undiminished zeal in striving for the conversion of the world and the education, elevation, and advancement of men.

"6. They wield the dominant religious influences in the United States, Great Britain, Australia, New Zealand, South Africa, Madagascar, and many South Sea Islands, Germany, Holland, Norway, Sweden, Denmark and other countries.

"7. Protestantism has called into existence agencies and forces which prove powerful factors in the salvation and improvement of mankind; the Sunday school, for the teaching of the Bible; the Bible Society, to print and circulate the book in all languages and countries; the religious newspaper, to advocate and defend Christianity; the Missionary Society, home and foreign, to spread the Gospel; the Religious Publication Society, to print and circulate Christian literature; the Young People's Society, to train coming generation in deserving persons to a college training; the Church Extension Society, to erect new churches in destitute places.

"8. Protestantism has fought the battle of religious liberty and of a free church in a free state, and these principles are constantly gaining ground. The example of the United States, where the state allies itself with no religion and supports no church, must in the end prevail in other countries. Nowhere is Christianity more liberally supported, nowhere are Christian charities more munificently endowed than in this country, and nowhere is the church more powerful. Our public treasure is closed against the church, but the pockets of the people are open to all its appeals.

6. Evangelical Protestantism counts in the United States 15,000,000 communicants, while all the Catholic dioceses—Roman and Greek—have only 8,500,000 in round numbers, leaving about 2,500,000 of Jews, Spiritualists, Mormons, etc. Over two-thirds of the evangelical strength is made up by Methodists and Baptists."

Woman's Foreign Missionary Society.

"Rise up, women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. J. M. McLeod, Fredericton.]

ST. JOHN WATERLOO ST. SOCIETY.

If our society has ever contributed anything to the Woman's department in the Intelligencer, it has been quite a length of time since we did so. It has not, however, been from lack of interest in the column, nor because we have nothing to report, that we have been silent. Our Society is alive and, we hope, making some progress. After the yearly meeting, last Oct., it was deeply impressed on our hearts that we should make an effort to do more and better work for the Master in this department. In a measure we have seen our efforts rewarded in a larger attendance at our monthly meetings and several sisters have recently joined our society. During the winter months we decided to meet at the homes of the different members. In this way we have with us some who are "shut in" during the winter, and who, otherwise could not meet with us. We have adopted the monthly calendar plan, as suggested in the Missionary Helper; it includes the time and place of each meeting, the name of the leader, the topic for each meeting, with an invitation to attend that meeting. We intend to send a copy of the calendar to each sister in the society, and also to as many of the women of the church as possible, hoping in this way to increase the interest in the meeting.

We have adopted as our motto for the year, the first clause of the 15th. verse of the tenth chapter of Romans.

We are thankful for the coming of Mrs. Phillips, her presence and counsel are very helpful at all times, and compensate for the loss the society sustained by the removal of Sister Clark whom we all loved so much. We are glad to know she is still a worker in another part of the Master's vineyard.

Dear fellow-workers: let us strive with all our God-given powers that this may be the best year in the history of our work, both at home and in the foreign field. Let us plead the promise, "If ye shall ask anything in my name I will do it;" let us pray the Lord of the harvest to send more laborers into the vineyard and that our missionaries may see many souls brought into the fold this year.

J. B. HARPER, President.

St. John, N. B.

A nickle for missions looks pretty mean in a hand whose fingers wear diamonds.

Uneasy rests a twenty-five dollar hat on the head of a woman who gives fifty cents a year to missions.

There are now 23,938 little girls in Madras, India, under four years old, and 142,606 between the ages of five and nine years old who are widows.

One woman in China asked, "What difference does it make whether we believe in Jesus or in the idols?" The reply of another woman was, "I can tell you that myself, I am not a Christian yet, but my son-in-law is. He used to smoke opium, never brought home his money to his family, but took all their clothes and pawned them, also all the furniture and bed-clothes. He used to beat his wife and children nearly to death. But one day he went to a Jesus chapel and heard them preach. He kept going back every day, till at last he believed in Jesus, and joined the church. Now you just ought to come to our house and see how happy we are. One of the first things he did after he became a Christian, was to hunt me up and take me home."

"Where there's a will there's a way," was proved by the scholars in a Sunday School lately. Last March the sum of 10 c. was given by the teachers to each of ten scholars in the little Presbyterian school, an investment or talent to be used to the best advantage for Missions, and reported on at the end of the year. One little girl had a taste for fancy work, and, with the aid of her mother made and sold a number of articles, which in the end brought her the sum of \$3.00. Her two brothers, each planted potatoes, gave them faithful care, and were rewarded by a missionary crop which realized for them \$3.00 more. Another family of four boys did the same, making the sum of \$4.00; while two or three little girls sold chickens and eggs to the amount of \$1.55. When the great day arrived on which the report was to be handed in, these few scholars had \$11.55 to show for their work!

This, of course, was devoted to Missions. Such enterprise deserves mention, as it may lead others to make an effort along the same line.

PARLIAMENT.

MONDAY.—Mr. Sifton, replying to Mr. Davin, stated that since January, 1897, 7,424 Doukhobors and 16,787 Galicians had come into the country. The average cost to the government was \$7.48 per head for Doukhobors and \$4.80 for Galicians.

Mr. Tarte said the cost of the telegraph line from Bennett to Dawson was \$146,937, or \$222 per mile.

Mr. Fisher said that the Sherbrooke campaign literature was not printed in the government bureau, but that some of them were franked in the public offices.

Mr. Taylor put his question concerning a demand made on the minister by the Montreal Methodist Conference for an apology and retraction of Mr. Tarte's statement that the residents of Fox Bay, Anticosti, were professional wreckers and thieves. Mr. Tarte replied that having ascertained that he had done an injustice to the Fox Bay settlers he had written to that effect.

The House adjourned at 5:30 p. m. TUESDAY.—Mr. Pattee, the new member for Winnipeg, was introduced. C. J. Prior brought up the question of the departure of General Hutton. It was supposed that political trouble had led to his retirement. He regretted to lose Mr. Hutton.

Sir Wilfrid Laurier hoped that the discussion would not go on. Gen. Hutton had in some respects done good work, and it was better that he should be allowed to leave the country in peace.

De Meillon said Gen. Hutton's departure was in the best interests of the country. He would rather have a Boer general than Hutton, and wanted no more Imperial officers.

Dr. Borden did not think it was wise to discuss Gen. Hutton's departure. He thought it advisable for the government to take power to appoint Canadian or Imperial officers.

Mr. Foster would not discuss the military question, but expressed surprise and regret that, after a member in the government side of the House had boasted that Gen. Hutton had been driven out of the country, the minister of militia had not one kindly word to say for that officer.

Mr. Fielding read his motion for a vote of two millions for aid to the Empire in Africa. He hoped it would be voted unanimously.

Sir Charles Tupper supported the

motion, but would like to have had fuller particulars.

Mr. Bourassa said he agreed with the view set forth by the premier in October, that Canadian militia should not be employed for other purposes than the defence of Canada. Bourassa said Kruger was straightforward, and that Chamberlain improperly revived a claim of suzerainty, and that British diplomacy was to blame for the present trouble. The British government had adopted force in Africa. Two thousand Canadians had gone to Africa. How many would come back he knew not. Let the tears of their mothers accuse those who are responsible for sending them there. He was opposed to this, and would move to strike out the clause for the payment to the men of an additional shilling a day over the Imperial rate.

Mr. Craig said he was ashamed that any member of parliament should have spoken as if he had a brief from Kruger.

Mr. Monnet declared his opposition to the participation of Canada in Imperial wars.

WEDNESDAY.—No business was ready, and the House adjourned.

THURSDAY.—Mr. Britton of Kingston, re-introduced his bill to provide for the use of the McDonald voting machine in dominion elections.

Sir Richard Cartwright, replying to Mr. Taylor, said that some hundreds of thousands of campaign pamphlets, called Political Pointers No. 1, had been sent free through the mails, largely with his own personal mark. He said the same thing was done by the late government.

Mr. Fielding informed Mr. Gillies, that no contract had yet been made for a railway from the Straits of Canoe to St. Peters. Two companies were seeking a contract.

FRIDAY.—The debate on the motion to pay the expenses of the South African contingent was continued. No new things were said.

News of the relief of Kimberley was bulletined in corridors of Parliament building in the morning. At six in the evening Mr. Taylor suggested that the government might have raised a flag in honor of the event.

Sir Wilfrid Laurier replied he had only just heard of the victory. If the House wanted the flag raised he was willing.

Rev. Dr. FULTON, the widely known Baptist minister, is preaching in the College Street Baptist church, Toronto. He has for several years believed himself called especially to a crusade against Romanism, and has sacrificed largely in faithfulness to his conviction. He points out, with great plainness, the great evils of the Roman system, for two purposes, (1) to put Protestantism on guard against its insidious power, and (2) to win the deluded children of the Roman church from its blighting tyranny to light and freedom which are in Christ. He is often harshly criticised for his earnestness, and, what is worse, he is often left alone in the hardest times by those who should stand by him. But whether alone or surrounded by friends and helpers he is determined to be obedient to the voice which has called him to a difficult and most important work. God bless him, and make him strong for yet many years to cry aloud against the abominations of Rome.

The February number of The Homiletic Review opens with a brilliant article by Dean F. Farrar on "Temperance Progress in Great Britain in the Nineteenth Century." Dean Farrar is an authority on the subject, having long been in the thick of the fight for temperance. To the preacher peculiar interest will attach to Dr. Herrick Johnson's article on "The Preacher." Dr. William Hayes Ward, of The Independent, writes on "Light from Archaeology on the Hittites of the Old Testament," a theme on which he has long been acknowledged an expert. Large space is given in the Sermonic Section to the "Addresses at the Funeral of Dwight L. Moody," which are in good shape for preservation. Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

AMONG EXCHANGES.

NOT THE WAY.

It will never remedy the matter to clean out a well that is fed by a poisoned spring, nor to reform the life of a man whose heart is corrupt.—Free Baptist.

NOT HAVING REVIVALS.

Those churches that are in the concert and amusement business are not the ones that are having revivals. Those which have revivals are not teaching the irreligious and the young to associate amusement with the house of God.—Morning Star.

TOO PERSONAL.

"Some things are too personal, too domestic and too sacred for place in the daily paper." The same might be said about mentioning such things in public testimony meetings. Some speeches are little better than home scandals and slanders.—Phil. Standard.