

Religious Intelligencer.

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

XLVIII.—NO 88

FREDERICTON N.B. AUGUST 8 1900

W HOLE No. 2462

SPAIN AND GLEANINGS.

Spain is an agricultural country, and it had to import last year over \$15,000,000 worth of foodstuffs.

The siege of Ladysmith, and the cavalry brigade converted into soup or sausages in a month.

There is a floating hospital, which makes a daily trip down the harbor, and a number of sick women and children. Some of the patients are by the day only, but the more afflicted are permitted to stay on the vessel constantly.

Roseberry says of proposed federation, that it is the latest in recent history—first, in the United States; second, in South Africa; third, in Australia; and fourth, in the land of the industrious people, with a future in prospect.

It was found in the tomb of Merneptah, the Pharaoh of Egypt, who has been dated at the twentieth century after Christ, and the features of this tyrant centuries ago.

Who take strychnine except for a pathic dose do it always, but in a recent case a weight of it was taken with impunity. Mr. John H. H. at Philadelphia, West Virginia, is reported as having taken, say, a hundred pounds of it, July 5, in the case of Miss Edna Strychnine as a child. Though she went off with it, both were in the best of health.

Returning to England on an American liner, when in the cabin tried to quiet the baby in the presence of her children. "If you are naughty I will have to put you through the port-hole." She shortly after left the cabin. On returning to the cabin, she found the baby in the port-hole. "Where's the baby?" the children said, "Oh, mama, was very naughty again, so we put her through the port-hole." The mother was stopped and backed, but, without result. The little girl produced profound sensation amongst the passengers.

The scavenger of the South Africa, where their legions. It will never be known how many soldiers, horses, mules have been eaten by them in the past few months. Hardly the breath left the body when a black speck may be seen far up in the sky, then another another until there may be over a dozen, circling round in ever diminishing circles until they pounce on a carcass. An hour afterward there is nothing in the spirit but a pile of bleached white bones that have been there for months. The scavenger is clear and speckless again. The scavenger have scavenged the carcasses.

The British Museum they have arranged and classified the bones gathered from the plains of Babylon, which illustrate the life of men and women who lived that region for a period of 6,000 years, as if they were files of a daily newspaper. There are stores of literary records; there are the actual documents of decisions, promissory notes, marriage contracts; there are the elementary science schools; there are instructions for public given by a king who lived 6,000 years ago, and there is a bronze doorstep trod by Nebuchadnezzar when he went to worship before whom Daniel refused to bow. With time and patience it will be possible from these treasures to reconstruct the story of those days, and much of it will be interesting when compared with the narrative.

There are yet a million villages in China which have never heard of Jesus. If photographs of the past were passed before us at the rate of one hundred a minute, it would take seven days and nights for that number of villages to unfold.

CHRISTIAN ENDEAVOR CONVENTION.

Attention is directed to the following circulars issued under direction of the Executive announcing the annual Convention of Christian Endeavor Societies in Fredericton, August 21st, 22nd, and 23rd. The first is addressed to pastors of congregations in which there is no organization of young people, or in which there are societies not affiliated with the Provincial Union of Christian Endeavor. The second is addressed to Christian Endeavor Societies.

The following is the substance of the circular to pastors:

The Provincial Executive appreciating the importance of enlisting the young people in organized Christian effort, cordially invites Pastors of congregations in which there are no Young People's Societies, or in which there are societies unaffiliated, to appoint a delegate to the Fredericton Convention. The Provincial Executive and the local Committee of Management hope that you as a Pastor, and one of your young people will arrange to attend. Delegates representing Congregations or unaffiliated Societies will have the same requirements, namely: All delegates (appointed and ex-officio) are required at time of enrollment to deposit with the Treasurer, \$2.25 to cover billeting and other expenses of Convention. At your earliest convenience please send to Mrs. Minnie C. Risteau, Fredericton, the names of the delegates or delegate appointed. Members of the Reception Committee will meet you on your arrival.

The second circular contains the "Official Call" to C. E. Societies:

Fredericton is beautiful for situation, easily accessible by train and boat. The people are hospitable and wholly in sympathy with the C. E. movement. They are looking forward with pleasant and prayerful anticipations to the approaching Provincial Endeavor Convention. The Methodist Church will be the Convention home. One session will be held in St. Paul's Presbyterian Church. The "Good Citizenship" rally will be in the Opera House. Every Society is entitled to send several delegates in addition to the pastor. A Reception Committee, wearing blue badges, will be in attendance at all trains and boats. All delegates (elected and ex-officio) are required to pay to the Treasurer at the time of enrollment \$2.25 to cover billeting and all other expenses of the Convention. Transportation Companies will give one fare free from all points. When purchasing tickets be sure and ask for Standard Certificates. Societies are urged to request to forward names of delegates not later than Aug. 15th. Names of delegates to be sent to Mrs. Minnie C. Risteau, Secretary, Fredericton. Come prepared to take some part in the Conferences, prayer-meetings, and the rally of your own denomination. Let the service of your Local Society, immediately before the Convention, be one of prayer for the Convention. Because of assessments on Societies no collection will be taken at the meetings.

The attention of Christian Endeavor Societies in the Free Baptist Church is called to the following statement: The circular sent to the Societies, following an old order, directed to elect two delegates—two with the pastor would represent the Society in the Convention. But in view of the fact that each delegate (clerical and lay) pays \$2.25 to cover billeting and other expenses, the Executive has decided not to limit the number of delegates, but allow Societies to send as many as they shall see fit—subject however to the standing order, that "all delegates at the time of enrollment shall deposit with the Treasurer \$2.25 to cover billeting and other expenses of the Convention." The Programme Committee has pleasure in announcing that on "Good Citizenship night" Rev. C. T. Phillips of St. John will deliver an address on "World Wide Aspects of C. E."—dealing particularly with "Christian Comity"; and, also, that Rev. J. W. Clarke, of Woodstock, a zealous Endeavorer, will have charge of the Denominational Rally—to which two sessions have been allotted. It is hoped many of the young people of the Free Baptist Church will arrange to attend the Convention, not only to enjoy interdenominational fellowship, but to make the Rally of their denomination a great success.

How Christianity Blesses India.

A fine testimony as to the change wrought in the very appearance of converts from heathenism through the influence of Christianity comes from Louis Klopsch, of New York, who went out to India in the interest of the Famine Relief Fund, and has just returned. Incidentally, too, he bears testimony to the promptness and thoroughness with which the Indian

Government is dealing with the suffering through relief works.

"I could not help noticing the tremendous difference which Christianity produces in mankind. Here, on the one side, rough, coarse, unkempt, uncouth, haggard, and wan-looking creatures, constantly falling on their faces at your feet, adoring you to give them help and paying all manner of flattering and fawning compliments, ready apparently to sell their very lives for a few coppers; and on the other hand the clean, bright, clear-eyed, neatly-dressed, and intelligent native family that seemed to rise head and shoulders above all that surrounded them. On the one hand, Mussulmans and Hindus, and on the other hand, children of the Lord. I have as yet no opinion to express; I have no criticism to make, except with regard to the employment of women and children. One or two visits to the camp will not suffice to furnish that light necessary to intelligently criticize the tremendous charity which the Anglo Indian Government is conducting. I will say, that as a rule, people talk very highly of the Government, and my own opinion is that an impartial person cannot help being tremendously impressed at the stupendous proportion of this God-imposed responsibility, which is unquestionably the most splendid object-lesson bearing on the white man's burden which the world has ever witnessed."

THE PEOPLE'S CHOICE.

"Who are you going to vote for?" is a common query in election times. The answers would be worth careful study, if they could be collected and tabulated. We apprehend that no man would be more disagreeably surprised than the man who honestly advocated universal suffrage. It is safe to assert that not in one of one hundred elections to be held on the first day of the year, will the actual voice of the people be heard.

It is not unusual to hear such a conversation as this on the way to the polls. "How will you vote?" "For Smith and Jones." "But there are three others! Will you not vote for them?" "I don't know any of them." "Well, these are good men, whose names are on this card. Give them your vote." "All right, I will." Now half-an-hour's careful enquiry would have given this man sufficient knowledge of any candidate to enable him to vote intelligently. Ought such men, who abuse a sacred trust, to be allowed the privilege of the franchise?

We have heard men complacently remark that they would not cast a vote, for none of the men offering themselves were worthy of support. It is too painful to say that many of the men who seek election at our hands, to public office, and to positions of trust, are mere adventurers, utterly unworthy to represent the people, men whom a business man would never dream of putting in a position of trust in his warehouse. But who is responsible for this state of things? Need we wonder that such men offer themselves if they imagine there is a ghost of a chance that they may succeed? If good men hold back because the grime of such men's lives is besmirching, are they clear of responsibility?

It is easier to keep rascality out of office than it is to turn it out. Unfortunately, in many instances, there is now no alternative, and the harder task must be faced. It should be faced in earnest. Every election under an immoral regime is a debauchery of those concerned in it. There are many who are not aware of the sacredness of the trust committed to them; who see nothing more in the use of the franchise than making a mark in a certain place on a certain paper, with a lead pencil. If a man thinks it worth his while to give a ton of coal, or a suit of clothes, or the promise of a position, for the making of that mark in that particular place, why should not his generosity be accepted?

There is a sufficient number of the electors in every constituency who know better than this, and upon them devolves the responsibility of freeing the electorate from this blighting curse. Is it not possible to close the present century with men in our municipal halls of whom we are not ashamed? Let us see to it that the men elected are really the people's choice, and not men who have foisted themselves upon the people for purposes of personal gain.—Dom. Presbyterian.

—25 years ago there was not a spot on the island of New Guinea where the name of God was heard. Now there are 117 of apostles to which God is now worshipped.

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. J. McLeod, Fredericton.]

THEORY OF A HEATHEN CHILD.

E. V. H.

They say there's a golden city Beyond the evening star, And a home so fair for children there, Where God and His angels are, And many shall stand in that happy land; But it cannot be meant for me.

They say there's a loving Savior, Who came on the earth to die; But in glory crowned with angels around, How can He hear me cry? Tho' it may be true that He listens to you, Yet it cannot be meant for me.

But I'll never see that city, Nor hear that Savior's call; So I kneel in prayer to the idols here, And the bitter tears will fall; For I wish I had heard His pitiful word, Oh, I wish it were meant for me!

Woman's Work in Japan.

"I have been asked," says Dr. Souther, "What is the most beautiful thing you have seen in Japan?" The grandest vision is the scenery, but the prettiest thing to be seen is a Japanese lady riding in a jinriksha and shaded by a paper umbrella. The whole effect of such a picture is bewitchingly artistic. But if I were asked, "What is the most impressive thing I have seen?" I reply without hesitation, it is the faces of the Christian women in Japan, especially those who have been trained in Christian schools. There is an expression in their faces revealing a character and a purpose in life which one misses so much in the majority of faces, and one can tell, with a fair degree of certainty, from the face alone what Christianity has done for women through its schools, placing its seal of nobility on what is otherwise but a vanity fair.

A Missionary Prayer.

[From the Moravian Liturgy.]

Thou Light and Desire of all nations, watch over Thy messengers both by land and sea. Prosper the endeavors of all Thy servants to spread Thy gospel among heathen nations. Accompany the word of their testimony concerning Thy atonement with demonstration of the Spirit and of power. Bless our, and all other Christian congregations gathered among the heathen. Keep them as the apple of Thine eye. Have mercy on Thy ancient covenant people, the Jews; deliver them from their blindness, and bring all nations to the saving knowledge of Thee. Give to Thy people open doors to preach the gospel, and set them to Thy praise on earth. Hear us, gracious Lord and God. Amen.

An India Woman's View.

An India woman at the Ecumenical Conference said: We in India, are dwarfed in mind and body because of the things to which we have been subjected for centuries. When I was a child I did many things which were wrong, because I knew no better, and I only learned that they were wrong when I was taught in your mission schools. You have done much for us, but you can never send enough workers to minister to the great needs of our people, and the only effective method of reaching our people is to educate us and we will educate our fellows. Give us the same education that you give your own missionaries and we will not disappoint you.

—Miss Ellen Dresser and Mrs. Abbey of Nanking, China, have recently been itinerating, visiting eight villages a day and walking from ten to fifteen miles. In almost every case they were the first foreigners to visit these places and with few exceptions the common people heard them gladly.

—It is stated as the result of careful inquiry that the bulk of money for the support of missions comes from the middle and poorer classes. A large amount of wealth refuses to yield directly anything to advance the kingdom of God.

—The women missionaries do much of their work in China in visiting from

house to house, but are often driven out by the men and ordered not to return.

—Many women in China are what the missionaries call secret Christians, not being allowed to join the church nor to hear public preaching.

—The churches in China all have a partition running through the center about eight feet high to separate the women and the men.

Acknowledgement.

Received from Mrs. Currie, Treasurer of First District, \$24 50 Dr. Secord, Treasurer of second District, 261 82 She (Dr. Secord) reports that the Secretary has expended, 10 00 And that there has been paid to the H. M. Executive, 3 15

Total, \$274.97 Mrs. M. F. McLeod, Treas., of Sixth District, 203 46 Mrs. Babcock, Lewiston, Maine 1 00 Mrs. Vince, Treas. W. M. S.

Woodstock, Aug., 3rd., 1900

An Economic Comparison.

Mr. Sheldon (says the Interior) makes a very telling comparison between the cities of Kansas where prohibition is carried into effect by the law officers and those where its violation is connived at by the authorities whose plain duty it would seem to be to enforce it. He takes several such pairs to enforce the lesson in political economy, but perhaps the contrast drawn between Leavenworth and Topeka is the most striking. He shows that the collection of an arbitrary municipal tax upon the saloon by a system of "fines," not only does not lighten the burden of the citizen but corrupts the whole city administration in one way or another. Although Leavenworth by nullifying the law of the state reaps \$36 500 annually in liquor "fines" and Topeka gets but \$400 from taxation of the traffic in any form, the rate of taxation in Leavenworth is 26.2 mills against 18.5 in Topeka. In the one city there are over 11,000 church members and in the other less than 3,000. Topeka pays its clergy and incidental church expenses \$70,916; Leavenworth \$13,350. Topeka contributes through its churches to benevolence \$13,062 yearly; Leavenworth, \$2,607. A similar comparison is carried out between other cities of the state approaching each other in the matter of aggregate population but differing in relation to the drink traffic; and the old lesson is enforced anew in a striking manner that "righteousness exalteth a nation but sin is a reproach to any people;" and the lesson is made as plain as the multiplication table that the more a city derives from sin the poorer it becomes.

AN APT ILLUSTRATION.

Says the Presbyterian Witness:—Lord Elgin in a recent address delivered before a Presbyterian congregation in Scotland, pointed out some of the lessons taught by the present war. Bitter experience had shown the danger of too much prominence being given to distinctive elements. The Highlanders had been compelled to lay aside their tartans. The officers had to give up the insignia of their rank. All had to be clad in khaki, plain and dull. Things highly prized, things fiercely fought for, had to be relinquished for the common good. Yet there were the same brave patriotic hearts under the khaki as under the tartan. The responsibilities and honors of varying rank were similarly regarded. Now here is a lesson to the Christian Churches. There are matters by no means of vivid importance but distinctive, and highly prized, that may well be laid aside for the sake of the common good. There is a system of truth precious alike to all true Christians—the "creed of Christendom—dear alike to all." In the day of battle, in face of the foe, Christians may find it best to close their ranks and be guided by the old motto,—"In essentials unity, in things doubtful liberty, in all things charity." To insist on religious or ecclesiastical trifles in the face of the great battle for truth and righteousness to be waged in the world seems absurd and

DETAINED IN A CONVENT.

Anna Marie Hilbert is making a great effort to get out of the Convent of the Sisters of the Good Shepherd at Carthage, O. So far she has been unsuccessful.

Miss Hilbert's mother died sixteen years ago, and then she was taken in charge by a friend. After some time this lady found the responsibility too heavy and sent her to the convent. Her father remarried and is living in Indiana. She has a sister who is married and lives in Cincinnati. Every time the latter visited her the younger sister said she longed for freedom, and asked to be taken away. Her sister promised to do so as soon as she should arrive at her majority. Accordingly the other day the elder sister went to the convent authorities and demanded her sister. She was refused possession. The convent authorities said that their records show that the girl is only sixteen.

If the Convent people continue to refuse the girl's release, her sister intends to appeal to the Courts.

An Organic Disease.

Some time since Dr. S. L. Baldwin, Recording Secretary of the Missionary Society, had an experience which, if it were common, would disparage the organ as an instrument of religious worship. During the Sunday evening service two keys of the organ became fastened down and could not be raised, and at the same time it was found impossible to shut off the power in the usual way. Some one was sent down cellar to disconnect something there that would give relief from the distressing situation, but as the two keys were next each other the shrilly discordant sound made the time before silence was restored seem very long. When Dr. Baldwin was asked what he did in an emergency like that, he replied that he went on with the regular service when the organ got through with its involuntary.

In some of the remotest parishes of England a kind of organ is used that requires no player. It is set to furnish a hundred tunes and to play five stanzas without any attention after the machine is started. A church managed to get together money enough to buy one of these, and thought it wise to dedicate the same. But no one had mastered the instrument, or else something was the matter with it on that occasion; for having got it started, it went on and played the whole hundred tunes. In the hope that it would stop, the congregation waited awhile, but as it did not several muscular brethren carried it out and, covering it up with cloths, deposited it in the graveyard behind some monuments. The services then went on, but ever and anon as it reached some of the swelling passages, sounds from the outland music box would penetrate to the church, which produced a tendency to levity inimical to devotion.—The Advocate.

—The converts received by the missionaries of the American Board last year exceeded 5,000. The Board has twenty distinct missions established in all parts of the world, and offering the gospel to something like 100,000,000 of people. Connected with these are 520 missionaries, assisted by 3,155 native laborers; 492 organized churches, with a membership of 50,000; 138 colleges and high schools, where over 9,000 young people are receiving a superior education; and 1,187 common schools, providing more ordinary instruction for 48,900 pupils. We note with satisfaction that its revenues are increasing.

AMONG EXCHANGES.

A POOR KIND.

The Christianity that catches cold every time it is taken out of a warm church, is not worth much.—Free Baptist.

JUST THEN.

About the time people make as much fuss over their religion as they do over their politics the millennium will be along.—Sat. Evening Post.

NO GOOD ANYWHERE.

The man or woman who is not good and useful in the home and in home life, is not needed on the platform or wanted in the home or foreign field.—United Presbyterian.

KEEPING AT IT.

One of the commonest mistakes, and one of the costliest, is thinking that success is due to some genius, some magic—something or other which we do not possess. Success is due generally to holding on, and failure to letting go. You decide to learn a language, study music, take a course of reading, train yourself physically, work with the Bible. Will it be a success, or failure? It depends upon how much pluck and perseverance that word "decide" contains. The decision that nothing can overrule, the grip that nothing can detach, will bring success. Remember the Chinese proverb, "With time and patience the mulberry leaf