

Religious Intelligencer.

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

XLVIII.—NO 47

FREDERICTON N. B., NOVEMBER 14 1900

W HOLE No. 2476

NOTES AND GLEANINGS.

The wives of famous men, have been accorded the honor of burial in Westminster Abbey. They are Lady Palmerston, Augusta Stanley, wife of Stanley, and Mrs. Gladstone.

Mass produced by far the greatest quantity of camphor. The annual output amounts to between millions and seven millions, while the Japanese annual production is about three hundred thousand, and that of China two hundred and twenty thousand.

Late L. E. Chittenden, rector of the treasury under Lincoln, had a withered right arm and hand. Affliction, it is said, was brought on by a severe strain he underwent in writing his signature on the hundreds of thousands of checks issued by the Government during the war.

Wisconsin they have what are called "Free Traveling Libraries." These are put up in cases and shipped to needy places, and when read passed on to others according to schedule. In this way mining and lumbering camps and many small places are supplied with good reading. This is a good device to be continued to Wisconsin.

Phoebe Hearst has established a school at Berkeley for the young women of the University of California. It is called the "Academy of Arts," and gives instruction in drawing and other domestic occupations. Twenty cents an hour is paid for pain-riding, but the skill of the worker increases the amount of pay will increase.

Three oldest sisters in the United States live in San Diego County, California. Their combined age is 296 years; one is 103, another 100 and the third is 96. They have nearly forty descendants. They are Indians of the Saboba tribe, and their names, in English, are respectively "Peaceful," "Black" and "Sharp at a Bargain."

The Rock Island Railroad Company has served notice on its employees in the Armourdale yards at Kansas City, that those who are addicted to the use of cigarettes must give them up or lose their positions. But not the railroad company's interest with personal liberty? Or is it trying to make men moral by force? Neither! It is simply protecting its own interests.

The New York Outlook gives an interesting account of the present religious situation at Harvard. A year Harvard has added to its buildings. Phillips Brooks is the religious centre of the university. Under its one roof Catholics and Protestants of all creeds find shelter and co-operate in promoting religious life in the student body.

Telephony was a wonder, is a wonder still. Wireless telegraphy—Marconi's invention—is wonderful; the latest wonder is wireless telephony. You speak in your ordinary tone of voice, and your words are carried across miles of sea—without a single wire! It is a fact. The experiment has been made; the achievement is one of the latest results of science. It is used from the point at which you are speaking down to the sea shore, and then the light-ning does the rest. On the other side of the stormy strait there is a receiver to seize and convey the words to the attentive ear; these are the arrangements, and no more!

"Nervousness" is, according to a German professor, the peculiar characteristic in virtue of which these may ultimately beat down the struggle for existence. The Chinaman, he says, can stand all day, stand in one position all day, weave, beat gold, carve wood, do infinitely tedious jobs, for ever and ever and discover no more nervousness or irritation than if he were a machine. This quality appears in early life. There are no nervous, nervous boys in China; they are all appealingly good, and

THE THREE FACTORS IN REVIVAL.

To our mind there are three factors upon which chief reliance must be placed for the success of the evangelistic campaign to which we are looking forward. The first of these is prayer, the second preaching, and the third personal work. Upon the first of these, fervent prayer throughout our membership for greater personal spirituality, and for a general revival of the work of God among the churches, we have already touched at some length. It is our profound conviction that unless and until we get the church on its knees we shall not have the deep and widespread revival which by universal consent we so greatly need. It is equally our conviction that fervent and united prayer on the part of our people will be itself the pledge of a most gracious and genuine revival. The second of the great factors in such a work of grace as we desire is preaching—gospel preaching direct, earnest declaration of the salient truths of sin and salvation and affectionate and importunate pleading with men at once to accept Jesus Christ as Saviour and Lord. What Price Hughes calls "instantaneousness" must especially characterize the preaching of our ministers if we are to have the results we are seeking. The Chicago Free Methodist says truly enough: "To-day as certainly as in the past, such reasoning on 'righteousness, temperance and judgment to come,' as made Felix tremble, will alarm the guilty fears of men and bring many to their knees in penitential supplication. A sturdier gospel must be preached or Christians must fail to accomplish their mission." Yes, we want not only our members on their knees in their closets, but our ministers on their knees in their studies for such contact with Almighty God as shall put and keep them generally "in touch" with Him and His great plans for saving men. There is nothing that so humbles and there is nothing that so exalts a minister as this abiding in the audience chamber of Deity. It humbles him with a sense of unworthiness and ill-desert; that would be unbearable but for God's sustaining grace, and it exalts him with such a consciousness of his responsibility, dignity and power as the ambassador of Jesus Christ, that he cannot but go forth to "command and teach" the tremendous truths and duties he has learned in solemn secret communion with his God. Ah, the secret of the strength of the preaching of the apostles and their spiritual successors up till now has been not in its intellectuality or cogency, not in its logic or learning but in its intense overpowering spirituality. Mere intellectuality, mere logic force, mere clearness of reasoning, sinful men can stand against successfully, but they tremble in the awe-inspiring presence and before the awe-inspiring words of the preacher who comes to them after vigils with the Most High. Such a man will not mince his words. Such a man will not needlessly philosophize. Such a man will not spend his strength on mere side issues. Not offensively but affectionately, not boisterously but urgently, under a deep sense of duty, and with a supreme conviction of the power of the gospel, he will seek to declare, whether men hear or whether they forbear, the whole counsel of God. And men will hear. Men must hear when God speaks—even through a man's lips.

The third great factor is personal service. If this revival is to be what we desire it to be, the individual members of the church must become evangelists. Every one must become a worker together with God. Every one must be encouraged to be, every one must be convinced that it is his duty and privilege to be a soul winner, witnessing for Christ by personal testimony and by personal solicitation of relatives and friends undecided and unsaved. There is nothing that increases personal piety so much as working thus for others. It makes, it develops, it strengthens character. Our blessed Lord said of the kingdom of God that it was like leaven. How does leaven work? By the combined power of individual living germs. The

Christian Church loses in so far as it does not employ and reckon upon the force of individual effort, the force, the stupendous force of the combination of individual effort. There is no sermon so powerful as the warm, loving testimony and passionate entreaty of a godly relative or friend, given under the power and at the instance of the Spirit of God. In a strong article on The Coming Revival, in a recent number of the Central Christian Advocate, the Editor has this striking paragraph:

"We speak as a student. But the conviction has become overpowering with us that the coming revival will be one of more personal work than any in the past. It will be a revival like that of the very first—of Andrew finding his brother Peter and leading him personally to Jesus. The card business is played out. The inquiry room is played out. The Andrews must—and will—seek out their brother men and lead them to the Saviour. It is our conviction that the preachers will find that a good part of their success will be in the same line. We believe that there is a yearning for salvation through the land which will make any soul-winner blessed with success who intently, prayerfully, leaning on Jesus, will go now, to-day, and begin. It is our belief that souls should be given the chance to openly confess Christ, before the congregation, in the regular and special services. We are not particular as to how the confession is made. The new wine, the new day, may demand new wine-skins. If it does, glory to God, let the new method come. Under Tauler's preaching souls fell to the floor in conviction of sin. Jonathan Edwards and John Wesley did not have what Moody had. Times change. Let them. The method is nothing—redemption is all."—The Wesleyan.

AN OUTLINE OF THE SOUTH AFRICAN CASE.

The Presbyterian Witness furnishes a brief outline of South African history, and the events that have led to the celebrations which have stirred British hearts, which will be enjoyed, not only by young readers, but by older ones also:

Not for forty-six years had war been declared by any people against Great Britain till the Ultimatum of Kruger and Steyn a year ago. Insulting and defiant, it put an instant stop to all hope of peace except through the Red Sea of war. Two hundred and eighty years ago Dutch traders founded a settlement at Cape Town. Eight years later a number of Huguenots, fleeing from French persecution, settled at the Cape. In 1795, during the French wars of the Revolution, the British took Cape Town, and in 1803 restored it to the Dutch. In 1806 the British paid a large amount to the Dutch King—about £6,000,000—for all his rights in Cape Colony. War with the native tribes was almost continuous for many years. The emancipation of slaves—the abolition of slavery—gave deep offence to Dutch settlers, and numbers of them moved northward from Cape Colony, crossing the Orange River. This was called the "Great Trek" of the Boers. Those who "trekked" had much fighting with powerful native tribes. Boers also trekked eastward to Natal and had desperate fights there with the natives. In 1812 the British took possession of Natal, and the Boers in anger "trekked" across the Vaal river northward. The country they seized upon was called the Transvaal. In 1848 the British claimed sovereignty over the Orange River districts, and many of the Boers "trekked" into the Transvaal. In 1852 the British authorities agreed at Sand River to the independence of the Transvaal. In 1854 the independence of the Orange Free State was conceded. In 1869 diamonds were discovered in the Kimberley district. In 1877 the Transvaal was in a state of fiscal collapse, utter confusion and lawlessness. A large portion of the inhabitants petitioned the British Government to take possession of it. The territory was then annexed. Kruger came to England in 1879 asking the annexation to be annulled. His request was refused. A large number of Boers then took up arms and in 1880 declared the country independent under Kruger, Pretorius and Joubert. The Boers under Cronje fired on the British troops and thus opened war.

At Bronkhorst Spruit the British force surrendered. At Majuba Hill, Feb. 26, 1881, General Colley and 92 soldiers were killed by the Boers; 134 were wounded, and 59 were taken prisoners. Only one Boer was killed and 5 wounded on this occasion. It was after this that Mr. Gladstone made peace, conceding the demands of the Boers, an act of abasement which they never in the least appreciated. In 1884 Kruger headed a deputation to London to ask the British Government for the recognition of the Transvaal as a sovereign state. The request was granted with the condition that no treaty should be negotiated with any state except the Orange Free State until such treaty should be approved by the Queen. In 1886 gold was discovered in the Transvaal, and there came a great tide of British settlers to whom the authorities refused the franchise. In 1895 came the disgraceful Jameson raid. Then followed anxious negotiations with preparations for war culminating in the Boer Ultimatum issued Oct. 9—giving the British 48 hours in which to make abject submission. Hostilities were commenced at once, for the Boers were ready and eager for the fray. For three months the advantage remained largely with the Boers who invaded and annexed large portions of Cape Colony and Natal and some native districts under British protection. Then, under the leadership of Lord Roberts, the tide turned. Kimberley was relieved. Cronje and his force were captured. Bloemfontein was speedily occupied. Majuba was avenged. Ladysmith was relieved. Johannesburg and Pretoria surrendered. The siege of Mafeking ended in disaster to the Boers. Step by step the two republics were vanquished and within the year of hostilities both have been proclaimed British territory.

The population of the Transvaal just before the war was 849,000, and of the Orange Free State, about 230,000 making in all 1,079,000. The Boers in the Transvaal numbered less than 100,000, and the Outlanders, about 120,000. In the Orange Free State the Boers numbered 80,000 and the English, 15,000.

In the Transvaal the Outlanders were kept without votes and without any means of self-defence. Hence they were of little or no account when the war broke out. Under the new regime when the country is properly ordered the English vote in the Transvaal will be equal to the Dutch vote. When South Africa is confederated, the English vote with the aid of the loyal Dutch will suffice to keep matters well ordered.

AUSTRALIA.

While the Australian mainland has been known to civilized man since early in the sixteenth century, first to the daring Portuguese, then to the adventurous Dutch, its real history covers less than a century. The colony of New South Wales was founded in 1788, but for twenty-five years its settlers were acquainted only with a strip of country fifty miles wide, between the Blue Mountains and the sea coast. In 1830 the population of the whole country was only 40,000. The unfortunate selection of the island for the establishment of penal colonies gave the country a bad name, and this undoubtedly helped to retard its progress even after the practice of making it a dumping ground had been abolished. The discovery of enormous gold deposits in New South Wales in 1850 and two years later in Victoria, marked the actual beginning of Australia's development. Population began to flow that way from all parts of the world, and in the next two decades the population increased to over 1,500,000, and that figure was more than doubled in 1890. And the tide has only just begun to roll in.

In certain of its climatic and physical characteristics, Australia proper is seriously handicapped as a competitor with other countries of its size in population and industry. Its entire coast line is singularly deficient in good harbors. The rainfall of the whole country is small, and over enormous districts in the interior there is practically none at all. The western half of Australia is a low, dry, barren plateau, hardly yet fully explored, and so far as known, with no resources of any kind, mineral or otherwise, to support a population. Unless it can be transformed by irriga-

tion, the process now being tried in the Sahara with success, more than half the Australian continent must remain practically a desert. There are only two navigable rivers in the country, the Murray and the Darling, and in the long, hot, dry summers these streams dwindle away to a mere succession of pools. In the interior are many stream beds, dry except after the infrequent showers, and terminating for the most part in dreary marshes.

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.]

ADDRESS OF WELCOME.

[The following is the address of welcome delivered by Miss Augusta Slipp at the Annual Meeting of the W. M. Society, at Hampstead.]

Beloved President and members of the Woman's Foreign Missionary Society and friends:—

Our church has often been the rallying ground of large assemblies, and mighty interest, but none more interesting nor important than the convocation of earnest consecrated women gathered here to-day having for their aim the advancement of the Redeemer's kingdom over the whole earth. A more than ordinary interest gathers around this meeting—it is more than a simple anniversary—this our twenty-fifth annual meeting marks an epoch in the history of our Woman's Foreign Missionary Society and it is fitting that this event should be celebrated in this one of the oldest churches in the Free Baptist denomination, and as our Missionary Society has been enlarging its borders all these years we would be glad to give you if it were possible an enlarged welcome. And my dear sisters we do give you a hearty welcome to our church and bid you welcome to our homes.

To our old friends who early realized the enslaved condition of pagan women and their need of the gospel and assisted in the organization of this society, and all these years have prayed and labored for its advancement we say WELCOME.

To our new friends representatives of auxiliaries whose hearts have, but recently, been fired with the missionary spirit we say WELCOME. We welcome you in the name of the Free Baptist women of Hampstead whose hearts are, and ever will be, we trust warm and true to Christ, His cause and His people. We welcome you in the name of Pagan women who even at this present moment are crying with outstretched hands and mournful voices "Send us the gospel faster, faster, ye who dwell in Christian lands."

We welcome you in the name of our missionary, Miss Gaunce, who is, toiling patiently, hopefully, forgetful of difficulties, loneliness or weariness because she knows that a band of Christian women are holding her up in the arms of faith and prayer.

We welcome you in the name of the Master whose ye are and whom ye serve and who has been present in every little monthly meeting during the year verifying the promise "where two or three are gathered together in my name there am I in the midst of them."

If it be asked what trophies the Society can show for its twenty-five years work the reply must be made—not in any spirit of self-congratulation, but as a glad testimony to the power of God's free spirit working through sinful men—that God has signally honored the work of His people in connection with this society, in its fields of labor and given us noble women to carry the gospel to the heathen. Should we not bring to-day a glad note of thanksgiving for the record of the past, and gather also whatever help for the future its experience has brought us, regarding it as but a foundation on which to build better, and higher things in the time to come and let us each one resolve as a thank offering to God for the mercies of the past, to give this year more of our time, our influence, our money, and above all our prayers to this Woman's work for woman. Let us

trive to live in the spirit of obedience to our Lord's command "Go ye and teach all nations."

Spurgeon said "nothing so enlarged and expanded the human soul as an active interest in foreign missions, and I am sure I speak the experience of many before me as well as my own when I say, it has been good for us to be active members of the Woman's Foreign Missionary Society. Through faith in our precious Savior we are bound together in the bonds of love and the enjoyment of the priceless blessings of hope and peace. "God be merciful unto us and bless us and cause his face to shine upon us"—not that we may be, in all our surroundings happy and comfortable, but that "Thy way may be known upon earth Thy saving health among all nations."

When we think of the magnitude of the work to which the church of Christ is called our hearts fail us. Then our Lord says unto us "Fear not" "ye are a little flock but ye shall inherit the earth." It is the good pleasure of the Father to give you the Kingdom. "Our Redeemer is strong, the Lord of Hosts is His name."

If we have faith to grasp our master's words we will believe that every missionary meeting is a fountain of the most resistless and far-reaching influences which are at work in our world. All the forces and obstacles of the world appear as nothing to those whose faith is true and strong. God has committed the Gospel to His church and said "carry this into all the world and to every creature" while He alone opens the doors and makes our work successful. He says unto us, "Be faithful," "Be not weary." Every land has opened its gates for the gospel. The railways and canals are built, the steamship lines are established to take the missionaries of the cross to the darkest places of the earth in a few weeks from the time we say "Good-bye" to them.

O shall we not pray that the day of the Lord's power may come, and all His people be made willing servants, that the gifts may be rendered to their righteous owner, and the desert be made to blossom as the rose. We remember that God has said "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." All the ends of the earth shall see the salvation of our God.

Whenever our duty is placed before us, may we be influenced by the Holy Spirit to answer as did St. Paul when the revelation of his life work was made to him by the Saviour at Damascus "I was not disobedient to the heavenly vision." Only those who seek on the instant and ever afterward to know and to do the Lord's will, have truly entered upon the duties and the joys of a Christian life. The grand and all essential point is to do the very work which God gives us to perform, and to occupy the very post to which He appoints us.

We as members of this Society are entering to-day upon a new year. We would welcome it reverently, for each day that God grants to us is a gift, a privilege, a talent to use in His service. Oh may the Gracious Spirit help us to take each hour as it comes to us, and fill the moments with thoughts and works for Jesus, and may we realize as never before the pressing claims of the unchristianized nations upon us. I would like to-day that we all should set our faces towards the wilderness—that great "waste howling wilderness" in which one thousand millions of our race are wandering in darkness and the shadow of death, without hope, being "without God in the world."

And now let every heart be uplifted to the God of assemblies that we may receive power, power to will, to do, to suffer, power to wait or to work, always looking for and expecting that day, when we and those whom He has given us from heathen lands shall be right royally welcomed to the great loving heart of Christ, to the many-mansioned home, to the church triumphant, the great multitude which no man can number, who have been redeemed out of every nation and kindred and people, and we shall unite in ascribing "Glory, wisdom, thanksgiving, honor, power and might, unto our God for ever and ever."

A false pastor's first thought is, what can the church do for me? A true pastor's first thought is, what can I do for the church?—Free Baptist.