

Religious Intelligencer.

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

VOL. XLIX.—NO. 26

FREDERICTON N.B., JUNE 26 1901

WHOLE No. 2508

NOTES AND GLEANINGS.

A Government expert recently estimated that there are 22,595,200,000 tons of coal in the Crow's Nest coal field.

Last year the United Kingdom produced 67,260,569 bushels of wheat, 74,532,406 bushels of barley, and 166,000,000 bushels of oats.

The factory inspector of Rhode Island reports that there are now at work in the factories of that small state more than 5,000 boys and girls under sixteen years of age. Many of these are growing up in illiteracy.

The harvest in South Australia is the best experienced for many years. The total yield is estimated at 13,600,000 bushels, which taken from 1,600,000 acres gives an average of eight bushels 15 lb. per acre.

It is claimed that the National debts of the world have increased ten fold during the last century. In 1793 the beginning of the Napoleonic wars, they were about \$2,500,000,000; at the close of the nineteenth century they were, in round numbers, \$30,000,000,000.

It is now against the law in Texas for common carriers to deliver intoxicating liquors in prohibition territory. It is also a violation of the law for liquor drummers to solicit orders in such territory. Verily, temperance reform is rapidly growing, and ultimately the saloon must go.

The Pullman Company at Chicago are arranging the details for a pension department for employees after they reach the age of sixty. The company has from twelve thousand to fifteen thousand persons in its employ, about seven thousand of whom are colored porters on sleeping cars.

There has been established in London a research laboratory for the investigation of the nature and cause of cancer, a disease that one never hears mentioned without thinking of its essentially hopeless and fatal nature. Some cases are cured no doubt by early operation, but the mortality from the ailment is not only very great, but it is increasing year by year.

The Trent Valley canal was commenced by the Imperial Government in 1837 but is not yet completed although a good deal of money has been spent from time to time on improving sections of the route. By this route the distance from Georgian Bay to Lake Ontario would be about 200 miles of which only about 15 or 20 miles would be actual canal, the remainder being made up of a series of small lakes and rivers, sections of which must be improved.

The U. States government authorities have refused permission to bring a single mongoose into that country. The mongoose is a most interesting little animal, known to many persons mainly through Kipling's description in one of his stories. It was imported into Jamaica to kill off the rats. It was a great success, but after killing the rats proceeded to exterminate nearly all other small animals on the island. The Philadelphia authorities are afraid to let the animal loose in the United States.

The largest city in the world, says the Ladies Home Journal, is London, lying in four counties and having a population of 4,250,000 equaling the combined populations of Paris, Berlin, St. Petersburg and Rome. To walk through all the streets, avenues, lanes and alleys of the city, never traversing the same one twice, would require a ten mile walk every day for nine years. The streets, placed in a row, would reach round the world and leave a remnant that would stretch from London to San Francisco.

Don't think you can do anything worth doing in a fit of enthusiasm, but train yourself carefully to any work that you are called on to do, and think nothing too small to do carefully or to train carefully for that is the for the good of your fellow-creature.—Florence Nightingale.

OVER THE SEA

No. X.

REMINISCENCES OF THE WORLD'S W. C. T. U. CONVENTION.

Edinburgh and the World's W. C. T. U. Convention will always remain as a bright star in memory, shining out in the year 1900. It filled our hearts with joy to visit the dear "auld land." As Antwerp adores the memory of Rubens, even so Scotland has her demi-gods; they are Knox, Burns, Carlyle, Scott and Queen Mary. Yes, 'tis true Scotchmen are notoriously clannish, but we can pardon them for surely it is the most influential country for its size the world has seen. We admire the "bonny land" that's all, and are glad to know that of the various nationalities represented in our Canada the land of the heather is not the least prominent.

With respect to the wonderful Convention, the brightest and highest anticipations were fully realized, and the event passes into history as the most striking in the annals of temperance reform in Scotland. The meetings were held in an historic building, the Free Assembly Hall, with a statue of John Knox at the entrance. Delegates were present from all quarters of the globe, and all spoke one tongue as far as total abstinence was concerned. England, Scotland, the United States, Australia, Canada, Victoria, Queensland South Australia, Tasmania, Brazil, Bulgaria, Germany, Iceland, Japan, Newfoundland, New Zealand, Cape Colony, India, Ireland, Madagascar, Norway, Natal and the Bahama Islands were represented by their presidents—women who had travelled many thousands of miles to discuss the progress of temperance work, and to plan for the future. English-speaking women were in the majority, for the work in India, in Norway, and in most countries, has been carried on by English or American women living there. The representative of Iceland was a native, and her costume attracted much attention, with its curious little black cap over her flaxen braids, her short skirt and bodice and long green mantle bordered with white fur.

Lady Henry Somerset presided, with her kindly face and mark of aristocracy in manner and bearing. Her address was well prepared and most graciously received. The honorary secretary, Miss Agnes Slack, one of the prominent speakers of England, was present, and Hannah Whitehall Smith the author of "The Christian's Secret of a Happy Life." Three missionaries, who have been all around the world to spread the gospel of temperance, were there to report; Mrs. Barney, Miss Clara Parish and Miss Vincent, and Miss Cummins, both of Australia. Miss Parish gave a fine report of her work in the Orient. She was presented with flowers, and Lady Henry said, "We are all proud of her." The Treasurer, one of our own Canadian women, in her report showed that the finances were in good condition.

The whole of the first day was given up to devotional exercises, which seemed most fitting when we remembered that the W. C. T. U. was born in prayer. The prayers were interspersed with choruses and short speeches, and Lady Henry Somerset said, "This day has brought us very near to God; our responsibility, therefore, is greater than when we began it." She then spoke from the words, "Lord, to whom shall we go?" Christ must be our leader in this work.

In the evening a reception was given by the Scottish W. C. T. U. in the Edinburgh Cafe. Mrs. Blackie presided, and gave an address of welcome. Dr. Wilson of the Free Church, Dr. Young and Mr. C. J. Guthrie, Q. C., also welcomed the delegates.

The second day (Saturday) was given to business, reports, etc. On Sunday the rain poured in torrents, but the meetings were crowded to excess. At 2.30 p. m., Rev. Mr. Shielon, author of "In His Steps," spoke in the Assembly Hall, Lady Henry Somerset presiding. At 7 p. m., Rev. H. S. Saunders, of London, gave a special address in St. Mary Cathedral, after which the young women's mass meeting was held in the Empire Theatre. About thirty of the pulpits in the city and suburbs were occupied by white ribbon women in the evening.

One day, fifty one-minute speeches were given by the delegates, and were very instructive. The Crusade State was represented in this unique hour. The splendid success achieved reflected the greatest credit upon the leaders, and the Edinburgh people. The crowds which thronged the sessions, and the intense enthusiasm awakened, were nothing short of marvellous. The ability and grace of public delivery on the part of so large a number of women, were a remarkable revelation to even the most devoted friends of the W. C. T. U. in that conservative old city.

Canadians have no reason to blush for their own white ribbon women, who did not suffer by comparison with the most noted of other lands. The grace and intellectual force of our own beloved Dominion President, Mrs. Rutherford, the business sagacity of Mrs. Sanderson (World's treasurer), the oratorical power of Mrs. Gordon, the originality of Miss Dougall, and with the bright virtues of Mrs. Bullock, Miss Meiklejohn and Mrs. Lindsay, Canada was well represented. It certainly was plain that the Convention made a profound impression upon Edinburgh, and touched the popular heart and, it is to be hoped, the popular conscience, for in Edinburgh, as in London, we found the liquor traffic entrenched within the very citadel of the house of God, office bearers as well as members of the Christian Churches, having their money invested in breweries, receiving rents from saloons, etc. Wonderfully strange is human nature—but never so strange as when it knows the good, but still pursues the wrong. "How long, oh Lord, how long!"

PROTESTANTISM AND ROMANISM COMPARED.

PROF. F. A. MYERS, IN THE TELESCOPE.

Two antagonistic doctrines cannot survive together long, except under a superior head (the state) that enforces the divine precept of toleration. The fact that this great law of toleration does not honestly dwell in the soul of any jealous Christian institution, to say the very least, reminds us of Isa. 29: 20, 21, also 30: 1—watching for a snare to cut off those Rome is jealous of; but those who deal treacherously shall in the end be dealt with treacherously.

For many of the indiscretions of Protestant zealots in the past, Rome's example and teachings gave sanction and authority. The charge that Protestantism is obscure and unworthy is not true; and, moreover, it comes with poor grace from the Roman sect, that has no other feeling toward Protestantism than eventual overthrow. On the other hand, it is the purest and best system of religion ever vouchsafed to benighted man.

Protestantism believes in the separation of church and state; Rome in the converse.

Protestantism supports toleration; Rome abhors it.

Protestantism maintains civil liberty and progress; Rome opposes them, and ceased to move onward when she fixed herself on infallibility, which means, if it means anything, that the supreme height has been reached, and consequently, there is no further progress or liberty to attain.

Protestantism favors liberty of conscience and regards the individual as supreme, instead of the supremacy of a human church organization; Rome denies this.

Protestantism indorses the sublime maxim of personal interpretation of the Bible and responsibility alone to God; Rome believes in responsibility to the church.

Protestantism believes the salvation of the soul to be the great, divine purpose of the church; Rome believes in the supremacy and salvation of the church.

Protestantism is Christianity in action; Romanism represents corrupt Christianity in repose and stagnation. The former is the religion of spiritual simplicity; the latter of ceremonialism, sacerdotalism, legalism, and asceticism. The one appeals to the heart, the other to the senses and imagination. The one is the Christianity of the Bible, the other of tradition and priesthood. The one directs the soul naturally to immediate communion with Christ, the other to the mediate communion of the church, the sabbat,

and the Virgin Mary. The former puts Christ before the church, the latter reverses this principle. The former teaches that Christ saves the soul, the latter that the church is the only way of salvation. Protestantism, being progressive, is centrifugal; Romanism, being traditional, is centripetal. If the one is exposed to the danger of radicalism and division, the other tends to stagnation and dead, mechanical uniformity. In the one are the leading lights of science, history, philosophy, poetry, economy, religion; in the other are the defenders of the faith of long ago and the fathers. Protestantism encourages individuality, life, and vitality; Romanism suppresses conscience and substitutes the authority of the priest. Said the Catholic Quarterly, "In things pertaining to faith and morals all Catholics obey the church's teaching with unquestioned submission." Said the Catholic Advocate, "There are no doctrines of the Catholic Church not practical, and it is as impossible to be perfect in one without the possession of all, as it is to have all her principles and virtues without having each one in particular."

This church of creeds, not of faith, protests again "fomenting controversies," and advocates harmony; but anathematizes him who dares to differ from it. "Why can't the people take what the Pope says, and not have so much discussion?" the would be popes here say, and then seek to overturn all other denominations by every conceivable artifice and insidious method, protesting that everything is "innovation and humbug" that contravenes their view and purposes. They strive to make or shape the opinions of the world, and use Procrustean methods against "heretics" and those who have "essentially apostatized." To pronounce Protestant assemblies "synagogues of Satan" shows a radical hatred of Protestantism, which has so greatly set at naught her authority and dominion.

The Christian Union once said: "That church [the Church of Rome] is purposely at war with the strongest force of civilization.... Her head has, in the most explicit and solemn manner, denounced as evil the most characteristic tendencies of the age—free thought and religious toleration.... The governing principle in the Catholic Church is, in a word, beneficent despotism. The whole structure of the Church of Rome.... gives to the clergy absolute power over the people.... It assumes to itself, to its Pope, bishops, and priests,—the power which others ascribe only to God himself, of ruling men supremely for their own good.... The parish priest makes his people as completely subject to him as he is able; he, in turn, is no less subject to his bishop; and so on up to the Pope. The purpose of supreme control over its followers brings the Catholic Church into logical and inevitable collision with the tendencies of modern life. If men get used to governing themselves in the state they will want to be their own master in the church. Popular education does make the masses restive under any arbitrary control. Religious toleration does foster the belief that no church has a monopoly of eternal salvation. Unsectarian schools deprive the priests of their supreme opportunity to fix their grasp on the growing mind."

TO FILL UP TIME.

Says the Journal and Messenger: An exchange is asked whether it is right to ask a congregation to "sing a hymn to fill up the time, while the people are coming in," and answers that it is no more appropriate to sing a hymn than to offer prayer "to fill up the time." In that it is probably right. But it seems to us a mistake to do either, "to fill up the time." A meeting is appointed for a certain hour; it may be the regular prayer meeting of the church. One of the greatest mistakes is to "wait until the people get in," or to make any exercise a time-killer previous to what is regarded as the regular exercise. Nothing so tends to make the people late in coming to so belittle a meeting, to so confound those who are on time, as an intimation that those not present at the minute set are to be waited for. The writer of this has, during his life,

spent, he thinks, a year or two, waiting for other people, and he never does it without suffering. He does not think that others under the same engagement with himself, have a right to take his time by their dilatoriness. He does not think that the leader of a meeting has a right to delay after the time appointed nor that the president of a body has a right to wait for the appearance of a quorum before calling the body to order. He who does it abuses those who are on time and have rights as truly as have those who are late—not a few of whom was always late. It does not seem to him that the careless and slack have a right to more consideration than have the faithful and prompt.

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.]

"THE WORDS OF THE BOOK."

Miss E. E. Barnes, one of the Free Baptist Missionaries in India, writes this incident in the Missionary Helper for June:

A few days ago a carpenter's mother, an aged native Hindu woman, finished her life on earth. She lived in the village of Sontia, across the river, in Bhadrak, India. The Bible women have often been to her humble dwelling place and were always welcome. She was an earnest listener, always glad to hear whatever they would say or read or sing about the Lord Jesus Christ and the way of eternal life. She became ill. When those in the family asked what she could eat, and spoke about medicine, she said, "I don't wish to eat, and I have no need of medicine. My time has come to go," and asked her son to call "Polly Ma" (Rutnie, the Bible woman) that she might hear once more "the words of the Book."

There have been other instances here of the same kind. While this is fresh in mind, I mention it.

It is beautiful to see the kind, tender, loving way in which the Bible women speak to the aged of the Saviour and their need of him. Let those who pray and give for these workers in India be encouraged to continue.

HINDU PRIEST ENCOURAGES A MISSIONARY.

Miss Adams, a Zenana missionary in India says:

"Wherever we went there was evidence that our God is at work in hearts. The man who said, 'These women are teaching our women of this Jesus, and the walls of Hinduism are crumbling down,' indeed spoke the truth."

"In one village the old Guru (Hindu priest) himself welcomed me warmly. Calling to the women in the nearest courtyard, he said, 'Bring a box' (the next best thing they possessed to a chair), and let the Miss Sahiba sit down; then all of you come and listen to what she says. I am going away.' This he did, or the woman would not have stood to hear, and later on we met him again in the village, with the Bible we had marked for him in his hand."

A GIRL WIFE'S SUFFERINGS.

Dr. Emmeline Stuart tells a most sad and yet happy story of a girl-wife in the Mohammedan land of Persia. The girl was fourteen years old, and had been married to a very cruel man. Her husband would often beat her and turn her out of doors, and then she would go back to her mother's village. But her husband would soon send for her, and then she had to return to her life of cruelty.

A few months ago this wicked man purposely set fire to his young wife. The poor girl's screams brought in the neighbors, who threw her into a stream in front of the house. For more than thirty miles she was carried in a large basket to the Mission hospital. On arrival there soothing oil was at once applied to the hard, burnt skin, and she was wrapped up tenderly in cotton-wool, but the lady doctor saw there was no hope.

The missionaries were surprised when she asked them to read the "Book" to her and begged them to tell her more about Jesus. How had she heard the Gospel? They found that the poor girl, during one of the short visits to her mother's home, had met their Christian woman-servant and her two children who had gone home for a holiday. It was those two children who had taught her about the Lord Jesus. Every day she would go to them, longing to hear more and to learn more texts.

In the hospital she loved to listen to the hymns; "Here we suffer grief and pain," with its "Joyful, joyful" chorus, being her favorite. After a week of suffering she died quite happily, without the least fear, "perfectly sure," we are told, "that she was going straight to heaven." The girl's happy death made a great impression on the Mohammedan women in the wards, and they were heard to say, "How that child believed what comfort her faith gave her!" May we not hope that some of those women may be led to have the same childlike faith?

—Mrs. Sunder is at home. She arrived on the 10th inst. The health of her mother, Mrs. Shea, is poor, and Mrs. Sunder will probably remain at home for some months. She is, herself, in very good health. Her many friends gave her a cordial greeting.

—Dr. Shirley Smith, one of the newest missionaries in the Free Baptist field, has been transferred to Balasore.

—Miss Hattie Phillips is to come home soon for rest.

—Dr. T. L. Caylor, pastor emeritus of the Lafayette Avenue Presbyterian church, Brooklyn, has killed the scheme to erect the statue of him in the square at Fulton street and Greene avenue. He has sent a letter to the committee in charge of the movement, in which he says: "I do not, I entreat you, regard me as indifferent to a proposal whose motive affords the most profound and heartfelt gratification. A work of art in bronze or marble (such as has been suggested) that would require an outlay of money that I cannot conscientiously consent to have expended for the purpose of personal honor rather than of public utility."

—A Bible was sold for 1,200 guineas in London the other day. This particular copy of the Scriptures is on vellum, and is one of the finest specimens of illuminated work by an English scribe in existence. It consists of nearly 300 pages, doubled columned, like the early printed versions with fifty two lines to the page. Capitals are illuminated with burnished gold and colors throughout, while thirty-two pages are most elaborately decorated with filigree capitals and borders. Wyclif translated the greater part of this version of the Bible, but parts of the Old Testament were translated by Nicholas Hereford, and the whole was revised by John Purves.

AMONG EXCHANGES.

Do We?

We are not able to preach the gospel in all languages. Do we preach it faithfully in the one language, with which we are familiar? On the day of judgment, one "tongue" will be enough to be responsible for.—United Presbyterian.

WILL BOOM NOW.

The American Christian Scientists have secured a real British earl to expound the doctrines of their faith. Christian Science will now become exceedingly popular among our democratic neighbors.—The Telegraph.

IT REACHES THE PRESS.

Few persons realize in what a subtle, all-pervasive way the liquor traffic lowers the tone of newspapers. They dare not print anything that would offend these liberal advertisers; and almost any righteous condemnation of sin would offend them.—Dom. Presbyterian.

PASTOR & PEOPLE.

The pastoral relation is one that calls for mutual respect and affection between pastor and people, and there should be nothing on either side indicating the absence of these qualities or calculated to destroy them in the other. Let there be tender love and regardful attentions, in the name of Christ, that every interest may be subserved and the work of the church carried on to the very highest and best advantage.—Herald & Presbyterian.