

Religious Intelligencer.

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

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NOTES AND GLEANINGS

A London fog is an expensive visitation. A day of it, counting the day at eight hours, is estimated to cost anything from £50,000 to £100,000 in hard cash.

There was not an inch of railway line in Britain when Queen Victoria was born; to-day there are 21,000 miles and a thousand million passengers travel over them every year.

Egyptians begin their year on the 17th of August. The Calendar has 12 months of 30 days each. They have no leap year like us, but every year they have a little month of five or six days.

Eight husbands in twenty years is the record achieved by an Indiana (U.S.) woman. Two of the men died natural deaths within a year of marriage, three secured divorces on the ground of incompatibility of temperament, and the others committed suicide. The woman says she may marry again if the right man comes along.

The English language heads the list with the enormous vocabulary of 260,000 words, while the Spanish has only 20,000, the German 80,000, the Italian 75,000, the French 30,000 and the Turkish 22,500. Shakespeare's vocabulary is put at 12,000, Milton's at 8,000 and the Bible at rather less.

A large staff of women is employed at the Vatican for the sole purpose of keeping the pope's wardrobe in perfect condition. No spot or stain may disfigure the garments worn by his holiness, and as he always appears in white, one wearing even of a few hours deprives the robes of their freshness.

A penny lunch-room was recently opened in Chicago. The average amount received for each check was 3 cents. Every article on the bill of fare is one cent, and for three cents a man gets a good, wholesome breakfast. The proprietors intend to operate twenty rooms, and expect to feed from 25,000 to 30,000 persons a day. The experimental lunch-room has proved to be a great success.

Bicycles will again be cheaper the coming season, and the dealers state that from the orders already placed more new wheels will be purchased than last season or the previous one. A chainless wheel will be on the market at \$65, while chain wheels will range from \$35 to \$60. Nothing extraordinary in the way of improvements is promised.

Arizona is supposed to be almost an unbroken desert, but in reality it has the largest unbroken pine forest in the United States, covering an area of over 8,000 square miles. The timber is usually found at an altitude of between 5,500 and 7,000 feet. The total quantity of the timber fit for sawing purposes within the boundaries of the territory amounts to 10,000,000,000 feet, which can supply the needs of a populous state for more than a century.

In Chicago recently the discovery was made that policemen were in the habit of compelling burglars, robbers and thieves of all sorts to share their plunder with them in return for police protection. A still more glaring instance of complicity of interests between law-breakers and guardians of the law was exposed a couple of days ago in Toledo, Ohio. There five policemen and a number of watchmen are up to the grand jury charged with having criminal knowledge of nearly every robbery in the business district of the city for several years.

Scorpe is defined as an infectious disease, coming in an epidemic form, due to the operations of a specific poison in the system, which is favoured by exposure, carelessness or a weak condition of the individual affected. Mental strain, worry, overwork, improper or insufficient nourishment, are given as potent causes of gripe and insanity. Intemperance is an intoxicant which is to be a greater cause than all others combined. There is, therefore, a positive necessity for avoiding all predisposing causes, living temperately and cultivating a firm and equable frame of mind.

PAYING THE FARE.

BY REV. THEODORE L. CUYLER, D. D.

When Jonah took it into his foolish head to run away to Tarshish "from the presence of the Lord," he went on board an outward-bound vessel, and "paid the fare thereof." That was an expensive excursion. He lost his money. He lost his time. He lost the approval of his conscience and the smile of God. He would have lost his life but for a miraculous rescue, and he returned to Joppa a sadder and a wiser man. When anyone attempts to run away from God, he is sure to be overtaken, and when anyone chooses a seductive path of sin he pays dearly for the folly.

I see it announced in the daily journals that a certain heart-broken young wife has been divorced from a worthless husband for "cruelty and desertion." It was all in vain that her parents besought her not to entrust her heart and her happiness to one who hid a rotten character behind a handsome face and polished manners; she took the reckless risk, and has paid the fare thereof. In all my life-long observation I have almost never known a marriage contracted in opposition to the wishes of loving parents that has not turned out badly. The wages of filial disobedience are apt to be death to happiness.

Not long ago I met a man whom I had known in his better days; he was reeling along under the escort of a policeman towards the station-house. Poor creature! He was paying the toll on the devil's turn-pike. The heartless saloon-keeper who sold him the poison will be required to pay his when he reaches the judgment-bar of a righteous God. Let the young understand that every pathway of sensual indulgence, whether it leads to impure books, or to salacious scenes in a theater, or to any gratification of sensual lusts, will sooner or later encounter a toll-gate of retribution. Can any young man or maiden take hot coals of fire into the bosom and not be scorched?

Roads to gross sins that pollute the body and the soul are not the only perilous ones. There is a pathway to political preferment into which bright and ambitious young men are pushing; if in name for the service of the people, yet too often only for party or self-advancement. The "fare" they pay is a constant worry, a temptation to trick and intrigue, a readiness to descend in character in order to ascend into high office, and a wretched demoralization of conscience. Civil office ought to be accepted as an honorable and sacred trust; but unfortunately the atmosphere of "practical politics" in our country is so contaminating that few clean men stay in it long without a smirch on their reputations. Whoever chooses that road of ambition, let him count the cost.

Over in yonder city streets to-day are thousands of men mad to get rich. That appetite grows by what it feeds on. "He that loveth silver shall not be satisfied with silver," and they who determine that at all hazards they will win wealth must pay the penalty. Gold is an excellent servant when held in trust for God and good men; it is a cruel master when it owns its possessor. "How do you feel to-day?" was asked of a millionaire, who at four-score was tottering along feebly for an airing. "I feel better," was the pitiful reply. "I feel better to-day; stocks are up!" The poor rich man was almost in sight of eternity; yet he was hugging his money-bags as a drowning man hugs a plank. Whoever travels the thronged road of covetousness must pay "the fare thereof."

I could multiply illustrations; but they would all point to the one great solemn truth that sin is about the costliest thing in God's universe. However smooth its tongue and bewitching its promises, the wages it exacts are death! It always "finds us out;" and Christians need to remember this as much as the most worldly-minded slave of Mammon or the most impure slave of sensual appetite. It was one of God's prophets who fled from the path of duty into the path of inclination and "paid the fare thereof." Even some ministers have been overtaken on the road to Tarshish, and have been glad to get back penitently to their right field of labor in Nineveh. The "week will be

guide in His way." Is not a life of godliness costly, too? Yes, but in quite another way. The straight road towards heaven by the redeeming love of Christ Jesus hath a "fare thereof" also. Repentance and faith are demanded at the entrance-gate. "If thou wilt enter into life," says Jesus, "keep my commandments. He that would come after me, let him deny himself and take up his cross and follow me." All the richest graces, all the noblest deeds of love for others, all the grandest achievements for the glory of our blessed Master, are costly. Crosses are the price of unfading crowns. There is this mighty difference between the "fare" on the two roads into eternity. On the one, the wages are paid in hell. At the end of the other, the reward is paid—in heaven!

THE REVIVAL OF THE FUTURE.

BY REV. CHARLES M. SHELDON, IN THE INTERIOR.

The interesting question has been raised often within the last few years whether the religious revival, as it has been known in the church, should be anticipated, and prayed and asked for, by the church of to-day. Certain tendencies, common to the preaching of the times, have seemed to point toward a religious awakening different in many striking respects from the circumstances which have been historically true of past revival movements. In many religious quarters, where there is no suspicion as to orthodox faith, the question is seriously raised concerning the use of past methods under present conditions. Where there has been no thought of abandoning the teaching of salvation through faith, and a complete regeneration by means of the atonement, there is an honest, and in many places positive, conviction that the appeal which formerly was made to emotion can now be better, and with more permanent results, made to the will.

Let me illustrate with concrete cases. Suppose I preach a sermon on the necessity of doing the Christian thing in business, of following Christ to the extent of losing money, if one can not make money without disobeying his commands; and then suppose as a direct result of that sermon a dozen business men in my church go down to their business the next day and begin to put into actual practice the teachings of the gospel in their commercial lives. And suppose some of these men, nominal Christians, members of the church, have not been doing the Christian thing in their money-making, and as a result begin to suffer loss in the following of Christ commercially. If these results should flow out of the application of a sermon on that subject, I, as a preacher, would consider that I had a revival in my church, and a pretty strong revival, too, even though no one of these business men had risen in meeting, or held up his hand, or come forward for prayers during a series of religious gatherings.

Again, supposing that next Sunday I should preach on the meaning of Christian discipleship in a man's civic life, and as a result of that presentation of the meaning of discipleship a half-dozen parishioners in my congregation should begin the following week to practice in their political life the teachings of Jesus, and bear the cross, and take up Christian duties in the municipality, then I should consider that I had a revival going on in my parish, and, as in the other instance, I should count it a very deep and important revival.

Suppose the following Sunday I should preach a sermon on the Christian in his relation to recreation or amusements, and as a direct result of that preaching a score of my young people who had been wasting their time and strength in questionable dissipation, called amusement, should begin to choose that week only those amusements which were truly Christian, and give the time formerly spent on questionable diversions to active Christian work, then, as in the other case, I should consider that I had a revival going on in my parish, even if none of those young people had stood up to testify in a public meeting, or had asked the prayers of Christian people, or had declared their intention to live a more consecrated Christian life.

These illustrations will suggest to me

thoughts concerning the possible revival of the future. It may be that the church of Christ to-day will realize its greatest triumphs and its most permanent additions to the faith from the quiet, unemotional, persuasive teaching of righteousness in daily life, and of these important truths, without any protracted meetings, or even what may be called evangelistic efforts.

I do not mean to say, of course, that the regular work of the evangelist in the church is gone by. On the other hand, I most firmly believe that his work to-day is better understood than ever before, and the results from it may be, and are, in many instances, fully as permanent and effective as they ever were.

But for the great majority of pastors and churches I see no reason why in the future, there should not be a daily and yearly revival of righteousness in daily life, and that will be the best revival a pastor or church can ever know.

There is no question but that we are at the beginning of a great, profound, religious awakening in the church and throughout the world. The particular form in which that awakening shall take expression will, I most firmly believe, be the form of a practical daily application of the Christian life in places where men live, in business, citizenship, recreation, education, church training, home culture, the marriage relation, the dealings of men with men, in every human relation; and whether that awakening is produced by the steady, constant fearless, undeviating presentation of the love of Christ to living men, or whether it is going to be produced by great gatherings of multitudes, influenced more or less by the emotions, will make very little difference with the final result.

I am inclined to believe that the revival of the future will be more remarkable for its permanent results, through the presentation of Christ as a Savior of daily life, and that the most effective preaching of the future will be not a summons to men to accept Christ as a Savior from punishment, as a rescuer from hell, but to accept Christ as a living source of strength and of power for the daily living of his teaching.

A revival which means, do the things which Jesus commanded, is a revival which will bring this old world to the feet of its Lord and Master, and toward that kind of a revival in the new century, it is my deep conviction, the church of to-day is moving.

THE MYSTERY OF THE DEAD SEA.

The mystery which has always clung, more or less, to the Dead Sea is not lessened by the account of Rev. Putnam Cady, an American explorer, who visited it in February, 1898, which has just been published in the quarterly report of the Palestine Exploration Society. He visited the eastern side, and examined the mouth of the Arnon, which seems to have been neglected for the last fifty years. He appears to have gone further up the gorge than any previous traveller. He found that the chasm soon narrows from 100 feet in width to only four feet. At some places on the shore 'oil,' bituminous oil it would seem, 'poured out from the rocks, and covered considerable areas of the sea. Instead of falling from the oars in drops the water fell in filmy sheets as if it was pure oil.' Stranger still was a phenomenon which was witnessed on three successive nights. At about 7.30, when the air was quite still, a heavy breaker would come suddenly pounding on the beach, making a noise like that of a wild beast crashing through the jungle. After an interval another would come, and there would be a regular bombardment for an hour. It would then cease and the air be as motionless as before. The weirdness and horror of the scenery are impressively described by Mr. Cady. The salt-encrusted trees, which stood out sixty feet in the water, looked ghastly in the morning light. Pieces of pure sulphur were found along the shore, and lumps of bitumen as large as a man's head. The salt water made the face and hands sore, the clothing stiff and greasy, and the boots cracked and open. It is evident that, notwithstanding all that has been done, the Dead Sea is still very imperfectly understood.

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.]

ST. JOHN, WATERLOO ST. SOCIETY.

DEAR INTELLIGENCER,

The president of the Woman's Society of the Waterloo St. church requested me to write a letter for our column a long time ago. I feel it is quite time I complied with her request. I cannot say it has been real neglect, for I really hoped at the beginning of the new century I would have some very good and new things to report about our work in this church. I presume our little society here is like other societies; in it we find some features to encourage, and some to discourage. As far as our home work is concerned, I am glad to say we have some real whole-souled, earnest workers, whole-hearted Christians, who are "God's Watchmen" in all departments of mission work. And then, we have the other class, too, those who do not feel as though they "belonged," but who willingly give their dollar, and don't care to hear any more about it. We meet once every month in our little prayer-meetings—a faithful few. We tell our Father all about it, and ask Him to increase our numbers, and enlarge our desires for work. We always find our meetings helpful, and we trust He hears and will answer. We have during the winter months parlor meetings; we find them more social, and there is a cosy feeling in meeting in the bright home of some sister, perhaps "a shut-in." We always miss and regret the absence of sister Peters and sister Patterson, who have stood in the front ranks ever since we began to send out our own missionaries. May God bless them both, and all the dear fellow-workers at home or abroad.

The question was asked by a sister in one of our meetings, while we were discussing missionary literature and our own column in the INTELLIGENCER. "Has any one said to Mrs. McLeod how much we appreciate her work in the column, and expressed our regret for her continued ill-health?" We assure you, dear sister that we do appreciate your work. We regretted your not being able to be with us at Conference, and special prayers were offered for you. We also asked the dear Father to spare your dear son's life, and that he might come back to you safely from South Africa. He has wonderfully answered prayer. As we looked at him last Sabbath sitting in our church here, well and strong, we thanked God, and then breathed a prayer that the remainder of his life might be full of good works in the service of the King of Kings. Am I saying too much when I whisper to you that it has been the earnest desire of many hearts that the mantle of his grandfather and father would fall upon this gifted young hero.

I attended a missionary meeting held by our Endeavor society a few weeks ago. It was led by a bright young girl, and her earnest words, as she brought the needs of the work before us, warmed my heart. That is what we want—the work to be taken up by the younger ones, as we drop out one by one.

Personally, I wish to say I have found a home here with these kind-hearted people. Their kindness to me and mine is more than I can tell. I must confess I was terribly homesick for a long time. I found it hard to realize that I did not belong to the Second District, and that I had bidden farewell to the dear sisters whom I loved so fondly, and had worked with so many years. But now it is different. While I can never forget, I feel this for the present is my home, and I wish I could be of some use in this beloved work.

The topic for this month is "Prayer and praise," and after the call to prayer we read, "Prayers are heard in heaven very much in proportion to our faith." Little faith will get very little mercies, but great faith still greater. Dear sisters, are we found

often in prayer? Are we every day remembering the "Sunset Hour"? Oh! the need is great. Both at home and abroad are souls that are not saved.

GEORGE D. PHILLIPS.

PARLIAMENT.

MONDAY.—Mr. Clancy introduced another act to amend the election act. It makes it a crime to mislead an elector as to the secrecy of the ballot. Mr. Richardson of Lisgar seeks legislation to prevent saw-offs in election protests.

Returns were made showing that in 1900 4,212 Chinese and 9,518 Japanese entered British Columbia.

Sir Wilfrid Laurier said it was not the intention of the government to introduce legislation to amend the Canada Temperance Act, in accordance with the promise given last year.

Mr. Sproule moved for a ten years' bounty on beet sugar, and claimed that Canada could produce sufficient sugar to supply all her wants.

Mr. Fielding asked to have the matter stand over until his budget speech.

Lt. Col. Sam Hughes made his motion for the return of data, correspondence, letters and reports between General Hutton and Lt. Colonel Sam Hughes, or concerning the volunteering of men by the latter for South Africa. His speech was listened to with interest.

The minister of militia promised the papers asked for.

TUESDAY.—Sir Charles H. Tupper pressed for returns in regard to irregularities in the Yukon. Mr. Charlton also read an act which provides that no government lands can in future be given to railways as subsidies.

Mr. Costigan gave notice of a motion stating that the coronation oath of the British Sovereign is offensive to Roman Catholics, and praying that the oath be amended to suit them.

The house then went into supply and took up the post office estimates. Questions brought out the fact that the deficit of the past year was \$461,661, an increase of \$100,000 over the previous year.

Several members advocated the removal of newspaper postage.

WEDNESDAY.—Mr. Fisher introduced a bill to provide for the Marking and Inspection of Packages containing Fruit for Sale. The marking will show the quality of the fruit. Penalties for the wrongful classing of fruit are provided.

Mr. Horsey introduced a bill to make the 24th of May a public holiday in Canada.

Mr. Prior's motion for information concerning contracts for two steamers in British Columbia was refused.

Mr. Robinson, Elgin, made his motion to have the members of parliament carried free of charge on all railways. He opposed the paying of mileage or issuing of passes by companies. The Premier opposed the motion, and the debate was adjourned.

The debate was resumed on the motion in favor of the sale of binder twine by the government direct to the consumer.

Mr. Oliver moved an amendment that so long as the government continues to manufacture twine it shall continue to sell direct to farmers up to July 1st at cost, plus a fair margin to cover expenses of free labor, and after July 1st that the balance of stock be put up at tender.

The amendment passed unanimously.

THURSDAY.—Mr. Madore spoke to the second reading of his money lending bill. He seeks to bar out Shylocks and stop usury.

The committee reported progress. Mr. Clare's act to restrict the importation and employment of aliens was taken up. The principal point is that any person may lay an information before two magistrates and have the law enforced. A number of instances of abuse of Canadians were cited.

The debate was adjourned on motion of the Premier.

FRIDAY.—The House was occupied with the discussion of Mr. Costigan's motion to ask for a change in the coronation oath taken by British sovereigns. The resolution asks for the elimination of certain phrases offensive to Roman Catholics. The resolution was carried by a vote of 125 to 19.

AMONG EXCHANGES.

MUCH BETTER.

It is better to amend your ways than to try to mend the Gospel.—Free Baptist.

HE HAD ONE.

One of the churches in a little Western town has a young woman as its pastor. She was called to the door of the parsonage one day, and saw a much embarrassed farmer of the German type. "Dey said der minister lifted in dis house," "Yes," replied the fair pastor, "Yell—m—I—want to kit merit." "To get married? Very well, I can marry you," said the minister, encouragingly. "Oh, but I got a girl already!" was the disconcerting reply.—Brooklyn Life.