

Religious Intelligencer.

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

LXVIII.—NO 28

FREDERICTON N. B., JULY 4 1900

W HOLE No. 2457

NOTES AND GLEANINGS.

Estimated that since Adam, a billion persons have died.

Twenty years ago there were only 25 explosive compounds. Now there are more than 100.

Western Methodist has covered his grain elevator with nets. He thinks they are able to patent medicine advertisements.

Parker made a characteristic when informed the other day by a Minister of Cabinet rank that one of his sermons had the electrophone. "The which avoided the collection," he said.

Last year 155 passengers were killed and 2,150 injured on railroads in the United Kingdom, a decrease compared with the previous year. In addition there were 512 railway servants killed and 4,437 injured, an increase of 64 and 393 respectively.

Brook in one of the London Salvation Army shelters was for fourteen years a Capuchin monk and nightly slept in a coffin. About ten years ago he left his Swiss monastery and became a Silvanist. He speaks French, German, and English fluently, and Latin fairly.

The last descendant of John Bunyan has just died at Lincoln, England, in the person of Mrs. T. M. Bunyan. The last male descendant died many years ago and a monument is erected to his memory in Lincoln cemetery. Now the Bunyan line is extinct. Mrs. Bunyan was nearly ninety-nine years of age.

The fashion of giving war names is all the rage in Wales. Numbers of boys have been christened Red, while Roberta Tugela, and Gwyneth are popular names for girls. One baby is said, on good authority, to have been named Victoria Belmontina Methuena. The mother is the widow of a reservist. At least one child has been called Robert Kitchener.

The number of criminals in England has diminished with the advance of education. In England and Wales the number of criminals in 1899 was 29,050 and of scholars 83,039. In 1899 the scholars increased to 5,601,249, and the criminals imprisoned had decreased to 17,687. In 1870 one to 15 was in school and one to 853 in prison. In 1899 one to 6 was in school and one to 1,795 in prison. Is the crime diminishing?

The French are now building a road into the Sahara to the west coast, seven hundred miles long, to the Mediterranean. The French have risen up against them, the government of Morocco is protesting, and acts as if it proposed to resist France. It is believed that if this is done Morocco will lose considerable territory, including the town of Figuig, which has been its sort of borderland.

Brother Augustine of the Order of Brothers of Nazareth, a little of religious workers, New York, unique in being the only member of the Protestant faith in America, has made his submission to the Catholic church and has been received by Rev. Father Hughes, a Paulist Father. Brother Augustine, also a member of the Order of Brothers of Nazareth, is said to be under instruction to be received into the Catholic church. Two other members of the Order are also being received.

Zealand is far ahead of the colonies of Australasia, and, in fact, of any other country in the world in its treatment of the unemployed. It has a well-considered plan in actual operation, by which unemployed are gathered up in camps, at convenient labor bureaus, and are forwarded to one point or another, where they are wanted on government railroads or other public works. At these points they are not kept in camps to be scattered again when the work is over, but they are assigned

farms, and their work is so arranged that they work alternately for the government and on their own land. The government advances them funds to clear their land and to build themselves homes. In all parts of the colony the penniless out-of-work is by this system being converted into a thrifty land-owner.

THE JERUSALEM THAT NOW IS

BY PROF. ALFRED WILLIAMS ANTHONY, IN MORNING STAR

There are several Jerusalems which have been, and are now sought for by historians, an "iqar" an, and archeologist. And there is a New Jerusalem which is to be,—the ideal of saints and the theme of sacred song.

But the Jerusalem that now is, is visible, prosaic. To the traveller by rail from Jaffa, first a substantial, two-story stone station appears, bearing the name "Jerusalem," and some strange scrawling characters which are the Arabic equivalent. Beside the station is a neat village of stone, red tiles, and orange-trees, the home of the German Temple Colony, showing manifest signs of thrift.

A carriage drive of a mile brings one to the southwest corner of the city, and then a long, straight, well-paved road leads to the Jaffa Gate. At first the city can not be seen. Then from the crest of the hill by long buildings erected by Moses Montefiore for Jewish poor, the road dips toward the valley of Hinnom and the traveler sees the rugged gray walls of Jerusalem, impressive only as the imagination takes in the past. Perhaps the eye will note the high promontory of land protruding outside the wall to the south, the part in view called "the city of David;" perhaps it will follow down the deep valley of Hinnom, bending south and then east; perhaps it will see the Mount of Olives, topped with the high tower of the Russian monastery; or, perhaps, it will be attracted to the large mass of conspicuous new buildings along the ridge extending northwest from the Jaffa Gate, where a large suburb has sprung up, and is still growing bidding fair to outstrip the city itself.

Jerusalem is not large, but is "boulded as a city that is compact together." Its entire area within the walls comprises about 200 acres, and one-fifth of the city's area, is within the temple enclosure, now the Mohammedan's "Haram esh-sharif," containing the Mosque of Omar, the Mosque el-Aksa, and other buildings. One can walk about the city walls in an hour.

There are eight gates. One however, the Golden Gate on the east, is stoned up and perpetually closed, because of a Mohammedan tradition that a Christian conqueror would enter by that gate. Of the other gates two only are accessible to carriage, and that for a very short distance. Practically there are no streets within the city walls wide enough for a carriage. Through the Jaffa Gate and the Damascus Gate a carriage can pass for a few hundred feet only, and then it must return. Beside the Jaffa Gate a breach in the wall was made two years ago, on the occasion of the German Emperor's visit, by removing a low section of the wall and grading up the moat. This now may be said to be the main entrance to Jerusalem. In addition to this breach only two gates permit a direct view into the city, the others having sharp elbows. Probably one-half of the business of the city enters by the Jaffa Gate, about one quarter by the Damascus Gate, and the rest is divided among the other gates.

Approach by carriage or by horseback, along the Jaffa road (as I came) the Holy City seems to occupy the front of the ridge along which from the northwest the highway leads. Far to the left of this Jaffa road begins a broad valley, which skirts the city on the north, then deepens rapidly on the east into the valley of Kidron and of Jehosaphat and joins the valley of Hinnom southeast of the city; where to the right of the Jaffa road, near the city itself, the valley of Hinnom at first shallow, then very deep and precipitous, forms the western and southern boundaries. These valleys are characteristic features of the situation, for

Jerusalem has never been attacked from the east, nor from the south, nor from the west, but always from the north or northwest.

Mount Zion is a mountain because of these valleys; and yet the mountains "round about Jerusalem" are higher. The Mount of Olives across the Kidron to the east is higher; the Mount of Evil Counsel, beyond Hinnom on the south, is higher; Scopus to the north rises higher; and the ridges westward overlook the city. The view from Jerusalem is not extensive in any direction. At first I was disappointed, for I had thought of the Holy Hill "whither the tribes go up" as especially lofty and imposing; but after a little the girdle of hills and the ramparts formed by the valleys remove the disappointment.

Of about 60,000 people now reckoned as the population of Jerusalem, both within the walls and in the immediate environs, 41,000 are reported as Jews, 13,000 as Christians, and 7,000 as Muslims. The latter, though fewest, yet represent the ruling class, hold all official positions and with the power of law and military occupation administer the government. In the hands of Muslims are many of the sacred places. They hold the temple area, and forbid Christians or Jews to enter its precincts save by escort which must be arranged through one's consul, as though entering upon some international diplomacy. In some places and circumstances they are overbearing and insolent. Not all travelers or missionaries can speak favorably of the Turk in Palestine.

The Jews are everywhere conspicuous, though their presence in the land is objectionable to the government. Not one of them can obtain title to a piece of the soil, and none are now permitted to enter the country to remain, unless by some debarred way. Yet many of them are carpenters, shoemakers, bookbinders, money-changers, and shop-keepers. They have at least ten large synagogues in the city, each with its altar, almost pathetically, facing toward the temple from which they are rigidly debarred. With long locks of hair hanging before the ears, to indicate that no razor has come near the head, they link the Jerusalem of to-day with the Jerusalem of the past.

Of the three holy days in the week, Friday the Mohammedan, Saturday the Jewish, and Sunday the Christian, Saturday is the best observed. Then long rows of shops are closed, and some business streets are well-nigh deserted; while Friday and Sunday are the chief days for a band concert, if the soldiers give one, for promenading the street along the Jaffa road, and for picnicking beneath the olive trees without the city walls.

From April to October Jerusalem scarcely sees a drop of rain, yet, 2500 feet above the sea level, it enjoys cool western breezes and would not be uncomfortable through the summer months, were it not for dust which blows up from its few streets of pulverized limestone. Water is too precious a commodity to use lavishly in laying dust. The streets within the city are nearly all paved, and are used almost exclusively by pedestrians; yet donkeys and camels jostle with the crowd. The dust, however, comes almost wholly from the three carriage roads which center about the Jaffa Gate, one to Jaffa, one to Bethlehem and Hebron, and the third winding around the city, northward and eastward, to Jericho. This fine dust covers boots and clothing and penetrates into rooms far within the city.

Jerusalem is a city without a daily newspaper. One paper only is printed in the city, and that is a small sheet in Hebrew, appearing three times a week, with a supplement of two pages once a week in French. The nearest paper for European news is a tiny sheet published at Port Said in Egypt, while the one most used comes in English and French from Cairo.

Every form of costume and every type of nationality may be seen on the streets. Within a few days large numbers of French, Austrian, and Russian pilgrims have been conspicuous. With holy songs and pious enthusiasm, led by bands and priests, and flags flying,

they have entered the gates. This is a holy place for almost every tongue and yet, as one lingers on a while, the sad region of discord mars the solemnity of the place. Schism, strife, and jealousy seem to poison the air. Large souls with breadth of view and depth of charity are needed here. The church of the Holy Sepulchre is parcelled off between Greeks, Latins, Armenians, Copts, and Abyssinians, and a guard of Turkish soldiers is necessary to preserve peace within the consecrated enclosure. Mohammedans and Jews scoff at Christians; Christians and Jews despise Mohammedans; and Christians seem quite to have forgotten what was the spirit of Christ. It seems like a place of perpetual crucifixion. More Jewish societies are doing missionary work here than are needed. The arenas of the Church of England are at work here, and not wholly in peace and concord. Amongst American residents here deep and bitter hostility is apparent. The French are broken into fourteen societies represented here. And so the Holy City becomes unholy. There are three Calvaries, two Gardens of Gethsemane, two sepulchres, two spots where Stephen was stoned, several Mount Zions; and over-identification has added to strife and confusion.

In trying to find the precedents of the Law and Gospel one must not lose the principles. There is need of the New Jerusalem.

Jerusalem, May 14, 1900.

LIVING WATER.

The Rev. Dr. John G. Paton, who for forty years has been a missionary to the South Sea Islands, has recently visited a number of places in the United States and Canada, and has been relating many of his experiences. One of the most interesting is the story of the well he dug, and the effect on the natives. These heathens, it must be remembered, were on a small island where no fresh water was accessible. All he had to depend upon for supporting life was rain and during the dry season, they drank the milk of the cocoanuts—as long as it lasted. When the "rain-god" delayed his answers to their prayers there was much suffering. After examining the ground carefully, Dr. Paton believed a well might be sunk that would yield fresh water. The Youth's Companion tells the story.

With prayerful thought, and many misgivings, lest the water, if he found any, should prove to be salt, Dr. Paton chose a spot and began to dig.

He had few friends and fewer converts, and these, instead of helping his work, stimulated their heathen neighbors to oppose it.

The savages supposed he was crazy. His unheard-of way of searching for water aroused their superstitious fears. All he could persuade or hire native hands to do was to pull a windlass rope and draw up the loosened earth as he sank the well deeper and deeper. He dug the earth with his own hands.

After going down thirty feet he struck a spring. Hesitatingly he tasted it. It was pure fresh water. The effect was magical. The man who had been disbelieved and jeered at was now a "prophet." He had said he would go down into the ground to "find rain," and now the people believe that all he told them about Jehovah and Jesus Christ was true.

We need not tell the sequel of the story of the destruction of idols, the building of a church, the establishment of schools, the framing of a code of enlightened laws, the transformation of a tribe of cannibals into a well-ordered community.

The work of Christian missionaries is often undervalued—sometimes malign. Yet no one can question the value of the principles of right conduct that they teach, nor the elevating results that should legitimately follow. If good results are hindered by adverse conditions, the conditions are, fault—not the religious principals taught. Moral progress, like the processes of nature, is often hardly apparent in one generation.

Men who are truly Christian at heart behave in a Christian way, not because they ought to, or try to, or are expected to, but because they want to do so. The love they have for Christ constrains them to strive to do his will—keep his commandments. This is the test of the genuineness or spuriousness of a man's Christian profession.

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.]

Second District Society.

The W. F. M. Society of the Second District met at Mount Pleasant, C. Co. in the Orange Hall, at 2 p. m. Saturday 16th, inst. The weather being fine, there was a full attendance of officers and members. After devotional exercises, and reading the minutes of the last meeting, the election of officers was proceeded with, resulting in the reelection of the old ones. On motion the H. M. department was abolished, and the \$3.15 in the treasury ordered to be paid to the Conference H. M. Treasurer. On motion the vice-presidents were appointed in the churches where there are no societies. Miss Vanwart gave a very interesting account of the Mission Band in Woodstock, which meets every week, and last year raised \$15.00, five of which they gave to our society. Most of the societies were reported by delegates; and the reports made a deep impression and awakened much enthusiasm. This meeting adjourned to meet at 7.30 p. m. in the church.

The public meeting in the evening began by singing, "Jesus shall reign." The President, Mrs. Hart, was in the chair. Mrs. Johnson read the scripture lesson; bro. Rideout led us in prayer, which was followed by singing "Rescue the perishing." The President spoke of the need of more missionary work being done. She referred to the Ecumenical Conference, and to the stimulus to missionary work that must result from that gathering. The missionary work is God's work, and the gospel must be preached to every creature. Mrs. Slipp, of Woodstock sang a solo, which was well rendered. The Secretary read the following report:—

Once more it is our privilege to present a report to you of the work done by the Woman's Mission Society of this District. The days have come and gone all too swiftly, since we last met. We hope we have not all been idle. Our mission, like that of the Master, is to seek and save the lost. This is not true of all. The question is not whether the heathen will be saved or lost, but whether we will be saved ourselves, if we do nothing to save them. The work must rest on our hearts, because it rests on the heart of Christ; only as it rests in our hearts will it grow. The Macedonian is calling still. He is always calling to christian men and women, and with no uncertain sound. He stands on India's plains, and cries: "We are nearly 300,000,000; we have only 15,000 missionaries in our land; our people are intelligent, capable and, indeed, members of the same race as yourselves and of the same nationality; our land is wonderful and glorious; but we are perishing without light; many millions of our women are widows and worse than slaves, many of them mere children; thousands of our little girls are dedicated to a life of shame in the name of religion; our people are dying of starvation through the dreadful influence of heathenism and famine; our people are looking forward to eternity without Christ; "Come over and help us." This cry is repeated from every heathen shore, in every land, "Come over and help us." Let us "throw out the life-line." It is the Son of man Himself who is calling. Do we hear His voice? Our response is to be told in the report which follows.

The society at Hartland sent \$18.47 has 13 members; funds were raised by subscription; they meet each month for prayer. Pembroke Society was organized 1882; it has 8 members; contributed \$12.00 and holds monthly prayer meeting. The Society at Rockland was organized in 1883; contributed \$3.00; said they regretted not doing more; but they would pray that the little sent might be blessed to the good of souls. Lower Brighton raised \$21.15 has 16 members. Knowlsville gave \$9.60, raised by contribution. Knoxford contributed \$7.10. Third Tier

sent \$25.75, raised by subscription; \$10.00 was for H. M., to be spent by the District Secretary; holds monthly prayer meetings with Upper Waterville. Upper Waterville society, was organized in 1895; has 8 members, an increase of 7 during the year; funds raised by collecting and free will offerings; meets monthly for prayer; gave 21.85. South Wakefield sent \$1.00. Windsor 70 cents, by mite boxes. Gordonsville contributed \$1.00; Lindsay, \$4.33; Upper Brighton, \$2.00; Charleston, \$4.00; Victoria, \$19.15; Somerville, \$3.20; Tracy Mills, \$19.94; has 12 members, money raised by subscription. Connell was organized 1893; has eight members, raised \$20.25. \$1.15 for H. M., \$5.00 for the support of an orphan boy, which was raised by the children. Woodstock society was organized 1876; has 45 members, being one more than last year; funds raised by subscription mite boxes and collections. Grand total \$274.87, which is more than was raised in the District in any previous year. The feeding of the hungry by the missionaries, and the interest taken in their temporal welfare has opened the way for the messengers of salvation as no other human agency could possibly have done. The church of Christ in this denomination should send missionaries enough to make Balasore "blossom as the rose," so we could turn our attention to other peoples, with the message of the "light of life." The calls for more laborers were never more urgent. The fields are ripening ready for the harvest, and reapers are needed to garner in the sheaves. There should be more men and women and money for India. The Master is saying to every member in all our churches— "Come over and help us."

Respectfully Submitted,

E. C. SECOR.
Mrs. Johnson read a very instructive paper, entitled "The first Free Baptist Station in India, and how it came to be ours." Mrs. Slipp read a very fine paper, and pointed out on the map the principle Free Baptist field of the mission work in Balasore. "Scatter seeds of Kindness," was beautifully sung by the choir. Mrs. McKimney gave a good recitation. A collection of \$4.00 was taken. After singing, "To the work," this meeting was handed over to the Chairman of the District. Rev. J. W. Clark and Dr. McLeod made very impressive addresses.

E. C. S.

ABOUT BRAINS.

A writer in the May Nineteenth Century, who was disposed to regard the idea that men have more intellectual power than women as pure prejudice; finds the physiological facts against him. Careful investigations show that the average man has at least 10 per cent. more brain weight than the average woman. But this is not conclusive. Tall men have, on the average, bigger brains than short men; yet they are not more able. Comparing brain-weight with body-weight, women show to advantage. According to statistics a woman has 50 ounces of brain for every pound of weight in her body, while a man has only 47 ounces. This, again, is not conclusive; for on the same principle a baby has, in proportion to its weight, five times as much brain as its father. Comparing again the weight of the brain with the height of the body, man has the advantage. He has 73 ounces of brain for every inch, whilst a woman has only 70. But perhaps comparison should rather be made of the surface than of the weight of the brain. For the present the evidence seems to show that there is a typical brain-weight for each sex, the female being in definite measure short of the male. The brain of the average tall woman scarcely equals in weight or surface the brain of the average short man. Taking a hundred men a little below the medium size and a hundred women a little above the medium for women, then if women were the equals of men in respect of the size of their brains, the average brain-weight of one group ought to be equal to the average of the other. But whatever be the size chosen for comparison, it is never so. The woman's brain is always less than the man's. The question of quality remains, and in regard to that no accurate investigation has been made. The repression of mental activity in women has to be taken into account, but is not enough to explain the difference of about 10 per cent. by which the brain of man exceeds in size that of woman.