

Religious Intelligencer.

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

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W HOLE No. 2463

AND GLEANINGS.

believed that the name 'mobe' horseless carriage 'has come' The streets of our cities are daily filling up with silent machines that run ten or twelve hours.

of Pennsylvania is concerning the advisability of opening 10,000 acres of pure forest to natives. This important subject also claiming a good deal of attention in the Province of Ontario.

Independent reports very interesting discoveries made in the island of Crete, discovered carrying back 1200 B. C. Many tablets have been found with writing that has not yet been deciphered. In South America, the tablets have been found dating back 3,800 B. C. This discovery is giving up its manifold possibilities.

is the charge against a woman in London. She has three children, all alive, and all appear to be in Court. In 1888 she was a widow, the prisoner married a man, with whom she lived for eight years, thirty-seven days, forty-three minutes and eight and a fraction seconds, during two days for two years.

man knows the exact population of the Chinese Empire, but it is believed to consist of between four and five hundred million persons. The census was taken by compelling the Celestials to move past the operators in single file, three abreast, at the rate of four miles an hour, the process would consume eight years, thirty-seven days, forty-three minutes and eight and a fraction seconds, during two days for two years.

New Mexico, in Pajarito canon, the stone ruins have been discovered. One building was 400 by 100 feet, entirely of stone, carefully finished. An old furnace for smelting was found; pieces of pottery and gold ornaments were discovered. It is said that there are many similar ruins in the twenty-five miles from Bland to Espanola, showing that in that district once lived a people than there are now in New Mexico.

is said that Lord Roberts has already received an offer of a hundred thousand pounds for a history of the Transvaal War. Lord Roberts is by no means an amateur of the literary world, and his wonderful book, "Forty-one Years in India," called by him "a plain, unadorned tale of Indian life and adventure," threw many interesting incidents on several notable incidents of the Indian Mutiny. Lord Roberts dedicated the book to his wife in a touching and memorable sentence.

A British commission in West Africa reports its discovery of the cause and cure of the deadly fever that is so fatal in vast regions of that continent. The fever is bred in swamps, and it is carried into the human system by one kind of mosquito. This mosquito can be rid of by the drainage of ponds and swamps and by the drainage of swamps and marshes and by the use of very small quantities of the persulfate of potash. Malaria will thus be deprived of their power to destroy human life. It would be possible for men of northern climes to live and thrive in the tropics if only malarial fever could be abolished.

At the great C. E. Convention says the London Presbyterian, the hammer employed by William Carey was used to give the signal when the speaker's time had expired. Perhaps some may suggest that the hammer was never better employed. The great new founder of missions in the modern sense—a man sprung from the lowest ranks, yet used as a mighty champion of the truth. At the age of fourteen he was apprenticed to a shoemaker, at twenty-five he was a Baptist minister, at thirty-two he was in the foreign field in India. What a spectacle it is—that unlettered man tackling the learned scholar on his own soil, becoming

Oriental Professor at Calcutta, and publishing valuable grammars and dictionaries of Bengali, Mahatta, Sanskrit and other languages. God hath chosen the weak things of the world to confound the thing which are mighty.

THE BOERS AND MISSIONS.

Both Moffat and his son-in-law, Livingstone, suffered very seriously at the hands of the Boers. At one time the English of Cape Town were suspicious of these good men because of their care for the natives—the "Caffres" as they were called. In 1852 Livingstone had a house among the Kurumans at Kolobeng. The Boers raided the place with a cannon and killed sixty of the people. They robbed and burned Livingstone's house, and went away carrying with them all the cattle and all the men, women and children they could capture. Livingstone writes, "They took away sofas, tables, bed, all the crockery, your (his wife's) desk; smashed the wooden chairs, took away the iron ones, tore out the leaves of all the books and scattered them in front of the house, smashed the bottles containing medicines, the windows, oven-doors, took away the smith's bellows, anvil, and all the tools—in fact everything worth taking; three corn mills, a bag of coffee for which I had paid six pounds," &c., &c. The Boers having thus taken the British missionary's goods and all the cattle in the place, went to church morning and afternoon and heard Mebalwe preach! He was one of Moffat's men, and they had taken his cattle. The natives had in the struggle killed 26 Boers, who had in all 600 men. Their pretext for making war was that the chief had allowed Englishmen to pass north through his territory. Livingstone says that the Boers were resolved to close the interior against everybody except themselves, so that they might have full scope for their slave raiding and trading. They provoked the native tribes to war and then pleaded with England to send troops to put down the rebellion! Livingstone was resolved to open a path northward or perish.

The policy of Great Britain was often unwise and vacillating. Had it been otherwise the penalty of the present war would not have fallen upon her. Her rulers doubtless desired to do the best they could for the natives and for the Dutch, but it was hard always to draw the line with fairness between conflicting interests and fiercely contending parties.

Dr. Moffat lived in Bechuanaland from 1816 to 1870. He was one of the most notable of British missionaries—a "grand old man," who endured countless hardships and privations, and confronted many perils. The feeling of the best class of Boers towards the "Caffres" is illustrated by the following incident which bears to be retold: Moffat travelling northward from the Cape, stopped all night at the house of a wealthy Boer farmer who had many slaves. The farmer gave him a warm welcome and proposed that in the evening he should hold a service in the house. When they were gathered, Moffat asked, "But where are the servants?" "Servants? what do you mean?" "I mean the Hottentots of whom I saw so many on your farm." "Hottentots, you want them? Let me rather go to the mountains and call the baboons if you want a congregation of that sort; or, stop, my sons will call in the dogs which lie at the door—they will do." The missionary dropped the subject; a psalm was sung, a prayer was offered, and then the preacher read the story of the Syro-Phoenician woman, with her reply to our Lord,—"Truth, Lord, but the dogs eat of the crumbs that fall from the master's table." Then the honest farmer broke in, "Will the preacher wait a little? He shall have the Hottentots. The slaves were immediately called in and were permitted to hear the gospel, most of them doubtless for the first time. When the service was over the farmer said to Moffat, "My friend, you took a hard hammer and you have broken a hard head."

Writing in 1839 Moffat gives a forecast that has been grimly fulfilled. This was shortly after the "trekking" of the Boers on account of the abolition of slavery. He speaks of their warring

upon the natives and adds: "If Government wink at these Boers they will annihilate the aborigines and will doubtless in time become formidable to the colony." It was but sixty years after the penning of that letter that the Boers dared to invade and annex British territory and fling their declaration of war in the face of the British Government!

The Boers, when they went north, did not want British missionaries within their reach, for men like Moffat and Livingstone fearlessly reported what they had witnessed. Doubtless the reports of Livingstone have served to prepare the British mind for the present policy of annexing the Transvaal as well as the Orange colony. Slavery will then cease in fact as well as in theory in South Africa, and the Portuguese also will need to set their house in order. At the time the Boers were so savagely antagonizing Livingstone and Moffat the Portuguese also were far from being friendly. They had no desire to see the face of British explorers whether missionaries or traders, or simply adventurers. But a beneficent Providence has slowly but surely guided the course of events to glorious issues. Africa is opened up to the light of Christian civilization. The plowshare of war and persecution has been followed by the steamboat and the railway, the schoolmaster and the trader. When the British flag is permitted to float in peace over the whole of South Africa we may say without hesitation that Africa will have possessed more of civilization, peace and industry, more light and more hope, than ever before, in the world's history. Greeks, Romans, Jews, Arabs have had their turn in Africa. Great Britain within the past fifty years has done more for the emancipation and redemption of the dark continent than all who have gone before her. To Moffat and Livingstone must ever be accorded a very large share of credit for what has been accomplished, and what is now being done. Ere long a Railway will run from the Cape to Alexandria and branch railways, east and west, will rob African travel of its terrors. Nigeria and Uganda as well as the Sudan in all its vast extent will be brought within the pale of Christian civilization. The yearnings and aspirations of Moffat and Livingstone—prophets, pioneers and evangelists as they were,—will be amply realized. "A path to the North" will be opened although the extinction of the Boers as an African power should be a needless step in the process. God's mills grind slowly, but they grind exceeding small.—Pres. Witness.

WASTED NERVES.

BY REV. LOUIS ALBERT BANKS, D. D.

"I take a drink when I feel like it," said a New Orleans business man the other day, "and can't see that it has ever done me any harm; but I witnessed a little episode this morning, that has haunted me ever since, and has forced me to do a good deal of thinking. I had stepped into a bar very early to get a cocktail, and while it was being compounded, a middle-aged gentleman came in and asked one of the attendants to pour him out a little plain whiskey. He was carefully dressed, and had all the marks of refinement and good breeding. The barman placed half a small glassful of whiskey at his elbow, but the instant he stretched out his hand I saw that the man was on the verge of nervous collapse. He shook like an aspen, and when he finally managed to seize the tumbler its contents flew in every direction. "Let me assist you, colonel," said the barman quietly, and pouring out another drink he leaned over and held it to his lips. The man said nothing, but gave him a haggard look that went to my heart like a knife. My God! what a look! Shame, humiliation, and abject animal terror. It started the sweat on me like water. Well, he drank his whiskey, stood still for a minute as if gathering himself together, and sauntered out as cool as ever. I asked the barman if he had many such customers and he laughed.

"Lots of them," he said, "there isn't a first-class bar in town," he went on, "that don't patch up a few old boys like that almost every morning. They are not drunkards, but they have been at it so many years that their nerves are no good, and although they don't

know it, they are working on absolute nothing but whiskey. As soon as they get a little fresh fuel in the morning they are all right; but they come in scared and out of their wits, and think they are going to drop dead every minute. I walked out with this thought—if young men would only reflect, who are just beginning to play with the adder, they would die before they would go on until they are in its deadly power to such an extent as that."

MINISTERS SMOKING

At a recent general council of the Riformed Episcopal Church when the question of ministers using tobacco was under discussion, one clerical speaker, it is reported, "thanked God for his cigar," averring that he had "the honor in the use of it to be associated with that noble man, Charles H. Spurgeon."

Commenting on this Josiah W. Leeds says: "This speaker leaned upon a broken reed, being evidently unaware that the eminent Baptist preacher, about three years before his death, becoming effectually convinced that the practice was doing him harm, and that he had made a great mistake—would have gladly recalled what he had previously said in extenuation of it. He therefore gave up smoking altogether."

Mr. Leeds adds: "Bishop Fallows in the debate, referring to some striking figures in juvenile criminology, said: 'It must be remembered that the cigarette was not known to our immediate ancestors of only a generation ago. Their liberty, mayhap, become our indefensible license. The traffic has now come to be associated with highly immoral accompaniments, of which every tobacco user must be cognizant, so that when the cleric, who is a parent, "glories in his cigar" and "thanks God for it," he may miserably reflect that his son will pattern after him with the cigarette, and may come even to curse the day when fatherly example led him into the depraving habit."

"It will be remembered," says Mr. Leeds, "that the price of the indulgence in a single five-cent cigar would keep for a whole week an Indian famine sufferer from danger or death by starvation."

THE CHURCH PAPER.

The more we know about a cause the more we will be interested. An exchange has the following: "You take a daily paper, do you not?" "Yes, several of them." "Why not give them up and save money?" "What! Don't you suppose I want to know something of what is going on in the world?" "How many church papers do you take?" "None." "Then am I to understand that you do not want to know what is going on in the church of God?"

REV. DAVID ORAM.

Rev. David Oram, well known in all portions of Yarmouth County, passed peacefully away at his home in Brooklyn at 8 o'clock on Wednesday evening, 22nd inst. He had been in most vigorous health up to three weeks ago, when he began to lose his appetite, and gradually weakened until the end came. He retained his faculties and was able to converse until about 20 minutes before his death.

Mr. Oram was born at Long Reach, Kings Co., N. B., on the 23rd September, 1809, and was consequently within a few weeks of being 91 years of age. When he was in his 30th year he was ordained a Free Baptist minister, and came to Nova Scotia about the year 1844, settling at Falmouth, Kings Co. He remained there two years, when he removed to Yarmouth, where he has since resided, making his home at Brooklyn. When a lad of 14 years he learned the printer's trade in a New York office. Mrs. Oram died 19 years ago. He was the father of 23 children, 11 daughters and one son, of whom 7 daughters survive him, viz.: Mrs. Chas. R. Laskey, Mrs. Chas. E. Pitman, Mrs. David O. Laskey, Mrs. Chas. E. McKinnon, Mrs. George Brown, Miss Margaret and Miss Ellen. He also leaves 19 grandchildren and 6 great-grandchildren.

Mr. Oram was a man of much natural ability, kindly disposition, and took a deep interest in temperance work and other matters for the welfare of the community. He was a great lover of music, and assisted in earlier days, both by his voice and his bass-viol, in many of the religious and social functions of the times.—Yarmouth Herald.

Woman's Foreign Missionary Society.

"Bless ye women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

INDIAN LETTER.

Balalore, India July 25 h., 1900.

MY DEAR MRS. McLEOD,—I hardly think I shall begin by making excuses, but I do want to assure you that my silence has not been due to forgetfulness.

We have had rather a remarkable hot season,—it has been so comfortable. At present we are having the rainy season. The farmers are busy working in the fields. The rice is up, and they are busy transplanting. You will have some idea of the amount of rice raised here last year, when I tell you that it is still being transported. The dealers must have made a rich harvest. You will see from the papers that rain has fallen in the famine districts, and the people are hopeful. It is said that the food kitchens will be closed next month. It is probable that some of the famine children will be sent to Balalore. Mr. Hamlen says he will take as many as they will send him. I have offered to take ten girls.

Hundreds of children have been gathered into orphanages. The Methodist Episcopal, up to June 23rd, had rescued about 2000. In those parts of the famine districts where distress is acute the number of little ones who become dependent on the missions increases daily.

I suppose you have heard that Miss Hooper is at work among the famine sufferers. She has from time to time written Miss Phillips something of what she has witnessed. Her heart has been sick with the sight of misery and want.

This is the time for colds and fever. I am thankful there has been so little sickness among the girls here.

In May I received a little girl named Rani, which means queen. She is not two years old. She is quite a pet among the children. In June one of the girls married. She lives in the Christian community, and is teaching in the kindergarten.

Before this letter reaches you, Rachel Das, whom you must all know, will probably have left us; she is engaged to be married next month.

In my next letter I will tell you how the girls spent their vacation.

Yours sincerely

L. E. GAUNCE.

BAPTIST WOMEN.

The Maritime Woman's Baptist Missionary Union held its annual meeting in Windsor, N. S. last week. The amount raised during the year was \$8,583.61 by the mission societies, and \$1,431.70 by mission bands. The estimated appropriations this year are for foreign missions \$8,000, an advance of \$200 on last year; and for Home Missions \$2,200, an advance of \$200 on last year.

SOCIAL REFORM IN INDIA.

At a recent meeting of the legislative assembly of the Madras Presidency a law was adopted which will make a great breach in the family system which now dominates the Hindus. It insists that every Hindu shall have the right of private property in everything that he earns in any position which he has attained in consequence of special education (for example, as doctor or advocate), even though his education has been defrayed out of the common family purse. It was a Brahman who brought forward this proposal. It was strongly opposed by some, although on the whole the educated Hindus were in favor of it. However it may be received at first, it is likely

to initiate most important changes, and the most striking thing about it is that it is a measure of social reform proposed on Hindu initiative, and touching a point which, perhaps more than anything else, has been fatal to the development of personality and character among the Hindus. The common family life leaves little scope for individual responsibility or personal initiative. It is, therefore, with the greatest interest that missionaries watch a change in this direction.

THE EMPEROR OF CHINA'S TEA.

A correspondent of a London paper, who is writing up the Paris Exposition, says: "I bought the other day at the exhibition a pinch of 'the Emperor of China's tea.' The cost of a pound would have been about two thousand francs. The price of a pinch was two francs. This will give you an idea how tiny it was. The Emperor's tea, when dry, is of a pale color, and long and delicate in grain. It is composed of the top shoots of endless plants. Infused by itself, it is flat; but as a blend gives delicate and delicious flavor. One should never drink it out of a deep cup—only out of porcelain or glass. I find, however, that if taken in the evening it causes a sleepless night. There is otherwise little analogy between the green tea, or the peko, sold by the grocers. I can drink endless cups of Russian or Ceylon tea at night, which, made as Russian or Cingalese servants make it, never prevents my sleeping."

IRRIGATION IN HAWAII.—Interesting irrigation development is reported from the island of Hawaii in the discovery of underground currents. Immense subterranean streams of the purest water have been uncovered from 1,500 to 2,000 feet above the sea level. The water will be flumed down to the sugar plantations at lower elevations, affording an abundance for irrigation.

From five subterranean streams tapped within the past few weeks the Oloa plantation has secured a continuous flow of 20,000,000 gallons every twenty-four hours, more than enough to irrigate the plantation, which is the largest in the island. The water has drained from the surface into the subterranean beds of ancient lava.

In the Hawaiian cane fields under irrigation the average yield is reported as five and three-fourths tons of sugar per acre, and reaches in some cases as high as ten tons per acre. The Louisiana sugar yield is on an average only 2,800 pounds per acre, and reaches as high as 3,200 pounds, or a little over one and one-half tons.

If the water that goes to waste in the mountains of the arid regions were stored and controlled it would save to the federal government by preventing floods in the overflowed lands along the Mississippi River, more than the cost of construction and operation of reservoirs.

WIERD SERVICE.—In one of the Episcopal churches in London a service was recently conducted which is described as follows:

"Each of the congregation of ten received a little candle which was lighted before the Gospel was read, and blown out after the reading. The people's candles were rekindled at the Sanctus, after incense burning. After Mass the celebrant left the choir and changed his chasuble for a black cape, and then headed a procession with a crucifix; the catafalque was sprinkled with holy water while petitions were mumbled for the soul of the deceased, &c., &c." This was a mass for the repose of the soul of a "brother departed." Curious that such performances should be in vogue in a Christian church in this day!

AMONG EXCHANGES.

TO PREVENT CRIME.

The arm of law has a higher mission than to strike the criminal; it should be stretched out to prevent as well as to punish crime.—Free Baptist.

LOVERS OF PRAISE.

The editor of the Methodist Recorder says, "We have known some preachers show a degree of ingenuity in devising little traps to catch unwary compliments on their sermons, which, if it had been expended upon the careful preparation of the sermon, would most certainly have compelled both admiration and voluntary compliments of it." The preacher who "devises little traps to catch unwary compliments," and the preacher who writes and sends to the local paper for publication glowing reports of the "eloquent sermons" he preached, both in due time, find their level—out of the ministerial ranks. "Let another man praise thee, and not thine own lips."—Rel. Telescope.