

Religious Intelligencer.

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

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NOTES AND GLEANINGS

The highest building in New York is 382 feet high, consisting of 29 stories. A 30-story office building, 455 feet, is now to be erected on Broadway, at a cost of £500,000.

The fact that Mr. Astor has not succeeded very well in England, and that Hiram Maxim, an American, has also accepted British citizenship, has been knighted, goes to show that a man is more than his money.

A tunnel 25 miles long, reaching a depth of 1800 feet below sea level, is planned between Vaqueros bay, Spain, and Tangier in Africa. It would be the deepest in the world.

Robert Ball says that every one hundred years the sun loses five miles of its diameter. To allay anxiety, however, he mentions that the diameter of the sun is 860,000 miles, and that 40,000 years hence its diameter would still be 858,000 miles.

Nikola Tesla, the electrician, because he has discovered signals from the people of Mars or Venus on the earth. He tells of disturbances his instrument recorded at work on the top of a Colorado mountain peak, and adds: "I share the belief of other scientists that the planet Mars is inhabited; that the inhabitants are intelligent and that they are trying to communicate with the inhabitants of other planets, including our earth."

It is said that \$120,000,000 were spent during the last century in efforts to reach the North Pole. Two hundred ships were lost and four hundred lives sacrificed. The money spent thus was largely from private fortunes. Why are there not more expeditions of private fortune which will equip vessels, load them with crews of missionaries, ballast them with money, and sail away to rescue a world or a nation from despair? They do discover more priceless jewels than do the world more good than any expeditions to the North Pole.

The death of the Queen of England has been a boon to France. In one day alone 5,000,000 francs' worth of orders for mourning goods were received in the week following her demise. Nearly all the stocks of silks on hand in France have been sold out, and an immense amount of stock of other colors has been changed to black by a process of dyeing, dry dyeing. Meanwhile expensive orders are coming in for fabrics appropriate for the coronation of Edward VII. Strikes have been proposed because of the revival business, and in other sections strikes are threatened unless wages are raised.

According to the latest edition of the Encyclopaedia Britannica, which has been issued from the Vatican Press, the College of Cardinals consists at present of 56 members—short of the full number. The cardinals residing in the curia are of whom 20 are Italians. The youngest cardinal is eighty-nine years of age, the youngest forty-seven. At the accession of Leo XIII. in 1878, 135 cardinals have joined the hierarchy. The archbishops and bishops of the Roman Church amount to 774, and there are nearly 400 others who are either bishops or have no diocese even in name. The total strength of the hierarchy is reckoned at 234 persons, 234 having been elected during the present Pope's pontificate. The full title of Leo XIII. as given in this official publication, runs as follows: "Vicar of Christ, Successor of Peter Prince of the Apostles, Supreme Pontiff of the Universal Church, Archbishop of the West, Primate of the Roman Province, Sovereign of the Secular Possessions of the Roman Church."

The great Texas oil well is eclipsed by one struck a few days ago in Louisiana. The flow exceeds 7,000 barrels a day. The full producing capacity of the monster cannot be determined for some time. It is owned by the Standard Oil Company property.

THE NEW HEBRIDES CHRISTIANS.

In the current number of The Westminster Review of the World, there is an interesting article on the above topic from the pen of the venerable Dr. Paton. The story of the gospel in the New Hebrides Islands reads like a romance, and is one of the grand triumphs of modern missions. The wonderful transformation which has taken place among these savage races shows the gospel to be the mighty power of God.

Nearly all are familiar with the magic story of the attempts to obtain a foothold for the gospel and the number of missionary martyrs who sealed their testimony with their blood. As brave men fell others stepped into the vacant places, and the work is on a strong footing to-day.

When work was begun they were naked, painted cannibals, without any written language. The women did the plantation work, while the men were the warriors. They lived in superstitious dread of their enemies, of their gods, of the spirits of those whom they had murdered, and of evils brought on them by their sacred men, the wizards and the priests. When the islands were first occupied, infanticide was common, the aged were murdered and widows were strangled to death when their husbands died, as it was thought, a great dishonor for the spirit of the husband not to have the spirit of his wife to serve him in the spirit world. They were still an industrious people, living in towns and villages, and cultivating the soil for their support.

Missionary work was necessarily slow. The missionary has first to gain a working knowledge of the language and reduce it to a written form. He translates some simple hymns and passages of the Scriptures and teaches them the leading truths of the gospel message. All who attend the communicants' class are required to show a fair general knowledge of the portions of Scripture studied, and of the Church's catechism which has been adopted. They must also have maintained a good character, so far as is known, for at least a year before they are allowed to attend the communicants' class. Then, according to their Christian knowledge and devotion, they attend the class from one to three years before they are baptized and admitted to Church membership. Being thus instructed and tested, comparatively few of them fall away, and they are for the most part intelligent and devoted to their adherence to the cause.

Their education and knowledge and attainments are necessarily limited, as compared with ours, but when all things are considered they show a high type of Christian faithfulness. The Sabbath is well kept, the family altar is well maintained, they are faithful in their attendance at all the means of grace, and being accustomed to prayer in the household, no male member declines to open or close a church service with prayer when called upon.

They build and maintain their own schools and churches, and assist in defraying the expense of the printing of the Bible or parts of it in the native dialects. The natives of Aneityum paid to the British and Foreign Bible Society the sum of \$6,000 for printing the complete Bible in their own language, and a number of the islands pay \$30 each yearly to support their own teachers.

Much has been done and the Church may well thank God for all that He has wrought. But much yet remains to be done. There are still from 40,000 to 60,000 cannibals on the New Hebrides to whom must be made known the saving truth of Jesus.

"THERE IS NOT A SIGN."

[CHRISTIAN ADVOCATE.]

Two conversations among persons living in different cities, though the same communion, recently occurred, during which the words, "There is not a sign," were uttered with sadness under not altogether dissimilar circumstances. One was in a company chiefly of ministers, being entertained at the house of a layman; the other in a small assembly of laymen, though a clerical relative of one of them was present.

On the first occasion an intellectual, progressive, beloved, and very devout pastor was giving an account of his

efforts to awaken his congregation from spiritual slumber. After speaking enthusiastically of their social activities, affirming that whatever might be said of some other churches not a vestige of caste could be found among his people, he told of their regular attendance on the Sunday services, especially the morning, and of their generous gifts to every cause he presented. Then he referred to their constant kindness to himself and his family, saying: "They cannot do enough for us; and at the close of the services they come up to the pulpit, pleased and smiling and praising my sermons, till I can hardly keep from blushing."

At this point one of his fellow-pastors broke out with, "Your church must be a paradise for preachers. You are the first minister I ever met who was perfectly contented." Instead of modestly accepting what was meant for congratulations, the man so delightfully situated trembled with an emotion which for some minutes was uncontrollable. The other, fearful that he had unintentionally wounded his friend, tried to calm him. After awhile he resumed the conversation and said: "For months I have been among the most miserable of men. Notwithstanding all I have said, there is not one sign that I am doing the work God called me to do and the church and congregation need. Whether I preach repentance from dead works or Christ and Him crucified, or whether I exhort them to seek the conversion of their children and friends, it is always the same. They are steeped in worldliness, the men making money, their wives busy with the societies, the whole family absorbed in parties and entertainments. Of the sons and daughters of the chief families only one is an active Christian."

Later, when asked if he was not low-spirited and in danger of becoming morbid, he replied, "The facts are just as I have told you, and this is cause enough for low spirits." A strange peculiarity is that many strangers attend his ministrations, and the religious among them are greatly profited; and others attribute their conversion to his appeals, and unite with their own churches. Inquiry reveals that in all the years this pastor has been with the people he has seemed a devoted and spiritual Christian minister: all the congregation say that he is, and nothing would grieve them more than his resignation.

The only plausible explanation of the anomalous situation that has been suggested is that his predecessor preached excellent literary, scientific, and historical sermons, visited socially but never pastorally, and during the years he was there most of the people prospered in business, drifted away from their religious simplicity, and created a new atmosphere, he never noticing nor caring for the change which he did much to promote and nothing to check. So that a man who could build a church out of new converts seems unable to attain true success among a people who see that he and his aims are right, but do not feel that they and their way of living are wrong.

The better the man the less pleasure the minister can derive from personal popularity unless those who praise him obey his message and follow him as he follows Him that sent him. It seems, too, that a loving church, if not in sympathy with its most vital work, can be, as great an obstacle to the spiritual success of the pastor as a bitter and contentious church.

The other conversation was briefer and the situation apparently less complex, but it was certainly as remarkable. The laymen were expressing wonder that their church did not have a revival. "The pastor," said one, "is a powerful preacher; his themes are conversion and the need of it, sin and its consequences, death and its horrors without Christ, the judgment and the rewards and punishments. His manner is now commanding, then tender and persuasive; yet nothing comes of it. Year after year he gives us these great sermons. Winter and summer make no difference to him. His great alarm bell is always sounding."

Another who had once been his parishioner said: "I sat under those sermons for years, and at first when I heard him I could not imagine how a

man that wrestled with such problems and was shaken with such tempests of feeling did not sink under the strain. But there was not one sign when he was out of the pulpit that he cared anything for these things. Before he had fairly wiped the perspiration from his face he was ready to joke; he never mentioned these things to anyone. Nobody in the congregation ever heard anything from him, face to face, that showed he thought him in any danger. We all thought that he did not feel what he preached; though it was a mystery that, as long as he stayed with us, sometimes while he was preaching it did seem that he was in dead earnest. But in less than five minutes after we were out he was just as ready to trifle as ever."

Truth solemnly and pathetically preached, though the preacher be unworthy of confidence, may produce its proper effect upon strangers. But no preacher can cause those who know him intimately to feel the power of truth as he preaches it, unless they believe that he feels it himself.

OF THE QUEEN AND KING.

Queen Victoria, a few months since, had a conversation at Osborne House with one of the clergy of the Isle of Wight. She said to him, "I hope you get on well with the Nonconformists, Mr. —. You will have to get on with them in heaven, you know."

The Queen, soon after coming to the Throne, moved by sympathy sent £3 to a mother who had triplets—a sovereign for each child. The gift came to be regarded as a bounty to be enjoyed by all the mothers of triplets, and has cost the Queen's private purse about £300 a year ever since.

Alfred Harmsworth, Editor of "The London Daily Mail," declares that no emblem could bind the scattered empire of 400,000,000 people so effectively as the personality of a noble woman. Nevertheless, he declares that a man of greater tact, sounder common sense, and ampler capacity for the eighteen-hour working day than Edward, the Clear-Headed, could not be found. He affirms that he is a fine speaker, an able correspondent, a diplomatist in four languages, a proved organizer, and every inch a business king.

Attention has been called to the great advancement of women in the social, legal and religious scales since the beginning of the reign of Victoria, and it is believed that this conspicuous example of the capacity of a woman for great affairs, and of the moral elevation which she gave to the British crown, has had a great influence upon women themselves, and upon men in their respect for women. It is certain that womanhood advanced upward more during that reign than, we may say, in all the ages before. This should not be attributed to any one cause, of course—one secondary cause, we mean. It was a growth under the increasing rays of intellectual and moral light which primarily issue from the cross of Christ. But that the benignant spectacle of the great queen had a profound and wide influence must be confessed.

Mr. Abraham S. Hewitt, one of the best types of American statesmen, since the death of the Queen has made public a bit of secret history in which he was concerned of the dark days of '62. Mr. Hewitt was sent on a secret mission to England. It had been learned that the French Government had proposed to the British Foreign Office that the two nations unite in recognizing the Southern Confederacy. Mr. Hewitt was hurried over to England as a special messenger to communicate the information to our minister, Charles Francis Adams, and act with him. The replies of Mr. Adams, inquiries at the Foreign Office, while evasive, showed conclusively that France had made the proposition. Mr. Adams and Mr. Hewitt had an interview with the Queen, who answered: "Mr. Adams, give yourself no concern. My government will not recognize the Confederacy." One can imagine what a load was lifted off the mind of President Lincoln and the Administration by this assurance.

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. J. S. McLeod, Fredericton.]

INDIA LETTER.

Balasure, Jan. 16th. 1901.

DEAR MRS. McLEOD,— On the night of Dec. 25th., I left Balasure for Jellasure, en route for Ujarda. In the morning I sent my servant through to send men on to meet me. Early in the afternoon they put in an appearance, and preparations for "setting out" were made. It was a beautiful evening for walking, but I was not sorry when we reached the end of our destination. Found the Christian community pleased with the new pastor and school teacher. I sincerely hope the spirit of love and fellowship will continue.

I wrote you that damage had been done to the buildings. I found on a previous visit that it would be necessary to build a new cook-house and bath-room. The former is being built of mud, and must by this time be nearly completed. The latter will be of brick. The inconvenience of conveying the brick to Ujarda prolongs the work. I thought I should be able to take a mason out with me the next time, but the materials are not ready for him to begin work.

Before I left I gave the people their Christmas. We had a pleasant little meeting. The pastor gave an address on the birth of Christ, emphasizing the thought of Christ's great gift in giving Himself to us. The children sang several hymns and recited texts of Scripture, after which the clothes were distributed, and then the people dispersed to their homes.

We are having a beautiful winter; the nights and mornings are cold. This month expect five more famine girls. The first division—consisting of six has been received, and they have quite gotten into the ways of the Orphanage. All attend Kindergarten and seem very happy. Besides the six we have another little girl who this year celebrated her first Christian Christmas.

New Year's day the girls gave their annual dinner, to which all the missionaries, their school pupil and the widows from the Home were invited.

Next Monday I hope to leave for Ujarda; shall probably be absent a week. While there I will try and write you a longer letter.

Yours sincerely,
L. E. GAUNCE.

THE UNITED STATES SOCIETY.

Writing in the Congregationalist, Prof. Anthony says:

While all other Free Baptists benevolent societies have merged their functions in General Conference, the Free Baptist Woman's Missionary Society (of the United States) maintains distinct existence and activities. It supports six women missionaries in India and has a seventh now on the way thither, and pays the salaries of five women teachers at Storer College. Its receipts for the fiscal year, closing Aug. 31, were nearly \$10,000. Its invested funds amount to \$45,000.

THE DRINK HABIT IN CANADA.

III.
SUGGESTED REMEDIES.

For the lessening of the drink habit there is, of course, a great variety of remedies suggested. Many of the correspondents—a majority, probably, are out-and-out prohibitionists, and see small hope in any half-way measures. Some of them say strong things against the government for refusing to introduce prohibition as a result of the Plebiscite. Besides these strong supporters of national prohibition, there are advocates of local prohibition wherever public opinion is strong enough to support it. License finds no supporters, but there is a demand for the thorough enforcement of the prohibitive feature of all existing laws.

A considerable number urge more careful temperance teaching in home and school and church. The use of the abstinence pledge in family and Sabbath School is advocated. The influence of employers of labour is asked, what has already been done by railway managers and others in insisting on temperance in their employes being pointed to as showing what greater things can be done.

The craving for the social, which the saloon meets in a poor and corrupting way, is dealt with by some correspondents, who urge that it is the duty of the community to provide substitutes for the drinking place. Y. M. C. A. rooms might, it is thought, be made more attractive and more useful to the average young man. Coffee rooms, reading rooms, and places of rational amusement, free from the corrupting influences of drink, would, it is believed contribute much towards breaking the power of the places where the drink habit is created and encouraged.

As to legislation there is the suggestion with which we are becoming somewhat familiar, that the liquor traffic should be taken out of the hands of those who make gain out of it. The treating system comes in for strong condemnation, some seeming to believe that if it were abolished, the evils of drink would almost entirely vanish with it.

The thing mentioned last week, comes up again and again—which is suggestive of a strong conviction about it—that very little is being done to create public opinion in favour of rigid enforcement of liquor laws. Ministers, newspaper editors, teachers, all who have special opportunities for reaching the public and moulding opinion, and all Christian people, are charged to be more faithful.

The foregoing is a brief summary of the suggestions made by many correspondents of the Westminster. The conclusion reached by that paper is that, at least, "the time has come for dealing with the bar, that public sentiment would favour its abolition, and the taking of the liquor traffic out of the region of personal gain."

It is made clear that the liquor traffic is at the present time using all available means to regain social and business respectability, to fill up the vacancies made by temperance crusades in the ranks of moderate drinkers, and to be in readiness against the next temperance campaign.

What is to be done? "Our present and pressing duty is a campaign of warning and education. The rising generation is not being forewarned against intemperance. Temperance instruction in the schools, according to the regulations, is not enough. The prophets in the pulpit, on the platform, and in the press must take up the warning cry. The home must do its duty. Let there be no uncertain sound. The danger is very real and very near. The stake is what is best in our young nation's life. Warning against the evil of intemperance and a positive upbuilding of moral character is a duty which cannot be neglected, and for the doing of which no legislation is needed nor any delay. Let that be done."

There are other phases of this subject which deserve consideration. They will be dealt with later.

AMONG EXCHANGES.

A POOR APOLOGY.

The preacher who apologizes for preaching the truth is a poor apology of a preacher.—Free Baptist.

THINK ABOUT THIS.

Have you known of any member of the Church, or of any family, that has been ruined by the liberality of their contributions to the cause of humanity and Christianity? We have not known of any. We have known many—alas, how many! who have been destroyed by self-indulgence.—Pres. Witness.

DERELICTS.

There is an unknown number of derelicts at float in the waters of the great seas. Mariners dread them more than they do an armed cruiser. Without captain or crew, bound for no port, no cargo on board, just floating with the tide and wind; and ere the captain of a port-bound vessel is aware, oftentimes, he has one with which to contend. More dangerous than these are the moral derelicts who collide with us on the high seas as we sail towards the port of eternal safety on the old ship of Zion.—Phil. Standard.