

Religious Intelligencer.

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

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NOTES AND GLEANINGS

The population of Mexico is shown to have made rapid gain in the last five years, and is now 13,500,000.

On the subject of the famine in India, the Viceroy reports that the number of persons in receipt of relief has fallen to 206,000.

The Congo forest dwarfs, who pay their taxes in elephants, zebras, and other wild animals are bent on paying a visit to King Edward.

The British steamer *Ophir*, on which the Duke and Duchess of York will sail for Australia, is being fitted out with a wireless telegraph plant.

It is said that the Kaiser has directed that no known Freemason shall be promoted to the highest grades in the public services, or to the superior grades in the army.

When oil was cornered in Russia and the price rushed to an outrageous price, the treasurer of Russia exacted tax in kind, and accumulating a large stock of oil, went into the oil business at a reasonable figure. He brought the oil magnates to terms.

There has been no funeral procession in connection with a British monarch for 140 years. The last was at the funeral of George II, who died on Oct. 25th, 1760, and was buried with great pomp at Westminster Abbey. All succeeding monarchs were buried at Windsor.

A wealthy heiress in Spain was induced by her confessor, a Jesuit, to enter a convent without the knowledge of her family. After a sensational trial the High Court at Madrid ordered the girl to be restored to her mother. During her stay in the convent she was not permitted to speak to any one except in the presence of a nun. A letter written to her mother did not reach its destination.

Among the achievements of the nineteenth century, it is not to be forgotten that no fewer than thirty-three long forgotten cities have been discovered and identified, some of them with architectural remains of surpassing grandeur, and expressive of the civilization and social order that there prevailed. The admirable workmanship of ancient times and climatic conditions kept these cities from decay, so that they became silent but faithful tellers of stories long lost to history, and many of them even to tradition.

The number of women students in the Universities of Germany and German Switzerland is estimated for the present term at about 1,700. The Swiss Universities, which led the way in the admission of women to University privileges, have 647 out of a total of 2,835. Of these only 75 belong to the country, of whom 19 are studying medicine and 55 philosophy. The others represent many lands. Russia and Poland supply 300. The favoured Universities are Berne, with 380, and Zurich with 222. Basle has only five women students. Most of the Russians are studying medicine,

Frequently young and aspiring writers and persons desiring to secure a good literary style, as well as a rich and pure vocabulary, inquire as to how these can be acquired. The answers will vary according to the taste, experience, or caprice of the person to whom the inquiry may be addressed, but there will probably be general agreement that the Bible is the best fountain of pure English extant. This seems to be the judgment of "The New York Times," which made this remark in a recent editorial: "Whoever knows the English Bible has only himself to blame if he cannot acquire a good, not only a plain but an impressive, English style. That was the 'classical training' of Abraham Lincoln, just as it was of John Bunyan."

Frank Furlong of Springhill was added to death in the mines on Friday.

RUM TRAFFIC NOTES.

ENORMOUS WASTE.

A Paris paper, "Journal de Médecine," states that the waste in that city caused by alcoholism is enormous, the hospital statistics alone showing that inveterate drunkenness in itself costs the city at least 2,000,000 francs per annum, through the lost labor of the individual and through the expenses connected with hospital treatment.

TWENTY FOR ONE.

Writing of "Rumsellers as Robbers and Rulers," Joseph Cook said not long ago in the *Advance*: "It has been proven that, although we receive one hundred million dollars a year from the liquor traffic, nevertheless fifteen dollars a head is added to our burdens and one dollar and sixty cents received. So that the loss to the nation is fifteen or twenty times the income."

CHICAGO'S RUM.

There are more than thirty-one miles of saloons in Chicago, and less than eight miles of churches.

The liquor drunk last year in that city would float the largest ship on the lake. You could immerse the Masonic Temple, which is twenty stories high, in it.

Sequel—There were 55,000 arrests for drunkenness in 1899, and this indicates the least part of the mischief.

OLD, BUT TRUE.

Here is what John Wesley said: "Detesting slavery, he denounced it as 'the sum of all villainies.'" As to the liquor traffic, he said: "All who sell liquors in the common way, to any who will buy, are poisoners in general. They murder His Majesty's subjects by wholesale; neither does their eye pity nor spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God is in their gardens, their groves—blood, blood is there! The foundation, the floors, the walls, the roof, are stained with blood."

THE WHIPPING POST.

A preacher in Hartford, Conn., addressing a ministerial meeting, advocated establishing the whipping-post for the punishing of drunkards. Would it not be better, suggests the *Telescope*, and more humane to establish the whipping-post for the punishment of the men who engage in the drunkard-making business, and especially for the punishment of the preachers who fail to inveigh against the legalized rum traffic? Whipping drunkards for getting drunk is quite too much like "kicking a man when he is down" to suit our sense of fair play. No one feels like whipping a cripple for slipping down on a banana peeling carelessly thrown on the sidewalk. It is the fellow who threw the peeling there who should be punished. So it is the fellows who "for filthy lucre's sake" run the saloons and entrap the boys and make drunkards of them, and the preachers who fail to cry out against the monstrous legalized traffic, who are to blame for the drunkenness, and not the poor victims of their greed and delinquency.

A MAINE WITNESS.

When the Anti-liquor amendment was up for discussion in Congress, it was asserted that there were saloons in Maine. To this Mr. Littlefield, the author of the amendment, replied: "I have lived in Maine all my life, and I never saw or had my attention called to a saloon in Maine that advertised its business upon the streets or in the press, and I deny that there are any such. While there are saloons in Maine, principally in the cities and larger towns, they have been driven behind the door by the law, where they are looked for, instead of openly and publicly drawing the attention of customers by attractive devices, as do saloons elsewhere. And this, I submit, is far different from the open selling as it exists elsewhere." The clandestine sale of liquor behind doors, in cellars, and in closets, is a small affair compared with the public, wide-open saloon on the principal streets of the city.

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.]

BALASORE ITEMS.

In a little monthly called "Our Journal," edited by Miss Griffin, for several years a Free Baptist missionary in India, we find the following interesting items concerning the work at Balasore:

Off to the right of our mission house is the great Juggernath road which runs from the north to the south of India. Thousands and thousands are continually walking this highway to and from Puri, where is the famous temple of Juggernath (Lord of the world). Four hundreds of miles men measure their length, or crawl, or, with uplifted stiffened arms, go wearily over this road to Puri in hope of some benefit to come. So sacred is this road that no Hindu crosses it but he is expected to touch his forehead to the dust of it.

What shall I say we see in Balasore during the day? Carts drawn by bullocks with humps on their backs; palkies carried by four men in which, maybe, are men going on business, or a bride going to be married, or a Zenana woman closely covered. We see men carrying their loads suspended from the ends of a piece of bamboo which lies across their shoulders, bands of strolling singers or people going to some religious festival. We see humanity with swollen limbs, eyeless sockets, people full of leprosy or covered with the scars of disease until we wonder if there is a sound human body in India.

There are two ordained native ministers in Balasore—our faithful Joseph Fullerton and dear old Kamal Nayak. The church is doing well. A larger percentage of the community attend church services there than here at home. During the year 1900 there were twenty-six added to the church by baptism. The present membership is 171. This church was organized in 1830, so that for more than 60 years heaven has been gaining the saved ones as they have been lost to us.

There are four Sunday Schools in Balasore—one held in the church for the Christian community particularly, and three held in school houses among the Hindus. There are 274 in the Balasore church S. S., and 106 in the four schools, the same persons, no doubt, teaching in more than one. Monthly lesson leaves can be had now in Oriya, and a picture leaflet for the smaller children. Written examinations are held regularly each quarter in the main school.

The Christian Endeavor Societies help on the work of the Balasore church. One holds its services in English and the others, one for young men and one for young women, in Oriya. There are seventy-nine members in the three societies, and of these thirteen were baptized during the year.

Eleven women and six children have been inmates of the widows' home since it first opened, some staying but a few months. Miss Scott, the faithful superintendent, says "the famine baby and another little one only two months older have been the brightest spots about the place, even if they have required a good deal of care and thought." The women are able to earn a part of their living by working about the premises, by sewing, and crochet work. How precious the change from the disgrace, the privations, and the temptations that came to these Hindu widows in the years gone by, to the freedom, the comfort, and the Christian care that comes to them now in the widows' home.

The boys of the Balasore boys' orphanage now live in the high school compound. The New Brunswick Free Baptists have given money for the much-needed new-houses for them

which are being built. There are forty-five boys now in the family, and Mr. Hamlen says "the majority of our boys are rather above the average in conduct." Most of them are good or want to be, but the few bad ones sometimes cause trouble. Most of the boys are supported by individuals or societies in our home churches. They get in the orphanage food, clothing, shelter, care when sick and well, education, love, discipline, and a knowledge of God. From us at home they need interest, money, prayer. Two boys were baptized during the year 1900. Four boys became self-supporting that year and two dear little ones were taken home.

The Balasore high school has ten teachers and 163 pupils. Besides the books required by government to prepare the boys for entrance to the university, the Bible is faithfully taught. Two Hindu boys have asked for baptism, but their parents refused to allow it. How changed conditions in India will be when the children of to-day become the fathers and the mothers. There are 74 of the high school students Christians, 85 of them Hindus, and 3 Mohammedans.

To the book room in the big bazaar, where are kept papers, leaflets, and books for the people to read, Mrs. Lougher goes toward night and sweetly plays her violin, which calls in great numbers of people. Then the preacher gives them a short talk, leaflets are given, and books sold. More music calls in more people, and more is told of Jesus and His love.

Our missionary from New Brunswick is Miss L. E. Gaunce. She is now in charge of the Sinclair girls' orphanage. There are forty-two girls, including boarders, in the home. Three of the girls have been baptized during the year. The children gave, of their own accord, five rupees for the famine sufferers. This means much self-denial, as very little money comes to them.

The Balasore girls' school includes the orphan children and the girls from the Christian community. It corresponds to primary, intermediate, and grammar school grades here. It stands high among girls' schools in Orissa.

Nine Zenana teachers in Balasore go into the prison homes of the higher castes and the mud houses of the poor and brighten the lives of the women and children there. Many who cannot go to any schools are taught the common branches, and the people are told of Jesus. 133 pupils are regularly taught. Many more look on and listen.

Seven Bible women daily go in and out of the Hindu homes in Balasore and vicinity reading the Bible, singing hymns, telling of Jesus, and praying with the people. In the cold season some of them go into the country villages doing the same blessed work. They distribute many leaflets, too, and carry Christian books into the homes where the women and girls have been taught to read. When a book has been read it is taken by the Bible women and another book supplied. Some who hear are indifferent, some curious, some interested. And for every one who hears Christ died.

PREACH THE GOSPEL.

We are too sensational. It is folly to undertake to recapture a lost congregation by putting in a hardy-gurdy. The people do not go to church to hear music and see pictures, but to hear the Gospel of Christ. The pastor who turns his church service into an entertainment is running a stern chase with other entertainers who can always furnish a better show for less money. Our coin of venture is the presentation of the Gospel. We have that field to ourselves, and it is quite large enough for the best of us. The old truths of the Gospel are always new and attractive, if set forth in the power of the Spirit. And we preach successfully only when we preach under the power of the Spirit of God.—Central Presbyterian.

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God.—Fenelon.

N. B. LEGISLATURE

MONDAY.—Mr. Hazen enquired whether the government intends to cause a thorough investigation of the facts in connection with the Rothessy list of voters; to take steps to ascertain and punish the person or persons who were guilty of the fraud; and what proceedings the government intends to take for this purpose, and when?

Mr. Pugsley replied that it was intended to do whatever could be done. Mr. Labilloye replied to Mr. Hazen's enquiries concerning tenders for bridges, giving names of tenderers, the prices &c.

Mr. Tweedie's bill for cold storage warehouses was read a second time. It provides that the government shall be authorized to grant aid to the New Brunswick Cold Storage Co., to enable it to erect a cold storage warehouse in the city of St. John, and also warehouses at other central points within the province.

Mr. Hazen gave notice of the following motion: Resolved, that in the opinion of this house, it is desirable in the interests of the public justice and morality that the hon. the attorney general shall discharge his duty as the law officer of the crown by causing immediate steps to be taken for the punishing of the criminal or criminals concerned in the Rothessy election list's fraud, and that there are now sufficient facts publicly known to warrant the commencement of a preliminary investigation before a magistrate.

TUESDAY.—Mr. Tweedie laid the auditor general's report before the house.

Mr. Labilloye laid the report of public works on the table of the House. The attorney general introduced a bill for the preparation of a legal list of voters for the parish of Rothessy.

Mr. Pugsley explained the bill. It requires that each sheet of the list should be signed by the magistrate before whom the revisors made oath and also by the revisors themselves. This provision would apply to all future lists.

Mr. Pugsley introduced a bill to provide for the establishment of district courts. The bill was referred to a select committee.

Mr. Pugsley introduced a bill relating to public officers on the demise of the crown. The bill provided that these persons who were public officials should continue in office notwithstanding the demise of the crown, also that the oath of allegiance could be taken before the clerk of the peace or any magistrate and that the fee should be twenty-five cents.

Mr. Porter was appointed chairman of the committee of supply. The house went into committee on a bill to extend the close season for beaver until July 1904.

Mr. Tweedie introduced a bill to provide for the development of the coal area in the county of Queens and Sunbury. He explained that the object was to insure the construction of a railway to enable the coal of these areas to be taken to market. The government will guarantee the principal and interest of the first mortgage bonds of any company authorized to construct a line of railway from the terminus of the Central railway at Chipman to Gibson or a point at or near Penniac, on the Canada Eastern railway.

WEDNESDAY.—The bill to incorporate the Fisherman's Bait Association was considered. Mr. Pugsley explained that the object was to enable associations of fishermen to become incorporated. Agreed to.

The bill to prevent the necessity of issuing new commissions to public officers, justices of the peace and others in consequence of the demise of the crown, was discussed. The bill provides that all officers could take the oath of allegiance before a justice of the peace, and the justices would make a return so that a record might be kept by the government.

All the sections of the bill were agreed to except 2, 4 and 5, which stand for further consideration.

THURSDAY.—Mr. Ryan presented a petition against a bill to incorporate the village of Albert for fire and water purposes.

Mr. Tweedie laid before the House the school report for 1900.

Petitions were presented preliminary to the introduction of several St. John bills.

Mr. Hazen gave notices of enquiry in regard to licenses to search for oil and natural gas, and the intentions of the government with reference to the office of solicitor general.

The bill relating to the Rothessy lists was considered in committee.

Mr. Pugsley thought the government had taken the most desirable way of making up the list.

Mr. Hazen was surprised at the tone of indignation adopted by the Attorney General against criticism of this bill. He showed that the list Gilbert gave the county secretary was a facsimile copy of the genuine list. If the House legalized the facsimile they would have just as good a list as the revisors could make and in a much shorter time.

The bill was agreed to.

FRIDAY.—In reply to Mr. Hazen, the attorney general said that Mr. White and Mr. Richard had been appointed commissioners to consolidate the statutes of this province on the

first of June, 1900. Mr. Richard has since resigned.

Mr. Dunn introduced a bill relating to hard labor sentences in St. John; Mr. McKeown a bill respecting the harbor of St. John; Mr. McKeown a bill giving certain powers to the supreme court relating to assessments of rates and taxes in St. John; Mr. McKeown a bill to authorize the city of St. John to supply water to certain inhabitants of Lancaster, and a bill reducing the penalty for drunkenness in St. John to \$2 or seven days' imprisonment; Mr. Humphrey a bill relating to the city of Moncton.

The cold storage bill was considered in committee. Mr. Tweedie said that the rights of the province had been guarded, and the outcome of the bill would be of great benefit to the people of New Brunswick, especially to fishermen and farmers. Refrigerator cars would be placed on the I. C. R., which would convey goods intended for cold storage directly to St. John, where they would be stored until required.

Mr. Hazen agreed in regard to the benefit of cold storage, but thought that this bill went further than it ought. Last session the legislature passed an act guaranteeing interest on the bonds of the company at four per cent. to the extent of \$60,000. Now they ask us not only to guarantee the interest but the bonds themselves. That is asking for aid far greater than was ever given to any company before. The province will practically have to pay all the cost, while the stockholders may sell out at any time and put the money in their pockets.

Mr. Tweedie said there need be no fear of the province losing by the transaction, for if the property is a valuable one and the rights of the province are safeguarded there can be very little difference between guaranteeing the principal than the interest.

Mr. Purdy thought it would be better for the government to build the warehouse out and out.

After further discussion the bill was considered section by section and agreed to.

The committee considered a bill to provide for the development of coal areas. Progress reported.

The house adjourned until Monday.

CHAPEL CARS.

Nine years ago the first chapel car was started. There are now eight of them travelling over the railroads in the Western States and in the pineries and woods of northern Wisconsin and Minnesota. They are made after the pattern of an ordinary car, only on a larger scale. They are made of the best material and workmanship. They are 80 feet long from end to end, having a 70 foot body. This space is divided into a 50-foot chapel, with seats provided for one hundred people. At one end 20 feet of the length of the car is set apart for the use of the evangelist and his family. They are never allowed to get out of repair but are sent to the shop to receive a coat of paint and varnish whenever needed. They are fitted with six-wheel trucks and air brakes. The cost of the cars is \$7,000 each. The railroad companies have become interested in the movement, and the cars are hauled from place to place free of charge. They usually stay five or six weeks in a place. The "church on wheels" is often the forerunner of a permanent church, and the basis of the religious and social sentiments of the places visited. No record has been kept of the number of miles that have been travelled by these cars, but some of the statistics of the results of the work done are obtainable. Through the work of the chapel cars 70 churches have been organized, 54 meeting houses have been secured, 55 pastors have been provided with permanent locations, 135 Sunday schools have been organized, and 965 baptisms have been administered. No less than 7,500 persons have professed conversion as a result of the meetings that have been held in connection with the cars.

AMONG EXCHANGES.

MISTAKEN APOLOGY.

The preacher who apologizes for hurting some one, when it was an arrow of truth that struck home, may be apologizing for the work of the Holy Spirit.—Free Baptist.

WHAT IT IS.

Some people seem to think that in church affairs "waiting on the Lord" simply means sitting down and doing nothing. Alas! that it is so. In these stirring times he waits on the Lord most truly who is most earnestly, intelligently doing all he can by brain, hands, feet, and pocketbook to push forward the kingdom of righteousness in the world.—Rel. Telescope.