

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

empire to which Victoria ascended as Queen in 1837 covered one-third of the land of the world; that of Edward covers nearly one-half.

London's fire brigade puts out an average cost of £40. New York pays £138 for the same service, Connecticut, Ohio, holds the record with £295 per fire.

There are forty counties in Texas that have to seek legal advice outside their limits as they have not an attorney of their own.

paid well. Mrs. Eddy, the head of the Christian Scientists, is 84 years old, and is said to have made over a million dollars out of the business.

The Congo is one of the widest rivers in the globe, if not the widest. In some parts it is so wide that vessels may pass one another and be out of sight.

A young Scotch lady desirous of becoming a solicitor in Scotland has refused permission to attend the preliminary examinations. The Court of Session decided that unless she had a lawyer to vouch for her, she could not be admitted as a solicitor in Scotland.

A drapery store in a Connecticut town is said to be run by three men from England, Ireland and Scotland. They met for the first time in London. Scotland married England's daughter, and Ireland is engaged to marry the sister. The son of the first is called Ireland England Scotland.

In the middle of the seventeenth century it was the custom in certain parts of England, says George Reddick, for children going to school to carry their satchel with their books and a pipe of tobacco which their mother filled. At the accustomed hour, the pipes were laid aside, the books were smoked under the teacher's eye.

A crown which adorns the brow of Queen Wilhelmina is said to have cost £1,500. In 1829 it was stolen by a thief, and for nearly two years home and abroad were in quest of it. Some of the stones were discovered in America, and the remainder were recovered from the West Indies.

Of the countries that make up the British Kingdom, England has produced the greatest number of eminent men, with a total of 1,754, as against 45 from Wales; but when, adds the author, the contributions of the other nationalities are compared with those of the respective populations, it is found that Scotland takes the lead, while Ireland is ousted from the third position by Wales.

A large number of deaths are now being attributed to the chemicals used in preserving food. Many canned goods are put up with "preservatives," and a considerable portion of the food in cities has been preserved with salicylic acid or other drugs. Instead of furnishing fresh milk, the "preservative" is sold and it is sold at a convenience. Many deaths are supposed to be due to alcohol, and are now believed to be due to "preservatives."

A visitor returned from Brazil that the whole country is being intoxicated by coffee. It is sold at the bedside the moment of going to sleep and just before dropping off to sleep and between meals, and coming in. Men, women and children drink it with the same liberality, and it is given to them in arms. The effect is appalling—trembling hands, twitching lips, yellow, dry skins, and extreme weakness than produced by drinking.

Germany has 21 universities with 100,000 students and 2,777 teachers. The largest is the University of Berlin with more than 5,000 students and a staff of 414 teachers, and the smallest is the University of Rostock,

with less than 500 students. The four Austrian universities have 7,346 students and 698 teachers. More than half of these students belong to the University of Vienna, with 4,669 students and 413 teachers. Little Switzerland has not fewer than seven universities, with nearly 4,000 students and 708 teachers. In the University of Neuchatel there are not three students for each teacher. Swiss professors and tutors can hardly grow rich on college fees.

## THE VALUE OF A DENOMINATIONAL PAPER.

A pastor, writing in the Baptist Commonwealth, says some things about the denominational paper which all members of the denomination would do well to ponder:

A subscriber should be a person that will take the paper for principle's sake and not give it up if the editor does not agree with him in all matters, or if the article he sends is not inserted. He should pay for his paper. He should have in mind Psalm cxix. 165.

The necessity for a denominational paper proves its value. If papers are necessary for the consideration of the affairs of this world, surely the affairs of God's kingdom should be known by its sons. If saloon-keepers, prize-fighters and other emissaries of the devil have their papers, surely Christians need theirs. A denominational paper is next to a man's Bible. As a Christian he is interested in the progress of truth and looks beyond his own church. He thanks God he has brethren in the faith and desires to know more about them and how he may work with them for the common cause.

A denominational paper is valued because it edifies. We can learn much from each other. A paper like this is a common forum. People see the truth as it is appreciated by others. Truth is not only local. The strength of a denomination is in its people's intelligence of its faith.

A denominational paper clarifies. A poor religion can not stand the light of day. Truth can show herself in a true denomination paper. If any brethren are wrong, those that love them may correct them. "Faithful are the wounds of a friend."

A denominational paper verifies. The voice of people that dare look each text of the Bible in the face will, by the aid of the Holy Spirit, give truth its place. And at times, when a special doctrine needs emphasizing the value of a denominational paper is evident.

A denominational paper diversifies. The many writers for a denominational paper bring such varied and diverse articles before the people that old doctrines have a new application, and present-day matters receive the attention they deserve.

A denominational paper fortifies. With each man a jealous sentinel on the ramparts of the fortress of truth, the enemy is immediately seen and the soldiers are aroused to do battle. In what better way can we be informed of the doings of the enemies of liberty, of the public schools, of Christ's cause, than by the denominational paper? "Forewarned is forearmed."

A denominational paper vivifies. It stirs up the fires. It encourages pastors and people. It prepares the young men and women of our churches for the positions of trust that will fall to them some day. We pastors know that the wide-awake people of our churches are those that take the denominational paper; they become acquainted with Baptist usage—a thing not so well understood as it might be.

A denominational paper glorifies God, and this is its reason for its existence. In making people and churches better and more intelligent in their work for God it establishes the fact of its priceless value.

## CHINESE TRAITS.

While China is as autocratic as Russia, she is, says the Hon. Charles Denby in the 'Forum,' at the same time the most democratic country in the world. This may seem a paradox, but at the worst, the Chinese Government is a patriarchal despotism. In the village the head man rules as a father would rule a family. Law suits are abhorred. There are no lawyers, no jury trials. Equity governs the

judgment of the Courts. I knew of a case in Shanghai in which there was a finding for the plaintiff; but because his conduct had not been perfectly just, the amount assessed in his favor was ordered to be paid to a charitable institution. If a magistrate fails of his duty, he is set upon by a mob and dragged from his chair, and the insignia of his office are removed, especially his official boots. The gods are treated in like manner. They are put out in the sunshine in times of drought that they may see for themselves the inconvenience of the hot weather, and during rains which last too long they are lashed with whips as a punishment.

High and low are imbued with superstition. No two houses in Pekin are set on the same line. One is always farther back or farther forward than its neighbor. The reason for this allocation is that it is believed that the evil spirit cannot turn a corner, and then when they get started they must continue in a straight line, and so go out into space and be lost. Little clay dogs are placed on all the ridges of the houses, with wide open mouths, to catch the evil spirits as they approach them. The chief function of the great Almanac, which is published by the Government every year, and controls Chinese action in every particular, is to name the lucky days for doing every act of life—particularly for marriages. A dog is supposed to be eating up the moon at the time of its eclipse; and the population of the empire turns out, beating gongs and tin pans to drive him away. Several years ago at Tientsin a wretched little water snake was caught in the Peiho River, and the populace took it to a temple and worshipped it as the water God Li Hung Chang attended and worshipped with the others. When asked if he really believed that the snake was a water god, he said that weather he did or not, the people did, and it was best to humor them. After all, in considering the subject of superstition, we must remember that it prevails to some extent in all nations. In our own country, people generally prefer to see the new moon over their right shoulder, and to have at that time some silver in their pockets. If the salt is upset, some of it is thrown over the left shoulder to do away with the bad omen. It is bad luck to pass a funeral, and ill-fate also threatens if a black cat crosses your path. The theatre proprietor implicitly believes that if a cross-eyed man enters the house early in the evening, there will be no audience that night. We have a large religious society based on faith cure; and in the West, ladies of this faith recently wrecked drug stores because they believed that drugs were deleterious.

## THE RELIGIOUS MAVERICK.

In the western cattle country it sometimes happens that a cow deserts her calf, or some accident happens to her and the calf is allowed to grow up as best it can, if it can keep clear of the wolves. At branding time there is no mother to claim the orphan, and as it cannot be determined to what outfit this particular belongs, it is allowed to go unbranded, and is dubbed a "maverick."

There are a good many mavericks in the religious herd today. Every young missionary is familiar with the words, "I don't belong to any Church. Would just as soon go to yours as to any other." The missionary, if it is not his first field, will not put his brand on that man or woman for some considerable time. The man who says this is rather proud of it, and will get off something about the need of union especially in our missionary work. This sounds so good that the young man thinks he has come across a broad-minded helper, and begins to build up on him. He puts him into office, and the people elect him to responsible positions. As a rule such a man is too narrow to hold a brick. One section of it will find no support, and will break off before the summer is over.

The man of strong conviction is the man upon whom to build. He may be too honest to say, "I would just as soon go to the Baptist Church as to the Presbyterian." He may not be too narrow to worship with his Baptist or Methodist brethren, if there is no congregation of his own denomination within reach. He may become one of

the best props of the Church of his adoption. But at heart he is a Presbyterian and will gravitate there instinctively if the Church of his fathers is brought within reach.

But the religious maverick is sometimes found within the Church. We came across one in a session of one of our strong congregations recently. After a plain Gospel sermon by a young minister who was preaching for a call, (the church had no minister at the time he came forward and entered into conversation. In the course of it he remarked that he enjoyed the sermon. The young minister began to murmur some acknowledgement, but the worthy man continued—"But then I can sit down and enjoy a sermon by Dowie, of Chicago, or Mrs. Eddy of Boston. That man is one of the elders in an important congregation. Nominally he is an elder, really he is a religious maverick."

Such men do not enrich the Church. They can never be counted in when you are estimating your strength. If you put them in an important position as was done with this man, they are a serious source of weakness. They invariably yield when the slightest pressure is brought to bear at that point. Imagine a young man coming to the elder of whom we have spoken with a difficulty about the church he ought to join! The maverick would say "There is really no difference—take your choice!"

We are not inculcating narrowness, or advocating denominationalism. We are simply asking that the men chosen for important position, or indeed any position in the Church, shall be men of honest conviction. If a man inclines to the Congregationalist Church we would give him the most cordial commendation to the nearest minister of that Church. We should lose none of our strength, and the Church to which he really belongs would gain something by the fact that we had driven the maverick over to the head to which he really belonged. We could not put our brand upon him; they might brand him immediately. There is no place for the maverick in the religious life of this intense age. We want to know where a man belongs.—Dom. Presbyterian.

"MEGALOMANIA."—This is a new disease, or rather a new name for an old trouble. One of the daily papers has a statement about a professional man in Paris who was lately sent to a place of confinement because he had become a victim of the mental disease known as megalomania. As to the symptoms of the disease it was told that the man "would not tolerate the slightest opposition." Commenting on the case, the Interior says the mental aberration translated into modern English is simply "big-headedness." And it is a very serious ailment in grown people. In children it is cured by the repeated applications of a slipper. Employes in minor situations can be cured when they get it, by firing them promptly from their jobs. Pugilists are very apt to contract it but a knock-out blow from the other fellow is a good corrective. But when a professional man, a minister or a college president, we may say, is subject to it, the disease must run its own course. We only wish that the dispatch above alluded to had told us the character of the confinement to which this party was subjected, and who passed sentence; because we have some pretty bad cases of it in this country, and it is likely to spread. In view of confessed inability to deal with it, it is hoped the readers will be on their guard and deal with it promptly should they discover any symptoms manifest themselves in intolerance of other people's opinions, unwillingness to accept other people's plan and a general inability to fit themselves cheerfully into their environment. In its first stages "megalomania" is easy to deal with, but in its advanced conditions incurable.

## ROBBING THE CHURCHES.

The evils of cards, dancing, and all kinds of sinful amusements were emphatically portrayed by eminent speakers at the Cincinnati Christian Endeavor convention. The churches are being robbed of time, talent and spiritual power by these things, and individual Christians are many of them missing the secret of a happy and spiritual life by indulging in them.—Free Baptist.

## 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.]

## Acknowledgment.

Received from 1st District per Mrs. R. D. Currie, \$29.00. M. A. VINCE, Treas. W. M. S.

Woodstock, Aug. 3rd, 1901.

## India Letter.

Balalore, June 11th, 1901.

DEAR MRS. McLEOD,—I have many times during the past months thought of writing, and on several occasions put it off with the thought that next week I would perhaps have more time to write a longer letter. But week after week has gone by until it must be nearly six months since my last letter to you. I have received few letters from the members of the Board. I reply to all letters received, and not infrequently have written when a reply was not due. I am not finding fault, but I wonder if I have failed in my duty, and whether I am expected to write.

There has lately been considerable sickness in the Orphanage. It has been months since my dressing-room has been without a patient. First one of the babies—Rani, was very ill; at one time her life was despaired of, but she is now better, although I have not yet sent her out to the girls' house, neither has she eaten their food. It seems to me she is adding flesh (there is every need for it) daily, and I hope when Dr. Shirley returns she will notice great improvement in her.

About three weeks ago Martha, one of the famine children, developed symptoms of dropsy. Mrs. Hamlen said she had such a case in the Boys' Orphanage, and told me what to do for her, which I did and thought the child was improving, but she took a change for the worse, and a week ago last Sunday evening passed away. She had been so restless Saturday night and Sunday that I could not help feeling thankful that she was at rest. A few days later Mary, who had been for some time in ill health, became worse, and I had her brought to my room, where she still remains. At first she was a very disagreeable patient, and did not wish to be left alone but she is getting over that, and I think is this morning somewhat better. Poor child! she is very much handicapped—has defective vision, an impediment in her speech, not much wit and has poor health in general. In the girls' house are two cases of measles; they give me very little extra work. It has been months since measles first appeared.

On account of sickness I have not been able to take the children for a change, and this is the last week of their vacation. I would very much like for them to get away from the place for a few days, at least. Dr. Shirley Smith has not yet returned from her vacation; I expect her the end of this week or first of next. She has kindly offered to look after the children and housekeeping, in order to allow me to get away. On her return I hope to go to Puri for a fortnight. Mrs. Howells, formerly Miss Bubebe Phillips, is there and I shall be with her. There is good sea-bathing there, and I will be very much disappointed if I do not profit by the vacation. Today promises to be another hot day. It is not yet 9 o'clock, and the wind is so hot that I shall soon have to close all the doors.

Rev. Geo. and Mrs. Hamlen, with their two children, have gone to Chandipore for their vacation. The Loughers were there for six weeks. They and the Hamlens have built a very nice little bungalow there. It is only a few yards from the beach, and is a very quiet place. Some of the other missionaries are talking of purchasing a site and putting up a bungalow as a resort during the hot season.

The Quarterly meeting last week convened with the church at Chandipore. I expect Mr. Coldren will be leaving for America this week. He will be much missed by those who

know him. One of his favorite songs is,—"Always cheerful, always cheerful" and I believe he lives it. He will make the fifth missionary from among us who has this year gone on furlough. I think we all look forward to the "home going," and yet Miss Phillips before leaving told me that she thought she would be as glad to return to India as she was to go on furlough.

I wonder if you ever hear from Miss Hooper? She is in Bombay, working among the famine children. She writes that she could tell some thrilling experiences. About Bombay she writes: "This is the most wicked city I ever was in; it is as bad as Chicago."

Since my last letter to you I have been three or four times out to Ujarda. I do not expect to go again until after the rains. I shall try and write later about the work there. Perhaps it is because I hear all their tales of woe, that at times, I am very disappointed. They certainly need the effectual fervent prayers of God's children. The monsoons have not yet broken, or rather reached us, we expect it before many days. The farmers are busy ploughing and sowing. Considerable rain has fallen this year, but one of the tanks which is used by the girls for cooking purposes is low; I never knew it to have so little water. On account of the scarcity of water I have had to send their washing out. I hope to take time to write you from Puri. I will be there during the Car Festival, one of the great festivals of Jaggernath, attended by thousands and thousands of Hindus.

Yours sincerely,  
L. E. GAUNCE.

SUFFERING IN RUSSIA.—A recent despatch from St. Petersburg says:—In the district of Elizabethgrad, province of Kherson, South Russia, men and women, endowed with visual powers as long as the sun is visible, become totally blind the moment the twilight sets in. This is one of the queerest diseases known to medical science, and is one of the camp-follower of the famine. The mistake of the interior has repeatedly declared the famine conquered, food distributed and corn provided. A trust-worthy young agent sent to Elizabethgrad reports that the city and district of Elizabethgrad, with a population of 600,000, were suffering, towards the end of July, from famine, and disease incident upon famine. The investigator found general destitution, many cases of acute starvation, some people dying of starvation, and "spotted" or hunger-typhus prevalent, which is an unfailing indication that poverty has sharpened into want. Whole families are attempting to exist on rations allotted for a single child. There is little or no work to be found. The government gave minium quantities in the first place and delivered supplies of seed corn and foodstuffs to the near-railway stations. The peasant, having already been forced to sell their horses, were unable to secure the supplies without giving a large part to draymen.

TUBERCULOSIS.—The practical lessons of the late great congress on Tuberculosis held in London are briefly summed up thus: 1. Establish sanatoria, not large and costly ones, but small and cheap so that they may be numerous and often renewed.

2. Large cases that may become centres of contagion be registered and carefully treated.

3. Disinfect with scrupulous care all houses in which consumptives have lived or died.

For the maritime provinces, the Presbyterian Witness suggests that there ought to be three cheap establishments. For Quebec, there ought to be an equal number, and for Ontario there ought to be five. But make a beginning however humble and incomplete.

HE SOLVED IT.—Says the Free Baptist: In any paper, there is apt to appear, from time to time, something not agreeable to every reader. A southern editor has solved the problem of how still to maintain the peace, by printing at the head of his editorial column the following statement: "It is not our purpose or desire to offend any one. Should any reader of this paper feel aggrieved at anything which appears in our columns, if he will bring his copy of the paper to our office and point out the offending paragraph, we will cheerfully take our scissors and cut it out for him."