

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

The yearly loss in value of gold by wear and tear while in circulation amounts to about \$2,000 in \$5,000,000.

Forty years ago there were only twenty-five explosive compounds known. Now there are more than 100.

There is telephone communication between London and Paris. The cost of a three minutes' conversation is eight skillings.

Russia gave 1,228 medals last year to 614 couples who celebrate gold and golden weddings anniversaries.

shortsightedness among Japanese students is alarmingly on the increase. The latest investigations show that out of 1,786 universities in Tokio more than half are ignorant.

Capital invested in electrical enterprises in the United States is estimated by American Trade at four billion dollars. We have the same quantity for the assertion that those enterprises employ more than half a million persons.

Germany a schoolboy orurchin with a cigar or cigarette between his lips would promptly be pounced upon by a vigilant guardian of the land made to suffer condign punishment for his temerity.

There are five thousand, two hundred and eighty-two Smiths named by the United States Government; one thousand five hundred and thirty-three Joneses; one thousand three hundred and two Browns; and one thousand and four Johnsons. There are eighteen George Washingtons, two William McKineys, three Brians, and two Grovers named.

Calico printing interest uses 40,000,000 dozen eggs annually, the coffee roasters, photographic the cracker combines and the total trade consume twice as many.

The people of the United States consume 4,000,000 bushels of peanuts annually, at a cost of about \$10,000,000. The growing of the peanut in country is gradually increasing, much of the product consumed is brought from abroad, notably Spain, Egypt and Japan.

Londoners are complaining of vibrations caused by underground trolleys. The tunnels of the new roads are from 50 to 90 feet underground, and the vibrations are so much to produce much discomfort, especially to invalids. The tunnels are lined with iron. The New York underground railway will be very different, being just below the service of the street; the street being practically level over the road.

## TESTANTISM IN FRANCE.

A well-known French pastor, R. C. Jones, recently in London, has been expressing his views upon the present situation in France. He says that the unmistakable revival of church- and external Catholicism in France is just now, and that this is due, not to any serious belief in the Catholic religion, but to the sheer despair which has seized many parents in view of the results upon their children of a lack of education. The average Frenchman confounds Christianity with Romanism, and he has been brought up from infancy that Protestantism is synonymous with rationalism and the negation of Christianity. He sees the disastrous results upon the mind of the child, and he imagines that to save these he imagines that he must do homage to Catholicism, and to the priest to exercise his duties. There is in France at present a fruitful soil for the truth, if only the power could be conferred. The movement is too slow; a new movement is needed.

The devil deceives you once, it is your own fault, but if he deceives you a second time, it is your own fault. —Free Baptist.

## A PLEA FOR THE OLD MAN

"There came an old man from his work out of the field at even." I quote this from the Bible. The Bible is good to old men, it gives them a chance to make a living; and it lets some of them live very long. Moses is the favorite and central figure of the Old Testament, and the man who put his impression on all time. In his younger and spirited days Moses got into trouble, for the next forty years he was turned out to grass, and then at four-score he got down to business and turned Egypt upside down and Israel right side up. Cut Moses off with your dead line of fifty and you would leave him a shepherd, and a blank in history, where now stands the greatest name of B. C.

Now I admit that this is going pretty far back for an example and an argument, and I confess the amazing mightiness of the young man in these modern days; but still I contend that it will not do to draw the line on men at fifty. Abraham Lincoln is something of a modern Moses, and he had hardly been heard of outside of Illinois until he was past fifty. Shelve him at the half century mark and you have no emancipator. Gladstone was nearly sixty when he became Premier, and eighty-three when he took office the fourth time and put the Home Rule bill through the Commons. Disraeli was sixty-three when the Queen sent for him to form his Cabinet, and seventy-three when he came back from the Berlin Conference with "peace and honor." Palmerston became Premier at seventy-four and died Premier at eighty-one. "The Duke," as the hero of Waterloo was called, had two careers, one as a warrior before he was fifty and the other as a statesman after he was fifty. He was a foremost man in British politics for thirty-seven years after he vanquished Napoleon. Had the present Premier of England been stopped at the "dead line," he would simply be remembered, if mentioned at all, as one of the most bitter talkers that ever appeared in Parliament. Modern instances, therefore, are not against the old man.

But it is felt that modern prejudice is going against him, that it is shortening the line on him. For my part, I do not quite understand this prejudice. Old men seem to me to be very much alive. In conversation I find them both interesting and profitable, as we say of a good piece of literature. As a rule, they know more than young men, and are not so sure of what they do know, desirable conditions when one is feeling around after information. The other day I said to a lawyer, "How will that case be decided?" "I don't know," he replied; "a young lawyer always knows how a case will be decided, but an old lawyer does not." It is the tendency of young men to be so sure of everything that you can not be quite sure of anything which they affirm. I like to talk with a man who is aware of the fact that this is an uncertain world. He leaves more room for the play of one's imagination.

Out in Arizona a man came from the East to see a friend who was living on a ranch. After dinner they walked out to look at the ranchman's territorial possessions. A cloud came up, and the man from the East said: "It is going to rain; we ought to have brought our umbrellas." The old settler replied: "Yes, it may rain, but I have lived here fifteen years, and it has never rained yet."

The old settlers know this world best. There is something out of joint with the times when gray hairs are not wanted. In time of war young men are more in demand than older men, but war means that the times are out of joint. A young man moves quicker with his body, an older man with his mind. Therefore, when older men are rejected, it is a sign that we are chasing too hard after the things of the body, that civilization is becoming too material, mercenary, less intellectual and spiritual.—Advance.

## FOR A SEASON.

Christian Science is said to be growing as popular among fashionable people in England as Theosophy was a while ago. One pleasant thought with this is that fashions change. Last season it was telepathy and next it will not be Christian Science.—Presbyterian Standard.

## VALUING LIFE.

In numerous ways God has shown us that He places a very high value on human life. It is impossible for us to have a thorough conception of God's value of even one person's life. But it is possible for us to have such a realizing sense of the value of human life as to be profoundly anxious for the deliverance of sinful men from the death which enthalls them. I am sure that unless one does place a high value on the life of man he will not and cannot have any great concern for the salvation of any one. Aside from the question of the ultimate consequences of unrepented sin, disregarding for the moment the idea of a future world and the suffering in it of those who die unforgiven, there stands out the thought that a human being is more valuable in God's estimation than anything else in all of the universe. Nothing in heaven and on earth ever gave God so much concern, so much thought, so much planning as man has. And in proportion as we approach God in our valuing human life, entering into sympathy with Him in estimating the worth of a human soul, in that ratio will we yearn over lost souls, warning them of their peril, telling them of Christ's great anxiety for them, and praying for their deliverance from death.

The most powerful and effectual evangelists in all the past were men who set the highest value on human life. It was because Dr. Charles G. Finney kept such a value constantly before his mind that he was tremendously earnest in rescuing the unconverted from their spiritual thrall. This was equally true of all mighty evangelists. It was conspicuously so with Mr. Moody. His intense valuation of human life so mastered him that he worked himself to death.

And no pastor can be a thoroughly earnest preacher unless he place a large estimate on the worth of a single soul. It seems to me to be self-evident that the pastor who spends the most of his time in preparing sermons on speculative subjects sets a very small value on the lives of his hearers. It is also evident that such a pastor fails to value his own life, for he who places a high value on his own life realizes that he has no time and labor to trifle away, but most zealously consume them for the weal of others.—C. H. Wetherbee.

## SLAVES IN CHINA.

There are at a low estimate 10,000,000 human beings who are in servitude in the Celestial Kingdom. China has 80,000,000 families, and this makes one slave to every eight families. The average is greater in South China, where nearly everyone owns slaves. There is scarcely a Chinese family of means in Nankin, Canton, Macao, or Amoy but possesses one or more slave girls. Slave boys are less common, but the girls are found in every street and in almost every house.

Girls fetch from ten to one hundred dollars and upward in South China. They are sold at any age from three to fifteen, and most commonly at seven or eight. The prettiest girls are the most desirable, as in case of marriage or sale they will bring more to the family which buys them. Most of the slave girls are bought to work about the house. It is cheaper to buy a servant than to hire one, for if you take a girl of eight you can have her services until she is fifteen, getting seven years of work for nothing but her board and clothes, and then sell her for perhaps ten times your original price.

Theoretically there are no slaves in Hongkong, as it is British territory, but in reality the city is full of them. They are the maidservants and nurses of the Chinese. Every small-footed lady needs slaves to help her about, and in the houses of the rich, where there are many daughters, it is not uncommon to find from twenty to thirty slaves in a single family.

Female slaves are often presents from one man to another, and not infrequently they form a part of the bridal outfit. They are commonly bought as secondary wives, and often as teachers.

There are localities in China where the girls are noted for their beauty. The cities of Yangchau and Suchau are as famous for rearing handsome young girls as is Georgia in the

Caucasus, from where rich Turks so often obtain their wives. There are persons in these cities who make a business of raising slave girls.

They search the country about for promising young girls and put them through a regular course of training. They have farms where the slaves are taught to sing, play upon musical instruments which, added to beauty, will cause them to sell for high prices to rich mandarins. These girls are chiefly the daughters of poor people or the daughters of slaves.

It is common for a man to purchase his wife. Indeed, there are more wives acquired in this way than in any other. Every man in China has a right to as many wives as he can maintain, and a secondary wife is cheaper than a hired servant. The first wife is the legal one, but the others have their rights, although they are practically slaves.

The man who is addicted to the opium habit will sell his children, and not infrequently his wife to supply his appetite. Wives are sometimes sold by gambling hands.

## SERVIA A PEASANT KINGDOM.

"We are a nation of peasants," says M. S. H. Loranitch, the Servian Minister to the Court of St. James, in an interview published in the Humanitarian. "We have scarcely any aristocracy. On the other hand, we have no proletariat, the plague of your great cities; no paupers, no submerged tenth." We have therefore no need of workhouses and asylums. As for our industries, agriculture and cattle-raising are our principal occupations.

"All our peasants are landed proprietors. Some of them are rich, while others are poor, but to prevent entire pauperization the law guarantees to each peasant five acres of land and the necessary number of agricultural implements. They are inalienable property. The living together of families and relations in community of goods—a custom dating from immemorial acts in the same direction; it promotes social equality between the members of the clan. In the next place, each commune is bound by a law, which was first promulgated by King Milan, to have a general central storehouse; each member is bound to contribute to it annually five kilograms of wheat or maize. The object is to keep in reserve certain quantities of food—we have at present 40,000,000 kilograms stored up—so as to prevent the possibility of famine. Should a local magazine, either through a bad or deficient harvest, or from causes pertaining to a particular place, run short, it obtains a temporary loan from a store more favorably circumstanced.

"Our girls receive a very excellent education. They have a choice of professions afterward. Some go in for teaching; some of them become doctors; others again, are employed in public offices. But the greater number of them prefer to get married. The majority still cling to the domestic ideal—our girls are very domestic. In the house they reign supreme; no sensible husband would ever think of questioning their authority in the home. The man rules outside, the woman holds undisputed sway within. Tell your readers that Servia is the paradise of wives."

UGANDA RAILWAY.—In February last the Uganda Railway had been completed a distance of 476 miles, leaving only 74 miles more to be built to the Uganda terminus, Port Florence, on a fine bay of the great lake, Victoria Nyanza. This will make the entire line from Mombasa, on the coast, so Port Florence, 550 miles. The distance across the lake, from Fort Florence, on the eastern shore, to Port Alice, port of the capital, Mengo, on the western shore, is 140 miles. The connection between these two points will be made by a large government steamer recently built the William Mackinnon. Thus the whole distance of about 700 miles, from Mombasa, on the Indian Ocean coast to Mengo, the capital of Uganda, will soon be provided with steam transportation. Already a telegraph line is in operation along the line of the railway.

## 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.]

## FIFTH DISTRICT SOCIETY

The annual business meeting of the Fifth District W. F. M. Society was held at Wickham, Queens County, Saturday, July 6th., at 3 p. m., the President, Miss Augusta Slipp, in the chair. Opened by scripture reading, singing and prayer. The President gave a short address on mission work. The minutes of last meeting were read and approved. The Secretary's report was read and adopted. Several of the ladies had a discussion on ways and means of raising mission money, and the great need of the auxiliary societies keeping up monthly prayer meetings. . . . It was resolved that the sisters of the Fifth District adopt a child from the Orphanage. Miss Slipp was authorized to communicate with Miss Gaunce concerning age and other matters. . . . The officers for the ensuing year were elected: Miss Augusta Slipp, President; Miss Sadie Carpenter, Secretary-Treasurer. It was resolved that the Vice-Presidents hold their office for another year. . . . A letter from Mrs. G. A. Hartley, was received by the Secretary, and read by Mrs. Scott at the business meeting. It contained encouraging words, which did much to help the sisters in their good work. The Secretary also received a package of missionary literature in the form of booklets, tracts and leaflets, which were distributed among those present. . . . The meeting was closed by singing.

The public missionary meeting was held Saturday evening, presided over by Miss Slipp, President. Singing, "From Greenland's Icy Mountains," reading, 2nd and 115th Psalms, by the President; prayer by Rev. Joseph Noble. The President's address was particularly impressive. The Secretary's report was read; its adoption being moved by Mrs. Scott, seconded by Mrs. A. E. Slipp. . . . A duet "What a Friend thou art to me," was beautifully rendered by Miss May Jenkins and Mr. A. E. Slipp.

The societies have paid as follows: Wickham, \$2.15; Tennants Cove, \$1.75; Shannon, \$2.85; Narrows, \$4.50; Central Hampstead, \$9.25; Carpenter, \$7.50; Perry's Point, \$4.50; Hibernia, \$13.03; Brown's Flat, \$5.50; Greenwich, 1.00; Total, \$51.03. . . . Rev. Joseph Noble made an impressive address, which will long be remembered by the large audience present. Other interesting addresses were made by Revs. Dr. McLeod and W. H. Perry, after which "Speed Away" was sung during the taking of the offering which amounted to \$3.52. The hymn, "Rescue the Perishing," and the benediction closed a very interesting meeting. The thanks of the members of the society are due to Miss Jenkins and Mr. A. E. Slipp, who gave such efficient aid in the musical part of the programme.

SADIE J. CARPENTER, Sec'y-Treas.

## ONE OF RAMABAI'S EXPERIENCES.

A very interesting account of the wonderful work for India's widows, being done by Pandita Ramabai, appears in The Missionary Review for May. Among many interesting incidents it mentions the following: "During the early part of 1899 Ramabai was greatly tried because of the need of funds, yet she told no one until after the trial of faith was past. With the little money which came in she bought the cheapest kinds of grain and there were only two kinds of grain in the storehouse. It was a trial for these young Christians to have so little variety, but Ramabai shared with them their frugal meal and taught them to praise God for what they had. Finally, when the grain was nearly exhausted, she received a check for fifty dollars. Most people would have used it immediately to purchase the needed grain, but

Ramabai laid the check before the Lord and asked Him how she should use it. One of Ramabai's helpers who had cast in her lot with this work, trusting God to supply every need, wholly unbeknown to any one, was praying for money, and the Holy Spirit moved Ramabai to give the money to that worker. Ramabai obeyed, and waited on God still further for His time of deliverance. A large sum of money came the following week, just before the last day's supply of grain was exhausted. God undoubtedly let this test come to prepare her and her girls for a much larger work of faith in the great famine then so near at hand."

CORRECTION.—The types last week turned the First District Society into the Fifth. The report, however, told what society it was.

## JACOB'S WELL.

We are always interested, says the Journal and Messenger, in what the latest tourist says of Palestine and Bible scenes, taking note of the different eyes with which they are viewed. The variety of description and impression is quite marvelous. But of no one thing are so many varying stories told as of Jacob's Well. We have read the descriptions given by probably a dozen different travelers who profess to have seen it during the past ten years, and no two of them agree, unless they draw from a common source—some other writer. As a matter of truth, no one has ever seen a clod or a stone which was there when the Lord Jesus sat wearily on the well. All that was there then was long since removed. The well is not as deep as it was originally, because the top of it was cut off, and by reason of digging a crypt, or cellar for a church, which held the mouth of the well in its bottom. And yet people talk about the mouth of the well upon which Jesus sat; of the curb; the worn stones; the depth, filled up with stones thrown into it, etc. Here is one who says: "The well is in the garden, stone walled and owned by Russians. An old Greek monk led us into the locked chapel, built over the well. He let down the candles that we might see the water glistening far below, and then drew and gave us a drink, pure, clear, cold water." All right. He is nearer the truth than any other for a decade. The "locked chapel" has been built since this writer was there. It was moved by our Bro. Brearley, of Detroit, Mich., some fifteen or twenty years ago. We doubt the existence of a garden more than five or ten feet wide. The crypt of the old church having fallen in, it is a mass of stones. If the chapel has been built, it is amid the stones which no one would move farther than absolutely necessary. But we are glad that some modern traveler has seen the chapel—at last.

HOLDS ITS OWN.—Wesleyan Methodist keeps its ground in England. It has a total membership of 453,012, being an increase in the year of 2,311. This, however shows a falling off from the past. Last year the increase was 5,225, and in 1889 it was 5,028. But things look better than they did six years ago, when an actual decrease was reported of 2,000. The number of candidates for the ministry is, happily, not diminishing. This year they number 153, which is more by 26 than last year showed.

BRILLIANT BUT DEADLY.—Sir Astley Cooper, on visiting Paris, was asked by a surgeon-in-chief of Empire how many times he had performed a certain wonderful feat of surgery. He replied that he had performed the operation thirteen times in the course of his career. "Ah, but Monsieur, I have done it one hundred and sixty times. How many times did you save life?" continued the curious Frenchman. "I," said the Englishman, saved eleven out of the thirteen. How many did you save?" "Ah, Monsieur I lose dem all," but de operation was very brilliant, but for spiritual purposes only useless!—Northern Advocate.

Dr. Talmage must be noaring dotage when he says: "Our grandchildren will see Canada, Mexico and all South America annexed to the United States." No more chance of it, doctor, than of you accepting a call to preach without salary.—Brockville Recorder.