

Religious Intelligencer.

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

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WHOLE No. 2021

NOTES AND GLEANINGS.

A PART of the Whittier homestead in East Parish has been purchased by Mr. J. H. Carleton, of Haverhill, who will present it to the city to be preserved as a memorial of the poet. The purchase includes the house and other buildings, with several acres of land lying adjacent to them. Some movement was made toward purchasing the property by the Whittier Club about a year ago, and the poet is said to have been pleased with the idea.

RUSSIA is establishing great colonies in Central Asia. Nearly 200,000 colonists have located in the neighborhood of Tashkend, and many more are scattered through the surrounding regions. There is also one German Colony—a little grain of the leaven of freedom and civilization to leaven the whole soggy lump of Russian slaves. One hardly looks upon Russia as a colony establisher. It is hard for men to be brought up to the hardy, self-reliant manhood, that colonists require, amid the debasing influences of despotic tyranny. Yet these colonists are going to work in the right way. They are establishing churches, schools and hospitals and are absolutely prohibiting the traffic in liquor. As long as they keep along those lines they cannot fail to be successful.

THE BRITISH-CONSUL in Chicago is making report to his Government upon labor conditions in the western states. Reports are widely spread as to the high remuneration of labor there, but they are frequently delusive. The wages paid should be considered in connection with the irregularity of employment and the cost of living. Of late years large numbers of immigrants have flocked to the district from all parts of the world; many of them coming from countries where the price of labor is low, and are willing to work for small wages, and the labor market, especially at Chicago, is at the present time overcrowded. Many who leave regular employment, however poor and ill-paid in their own country, in the hope of bettering themselves and honestly wishing to work, find themselves in the position of tramps.

ON OCTOBER 31st the memory of Martin Luther was honored all over the world. The German Protestants gathered by thousands at Wittenberg where Luther burned the Papal bull and nailed his theses to the church door. A despatch from there says:

"Wittenberg in all its picturesque-ness has been an inspiring sight with the young emperor and his ministers commemorating the days of the reformation. In the little church rest all that is mortal not alone of Luther, but also of Richard Melancthon. John the Steadfast, and Frederick the Wise. Luther was not only known in Wittenberg as the reformer. He was a monk there. On the outskirts an oak tree stands on the spot where Luther burned the Papal bull which announced his excommunication. Other spots of interest there are, the house where he was born, the schools where he taught his 'heresies,' and the quaint little church where he used to fire the hearts of his followers and defy the threats of his enemies. Not far from the church is Schadow's statue of Luther, on the base of which, written in the German tongue, are those famous words of the great reformer: 'If it is God's work it will stand. If man's work it will fall.'"

CHARLES DUDLEY WARNER, in his work entitled "In the Levant," illustrates the value of information, given by professional guides, in Jerusalem as follows:

"We had a guide who knew every sacred spot in the city, a man who never failed to satisfy the curiosity of the most credulous tourist."

"Whose tombs are these?" we asked.

"That is the tomb of Joseph of Arimathea, and that beside it is the tomb of Nicodemus."

"How do you know?"

"How do I know? You ask me how I know? Haven't I always lived in Jerusalem? I was born here."

"Then perhaps you can tell us, if this tomb belonged to Joseph of Arimathea, and this to Nicodemus, whose is this third one?"

"Oh yes, that other," replied the guide, with only a moment's paralysis of his invention, "that is the tomb of Arimathea himself."

At least, he could tell a smart lie at very short notice.

THE ENORMOUS cost of keeping up a first class navy has just been forcibly illustrated by the recent wreck of the British Ironclad "Howe." Four millions of dollars were spent in building and fitting this floating fortress, and now she is worthless except as old iron. This one fact tells the story of the enormous cost of war. England, as the wealthiest nation on the globe, is able to stand the strain but many of the weaker nations of Europe are ruining themselves and running their credit to its last legs in order to keep up with the procession of the richer powers.

The German Emperor's Protestantism.

The famous Church, at Wittenberg, the Schlosskirche, to which Martin Luther affixed his strong theses against indulgences on the 31st October, 1517, was recently the scene of a significant event. The building has undergone many vicissitudes since its completion in 1499. It has in fact been rebuilt several times since then. Its restoration was undertaken by the father and grandfather of the reigning emperor of Germany and is now completed. The Church at Wittenberg is closely identified with the history of the Reformation. Bronze gates replaced in 1858 the massive oak doors that preceded them. In these bronze gates are cast the text of the famous theses that aroused the thoughts of men in the sixteenth century. Within this Church were interred the remains of the great Electors who sympathized so deeply with the views of Luther and who befriended him through life. Friedrich the Wise and John the Constant were buried in the Schlosskirche. Here also the bones of Luther and his beloved friend, Philip Melancthon, found their resting place. The church also contains portraits of these twin hero brothers by their famous artist fellow citizen, Louis Cranach.

The thirty-first day of October this year was appropriately chosen as the dedication day of the restored edifice. Kaiser William was the person most conspicuous in the ceremony. He had invited a large number of the Protestant Princes of Europe to witness an event which is of considerable interest. Many of them accepted the invitation. The young Duke of York was the representative of the British reigning house. The ceremonies were of a picturesque order. There were great processions. The Emperor, duly accompanied, went to the church, received the keys from the architect and in turn handed them to the president of the church council, who presented them to the pastor of the church. There was a scenic representation of the principal events in the life of the German Reformer, and a banquet at which the Emperor is reported to have said:

"The thought of restoring the Schlosskirche, the scene of the first act of the Reformation, struck a chord in the hearts of my forefathers. After my grandfather had prepared the means my lamented father took up the scheme with all the warmth of his deep feeling. It was not God's will that my father should behold the finished work, but a grateful posterity will never forget that his name is inseparably connected with this memorial of the Reformation. To us, to the Church, it is not only a memorial, but a serious admonition and an expression of divine blessing through the Protestant Church. The confession of our faith that we made today in the presence of God binds us and the whole of Christendom there in ties, the bond of peace reaching beyond all lines of division. In the matter of faith there is no compulsion. Free conviction of the heart and the decisive acknowledgment thereof is a blessed fruit of the Reformation. We Protestants make feud with nobody on account of belief, but we hold fast our faith in the Gospel to death."

At the conclusion of the banquet the Emperor drank a draught from the cup presented to Luther by the town of Wittenberg on the occasion of his marriage with Katherine von Bora. Great changes have taken place in the time intervening between the

heroic act of the solitary monk and the regal festivities at the dedication of the historic church. The imperial participation in the dedicatory ceremonies was but a holiday recreation in comparison with the daring deed of Luther. Then the Papal power was supreme. Sovereigns could hardly venture to follow a course of action a variance with the wishes of the supreme Pontiff. His word was law in Church and State. He claimed then as he does now to exercise control in temporal and spiritual concerns. This claim was not in those days a comparatively empty and politic boast as it is to a large extent now. Then kings trembled at the frown of the Pope, and his displeasure could entail serious consequences. Social life was under the control of the Church, and who ever dared to resist would easily be crushed. It may be doubted whether the grand defiance of the Pope's lordship of the human conscience in the diet of Worms or the bold act of nailing his ninety-five propositions to the door of the Schlosskirche was the more heroic moment in the life of him whose words were half battles. In that act he literally took his life in his hand. A man of less determination and courage would have been sacrificed for his temerity. Emperor William is not lacking in courage. He has opinions of his own, some of them not quite in harmony with the progressive ideas of the age, but it is refreshing nevertheless to find an occupant of so important a throne so outspoken in his views. He is a Protestant who does not hesitate to speak out freely and frankly his convictions. While all this is taking place it is asserted that in order to carry the Army Bill in the Reichstag, there is an understanding with the clerical party in the House that if they yield assent to the passage of the Bill, the last of the Falk laws, expelling the Jesuits from Germany, is to be repealed, and the members of the Black Militia will be permitted to return from their exile. If such should be the case it is a matter for regret that the ruler of the German nation should do with the one hand what he undoes with the other.—Canada Presbyterian.

WOMAN'S FOREIGN MISSION 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.]

Strength for the Day.

The morning breaks in clouds, the rain is falling,
Upon the pillow still I sigh for rest;
But yet I hear so many voices calling
To work by which my burdened soul is pressed.

That I can only pray,
"Strength for the day."

'Tis not a prayer of faith, but weak re-
peating.

For with the words there comes no
hope, no light;

In other lives a morning sun is shining,
While mine is but a change from
night to night.

So while I weep I pray,
"Strength for the day."

For it is hard to work in constant
shadow,
Climbing with tired feet an uphill
road;

And so while my weak heart dreads
each to-morrow.

And once again I lift my heavy load,
Desponding still I pray,
"Strength for the day."

The day is past and its long hours are
ended,

I wonder why I feared them as they
came;

Each brought the strength on which its
task depended,

And so the prayer was answered just
the same.

Now with new faith I pray,
"Strength for the day."

For in the ones just closed I've learned
how truly

God's help is ever equal to our need;
Sufficient for each hour it cometh newly

If we but follow where its teachings
lead,

Believing when we pray,
"Strength for the day."

—Selected.

Mission Meeting.

There was held a very successful yearly meeting of the Woman's Aid Society, at the Fourth church, Hampstead, on Tuesday evening, the 8th Nov. The meeting was opened by reading of the Scripture, by the President, Mrs. R. Scott, after which a very enjoyable programme was carried out;

the most pleasing part of which was a recitation, by ten young ladies called, "The mission of flowers"; the success of which was mainly due to Miss Hallie Simpson, of St. John, West End. The recitations by the Misses E. B. McConchie, Priscilla and Jennie Davis were deserving of praise. The Rev. C. B. Lewis and Joseph Sleep (Local Methodist) gave stirring addresses on Mission work. The music was well rendered, the organ being played by Miss Mabel Scott. The collection taken amounted to \$3.20.

The President's report read at this meeting is as follows:

DEAR SISTERS AND FRIENDS,—We have assembled at another yearly meeting of this "Woman's Aid Society" connected with this Fourth Church, Hampstead, and though we have not accomplished all we would desire, yet we trust the seed sown in our weakness, may yet bring forth fruit to eternal life; so that those who sow and those who reap, may rejoice together. Then let us go forth, trusting in the promise, "Lo, I am with you always." His promise is sure and steadfast. How often we have heard the cry from our missionaries, in far of India, for more help. And how are we to assist them in their labor of spreading the word of Truth to those who know not the gospel of the Son of God; but by the united efforts of christian men and women, who, by giving of our means, our talents as well as our influence to mission work, may have a part in the accomplishment of His purposes toward our fellow man. Not saying, "Am I my brother's keeper," but endeavouring to do our duty, asking counsel of Him who says, "Ask of me and I will give thee the heathen for an inheritance and the uttermost parts of the earth for thy possession." Some excuse themselves for not supporting Foreign Missions with the plea there is more need of Home Mission work. I have no doubt Paul could have found heathen and wicked men to reclaim in Jerusalem, but we read he went to Macedonia, Greece and Asia Minor and preached the Gospel, and how can we obey the voice of our Saviour, "Go ye into all the world and preach the gospel"; and how shall they hear without a preacher and how shall they preach, except they be sent." Let us awake to the fact that God's work will go on, though some may withhold the means that he has entrusted them with. We, the members of this society, have need of the prayers of God's people that his grace may rest upon us; and that whatsoever we do, may be done to His honour and glory. In the year just closed there has been collected and sent to the parent society the sum of \$6.25. It seems a very small amount but perhaps some have done what they could. If we all do the little that God would have us do, there may soon be many more laborers in the vineyard.

Scientific Miscellaneous.

THE EARTH'S INHABITANTS.—Accepting the estimate that the earth's population is 1,195,450,000, a French statistician calculates that 42 per cent of the number are of the white race, 44 per cent of the yellow race, 11 per cent. are negroes, 2 per cent. of the mixed Oceanic races, and 1 per cent. Indians. The whites are distributed over 22 per cent. of the habitable globe, the yellow races over 28 per cent., the negroes 18 per cent., the Oceanians 3 per cent., and the American Indians 20 per cent. On equal areas inhabited by each, therefore, there exist, respectively, 1 Indian, 19 negroes, 21 Oceanians, 50 of the yellow races, and 61 whites. About 400,000,000 of the earth's inhabitants are adherents of the various Christian sects.

FREQUENCY OF THUNDER STORMS.

A German meteorologist finds that Java has thunder storms on 97 days in the year on an average; Sumatra, 86; Hindustan, 56; Borneo, 54; the Gold Coast, 52; Rio de Janeiro, 51; Italy, 38; West Indies, 36; South Guinea, 32; Buenos Ayres, Canada, and Austria, 23; Baden, Wurtemberg, and Hungary, 22; Silesia, Bavaria, and Belgium, 21; Holland, 18; Saxony and Brandenburg, 17; France, Austria, and South Russia, 16; Spain and Portugal, 15; Sweden and Finland, 8; England and the high Swiss mountains, 7; Norway, 4; Cairo, 4. The northern limits of thunder storms are the northern part of North America, Ice-

land, and the coast of the Siberian ice sea.

An eminent American naturalist declares that twenty-five years hence the zoological museums of the United States will be as attractive and pleasing as the picture galleries, and they will teach ten times as many object-lessons as they do now. To-day the average museum is as lifeless as a dictionary; but the museum of the future will be life itself.

A correspondent of a London scientific journal records the finding of a pin in the yolk of a hen's egg. Both the yolk and the white were in places of a blue-black color. It is naturally asked how the pin came there, and whether foreign bodies have ever before been found enclosed in an egg.

Union Baptist Seminary.

THE LADIES SAY IT SHALL BE DONE.

The directors of the U. B. Seminary have for some time past, been struggling with the problem as to how the funds could be raised, to finish and furnish the upper flat of the building at Saint Martins, but have not as yet been able to solve the knotty question. But hope is being inspired in the hearts of many of the friends of the Seminary, as they learn that the women have decided to lift the burden.

Miss Bessie McFarlane, daughter of Dr. Foster McFarlane of Saint John has started a chain through which it is hoped every person appealed to will find a pleasure to respond, and thereby assist in this grand work. Very soon parties in New Brunswick, Nova Scotia and other provinces in the Dominion and it may be some in the United States as it is known the Seminary has a good many warm friends there, will be receiving letters (self explaining) and if the chain is not broken, it will prove long enough, and strong enough, to pull the Saint Martins U. B. Seminary clear of all the rocks and quicksands that have for so long a time threatened destruction.

Miss McFarlane has undertaken a work that few young ladies would attempt, but with strong love for the institution, and strong faith in her sex she hopes to succeed.

If the people who receive letters respond promptly and the chain kept unbroken the jubilee may soon be announced. Miss McFarlane has the fullest confidence of a number of the members of the Board. May the good work prosper.

WM. PETERS.

WHO HE WAS.—It is related of the English ancestor of a well-known Philadelphia Quaker family that he was quite a learned man, familiar with the dead languages, and that once he went to see one of the universities. As he was walking about there, his Quaker garb attracted the attention of three of the students, and they proposed to have some fun out of the old Quaker. They stationed themselves where he might hear them. Then one said (in Hebrew): "Here is Abraham." "Another said (in Greek): "No; this is Isaac." The third said (in Latin): "No it is Jacob." Whereupon the old man turned and said to them: "Young men, I am neither Abraham Isaac nor Jacob. I am Saul, the son of Kish, sent to seek my father's three asses; and lo! I have found them."

THE OLDEN TIME.—There were nine hundred varieties of torture devised for the Inquisitors four centuries ago. The racks and thumb screws are familiar to all. There were cells with walls that contracted until they crushed the victim. There were deep wells with knives protruding which cut the unhappy man to pieces as he fell. Ribbons were placed in the throat down which water trickled until one was strangled, or water fell upon the shaven head drop by drop until the man went mad. The soles of the feet were covered with oil and roasted before a hot fire. Two hundred and twenty-seven had the sinews of their legs burnt out, one eye taken from its socket and then they were set to work in the mines. A man's arms were tied behind him with an iron bar between them. Heavy weights were hanged to his feet, then he was elevated by a rope that ran over a pulley and dropped to within a few feet of the floor. If enough joints were not dislocated by the first fall it was repeated. That was the strappado. These abominable tortures were the ugliest

features of the "ages of faith" so called. The worst of the thing is that tortures of this sort were associated with the name of the Lord Jesus,—that the Inquisitors professed to be the most orthodox believers in our holy religion, that they had the approval of the "Vicar of Christ." Dark indeed were the ages that tolerated or encouraged torture. Cruel indeed were the men that held it as their joy and delight to tear and dislocate and burn. It is right to detest with all one's soul these manifestations of cruelty, and to thank God that the church of Christ does not now bear the shame of such deeds.—Presbyterian Witness.

The general election which took place in Italy last Sunday resulted, as was expected, in the return of a large majority of members for the government. The main issue was a financial one. The nation is groaning under the burden of debts, and is threatened with bankruptcy. This state of affairs has been brought about largely by the necessity of keeping up a large army. To give up the present arrangement would be fraught with great perils to the peace of Europe and the welfare of Italy. The present arrangements will undoubtedly be continued, and financial reforms attempted. Besides the dangers to Italy from the outside in case of war, the relations of the papacy to the government is a constant menace. It is doubtful whether the pope could resist the temptation, in the case of a European war, to make terms with an enemy which would insure the restoration of the temporal dominion to the Vatican. This is not probable. Still, far-seeing Italian statesmen, who know the uncertainties of war, dread combinations which might imperil national unity. Meanwhile, the land of beauty and song will go on with her development. Of late years the German influence has been felt, especially in philosophy and literature. The Roman Catholic Church has little hold of the intellectual leaders; and, even while it has to a considerable extent religious control of the masses, it does not oppose the government. Even under the shadow of the Vatican the power of the ecclesiastic as such is on the wane.

Among Exchanges.

WHAT IS THE REASON?

What is the reason that some Baptist who think they are sound in the faith do not regard their indebtedness for a religious paper as they do other debts?—American Baptist.

THE FOLLY OF IT

Nowhere is the prodigality of youth more conspicuous than in the waste of affection and happiness. When young and surrounded by friends we treat affection in a scornful way, as if it could never cease to flow to us. When it does cease, we look back with sorrowful wonder at our folly. The old home is broken up which we did not care to visit until too late. In the same way pure and peaceful happiness is too often despised, while we rush after un satisfying excitement.—The Quiver.

GIVE PROPORTIONATELY

We believe not only in systematic giving, but in proportionate giving. It is a Christian's duty not to give a regular and definite sum, but to give a sum that has some just relation to his income. If God trusts us with a thousand dollars this year from the store house of his wealth, it is clearly a case of unfaithful stewardship if we give only the same amount as last year when he entrusted us with only five hundred dollars. The millionaire receives no blessing from dropping into the treasury the widows two mites, and the widow is not responsible for the millions of Croesus. There is no subject that lies much nearer to the heart of the gospel than this matter of proportionate giving.—Southern Presbyterian.

CAST THEM AWAY

Rehearsing your sins is not profitable. If they are repented of and forsaken, let them go. Cast them away, and forget them as you do old, useless, or infected garments. God says he will remember them against you no more forever. Then why should you remember and rehearse them so often. Paul says, "Forgetting the things that are behind, I press toward the mark for the prize of our high calling in Christ Jesus."—Religious Telescope.

SPEAK THE TRUTH

The temper in which a man holds his views is nearly as important as the soundness of his views. There is a vast deal of truth held and preached, in the pulpit, and out of it, in such a belligerent and bitter temper, that for all the good it does, it might almost as well be error. Truth is not only to enter a man's brain, but his heart, and provide the atmosphere as well as the instruments for moral service. Paul did not think that sound views, held in an unlovely temper, could do good; for he rejoiced that Christ was preached even "of envy and strife," but his ideal was "speaking the truth in love."—Watchman.