

Religious Intelligencer.

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

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WHOLE No. 2040

NOTES AND GLEANINGS.

THE FIRST WOMAN to get the degree of doctor of medicine in Belgium received it only a few days ago. She is a young woman of twenty-six, and passed a very rigid examination, winning the highest distinction.

IN NEW YORK CITY over 100,000 women are earning their own living and three-fifths of them support whole families. In a leading dry goods store recently it was decided to reduce the wages of the women in order that those of the married men might be raised, but investigation showed that the single women were supporting more people than the married men, and the proposed change did not take place.

THE MINISTER of Public Instruction in Mexico is said to be faithfully carrying out the policy of establishing free public schools, with compulsory attendance, all over the country. Mexico has had a very large proportion of illiterates, especially among the poorer classes and the Indians, and the Diaz administration saw that the maintenance of the Republic required an extension of education, and that there will be no adequate education of the masses except by public free schools.

A NATIVE OF DAMASCUS has been trying to get permission to establish a brewery in Jerusalem. But the Governor of Syria has, thus far, declined to grant permission—"in deference," he says, "to the scruples of the Jewish and Christian residents."

MR. EDISON prophesies that before long editors will read off their "copy" into phonographs, editing as they go along. The compositor will "put the cylinder on another phonograph and while listening to the dictation of the machine will describe the article directly by the keys of the mechanical typewriter." We doubt it.

EQUADOR is one of the most backward of the South American States. The roads are nothing but mule tracks, practically closed during the rainy season, which lasts for a great part of the year. The natives have not only not taken the trouble to make roads, but they have allowed the splendid causeways of the Incas to disappear by neglect. In many parts of South America matters have not been materially improved by the European infusion. Some Christian civilizations have not proved improvements. This, however, has been because they were not truly Christian.

THE YEARLY EXPENSES of the Sultan of Turkey are estimated at no less a sum than six millions sterling. Of this a million and a half alone is spent on the clothing of the women, and £80,000 on the Sultan's own wardrobe. Nearly another million and a half is swallowed up by presents, a million goes for pocket-money, and still another million for the table. It seems incredible that so much money can possibly be spent in a year by one man, but when it is remembered that some fifteen hundred people live within the palace walls, and live luxuriously and dress expensively at the cost of the civil list, it appears a little more comprehensible.

The Mormon Temple.

Last week the great Mormon Temple in Salt Lake City was formally dedicated. It has been forty years in building, the corner stone having been laid April 6th 1853. The following description of the Temple may be of interest.

July 25, 1847, four days after the parched soil of the valley was touched by the weedy feet of "the saints," Brigham Young struck the ground with his cane, saying: "Here will be the Temple of our God." On this exact spot the work of excavation began Feb. 14, 1853. The corner stones were laid April 6 of the same year. Temple Block contains ten acres. The building is of white granite taken from the quarries twenty-five miles south of the city. During the early years the chief industry was the carting of these huge blocks of granite, swinging under carts drawn by six or eight yoke of oxen; four days often being spent in getting one stone from the quarries; finally a railroad was built.

The building is 186½ feet long and 99 feet wide. With the towers it covers an area of 21,850 square feet. The foundation wall is 16 feet thick and 16 deep. On this the granite

walls are nine feet thick, on the bottom and narrow to 6 feet at the square. The east part of the temple is for the Melchisedec priest's order, representing the higher or spiritual affairs. The west is for the Aaronic priesthood, representatives of temporal existence. The figure on the east central tower symbolizes the angel named in the 11th chapter and 6th verse of St. John's Revelation. There are in the building many stones symbolic of different conditions of mankind. Around the base are heartstones, above these are moonstones, showing the moon in its various phases, and emblematic of terrestrial glory.

Still higher than these are sun stones, typical of celestial or the higher glory of the heavens. There are also star stones, representing the glory of the stars. On the west tower is the Ursa Major, pointing to the polar star and indicating that there is a fixed guide for fallen mankind to return to God. Then there are cloud stones and others of like symbolical nature. The architecture of the building is without a known parallel in ancient or modern times. The cost of the building, as near as can be ascertained, will be slightly in excess of \$5,000,000. The building has its own electric plant, consisting of four engines and four dynamos, with a capacity of two thousand lamps. Then it has motor power to run two elegant elevators. The vast edifice is heated by a system of hot water; while for ventilation the touch of electric buttons will open transoms in various rooms, and start sixteen fans, each of one half horse power.

When in Salt Lake City, in December last, we learned that no person was allowed in the temple, then nearing completion, nor would be till the dedication. The Tabernacle adjoining the temple, which will hold nearly 10,000 people, and in which they have worshipped for many years, was open at all hours to visitors, and is certainly worth a visit. Much has been said of the marvellous acoustics of the building, and the statements are not exaggerations. This description is accurate in every respect: The man in charge stood at the end of the church. He said:—"Go up in the gallery and walk to the other end of the building. It is 250 feet long and 140 feet wide, yet when I whisper you will hear me, so perfect are the acoustic properties of the building. I walked the length of the church. My footsteps were repeated so many times in echoes that the reverberation sounded like a drummer's roll-call—almost as if 'twas a regiment marching. From where I stood at last the man who had spoken looked like a boy. He held up his hand. "Answer me in a natural tone when I speak to you. I am going to whisper. (Then the whisper came distinctly, "(Can you hear me whisper? I am going to drop a pin on this altar rail, see if you hear it.") He held the pin two inches above the rail and dropped it. I heard it as if—as I never supposed a pin could make itself heard a foot away. "And now," said the man, "see and hear what I do now." He rubbed his hands together, and a sound like a loud rustle of silk floated through the hall. Afterwards I sat by the man, and saw him go through the performance for others. The only trick was in the building.

Rum Traffic Notes.

CONVICTIONS SUSTAINED. In the twenty-three Woodstock cases which have been pending in the Supreme Court for several months judgement was given last week confirming the convictions.

WESTMORELAND CO. The temperance people of Westmoreland need to be alive. The promoters of repeal of the O. T. Act have no scruples, and will carry on their campaign with vigour. Friends of the law should organize at once for the work. They have been through two or three fights, and know how.

A SOUTHERN OPINION. Even the New Orleans Picayune predicts that "in five years the liquor traffic will be suppressed in a large majority of the counties in every Southern state."

WHERE THEY COME FROM. A society for the prevention of cruelty to children in a New England city reports that of 195 children whom it had aided, 103 had intemperate fathers and 85 drunken mothers.

ENGLAND'S DRINK BILL. Dr. Dawson Burns' "Drink Bill for 1892" has appeared in the London Times, and it is not encouraging, in spite of a

decrease from £141,220,675 to £140,886,262—that is, of £354,413. The average expenditure per head for the United Kingdom was £3 13s. 11d., or £18 11s. 8d. for each family of five persons.

NATURAL ENEMIES. Prohibition and liquor selling, says the *Wine and Spirit Gazette* of Chicago, are natural enemies. Why, how is that? We have been told time and again by advocates of the rum traffic that "more liquor is sold in Maine, Kansas, and Iowa than would be if they had no prohibitory law"—that prohibition aids the rum traffic. Well, the worst of falsifiers will tell the truth sometimes, and doubtless, in the above declaration, the *Wine and Spirit Gazette* told the truth; and its candid statement explains why it is that the rum power so persistently fights prohibition.

POOR BELGIUM. The managers of a Brussels working-men's union have printed circulars giving a summary of the increase in the consumption of spirituous liquors, and the simultaneous increase of crime and poverty. Belgium, especially in the two western provinces, appears to be swarming with vagrants, and the taxes for the support of the poor have become an almost intolerable burden, yet that pauper-cursed country permits 83,800 rum-shops to filch the wages of labor and multiply the sum of misery and disease.

PROHIBITION PROHIBITS. Recently some Kansas City, Mo., liquor dealers took it into their heads to do a little business in their line in Osage City, Kan. They shipped a carload of their poison into that town on the sly, and a dispatch, dated March 24th, gave the result as follows: "The carload of liquor was hauled out of the town to an abandoned coal shaft, where the bottles and demijohns were broken by the hundred and the contents poured out. Beer kegs and whisky barrels were piled on a bonfire, and thousands of gallons of liquor were burned." God bless the people of Kansas.

A SAD CASE. In the following editorial paragraph the *Interior* of Chicago compresses a fearful but emphatic protest against the two frequent occurrences of a pure and lovable girl becoming infatuated with a young man addicted to the drink habit:—

"We are sometimes brought in contact with the effects of drink which are so dreadful as to arouse both pity and wrath to their depths. There was a woman and her child in this city who were dying of starvation and abuse. She married against the fearful persuasions of her father and mother. 'May God pity you,' said her father, when he found her resolution immovable. They came to this city. He was of good family and address, but soon began to come home intoxicated, in which condition he was a fiend. He choked and beat her when she was too weak from starvation to rise from her bed. He carried off her clothes and pawned them for liquor, leaving her in next to nakedness. In this condition she was found, weeping night and day, hiding away a little morsel of food which she could get for her child—as the worse than beast and hog would seize and eat it himself—and yet she would rather die than let her parents know. Talk about lynch law! I tell you, men and brethren, that there are cases where lynch law is the same of divine justice."

YARMOUTH WORKERS. The Yarmouth Co. N. S., Temperance Convention has started a vigorous campaign to secure prohibition votes. At a recent meeting the following pledge was adopted, and is being circulated for signatures:—

"We, the undersigned voters, are strongly impressed that the liquor traffic is a powerful aggressive force, directed against the prosperity of our country and the general peace, happiness and prosperity of its citizens, and that the prohibition of the manufacture, sale and importation of intoxicating liquor as a beverage would be conducive to the best interests of our country and its citizens."

"We therefore demand that our legislators enact a prohibitory law as soon as practicable, and in support of this demand we pledge ourselves to vote only for such candidates for the House of Commons and House of Assembly as are tried prohibitionists, and who publicly declare that in the matter of Prohibition they are prepared to act independently. And, inasmuch as the rum party would likely desert the government enacting a prohibitory liquor law, we also pledge ourselves to sustain our representatives in giving their support to the party so enacting, so long as such party needs supporters to sustain it against the rum party."

The Behring Sea Case.

The following brief statement of the contested points now before the Behring Sea Arbitration, as given in *Canada Gazette*, will help readers to an understanding of the case:—

UNITED STATES CLAIMS.

The United States government claims:—

1. Dominion and right to legislate against foreigners in two thirds of the Behring Sea.
2. A right of property in wild animals which resort for a certain season of the year only to United States territory, derive no sustenance there from, and during the greater part of the year live many hundreds of miles away from that territory in the ocean.
3. The right to protect the alleged right of property by search, seizure, and condemnation of the ships of other nations.
4. Failing the establishment of the right of property, the United States claims a right to protect the seals in the ocean, and to apply, in assertion of that right, the like sanctions of search, seizure and condemnation.
5. Failing these assertions of right, the United States claims that rules shall be framed in the interests of the United States alone, which shall exclude other nations from the pursuit of fur seals.

BRITISH CLAIMS.

Her majesty's government claims:—

1. Freedom of the seas for the benefit of all the world.
2. That rights of property and rights in relation to property be confined within the limits consecrated by practice and founded on general expediency in the interest of mankind.
3. That, a part from agreement, no nation has the right to seize the vessels of another on the high seas in times of peace for offences against property, excepting piracy.
- 4 and 5. That any regulations to be established should have just and equitable regard to all the interests concerned.

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. JOSEPH MCLEOD, FREDERICTON.]

Women Workers in the Mission Field.

MRS. ANN HASSELTINE JUDSON.

Miss Hasseltine's girlhood was passed in the town of Bradford, Mass., where she received her education.

At the age of seventeen she was impressed with the necessity of living a "new life." While engaged in teaching, the "Life of David Crainer" was thrown in her way, and the influence of this book marked an epoch in her life. The event which finally determined her future was her marriage with Mr. Judson. He was a theological student at Andover, and in his turn been drawn to mission work by reading Dr. Buchanan's "Star in the East." In September, 1811, the American Board decided to establish a mission in Burmah, and appointed Messrs. Judson, Nott, Newell and Hall as their first agents. Immediately, Mr. Judson offered himself to Miss Hasseltine, and in spite of the remonstrances of friends, she accepted the position of being the wife of a missionary, and the first American woman to engage in Foreign Mission work.

They were married on the 5th of February, 1812, and on the 19th, Messrs. Judson and Newell, with their young wives, sailed for Calcutta. Four long weary months were consumed in the voyage, but at length they reached their destination and were welcomed by the venerable Dr. Carey, who invited them to remain in the mission compound at Serampore until their companions should arrive and their future movements be decided.

They had only been there about ten days when Messrs. Judson and Newell were summoned to Calcutta and ordered to leave India immediately and return to America, the East Indian Company showing no toleration to missionaries at that time.

It was impossible for them to remain with the Serampore colony; all that was certain was the fact that they must leave India or be shipped thence by force.

Finally they sailed for the Mauritius whither Mr. and Mrs. Newell had already gone, arriving only to find Mrs. Newell dead and Mr. Newell lonely and disheartened. Under such circumstances, the news from Philadelphia that the Baptist Convention had appointed them as their missionaries with permission to select their own

field, lifted a load of anxiety from their minds as their position and support were now assured.

They returned to Madras awaiting guidance. A vessel was about to sail for Rangoon, in Burmah, and in this they took passage, and after a tedious voyage they reached the scene of their future labour.

Mrs. Judson began at once to study the language and to mingle freely with the natives.

Seed Sowing.

Six months' residence and study in Burmah told upon Mrs. Judson's health to such an extent that she was obliged to repair for three months to Madras for medical treatment. She returned to Burmah much benefited. Soon cheering signs appeared in connection with their work.

About this time the American Baptist Society sent out Mr. and Mrs. Hough. As Mr. Hough was a practical printer, his coming was most timely as he brought with him types and a printing press as a present from the Serampore missionaries. Mr. Judson lost no time in having tracts printed and circulated, as most of the natives could read and entertained a great reverence for the written doctrine.

In December, 1817, Mr. Judson's health gave way, and he was obliged to take a sea voyage. The vessel was driven from her course, and his wife for six months, had to endure the agony of uncertainty. She was urged to return to Bengal and had so far yielded as to go on ship board, but at the last moment returned to the mission. She says of her determination: "I know I am surrounded by dangers on every hand, and expect to see much anxiety and distress, but at present I am tranquil and intend to make an effort to pursue my studies as formerly, and leave the result to God."

How the brave, lonely wife rejoiced when, a few days after, Mr. Judson unexpectedly reached home, and soon after, a reinforcement of two missionaries arrived. A preaching place was secured and public worship in the Burmese language begun. On the 27th of June, 1819, they had the great joy of baptizing their first convert; soon after, two others also.

The unfriendliness of those in authority increased till it seemed useless to persevere in missionary labour. They were discouraged and sorrowful; the converts, however, stood firm and unmoved in prospect of persecution. Soon the harvest for which they had waited so long and faithfully began to appear. Another convert was baptized and several native women professed faith in Christ.

Again Mrs. Judson's health broke down, and she and her husband were obliged to go for a time to Bengal. On their return they were received with great friendliness, even by the wife of the viceroy. The little church had existed among enemies unmolested, and best of all none of the converts had dishonoured their profession during their absence.

Dark Days.

During Mrs. Judson's absence serious complications had arisen endangering the safety of the mission. The difficulties and hardships she had hitherto experienced were light compared to what awaited her. The new viceroy was opposed to Christianity, and the prospect of war between Burmah and England at no distant date to involve the mission in ruin. Already Mr. Judson was making preparation to go to Ava, "Golden City," whither he had been ordered, and immediately on Mrs. Judson's arrival they started up the Irrawaddy. The journey was accomplished in a small open boat, but as the season was cool it was a pleasant experience. Crowds of natives gathered on the river banks to gaze at "the white woman from over the water."

The hot season was just commencing when they arrived at Ava, and their little frame house was almost unbearable with the thermometer at 108° in the shade, they nevertheless gathered the natives around them for worship every evening, and Mrs. Judson's thankful spirit rose above discouragement. She says: "We feel it an inestimable privilege that we have the language and are able constantly to communicate truths which can save the soul."

In May, 1824, an army of 10,000 English and East Indian troops arrived at Rangoon, and then the tide of

war rolled on to Ava. The situation of the missionaries became a matter of intense solicitude to their friends in America. Nothing having been heard from them for two years, their nearest friends gave them up for dead.

We transcribe Mrs. Judson's account of their sufferings during this terrible time:—

"Into our compound one day rushed an officer, holding a black book, with a dozen Burmese, accompanied one, whom, from his spotted face, we knew to be the executioner. 'Where is the teacher?' was the first inquiry. Mr. Judson presented himself. 'You are called by the Emperor,' said the officer. The spotted man instantly seized Mr. Judson, threw him on the floor, and produced a small cord, the instrument of torture. I caught hold of his arm. 'Stay,' said I, 'I will give you money.' 'Take her too,' said the officer, 'she also is a foreigner.' Mr. Judson, with an imploring look, begged that they would let me remain till further orders. The hardened executioner, drew tight the cords, bound Mr. Judson fast, and dragged him off, I knew not whither.

Early next morning, after a night of terror, she sent Moung Ing to discover where Mr. Judson was confined and to give him food. Mr. Judson and Dr. Price, the medical missionary, were found in the death prison, fettered and fastened to a long pole to prevent their moving.

For seven months Mrs. Judson made almost daily journeys to the prison, till her strength and her means were alike nearly exhausted.

To add to the difficulties of the lonely woman's situation a little daughter was born, which, as often as she could, she took with her to the death prison to bring some ray of pleasure to the prisoner's heart.

On arriving at dark, worn out with fatigue, she was obliged to lie down on a mat spread over some sacks on grain. In a filthy little hovel belonging to the jailer, she spent six months in wretchedness. To add to her sorrow, the little Burmese girls took the smallpox, and shortly after the infant sickened with it. She was obliged to return to Ava for medicines, and this journey, together with the exhaustion, anxiety and hardships of her life, induced malignant fever. The Bengalee cook was most faithful, serving both master and mistress in their sore extremity night and day.

At length Mr. Judson was released and ordered to the Burmese camp to act as interpreter in the negotiations being carried on with Sir Arch. Campbell for peace. The English army advanced upon Ava, and, in order to save the city, the King agreed to pay one million sterling and to release all foreign prisoners. Upon their arrival at the English camp, Mrs. Judson says: "Sir Archibald took us to his own table and treated us with the kindness of a father, rather than as a stranger. No persons on earth were ever happier than we were during the fortnight we passed at the English camp. We were out of the power of the Burmese and once more under English protection. 'What shall we render to the Lord for all His benefits?'"

In May 1826 the Judsons removed to Amherst a new city under English protection. In July, her husband was summoned to assist in negotiating a secondary treaty between the English and Burmese which should secure toleration for Christianity. Before his return she was again the victim of fever, of which she died, on October 24th, 1826. She was buried at Amherst with civil and military honours. Mrs. Judson returning too late to see even her lifeless form.

The tears of a grateful Church still fall in memory of her loving service, and her sweet example still inspires the toilers who, with lamps trimmed and burning, wait for the coming of Christ's Kingdom.

Among Exchanges.

POPULAR APPLAUSE.

Public men often have to complain of popular fickleness and ingratitude. To-day on the crest of the popular wave; to-morrow down in the very "trough of the sea!" The best course is to set no store by mere popular applause, but loyally to do one's duty.—*Pres. Wilson.*

NEGATIVE TEACHING.

The effect of negative teaching is enormous. The pastor, the Sunday-school teacher, the parent, the friend, who says nothing to his unsaved friend, or child or neighbor, does in reality say a great deal. He says to him "you are not in danger; you have nothing to do; keep right on." We apprehend that more harm is done by negative teaching than by all the positive false teaching that would be heard in a life time. The light-house that professes to shine, to enlighten, to guide, but that shows no light, does really mislead and often fatally.—*National Baptist.*