

Religious Intelligencer.

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

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Notes and Gleanings

Palestine is reported to be fast becoming a land of drunkenness. In Jerusalem there is a brewery which turns out 1500 gallons of beer annually, and in Nazareth there are 53 licensed places.

Porto has recently legalized non-Catholic or civil marriages, and in Italy there is for the first time a movement to secure the passage of a law which makes divorce possible without a papal dispensation.

Peabody, Mass. has a police court justice who won't take money the law says is his. Judge Ames Merrill has turned into the city treasury \$1,000 which he has received during the year as his share of the fees in cases which came before him. The money represents \$1 on each complaint for drunkenness which was brought into his court.

The British post-office, after a series of elaborate experiments, has at length adopted motor cars for use not only for the conveyance of letters but also of parcels sent by mail in the metropolitan district, as well as in the principal cities of the United Kingdom. The innovation is pronounced a great success, and is giving much satisfaction.

A Christian lady of culture, a minister's daughter and a minister's wife, wrote hundreds of letters seeking information as to the religious standing of religiously reared people who were led into skepticism, and she learned that eighty-five per cent. of them eventually returned to the true faith, which, says Zion's Herald, is not only a very encouraging but a very significant fact.

The Chinese in New York are divided about the day of celebrating their New Year. The Chinese Minister at Washington has issued a proclamation that Saturday, instead of Friday, of last week was the right day. He affirms that the Chinese residents in this country have for forty-eight years begun celebrating a day too soon. The cause of the mistake is the difference in time between this country and China.

These three races of sub-animals will soon be exterminated. The elephants have been growing less for a long time, being killed for their ivory. The governments of South-east Africa are passing protective laws to prevent the extinction of the hippopotami, and now the monkeys are giving out. In the neighborhood of the African Gold Coast they have been decimated, and in the last year the colony could collect only 67,660 monkeys' skins, whereas in 1894 168,400 skins, valued at \$205,000, were exported.

Miss Alice Goldthwait, New York, is said to be the most rapid operator on the typewriter, under test conditions, in the world. At an exhibit of expert typewriting given in this city a few days ago Miss Goldthwait, in the first test made, wrote eight-nine words per minute from dictation. In the second test of three minutes and ten seconds she wrote 302 words, an average of ninety-five and a half words per minute. The dictation was from a sermon and other unfamiliar matter. Another interesting test was in writing a familiar sentence, in which Miss Goldthwait wrote 155 words in one minute.

The recent meeting of the American Jewish Historical Society in New York demonstrated the fact that the number of Jews in the United States is much larger than is currently supposed. In New York there are 350,000 Jews, or nearly as many as most of the encyclopedias give to the entire country. There are 85,000 in Pennsylvania, and about the same number in Illinois. Ohio has 50,000 and California comes next with 35,000. Attention was called to the fact that they are found in every profession and avocation. They are lawyers, doctors, scientists, teachers, inventors, railroad officials, journalists, literary men, mechanics, farmers,

etc., and as a whole are remarkably successful. As a people they are healthy and are seldom known to violate the laws or to commit crime. If there are individual cases of destitution, the fact is kept from the public eye. A Jewish mendicant is rarely seen.

Rev. E. N. Fernald.

Ebenezer N. Fernald was born sixty-five years ago in Lebanon, Maine. He was reared in a loyal Christian and Free Baptist home. From boyhood he expected success and knew he must win it by his own exertions. He learned a trade in order to earn money to educate himself; and having taken his fitting course at New Hampton N. H. he graduated at Amherst College. After teaching for a time in Maine State Seminary at Lewiston and being nearly two years in the South in the work of the Freedmen's Bureau, he entered upon and completed a course of Theological study, preaching meantime on Sunday and founding a church where none had existed before.

On his graduation he was ordained and installed in the Court St. church, Auburn, Me. After a successful pastorate here he was elected Treasurer and Financial Secretary of the three denominational benevolent societies.

It had been and continued to be Mr. Fernald's highest ambition to be a pastor. He was a strong preacher, a profound thinker, with a clear, terse and impressive diction, with large sympathies as well as intense convictions ruling a great heart that drew to him friends and held them as with hooks of steel. Heeding as he believed the call of Providence he left the pulpit for a wider, less congenial field.

Mr. Fernald's good nature, ready wit and capacity for ardent friendship made him a delightful social companion; and these qualities joined with keen insight, practical judgment and great interest for the prosperity of churches made the visits of the Financial Secretary a Godsend to many a perplexed pastor and discouraged church. The common sense of his finely prepared and stirring addresses and the eloquence he gave to figures in his annual reports are still remembered. Their influence will long abide. Its effects are seen in the system inaugurated by him for collecting benevolent funds and now found indispensable. In his capacity as Financial Secretary in the Fall of 1884 he led a forlorn hope for the reestablishment of a Free Baptist church in Boston, with this was soon joined an enterprise which had been ten years in abeyance,—that of locating the printing establishment in Boston. A multitude of men and causes contributed to the final success of both these enterprises, but the organizer without whom neither would have been pushed to success at that time, was the Financial Secretary. Circumstances attending the establishing of the publishing house in Boston seemed to compel him to become its financial head. Among the sequences of these movements, and dependent upon them and the encouragement given by Mr. Fernald, was the founding in that vicinity of two other now prosperous churches. These have been followed by two others which may be reckoned as steps in the advance movement which began with the erection of the publishing house in Boston.

Before Mr. Fernald became, in 1885, the financial head of the Morning Star Publishing House—as it was called from that time—his constitution had given warnings that it was at times over-taxed. Here he soon discovered that he had undertaken a herculean task whose more than twelve labors could not be estimated in anticipation. Yet he bore them bravely, hopefully and, in the main, happily, till in the spring of 1892 his health gave way. His physician pronounced entire cessation, not only from labor but from care, an indispensable condition to prolonging his life.

After six months complete rest he was able to take up once more in a moderate way the loved pastoral work, but never to be well again. He was called to the church at Milton Mills, N. H. almost in sight of his birthplace and the graves of his parents. Here in the parsonage, re-

built according to his plans and direction, he with his family found a happier home than had been theirs since his former life as a pastor. He was with an appreciative, affectionate people, ready to do all that care and sympathy might to alleviate the anxieties and pains incident to the last months of weakness and fatal disease. His last days, notwithstanding his almost breathless exhaustion, were bright with love and hopefulness. His intercourse with his family was so filled with affection and trust that in the memory of them they seem not left in the darkness of life's setting sun but in the dawn of the new day on which to our faith he has entered.

Mr. Fernald was a man naturally aspiring, of intense earnestness and of philanthropic impulses. It is by such men when consecrated to the kingdom of Christ that the world is moved upward,—men who by nature can strongly love and strongly hate, but who have learned to love every fellow man, and to love righteousness for man's sake.

Mr. Fernald was catholic in his sympathies, but not indiscriminate. He was no bigot, but his devotion was enthusiastic for the cause he served, for his own division of the church militant, and the doctrines he believed.

Without claiming for him the skill in business affairs of one who was bred a financier it will be admitted that Mr. Fernald had administrative ability of a very high order. He had suavity, pluck, push and principle. He led in too many important and difficult enterprises, and stood too resolutely in the van, ward of progress not to encounter antagonisms; but candid opponents knew that the energy in him was loyalty to honest conviction, and oftener than otherwise they ended by admitting that his convictions were right.

The intensity of his nature, the absorption and concentration of all his powers upon the one end that seemed the duty of the hour made him at times appear intolerant to those opposed to that end.

He sought the ends that seemed to him to be for the general good, never counting the cost to himself; this made him expect the like from others, and he asked no more.

Like Warren at Bunker Hill, the point of sorest need, the post of danger, was the one for which he offered himself.

It was not from lack of enterprise which might have accumulated that Mr. Fernald leaves no legacy but the wealth of his character and influence and the memory of his useful life, but largely because, like Agassiz, the enthusiastic devotee of science, he had "no time to make money." The writer recalls being associated with him in aid of an important enterprise for which money must be raised, and his saying privately, "I have a sum in the bank, for I thought I ought to begin saving for the future, but I shall pledge it here," and it was done.

In this connection it is a pleasure to mention another fact, showing one of the ways in which investments lent to the Lord are repaid—ways that would oftener be in use were all men of wealth the Lord's men: In his last long illness (of tuberculosis) need arose for a trained nurse; but how was the cost to be met? A generous parishioner, who had silently anticipated and met other earlier needs; it was now found had anticipated this one also, and at large expense provided a professional nurse who afforded great assistance to the family in giving comfort and alleviation from suffering to the good man's last days.

B. F. HAYES.

What Year is it?

It is interesting to know the year, the month, the day Jesus was born. But it is not at all essential to our well-being. The Apostles took no note of these dates, and we have no accurate record of them.

Perhaps it would be well to explain the grounds for the belief that the present year is not in reality 1898, but say 1901, or possibly 1902. We know that our Lord was born before the death of Herod the Great. Herod died shortly before the Passover of the Roman year 750. This Passover was about the 12th April in the year 4 before our A. D. 1. Shortly before the death of Herod there occurred an

eclipse of the moon. The astronomers have ascertained that this eclipse occurred on the night of the 12th-13th March, four years before I. A. D. The death of Herod took place therefore between the 12th March and the 12th April,—say about the end of March. Now before the death of Herod we have the purification of the Mother of Jesus, the visit of the Wise Men, and the massacre of the babes at Bethlehem. It will be remembered that Herod, to make sure of killing the "King," ordered that babes of two years old and under should be slain. This would indicate that Jesus was at least several months old, perhaps even nearly two years old, when Herod died. At least he was two or three months old when that event occurred. The fact of the journey to Egypt is in favor of a greater age than three or four months.—It was Dionysius Exiguus who tried early in the 6th century to fix the true date. He made an error of four years (at least)—possibly of five. He placed the birth of Christ in the year of Rome 754,—four years after the death of Herod, when it really took place perhaps five or six years, but certainly four years, before that date.

It is clear therefore that we are now living in the twentieth century of our Lord.

Dionysius Exiguus did not mean to mislead. His error is now virtually irreparable, irremediable. One lesson we may learn from the fact is that we ought not to regard any mere man as infallible or inerrant.

Had it been a matter of vital importance to know the exact time of Christ's birth or death, it would have been recorded by the Evangelists. But they were so engrossed with his beneficent life, his teaching, his death and resurrection that they had no time to think of minor particulars.

It is the fact of the incarnation, not the date of it, that is wonderful.

So as regards the Second Coming of our Lord. The exact date is known to no man; yet He is coming, and the event is of very great importance to the whole world, and the object of delightful anticipation to all Christians.—Pres. Witness.

Warning From The Yukon.

Rev. F. Flewelling (Episcopal) has been in Dawson city nearly two years. A recent letter from him to the Secretary of the Church of England Missionary Society, has been made public by his request. This is what he says:

"My earnest advice to those who are thinking of coming here is 'Don't come.' The country is already overcrowded, and the supply of labor is greater than the demand. Few of the newcomers succeed in staking claims that they can afford to work, and unless they have capital and can buy claims, they have to hire with the fortunate claim-owners. There are a considerable number of capitalists either here in person or represented by agents, and no claims are sold until the actual value is paid. Of course, there is some speculation, but conditions are entirely different from those of nine months or a year ago, when the richness of the ground was not realized and men bought claims worth tens of thousands of dollars for a few hundreds. The prevailing prices soon consume a laborer's earnings. A miner needs a house, and logs have to be brought a great distance. Rough lumber costs \$140 to \$200 per thousand feet at the mill. A sheet iron stove costs thirty-five dollars, dry wood fifteen dollars a cord on the shore. Food of any kind, if it can be got at all, now costs over a dollar per pound. Last year there was suffering because of lack of provisions; this year, although three or four hundred men were compelled to go down the river four hundred miles to winter where the steamboats were stranded, there will be greater suffering.

"If any man reads this who is still determined to come, let him bring a good outfit with him. There are several reasons why provisions are so scarce. The summer is short, and the Yukon navigable only four and a half months in the year. Sand-bars in the river are numerous and the current strong. The transportation companies are looking to their own interests, and there is more profit on liquors. Intoxicants are brought in, to the neglect of food. In the summer of 1896 1500 boats discharging hundreds of gallons of liquors, more than two-thirds of each cargo. This summer I saw one boat which could not get over the shoals at Fort Yukon, put off all the food supplies and come up here with only liquors, returning for the rest of the cargo, but too late in the season to reach here again. The policy of at least one of

the company managers is to hold back provisions until in the face of starvation he can demand any price. The companies individually announced that they would not accept any orders for outfits until cash sufficient to cover the order in full was deposited. This manager referred to above declared late this autumn that he was unable to fully meet the orders on hand, orders placed early in the summer, and would have to cut down each order, which he did, especially in flour, and yet he sells flour to others who never placed orders, at fifty dollars per fifty-pound sack."

Woman's Foreign Missionary Society.

"Rise ye women that are at ease," Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. J. M. McLeod, Fredericton.]

Missionary Hymn.

A world in darkness drifting
To death's eternal shores,
Its piteous cry uplifting
Our earnest aid implores;
Shall myriad souls for ever
Sink 'neath the cruel wave,
For lack of brave end avor
To reach them and to save!

The natives die of hunger,
And we have bread to spare!
Oh! why delay we longer
That Bread of Life to share?
Why should they pine and perish
Far from the Master's feet?
He yearns to save and cherish;
He gives His flesh to eat.

Poor earth! what sorrows vex her!
Her deadly wounds abound
While we life's true elixir
In Jesus' blood have found:
And shall we stand confessing
His stripes have made us whole,
Yet grudge to share the blessing
With every dying soul!

O day of joyful tidings,
Of ransom and release!
Cry out, ye stones, with chidings,
If we should hold our peace!
Tell all the bruised and anguished
Beneath the circling sun,
That Satan's power is vanquished,
And man's redemption won.

The Sorrows of Indian Widowhood.

The condition of the Hindu widow is, almost without exception, a lamentable one. It has been fully described in books referring to the religious and social state of India. The chief features which make her fate a hard one, especially if she is widowed in childhood, are that she is immediately obliged to shave her head, is deprived forcibly of her jewels and ordinary clothing, and made to wear for the rest of her life a distinctive garb, which is a badge of humiliation. She is allowed to eat only once in the twenty-four hours, and every two weeks is required to observe a strict fast, omitting even the one meal. It has been decreed, however, by the highest religious court of Hindoism, that if, acting on medical advice, the widow on these fast days should drink a little water the offence should be condoned. Her person is forever held in contempt, and even her touch may be considered pollution. Her widowhood is regarded as an affliction brought upon her in punishment for heinous sin in a previous state of existence. If it come upon her in childhood she must grow to years of maturity with the painful consciousness of her isolation and unhappy ostracism shadowing the early years of her life. She is forever an object of suspicion, and is looked upon as capable of all evil. She is the victim of temptations, and is often driven to a life of shame through sheer self-loathing and despair.

It should not be understood that all widows are invariably treated with the same degree of severity and contempt throughout India. The treatment shown them varies in different castes, and even in different families. It may, of course, be mitigated by the personal kindness and consideration of their immediate circle, and it may be on the other hand intensified by fanaticism. In the Punjab, and especially in Bengal, the worst features of the widow's sad lot are prevalent. In other parts of India she may be treated with far less contumely, but the main features of isolation, suspicion, distinctive dress, cruel restrictions, and prohibition of re-marriage prevail everywhere. According to the census of 1881, there were in India at that

time 20,939,626 widows. The census of 1891 reports 22,657,429, but as this report was given with reference only to 262,300,000, out of the total population of 287,223,431, if the same proportion holds the total number in all India would be not less than 25,000,000. Nearly every fifth woman in India is a widow. This large percentage may be traced directly to the custom of early marriages and the stringent prohibition of re-marriage.

Note. The distribution according to age of the total 22,657,429 widows is as follows:

Under 5 years of age	13,878
From 5 to 9 years of age	64,040
" 10 " 14 "	174,532
" 15 " 34 "	4,160,548
" 35 " 49 "	6,996,592

Over fifty years of age.....11,224,333
Age not given.....22,906
480 out of 10,000 males are widowed against 1,760 out of every 10,000 females.

For eight widows in Europe, per population, there are eighteen in India.—Christian Missions and Social Progress.

How They Suffer for Conscience Sake.

A gentleman who has been recently traveling in the Caucasus, and who has had an opportunity of seeing some of the banished Stundist families, scattered throughout that province, states, to the 'Independent' that it would seem as if fiendish skill were shown in setting these unfortunate brethren in districts where they are absolutely deprived of Christian fellowship with their neighbors, and where it is impossible to obtain a living of any sort. At a post station in an outlying district, this gentleman was shown an emaciated man, who had a family of five children and a wife, and whose monthly earnings did not exceed \$4. He had been a well-to-do farmer in the Province of Kieff, but, accused of disloyalty to the Russian Orthodox Church, he had two weeks given him to clear out of the district. In this short period he had to sell his stock, grain and other worldly possessions. Of course this was done at enormous loss. He is now, with his wife and children literally starving, and four years more of his term of exile have to run. At another station a poor wretch was attending on the Tartar post drivers, doing their dirty work, and glad of whatever they bestowed on him in the way of clothes and provisions. This man had been a respectable carpenter, in a good way of business, but had been banished to the Caucasus for five years, accused of being a Stundist. Several similar cases were seen by the traveler, who describes the patient heroism of these brethren, who, although their lives have been utterly broken, never fail to pray for their oppressors, and for the coming of the time when the light will be spread throughout Russia.

The Nine Great Religions.

A new and reliable estimate gives an interesting comparative view of the world's great religions. The numbers of their adherents are: Christianity, 477,000,000; worship of ancestors and Confucianism, 256,000,000; Hinduism, 190,000,000; Mohammedanism, 176,000,000; Buddhism, 148,000,000; Taoism, 43,000,000; Shintoism, 14,000,000; Polytheism, 117,000,000; Judaism, 7,000,000. Geographically, the followers of various religions are divided thus: Europe: Catholics, 160,000,000; Protestants, 80,000,000; Orthodox believers, 89,750,000. America: Catholics, 58,000,000; Protestants, 57,000,000. Africa: Catholics, 2,600,000; Protestants, 1,000,000; Mohammedans, 36,000,000. Asia: Catholics, 3,000,000; Protestants, 750,000; Orthodox, 8,800,000; Mohammedans, 110,000,000. The total number of Methodists in the world is about 30,000,000. In Great Britain alone there are nearly 300 religious sects. The adherents of the Established Church are officially put down at 13,000,000, but the figure is no doubt an exaggeration. There are in the United Kingdom 400,000 Baptist church members and 500,000 Sunday school scholars; 600,000 Methodist members and 1,500,000 scholars; 500,000 Congregationalist members; 300,000 Welsh Calvinistic members; and 80,000 Jews. The Unitarians have some 250 congregations in England alone; the Society of Friends number about 18,000; and the Salvation Army, the most remarkable religious organization of modern times, has a round million of adherents.—Christian Commonwealth.