

Religious Intelligencer.

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

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WHOLE No. 2811

What date is on your address label? If it is March 1898, or any earlier date, a remittance from you is now in order.

Kindly give this matter your attention this week.

Notes and Cleanings.

Heretofore there has been stamped on French coins the inscription "God protects France." This is henceforth to be dropped,—as God is obsolete in France!

The greatest length of the greater New York is from Riverdale, south of the Yonkers boundary line, to Tottenville, Staten Island, a distance of thirty-seven miles.

England's new battleship Implacable is to cost over \$5,000,000, the largest sum ever spent on the building of a man-of-war. The armor plates alone will cost \$750,000, and the guns nearly as much.

According to Professor Ravenstein, a member of the Royal Geographical Society, our globe consists of 23,000,000 square miles of fertile lands, 14,000,000 of what may be generally described as steppes, and 1,000,000 square miles of deserts.

The "Kin Pan" of Peking is said to be the oldest newspaper in the world. It has been published continuously for nearly a thousand years. It started as a monthly, became a weekly, and since the beginning of the century has been a daily.

The Germans have introduced what amounts to slave labor in their East African colonies. Each native village must furnish a certain number of inhabitants to labor for the imperial government, on plantations or elsewhere, without pay. The blessings of German rule and civilization will be their reward.

Well preserved flowers discovered at Dahsourh, in Egypt, in tombs of the times of the Pharaohs, have just been placed in the Cairo Museum. The commonest of these were the white or blue lilies, the red poppy, the leaves and flowers of the pomegranate, of the saffron, and of the crocus. It seems that the flowers and plants of to-day are the same as flourished then, and that chrysanthemums were known 6,000 years ago. Some of these flowers found in the tombs when soaked in water seemed to revive.

Casper's tables give the percentage of persons of various professions in England who have reached the age of seventy years, as follows: Physicians, 24; teachers, 27; artists, 28; lawyers, 29; clerks, 32; soldiers, 32; merchants, 33; farmers, 40; clergymen, 42.

Neuville's table, in a thousand cases, in those countries where accurate records are kept, shows the average length of life of sailors, 46 years; mechanics, 48; physicians, 52; lawyers, 54; merchants, 57; teachers, 59; farmers, 65; and clergymen, 66.

Some years ago a French company spent about \$300,000,000 in the effort to make a ship canal across the Isthmus of Panama. A new French company has now undertaken to complete the work. The old company left machinery which cost \$100,000,000. With this machinery in hand, it is now estimated that the work can be completed for \$150,000,000. Work is now being prosecuted by a new French company that began operations in 1894, but the ability of the new organization is not above question. It is a gigantic undertaking to cut a channel 160 feet wide at the top and seventy-two feet at the bottom, fifty-four miles long.

Dr. Fred W. D'Evelyn, head physician at St. Luke's Hospital, San Francisco, has discovered in the blood a new element, which he calls "alcoytes." This germ exists only in the blood of persons addicted to drunkenness. He has also discovered a neutralizing agent which he terms "equisine," and by its use he claims to be able to effectually inculcate against the liquor habit, both as a cure and a preventive. Equisine he obtains from the blood of a horse and it stands in the same relation to alcoholism that does

vaccine to smallpox. Dr. D'Evelyn has had his theory in practice at St. Luke's hospital for some months, and according to the records of that institution some remarkable cures have been effected. All cases of delirium tremens brought into the hospital are treated with equisine, and the most aggravated cases succumb to a gentle sleep within forty-eight hours after the first application of equisine.

What Has Been Done?

What has Foreign Missions accomplished? is often asked. It will be superfluous to undertake to mention all the blessings. The spirit of worldwide evangelism has opened the gates of every nation on earth to the gospel. This is a triumph worth the labor of a century.

During the century now closing no less than one hundred and sixty million copies of the Word of God have been printed in about three hundred and sixty different dialects. At the beginning of this century the Bible could be studied by only one-fifth of the earth's population; now it is translated into languages that make it accessible, it is said, to nine-tenths of the world's inhabitants. The missionaries have been the great translators. The task of spreading the Scriptures abroad would never have been attempted by the trader, nor could it have been done by the scholar. Only the missionary of ripe scholarship, and with experience in the heathen land, was equal to the undertaking. The foremost missionaries have been the foremost translators. The Burmese version of Judson, the Persian of Henry Martyn, the Sanscrit of Carey, the Bechuana of Moffatt, the Chinese of Morrison, are all monuments of the highest talents and the most patient perseverance.

Foreign Missions has changed the map of the world. The indomitable courage of the missionary has enabled him to pierce the very heart of the most exclusive nations of the globe, and has revealed lakes, and rivers, and mountains, and peoples, as well as cities and civilizations before unknown to Christendom. He has enriched every known science, biology, philology, zoology, etc. He has transformed the commerce of the world, increased its variety and enlarged its volume.

Missions to the ends of the earth have increased man's moral character and culture, and prosperity and happiness. From the time messages of peace were carried from Rome to the British Isles, to the last missionary that embarked for a heathen land, there has been uniform results. Every truly happy home in which is to be found Christian influences, is debtor to worldwide missions. All our schools and universities, every institution of beneficence, are the result of Foreign Missions coming to our ancestors and leading them to a better character. Not the Anglo-Saxon alone, but the Anglo-Saxon spirit touched with the gospel is what has enlarged human knowledge and increased human happiness. We must not be blind to the power and value of Christian missions; on the contrary, we must show a living interest and a fitting gratitude for all that has been done, and for all the promises of the future.

There is to-day a standing army of devoted missionaries scattered over the dark places of the earth, numbering about twelve thousand; and these are reinforced by more than seventy thousand native preachers, teachers and other workers. But the most signal triumph is the enrollment of more than a million faithful communicants, who have been taken out of the deep and difficult quarry of heathenism. The shafts of gospel light are now piercing the darkest corners of every benighted region. Only initial steps have so far been taken. The whole human race is ready to receive the heralds of the cross. Missionaries and preachers and churches must now move forward in one concerted effort upon the kingdom of darkness. What has been done is a sure promise of Messiah's reign in a still wilder domain.—Christian Standard.

The chief pang of most trials is not so much the actual suffering itself, as our own spirit of resistance to it. Still I grieve to spend my life for him who did not grudge to spend his life-blood for me!—Beveridge.

The Religious Press.

The Rev. William C. Wilbur, Pastor of the Methodist Episcopal Church, Olean, N. Y., preached a sermon on "The Power of the Press." He spoke as follows relative to the religious press:

What I have said about the power and influence of the secular press applies with still greater emphasis to the religious press. It has been created not so much to foster denominational life and peculiarities, as to build up true Christly life and character in Christian believers. It is broad, catholic, tolerant, and fraternal. It is splendidly adapted to the spiritual and intellectual needs of the official and membership of the churches.

Wherever the Church paper, as it is familiarly termed, goes into the families of the Church, it inevitably cultivates genuine Church loyalty, increases intelligent piety, enlarges Christian sympathy, develops strong interest in and acquaintance with all departments of Church work, and fortifies and establishes Christian character. The religious press is a supplement to the public worship of the Sabbath, the social meetings of the week, the Sunday school and young people's work, and to the religious life of the family.

It furnishes food for the mature mind and heart, leading to a more careful and intelligent study of God's word and to the examination of the life and conduct while it also attracts the youth and the child to all that is inspiring and helpful in work and play. It presents a broad survey of the entire field of Church life and activity, telling, in effective style and attractive manner, not only of the growth of the Church in the home land, of revivals of religion, erection of churches, and general Christian progress in all philanthropic labor, but also brings tidings from far-off mission fields of the conquests of faith amid heathen superstitions and persecutions; of heroism and sacrifice equal to that of the apostolic Church. ***

The valuable summaries of current events and the world's progress, and, best of all, editorials of positive religious instruction and lucid interpretations of all matters of general interest—these and other important features make the Church paper indispensable in every family in the congregation. It comes every week, fresh, helpful, inspiring, and informing, blessing all the lives it touches with pure and noble enthusiasm for Christ and the service of humanity.

How singularly appropriate to the religious press of to-day is that prophecy concerning the coming of Christ, spoken by Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

What They Have to Suffer.

Thirty families of the Russian sect nicknamed the Shelapouti were summoned by the police to the village offices of Ekaterinovka. There the police officer read an official circular ordering that the children from the ages of two to eleven should be taken from them and entrusted to orthodox villagers. The priests were present, and one of them enlarged on the 'demoralisation' effected by the sect, and added that it ought to be relentlessly persecuted and eradicated. The parents burst into heartrending lamentations, and were joined by the sobbing children. Children were torn from the parents' arms. A little provincial paper, by some means, was allowed to publish an account of the scene, of which a translation appears in Free Russia. We read:

The parents finally seemed to have lost their senses: they kissed the skirts of the priests' garments, embraced the police officer's knees! The whole scene was unspeakably painful. But one figure made a particular impression on my mind. This peasant was a widower of about thirty-five years of age, tall, solidly built, with an agreeable though somewhat gloomy face. He kept all the time his pretty, tiny daughter of about 5 to 7 years in his arms, never letting her go. Then he tried to escape from the courtyard of the village office, but several policemen stopped him and violently tore the child from his embrace. No sooner was this done than he fell to the ground in a heap, unconscious. No one single groan or sound did he utter. This sent a thrill through all present; everybody shuddered. Yet the zealous officer kicked him with his boot, exclaiming, 'Acting! The beast!' But the beast did not recover his senses for considerable time, and when he did he stretched out his hands and began to feel around him, as if searching for something, although it was broad daylight. Never will that instance fade from my memory.

There will be an awful reckoning some day for the Government and the Church that thus ride roughshod over the primal affections of humanity.

Tortured in Thibet.

Some months ago Mr. Savage Landor, the British explorer, made an attempt to reach Lhasa, Thibet. The exploration party originally included quite a number of persons, but at the last dwindled down to Mr. Landor and two Hindu servants. Lhasa is regarded as a sacred city, and has rarely been defiled by the presence of foreigners. Mr. Landor and his servants were seized by the authorities of Lhasa, and subjected to the most awful tortures, which are described at some length in "The London Chronicle," which says:

The victims were bound naked to a tree and slashed and bruised, the cords cutting deep into their wrists and ankles. Mr. Landor's eyes were burned with red hot irons. He was bound for hours on a rack and twisted and wrenched out of all semblance to a man. He was made to ride eighty miles on a saddle stuck full of spikes. One of those entered the base of his spinal column and shattered the nerve centers. His flesh was reduced to a lacerated jelly. An attempt was made to draw from him or his men some expression of pain, but in vain.

Mr. Landor has quite lost one eye, though the doctors say that in time sight may return. The hot irons were held just close enough to his eyes not to touch the skin, with the result that they were withered and shriveled, the Thibetans deeming this more painful than instantly burning out the eyeballs. Day after day this was practiced, but no sign of feeling were they able to extract. Landor's ankles and wrists are still livid from the cords with which he was bound on the rack, and, as he says, an animal in his condition would instantly be shot. With indomitable will he forces himself to stand and walk and sit, using his extremities as wooden machines, declaring that they were made to use, and use them he will. A photograph of the victims after their release shows them to be unrecognizable. Years seem to have passed over their countenances. The skin is lacerated and seamed with burns and slashes. The hair is burned to the scalp, the beard slied to powder, the eyebrows and lashes burned to the quick, and the eyes two ghastly slits. When the rescuers, two Englishmen and a Hindu, reached the sufferers, after thrilling adventures, Landor was within a few hours of death. His reason had already gone, and it was only by the most prompt action that he was kept alive. After three hours' attention he was able to tell where he had concealed one of his cameras, and he caused to be taken, for he could not take it himself, a photograph of the savages cowering in terror of the avenging white men. Never for a moment during all the horrible time did Landor forget his photographs and sketches. Up to the moment of his capture he had kept his diary complete. After that time each hour was impressed with hideous vividness upon his mind. His outfit has now been given up and his precious diary and maps of surveys secured. Many of the instruments with which he was provided by the Royal Geographical Society he was obliged to bury in the Himalayas. There they will lie for a time until some brave man recovers them. Landor himself will probably never be able to return.

Important to Bachelors.

Unmarried men had better take warning that the chances are five and a half to one they will go mad if they continue to hold aloof from the grand army of benedictines. Here is what The Mail, of London, says, as quoted by The Literary Digest: "The report issued by the Commissioners in Lunacy calls attention to the alarming increase of madness in this country (Great Britain). One part of the facts, however, has a bright side, it can be used quite fairly as an argument in favor of marriage, an old-fashioned and honorable institution that has of late years been foolishly attacked from many quarters. Married life has its trials—as the spider said when his wife gobbled him for her breakfast—but a man who may be now asking himself, 'Shall I marry?' ought to take into account his chance of going mad if he do not marry. At every age, from twenty to sixty-five and upward, the chance of a single man going mad is much greater than the chance of a married man going mad. At ages twenty to twenty-four the 'odds' against the single man, as compared with the married man, are fifty-five to ten—that is, five and a half to one—and these odds against the single man, although they become smaller as his age increases, are so much in favor of the married man that, in sober earnest, the facts now dug out and shown ought to be carefully thought over by all unmarried men. As regards women, the married women show a marked superiority over unmarried women as regards not going mad, but their superiority over single women is not so great as that of married men over single men."

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.]

SIXTH DISTRICT.—The Secretary-Treasurer of the Sixth District Society, Mrs. M. F. McLeod, wishes to state in this column that she regrets that any mistake should have occurred in the lists of the societies of the 6th District, as printed in the Year Book. She sent the correct lists before Conference, but by some mistake they have not been found. At the request of the Secretary of Conference she has sent duplicates, which she expects will soon appear in this column.

RECEIVED.—The Sixth District societies' lists have been received, but they were too late for publication this week.

The Revival Among Pandita Ramabai's Widows.

BY MISS MINNIE F. ABBAMS IN THE "INDIAN WITNESS."

During the past month a great and genuine revival has taken place in Pandita Ramabai's Institution for high caste widows. This revival not only prevailed among those who have been rescued from famine, but reached to a goodly number of the widows who were formerly in the Home.

Rev. W. W. Bruere held ten days' special services in the Poona Home, and at the close 116 women and children were baptized. About two weeks ago he came to Khedgaon to hold a mission. The women had been prepared for these services by constant daily religious teaching ever since they entered the Home. The older widows, and consequently those most hardened in sin, are living at the farm in Khedgaon. But the spirit of God is able to transform even hardened sinners. He was present in great power from the beginning of the service. At the close of three days' services, when Mr. Bruere was called away, sixty-seven had been converted. The meetings were continued, Mr. Bruere returned, and as the crowning event, last Tuesday, Nov. 15th, the baptismal service took place.

It was a rare sight when SEVENTEEN BULLOCK CARTS, CROWDED WITH SEVEN AND EIGHT WOMEN IN EACH,

started out for the Bheema River, five and a half miles distant from the farm. Songs of joy arose, one after another, as they slowly went along, methinks mingling with the joy around the throne when sinners are converted.

A tent was pitched on the bank of the river, which served as a dressing room. A short service was held by Rev. W. W. Bruere, after which the baptisms took place. Pandita Ramabai's Brahman Secretary (who was baptized on Oct. 26th, together with a large number of widows in Poona) Krishnabai, and the writer, stood in the water and helped the candidates to enter and return to the shore. One of the school mistresses on the shore called out the names of those to be baptized. It was very interesting to hear each one repeat with the minister, "In the Name of the Father, and of the Son, and of the Holy Ghost." The happy faces and frequent expressions of praise showed that the Spirit teaches His children alike the world over, for these women had never come in contact with many Christians, revivals, or baptismal services. One hundred and eight women and girls and one boy of twelve years of age were baptized.

When the Pandita was taking the names of those who were asking for baptism, a little girl of six years tugged away at my dress and said,

"BAI, BAI, MERE NAM LIKHU." ("Bai, bai, write my name.") This dear little child, who prays much and gives evidence that she really loves Jesus, was carried out into the water. Mr. Bruere took her into his arms and put her under the water. Jesus took such in his arms and blessed them.

Had I time to write more I should like to tell of how the Spirit led many to confess their sins of stealing, lying, quarrelling, and fighting, and many with tears confessed their idolatry.

One woman arose to speak. She covered her eyes, and began to pray in the Mara'hi language, but soon broke forth in her own language (Hindustani) with the confession of her sins, enumerating them one after another. Her whole frame was convulsed with weeping as she pleaded the merits of Christ's sufferings on her behalf. Then she broke forth into loud praises to Jesus, for salvation, the forgiveness of sin. It was a solemn yet a joyous time.

When the Pandita was bringing widows from the Central Provinces, A DRAF AND DUMB WOMAN,

insisted on coming. The Pandita refused to bring her. She came and sat in the train. They made her understand that she could not learn in school, hence could not be taken. She told them by signs that she would grind, cook, wash clothes, scrub, &c. She literally refused to leave the train, and at the last minute the Pandita laughed and bought her a ticket. She has been true to her word and works cheerfully.

She always preserves a reverent attitude during worship. When the women were asking the Pandita for baptism, she persisted in having her name written. Pandita tried to put her aside, but again she was persistent. One day she arose to testify. We all felt God's presence as she stood in silent eloquence before God. The girls said aloud, "Mookkie knows God as well as we do." On two occasions she tried to speak and made a low sound. The girls all think God will teach her to speak. She received baptism with the others. While the services were going on, one day she brought two children to the altar, closed their eyes and then closed her own in prayer. All who contributed toward this famine work will rejoice at this bountiful harvest of souls.

Poona, India, Nov. 19th, 1897.

THE NAZARENES.—The sect of the Nazarenes in Hungary is increasing so rapidly that its growth threatens the Austro-Hungarian Government with an additional burning question. These people, whose tenets with regard to military service and swearing allegiance closely resemble those of the English Friends and the Russian Mennonites, refuse to perform the military duties imposed on them, and in consequence have been subjected to the harshest possible treatment. One of their number was recently sentenced to five years' imprisonment for refusing to bear arms. Their elders have sent a petition to the Emperor begging to be freed from the conscription on the strength of Matthew v. 43-45, and from taking an oath on the strength of verses 33-37 of the same chapter. In the Austrian Army it is obligatory on soldiers to attend field church services where the commands 'Kneel for prayer' and 'T. prayer' are given. The Hungarian Nazarenes will have none of this, and in their petition they cite John iv. 24 as their authority to be relieved of these orders. These Hungarian Nazarenes are prepared to suffer terribly on behalf of what they hold to be right and in accordance with the teachings of Jesus Christ.

Among Exchanges.

PENNY VS DOLLAR.
A penny for the collection and a dollar for the show; and what does the Lord think as he balances the penny and the dollar in His pierced hands?—Church Union.

A GOOD EXCHANGE.
Sam Jones is still quotable—now and then. Speaking of the relations of some clergymen to the liquor traffic, he says that if they would exchange their jaw-bones for back-bones they would do well.—Morning Star.

A BAD DISEASE.
Incessant grumbling and chronic fault-finding with everybody and everything may be caused by head, heart or liver troubles, but it is a deplorable disease, bringing misery and trouble not only to the victim but to all his associates. Such people have few friends, for instead of meeting every one with a smile and a kind word, it is a frown and a growl. Of course they are miserable and make others so, but the trouble is sometimes caused by a bad liver coupled with a weak mind, and such cases deserve to be diagnosed and pitied more than blamed. A sound-minded healthy person who is always causing trouble by his grumbling and fault-finding deserves to be blamed and even punished.—Baptist Trumpet.