

Religious Intelligencer.

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

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WHOLE No. 2400

Wonders and Gleanings.

Land men and women are respect political equals. Which numbers about people, is governed by representatives elected by men and women together.

Congo telegraph line extends the mouth of the Congo 800 miles to Kwamouth, at the junction of Kasai and Congo Rivers. It is expected that this line will ultimately extend across Central Africa.

Since Nightingale recently passed her eightieth birthday. Though her health, she is still able to do many of her old interests, as a hospital authorities, and reformers all the world over, and especially in India, can witness.

Mammoth Cave of Kentucky has held the record heretofore as the world's greatest cave, and is believed, given the name to a cave in New Zealand discovered on April 27th by John Johnston near Port Waikato but ten or twelve miles from the city of Wellington. Johnston explored the cave for miles, but no end.

Though the United States is making gains in its gold output, it falls below both South Africa and Australia this year in the production of the yellow metal. These southern countries are increasing their production of gold more than even this country. The gold yield will be \$400,000, in 1900, according to the estimate of our director of the mint. The great bulk of gold produced in Anglo-Saxon countries.

Population of Rome has nearly doubled during the last thirty years, that is, since the fall of the temporal power. It is said in Jan. 1 it reached the figure of 208,000 persons. On the eve of 1870, it numbered only 136,000. In 1812 it fell as low as 100,000. In the days of the Caesars, according to Thomas Quincey, "counted from one to the other of its mighty ruins not less than four millions."

Greece there are 30,000 hives, producing 3,000,000 pounds of honey; in Denmark 80,000, producing 2,000,000; in Russia 110,000, producing the same; in Belgium 100,000, producing 5,000,000; in France 240,000, producing 6,000,000; in Germany 950,000, producing 10,000,000; in Austria 1,550,000, producing 15,000,000 pounds of honey. But in the United States there are 2,000,000 hives belonging to 70,000 beekeepers and producing 62,000,000 pounds of honey yearly.

The railroad between Naples and Capri passes through a number of deep cuttings which are simply dug into the mass of the hard lava floods of the past. Because these floods lie buried the modern town of Resina, which smiles above it, with its gay villas and royal villas, as if it too were not daily liable to a like fate. The neighboring town of St. Agatha del Greco has been three times destroyed in the century, and the people rebuild and live on, only unconscious of their peril.

Of the revenges of history is taking place in Bohemia. In the seventeenth century, the estates of this country were exterminated at the instigation of Rome. So horrible was the persecution and slaughter that the population was reduced from 1,000,000 to 780,000 in twenty years. Now there is a great reaction from Romanism. The history of the past is rising up in judgment. In two cities over Catholicism have united with Protestant churches, and the movement is going on under energetic leaders. It is true, there is a religious impulse to the movement, but it is gathering power and may in something better.

The church the kicker get every day wants except religion.

Church Homelessness.

We all need a church home as a resting-place for the soul. What a sad, uneasy thing life must be without a home! There is no sickness more bitter than homesickness. It is said that many a Swiss has sunk a martyr to his longing for home. The malady is commonly brought on by hearing their celebrated national air at some unexpected moment when under the influence of dejected feelings. Overcome by the emotions awakened, he sheds tears, and can only be consoled by the prospect of immediately returning to his home. If unable to accomplish this wish of his heart, he sinks into a profound melancholy, which not unfrequently terminates in disease and death.

We believe there is just such a restlessness, an uneasiness, a homesickness of the soul, which every Christian must feel who lives without a church home. We believe that there is a deep longing for the soul's home in the sanctuary which will not cease until that God-given desire is satisfied. And, oh, how much of church homelessness there is in the world!

The need, too, is of one home. That is the natural way. You know that you cannot have a dozen homes a week. That means you have no home. The man who, like a tortoise, carries his home around on his back, who tells you it is home wherever he hangs up his hat, simply means that he has no home. God speaks of our being "planted in the house of the Lord." Well, you never expect fruit from a tree that is being continually plucked up and transplanted from one place to another. Instead, the chances are not only of no fruit, but that the tree itself will die. It is an old saying, "A rolling stone gathers no moss." And you may apply that to all church tramps. You never expect to get any real good work out of a tramp, do you? Just so true is it that you may expect very little from any wandering Christian who gives his soul no permanent resting-place. We all need a church home, a place where our interests center, where our hearts are fixed, where our souls are helped—one regularly attended, constantly served, and devotedly loved church home.

We need this home in the sanctuary also as a feeding place for the soul. We need God's truth to nourish and strengthen us. Without it our faith becomes weak, our souls become sickly and ready to die. Our souls do hunger, and we must have the "Bread of life" to satisfy them. Our souls are ever thirsty, and we need the "Water of life" to slake their burning desire. We are commanded to "desire the sincere milk of the word, that we may grow thereby." Our souls feed the church and its ordinances as our bodies need bread; and the Christian who neglects the spiritual nourishment thus to be obtained must inevitably become weak in faith, cold in love, and sickly in soul. We need the church home as a place in which to grow spiritually strong.

We need this home, moreover, as a place of sympathy and fraternal help. God calls his church a family. He intends that each individual church shall be a family where are found love and sympathy and mutual helpfulness. It is one of the tests of discipleship that if we love God we will love our brethren also. And let us not forget that, notwithstanding all that is said to the contrary by the enemies of Christ, there is a sympathy and a love, there is a spirit of encouragement and of helpfulness, found among the members of Christ's church that is not found in the outside world. The church has faults enough, and does not profess to be perfect; but one of the first commendations of her early days was the remark of her enemies, "See how these Christians love one another."

Among the mountains of Switzerland, where the difficulties and dangers of travelers are great, they have a way of binding a group of adventurers together. Before they commence the slippery and perilous ascent a strong cord is bound around the waist of each, and all are then tied together; so that every one helps the others, and if a brother slips the others pull him up again. Just so helpful have the ties of Christ's church relationship been found to

multitudes of members as they have felt the uplift of mutual sympathy, the on-push of united effort, and the inspiration of a common purpose and love. And there are so many difficulties in the Christian life that we really need all the help we can get. The church may have some faults, but we venture the opinion that seldom will you find a professing Christian who will not say that he was strengthened and helped by uniting himself with God's people. Blessed, very blessed, are all they who find a home in God's house!—Rev. G. B. F. Hallock, D. D.

Fool Reformers—Who Are They?

Insinuating references have been made recently by high officials in state concerning a certain class of persons known in this country as reformers. They have been characterized as "cranks" and "fool reformers" without any definite, clear definition of the terms used. It would be well if those officials would indicate to whom they refer in their insinuating criticisms and uncomplimentary remarks. Do they mean by the epithet, "Fool reformers," those who resist the tide of public opinion in the advocacy of great principles and causes, looking toward reform in church, state and society? Do they call by such terms that small minority who lift their voice and pen against legalized and organized iniquities that deliberately plan to debauch the manhood and womanhood in the nation? Let public speakers and writers be careful to discriminate in these things. What they denominate as "foolish" might be wise and proper in the sight of God, who knows how to put a correct estimate upon men.

Doubtless the ancient prophets of God were held in disrepute by the people of their time-saving age. Daniel, John the Baptist, Peter, and Paul were charged with fanaticism. Even Jesus himself, the world's greatest reformer, was hunted down and despised as an imposter and misguided religious leader. Luther, Knox, Wesley, and Otterbein were severely criticised and abused in their day. Thaddeus Stevens, William Lloyd Garrison, Wendell Phillips, Neal Dow, and others who stood boldly for the abolition of human slavery and emancipation of the nation from the bondage of strong drink and the legalized saloon, were maligned and mistreated by the majority. It is easy to cover true, noble, courageous men who seek to correct the evils of their times, with opprobrious epithets. But human opinion and assertion do not establish the truth. God counts them his jewels, who are sure of the crown at the end of the battle. There never was more necessity than now for the few in the right to stand up heroically against the many in the wrong. The day of great moral heroism is at hand. Men having something of the spirit of Jesus in their convictions concerning purity and righteousness are subject to contumely and mistreatment. Luke, the historian, presents a sad picture of injustice and wrong estimate of minorities which often are persecuted, in describing the trial of Jesus before Pilate, the time-serving ruler. "And the voice of them and the chief priests prevailed."—Rel. Telescope.

How a Woman Enforces the Law.

In Beattie, Kan., the Mayor, five Councilmen and the City Clerk are all women, and though they have never held office before, in less than a month they exhibited such a capacity to govern righteously as might well put to shame officials of the sterner sex who fill much higher positions than that of Mayor or Councilmen. The first thing Mayor Totten and the City Council did on assuming the reins of government was to tell the saloons to close. They demurred, but obeyed. The men, when in power, had always declared it was impossible to suppress the saloons. The women have shown them how to do it. The same thing was done with the gambling dives, and now the male residents of Beattie who want to drink hard liquor or sit in a little game of draw poker have to go to some other community to gratify their inclinations. The streets have been cleaned, also, and are being kept

in that condition. The women feel that they are on trial, and are determined to justify their selection.

Mayor Totten is a serious-minded woman, with a quiet vein of irony. She parts her gray hair in the middle, after the good old fashion of our grandmothers. Her husband, Charles Totten, operates a large farm near Beattie. All this talk of it being impossible to enforce laws against liquor selling is mere bosh. What is needed to-day in all officials having to deal with the liquor business, is some "Totten" grit.

CHURCHES FOR MUTES.—One of the most unique religious institutions in the world is the A. I. Souls' Protestant Episcopal Church for the Deaf, founded in Philadelphia, on Franklin Street, ten years ago by Rev. Mr. Lyle. In fact it is the largest church of its kind in the world, now numbering over two hundred members, all mutes. The A. I. Souls' is the oldest and is the only one having a mute rector and lay reader. When founded the little church in this city was the only place of worship for those so sadly afflicted, and its congregation was made up of members from all over the State and many from New York City. Recently a similar church was established in New York City with about one hundred members, and there is now one in London. These are the only churches for mutes in the world.

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.]

What Was Its Worth?

She was a charity inmate of St. Luke's Home for the Aged. Her husband had been a teacher, and his comfortable salary had warranted the purchase of valuable books and pieces of fine furniture. He was popular, and handsome gifts added beauty to the tasteful home. But one spring his health failed and did not come again. A year passed. The bank account dwindled under the strain of expensive treatment and the necessity of travel. There was a sudden turn for the worse, a brief struggle—and she was alone in the world. The home was hers, and with economy she could still manage to live.

But there was an only sister whose dissipated husband was brutal. The last days of this loved one must be soothed. The sister's illness was long. The little property became involved. The undertaker selected the best pieces of furniture to meet his bills. The charitably inclined wife of a millionaire came to look at the silver. It happened to bear her very initials, and she took it at about half the price a silversmith would have paid for it. The home went. The remaining furniture quickly followed, but the brave, though delicate, woman who was left had valuable service to offer as housekeeper. All went well so long as health was spared; but hours of watching at the bedside of loved ones, anxiety, losses, grief, unaccustomed labor, bore too heavily upon her, and she became a helpless invalid.

But hers had been a life of devotion and though the treasures were now all laid up where moth and rust do not corrupt, the Father would not permit her to suffer want. Friends in the church purchased for her a living, for life, in St. Luke's. Without one word of complaint, without reminding him of her years of service and deeds of charity, she was thankful to her heavenly Father for this shelter. These were weary, weary days of waiting. How should she spend them? The cases of beautiful books were no longer hers. Some friend now and then sent her a booklet; her pastor supplied the religious weekly. These she could read to the less fortunate. As she read, week by week, of the interests of her church, she longed to contribute to its work. One of the patients needed a quilt cover, and would pay a dollar to have a "morning star" pattern piece. Here was her opportunity, if the purchaser would wait until she could do the work; for

the crippled hands could take but few painful stitches at a time. The work-basket stood ever at hand, and when the pain in the finger joints was eased she sewed a few inches, until her fingers would no longer grasp the needle. So, through all the spring and long summer days she worked, until the last block was laid on the pile.

The dollar was her own at last, and she hastened to inclose it to her pastor as a contribution to her church. Gladly would it have been returned to her, but it was a gift too rich. Turned back, it would have been only a dollar; kept, it enriched that church by countless prayers. The treasurer wrote on his books: "Rhoda J. Moir, \$1.00." But he who weighs with unerring precision, who counts with unflinching exactitude, who estimates values from a perfect standard, made some other entry that day. And perhaps, when that book shall be opened and its records appear, there shall stand to her credit not given for all the other gifts of gold and silver and service: "She of her want did cast in all that she had, even all her living."—Journal and Messenger.

—In March, 1837, the women of the Church of Scotland decided to send out their first missionary to India. Then there was not a single zenana open to a white woman; to-day their missionaries visit 157. Then the one missionary started the first girls' school; to-day they have 49 schools, with over 3,000 pupils in them. The one missionary has increased to 36, and there are 1,084 women in zenanas under instruction.

—"The character of the women of a country," says the Earl of Shaftesbury "is of greater importance to that country's nobility than the character of men. Direct all the power you have to touch the hearts of the women; and if you can get women to take the lead, you will find conversions in all Oriental countries."

—Small children, and especially girl-children in China, are often left in baskets on the hills for the wolves to devour, but Ching Kung now has a children's cemetery with 2,000 graves.

—The Baptist Women's Foreign Mission Societies of the Northern States, raised last year \$112,000 for missions. They have raised since their organization \$2,000,000.

Ordination.

We are to be congratulated that we are believing that a man may be able to speak in meeting or offer a fervent prayer and still not necessarily be called to preach. The church offers a great opportunity to the lay worker. We have many of them. Men ought not to be ordained except in accordance with the rules of General Conference. There should be a call from God and a common sense call from some church that needs his services. Recently the writer has met several ordained men, none of whom were preaching or had been preaching for several years. Some of them never had a pastorate. They were ordained because they could say "Amen" louder than the rest. One has entirely withdrawn from the ministry and entered a profession, yet he holds his credentials and marries people. Such things cannot always be prevented but often they may. The call for men is great. The opportunity is great, but we need to be sure of the man before we ordain him. Mercenary motives move some to the ministry. We ought always to vigorously oppose such men. It is better to wait one year on a good man than to ordain a bad one any time. If God calls him, he will be able to prepare what he wants. If God did not call him, he will storm about while he waits. Let him storm. He is not fit to be an ambassador of God. —Free Baptist.

A Marvelous Telescope.

The announcement that a telescope was to be constructed for the Paris exposition in 1900, that would bring the moon to close observation that

photographs of its surface could be taken on a scale ten thousand times larger than any heretofore possible, was received at first with derision. It was supposed that the project had been dropped, or that it had not been seriously considered. But the projectors have been steadily at work, and the announcement is now made that the scheme is to be realized. The image of the moon through this telescope will appear to be distant only about sixty miles. The telescope is in process of construction. Its tubes, which are to be made of steel, will have a diameter of nearly five feet, and will weigh about twenty tons. The greatest difficulty that has had to be overcome has been the polishing of the reflector, a most laborious and highly delicate process that is now approaching successful completion.

The Cost and Weight of Railroad Cars.

An ordinary passenger car on a steam railroad costs from \$4,000 to \$5,000, and weighs 48,000 pounds, or nineteen tons. A mail car, which costs from \$2,000 to \$2,400 and is shorter by about one quarter than the ordinary passenger coach, weighs 32,000 pounds, or sixteen tons. A baggage car, without the baggage in it, weighs 28,000 pounds, or fourteen tons, and costs about as much as a mail car. A sleeping car is more expensive than any of the others, and it weighs a good deal more, too. A plain, simple, but durable sleeping car costs anywhere from \$6,000 to \$10,000, and an ornate, elaborate, luxurious sleeping car with observation attachments, literary annex, and culinary department costs anywhere from \$10,000 to \$20,000. The average weight of a sleeping car is from 40,000 to 44,000 pounds, or from twenty to twenty-two tons.

A full train in motion, as a little figuring will show, is no light affair. The ordinary weight of the railroad locomotive for passenger service, inclusive of tender, but not of fuel in the tender, is forty tons. One baggage car weighs fourteen tons and one mail car sixteen tons, bringing up the weight of the locomotive and the baggage and mail cars to seventy tons. Six passenger cars at an average of nineteen tons, weight of baggage, of the fuel carried make the weight of a train made up of a locomotive and eight cars 184 tons, or 368,000 pounds, exclusive of the passengers and mail matter.

Pulling 184 tons along rails at a rate of 50 miles an hour or more is an achievement which has not been easily brought about, and the more the problem is studied the more clearly it is understood how far the mechanical work on railroads has been pushed. There were by the last figures reported 36,000 locomotives in use on American railroads, 26,000 passenger cars, and 8,000 mail and baggage cars. These figures seem large until compared with the number of freight cars on American railroads, and then they seem insignificant, for the number of freight cars in use is 1,250,000.

Freight cars among the railroad men are divided into four classes—flat cars such as are used for the transportation of stone, machinery, and lumber; box cars, such as are used for the transportation of grain, fruit, and ordinary merchandise; stock cars, such as are used for cattle; and coal cars such as are used for the transportation of coal and oil—those used for oil being supplied with tanks. The average weight of a flat or gondola car is seven tons. The car costs from \$300 to \$400. Box cars weigh a ton more and cost \$100 more each. Stock cars weigh eight tons each on the average; coal cars weigh three tons each. It costs about \$200 to build coal or oil cars, and they are designed to carry five tons apiece. The weight of 50 coal cars is 150 tons, and of their contents, if all filled, 250 tons, which with locomotive and engine added make 400 tons as the weight of a train. It may be added, roughly, that the weight of loaded trains, passenger, coal, or freight, ranges from 200 to 550 tons. The lighter the train, the greater the speed; that's the railroad rule.—Boston Traveler.

Among Exchanges.

THE BEST WAY. The best way to worry an unreasonable or a wicked enemy is to lead a pure, upright life, do your work efficiently, and conscientiously discharge duty with an eye single to the glory of God and the good of the church.—The Telescope.

UNWORTHY CONDUCT.

The minister who leaves a church where he has a strong hold on the hearts of the people, goes to some other field of labor, and, tiring of it, wishes to return to his former field, and so deliberately woos his former people away from their present pastor or allows them to crowd the other man out in order to get him back, is guilty of conduct unworthy of a Christian or a gentleman. And the church that thus acts is a partner in his baseness. There is much of so-called "friendship" between ex-pastors and people, which is a hindrance to the cause of Christ and the cloak for the worst treachery.—Free Baptist.