

Religious Intelligencer.

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

FREDERICTON N.B., MAY 17, 1899

WHOLE No 2890

OL XLVII.—NO 22

Notes and Gleanings.

Lord Salisbury, England's Prime Minister, once handled a pick and shovel. During the great Australian gold craze he set out as a gold-miner, and the hovel in which he lived as a rough red-shirted miner still standing.

It is not usual to think of Pope XII as one of the world's great millionaires, yet this he is. His personal estate considerably exceeds \$20,000,000. Barring small bequests relatives this money will go to the church, as did the \$10,000,000 of Pius IX.

General Booth appears to have come terms with the Government of Western Australia regarding the establishment of a great over-sea industrial farm in Collie district of Australia. A commencement, it is said, is to be made with a farm area of 15,000 acres.

A large eagle settled on a Kentucky stillery, outside of which was a barrel containing whisky. The bird nibbled some and got drunk. A farmer found it floundering and captured it, although the bird made sort of tipsy show of fighting, everything that has a nervous system can be injuriously affected by alcohol.

The City of Providence, R. I., has 34 churches and 400 saloons. Within a quarter of a mile radius of the old First Baptist church there are 120 licensed saloons, and the whole population of the place is under 150,000. It is said that only one in five attends church regularly, but statistics are silent as to the proportion attending the saloons.

There are now six sanitariums in Germany at which consumptives are treated by constant exposure to a low temperature. Currents of cold air are allowed to pass through the bed-room at night, and during the day as much as possible. The pure cold air quiets cough, lessens temperature, arrests night sweats, improves appetite, and modifies or arrests the course of the disease.

There was picked up on the field of El Caney a Bible which had evidently saved the life of some American soldier, for a Mauser bullet had struck it squarely. It is interesting to know that the ball penetrated the Bible as far as the Book of Job, the shining point resting harmlessly at Job xxxv. 7: "If thou be righteous, what wilt thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man."

A strange tale of human sacrifice comes from Bombay. A Hindu laborer was suddenly seized by some men, employed in a cotton-spinning mill, and by them thrust into a furnace beneath the boiler of a steam engine used in the mill. The man being very strong, managed to free himself and get back to his hut, terribly burnt about the head, arms and chest. He survived to tell his story to the police, and then died of tetanus. The theory is that he was put in the furnace as a sacrifice to the engine, which had not been working well of late.

Old age pensions have been adopted in a very practical way by a number of American colleges. Yale permits any professor to retire at this option on reaching the age of sixty-five, with a pension equal to half his salary. Harvard permits the voluntary retirement of any professor, or assistant professor, at sixty, on a pension of from one to two-thirds of his salary, according to the length of service above twenty years. The retiring fund of this College is now \$340,000. There is also a system of old age pensions in Columbia University.

Professor Jensen seems to have made out a strong case for his theory that the so-called Hittites, whose monuments have so long puzzled scholars, were the ancestors of the modern Armenians. He finds correspondence of language, of national type, and to some extent of geographical area. If his right and it is affirmed that his results

are accepted by another eminent Assyriologist, Professor Zimmern, another brilliant achievement must be added to the long list of scholarly triumphs in the field of Oriental research which have signalized the nineteenth century. Assuming the correctness of his transliteration and interpretation, we get fresh light on the history of the two nursery words papa and ma. These words, perhaps in exactly the same forms and with precisely the same meanings, were current among these old Armenians. And they applied them to deities. The dwellers in Carchemish, in Hamath and in Tarsus had some dim notion of a Father in the heavens.

Moncton.

No. II.

The climate of Moncton favors residence here. Under other than normal conditions, as when a gold fever renders him strangely affected, man will endure the extremes of both heat and cold, with their unhealthy and demoralizing effects. But there are localities within the temperature zone even, that have some local atmospheric unpleasantness. I refer to cyclones and tornadoes that ravage a town in less time than a fire would; to fogs that hide many days out of the year the beautiful bright sunlight. Eminate a flesh-cutting frost, a sweltering heat, the cyclone, the "nasty" fog, from an atmosphere, and have at the same time an atmosphere free from fevers, with an inland dryness, but changed by a salt water river coming in twice a day from the ocean, with the freshness and purity of an ocean air, and you have the atmosphere of Moncton. We never have here what in Halifax (I don't want to discriminate against St. John, that is Canada's winter port, and I am loyal) they call fog. A morning mist may be seen once or twice or three times in a summer, but it is dispelled by a clear sunshine before mid-day. In fact there seems to be a congenial element in the atmosphere of this locality peculiar to the place, agreeable to those having weak lungs and throats. In other places where diphtheria has broken out, the cases have been more serious than the very few cases that afflict Moncton. In general, Moncton may be said to have a salubrious climate.

The two things for which Moncton has been discriminated against the most, unless it be for its murder record, are its water and its mud. I shall endeavor to change what are evidently wrong impressions. The notoriety the Moncton water has gained is the product of the past, and the result of the light golden tinge it has, with the occasional appearance of sediment. To a great degree this is changed. The water is nearer a natural color and quite free from sediment, especially in winter, due to the more complete system of piping and filtering. Furthermore the scientists of Ottawa and McGill have declared it to be free from an mal organism or germs of the same, free from injurious mineral properties, and the sediment (if any) to be harmless vegetable atoms. The remark of a man at one of our Hotels who, when a glass of water was passed him, looking at it, said:—"No thank you I want my food cooked," was very humorous, but not founded on logic or science. Like all city water a little ice will make it more palatable and thirst quenching, but as to its being unhealthy science and experience prove the opposite.

The only way to dispose of the mud question is to dispose of the mud. It is due to lack of information or uncharitableness that people associate the words "Moncton" and "mud." They either are not aware that we have a paved main street, or fail to observe it through uncharitableness; that the sewer keeps this almost as clean as a floor; that the street machine, save for a few days in Spring and Fall, keeps the side streets as smooth as a concrete road, that asphalt sidewalks have been and are, yearly, being laid throughout the city. In early times, as in the case of the water, the mud was objectionable. But the enterprise of this up-to-date city has quite overcome even the mud. Time, however, will be required to complete the project of rendering streets and sidewalks in all seasons free from what is the boon of the boot black. The "Moncton mud" question is neither

serious nor consequential. Our city fathers are men who study the condition and needs of the city, and yearly reduce the difficulties nature made necessary for our citizens to overcome.

E. S. PARKER.

Note 1 The question mark in letter No. I. after the statement: "by reference to the map the reader will see the central position of Moncton," should not have been put there. In the language of the parrot: "there is no doubt about it."

Note 2 There is an omission in punctuation that obscures the idea in the sentence reading, "the above birds' eye view taken in 1884 indicates that the city is about twice that size to day. Between 'indicates that' and 'the city' a period should have been placed. See letter No. I.

E. S. PARKER.

Oppression and Superstition in Austria.

Much is being said about the degradation of Spain as a Roman Catholic country, and some Romanists, coming in contact with the popular tide, speak of Spain as an archaic reminiscence. But Austria is little, if any, better, and is retrograding in religious liberty.

In 1867 letters of license were granted to colporteurs of Bibles in that country, but they have recently been withdrawn, the power of the Roman clergy being almost boundless, especially after the death of the emperor. The Bible Society has lodged an appeal with the governor of Vienna but was told that it was not likely to succeed. Here is an incident that has just occurred in connection with the Methodist meetings that have just been held in Vienna. Among the people in one of the suburbs, who used to attend them, is a woman who had a store of her own next door to the hall. She seemed much impressed by the services, and purchased a copy of Moody and Sankey's "Gospel Hymns," a translation of which was used in the prayer meetings. She always had the hymn book on her desk, so as to be able to study it in spare moments. One day a nun entered the shop, and perceiving the book took it up and began turning the leaves. Suddenly she dropped it, and approaching the woman sternly asked her where she got that godless book. "I bought it at the Methodist hall next door," was the answer. "The book is good, it is not godless at all." A volley of abusive words interrupted the woman, and so frightened her that she promised to put the whole case before her father confessor. There the same scene was re-enacted. She was forbidden to attend the meetings, and refused to obey. "Well," said the priest, "you may do as you like. But I tell you that the queen of heaven, who is not worshiped in that place, will revenge herself in a dreadful way if you don't repent of your sins."

In spite of this threat she returned to her usual seat in the hall, for it seemed to her that she could not stay away. A few weeks later both of her horses fell ill and died. She was not well off and the loss was heavy. In her distress she went back to the priest. "What did I say!" he cried, triumphantly. "The holy mother of God has punished you for your faithlessness."

"What shall I do, holy father? Do advise me." "Well, my daughter," he replied, "there is one thing that you might do. Have a likeness of the horse taken and make a pilgrimage to the shrine of the Virgin at Egersdorf, and offer the picture to her as a propitiation for your sins. Then, to make sure of having been forgiven, you might buy a ticket in a lottery, and as we are in the jubilee year I advise you to choose the time of the emperor's birthday, or of his accession to the throne, or what would be still better, that of the emperor's murder; if you gain a great prize you will know that the queen of heaven has forgiven you." The woman acted upon this advice, and a few days later the number she had bought was drawn, and fifteen hundred florins were paid over to her.

Since that time she sits in her shop as a spider in its web, watching the people who go into the hall, and punning upon them to tell them the wonderful story of the Virgin's intervention in her behalf.

Our authority for this story is a

thoroughly reliable friend, who spends considerable time in Vienna, and who has positive knowledge of the woman and of the various items in the story, and the woman's whole testimony as to what the priest said to her. It is against such peculiar work that Protestants have to labor where Roman Catholicism has long had unbroken sway.

For a few weeks the attendance at this hall decreased until the state of things looked alarming. Then came the reaction, and at last advice there is no empty seat to be seen where those worship who have declared their independence of nun and priest, and come to Christ by a new and living way.—N. Y. Advocate.

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.]

Letter from Miss Gaunce.

DEAR MRS. MCLEOD,—

I write you this afternoon about the Quarterly Meeting that was held with Ujarda Church March 23rd-26th inclusive. There was a good number of delegates present. Balasore, Santipore, Chandbal, Jellapore and Metrapore were represented. Besides the native brethren and sisters, several missionary ladies and gentlemen attended. The native brethren say the meetings throughout were good. I hope the good influence received will be manifested in the daily life of the native Christians,—not only in the lives of Ujarda Christians, but in the life of each individual who attended.

Sunday morning seven persons were baptized and, after the close of afternoon service, were received into the church. All were born in Hinduism, but for some years, (two or three), except in the case of one old woman, been members of the Christian community.

During the meetings the marriage rite was performed. One of the Ujarda Christian young men was married to one of the girls from the Orphanage. It was the first Christian wedding in Ujarda. The Hindus of the village and vicinity came to witness the ceremony.

One evening a good part of the congregation consisted of Hindus. We heard some very earnest addresses at that meeting. It seems to me some truths must have been fixed in the hearts of some of their number.

The evening before the meetings began we had prayer meeting with the people, and at the close gave them the new clothes they should have received at Christmas. The community is getting so large that it is no small matter to provide each one with a piece of clothing.

This cold season I have taken more trips than usual out to this village. On account of my work in the Orphanage I have not been able to remain longer than a week at once, but my visits have been more frequent. I wish to go once more before May, and after that, I shall (unless necessity compels me to go) wait until after the rains, and then the rice fields will be in condition to cross.

I am certain the sisters will be glad to hear that the house is finished. Doors have been painted, the inside and outside whitewashed, and all the piece work completed. You can hardly realize my thankfulness that it is finished. May God bless Ujarda. May He answer your many prayers for His work there, and may it continue and increase until all the Hindus accept Jesus as their Saviour.

The day I was leaving one of the Hindus came to me and said he wished to become a Christian. If he is sincere you will hear more about him in the future.

I would like to write more frequently, but my time is limited and sometimes after the close of a day's work, I feel too tired to sit up and write. I realize that I must spend some of my evenings with the girls in my charge. Tuesday evening I meet in their C. E. Society with them, and Thursday is our prayer meeting. It is attended by both big and little.

LEZZIE E. GAUNCE.

Balasore, April 5th, 99.

In a private note accompanying the foregoing letter Miss Gaunce tells of having just heard of the death of her dear mother. Her mother's love was very precious to her, and she continually looked forward to meeting her once more in her childhood's home.

She feels her death keenly, but, in the spirit of the true Christian she is, bows uncomplainingly, though with an aching heart to the Lords will. She says: "I can trust in the wisdom and love of my mother's God. All is in His hands. He knows what is best."

She feels much for the lonely hearts at home, but "trusts them to the tender loving care of the blessed Saviour."

Our sisters, we feel sure have not forgotten to pray for our dear sister, nor will they cease to pray for her, not only in her work, but for special ministries of the Holy Comforter in her great bereavement.

Letter from Miss Lewis.

DEAR INTELLIGENCER,—

I have been intending for some time to send a few lines to the Missionary column in regard to our work in Moncton, now that nature is waking up to new life and activity in this beautiful spring sunshine I thought it a good time to report.

I will copy from our Secretary book the minutes of last meeting:— Missionary meeting held at the Parsonage, Thursday afternoon, April 13th, 1899.

President, Sister French in the chair. Order of exercise as follows—Singing, "There are lonely hearts to cherish;" Prayers offered by sisters Parker, French and Lewis in which the missionary cause and our recently bereaved sister Gaunce were very fervently and tenderly remembered; Lesson read from John 21st chap. Topic, Fishers of men; all present took part in the discussion which followed the President's opening remarks on the subject and many helpful suggestions were brought out by the sisters, contemplating the different phases of action that might be adopted along lines of making Christian work more productive of good. One thought especially helpful was that it is a good plan to "cast the net on the other side" when one side has totally failed (as in Peter's experience) to bring in the needful. During the meeting it was moved by Mrs. French and seconded by Miss Lewis, that a message of sympathy from the Moncton W. F. M. Society be conveyed to Miss Gaunce through the INTELLIGENCER, expressing sorrow for her in her recent bereavement. Meeting closed with evidences of spiritual help.

Owing to extensive repairs going on in the church and as a consequence all interests were required to be concentrated on the repair work, the sisters thought it wise to omit regular monthly meetings during the winter months and remember only in their homes the Missionary cause. This has been done and no regular meeting was held since last Sept. until the second week in April.

This year our sixth district yearly meeting meets with us, we shall be much pleased to see all our friends and hope our Father's abundant blessing will rest upon us as we are gathered in his name. To this end let us all pray fervently.

BERTHA C. LEWIS.

Moncton, N. B., May 12th, 1899.

From the Missionary Society of Lower Perth.

At a formal meeting of the W. F. M. Society of this place the following resolution was unanimously adopted:

Whereas it hath pleased Almighty God in his infinite wisdom to remove from our midst our Secretary and much esteemed sister Amanda E. Grant who for nearly five years faithfully filled that office, active and energetic in every good work and anxious always to forward the cause of right.

Therefore resolved that the heartfelt sympathy of this association be extended to the bereaved husband and children in their sorrow. Much as we shall miss her we cannot however but feel that our loss is her gain, and we rejoice that our dear sister was ready when our Lord said, come up higher and join the mission band in Heaven.

We would direct the sorrowing ones to Him who has said, "Lo, I am with you always, even unto the end of the world" and who alone can give comfort, and pray that he may impart such peace as will encourage them to look forward in faith to a happy meeting on the other shore.

Therefore resolved further that copies of this resolution be forwarded to the bereaved husband and to the RELIGIOUS INTELLIGENCER for publication.

Signed on behalf of the W. F. M. Society.

MRS. A. MURPHY.
MRS. F. C. BLOODSWORTH.
MRS. C. H. McLAUCHLIN.

Telegraphy Without Wires.

From the cliff on the coast at South Foreland, county of Kent, England, to the French coast near Boulogne-sur-Mer, is a distance of about 32 miles. On the cliff on the English side is a tall mast, the top of which is about 400 feet above the water's level. From the top of that mast, as we stated last week, Signor Marconi, the young Italian electrician, has been sending telegraphic messages, without wires, to the French coast, and a receiver, or coherer, or radio-conductor, has there been receiving the messages and registering them accurately, despite hurricanes, fogs, rains, or any other weather conditions. The London Times recently printed a despatch of 100 words sent in this way, and Marconi says it could have been sent ten miles farther, or 42 miles, with the same instruments and elevation. This is the latest of a series of experiments lasting for three years, and the process is now accepted by all scientists as one of the most useful inventions of the century. Ships at sea may signal to each other, or to the coast, to lighthouses and life-saving service stations, and thus avoid many of the worst disasters that now ensue. Divisions of an army may, the 30 miles apart, be in instant and constant communication with each other. In fact the whole system of short-distance telegraphy may be revolutionized, the for long distances wires will still be required. To explain how the invention works, is beyond us. We know that the distance to which the wireless message may be sent depends upon the height of the elevation of the sending station; that there is at the topmost point of this station one end, floating in the air, of an insulated conductor, which connects with an induction coil, which in its turn connects with the earth. At the receiving station is a tube filled with metallic filings, which is connected with another insulated conductor on another high mast or other elevation, and also with the earth. Between these two stations the messages fly, and the stations have to be high enough so that a direct line between them will fall above the curvature of the earth's surface and above any intervening projections. By running up balloons with insulated conductors, the messages may be sent over much longer distances.—New Voice.

Among Exchanges.

JUST TRY IT.

Let us quit seeing how little we can spare for missions, and try how much we can spare for Christ.—Free Baptist.

THE REAL REASON.

Sordidness is at the bottom of much of the opposition to enterprise in church matters. The lover of money is usually the man who predicts calamity and otherwise lays obstacles in the way of progress.—Can. Baptist.

CREDULOUS ENOUGH.

It is an open secret that many men who refuse to exercise a reasonable faith toward God give place in their hearts to all manner of delusions, becoming the veriest slaves of their own credulity. When a Roman Catholic priest was once informed that a certain infidel fully gave credence to the old superstition regarding the setting of thirteen at table, he aptly rejoined: "I am not at all surprised, for that man would believe anything, except an 'Article of Faith.'" Instances such as this tend to confirm the more strong our conviction of the truth of the familiar observation that belief is more a thing of the will than of the mind. The won't power of some people is abnormally developed.—N. Y. Observer.