

Religious Intelligence.

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

LXVIII.—NO 51

FREDERICTON N. B., DECEMBER 12 1900

WHOLE No. 2480

THREE THINGS.

us have the hearty co-operation of the friends of the paper now,

Payment of all over-due subscriptions.

Prompt renewals for 1901.

New subscribers from every country.

NOTES AND CLEANINGS

buildings belonging to the government are yellow, is a capital offense for any person to use that color on the exterior of his dwelling or place of business.

are few more prosperous countries belonging to Great Britain than New Zealand. Its climate is as good as anywhere in the world, its mineral wealth is vast, and its people are boundless.

Japanese government is considering the advisability of inflicting punishment by means of execution. It is proposed to place subjects in an air tight chamber and exhaust the air from the chamber by means of a pump.

California and Ontario are fast driving California fruit to the Canadian Northwest. This is as it should be, to make the best results possible, the fruit must always be fully selected, packed and shipped in time.

Victoria and the Prince of Wales are seeking to discourage the practice of docking the tails of horses, and therefore this method of mutilating and ill-treating valuable and sensitive animals may pass out of fashion in England.

has been taking a census of Mohammedans in the world is 500,000. Of these 18,000,000 in Turkey in Europe, 99,000,000 in Western Asia and Hindostan, 100,000 in China, 36,500,000 in Northern and North-eastern Africa, 23,000,000 scattered in other parts of the world.

recent postoffice regulation in force, it is decreed to be a serious offence for a postoffice employee to write what is written on the back of a card—a very excellent order. It is decreed by another article in the same regulation that the postoffice employee is prohibited from forwarding any postcard on which is written anything abusive or indecent. Now this is the postal clerk to do!

Mexico seems anxious to get back her sons and grandsons of her former citizens who are now citizens of the United States, living in California, Colorado, Arizona, and New Mexico. In a colonization commission recently made the government stipulated that all colonies must be from foreign countries, with preference for those of Mexican origin now in the States and territories above mentioned.

There are nearly 29,000,000 farmers in the United States, including their families. The city population amounts to 19,670,984. The growth of the city population has not been great, relatively during the last ten years as it was during the preceding ten years. There are four cities with over a million population: New York, Chicago, Philadelphia, Brooklyn; and three with population of over half a million: St. Louis, Boston and Baltimore.

Anyone call or ask for me by telephone while I was out Katie?

Indade they did, mum. The jingled and a lady with a voice like a coffee mill says, 'Hello' and I says, 'Hello yourself,' and she says, 'Hello to this?' and I says, 'None of your business.' And she says, 'Is Mary there?' And I told her she'd better ask a policeman, she fore'd sumthin' in my ear, I dared her to show the ugly of her back of our barn, and said nuthin' I'll talk in that chain so more mum.

Manants of Russia live mainly on thin vegetable soup, sour but, rye bread and oil. The Scotch Highlander, whose courage and hardihood are proverbial, sel-

dom touches meat, living mainly upon oatmeal, vegetables and buttermilk. Among the most active and vital people of the world are the Irish peasants, whose diet consists almost entirely of potatoes and buttermilk. The farmers of Corsica live all winter upon dried fruit, mainly dates, and polenta (chestnut meal). During the Middle Ages the Moors used to provision their fortified cities with chestnuts and olive oil.

A VISIT TO LUTHER'S SHRINE

BY PROF. JAMES A. HOWE, D. D., I MORNING STAR.

Wittenberg is one of the places to which Protestants, when in Northern Germany, direct their steps. It is a place of fifteen thousand inhabitants, forty miles north of Leipzig. Leipzig is ten degrees north of Boston. Hence one should expect that, at either of these North German towns, in the middle of October, the winds would be somewhat chilled. That, at any rate, they were on the occasion of our visit to Wittenberg. Boreas was out for a constitutional, and the way he whisked about our hats and hair was very monarchical and disrespectful. The exercise did not warm our blood, nor deter us from visiting the town, hallowed by the wisdom, piety, and glorious works of Martin Luther.

Leaving the station, we first went up the street to a garden in which stands an oak surrounded by an iron fence. An inscription informs us that the tree marks the spot where, on Dec. 10, 1520, the bold reformer burnt to ashes the papal bull fulminated against him. A courageous act it was—one that, without Providential care, would have ended in another burning, with Luther himself, like John Huss later, reduced to ashes. But that fate of many of the reformers was not reserved for him.

Leaving the oak as a symbol of the strength of the truths rooted by the Reformation, one passes up "Collegien Strasse" to what is now known as the "Luther House." It became Luther's by a gift of the elector. Originally it was part of the monastery to which Luther came from Erfurt as a teacher of philosophy. The buildings formed a quadrangle, having a large inner court. The Luther House faces the court from within, standing parallel to the one on the street. The decrepitude of four hundred years' wear and tear appears in many ways, giving to the structure a peculiar charm, one, it may be noticed, that no building in our country can have. Entering the court, guided by a bright little miss, we were led to the maiden with keys, whose business it is to show visitors the sacred relics.

The house in recent years has been fitted up as a museum. Six rooms are set apart to this wise use. One of these is devoted to pictures of Luther, Catharine his wife, Melancthon, and other reformers, especially of the electors and burgomasters who defended Luther and his cause with money and the sword. Another room, now used as a chapel, contains a three-story desk or "cathedra" from which Luther's lectures were given. To mount the desk and stand on the spot where he stood as he taught divinity, was to bring past and present into a union that could be felt. In this room, enclosed in a glass case, is a large ivy wreath laid on Luther's monument by order of the Emperor on the celebration of Luther's four hundredth birthday, in 1882. "Thanks, noble Frederick," we exclaimed, "the Protestantism thus honored was the truth revealed by Jesus Christ, and the best gift of man to Germany." Among the many objects of interest may be mentioned some boards on the floor preserved from Luther's time but well worn down since his day; the desk and table that he used; his drinking cup; engagement and marriage rings; the rosary of Catharine; an hour-glass which showed the lecturer and preacher, when he did not forget to look at it, that it was time to stop; and an old pulpit from which he had many times declared the doctrine of justification by faith. One picture represented Luther standing and looking thoughtfully away, trying to find and dictate to his assistants the German translation of the Hebrew or Greek text of the Scriptures that they were reading off to him. Artistically considered, the picture is worthy of a

place of honor in the Dresden Gallery. It told the story of one of Luther's richest gifts to his nation—the German Bible.

One could linger long over memorials like these. But a day so far north is short in autumn, and he who would see Wittenberg between noon and dark would better move along. He must go past the place where Melancthon lived and died,—or rather, he must go into the house of the great theologian without whose aid Luther would not have won his case at Augsburg. In the house are shown the couch on which Melancthon died. There were his books and manuscripts, and articles of use of many kinds. In the garden stood a stone table with his name cut into it. All of these things brought before us with living force the reality and value of Melancthon's life.

Next, one passes on to the church where Luther and Melancthon are buried. But, in passing, their two statues in front of the old Rath House will be noticed. It was touching to see a wreath of fresh flowers laid at Luther's feet. An old church that lifts its antique form into the air, shut in from the main street by other buildings, was the one in which the communion was first administered in both forms to communicants of the middle ages. That scene is represented on one side of the "monument of the Reformation," at Leipzig. Time would not allow us even to look through the doors of that church. We sighed in harmony with the wind, and kept on to the church, to the doors of which Luther nailed his ninety-five theses—doors of wood they were, long since destroyed by fire but replaced in 1858 by metal doors on which is inscribed the Latin text of that memorable document. The doors were the gift of Frederick William IV. Again we say "Well done." In 1885-1888 this building put off its old dress and put on a new. It was modernized by the Emperor at the time of the honor paid in Germany to Luther's fourth centennial. It is a beautiful memorial church that suggests, though not to be compared with, Westminster Abbey. Beside the pillars that support the gallery and the roof stand nine large-sized statues of the most prominent reformers. From pendants in front of the gallery are hung medallions of other reformers and their protectors. The graves of Frederick the Wise and John the Constant are beneath the floor. Near the chancel are two flat monuments, raised twenty inches or more above the floor, that are of the utmost interest. They are plain structures, having inserted on the top surface brass plates that were over graves in the pavement of the old church, bearing the names, one of Luther, the other of Melancthon. Here their bodies rest. The thought gives sacredness to the place. To stand by the graves of Martin Luther and Philip Melancthon is to feel anew the worth of their lives, and to be inspired with a quickened love for the principles that make their memory precious and their work entitled to the gratitude of every Christian heart.

PURGATORY.

Purgatory, and the ability of priests and others to pray their friends out of its torments, is, the Telescope says, one of the distinct superstitions taught by the Roman Catholic hierarchy. Intelligent people, outside that church, find it difficult to believe this, but here is the proof. The Catholic Telegraph, a standard organ of the church, in its issue of Nov. 17th, said:

"During the month of November, specially dedicated to the relief of the souls in purgatory, let us keep constantly before our minds the Golden Rule, 'Do unto others as you would have others do unto you.' When we are enduring the pains of the cleansing fires, we certainly would desire that others should assist us to shorten our suffering. Let us, therefore, pray earnestly, by word and deed, in order to gain merits to be applied to the poor, suffering souls in purgatory."

Such teaching and the practicing of such superstitions have doubtless had much to do with holding the masses of Italy, Spain, and other countries in Europe and South America completely dominated by the Roman Catholic Church, down in the ignorance and

superstition which prevail there to-day. Even in Porto Rico, completely dominated by that church for more than three hundred years, the present commissioner of education reports that 80 per cent. of the people can neither read nor write!

Is giving these facts to the world in the interests of liberty and education "making an unwarranted assault upon the Roman Catholic Church?" Rather is it not speaking out in favour of American liberty and education?

JEWS IN CHINA.

The current number of The Jewish Quarterly has an interesting article from the pen of Marcus Adler, son of the late Chief Rabbi, on the history and present condition of the Jews in China. There are Jews not only at Shanghai but also in the interior. There is a Jewish colony at Tang-chwang, which is about 100 miles to south-west of Kai-fung-foo. Its members are silk-weavers, and are all well-to-do. There are a few hundred Jews in the city and the country round, but they have almost completely lost their religion. They have no synagogue and no teacher. They do not keep the Sabbath, and cannot read a word of Hebrew. They inter marry with Mohammedans and heathens, and one of them is a Buddhist priest. Yet in the seventeenth and eighteenth centuries the Jesuit missionaries found there a splendid group of buildings belonging to the Jews, one of which was a synagogue, and more than forty inscriptions. The latter have been carefully edited by a Jesuit scholar in the course of the present year, and English translations of three of greatest importance are given by Mr. Adler. The oldest, which is dated A. D. 1489, abounds in curious information. Mention is made of Abraham, who is described as the founder of the Jewish religion, Moses, Ezra, the Law, the three daily prayers, the Sabbath and the annual fast on the day of Atonement. When the first Jews numbering seventy families, entered the country, they are said to have been welcomed by the Emperor and allowed the free exercise of their religion. "You have come to China," he said; "keep and follow the customs of your forefathers and settle at Kai-fung-foo." In 1890 the Emperor granted land to all who submitted to his authority, on which they could dwell peacefully, and profess their religion without molestation. About thirty years later the synagogue was rebuilt by a Jewish physician, who received honours and titles from the Imperial Court. The present rulers of China might study this inscription with profit. Still, it must be admitted that these Jews of Kai-fung-foo were not very scrupulous, for they honoured Chinese deities, and worshipped their ancestors, offering them fruit. The year oxen and sheep were first settled in China cannot be fixed, except that it was before the end of the Han dynasty in 220 A. D. Mr. Adler thinks it possible that the settlers may have belonged to the ten tribes.

POISONED BEER.—The English people are enormous beer-drinkers, and the consumption of beer in the United States in Canada and the United States. In England recently beer has come in for a very "black eye." Cheap beer has of late been made with chemicals instead of barley and in the chemicals is arsenic. Analysis of the beer has proved that arsenic enough has been used to kill a regular drinker of beer. Sixty are known to have died of this poisoned beer, and one thousand more have been ill from it. Manchester is the chief scene of the resultant panic; but there is a general scare. If only man would avoid the poisonous art of altogether how much better for individuals and for the country!—Pres. Witness.

THE DATES.—It is told of a minister who had kindly consented at the eleventh hour, to take the place of one who had been engaged to deliver a special sermon, that he came to grief by allowing his MS. to be printed without revision by himself. It chanced to be an old sermon, on which he had jotted down, as ministers do, the places and dates of its delivery on various occasions. These were all faithfully displayed in print, together with the text, at the head of the column.

A NEW WORD.—"Hooliganism" is too new a word to be found in the Standard or any other Dictionary, but it is a word that has come to stay. The London Times devotes a leading article to it, and Robert Buchanan heads an essay with it. The thing itself is new but there did not exist a word exactly descriptive of the phenomenon. A hooligan is a little worse than a hoodlum. He is the dangerous moral sediment of city depravity. He cares not for the laws of God or man and fights for his brand as best he can in the midst of dirt and violence and the vilest immorality. Yet he is not altogether without a sense of his depravity. It is in the East End of London that the best (or worst) specimens of the hooligan can be caught. He commits murders; he can develop into a Jack the Ripper, and at the same time he may escape the police and consort with persons that are not beyond the limits of civilization.

Woman's Foreign Society.

"Bare up ye women that are at ease. Isaiah 32: 9.

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

INDIA LETTER.

Balalore, Nov. 7th., 1900.

DEAR MRS. McLEOD.—

There is much I would like to write you about, but will not have time to write all to-day.

It is four weeks to-day since I returned from my vacation. Perhaps you may have heard that it was spent in Gaya, with Mrs. Sunder. I thought it probably the last year I should be able to visit her, i. e., if her plan to go home in the Spring is carried out, for on her return my furlough will be due. I always enjoy my visits with her, and this was no exception. I can not tell you how thankful I am for her true, pure friendship. Her being here is to me, a bit of the home-land in India. I must not forget to mention the baby, who about seven months ago came to their home. She is a happy, good-natured girlie, and makes friends wherever she goes.

The week before I left Gaya, the papers were full of reports of the heavy rains and the flood in Calcutta; but there was so very little said about Balalore, that I was quite disappointed when I got to Kharagpur to learn that sections of the line were under water, that it would be days, at least, before the train would run, and that it was best for me to return to Calcutta. There seemed to be no other choice, as the line to Midnapore was also broken and I spent over a week waiting in Calcutta. I often thought of my charge, and wondered how they were making out. Since my return I have been very busy, and now I have settled down to something like the old routine.

I miss Rachel who always, when I went away was left in charge of the children, but now I have no one. Before going to Gaya, I called Mariam, a Bible woman, and gave her charge to look after their bathing, studies, etc. I expect I shall have to do the same when I am absent in Ujarda.

On account of the flood damage has been done to the Ujarda buildings. I have not yet been able to get out to estimate the extent of repairs that will be required, but it is such an out-of-the-way place, in the way of getting material and workmen, that it will probably cost \$30, or \$40. The Christians there have not suffered beyond the partial loss of their paddy. They say that if the water had risen two feet higher the whole village would have been destroyed.

The Yearly Meeting convenes on 11th., (next Sunday) at Midnapore. I do not expect to attend. The new missionaries are due in Calcutta Tuesday. Mr. and Mrs. Lougher are going up to meet them.

Yours sincerely,
L. E. GAUNCE.
Balalore, Nov. 7th., 1900.

WOODSTOCK SOCIETY.

DEAR SISTERS:—It has been some time since our society has contributed to the column.

We still hold our monthly meetings the first Tuesday of the month. We have also, a public monthly missionary meeting in the church the first Wednesday of the month, which takes the place of our regular Wednesday evening prayer meeting; the collection taken is given half to Foreign and half to Home Missions, and the programme for the evening is prepared by the sisters, and a leader appointed from among them for each evening.

We met in our monthly meeting to-day with Mrs. Chas. Vanwant. We use the "Helps for monthly meetings" in the "Miss. Helper"; the topic for this month was Christian Mission and social progress. Two interesting letters were read from Mrs. Gaunce, written after her return from visiting Mrs. Sunder, of whom she speaks so kindly, and says she has such a nice baby, and intends coming home in

the Spring if nothing happens, when we shall all be so glad to see her.

We are much pleased to have some of our young ladies so interested in our work, as to meet with us. A very well prepared paper, on "Caste in India," was read at our meeting this afternoon by Miss Lulu Vince, and a resolution to have it printed in the INTELLIGENCER, for the benefit of others, was carried. An appeal was made by the President for the "Helper" and the subscriptions, new ones and renewals, will be forwarded by Mrs. Johnson this week.

Sincerely yours,
MARY SLIPP.

Woodstock, Dec. 4th.

MISSION NEWS AND NOTES.

—In 1890 there were in India only 797 ordained Indian ministers of the gospel, but last year there were 1,010.

—It is estimated that in a large district in Wyoming, containing 75,000 persons, less than 3,000 are evangelical Christians.

—Eight mission stations in Burma have had increase in membership in the last ten years ranging from 214 to 600 per cent.

—Buddhist priests in Japan are frequent purchasers of the Bible. In one case, a priest had not the money, but begged it in order to get a copy.

—Not until recently have the Japanese book-stores been willing to carry the Bible in stock, for fear of offending their Buddhist patrons. Now, however, Bibles are so eagerly sought that they are kept on sale in all the prominent book-stores in Japan.

—The Moravians, who have one missionary in the foreign field for every fifty-eight communicants at home, have just closed an unusually prosperous year in their evangelistic work. Their 453 missionaries have under their care 95,424 souls; and while theirs is one of the poorest churches, measured by the average wealth of its membership, it spent last year \$415,155 upon its foreign enterprises. This sum is more than that contributed by some of the richest denominations in the States. Nor is their work spent upon fields already pre-occupied by other and perhaps stronger denominations. When, as in Greenland, they find that some other church, like the Danish Lutheran, can do the work to better advantage or with less cost, they turn over the results of their long labor to such body and push further into "the regions beyond." In their entire history they have never entered upon a field already occupied by another church. Their 191 mission stations are distributed in and among twenty different countries, some of them the most difficult and forbidding.

AMONG EXCHANGES.

THE BRAVEST.
The bravest man is he who can perform a noble deed without the world standing ready to applaud, conscious of the presence of him who will justly reward at last.—Methodist St. Louis.

BETTER DO IT.
If France loved Kruger half as much as she hates Britain, she would cheer the old gentleman by making over to him French Congo, where he and his people should be free to set up another African Republic.—Mail and Empire.

TOO LONG.
A forty minutes' introductory service—anthems, solos, prayers, Scripture-readings, collections, and announcements—is altogether too much of a good thing. If passing through such a long-drawn-out ordeal, prior to his having a chance to get at his sermon, does not take "the preach" out of a pastor and exhaust the patience of the congregation, it is because there was no "preach" in the former and no intelligence in the latter.—Rel. Telescope.

MINISTER AND CHURCH.
Shall the minister seek the church or shall the vacant congregation seek the minister? The former is now the universal custom, and it is bringing numberless evils in its train, the congregation looks upon its minister as one engaged for so much money, to do so much work, to be dismissed at pleasure. Is it not possible to change the order so that the minister is no longer a suppliant for the favors of a congregation?—Dom. Presbyterian.