

Religious Intelligencer.

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

VOL XLVIII.—NO. 6

FREDERICTON N.B., FEBRUARY 7 1900

WHOLE No. 2430

Notes and Gleanings.

Mr. Kruger's salary as Transvaal President is £7,000 a year, and he is allowed £300 for rent.

The difference between the tallest and shortest races in the world is one foot, four and one-half inches.

Over 4,000 children attend the public schools in Manila, and their parents especially desire that they be taught English.

There will be an eclipse of the sun on May 28th—almost total at Halifax, and still nearer totality at Sydney. There will be but one eclipse of the moon this year.

The year in which we have entered is not a leap year, although it is fourth in order. There will be 28 days in February. This incident will not recur till the end of the year 2100.

The cultivation of coffee on the northern coast of Queensland is becoming an important industry. Growers are said to be making preparations to export to Britain coffee in a ground and tinned condition.

Twenty-five hundred diamond cutters in Antwerp are out of employment in consequence of the South African war and the stoppage of work in the Grigalsand diamond fields. The entire stock of rough diamonds is exhausted and the increase in price, it is expected, will reach 100 per cent.

The use of barbed wire in war as aid in defense is now well understood. While men are drilled in breaking it down with the butt end of muskets, it nevertheless imposes obstacles to a charge, and numerous fences cause considerable delay. Barbed wire must hereafter be regarded as contraband of war as much as guns and ammunition.

A number of the largest manufacturing concerns in the United States are about to build plants in Russia. The Westinghouse Electric Company will build a large plant in St. Petersburg, to cost \$2,000,000. A combination of pump manufacturers will invest about \$2,000,000 in a factory, and the Singer Sewing Machine Company intends to build a large factory in St. Petersburg. It is said that American machinery is fast driving out that from Germany.

It has been known that gold existed in Terra del Fuego, since 1876, when it was discovered by shipwrecked seamen. The placer mines have been worked since in a small way. It is believed that the gold is washed from the mountains, and efforts have been made to discover the mother veins; but Terra del Fuego is one of the coldest of inhabited countries, and because of the snows and storms, exploration of the mountains for mineral veins is very difficult and dangerous work.

The Herald and Presbyter says: There are some people who shake their heads very impressively when they talk of the sons of ministers turning out badly. The facts, however, are against them. Grace abides in families far more surely than worldly wealth. There are many illustrations of the fact. Dr. Norman McLeod, of Inverness, has been nominated moderator of the Church of Scotland. He is the fifth member of the family to occupy this place, and the third of the name Norman McLeod. And there are many other families as good as the McLeods, even though they may not be so celebrated.

It is an interesting fact that a tunnel between the postoffice at St. Martins-le-Grand, London, and the London and Northwestern Railway station at Easton, which has lain idle for nearly forty years, is now to come into practical use. It was built in 1859 for the purpose of carrying mails, etc., to the railway stations, pneumatically. The railway cost about \$900,000, but the difficulties of using pneumatic pressure on a large scale caused the project to end with failure. The power was increased from 100 to 300 horse power, but the results were the same. The tunnel is four feet in height and four and a half

feet wide. Now an electric train is to run through it, and a regular mail service between the important stations and the postoffice can be maintained, the trip requiring about five minutes.

Rum Traffic Notes.

THEY DON'T KNOW.

The people who believe in moral suasion as the solution of the temperance problem are the ones who have never tried it.

PROHIBITION PAYS.

The leading claim of the liquor propaganda regarding prohibition in Vermont is, that "it costs so much to prosecute the liquor men that the taxes are ruining the poor farmers." As a matter of fact, during the past ten years, the fines and costs collected have paid all expenses of prosecution, and returned about \$230,000 into the state treasury besides.

SERVED HIM RIGHT.

Dr. Thomas Hillis, the New York physician who recently created something of a sensation by declaring that whisky was a food and a good thing under certain conditions, has had his remarks so much garbled by the advertisers of a certain brand of whisky that he has brought suit for libel and asks damages to the amount of \$100,000.

TWENTY TIMES THE REVENUE.

Hon. Carroll D. Wright, the eminent statistician, says that statistics show that the cost of trying, convicting and punishing the criminals who are led to crime through strong drink amounts to at least twenty times as much as the revenue paid for license by the saloons! Add to this the loss in labor, manhood, home joys and comforts, and then you can form some faint conception of the enormity of the legalized rum traffic.

BRITAIN'S DRINK BILL.

The annual drink bill of Great Britain amounts to the stupendous sum of \$772,500,000. It is reckoned that but 23,000,000 of the 40,000,000 inhabitants of Great Britain are addicted to drink. This makes an average expenditure for each one who indulges of nearly \$33.00. It is reckoned that the average expenditure of each working man's family on drink is \$1.50 per week or about one-sixth of the average earnings. And yet people coolly permit this worse than waste, and the most do nothing to end it.

DRUNKEN WOMEN.

"A leading New York paper asserts," so says the New Voice, "upon the authority of 'one of the 400,' that Delmonico's and the Waldorf-Astoria are the scenes of drunken debauchery upon the part of women of the most exclusive circles of New York society, and that lady members of leading aristocratic families go about the streets of New York, in public places and in the homes of their friends, with their breath reeking with the fumes of liquor." This being true, it certainly indicates an alarming condition. Are the fair women of our land, as well as the men, to be ruined by the drink demon? May God forbid!

DANGER OF BEER.

Yet another fallacy on which we need to concentrate the light until it becomes a burning glass to destroy it is the idea that lager beer, if not harmless, is the least harmful of alcoholic drinks. It is, in fact, the most dangerous of all, partly because this fallacy has made it seem one of the "little sins" that so many are willing to do.

I once examined the inmates of the Christian Home for Intemperate Men, in New York City, as to the way they reached the last ditch of drunkenness, and 80 per cent. told me that they began with beer. Yonder is the dark land of intemperance reached by two bridges, wine and beer. Over the wine bridge 20 per cent.; over the beer bridge 80 per cent. The most important temperance work is to stand at the entrance of the seemingly harmless beer bridge and warn those who are thoughtlessly entering upon it.

A WIFE'S SORROW.

The other day a young husband and wife entered the car upon which we were traveling—the husband drunk. Just maudlin enough to insist on carrying the baby and be in danger all the time of dropping it, to the mother's great fear. Quarrelsome enough to abuse her and pick a quarrel with the

conductor, and with a young man across the aisle, who came near thrashing him for his drunken impudence. Noisy enough to attract the attention of the whole car to his silly drivel and revelation of family affairs, which had better have been kept secret. The poor wife passed through a fifty-mile long agony of fear, shame, tears, and agitated efforts to reserve the semblance of decency in that little family group that afternoon. She was evidently a gentle-natured, refined, sensitive woman, and her agonies during the long ride excited the sympathy of all beholders. For a man to make himself a public shame and keep his wife in a living hell is one of the glorious privileges which relates itself to this magnificent liquor traffic.

An Epidemic of Faith Killings.

The Dowiettes, Simpsontes, Eddies, and all other classes of anti-medicine faith healers and mind curers are rolling up the most extraordinary list of agonizing and unnecessary deaths. Scarce a paper appears without some new case. Last week one paper had several cases. In Iowa a Christian Science healer and the mother of a young woman named Ethel Yates have been indicted by the Grand Jury. The girl died of appendicitis while the healer was praying over her.

In Boston a few days ago a lady from Plymouth, Mass., attended a lecture on Christian Science at Tremont Temple, and the same afternoon went to the station to take the six o'clock train for Plymouth, boarded what she thought was the right train, but when it was half way out of the station found it was the wrong train and jumped off the car. She was dragged along by the train and had her foot badly injured. An emergency hospital ambulance was sent for. She refused to allow the surgeon to touch her, except to bind up the wounded foot. She demanded to be taken to the home of the woman (Mrs. Goodall) who had delivered the lecture, to be cured by her process; but on reaching Mrs. Goodall's house the lecturer, said she could do nothing for a person suffering from such an accident, and finally got Mrs. Carleton's consent to go to a hospital. There her foot was found to be in such a terrible condition that it was amputated at the ankle.

All the victims of these superstitions have the strength of nature, concentrated by faith and encouragement. That God will help them in answer to prayer when they throw away the means which His providence has placed in their hands, is by no means as likely as when in the use of those means they humbly depend upon His promise.

Mr. Moody had the sense to set his face against such follies, and now some of the people are saying that if he had not had medical treatment, but had trusted alone in the Lord, he would be alive. They are the worst sort of inconsistent cranks, because if they had an atom of common sense, they ought to maintain that they themselves will never die, but be translated. There is little use in trying to open their eyes. For either in science, religion, or finance, when a person adopts a principle which contradicts reason, philosophy, and the laws of nature, and then, if it happens to touch the subject of religion, distorts every passage of Scripture to make it agree with his irrational theory, he can believe anything. There are in this city well-known men who have all the signs of disease and look as though they had come out of their graves to transact some unfinished business and could not find the way back, who yet declare that they are cured. We have seen unretorted cripples that have attended faith cure meetings for years, listening to the declaration that the one thing necessary to save them is faith, declaring that they have it. One such we saw helped out of a Simpson meeting, and when we asked the usher who did it how he explained the inconsistency, he said that that was one of the mysteries that he could not explain.

Religion, common sense, and experience are all united in one sentence, the author of which is unknown to us: The strongest confidence in the protection and favor of God does not preclude the use of any of the means of self-preservation and defense which His providence has put in our power. N. Y. Advocate.

An Underground Chapel.

Few places of worship in England have more interest than the Miners' Sanctuary in the Mynydd coal-mine, near Swansea, Wales. The C. E. World tells about it: Situated seven hundred and fifty feet below the surface of the earth, with four long rows of pitwood to sustain the roof, a rude desk on a large lump of coal for a pulpit, and a series of rough-hewn planks as "pews," it is indeed the strangest of the many strange Bethels in wild Wales.

Every Monday morning, without a break for fifty-four years, the colliers have crowded into the novel apartment to ask the blessing of Providence upon the week's work.

To the eldest miner present the conduct of the service is customarily intrusted, but properly ordained divines have not infrequently descended into the mine before the Monday's "turn" has commenced, and the whitewashed walls of the little chapel have resounded with that Celtic fervor which Welshmen speak of as the *hywl* (which no irreverent Saxon should pronounce as howl).

One motto there is painted near the pulpit: "Oa nos heb ddim ser nid nos heb Ddu deyrussa dan wadnau Mynydd Curig." Freely interpreted, that is: "If it is night without stars, it is not night without God, for he reigneth under the foundations of the mountain."

Whether it be ascribed to good management, or the responsive protection of Providence, it is a fact that for the past half century Mynydd Newydd Colliery has been singularly free from serious accidents.

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.]

About The Native Christians.

Mrs. Hallam, one of the Free Baptist missionaries in India, writing in the Star, tells of the native Christians—how they are gathered &c.

If you could go with me to India and see our Indian brethren and sisters, in our little churches dotted here and there, sitting so quietly in such clean garments with such bright, interested faces, listening to one of their number preaching in their own tongue, you might ask the question: Where did these Christians come from, surrounded as they are on every side by heathen and Mohammedans?

Many of them were famine orphans, belonging to heathen and Mohammedan families. I can well remember when I first went to India, more than thirty-two years ago, being introduced to many of these children, as my first charge in mission work. There had been a terrible famine the year before our arrival; one-eighth of the population died from its effects. To this day I cannot forget the sights of misery I then witnessed. The English government sent the orphans from the famine districts to the different missionaries, and we had our share. They came in carts covered with bamboo matting, drawn by bullocks, and when they reached us many were so thin and weak they required assistance to get out of the cart. O, what love and care and sympathy they needed! Many were too far gone to recover, and found an early grave, soothed and comforted in their last moments by tender, loving hearts and hands. Many others lived, and in a short time were able to attend our Christian places of worship. How astonished they seemed to be to hear our [Christians] singing together so sweetly about Jesus, a new name to them, and before long many of them learned to love Jesus and sing about him themselves. The mission-house overlooked the girls' orphanage in Blasore, and very early in the morning we would often see one of those dear girls, stealing away to some quiet, and as she thought some unobserved corner, to have "a little talk with Jesus" before the day's work began. Often they came to the missionaries for inquiries, and to day those same boys and girls are influential members of

our churches, preachers, teachers, zenana workers, and Bible women. Of their number I may mention Emily, a lovely Christian character, one of our best and most faithful workers.

Then the children of our native Christians, as they have become old enough to give evidence of a change of heart, have been baptized and added to the church. Alas! that we have comparatively so few conversions from among the heathen, yet now and then one is found bold enough to forsake all and follow Jesus, for this is what it literally means to a Hindu. Many years ago as many as twenty-seven were received as nominal Christians in one year at Jellalore.

A heathen woman was driving her cattle into the cow-shed; she had rather a large, heavy stick in her hand, and as one of the cows was unruly she gave it a very heavy blow, and the stick glanced from her back and struck a child inside the door, whom she could not see, killing her instantly. Of course she was taken up for trial, and two of the missionaries who were interested in the case went to the scene of the accident and learned how it happened. This testimony was called for in court, and when given the judge immediately declared the woman free. She and a number of her connections were so grateful that they joined the Christian community at once.

Sometimes we have the joy of baptizing some of our heathen servants. Occasionally some are received as the result of bazaar preaching. Some become Christians who have never seen a missionary or heard a sermon, merely through reading a tract or portion of God's word. We have heard and know of pleasing instances of this kind. Only those who have been in the field can fully understand what it costs a heathen to become a Christian. To be driven from home, and all that he or she holds dear, to be considered as dead by one's loved ones, requires a degree of courage, not often found among the poor Brahman-ridden Hindus. Caste, that masterpiece of Satan, holds them with a firm hand.

Such are the people among whom your representatives today are sowing the good seed of the kingdom. Will you not uphold them more generously with your money, your sympathy, and your prayers?

Cornhill, K. Co., Society.

I believe our society has never contributed anything to the Woman's column, although we have frequently spoken of doing so. We read the column with much interest. We meet in monthly meetings regularly, and hold them in four different homes, in order to accommodate as many as possible. We find these meetings very helpful. As we compare our lives and homes with those of our sisters in heathen lands our hearts throb with thankfulness for our privileges. Besides, we get to understand each other better, we can talk of our cares and responsibilities as mothers and sisters, and pray with and for each other, which is a great help to us in our daily duties. This month only a few of us met, but we had a good meeting.

We expect our Secretary will send a report of our Society to the INTELLIGENCER in the near future. Hoping to hear from other societies

Yours in the work,

MRS. J. KEITH, President.

Apologies.

Says the Journal and Messenger: I a sinner in a public meeting finds himself with less time than he expected, why should he waste part of it in explaining that he hoped to have more. One would assume that under such circumstances he would "get right down to business" and say what he has to say. When one begins to make apologies and talks about the little time he is allowed the audience jumps to the conclusion that he has nothing to say worth listening to, else he would begin. Perhaps the most tedious man is one who begins by telling us he does not like to make apologies, but, "in justice to himself," he must on this occasion. One may not be the best judge of what is justice to himself.

but if he thinks justice demands an apology, why, let him go ahead and make it! To begin by apologizing for making an apology doubles the evil and the discontent of the audience.

Parliament.

The fifth session of the eighth Parliament of Canada was opened last Thursday afternoon. There was the usual display. The Governor General's speech, which is really the government's greeting to Parliament and its intimation of some of the things which Parliament will be asked to consider, was rather longer than usual. The increase in the volume of the revenue and of the exports and imports of the country had the first place in the speech, followed by a reference to the South African war, to the Canadian contingents, including the one provided for by Lord Strathcona. The speech said,—"A bill will be submitted for your approval making provision for the cost of equipments and placing the Canadian contingents."

After references to the temporary loss of revenue in the P. O. department, to negotiations for increasing trade with the West Indies, to the large number of new settlers in the Northwest &c., the speech concludes thus:—"Measures will be introduced to renew and amend the existing banking laws, to regulate the rate of interest payable upon judgments recovered in courts of law, to provide for the taking of the next decennial census, for the better arrangement of the electorate districts, to amend the criminal code and laws relating to other important subjects."

The public accounts will be laid before you and also the estimates for the coming year, which have been prepared with due regard to economy and the rapid growth of the Dominion.

I commend to your consideration the subjects I have mentioned, confiding in your patriotism and judgment."

Messrs. Archambault, Gould Bourassa and Geoffrion, (liberals) elected since last session, were introduced and took their seats.

Mr. Bourassa suggested that all the correspondence in connection with Canada's participation in the Transvaal war should be brought down before the address is disposed of.

The premier assented to this, and said that he would ask the house to defer the consideration of the address until Monday, when the papers would be brought down.

The house adjourned until Monday.

CATHOLICISM.—That Roman Catholicism has increased in the United States, largely, of course, through immigration, all well-informed people know. From 1880 to 1897 it went up from 6,367,330 to 9,856,622, an increase of 54 per cent. But to conclude as some do, that Protestantism is being outstripped is wrong. During the same period the number of communicants in Protestant churches increased from 9,263,234 to 16,032,069 a gain of 73 per cent. The preponderance of the Protestant over the Catholic population that appears in the above figures appears still greater, if one bears in mind that the Catholic figures include the whole Catholic population, while the Protestant figures include only communicants, about 30 per cent. of all. The outlying rural districts of New England have been represented as retrograding toward irreligion. But recent observers declare that through the efforts of home missionary societies there has been a turn of the tide.

—It is estimated that during the present century nearly 73,000 Jews have become Protestant Christians, over 57,000 have joined the Roman Catholic Church, and 74,000 the Greek Church. These, with those who have left Judaism through mixed marriages, make a total of 224,000 in this century. The annual conversions to Protestant churches average over 1,200.

Among Exchanges.

SOME WOULD.

Sometimes churches change pastors to please worldly people. Would they change Saviors to please the ungodly?—Free Baptist.

A BAD LOT.

A person may go to church from an unworthy motive and do no harm; perchance get good. But the Lord deliver the churches from people who continue to go from unworthy motives and who even join the churches as some men for a while followed Jesus—for what they hope to get in a selfish and worldly way. Such "converts" are bad leaven in the lump. They make it very hard to keep worldliness out of the church, —N. Y. Observer.

HAVE YOU DONE IT?

What have you done in your congregation for the mission work of this year? The months are passing quickly. We have entered on the last quarter of the ecclesiastical year, and the mission work in all its departments is moving just as rapidly. Are you ready to meet your proportion of our obligation?—United Presbyterian.