

Religious Intelligencer.

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

FREDERICTON N.B., AUGUST 28 1901

WHOLE No. 2517

XLIX.—NO. 33

NOTES AND GLEANINGS.

One of the most important of the world's problems is the problem of the human race. It is a problem that has been before us since the beginning of time. It is a problem that has been solved in many different ways. It is a problem that has been solved in many different ways.

It is said that the Sultan of Turkey is becoming more and more interested in the establishment of a new religion. He is said to be interested in the establishment of a new religion.

An Indian witness says that it is to be assumed that a hundred of the population of India have an average annual income of not more than five dollars a head.

The tramways omnibuses and ground railways in and around London, within a radius of five miles, each year, it is calculated, about 100,000 passengers.

The head of the postal department at Gibraltar is a woman, who occupies the position for ten years. She receives a salary of £550 annum, being the highest-paid in the Postoffice service.

It has been calculated that some 1,250,000,000 pints of tea are consumed yearly by Londoners, and the tea pot necessary to contain amount if properly shaped would probably take in the whole of St. Paul's Cathedral.

French levy a tax upon such a tax in this country to prevent the disfigurement of our natural scenery, besides a considerable revenue. Additional expense to the poster would doubtless result in better bills, and in the use of less ink.

Descendants of Queen Victoria Prince Albert constitute the only branch of the Saxe-Coburg-Gotha family. The other three are Roman Catholic—the family of Portugal, the descendant of Prince Augustus and Princess Antoinette d'Orleans, and the royal family of Belgium.

Great many strikes occur in the United States in different branches of industry, but there are more strikes in the strike habit is growing in this country. Statistics show that in the nine years ending with 1898 there was an average of 362 strikes—almost one a day. But in 1900 there was 740 strikes and 902 in 1901.

The average age of bachelors married spinsters in England and the last year was 26.34 years, while the average was 24.62 years. The average age of bachelors who married was 34.94 years, while the average of their wives was 35.85 years. The average age of widowers was 41.82 years, while the average of their wives was 32.68 years. The average age of widowers who married was 49.69 years, their wives averaged 45.04 years.

600 Japan paid \$665,558.47 for railway passengers and freight more than three-fourths of the way to Great Britain; the United States, which ranked second, paid only \$69,236.83. Although the United States have been operated there for 1870, the first sleeping cars have been introduced, and on June 1st, it is expected to add one more car to each of the four of the running between Tokyo and Yokohama. This is a government road, and is the first in Japan to introduce dining cars, and was also the first to use electric cars.

An old colored woman selling snails the Philadelphia Record, usually makes her appearances in the street, and sometimes she may be found along Front street or Market street, up in the district that is known as the Northern Liberties. She carries an old basket on her back, and the snails repose on freshly washed leaves. These are not sold for food, but for cleaning the outside of windows—an old practice still in vogue in Kensington. The snail is placed upon the glass

where it at once moves around and devours all insects and foreign matter, leaving the pane as bright and clear as crystal. There are old established business places in Kensington where the upper windows, when cleaned at all, are always cleaned by snails. There is also a fine market for snails among the owners of aquariums, as they keep the glass clean and bright.

What Came of Presentiments of Death?

An elderly lady, seventy-five years old, went to a reception given to her pastor, who had just returned from Europe. The venerable woman was one of the founders of the church. On returning from the reception, where she was a kind of guest of honor, she seemed well, but while disrobing for the night she was stricken with paralysis and fell to the floor. It was stated that she had had a presentiment that her death would happen soon after the return of her pastor. The deaths of most people seventy-five years of age will occur not very long after any particular event that may be named. An old gentleman who ordered an overcoat when about sixty-five, of a tailor whom he had long patronized, trembled with a sense of coming doom as he said, "Your coats last me only about three years, and I have a presentiment that this is the last coat you will ever make for me." Some time ago the tailor informed us that he had since made three coats for the old man. It is only necessary for him to keep having presentiments, and the last one will surely be fulfilled and the last coat left behind to prove it.

A lady from Massachusetts, visiting a friend in the city of New York, declined for some days to ride on the trolley, for she had a presentiment that she would be hurt; but finally she boarded a car, which ran, soon after, violently into a truck. Believing that she would be killed, she screamed and jumped from the car. She was the only one on the car who was hurt, and fulfilled her own presentiment.

In the course of investigations of the subject of presentiments, visions, and apparitions, and shortly after the writer published an article in "The Century Magazine" on this subject, he received a letter from a gentleman in Pottstown, Pa., stating that Dr. Charles F. Deems, then (July, 1889) pastor of the Church of the Strangers in New York city, when a student at college, had a presentiment that he was to die at a certain day, hour, and minute. On receiving it we wrote to Dr. Deems and received a reply, which, as several persons of late have been seized with such presentiments and two or three have died when there was not the slightest need of it we print:

Dear Dr. Buckley: I comply with your request to give the incident mentioned by your correspondent.

I have generally been of sound, if not strong, mind, and never under the influence of hallucinations, never tormented by presentiments, nor indeed in any way affected by them, except in that incident of my life to which your correspondent alludes. After the lapse of more than fifty years I state the case to you as now recollected.

Without my being able to trace the cause, there came to me an impression that on a certain Thursday, I think more than three weeks after the time of the conception of the idea, I would depart this life. A boy in college has not many affairs to settle. Day by day very rapidly the impression deepened, and I arranged my little matters so that my father would not have much to do in closing up the career of his only son, to be cut off so prematurely; and I had no mother. I was unable to shake off the feeling that my day was fixed, and I think that for about a week before the fatal hour I saw the close of my life about as clearly as any man who knew he was to be hanged on a given Friday. My day was not an unlucky one; it was Thursday. I had a little sneaking feeling that there was something foolish in indulging this presentiment, and did not talk about it to my chum or any of the boys generally. But there was a family in the town, the family with whom I had boarded during my preparatory year, and to whom I had been introduced by the Rev. Dr. Thomas B. Sargent. I felt very much interested in the

family, and they did in me, and it is not an inapplicable thing to mention that there were three fine girls therein, all older than myself, and two of them very much older. To them I confided the important information of my approaching demise. There was the natural sadness and the appropriate expressions of condolence. But they were hearty girls and had no nonsense about them. They endeavored to reason me out of it before they began to condole; and then they humored the idea, and on the appointed day their parents and the girls invited me to stay at the house.

I recollect with what fondness I gave valedictive looks at the College Building—there was but one then—and made my toilet for a proper and decent close of life! I had lost flesh rapidly, and strength as well, so that I recollect the difficulty with which I betook myself to the residence of my friends. It is not necessary to detail the succession of feelings I had in those last hours! Anyone with a decent amount of imagination can fancy them. But even to a Christian boy who felt that he was dying in the faith it was not an everyday event to be sitting in a rocking-chair and awaiting his departure at the stroke of a clock which would be given in a very few minutes. A termination was put to this gloomy state of affairs by the three girls pulling me out of the chair and hustling me about the room with most irreverent, and what seemed to me at the moment to be awfully indecent, frivolity. Even now I seem to hear their merry peals of laughter. I recollect how they made fun of me for being such a fool when I was such a sensible fellow! I recollect their talking about death having fallen asleep or his watch run down, or something else, for they said to me, "Charley it is after the hour! it is after the hour! We girls put all the clocks back!" I felt how foolish it was not to have died, and those girls carried on around me in such a way that I declare for a minute I wished I had died. It was the first great failure of my life.

That was the only event of my life which I think comes on the line of your investigation. I have never died since, and for the last fifty years I have pretty resolutely determined that I would not die. At present I feel that I cannot come into the blessed company of "the spirits of the just men made perfect" unless death kills me. By the Lord's help I never will give up the ghost. If death wrestles with him and gets the ghost, it will have to go; but give it up I never will.—Christian Advocate.

CANADA OUR HERITAGE.

Says the Christian Guardian: Within the next one hundred years our five millions of people will grow to fifty millions. Our Government lands are still extensive, and our forest areas are not exhausted. The wave of population which has flowed westward over the continent will move southward or northward, and the northward movement will help to fill our waiting fields. The capital, set free from thousands of smaller enterprises, is already massing itself under captains of industry, and making the wilderness thrive at Sydney, Cape Breton, and Sault Ste. Marie, Ontario, and many other mining and manufacturing centres. The Canadian highway of travel and commerce from Europe to Asia adds to the wide and favorable reputation of our country. Thousands of people will come into New Ontario and find homes, and millions will settle in Western Canada between Winnipeg and the Rocky Mountains. British Columbia will grow in wealth-producing power and population. The forests of Maine and Michigan are well-nigh exhausted, and we are told that there are only four great forests still standing, one in the Amazon area, South America; another in Congo River area, Central Africa; another on the slopes of the Himalayas in India; and the fourth in British Columbia. Adjacent to the timber is an immense deposit of coal. One of the coal-fields is roughly estimated at twenty billions of tons, and there are others. How many and how vast no one knows. Adjacent to the coal fields are mines of various metals, most valuable and most useful, gold, silver, copper, and iron. Near by is the great food supply of meat and

bread. There are great ranches where millions of cattle roam at the foot-hills of the Rockies, and then the wheat plains, stretching over the prairies. The surplus yield of the western plains in 1887 was 12,000,000 bushels; in 1890, 16,000,000 bushels; in 1891, 21,000,000 bushels. The crop of this year, if favourably harvested, is estimated at no less than 50,000,000 bushels. The best harbors on the Pacific coasts are within Canadian territory. These are the gifts entrusted to us in the providence of God for the twentieth century. The nation-building that will go on here rolls on us a great responsibility. The great evangelical, Protestant churches of the West are the Presbyterian and the Methodist. The call to the churches for ministers to meet the incoming peoples with the Gospel message and with Christian privileges of teaching and worship is greater than we can adequately meet. An oversupply in Ontario at weak centres will be utterly defenceless and foolish in the face of such a call. Nation-building, home-building, and church-building from the very foundations, is the sacred work to which we are called, in the West. The first consideration is not quantity, but quality; not numbers, but principles, policies, and ideals. Our slower growth during the past century is no disadvantage to us. The oak is of slower growth than the poplar. National institutions should grow sturdily like the oak. We must remember that character tells and Christianity saves. Peoples that are ignorant or irreverent are lost in the life that now is. Intelligence and reverence we must have. Education and religion must go hand in hand, and keep pace with settlement. It was a grand thing for Ontario that the little log building in each settlement was both schoolhouse and church.

Hereditarily will not save us any more than it did Athens or Corinth. Our ancestors are not greater than the Greeks. Nationality will not save us any more than it did Jerusalem or Rome. The Roman Empire in political principles and organization is still a marvel to jurists and statesmen. Roman citizenship was as great a privilege as British citizenship is now, but it did not stand. The Jewish, the Greek, the Roman—these have been great national ideals. The British ideal must be humbler, more penitent, more teachable, more reverent, or it will perish. Commercial prosperity will not save us any more than it did the wealth-laden states about the Mediterranean shores. Reverence, righteousness, and peace; truth, teachableness, and temperance; humility, high ideals, and bright hopes—these should enrich and establish our nation. Let our trust never lie in martial numbers, but in that spark in each man's breast, the fire that never slumbers—hatred of wrong, love of right, reverence for God, and love for our fellows.

THE DISCOURAGED PROPHET.

Elijah was not a selfish man, nor was he a timid servant of the Lord. He stood nobly and heroically for the God of Israel, but when his labor seemed to be in vain, when his attempted revolution appeared to result only in greater power to the queen and the followers of Baal, and when exhausted by his physical exertion and the terrible nervous strain of recent events, he sank under the juniper tree, discouraged, and ready to die, but loved of God. The best Christians may become discouraged when the providence of God seems not to sustain them in his service. One, whose example must ever remain as an encouragement of the tried and fainting, said, "Lord, who hath believed our report, and to whom is the arm of the Lord revealed?" Elijah was nourished by the kind hand of God, and was led to the summit of Horeb. Jesus, also, was sustained, and received the crown of universal dominion.—U. Presbyterian.

The noble behavior of the missionaries in China during the Boxer outrages has had the effect of stimulating a reaction in their favor. The people have noted how Christians bear persecution and loss and death, and they are more inclined to welcome the missionaries to return among them and resume their work. While at first it was thought that Boxerism would for many years retard missionary work it is now believed that good will grow out of the real and seeming evil.

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.]

INDIA LETTER.

Puri, Orissa, June 28th., 1901.

DEAR MRS. McLEOD:—

Just a short letter to-day. When I return home (Balasore) and get settled I will try to write a longer letter about my trip and what I saw in Puri. A week ago Monday found me on my way to Calcutta. One of the younger girls had been giving trouble, and I thought I would give her a chance, and put her into a Home in Calcutta. Since I returned I received a letter to the effect that she was crying all the time and did not wish to remain there. I cannot take her back into the Orphanage, so she will need to be satisfied in the Home; which I hope she will be, and profit by it.

A week ago yesterday I was on my way to Puri, the abode of Jagannath, Lord of the World. The Ratk Jatra or Car Festival, was in progress, and on account of the rush of pilgrims the train was delayed several hours.

The mission house—I am staying with Mrs. G. O. Howells, formerly Miss Bebee Phillips is near the beach. One of my favourite pastimes is to sit at the window and watch the waves as they roll and dash in sprays on the beach. I have been bathing only once, but have every evening gone for a walk on the beach. The town has built a tide walk along the beach and at intervals there are benches on which to rest. The European houses, about half a dozen in all, are built on a strip of sandy soil along the beach.

One evening, while walking on the beach, I came to a number of large rough looking boats, which on inquiry, I learned are used to convey cargo to vessels which occasionally come here for rice. On examination we found that these boats are not joined by nails, but that each plank is sewn to its neighbour. I am to leave this evening for Cuttack, where I shall spend Saturday and Sunday, and on Monday morning hope to start homeward. If nothing prevents I will break journey at Bhadrach, where Miss Barnes is stationed.

Dr. Shirley Smith, with the assistance of Bible women is looking after the children during my absence.

Hoping to write you soon again, Yours sincerely,

L. E. GAUNCE.

BAPTIST WOMEN IN SESSION.

The Women's Baptist Missionary Union of the Maritime Provinces held its annual session in the Main St. church, St. John, last week. About two hundred delegates were in attendance. Reports of the work of the society in the three Provinces connected with the Union were presented. The New Brunswick report said: There are eighty W. B. M. U. societies in the province with a membership of 1,700. Fifty-three of these societies have reported to the provincial secretary. There are ten societies (not counted) which are inactive. It is impossible to give accurate statistics as to the standing of the Union in New Brunswick owing to the failure of several societies to make reports. Two new societies have been instituted during the year. Moncton leads in the contributing list, with more than \$300.

The Nova Scotia report said,—"It is almost impossible to give a perfect statistical report on account of lack of information. Many societies did not report correctly. Last year 141 societies sent in reports.

The Prince Edward Island report said,—There are 22 societies on the Island—the same number as was reported last year. The number of public meetings and contributions is increasing. Some societies have small and scattered membership. There are 355 ladies engaged in the work.

The money raised by the societies in the Union was \$10,088.13.

ANOTHER FAILURE.

The history of what was known as the Zoarite community, in Northeastern Ohio, adds another witness, says the Journal and Messenger, to the futility of all schemes for the removal of social and financial inequalities. Moved by an impulse which was not of heaven, the earliest Christians "had all things common." But they soon learned the folly of such a course, and abandoned it. Again and again, something of the same kind has been undertaken, but always with the same result, after sufficient time to prove the mistake. No doubt the Zoarites of Tuscarawas County were good people, having a noble purpose; but they made the mistake of supposing that the communistic idea could be fully realized in Christianity, and, after seventy years, they find it wholly inadequate to meet the demands of human nature. They have found it impossible to make saints of all those born to them, or received into their society, and now the community is breaking to pieces at the hands of its young men. Another year, it is said, will see the end of it. The Shakers, the Oneida Community in New York State, and other like societies, must ultimately go by the same road. A small company, beginning together and actuated by the same motives, may get on for a time. But when the numbers increase, and when the original leaders are gone, and when other motives come in and obscure those of the founders, then come trouble and finally disruption and distress. What is thought, in the outset, to be promotive of liberty, is found to be the instrument of tyranny and none can abide the day of its coming.

NICKEL.—Although nickel was not discovered in paying quantity in Canada until 1887, it is said that the country now produces 40 per cent. of the world's supply of nickel, says the Youth's Companion. The deposits of metal are in a district near Sudbury in Ontario, covering an area about seventy by forty miles. The ore contains about 3 per cent. of nickel and about an equal quantity of copper, together with considerable iron and sulphur. The nickel and copper are not extracted in Canada, but in the United States. One mine has already reached a depth of 1,000 feet.

AMONG EXCHANGES.

THE WORST THING.

One of the awful things about Christian Science, Dowism and kindred humbugs is the permitting of children and helpless persons to die in agony without medical attendance. Last week a case was reported from Hamilton, O., of a child terribly burned, who died without help, whose parents refused to have a physician. Even if the child's life could not have been saved, much might have been done to prevent pain. The Humane Society finally heard of it, and an officer was sent with a physician. The foolish parents protested violently because the law would not allow their little one to die in such a horrible manner. There seems to be more people without common sense in the world than ever before.—Journal and Messenger.

SPUNK AND SPIRITUALITY.

Spunk and spirituality belong together. It is a question whether spiritually—the real thing, that is, and not the mush and milk article so much in vogue—can really exist without divinely-bestowed courage as one of its elements. The Book of the Acts is a record of the work of spirit-filled men, but it has more to say about boldness than any other book in the Bible. It was "when they saw the boldness of Peter and John" that "they took knowledge of them that they had been with Jesus."—The Interior.

A LABORER UNION.

A Christian labor union has been effected in Chicago, to which employers as well as employees are eligible. The object of this union of Christian Workers is to secure the solution of all differences by the application of the principles of Christ. Strikes are ruled out and peaceable adjustment is to be the only method employed. The founders of the union are Christian men who believe the gospel of Christ furnishes the true spirit in which all difference between employer and employee should be approached. When men come together to solve their problems by the Golden Rule there is hope for a better day for capital and labor.—Free Baptist.