

Religious Intelligencer.

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

VOL. XXXV.—No. 19.

FREDERICTON, N. B., MAY 9, 1888.

WHOLE No. 1785

NOTES AND COMMENTS

"ESTABLISHED DISSENTERS."—It is related that some years ago, when Rt. Hon. John Bright, himself a Quaker, was tarrying in Lairg, Scotland, he asked the landlord of the inn where he sojourned what church he belonged to. 'Oh, to the Free Kirk; we a' belong to it.' 'So you have no Dissenters?' 'Oh, ay, there's twa or three Established Dissenters.'

HIS PLAN.—The pastor of a congregation in Iowa has the following plan of caring for the sick. All cases of sickness being reported to him he appoints one or more members of the church, proceeding in alphabetical order, whose duty it shall be to care for the person designated during the time specified. In case of inability to respond, the parson shall be informed, when the next in order shall be appointed. 'Be kindly affectioned one to another. As ye would that men should do, do ye.'

MAKING PROGRESS.—That the negroes of the South are going ahead is very evident. It is stated that those of Georgia "last year paid taxes on nine millions of property, against five millions in 1879. Their taxable property has increased ten per cent. annually in this period, while that of the whites has increased only five per cent."

COSMOPOLITAN.—The proprietor of the New York Herald, James Gordon Bennett, may very well be called a citizen of the world: he has a house in New York, one at Newport, one in Paris, a cottage at Bourguival, a chateau and farm 30 miles out of Paris, a villa at Nice, and a steam-yacht to take him across the ocean or anywhere he wants to go. Mr. Bennett is well on to 50 years but he does not look it.

"THE VIRGIN."—A pretty story, suggestive of the effect of kindness on those who receive but little of it, is told of a sweet-faced Quakeress of Philadelphia. She was lately hastening along a street, when she unwittingly ran against a small newsboy sending his papers in all directions. Assisting the youngster to collect his wares, and dropping a nickel into his hand with the apology, "I'm sorry for thee and my carelessness, my son," she hastened away. The little fellow gazed after the retreating figure with awe, and at last muttered to a companion the question, "Say, Mickey! Mickey! Be—be that the Virgin?"

Statue of Rameses II.

Near the village of Abookeer, in Egypt, not far from Alexandria, an interesting and a wonderfully well preserved statue of Rameses II. was accidentally unearthed in January, 1886. Men were digging for stone to repair a fort, under the direction of Middlemass Bey, of the Royal (British) Navy, when they found the image of the great king, who reigned more than 3,200 years ago, prostrate where it had fallen, and been covered with earth and forgotten for centuries. The statue is of red granite ten and a half feet high, in a standing position. The workmanship is of much more than the usual excellence of the Egyptian statuary that has been preserved, and is the more valuable because it is the only statue now known to exist of this great Rameses, save one which is badly mutilated. Professor Wilbour, the American Egyptologist, deciphered the inscription, and ascertained the historic value of the "find."

This Rameses II., who reigned for sixty-six or sixty-seven years was the greatest builder of all the Pharaohs. The Ramesseum of Thebes, and dozens of famous temples in almost all the ancient Egyptian cities, were erected during his long reign, among them the magnificent subterranean temples in Nubia. Rameses had much fighting to do, too, to keep the old enemies at bay; and, when defensive work did not need to be done, he made campaigns against the tribes of the upper Nile. He won great renown, not only by the success of his armies, but by his personal bravery also. He, more than any other single historical personage, is the basis of the Greek legend of Sesostris, the great Egyptian warrior, who, the growing fable finally erroneously declared, conquered Persia and India, and was a pre-Alexandrian Alexander. He

was—so the Egyptologists have made out—as cruel a tyrant as he was a generous patron of art and brave soldier; and his great monuments and temples were built by what in these days we should call convict labor; and among the convicts were many of the Semitic people who had made their homes in his kingdom, the Hebrews with the rest.

It was in the reign of Menephtah, the son of Rameses II., who is supposed to be represented by a child's bust on a pillar which forms a part of the statue, that the exodus of the Israelites occurred. In the latter years of Rameses, when cruelty became his chief characteristic as a monarch, and he no longer cultivated art or war, the Hebrews began to become restive under oppression, and to prepare for the event which to most modern readers stands out more prominently than any other in Egyptian history. Even in the reign of the aged Rameses, lower Egypt was invaded by the Pelasgians, who drove the natives out of the Delta; and a good part of the kingdom was wrested from him, and the dissensions and rebellions which made the reign of his son a memorably turbulent period, began before the son acceded to power. It was not till the third Rameses came to the throne, several generations later, that Egypt regained the power and glory it had known under the great Pharaoh, whose statue the British naval officer had the luck to unearth, and excite the envy of professional antiquarians.

Egypt has been despoiled by all the scholars and antiquarians and relic hunters of most of her movable relics—even obelisks, as we have good reason to know. Many of these antiquities have been given away, as the obelisk in Central Park, New York, was given by the Khedive; many have been purchased, but many have been stolen. The discovery of this valuable specimen of sculpture of such great antiquity has therefore already excited the greed and curiosity of the antiquarians. It is regarded as a proper disposition of it to place it in a proper position in the city of Alexandria; and it will henceforth be one of the prime attractions of this Egyptian capital.

Women's Medical Work in India.

The following is from the pen of Miss Nellie M. Phillips, one of the Free Baptist Missionaries in India. It was contributed to the Free Baptist. Its facts will, we think, interest our readers.

This subject is one which has awakened so much interest of late, that it occurred to me, it might not be uninteresting to hear something of it direct from the field.

Extracts from Lady Dufferin's reports, and the letters from Indian missionaries, in home papers, have already familiarized many with the subject, so that what I write will not of course be entirely new.

Before the organization of the "National Association for supplying Female Medical Aid to the Women of India," inaugurated by Lady Dufferin, the need of such aid has been seriously felt in many parts of the country, and in some places local organizations had sprung up, having to a greater or less extent, the same purpose as the National Association.

The objects the association is formed to promote are as follows: First. Medical tuition; including the teaching and training in India of women as doctors, hospital assistants, nurses and midwives.

Second. Medical relief; including (a) the establishment under female superintendence, of dispensaries and cottage hospitals for the treatment of women and children; (b) the opening of female wards under female superintendence, in existing hospitals and dispensaries; (c) the provisions of female medical officers and attendants for existing wards; (d) the founding of hospitals for women where special funds and endowments are forthcoming.

Third. The supply of trained female nurses and midwives, for women and children in hospitals and private houses.

Madras was among the pioneer cities in beginning medical work for women. The medical college in that place has for some years been open to women and its hospitals to the training of native nurses. As a result of its advanced movement, it is now better provided with trained nurses than any other city, and

as a province has sent out more women-doctors and midwives than any other. The work there also includes a hospital for native women, special effort being made to reach the highest castes.

In Bombay the cause of female medical aid for women enlisted the sympathy of Englishmen, Parsees, Mohammedans and Hindoos alike. Large sums of money were donated. Two lady physicians were brought out from England, Miss Peachy and Miss Ellaby, and put in charge of "Pama Hospital," the gift of a wealthy Parsee, and of "Sullivan Dispensary," the gift of a Mohammedan. That the latter is appreciated is sufficiently proven by the fact of the attendance in a single year having been upward of 27,000. Grant Medical College of Bombay is also open to women.

Calcutta, which by reason of its size and political position as capital of the Indian Empire, should perhaps, have led in this movement, really began later than Madras or Bombay, but has already done much to atone for her delay.

There are now about thirty girls—four of these are Bengalis, the remainder European and Eurasian—studying in the medical college in Calcutta. Of the four Bengali girls, three are Christians and one a Brahmo; no Hindoos among them yet.

For the accommodation of non-resident students a very comfortable boarding house, the "Somogee Hotel" has been erected on the college grounds. This was the gift of the Maharani of Moorhaddab to the cause of female medical education, and is a most valuable contribution. Good board in the city is from \$8 to \$10 a week, and walking for any distance under an Indian sun is impossible for Europeans. Boarders in the hotel are not three minutes' walk from classrooms, hospitals, library and museum, and they have furnished rooms with board at the trifling cost of one dollar a week. The Hotel is under the supervision of an excellent Christian lady. Instruction in the Medical College is entirely in English. More recently Campbell Medical School (vernacular) has been opened to women also. A dispensary and cottage hospital, under the charge of Mrs. Fargo, furnish medical aid to crowds of women and children daily.

In Agra Medical School, are 47 female students, while two lady physicians, Miss Fairweather of Chicago, and Miss Yerbury of Madras, hold positions as teachers in this school.

Miss Beilby, one of the pioneers among lady physicians in this country, has in charge a hospital for women and a maternity hospital in Lahore, where the work of the medical education of women has been inaugurated.

In addition to the centers already mentioned, work under local boards, or the National Association into which they are gradually becoming absorbed, or in some instances, entirely at the expense of private individuals, has sprung up in many parts of the country.

Many municipalities which can do no more, send a pupil or pupils to some school of medicine, being responsible for her support while she is there, in hopes of having a woman-doctor of their own when she shall have completed her studies.

The granting of scholarships to suitable applicants, whether European or natives, has done much to increase the number of students; as this is a country where very few wealthy women would think of studying for a profession and where the opportunities offered persons in moderate circumstances to work and pay their own way are extremely rare.

Thus far I have spoken only of indigenous work, and nothing of that done by mission societies of foreign countries. That subject would require an article in itself.

The Countess of Dufferin's last annual report gives the entire number of lady doctors in India at the time of publishing, as 55. Of these 31 are in the employ of American and English Missionary Societies. Judging by their names as they appear on the list, it would seem that only four of them are natives and of these four probably only one a qualified physician. The places at which these fifty-five ladies (so far as mentioned) have taken their degrees are as follows: London, Edinburgh, Dublin, Berne, Paris, New York City, Philadelphia, Chicago, Cleveland, Canada and Madras.

Of the four native women, the sad fate of one, Ananda bai Joshi who studied in Philadelphia, is already known to many. She died before she had so much as begun the work for which she endured so long an exile. Her early death is greatly to be regretted, as many years may pass before her example will be followed by many, if indeed by any of her own people.

I find that my letter has grown very long with scarcely a mention of what perhaps is to many of you the most interesting part of the subject, namely, medical work in connection with Christian missions. I must leave that for another time.

NELLIE M. PHILLIPS.
Balasore, India.

The Seventh Day Question.

The Seventh Day Sabbath position insists that the identical seventh day observed in Jewish history must be observed perpetually, or the divine command is violated.

Well, what was the seventh day observed by the Jews in Bible times? Was it the seventh day of our week as is assumed by those insisting upon the observance of our Saturday?

We have always understood that the divisions of time called weeks and months under Jewish custom were indicated and measured by the moon. The week began with the new moon, or one of the other quarterly phases. The seventh day was the last day of the quarter. The months of the year, like the moons were thirteen.

The Jewish seventh days would therefore be the 7th, the 14th, the 21st and the 28th of the lunar month, which began with the new moon.

Our divisions of time into weeks and months are different. The seventh day of our week is only occasionally the seventh day of the lunar week. In the present week, for instance, the Jewish week would have had last Tuesday as its seventh day. Did our friends observe that as the commanded Sabbath? If not they are observing other days as the Sabbath than the one which they claim that the Lord commanded. Out of this dilemma, we see no way of escape but the one which leads to our own understanding of the divine law of the Sabbath. Namely, that a seventh part of time in its count by days, shall be a Lord's day—the "Sabbath of the Lord thy God"; that it is not material where the count begins, when once society has become united in observing the same seventh, so as to have it the unanimous, undisturbed day of appointed spiritual worship and work.

And hence, when under the personal leading of Christ and the apostles, the Resurrection Day fell into Christian observance as the Lord's seventh, the requirement of the divine law was, and is, met fully, and with a higher and more blessed obedience than was attainable under the Jewish calendar.—Michigan Christian Herald.

Who Is Never Crazy?

There are many firm believers in the theory that most people are crazy at times, and facts seem to support their belief. The following, from a source unknown to the writer, will likely remind a number of our readers of some incident in their experience which at the time of its occurrence seemed to them most unaccountable!

"A wise man will step backward off a porch or into a mud puddle, a great philosopher will hunt for the specks that are in his hand or on his forehead, a hunter will sometimes shoot himself or his dog. A working girl had been feeding a great clothing knife for ten years. One day she watched the knife come down slowly upon her hand. Too late she woke out of her stupor with one hand gone. For a few seconds her mind had failed, and she sat by her machine a temporary lunatic, and had watched the knife approach her own hand. A distinguished professor was near a canal. Walking along one evening in summer, he walked as deliberately into the canal as he had been walking along the path a second before. He was brought to his senses by the water and mud and the absurdity of the situation. He had on a new suit of clothes and a new silk hat, but though the damage was thus great, he still laughs over the adventure. Our mail collectors find in the iron boxes along the streets all sorts of papers and articles which have been put in by some

hand from whose motions the mind has become detached for a second. A glove, a pair of spectacles, a deed, a mortgage, a theater ticket, goes in, and on goes the person, holding on to the regular letter which should have been deposited. This is called absent-mindedness, but is a brief lunacy."

Hand-Shaking.

From the man with the limp, damp, expressionless hand-shake, all through the list of the side-motion shakers, the pump-handle shakers, the vice-grip shakers and all the others there are many varieties of hand-shakers. You may get an idea how the custom began by reading this taken from the Home Journal:

History tells us that hand-shaking first came into fashion in the time of Henry II. Up to that time our ancestors were more affectionate in their greetings than we, their colder-natured descendants, embracing and kissing each other much in the same fashion as that now prevailing in some parts of Europe, Germany especially. The historian who is pleased to date the commencement of hand-shaking in place of osculation and embracing about Henry II's time is perhaps in error, as it is more probable the close embrace of acquaintances began to be discontinued later on, perhaps when tobacco was first introduced. This certainly seems a probable surmise, as even in our present year of grace a man who has been smoking a cheap cigar or a rank pipe is certainly not the most embraceable object in the world; and only think what the tobacco of Raleigh's time must have been like! However, whether Henry II. did or did not begin the fashion of "shaking hands," it is now rapidly becoming overdone. Everyone shakes hands with everyone on every occasion, on entering and leaving a room, on meeting in the street, and on saying "good morning," "good night," or "good bye." The fine "fleur des pois," the "crime de la creme," the quite too-too people are the only exception to the rule.

Nothing can be more dignified than the way many orientals salute a friend; their wishes for his welfare, of those dear to him, expressed in few words, are to the point; yet nothing can exceed the sublime imbecility of some tribes of Arabs, who seize each other's right hand thumb in their right hand, and go on through the entire list of their relations, changing the grasp as each relative is named. How is your father, A. grasps B's thumb; how is your mother, B. grasps A's thumb; how is your uncle, grasp; how is your aunt, grasp; your nephew, your niece, your cousin, your grandfather, etc., grasp, grasp, grasp, and so on for a quarter of an hour. The Persian saves himself all this wear and tear by simply touching his forehead at you, something like your groom does on being told to go home, while the Chinese, Burmese, and most other nations do something nearly as simple.

Divorce in Massachusetts.

In a late issue of the Boston Herald appears the divorce docket now pending in the supreme court there. In the introduction to the list we are told that divorce cases are now brought and heard in the superior, civil court, but the supreme court, before which the cases were formerly tried, has still a large number of cases pending. We are not told the number of divorce cases pending in the superior civil court, but the supreme court docket includes 143 uncontested cases, and 54 contested cases entered for trial, besides 120 in which a decree nisi has been entered. Here are 251 divorce cases pending in a single court of Massachusetts for dissolution of the marriage tie in this month of May! Who can picture the domestic crime and unhappiness that lie behind these 250 entries on the docket? What desolation of the homes, what ruined reputations and, perhaps, what misery to the worse than orphaned children are involved? We have no pharisaical views of the unsporting character of Canadian social and domestic life, but surely we have not reached the depth of demoralization which these records imply. Has not the republican system carried with it into social life principles which are fast destroying the home and the sacred ties of the family? The accursed system of easy divorce has

spread throughout the union, and would quickly infect our social system if the provinces were to become states, as some reckless and revolutionary persons desire.—Telegraph.

Writing For A Newspaper.

So far as you can, have each sentence distinct, so that it will readily be seen where it ends and the next begins.

Write as distinctly as possible. Try to express your ideas without unnecessary words.

If you have any doubt about the spelling of a word, look it up in the dictionary.

Use, as rarely as possible, paper about as large as an ordinary note sheet.

Before you send, read over to see if it is as you want it.

VICES. ARCHDEACON FARRAR, in preaching to young men at Birmingham the other day, entered timely and vigorous protest against their leading vices and social dangers. It is said that in England betting is enormously on the increase. The temptation to-day, according to the Archdeacon, exists in the passion for spurious excitement. Betting and gambling are not innocent pleasures, and those who give way to them are simply senseless tools to the immoral deity of chance. The Archdeacon grieved that there should be any men of rank who would countenance any of these follies, seeing that they placed their honor inevitably in close contiguity to misery and disgrace. Another peril was that of drink. No one when commencing to drink intended to be that abject and miserable thing a drunkard, and yet there were in England 600,000 habitual drunkards. More than 161,000 persons, of whom 15,600 were women, were annually arrested for drunkenness, though perhaps not one in every thousand ever got arrested.

BAD TONGUE.—Some one, speaking of the decline of a church, and its total loss of religious power, said that it had died of the "bad tongue" disease. His meaning was, that the people belonging to the church were so carried away with the mania for talking and backbiting and slandering, that spirituality had utterly died out of the church. Perhaps it is not as often thought of as it ought to be, that the "bad tongue disease" is not likely to prevail greatly unless there is also a "bad ear disease" in the same community. If people would not hear backbitings and slanders, there would be fewer backbiters and slanderers. And old saying is that it takes two to make a slander,—one to tell it and one to hear it.—Good Way.

Among Exchanges.

NEED SWEETENING.

Some men have queer ideas of Christianity. They seem to think they can be Christians and still indulge in the most unchristian spirit. They are suspicious, revengeful, and spiteful. They are destitute of all charity and Christian forbearance, and denounce in the most bitter manner all who refuse to follow their lead, and submit to their dictation. Such men are very unpleasant associates here on earth, and, without a change of spirit, would be very much out of harmony with the pure and holy inhabitants of heaven. Such men are to be pitied. Their tempers need to be sweetened by the grace of the gospel. Methodist Recorder.

"LEAVES."

In a report of a recent service we are told, "After the sermon the choir sang 'Nothing but leaves.'" Fortunately the preacher did not read his discourse. If he had used a manuscript it might have struck him as not flattering to the pulpit.—Christian Inquirer.

A MEAN HABIT.

Shun evil speaking. It is a mean and dangerous habit. The criticizing, carping, fault-finding spirit is easily cultivated, and alarmingly difficult to shake off. Say good, kind, generous things about people when you truthfully can; when you cannot, hold your peace!—Michigan Advocate.