

# Religious Intelligencer.

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

VOL. XXXVI.—No. 7.

FREDERICTON, N. B., FEBRUARY 20, 1889.

WHOLE No. 1825

## FEBRUARY RENEWALS.

January renewals were numerous. We thank them all. Their promptness, and also the hearty words of commendation of the paper by many of them, were greatly encouraging.

February should bring us an equal number. A good many due the first of the year have not yet been received. From all these, as well as from those falling due now, we hope to receive during this month.

We do not want to part with a single subscriber. We trust all present readers desire to read the "Intelligencer" during 1889.

Prompt renewals from all will be regarded a great favour.

Send by the next mail if possible.

Make February even better than January.

Now is the time. Do not delay.

## NOTES AND GLEANINGS

**COST OF WAR.**—During the present century there have been forty-seven great wars and innumerable small ones. The cost of them has been estimated at one hundred and thirty thousand millions of dollars.

**THE JORDAN.**—"The Swelling of the Jordan"—a phrase often used, has a meaning for the dwellers along that stream which may not be generally understood.

During a heavy storm in December last, says the Independent, the river rose so suddenly that many along its banks were obliged to flee for their lives. At one point in the deep valley—El-Ghor, near the Dead Sea—a hamlet of some twenty Bedawin families with all their flocks and tents, was swept away by the rushing waters into the sea below, and nearly one hundred persons were drowned.

**THE TEMPORAL POWER.**—Recent reports say that the Catholic movement in favor of the restoration of the temporal power of the Pope is extending. Meetings at Bruck, Salzburg, Innsbruck and other places have adopted resolutions condemning the restriction imposed by the Italian Government upon the Holy See. Catholics, the resolutions declare, must not rest until the supremacy of the Church is recognized. No meeting has yet demanded action by the Government in defense of the Pope.

**THE DIFFERENCE.**—A Professor, being asked his views concerning the schools of medicine and theology, answered: "Well, that depends upon circumstances. When I am slightly ill, I am a homeopathist and a Unitarian; but when I am very sick, I am an allopathist and a Calvinist."

**NEW STATES.**—The territories Montana, Washington, New Mexico and Dakota are desiring to be recognized as States, and it is expected they will be.

**A HUMBUG.**—Talmage illustrates the incongruous character of a religious humbug thus:

One of the professors in Harvard University was a great bug-ologist. He had all sorts of bugs the world ever saw, in frames; and he studied bug-ology until he knew all about it, and had thousands of specimens of different sorts of bugs. And the mischievous students took the legs of one bug, and the body of another, and the wings of another, and put them all together, just as nature puts them together, and carried the bug in to the old professor, with his thick glasses on, and laid it on the table and said:—

"Professor, what sort of bug is that?"

The old professor looked at it, and turned it around, and looked at it, and looked at it, and looked at it again, and said he, "Gentlemen, this is a humbug." And this is just what we mean by a religious humbug. He has got the head of a Christian, and the feet of a dancer, and the tongue of a tattler, and the appetite of a drunkard, and the laziness of a shirk; and you just put him all together, and he is the finest specimen of humbug you ever saw.

**BROAD.**—Some, indeed many of Archdeacon Farrar's fellow ministers must be horrified by his recognition of good in other people than those of the established church. Hear him:

Perish the hand which would circumscribe by one hair's breadth the limits of the definition of the Church of Christ; perish the arm that would exclude from that one flock of the Good Shepherd the "other sheep which are not of this fold;" perish the narrow superstition that the wind of God, which "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth," can only be conveyed by mechanical transmissions. I, for one, at any rate, refuse to flatter the priestly pride which would sectarianize the catholicity of the Church of Christ; and I, for one, even if I were to stand alone, would still repudiate and protest against the uncatholic teaching which would pretend to do what it can not do by unchurching any who love the Lord Jesus Christ in sincerity and in truth.

**A GOOD WORK.**—The Society for the suppression of vice has the hardest kind of work in hand, but in spite of the greatest difficulties it is accomplishing much. The Society held its annual meeting in New York a few days ago. Anthony Comstock the irrepressible agent reported the work of the year. The expenditure was only \$9,523, and yet the Society has made 94 arrests, secured 101 convictions, seized four tons of immoral books, 338,725 vile pictures, 230 negatives for obscene photographs, 26 copper plates, over 200,000 lottery circulars, 33,200 pool tickets, 674 lottery tickets, besides other gambling instruments. No man gets more curses than Anthony Comstock; but he goes straight forward and the courts sustain him, and so do the churches, and so do all good people.

## The Vastness of India.

For eighty years, at least, writers have endeavored to bring home to the outside world a knowledge of the vastness of India, but, so far as can be perceived, have failed. The average man, says the *Fortnightly Review*, reads what they say, learns up their figures, tries to understand their descriptions, but fails, for all his labor, to realize what India is—a continent as large as Europe west of the Vistula, and with 30,000,000 more people, fuller of ancient nations, of varieties of civilization, of armies, nobilities, priesthoods, organizations of every conceivable purpose, from the spreading of great religions down to systematic murder. There are twice as many Bengalees as there are Frenchmen; the Hindostans, properly so-called, outnumber the whites in the United States; the Maharrats would fill Spain, the people of the Punjab, with Seinde, are double the population of Turkey, and I have named four of the more silent divisions.

Everything is on the same bewildering scale. The fighting people of India, whose males are as big as ourselves, as brave as ourselves and more regardless of death than ourselves, number at least 120,000,000, equal to Gibbon's calculation of the population of the Roman empire. There are 400,000 trained brown soldiers in native service, of whom we hear perhaps once in ten years, and at least 2,000,000 men who think their proper profession is arms, who would live by arms if they could, and of whom we in England never hear a word. If the Prussian conscription were applied in India, we should, without counting reserves or landwehr, or any force not summoned in time of peace, have 2,500,000 soldiers actually in barracks, with 800,000 recruits coming up every year—a force with which not only Asia, but the world, might be subdued. There are tens of millions of prosperous peasants, whose hoardings make of India the grand absorbent of the precious metals, tens of millions of peasants besides, whose poverty, fellahs or Sicilians or Corn-law men, are rich; millions of the artisans, ranging from the men who build palaces to the men, who, nearly naked and without tools, do the humblest work of the potter.

Every occupation which exists in Europe exists also in India. The industry of the vast continent never ceases; for India, with a population in places packed beyond European precedent, imports either nothing to eat or drink, and but for the Europeans would import nothing whatever. She is sufficient of herself for everything save silver. Amid these varied masses

these 250,000,000, whose varied descriptions would fill volumes, the tide of life flows as vigorously as in Europe. There is much labor, as much contention, as much variety of careers, hopes, fears, and hatred. It is still possible to a moneyless Indian to become viceroy of a dynasty older than history, or finance minister of a new prince, whose personal fortune in hard cash is double that of the late Emperor William, or the abbot of a monastery richer than Glastonbury ever was, owner of an estate that covers a county, head of a firm whose transactions may vie with those of the Barings or Bleichroeders. One man, Jule Pershad by name, fed and transported the army which conquered the Punjab. —*The Critic*

## Cremation in Japan.

Cremation is frequent among Buddhist peoples, and in Japan is more generally practised than any other plan of disposing of the dead.

While the body remains in the house business and all public activities are suspended, preparations for the funeral are made. The corpse is placed with his head to the north, and feet to the south. A peculiar kind of screen, lighted candles, flowers, and the special appurtenances of the mournful occasion and of the Buddhist sect which the family favors, are arranged with care.

The coffin is a sort of tierce or stout barrel, often of costly woods, and the deceased is placed cross-legged in it in a sitting position, dressed in walking costume, with sandals on his feet, and a staff in one hand, and six "cash" coins in the other. The money is provided to pay the toll of six cross-roads which he will meet before he passes the river in Hades. In Buddhist theology, the journey of the soul is a long one. When set into the grave, the top of the coffin is broken in for the more speedy return of "earth to earth."

In the funeral procession, the women walk, dressed in pure white from head to foot, and the men in the peculiar hempen ceremonial costume, recognized at once as "full dress," however cheap the material. Before starting from the house, there are Buddhist ceremonies. Whereas in ordinary Japanese writing the penmanship is from right to left, the list of friends and any other script relating to a funeral are written in our style; that is, from left to right.

In the case of cremation, the body, borne in a shrine-shaped palanquin, on men's shoulders, is, at the cemetery, set on a stone base, carved to represent lotus, the sacred flower of paradise. Then candles are lighted at a temporary altar, and the sacred books of the sect are read, and chants sung.

The furnace of cremation which I saw in operation was in a large stone house, in the centre, and back against the wall of which was a bank of masonry and clay, in which were ranged six open grates, having a good draught beneath and above. In the hollow part of the grate, straw, dry wood, fagots, saltpetre, and charcoal, two feet deep, were arranged. The coffin was laid upon the top of this fuel in one of the grates. Skilfully the sexton or cremator pulled or twisted out one straw of the barrel-like coffin, and the whole timber of the receptacle was thus decorously loosened for the speedy work of the flames.

As many of the friends as could gather around the bank of furnaces now took their places; and two near relatives, specially chosen for the duty, lighted long wisps of rice straw and thrust them under the mouth of the furnace. Instantly, a volume of smoke and fire shot up and enveloped the body. One by one, or in pairs, the friends then took a last lingering look at the flames, and departed for home. The details of the cremation were not visible to the spectators, unless unseemly curiosity should prompt a breach of etiquette. A semicircle of bricks, built in front of the furnace-bed, allowed only the fire to be visible. Two special deputed male relatives remained during the whole of the process. Only when the large bones were a hot, white glistening mass, the skull a bowl of transparent fire, the small joints a mixture of ashes, and the soft parts transmuted into air, was the collection of the calcined remnants made. An earthen jar was filled with the relics for deposit in the family tomb. The rest, with the spent fuel and debris of the process, was shovelled out upon the pile, which had accumulated during centuries. —*W. E. Griffith, D. D., in Golden Rule.*

## WOMAN'S FOREIGN MISSION SOCIETY.

"Be ye up ye women that are at ease." [Isaiah 32: 9.]

[All contributions for this column should be addressed to Miss LYDIA J. FULLERTON, CARLETON, ST. JOHN.]

## The Bundle Meeting.

(Concluded)

Mrs. Snow displayed a bottle of perfumery, some of her own manufacture. In answer to the question whether perfumery was used by the natives among whom our missionaries labor, Mrs. Snow naively remarked that she should think they would need plenty of it, if they bathed in those tanks that that article told about in the Missionary Helper.

Mrs. Peters laughed, as she unwrapped a piece of pork, and without waiting for the question which she knew was coming said: "I don't know whether they have pigs in India or not; but I don't believe they do, for they'd roast alive in such a hot climate." "Will you be sure about it before the next meeting," asked the persistent Mrs. Finn. Mrs. Peters would do so, if she could find out where those Phillips' lived. They would know.

Out of the twenty-five women, six were able to answer definitely the questions asked. The rest promised to try to answer at another meeting.

The president, Mrs. Jones, then gave a most earnest, practical talk on the importance of the meetings as educators to the women, as well as the good which resulted in India and in the home field.

At the close, Mrs. Foote, a bright impulsive little body said: "I always believe in owning up, when you find you are in the wrong. To tell the truth, I have thought of missionary work and societies as dreary things. I thought I knew all I wanted to about them; but I have really felt ashamed to-day, to see how many things connected with the every-day life in our mission field are entirely unknown to me, and, for one, I'm going to begin to interest myself more in these, and I think it will make the work seem more real, and I shall have my own mind brightened by my interest in helping others."

## SOME FACTS.

Only a hundred years have elapsed since Carey began his work in India. At that time there was not a missionary society in existence. At present they number over one hundred, besides the forty ladies' missionary societies. By these societies 6,230 messengers have been sent out. Within the past century, Greenland has become more Christianized than the United States, Japan partially evangelized, Madagascar overspread with light, the Sandwich, Fiji, and Malayan islands changed from places of cruelty to habitations of beauty; and every land on the globe, except Tibet and parts of Turkestan, is open to the missionary. —*Missionary Helper.*

## WHAT WAIT YE FOR?

BY F. M. K.

Why stand ye idle, my sister? Your heart is both loyal and true; The harvest is white for the laborers, And the Master is calling for you.

You are lingering beside the reapers, As they toil in the midnight sun; Have you help nor comfort together them Ere the work of the day is done?

The perishing grain is around you, It falls by your side as you stand; Will you gather no sheaves for the Master? It is waiting, just now, for your hand.

Then tarry no longer, I pray you, You can work even here by the gate. The Master may cease from His calling, My sister, O why will you wait?

**SUNDRIES.**—A Florida railroad has a lady conductor. President Cleveland is to practice law in New York after the expiration of his term. Seven thousand six hundred dogs were licensed in a single county in Massachusetts in 1888, bringing in over \$15,000 in receipts. The Free Baptist and Episcopal churches in Woodstock are now lighted by electric lamps. The total number of settlers in the Dominion last year was 88,700, an increase of 4,200 over 1887. There is to be a revision of the Dominion voters' lists this year.

## Things About Town

A soldier of the Infantry School Corps has just been court-martialled for stealing a bottle of gin from the Canteen. It is in order for the Commandant to explain how it is that the Canteen has gin in its stores. A charge should be made against the Canteen for violation of the Canada Temperance Act.

The University Mock Parliament has been opened. A session is held each Saturday evening. The usual struggle between the ins and the outs is going on.

There was a musical entertainment and lecture in the Baptist church Wednesday evening.

The York District Lodge of the I. O. G. Templars held a regular session in this city on Thursday. There was a good business meeting, and the order is reported growing encouragingly. A public meeting in the evening was addressed by Rev. Thos. Marshall, W. G. Gaunce, Rev. Wm. Downey, Rev. Jos. McLeod and Mr. W. Robinson.

The rum-men of the city are talking of circulating a petition for a vote to repeal the Canada Temperance Act. They are always ready to swear that it is a failure and that more rum is sold than before it was in operation, yet they want to get rid of it. What transparent hypocrisy.

The Infantry School Corps has apparently had a healthy year. The official report of expenses for the last year gives only \$198.44, as expended in drugs, hospital supplies &c. In 1886 the amount was \$789.40, and in 1887 \$772.60. We congratulate the School on the marked improvement in its health. It is possible that the attention directed by the INTELLIGENCER to the sickly condition of the corps has had something to do with the improvement. There is room for still further improvement. We hope to be able to chronicle it about this time next year.

The Victoria Hospital has eight patients at present. It is proving an excellent institution.

Subscriptions are being solicited to aid in prosecuting the violators of the C. T. Act. Citizens have an opportunity to show how much they are interested in the enforcement of law. We are glad to know that there are liberal contributions. Let everybody do something.

"So English, you know."

The W. C. T. Union had a pleasant and well attended anniversary meeting in their Hall Saturday evening. One of the features of the evening was the presentation of an elegant easy chair to Mrs. Sampson, who has been the efficient Secretary of the Union ever since its organization. Long before the Union existed Mrs. S. was earnest and active in the temperance cause.

The C. T. Act trials are not yet finished. They have been adjourned till some day next week to allow the lawyers engaged in the case time to attend the Supreme Court in Ottawa. Meantime the rum-men are, presumably, carrying on their work without any checks. Would any other class of criminals be dealt with in this lenient way? Doubtful.

**SABBATH OBSERVANCE.**—A public meeting having in view a movement for the better observance of the Sabbath, was held in St. John Y. M. C. A. hall last Thursday evening. It was under the auspices of "The Sabbath Observance Association." The *Globe* reports: A series of resolutions were adopted setting forth that the observance of the Sabbath is an institution of Divine origin and universal obligation; that it is fraught with blessings to man, temporally and spiritually; that there is cause for grave anxiety lest its observance should cease to be sustained in a manner calculated to promote the Divine intention; that the meeting expresses its approval of the action of the Evangelical Alliance, and the Society for promoting the Due Observance of the Lord's Day, in preparing and pressing upon the attention of the government the bill now before the Provincial Parliament in Fredericton; and that it expresses its satisfaction at the earnest efforts made elsewhere to promote Sabbath observance and its high estimate of the value of correspondence and concerted action among the bodies which have in view the attainment of this common object.

## Temperance Notes.

—SCENE: Grammar Class, Teacher, "What is the future of 'He drinks'?" Johnny (after considerable thought): "He is drunk."

—The Woman's Temperance Publication Association of Chicago employs eighty young men and women, five of them as editors, and send out from fifty to sixty million pages of temperance and social purity literature annually.

—Ohio has a law forbidding the sale of tobacco to minors under fifteen years of age. Massachusetts has a similar law, fixing the period at sixteen years of age. An effort is to be made to secure a similar law in this state. We say amen to the idea, and hope that the effort will succeed. Give us your help Governor Hill—please.

—G. G. Mandt, editor of the Sun, a newspaper at Mount Horeb, Dane county, Wis., was called to his door Saturday night and shot through the lung because he advocated prohibition.

—N. F. Woodbury, a prominent Good Templar, has offered the following amendment to the liquor law in the Maine legislature: "No person who is in the habit of drinking intoxicating liquor is competent to sit as a juror in any case involving the manufacture, transportation or sale of intoxicating liquor, and when information is communicated to the court that a member of any panel is of drinking habits, or believed to be so, the court shall inquire of the jurymen, and if he so admits, or declines to answer, he shall be relieved from service in that and future cases as a jurymen."

## Literary Notes.

The frontispiece of St. Nicholas for February is a charming drawing by Mary Hallock Foote. Joaquin Miller begins the text of the number with a poem telling how "The Gold that Grew by Shasta Town" was discovered by a little girl. "The White Pasha," tells the thrilling narrative of Stanley's past achievements and probable whereabouts. The paper is illustrated by a portrait of the explorer, and will give older readers of the magazine a clear idea of affairs in Central Africa. There is an illustrated article upon Japan. "Lass-ing a Sea-Lion," is a story of some boys who sold a sea-lion to a circus manager.

Altogether the number is exceedingly varied pleasing and instructive, and rich in illustrations.

**SUGGESTIVE TEACHING OUTLINES.** Revised and designed especially for Workers' Training Classes in Young Peoples' and kindred societies by John H. Elliott. The book contains a course of 39 lessons, to cover a period of 9 months study. Each lesson is divided into three sections, as follows: General theme. The Words of God. (a) Facts about it; (b) Truths taught in it; (c) Methods of Using it. The book is not intended to be exhaustive but rather suggestive, and while it covers a large range of subjects, all of them are of a practical character, and are such as every Christian worker should be familiar with. 132 pages, cloth 50 cts. Prepaid by mail. Address, W. W. Vanarsdale, 6 Arcade Court, Chicago, Ill.

**Allen's Manifesto Cyclopaedia.**—Volume XL carries this work from Debt to Dominion. The 640 pages are packed with information of just the kind which the vast majority of reading people desire to obtain. Like its predecessors it is truly manifold in its character. In a single volume it gives an unabridged dictionary, and a cyclopaedia of information which is ample for practical use, is fully reliable, and is brought down to the present year. Among the articles treated at some length we notice that Debt, with its various sub-heads, has over 7 pages; while kindred topics, as Debtor and Creditor, occupy over 6 pages more. Delaware has about 5 pages; Delirium Tremens 4 pages; Democracy, nearly 7 pages; Denmark, about 10 pages; Dentistry, about 6 pages; Descent of man, 6 pages; Development, 11 pages; Diet, 8 pages; Digestion, 23 pages; Diphtheria, 5 pages. There are, also, a large number of really helpful illustrations. The form of the book is most convenient; the paper, printing, and binding are all very good. This is emphatically the Cyclopaedia for the people, and the extremely low price—only 50 cents a volume in cloth, or 65 cents in half Morocco—bring it within the reach of all. A specimen volume may be ordered and returned if not satisfactory. John B. Alden Publisher, New York, Philadelphia, Chicago, Atlanta, and San Francisco.

**OF MINISTERS.**—Bishop Medley is in poor health. Rev. Dr. Sawyer, of Acadia College, fell and broke his arm a few days ago. Jubilee services were held in first Presbyterian church, Truro, last Sabbath, in honor of Rev. Dr. McCulloch's 50th anniversary in the ministry. The Rev. Phillips Brooks, of Boston, recently delivered a sermon of 3,000 words in 15 minutes. His friends at Petitcodiac and vicinity recently donated Rev. Mr. Comber (Methodist) the sum of \$55.