

# Religious Intelligencer.

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

VOL. XXXVIII.—No. 10.

FREDERICTON, N. B., MARCH 11, 1891.

WHOLE No. 1932

## NOTES AND GLEANINGS.

IT IS ESTIMATED that \$15,000,000 will be needed to provide the requisite facilities for holding the World's Fair at Chicago. Five millions of this amount remain to be provided.

IN ABOUT two-thirds of the States, there are laws prohibiting the sale of cigarettes to minors.

THE UNIVERSITY of Dorpat in Livonia, the only university in Russia with a Protestant theological faculty, is in a most flourishing condition. Ten years ago there were only about 1,000 students, of whom 200 were in preparation for the ministry of the Lutheran Church. The number at present of those studying there is 1,750; of these 267 are theological students.

THERE IS A proposition to change the day for the inauguration of the President of the United States from March 4th to April 30th. A chief reason urged is that the weather is almost always very disagreeable in the first of March and besides Washington was inaugurated first President on the 30th April.

FROM AN INTERESTING SKETCH of Canada's Supreme Court, written for the *Globe* by Mr. Thomas P. Gorman, we learn that Chief Justice Ritchie is 78 years of age, Mr. Justice Strong 65, Mr. Justice Fournier 68, Mr. Justice Gwynne 77, Mr. Justice Patterson 63, and Mr. Justice Taschereau 54.

A CURIOUS REMIC of British Mission work exists in Russia. Near the celebrated watering-place, Patigorsk, and within sight of the magnificent range of the Caucasus, lies the little colony of Karras, an old mission station of the Free Church of Scotland. At the present time it is chiefly inhabited by Germans, and the church services are held in their language. There are, however, still left a few members of the community, the children of the mission converts, who can speak English. It is interesting to note that among the community, are found persons of Circassian and Tartar blood whose fathers were the fruit of the old mission. This colony is entirely independent of all ecclesiastical superiors, and is ruled in accordance of the Free Church of Scotland.

THREE LOCOMOTIVES, says the "Standard," have lately been landed at Jaffa, the ancient Joppa, which are soon to be running on the railway between that Port and Jerusalem. Meanwhile Jerusalem is rapidly growing, and Consul Gillman reports that "Jews from all lands continue to come to Palestine to reside in increasing numbers." The Turkish authorities, he says, have practically repealed the prohibition of Jewish immigrants in large numbers, for he has learned that 400 immigrants in one body landed recently at Jaffa without obstruction.

A TERRIBLE STORY comes from St. Petersburg. The Rabbi Marcus and a Jewish physician named Chassanovitch, living in Grodno, have been arrested and exiled from that province for two years for sending to the Government in behalf of the Jewish community a petition demanding redress for an outrage committed by a Russian doctor named Granovski, who was charged with having branded the word "thief" in three languages on the forehead of a Jewish boy who was accused of having stolen a small quantity of fruit. The petition sets forth that the case would excite the indignation of the civilized world.

A BILL is now before the Michigan Legislature providing for capital punishment for wilful murder and for murder committed while attempting arson, rape or burglary. At present the Michigan murderer is simply imprisoned for life, and there are instances in which this sentence has been mitigated. There have been some terrible crimes in Michigan lately, and the people are beginning to appreciate the fact that they are feeding and clothing too many murderers.

IN ST. PETERSBURG there are 83,000 Protestants. Of these 42,000 are Germans, half of them Russian subjects. They are organized into 14 congregations, served by 30 pastors. The Church work among them receives no support from the State, the voluntary contributions of each

member averaging about six or seven dollars annually. One of these congregations is building a church costing \$250,000. The city mission work of the Protestants of the Russian capital is being energetically prosecuted.

THE PROGRESS of the Negro race in the South since emancipation is thus set forth by Rev. J. J. Smallwood (coloured). He says: "In 1865 there were six Negro lawyers; now there are 2,985. Then there were three doctors; now there are 872. There are 995 colored college graduates and 2,254 normal school teachers. There are 1,254 Negro merchants, of whom 426 do business on a wholesale scale. There are 2,794 contractors and mechanics. There are seven colleges controlled entirely by colored faculties; seventeen academies and thirty-two normal schools. There are 672 educated, colored, graduated ministers in the pulpit. There are 872 newspapers controlled by Negroes. In 1860 the Negroes paid taxes on less than \$24,000 of taxable property. In 1891 they pay on \$263,000,000 of taxable property."

### A New Russian Sect.

The Russian authorities in Circassia are just now engaged in rigorously suppressing certain sects deemed of a dangerous character, which in recent years have been carrying on an active and successful propaganda among the villages of that region. In order to escape punishment many hundreds of these sectaries have determined to emigrate to the remote Molkan villages of Transcaucasia, bordering on the Turkish frontier. Among the emigrants are the adherents of a new sect, the Shaloputs. The head of the Shaloputs is a certain Parfei Petroff, living in Tiflis; under him are two 'teachers,' Piotr and Timofei. All three belong to the Cossacks of the Terek.

A writer in the London "Christian World" describes a Shaloput service, which was held in the Lenkoran district of the government of Baku. The room where the sectaries assembled was without windows, and on the walls were fastened strips of brightly-colored calico, and numerous small baskets filled with nuts, cakes, and various sweetmeats, from which, during the service, the Shaloputs assisted themselves. In the right hand corner, on a slightly raised platform, stands a cross, and occupying the centre of this platform is the 'teacher's' chair. Benches covered with cloths run at right angles to the platform, so situated that a passage up the middle of the room divides the meeting into two equal portions. On the cloths covering the benches are embroidered inscriptions, execrably spelt, as follows: 'We thank Thee, Lord.' 'We kiss you, brethren,' 'Parfei Petroff, Piotr, Timofei—a trinity.' 'Bless us, O father teachers.' Hanging from the ceiling are iron hooks, to which wax candles are fastened. There are no windows, as I have already said, and the lighting is purposely insufficient. In the middle of the room something resembling half a barrel is placed, into which the teacher climbs as soon as the services draw to an end.

These services are held in the evening. The Shaloputs, men as well as women, are clad in long shirts; in addition, the women don a garment resembling a short jacket. They are all barefooted, and as they enter the room of meeting they bow in all four directions, saying, as they make obeisance, 'Brothers and sisters, forgive me.' During this introductory rite the teacher is not present, but as soon as all have taken their appointed places he enters, and a signal being given, all rise. The teacher advances slowly along each row of men and women, kissing each on the cheek. He then seats himself on the platform, and the service commences. After a few preliminary words they begin to sing mangled and corrupted prayers and hymns to melodies resembling the ordinary secular airs sung by Russians. At first these airs are rather sorrowful, but they gradually change until they become the rollicking airs of the streets. After an hour or so of this the teacher leaves his platform and climbs into the half barrel. This is the signal for the Shaloputs to begin a wild riot of jumping and shouting. Some of them weep and become hysterical, others kiss the teacher and hang on his neck. At length, completely exhausted, they sink on the floor. As the fatigue and delirium pass away they rise to their feet, form

a row, and one after the other kiss the teacher. Then more sweets and cakes and tea.

Contrary to the usages prevalent at the meetings of certain other Russian sects, there are no flagrantly immoral scenes at the meetings of the Shaloputs. At the same time, I have it on good authority that the professed desire of the Shaloput to empty his life of all pleasure is hypocritical, and a cloak to hide the utmost depravity. 'He who has a garden,' say the Shaloput leaders, 'should likewise enjoy the fruits of his labors.' When they find it expedient to hide their connection with their sect the Shaloputs regularly visit the Orthodox Russian Church, fulfil all Church usages, and pray more fervently than the Orthodox themselves. Their principal occupation is agriculture; they have likewise a great reputation as bee farmers. They are thrifty, eschew the beer-shop, clothe themselves more in the manner of Europeans than the ordinary Russian peasant, and take an intelligent interest in passing events.

### Letter from Dr. Phillips.

Rev. Dr. Phillips, who is again in his beloved India, writes, on the last day of the year, to the "Morning Star," the following letter, which will, we are sure, be of signal interest to the many readers of the INTELLIGENCER who know him and his work:

The closing month of the old year has been one of much travel and pleasant work. Beginning at Bombay, where five days were devoted to Sunday-school meetings of various sorts, I went up north into the Punjab. At Lahore, the capital, our friends of the different missions had planned for a two days' Sunday-school convention. The program was admirably carried out and every part was well presented. Those two days proved afresh how the doors all over India are now open for Sunday-school extension. Our faith was greatly confirmed by the facts brought out at this meeting. Surely, love, hope and patience must win their way among all classes here, and we are constantly reminded how the earnest and persevering prayers of the fathers here and at home have been answered and obstacles removed.

The annual meeting of the India Sunday-school Union in Calcutta followed close upon the Punjab convention. Besides the routine business, arrangements were made for launching a Sunday-school Journal in English for all India, Burma and Ceylon. This will appear next month, indeed the initial number reached my table day before yesterday. It will contain brief notes on the International Sunday-school lesson, which we hope to introduce in all our schools, keeping it on time and not a month in arrears, as some do in foreign fields, and also miscellaneous matter bearing upon the work. The notes will be prepared in India by writers belonging to different denominations, each taking up the duty for three months. This Journal will serve as a medium of inter-communication between remote sections of our great field.

In Calcutta I found Dr. Pentecost and Mr. and Mrs. Stebbins conducting special services for Europeans and educated natives. Let the prayers of all Christians be offered up for God's abundant blessing on this evangelistic mission. Our friends are finding such service by no means easy in a great pagan city, but are holding up with commendable faith and perseverance. Mr. Haslam, a remarkably successful evangelist from England, is to begin services in Calcutta next month, it is announced. He has done good work at Bombay and other points in Western India. As the English language spreads over this broad empire we shall have of these special service missions from Europe and America. Many thousands of Hindus and Mohammedans understand English well enough to profit by them.

Christmas week finds me down here, according to promise, with dear mother and sister Nelly. I found them and our other toilers here in average health and the best of spirits. The Christmas tree for the dear children at the chapel was a fine success, and I can't tell you how happy it made me to see and hear those wide-awake Oriya boys and girls talking and singing my own native language. It was such a joy, too, accepting the native pastor's invitation to preach to our

large congregation on Sabbath morning and to address the Sunday-school in the afternoon. And the Friday evening prayer-meeting at dear mother's bungalow was an hour of special cheer. All our Orissa missionaries, including those from Bhadrak and Chandbali, were present, and we all were greatly refreshed in waiting upon the Lord. It was particularly gratifying to me to meet the Boyers, the Agers, and Mr. Rae, all of whom I had not the pleasure of meeting before. Thank God for our strong and united band of toilers for Orissa's evangelization.

The recent and sudden death of Dr. Harry Bachelet at this station will be known to your readers before these lines are read. It seems difficult to determine the immediate cause of his death, but all agree that for months his bodily strength had been greatly impaired. His grave is in his native city of Balasore, where the last call came for him so unexpectedly. I am sure many will pray that heavenly comfort may be granted the bereaved wife and children, who are about moving from Jellalora to Midnapore. One by one the workers may fall, but, thank God, the work goes right on, for He ever lives whose work this is.

It is the touring season in India, and all who can go are out in camp, and others will soon be following them. Mr. Griffin has been kept at the station by the serious illness of some of his schoolboys. One was buried yesterday and the others are better, so he will be starting out for village and market work towards Jellalora and Santipore. Mr. Boyer has gone to Cuttack to find and bring the wife of the young Brahmin convert, of whom he has often spoken. May he succeed, and many others follow them to Jesus' feet. But I believe we are yet to have much of domestic division and dissension in India. A man's foes will be they of his own household.

Since 1857 and the Sepoy meeting we have had great peace, but could the Mohammedans have their way we should have the sword unsheathed again in many places. England's strong arm protects the Christian church of India, and well it may, for during the dark days of the meeting there were no more loyal hearts than those of the native Christians. The other day a convert from Mohammedanism was foully murdered by the frenzied followers of the false prophet of Hyderabad. God bless our persecutors and grant them converting grace. Some of these savage Sauts may yet become preaching Pauls. And should our native church here as in other lands fall under the power of cruel persecution, I know that history will repeat itself, and the blood of the martyrs become the seed of the church.

Evening. It is an old saw that time and tide wait for no man. Here in India we often have to wait for tide, however. Here I am obliged to wait several hours for high water in the Subarnarekha. Every day and every where we are taught the meaning of Longfellow's line, "Learn to labor and to wait." A familiar voice on the canal bank was recognized as that of Silas, our senior preacher in Orissa, now stationed at Baliapal. He brought an invitation from Christian friends in the bungalow close by, a happy couple whom I married at Midnapore ten years ago. Thank God they are honouring him in life and work. On the front wall of their home, wrought in flowers, I saw the words "Jesus Born." Their glad hearts and deft fingers had made this Christmas decoration to testify to all passers-by that they were disciples of Christ. I've had a cup of tea, a nice *chapatti*, with these native friends, and we prayed together for the coming of the kingdom. It is coming with power in India. At Chandansi *mela* the other day, where 2,000 Christians were in camp a week for prayer and praise and preaching, I heard the sure rumbling of our Lord's triumphant chariot coming. I hear it again here in my own dear Orissa. Along the three thousand miles I've traveled since landing at Bombay I've heard the same glad sound. The kingdom is coming even here. All India is to become Christ's inheritance, and all her people are to chant his praises. Dear readers, believe this and pray and work on for your mission here.

J. L. PHILLIPS.  
Balasore, Dec. 31st.

### A Prohibition Town.

The model town of Pullman, Illinois, named for the founder and the famous builder of the Pullman cars, is a prohibition town, as indeed all model towns are. An Australian gentleman, becoming interested in this widely known village, addressed a number of questions to a leading official of Pullman. An English paper gives the result as follows:

1. In what year was the city of Pullman founded? Answer. 1880.
2. What is the population at present (February, 1890)? Answer. 11,000.
3. How many churches does it contain? Answer. Six.
4. How many schools also, and teachers employed? Answer. Four day schools and one night school. Twenty-four teachers.
5. How many lockups or jails? Answer. None.
6. How many magistrates, with amount of salaries? Answer. None.
7. Number of police and their cost? Answer. Two, at seventy-five dollars per month.
8. What is the annual amount spent in the relief of the poor? Answer. None.
9. Can you furnish us with your statistics of crime? Answer. We have none.
10. Have you any asylums, such as those for lunatics, orphans, etc.? Answer. None.
11. Is the trade in strong drink prohibition? Answer. Yes.
12. Do you attribute to the absence of facilities for getting drunk an improved state of morals as compared with other cities in your state? Answer. Yes.

### WOMAN'S FOREIGN MISSION SOCIETY.

"Rise 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 Seasons in Bengal, India.

The Hindoos divide their year, which commences on the 12th April, into six seasons. Foreigners, however, do not make those fine distinctions, but divide the year into three seasons, the hot, rainy, and cold, though the boundaries are not always exact. The hot season is from March to July, or middle of June; the rainy from the middle of June to the middle of October, the cold from November to March.

The distinctive features of the hot season, are, extreme heat, strong hot winds, (which give way to a refreshing sea-breeze at night) and occasional thunder-storms, which are called "north westers," because they usually come from the north-west. These are often preceded by dust storms, which for the time fill the air making it as dark as night. The dust is fine, and penetrates through closed doors, leaving a coating behind. During this season houses are kept closed from eight in the morning till five in the afternoon.

The thermometer on the shady verandah frequently stands at 110°, while inside of a well-closed house it can be kept below 90°.

During this season cobras, and their numerous poisonous allies abound, and it is necessary for one to keep a sharp look out, for they are often seen when least expected. They have a way of going any where, and while they seldom attack anyone, if they are stepped on accidentally or attacked they show fight. Scorpions, with tails erect, often promenade in the evening, apparently to enjoy the cool breeze, and long fat centipedes often nestle down in unexpected places.

Some of the large shade trees put forth their new leaves in the hot season, and their soft green beauty is very refreshing to the eye. Well-cared for flower gardens are also very beautiful.

The rainy season is heralded by a few days rain about the first of June. This is followed by two weeks of close sultry heat, then the monsoon has broken and the rainy season has fairly set in. Thousands of happy frogs keep up a happy jubilee day and night till the tanks get pretty well filled, when they settle down to a quiet life.

Vegetation springs forth with wonderful quickness, and flowers are everywhere. The brown hard earth changes

like magic to a soft green, and all nature smiles.

In the evening innumerable insects swarm about the lamps, and are not apt to neglect the people sitting around them. They crawl up the sleeves, and down the neck, buzz round the face and eyes, and are so worrying that the sufferers have to take refuge under the friendly mosquito curtains. The white ants are particularly destructive at this season, and there is a curious phenomenon connected with them that happens once a year. They crawl out in vast numbers from every hole and crevice, and, the moment they reach the air, four thin gauzy wings are seen, and they flutter about aimlessly, and most annoyingly, for an hour or so, when their wings drop off, and the defenceless insect falls a prey to the numberless large black ants, who come trooping after them. In the morning nothing is left but quantities of the wings lying about, on the tables and floor. The Santals pick up the wingless ants by the basketful, roast and eat them. They are said to be delicious.

A number of kinds of fruit ripen in the rainy season, among which the luscious mango is the most important. Missionary work is often a good deal broken up by the rains, for the natives do not endure exposure, and often have heavy fever in consequence of a wetting. The thermometer at this season seldom rises above 90° or falls below 80°.

At first the open doors and cooler temperature seem delightful, but the continuous damp heat and lifeless air become wearisome. Mould collects on everything, clothing not excepted; and the fierce windy heat of the preceding months seem almost preferable, and the first sniff of a cool breeze in the very early mornings of the last of October is hailed with delight.

The cold season is only comparatively so, for the thermometer seldom falls below 50°, but there is much real suffering among the thinly clad poor, and they really constitute the masses. It is pitiful to see a dozen, or more, crouching under a little fire, made of picked-up dried leaves and wisps of straw trying to get a little warmth.

### M. E. BACHELOR.

THE TEMPORAL POWER.—The doctrine of the temporal power seems to be getting weaker every day. In France especially the party which has so long stood in defence of that doctrine seems to have lost heart. The action of Cardinal Lavergne and his friends has done much to change, whether willingly or not, the attitude of the Pope toward the Republic. It is seen that the Republic is stable, and that it is wise to be friendly with so great and prosperous a power. M. Armand, a prominent member of the Chamber of Deputies, has given notice, in the name of his colleagues of the Right, that a declaration will be made that the great political party whose object was to restore the temporal power of the Pope no longer exists in France. It is safe to say that the consent of interested parties went with this motion. It indicates that in future an attempt will be made by the Pope to see if he cannot work in harmony with the Republic.—*Guardian*.

### Among Exchanges.

BY SMALL PEOPLE.  
It is said that a small bird can peck the head and injure the brain of an eagle and cause its death. There are people who are mentally and morally very insignificant, and yet their attacks on those far above them may have a like effect. Many a pastor has been worried to resignation and death by those who in the scale of being were as remote from him as a hummingbird is from an eagle.—*Chris. Inquirer*.

ANXIOUS TO HAVE IT.  
Accepting the philosopher's theory that money represents trouble it is surprising to see how many people are willing and anxious to borrow trouble.—*Wash. Post*.

BUTTERS.  
When a boy we used to be scared by the butting sheep. In later years we have stood in wholesome dread of the butting church-member. Oh, how he does like to lower his head and sail into every proposition made! Almost every church has one, and some afford two or three. And he isn't always a man, he's sometimes a woman. And we are in doubt which can knock things to smithereens the quicker. All we can advise is to stand clear when the butter is around, and, if possible, keep him tied up, out of the field of official power and influence.—*Mich. Advocate*.