

Religious Intelligencer.

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

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WHOLE No. 1996

NOTES AND GLEANINGS.

IT WAS A MAGNIFICENT indorsement that was given to Dr. Parkhurst at a great public meeting in New York last week. The people believe in him. The poor and those who wish a wronged are going to him and to his Society for the Prevention of Crime to get protection. What a field this is for the Christian Church! In the long run it will have to do what no police can ever do—abolish crime and reduce poverty to its lowest terms.

PRINCE EDWARD ISLAND is legislating against tobacco for boys. Our own province has legislation in this line also. This is well. All the provinces should do likewise.

GOV. FOWLER of New York, who recently signed the Liquor-dealers Excise Bill was so proud of his signature that he allowed the ink with which he had written to dry on the pen and presented it to the Wine, Liquor and Beer dealers association. The bill meant the introduction of vice, poverty and crime. It was passed by a liquor legislature and signed by a Governor who has been bought and may be sold by the liquor interest.—An Exchange says—had the pen been dipped in the bottomless pit the present would have been more appropriate.

OF THE 382,000 divorces granted in the United States during twenty years—1867 to 1887—316,000 were at the request of wives. This is a record of a great multitude of miserable homes, and it shows on which party the burden of wretchedness falls heaviest.

THE MEASLES BACILLUS is said to have been discovered in Berlin. News from Berlin and elsewhere concerning these discoveries will not create much enthusiasm until they are accompanied by an announcement that something which will destroy the bacilli without killing the patient is discovered. A feeble man discovered a burglar in his house and exclaimed: "Now I have found you!" to which the burglar replied: "Now that you have found me, what are you going to do with me?" That is the problem.

CONSIDERABLE EXCITEMENT has been occasioned in Russia by the arrest of Prince Khilkoff and his banishment to Asiatic Russia without trial or accusation. The apparent cause was his quoting several texts of the New Testament in answer to a priest who was opposing Stundism, Bible reading and similar movements. After the Russo-Turkish War, in which the Prince fought with great bravery, he spent a year in the Caucasus and became interested in the Molokans. On receiving his ancestral lands, valued at 25,000 pounds, he sold the whole of them to the peasants' commune and received from the peasants in return six acres on which he lived, cultivating his own land and devoting his leisure to the physical and moral elevation of the poor. More than once he has been threatened with banishment, but hitherto the political influence of his mother's family has prevented it.

ACCORDING TO THE N. Y. Sun there is in that city a square mile which contains a population of more than 350,000. This area contains one block so densely occupied with human beings that the rate of population is more than a million to the mile. The boundaries of this area are 14th Street on the north, Catherine and Cherry Streets on the south, Avenue D and Lewis Street on the east, and 2d Avenue and the Bowery on the west. It is the most thickly-populated area on the earth. "Neither Chinatown in San Francisco, nor the lowest quarter of an Asiatic city, nor the slums of London or Paris, will hold so many people to the acre, because three and four-story buildings are comparatively rare in either place.

THE RAILWAY TO Jerusalem is expected to be in operation in October of this year. A British authority says that the length of the line is 54 miles, or 17 miles longer than the carriage road. The cost is to be about a quarter of a million pounds.

THE PROBLEM of what to do with the great horde of Hebrew immigrants arriving in the United States is, *Zion's Herald* thinks, in a fair way of solving itself, if the success of the colony which has established itself in Connecticut is

a fair sample. They have taken hold of farms which were nearly abandoned, and transformed them into fertile fields, have established flourishing hat and shirt factories, and their families are busily engaged in making coats and trousers for the New York market. They now purpose to open a first-class creamery, and have invited the Yankee farmers and their wives and daughters to come and see them make butter. To this end they have imported an expert butter-maker from Germany, and intend to make a superior article. For this commodity they will never fail to find a ready market, and may revolutionize an industry sadly in need of rectifying. They have dedicated a new synagogue, and there is little reason to doubt that they will in time become valuable citizens. They will also purchase milk for their creamery from the farmers in that region, and so be a help instead of a hindrance. Fortunately their New York friends see that they have ample means to carry on their work, and the whole colony has been managed with singular judiciousness and economy.

The Seminary.

The closing exercises of the U. B. Seminary last week were, according to reports, interesting. The students acquitted themselves well at the public examinations Monday evening. The rhetorical contest took place in competition for the silver medal presented by Mr. H. A. McKee, M. P. P. The entertainment was opened with a piano duet, Polonaise (Beethoven) by Misses Vaughn and Hughes, and the several numbers read by the students showed careful preparation and efficient teachings. The judges were Rev. Messrs. A. McNinch, C. W. Williams, M. A., and M. G. Allison, M. A. The medal was awarded to Miss Blanche Burnham, Rev. A. McNinch making the presentation which was greeted with loud and prolonged applause. The hall was crowded with a most appreciative audience, and when Miss Lyford played Schubert's Impromptu, which concluded the programme, they seemed loath to leave.

TUESDAY'S PROCEEDINGS.

The closing exercises were very successful, and were witnessed by a vast gathering of the fathers, mothers, brothers, sisters and friends of the students.

The exercises were carried out in the Academy hall, which was nicely decorated for the occasion. On the platform were the faculty of the school: Dr. Day, Rev. LeB. McKel, Rev. G. O. Gates, Rev. C. W. Williams; Messrs. A. C. Smith, M. P. P., G. U. Hay, and D. J. Parry; Ald. Lewis; Rev. A. E. Ingram, Rev. C. H. Martell, Rev. A. McNinch, Rev. G. A. Hartley and others.

At the request of Dr. DeBlois, who presided, Rev. G. A. Hartley offered prayer.

The appended programme was then carried out:

Music.....Professional March
Prayer.....
Solo.....Miss Mamie Coleman
Essays.....
Nature.....Charles R. McNally Frederickton
Sir Walter Raleigh.....
The Development of Music.....
The Character of Cicero.....
The Character of Cicero.....
The Character of Cicero.....
The Character of Cicero.....
The Character of Cicero.....

The programme was a most interesting one, the essays displaying much painstaking effort and in some cases rare excellence.

THE PRINCIPAL'S ADDRESS.

The following is the full text of the address by Dr. DeBlois:

During the year 72 students have been in attendance. There have been 12 seniors, 12 juniors, 17 freshmen, 14 in the preparatory department and 17 pursuing special studies. Those figures are for the entire year. Five of the students are licensed ministers, and four of our number have during the year united with the church.

Numbers are empty things. They give no idea of the work that has been done or the experience that has been met. The past year has been one of special gloom and special brightness. In September, the debt that hung over us threatened our life as an institution. When the school opened there were but few students, and the man who had labored so loyally for the school, and who seemed alone able to save it, was ill and unable to work as he wished. When Christmas drew near the darkness deepened. Then, with the resolute hope of seeking to elude the clutches of despair, two or three of us set forth on a last campaign. As a result, \$4,500 was raised in the two

denominations within five weeks. This grand deliverance came largely through the zeal of Pastor Williams, and I have often said, "Mr. Williams saved our seminary." Well, we had a jubilee to commemorate our victory. Then we entered on the work of a new term.

But sickness came amongst us, and the hand of death was laid upon our brother. The clouds were dark and terrible. The people of St. Martins, in that trying time, showed their warm hearts by constant kind inquiries. And on that bleak February morning, when we slowly followed the body of our brother down the deserted street, the blinds were lowered in the houses, and we knew that our kind friends were one with us in sorrow and in sympathy.

Then there was a panic in the school, and shortly afterwards our principal resigned. These were dark days. But God crowned wavering faith with richest blessing. Four men agreed to stand by the institution financially and morally and to arrange for any deficit on this year's expenses. In a letter to the *Messenger and Visitor* a few weeks since I urged the necessity of fitting a library, establishing a business department and securing the interest on the mortgage, amounting to \$650 a year. The business department is being established, and a competent teacher of shorthand and type-writing has been appointed. Shelves are to be put up immediately for the reception of a library, and I will guarantee that a generous supply of books will be on those shelves by the time the seminary opens in autumn.

In a conversation with Hon. A. F. Randolph, just before his departure for Europe, I laid before him my plan with regard to the mortgage. He highly approved it, and pledged me \$100 a year for five years towards securing the interest. This is in addition to his former generous gifts. Mr. J. J. Bostwick has pledged \$50 a year for five years; Messrs. R. C. Ekin, A. C. Smith, Mont. McDonald—that noble man who has done so much for our school—have each pledged the same. I will give a like amount, and I have smaller pledges sufficient to make up \$50 more. Mr. W. G. Clark of Fredericton has promised the same, if the rest of the amount be secured. We will secure it speedily, and our school will triumph over ever difficulty. In all departments we are being prospered. The road-ways have been gravelled and improved, and the grounds beautified. Through the kindness of Mr. W. H. R. Burke, a grand stand has been erected on the base ball campus; and he has undertaken further to furnish us with a flag-staff 80 feet high, and a flag to fly from its summit.

In reference to the internal work of the school, I have every confidence in the future. The teachers work in perfect harmony, and I wish to express to them publicly my sincere appreciation of their zeal and hearty co-operation. The class work has been of a first class character. During the coming year a lecture course will be established, and I have already secured the services of Prof. Tufts, Mr. J. E. B. McCready, Dr. Alward, Dr. Day and Hon. Speaker White, who will all address us at intervals through the year. So the clouds are lifting, and the future is big with promise.

"True, noble souls through dust and heat
Rise from disaster and defeat
The stronger."

Such souls may we be, and so may we be strengthened. The three things that I asked for have been practically secured. What we need now is a great influx of students, and this we must and will have. Mr. Williams and I go forth immediately to spend the summer months in labor for the school. Follow us with your thoughts and prayers, and we will fill this grand building to overflowing. I believe that the flame that has kindled here to-day will spread in all directions, and interest and enthusiasm exist everywhere. And may we never forget to honor the earnest and persistent work of the man who now for a time is laid aside from active service, and who is with us in spirit on this happy day—our former principal.

A Notable Conversion.

Whatever may be thought of conversions from Judaism taking place under ordinary circumstances, the case of Rabbi Ignatz Lichtenstein, of Tapio-Zeele, Hungary, appears to be an exception. He became a Christian some years since as the result of reading a Hebrew translation of the New Testament which had lain unread in his study for over thirty years. One evening, while "troubled about the religious, or rather the irreligious state of the majority of his brethren," he took the book from the shelf, opened, and read it. The effect was to open his eyes, not only as to the real character of the book, but as to the person and work of Christ. He immediately made known his discovery and his conversion to Christian faith, to his family and to his congregation. He also began a series of publications, the effect of which has been such as

upon the one hand, to bring upon him a fierce storm of persecution, but upon the other, to give to many others of his own nationality that new view of Christ and the gospel which he himself had accepted with wonder and joy.

This change in Rabbi Lichtenstein, a man of marked ability and of recognized power, was due simply to a reading of the New Testament itself. It does not appear that he has joined any Christian church, but simply goes on preaching to his own congregation as a Christian Jew. He holds "that the prejudices and ignorance of the Jews regarding the New Testament prevent them from reading it." His method is to make this book known to his people, and hold up to them Christ as there set forth. In one of his books he asks of the Jewish rabbis:

Why do you hesitate to give the great Prophet and the true Shepherd the right name? Why does courage fail you to proclaim openly that the law was given by Moses, but grace and truth came by Jesus Christ... The Talmud is being translated; Jewish poetry, Jewish learning popularized, and the New Testament translated into the holy language. Now, should not the Jews search the New Testament in order to know Christ? Truly, he who knows him must love him; he who loves him must honor him; he who honors him must adore him; and he who adores him understands when he says, "I and the Father are one."

In one of his works, "Judaism and Christianity," he shows, we are told, "the oneness of the Old and New Testaments," and "proves that the Fifty-third of Isaiah refers only to Christ." What a happy event it might be, if Jewish scholarship were to come to the rescue of that ancient revelation which Christian scholarship, in a sad mistaking of its true mission, is doing so much to bedevil and belittle. Why, too, may we not look upon that time as drawing near toward which apostolic prediction so hopefully looked? "Unto this day," so Paul wrote, and we may add, "unto this day," "whosoever Moses is read a veil lieth upon their heart [the heart of God's ancient people]. But whosoever it shall turn to the Lord, the veil is taken away." It is still true that "blindness in part has befallen Israel;" yet that is to be only "until the fulness of the Gentiles be come in." With the world-wide gospel proclamation now sounding forth, may it not be that this "fulness of the Gentiles" is nearer at hand than we think? That the veil is to fall from the eyes of Israel in a time not so very distant, and so the meaning of wonderful prophecies concerning that nation be at last made plain?—*Ch. Standard.*

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 Mrs. Jos. McLeod, Fredericton.]

The Swinging Festival in India.

BY MRS. A. J. MARSHALL.

During a short stay at Metrapore we learned that this festival would take place only two miles away, so we decided to witness it. It is held in the service of, and at the behest of, Mohadeb, one of the very vilest of Hindu deities. It has been suppressed by Government in all territories under its direct control, but here and there, where a petty rajah reigns, it is still observed. Those who are to swing are selected by their villagers. They all gather where a brahman presides over the worship of an image of Mohadeb. Flowers are placed on the top of the image, and as one falls down it is taken as a sign that the worshippers must swing, or take some other part in the festival.

Those who are to swing are prepared for it by having a portion of the muscle below the shoulder blade taken up and a hole pierced with a hot iron, into which hooks will subsequently be inserted. Others have holes pierced in the flesh on the sides, to allow of ropes being passed through, while others fix in the places thus burned the pointed ends of a couple of instruments similar somewhat to fire shovels, which are crossed and fastened at the crossing by a string that passes around the neck. Fire is made on the shovel-like ends, and with this fire flaring up

into their faces, they dance about in a most hideous fashion. The week following the burning of holes in the flesh is spent in begging, feasting, and worshipping, until the last great day, when the swinging actually takes place.

Starting about 4 p. m., we walked through a long stretch of low jungle until we had passed all signs of villages and came to an open, rocky place near the foot of a range of hills. Here was erected a heavy post some twenty feet high, at the top of which was a cross-bar so arranged as to allow of its being moved round and round on the upright post. In connection with this was scaffolding high enough to enable one to reach the cross-bar easily from its top.

Passing this we went on to the river near by, where the chief actors were being prepared. Here, after bathing they were being dressed in most gaudy colours. The last touch to their costume was a flaming turban trimmed very showily with flowers. This done, they joined the group, the centre of which was an old devotee of Mohadeb. This man with a little red paint daubed on his forehead, his hair dishevelled, hanging half-way down his back, was screaming, jumping, dancing around and around, trying evidently to keep up the excitement to the highest pitch. Around him were dancing those who were to swing. In a short time one after another had the iron hooks with ropes attached hooked into the holes burned the week before. Not a bit of flinching did we see, but that it was no light matter to have a wound seven days old opened anew, was shown in the way in which they contrived to bear it. One in particular we noticed, in order that he might better bear the pain, locked his arms tightly around his fellow, while he did likewise, as the iron were being inserted. It reminded one very much of the way one grasps the arms of a dentist's chair when a tooth is to be drawn. The hooks once inserted, an attendant with each grasped the cords close to the hooks, and the two went off into an awkward dance around the assembled group of worshippers. Soon all, about twenty-five, were ready and the crowd moved toward the post and scaffolding. One at a time they ascended the scaffolding, were bound to the cords to the cross-bar and swung about once. As they were going about they would throw out arms and legs as though flying, scream and tear off the turban, scatter the flowers in it, put it on again, and then be taken down to make place for another. The flowers scattered were eagerly caught by the crowd below, who took them home and treasured them as precious trophies. Among those who swung were two little boys not more than eleven years old. They bore the pain with pride. The blood was trickling down their backs, but not a murmur did we hear.

About half the number had swung when my husband prevailed on them to put an end to the painful proceedings, and the crowd dispersed. Right glad were we that enough light had entered their minds to show them the evil of their way. It is for us to give them still more light.

"FIVE WORDS," says Dr. Pierson, "describes the biography of women in Eastern lands. Unwelcome at birth, untaught in childhood, unprotected in old age, unlamented when dead."

A HINDOO was asked by a lady missionary if there was anything on which the different sects of the Hindoos agreed, and he replied, "Yes; we all believe in the sanctity of the cow and the depravity of woman."

UNDER THE Marchioness of Dufferin's scheme for giving medical teaching, medical relief and female nurses to the women of India, 466,000 females, of whom 57,115 were in native states, received treatment last year. The staff consists of nine lady doctors with British qualifications and thirty-one assistant surgeons and female practitioners.

"TEACH HER THAT."—One of the lady missionary teachers stationed at Kyoto, Japan, writes that the judge of the Supreme Court, on placing his daughter in the school, said: "Teach my daughter Christianity. If she can learn but one thing, teach her that." Would that all fathers, on placing their children in college, would give

the same direction to the teachers. This judge and his wife had become Christians, and they knew by their own experience somewhat of the value of Christianity; and his earnest solicitude for the salvation of his daughter was soon rewarded by her happy conversion.

An Early Prohibition Petition.

The *Atlanta Constitution* recently published the following petition from King Hagler, a celebrated chief of the Catawbas, dated May 26, 1756, addressed to Chief-Justice Henley, and discovered in the State archives of North Carolina:

I desire a stop may be put to the selling of strong liquors by the white people to my people, especially near the Indians. If the white people make strong drink, let them sell it to one another, or drink it in their own families. This will avoid a great deal of mischief, which otherwise will happen from my people getting drunk and quarrelling with the white people.

Whether the petition was brought to the notice of the Governor, as promised by the Chief-Justice, and acted upon, does not appear.

A former slave in Jefferson Davis' family has translated the Bible into the Sheeta language. This tongue, which is spoken by 300,000 people in Africa, is said to be the two hundred and ninety-third language or dialect into which the Bible has been translated.

Among Exchanges.

SOCIETY'S VIEW.

Modern society overlooks a soiled reputation much more readily than it does soiled gloves.—*Exchange.*

DR. SCHURMAN.

Dr. Schurman, the new President of Cornell University, is an open communion Baptist. He says he cares very little for one denomination as apart from another, but connects himself with the Baptist Church because it was the Church of his childhood and he likes its independence.—*Independent.*

AN ABSURD PROCESS.

Why sustain the absurd process of turning sober men into drunkards, and then attempting to turn the drunkards into sober men? Better never know sin than go all the way through life branded with it. The true cure of inebriety is the one we seek to apply. Instead of shutting up the drunkard, would it not be better to shut up the drink? Instead of removing the temptation, would it not be better to remove the temptation?—*Boston Traveller.*

BALANCE WHEEL.

The balance-wheel is as important as the steam-boiler. If it were not for the momentum of the thousands of pounds of metal in rapid motion, the saw would come to a dead stop the first hard knot it struck. It is the same way in religious matters. Enthusiasm is a good thing, but steadfastness is a better. The most critical period in all enterprises is not the starting out, but that moment when the first flush of enthusiasm has spent itself, and the fruits of the movement have not become sufficiently manifest to offer a motive for continuance. Then the balance-wheel of steadfastness, and that alone, keeps the thing moving until the fruits are apparent.—*Herald.*

AN ENGLISH OPINION.

Lady Henry Somerset is a good platform speaker, and has done excellent public work. But in pressing forward Women's Suffrage as a plank in the Temperance platform she has shown a lamentable want of common-sense. Her great influence carried her views by a small majority, but the British Women's Temperance Association has been rent asunder, and it may take years to undo the mischief. We should have thought the most impassioned Women's Suffragist would see that to drag her hobby into Temperance work could do nothing but harm. It will be a real disaster if so useful an Association is wrecked by the folly of its leaders.—*English paper.*

THE NEW THEOLOGY.

After reading over a careful and elaborate exposition of the new theology by one of its exponents we find nothing distinctly new about it except its omissions. It has not discovered any new principle of morals, any new element of faith, any new solution of ancient difficulties. The best way to build a new home is not necessarily to knock the underpinning from beneath the old. But the only thing we can discover new in this exposition is a new hole or two torn in the old wall. We find the divinity of Jesus Christ, but nothing in his work requiring divinity. We find beautiful teachings of divine love, but miss the majestic revelation of that love in the sacrifice of the cross. We find some things, but we miss more; and what we miss are to us very essential elements of that redemptive work which only the Son of God could accomplish by his vicarious sacrifice.—*The Interior.*