

Religious Intelligencer.

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

VOL. XLII.—No. 26.

FREDERICTON, N. B., SEPTEMBER 18, 1895.

W HOLE No. 8028

NOTES AND GLEANINGS.

The printing and stationery for the British House of Commons annually amounts to £77,000.

The Hebrews of New York are much given to using false weights and measures. Recently an official visited a few stores kept by Hebrews, and carried away a wagon load of measures and weights that were below the standard.

The forest in the Hudson Bay and Labrador region is 1,000 by 1,700 miles in extent, while that of the Amazon basin is calculated to be about 2,100 by 1,300 miles. Central Africa has a forest region of 3,000 miles from north to south, of an unknown depth; and the vast pine, larch, and cedar forests of Siberia are 3,000 miles from east to west and 1,000 miles from north to south. The natives call them "places where the mind is lost."

Recent statistics show that in the United States the negro race has 379 colleges and schools of higher education, in which 649 teachers out of 1,175 are colored; 23,866 teachers and 1,460,477 students in the common schools; 206 newspapers and 47 magazines; 250 lawyers, and nearly that number of physicians; an aggregate wealth estimated at \$263,000,000; and a degree of ability and industry is possessed sufficient to have produced last year 3,000,000 pounds of cotton and \$150,000,000 worth of cereals.

That is a fine illustration of the beauty of an Established Church which we have in the orders given by the Bishop of Exeter to his clergy to offer a special thanksgiving for the defeat of the Liberal Party at the late British election. The prayer recounts how the Church had sought in prayer the divine intervention, and thanks Him that he has heard their supplications, and then prays that the new Parliament may have grace "to uphold the standard of truth and righteousness and freedom." To thank God is well enough on either side, but to have a Church supported by the State order such a thanksgiving for the victory of one political party is "disfavouring."

The following statement made by the Commonwealth, London, England, is interesting and in many ways most significant: "Hebrew is rapidly becoming again a living language. This is one of the most singular facts of the age. In Jerusalem and throughout Palestine there is a remarkable resurrection of the language of Moses. The only papers published in Palestine are two weeklies, both in Hebrew. In 1893 a Jewish monthly was started for juvenile readers, and this was also in Hebrew. There are households where only Hebrew is spoken. Here we have a sign of the times. The Jews cannot die out while they keep their old language alive. The Bible has a way of saving every language into which it is translated. It is the preaching of the gospel which is saving the Welsh language from rapid extinction."

Mark Twain is evidently a believer in what he calls mental telegraphy. In the September Harper he tells some strange stories of personal experience. Once in Montreal Mr. George Cable and himself were given a reception at the Windsor Hotel. Mr. Clemens saw enter, and make her way through the crowd, a lady who had been a great friend of his in Carson City, Nevada, but whom he had not seen for twenty years, and who, indeed, had entirely passed from his mind. He was impatient to shake hands with her, but he missed her from the room before she reached him. In the evening he had to lecture. When he arrived at the hall he was told a lady wanted to see him in the waiting-room. He went in, and there in the midst of others, was the lady he had seen in the hotel drawing-room, wearing the same dress. He shook hands, and said: "I knew you the moment you appeared at the reception this afternoon." She looked surprised, and said, "But I was not at the reception. I have just arrived from Quebec, and have not been in town an hour." Mark "could" make oath that he had actually seen her, though she was not in nor anywhere near the hotel at the time. He can only explain the thing on the supposition that though he was not thinking

of her, she had been thinking of him, and her thought "flitted through the air to him."

Political Changes in Germany

A curious disintegration of parties, likely to result in grave political changes is rapidly taking place in Germany. The Conservative party, numbering some eighty members in the Reichstag, and once so united, and so firm for the hour and all that this embraces, is now split up into three warring factions, the Feudal party, the Church party, and the Radical Conservatives. The newspapers representing each party are now engaged in carrying on a struggle with one another, using the most unedifying language. The quarrel is over the Algerian group of questions, and in the position of the Church in the State. A large and increasing body of Conservatives are now in favour of free corn from abroad, without any impost or duty, and of the separation of the Church from the galling control of the State officials. In the same way the great "centre," or Roman Catholic party, numbering one hundred seats in the Reichstag has just been split up into two hostile factions, one falling into line with the democratic notions on the land question and on matters of education, the other adhering to the old traditional Roman views. Out of all the trouble and excitement there is little doubt that the Social Democrats stand to win. Their power in almost all parts of Germany is increasing. Although they only number about forty votes in the Reichstag, the number of votes cast for these forty exceeded the number cast for the combined Catholic and Conservative parties, with about 180 representatives. Not only is the Socialist propaganda in the large towns a great success, but in purely agricultural constituencies as well they are rapidly collecting an earnest body of followers. That the German Government will again introduce anti-revolutionary laws against the Socialists is hardly possible; that it is bitterly opposed to them, and that it is working in secret to ruin them is certain. As far as can be seen at present the next election for the German Reichstag, will completely upset the balance of parties which has hitherto prevailed.

Perpetual Small-Pox.

[BY J. W. BENGOUGH, IN GUARDIAN.]

The medical profession seem to have formally admitted dipomania to a place in the recognized list of diseases. If the legalized traffic, which is responsible for the creation of dipomanias may not itself come within its cognizance of medical men, it at least presents, for the people at large, a striking parallel to small-pox, and might fittingly be submitted to the threefold treatment with which that deadly pest is fought. It may be useful to dwell on the parallel for a few moments. The three measures with which small-pox is met in all enlightened countries are: 1. Quarantine; 2. Isolation; 3. Vaccination.

1. Quarantine, applied rigorously to ships and trains seeking to enter the ports or cross the boundaries of the country, and possibly having on board infected persons or goods. At whatever inconvenience to individuals, or disarrangement to business, these ships and trains are held and thoroughly fumigated. Not until a competent medical officer has testified that all is safe are they allowed to proceed.

2. Isolation, applied to persons who have already fallen victims to the plague. These are removed as speedily as possible to hospitals set apart for this express use, and there every appliance of science and every resource of medical skill are brought to the help of the sufferers.

3. Vaccination, applied to the people at large, with a view of preventing the spread of the disease, by rendering the human system impervious to its attack.

These well-defined measures, with concurrent attention to the sanitary condition of cities and towns, are generally more than a match for the fell scourge which, in less enlightened days, swept over many lands like a hurricane of death.

Now, it is no mere fancy to compare the liquor traffic to the small-pox. Indeed, in every element of horror and fatality, if we consider only the physical well-being of mankind, the comparison must be decidedly to the advantage of the latter. Epidemics of small-pox are only occasional; the liquor traffic we "have always with us." The death-roll of small-pox, in its fiercest and most prolonged carnival in this country, is not so great as the regular annual list of deaths directly or indirectly due to the liquor traffic; while short of death, the worst effects of the disease—pock-marked faces—are surely not to be mentioned in the same breath with the havoc played

upon the human body by alcohol. It may be doubted whether even in the East where this plague is still practically unrestrained by medical science, it can show such a record of fatalities as the liquor traffic can show every year in such countries as England and the United States. And this, I beg to remind the reader, is only taking account of physical evils. When into the scale we throw even a moiety of the wreck and ruin, the wretchedness and crime caused by the drink traffic, all the woes of small-pox are as dust in the balance.

Is it fanaticism to demand that this, the unspeakably greater scourge, should receive at the hands of the authorities at least as much and as earnest attention as is given to the lesser? Why should it not be combated with all the power and precision of scientific treatment, when public sentiment demands this in the case of an epidemic which is by comparison trivial? I have indicated that the three recognized lines of treatment established in the case of small-pox might be followed in dealing with the liquor plague. To wit: 1. Quarantine. A law to absolutely prohibit the manufacture, importation and sale of intoxicating liquor for beverage purposes, with competent, vigilant, and above all, sympathetic officers to see to its enforcement.

2. Isolation. The establishment, if necessary, endowment of institutions for the care of dipomaniacs, under Government supervision. It seems to me that concurrently with the abolition of the bar-room some humane provision ought to be made for those who are already bound by the chains of the drink habit, and since that provision cannot be in the form of providing liquor for the victims, it ought to take the preferable shape of releasing them from their slavery. In view, therefore, of the established liquor-cure-institutions, the Government ought to seriously investigate the specific I have referred to, and adopt them if proved efficient.

3. Vaccination. The sedulous teaching of the scientific truth above alcohol in all our public schools, and such other measures as could be put in operation by the Government with a view of saving the rising generation from the fatal taint of alcohol.

With the public sale of liquor abolished, the youth of our land would be practically saved, especially if still further armed by education on the subject. We would be in little danger of a new population of drunkards to take the place of those now existing, and even a goodly proportion of these unfortunate would be rescued from the destroyer by treatment in the institutes.

Lastly, to complete the parallel, attention to sanitary conditions would be requisite to supplement the three modes of scientific cure. What I mean is that through our Churches, temperance organizations and Christian Endeavour Societies, the power of the Christian Gospel ought to be brought to bear more and more effectively on public opinion, to the end that a perpetual enmity might be aroused against drink and all its belongings. With the saloon suppressed by the strong arm of the law; its enslaved victims placed under the efficacious ministrations of medical science, and our young people saved from open temptation, but still furnished with knowledge of the danger that lurks in alcohol, the Gospel of Christ might indeed have free course and be glorified.

Advertised Piety.

There is a class of people, both clerical and lay, who seem to like to draw attention to the fact that they are pious, and engage publicly in devotion or in devotional reading in such a way as to suggest that they take great pride in it, and desire people to know what they are doing. Such conduct is offensive to good taste. It is as immodest to flaunt one's virtues as it is to flaunt one's riches, or finery, or achievements. It is as much in violation of good taste as are public demonstrations of affection between engaged couples.

The writer's attention was recently attracted to a gentleman who got into a crowded car on one of our railway trains. He was not a Catholic priest, but he wore the latest and most unmistakable ecclesiastical garments. His high-collared vest and coat buttoned over his collar were so arranged as to exhibit a fine gold chain, from which hung an ornamented gold cross. As soon as he was seated, he drew out a devotional book and appeared to be absorbed with its contents. He was not so much absorbed, however, that he did not give furtive attention to what was going on around him and to the changes made at the stations along the line. When he arrived at his stopping place, with his book still open before him and his lips moving, he used his disengaged hand to smooth his silk hat with a silk handkerchief, making the impression that his de-

votions were so imperative that he could not spare a minute for anything else.

Such parade of piety, we say, is justly offensive. Those who are in deepest and closest communion with God do not advertise that fact in railway trains and in other public places in the presence of a promiscuous crowd. That is not true piety which carefully observes outward forms, sets apart several hours every day for Bible reading and devotion and offers its prayers in public as conspicuously as did the Pharisee! This is so distasteful as to lead some to discard the reading of the Scriptures altogether, except in church services or in the retirement of the home. A correspondent of *The Church Standard* quotes a Unitarian as saying that those who read their Bible in public advertise their piety. This is not necessarily so. We remember seeing an aged bishop reading his Bible in a railway train so quietly and unobtrusively that only the most observant knew that he was thus engaged. He was really absorbed in his scriptural study, and conducted himself as tho he were alone. It is convenient, and often necessary, for ministers especially, to study the Scriptures in public places. If they are genuine Christians they need not attract undue attention in doing so, or lay themselves open to the charge of advertising their piety.

Piety is of the heart and is personal. It is inward and of the spirit, not outward. It is not to be put on, like a clerical coat or the veil of a religious; but is that inward adornment of which the Scriptures speak, and as to which they inculcate modesty of demeanor. Nothing is more beautiful than that quiet, unostentatious piety which springs from a full apprehension of the demerits of self and of the merits and mercy of Jesus Christ; relying upon him, living in him, and living for him. All assumptions of piety are offensive; they savor of hypocrisy; they indicate a pride which comes from the exaltation of self and from a desire to get credit for religious devotion. Our Saviour distinguished this class of persons in his condemnation of those who "love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." We have need to remember his injunction: "Take heed that ye do not your righteousness before men to be seen of them; otherwise ye have no reward of your Father which is in Heaven."

Genuine piety can always be distinguished from the spurious type. It never advertises itself. It never seeks to make itself conspicuous. It never tries to elicit the praise of men, but seeks by secret prayer and personal devotion to worship the Creator and Redeemer in spirit and in truth.—Independent.

Reward of \$100!

A reward of \$100 is offered to the first person who can prove that a consistent christian or righteous man is in a poor house or otherwise dependent on public charity for the necessities of life.

(1.) As evidence of a righteous life the following will be accepted: The person must have been a member of some christian church, and, while possible, regularly attending all the public services of the sanctuary. He must have taken an active part in christian work, and, if married, have observed family worship, and contributed at least one tenth of his income towards religious and charitable purposes. In business and social life he must have been, so far as known, honest, truthful, prudent, industrious, economical, kind and strictly temperate in his habits.

(2.) These facts must be attested to by the pastor and two office bearers of the church with which the person was, or is, connected. Also by three reliable persons who knew him most intimately in social or business life. It must be distinctly understood that the above does not refer to persons who professed religion after they entered the poor house, or became paupers.

A Presbyterian pastor offers the above reward to any one who can prove that a righteous man is a pauper. [Secular paper's please copy as the writer wishes the offer to be widely circulated.]

—Great things are expected of the telautograph. The recent trial over one of the lines between Paris and London was in every respect successful. A speed of twenty-two words a minute, averaging five letters to the word, was obtained. The reproduction was to all appearances, except shading, an exact fac-simile of the sender's telautograph.

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. J. S. McLeod, Fredericton.]

An Unanswering God.

BY MISS L. E. GAUNCE, IN SEPT. HELPER.

The picture before you is a representation of the famous idol Jagannath, or World Lord. The origin of the idol is as follows: When Krishna was accidentally shot by a hunter, his bones were left lying under a tree, until some pious person put them in a box. A very devout king named Indradhuma was directed by the god Vishnu to form an image and put in it the bones of the god Krishna. The king on making inquiry as to who should be the architect was told that it would be constructed by Visvakarma the world-maker. The king besought the architect, who promised to construct the idol on condition that he was not to be disturbed in his work: if so, the image would be left incomplete. Though the king consented, after fifteen days had elapsed he became impatient and proceeded to the spot where Visvakarma was at work. The architect, according to the contract, ceased from working, and the image was left without hands or legs. The king was exceedingly sorry, but he was told by heaven, that though the image was incomplete it would become famous. The king therefore besought all the gods to assist him in the consecration of the image. Brahma, the supreme god, himself gave it the power of vision and endowed it with a living soul.

The image is a rudely constructed wooden bust of about six feet in height, and is painted white. The eyes of Jagannath are large and round, which, with his peaked nose, causes his face to look like an owl. He is one of the ugliest of all the Hindu deities.

The two principal festivals in connection with this idol are the Suan Jatra, or the Bathing Festival, and Rath Jatra, or Car Festival. The former is held in commemoration of the day the image was first made. The image is brought out from the temple in great state by the priests. Holy texts are chanted, and water is poured on the head of the great god. It is thus bathed, wiped, dressed in beautiful and costly robes, and presented with offerings, by his many votaries. When the ceremonies are concluded, he is taken to a room, called the sick chamber, where he remains a fortnight, it being understood that fever resulted from his exposure on the day of bathing. The real reason is, the image is being repainted. The Car Festival, usually takes place in June or July. The image is dragged by means of ropes up an incline into the car. The car is five stories high with a number of turrets and flags. After the idol is put into his place in the car, hands, feet and ears of gold are supplied him and orders are given to drag the car. Amid the deafening shouts of "Jaya Jagannath," (victory to Jagannath), accompanied by discordant music, the car is moved. It is accounted a high act of merit to touch the ropes by which the car is drawn. It is dragged to a suite of temples about two miles distant. The journey occupies four days, the god remains eight days in his car, receiving the homage and offerings of his devotees. On the ninth day he returns to his temple.

Pilgrims are constantly coming and going to and from his temple at Pari, which next to Benares is perhaps the most popular place of pilgrimage.

Owing to the exposure to the sun by day and the night dews and rains numbers of the pilgrims fall victims to disease and are left to die by the wayside. The trace of country in the immediate vicinity of Pari has become a place of skulls.

Balasore, India.

A PHONOGRAPH AT A FUNERAL.—The N. Y. Advocate tells of a Coroner in New York who, finding it difficult sometimes to procure a minister, had a phonograph prepared for the emergency. It was used one day last week at the funeral of a Coney Island freak, known as the fat baby, fifteen months old, and weighing one hundred pounds.

While the friends had gathered about the bier, Stillwell, the deputy coroner, gravely touched a button on the phonograph, and the words of the service, including hymns, followed in order. At first the auditors smiled, afterward they listened. This seems like a farce, but not more so than some services conducted by living men, so devoid of feeling and so magpie-like in utterance. The fundamental object subserved by a living minister depends on the assumption that a man before them is called of God and who, voluntarily responding to the call, gives himself to admonishing, instructing, and inviting his fellow-men to accept the promises and obey the precepts of Christ, and comforting them in their afflictions by His promises. There is no place for a machine uttering words.

Concerning Women.

—There are female locomotive engineers in Colorado and Kansas.

—It is estimated that there are 25,000 women stenographers in the United States.

—Japanese women have lately undertaken the publication of a temperance paper.

—The W. C. T. U. home for women at Eau Claire, Wisconsin, has been established eight years, and in that time has helped 149 young women to a better life.

—Let cyclones get off their wheels, for Dr. Hawthorne, of Atlanta, is after them, and he declares he will squelch the evil if the newspapers will give him a fair show. He says:

"Forty years ago we began with female stump speakers. This has been followed by women lawyers, women preachers, women lecturers, women doctors, women legislators, women pugilists and women bicyclists, and it may well be asked what next? If something is not done to stop the satanic contagion the world will soon not be worth the saving."

—An exchange says: "Miss Richards, daughter of the governor of Wyoming, is an example of the new woman as she should be. She is her father's most efficient private secretary, and when he is called away from Cheyenne the entire affairs of the executive are left in her hands. Such is the confidence of the governor in his nineteen-year-old daughter. She was educated at an Eastern college, understands all about housekeeping, and is equally well acquainted with the affairs of the office of the executive. Her father trusts her to prepare the most important state papers."

A London restaurant uses an electrically heated plate to keep one's food warm. So long as the current is turned on, one can dine in as leisurely a way as he likes. There is no danger of receiving a shock from touching the plate.

The electrical industry, according to the Electrical Review, is about 17 years old and employs \$1,000,000,000 of invested capital. The greater part of this immense investment has been made since 1888, when the electric motor was proved to be a success.

Among Exchanges.

YOU HAVE MET HIM.

The man who shouts the most lustily at a ball-game or a horse-race is often the one most easily shocked by a "demonstrative religion."—The Look-out.

THE EVIDENCES.

One asks us, "What are the evidences of sanctification?" We answer (1) love, manifested in loving deeds; (2) truth, manifested in strict accuracy of statement, and strict regard for promises; (3) payment of debts; (4) support of the Church; (5) attendance at prayer-meetings and preaching; (6) family prayers; (7) forgiving injuries.—Arkansas Methodist.

AIM AT CHRIST.

The great trouble with too many young Christians is that they take the lives of older Christians about them as their models rather than the life of Christ; that they follow the teachings of men rather than the teachings of the Bible; that they read most anything "else" rather than the Word of God. The result is, a very imperfect type of Christianity. Christ is the only true and perfect model and the Bible the only correct guide.—Christ Consumer.