

Religious Intelligencer.

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

VOL. XLIV.—No. 27.

FREDERICTON, N. B., JULY 1, 1896.

WHOLE No. 2220

NOTES AND GLEANINGS.

A hundred years ago the deaths from smallpox in Germany were 65,000 a year. To-day, thanks to compulsory vaccination, they are only 114 a year.

Mrs. M'Kerling, of Milford, Mass., carries on her late husband's business, that of a mason and builder. She never lacks work, and now has five men in her employ.

In Harbor Springs, Michigan, there is a large and flourishing wood toothpick industry. White birch is exclusively used in the manufacture of the toothpicks and about 7,500,000 are turned out daily.

The color line has been broken down once more in the New York public schools by the appointment of a colored young woman, as teacher. She is in a school in which the pupils are all white, and is very much loved by the pupils.

According to London papers over £4,000,000 is paid for advertisements to the metropolitan journals every year. This is equivalent to between \$4 and \$5 per capita of the population. The more this amount is increased the more business will be done.

The most expensive parliament in Europe is that of France. The two chambers cost the nation \$1,500,000 annually. Spain spends \$490,000 on her representation, Italy \$420,000, England \$320,000, Belgium \$190,000, Portugal, \$150,000, Germany \$95,000.

The young Empress of Russia is showing a real interest in the line of temperance reform. Recently she has had interviews with several provincial governors regarding the best means of checking the fearful increase of intemperance among the peasantry. It is understood that she intends to found a woman's Temperance Association.

The English "Leisure Hour" says that the African elephant will soon be a rarity. Ivory now comes chiefly from the Congo, and is landed at Antwerp, the king of the Belgians being the head of the Congo State. Elephants are like timber, taking longer to grow than to fell. A few years ago one manufactory in Sheffield used annually enough ivory for knife-handles to require the slaughter of eight hundred elephants.

A Russian writer, N. A. Ruskina, has published a book entitled, "Reading Russia," which contains some interesting statistics. It appears that only 17 out of every 100 Russians know how to read. For the 125,000,000 of Russians there are but 900 newspapers, and their circulation is small. Most of the books are read in translations of foreign authors, chiefly French. St. Petersburg, the capital, has only 28 book stores. Of the many places mentioned as book stores in the provinces, the majority are stationery stores, in which a few school books are sold.

In illustration of the worthlessness of the average petition, the N. Y. Advocate gives this instance. A popular minister in Ohio signed a petition without reading it. It purported to be for a charitable purpose, and on the strength of his name nearly every reputable citizen in the town signed it. The first intimation that the minister had that he was the victim of a joke came with the formal notice that his application for a license to keep a saloon was granted, and the license would be issued as soon as payment therefor was made. He acknowledged his folly, and made it the occasion of a warning against carelessness in signing petitions.

An English paper tells that on a certain cold winter's Sunday morning the vicar of a well-known parish in Wales found his congregation to consist only of the sexton. After careful consideration it was deemed inadvisable to hold a service at all, and the two State officials left the sacred building. But, unfortunately, at the churchyard gate, they were met by a poor parishioner, whose religious instincts had proved superior to considerations of personal comfort. The parson was not plussed for a moment, but then a bright thought struck him. Miss Jones, said he to the shivering

woman, I am anxious to do my duty by you, and am prepared to hold the usual service for your benefit; but the church is very cold this morning, and what would you prefer, the usual service or a shilling from me? Miss Jones chose the shilling, and vicar and flock were equally satisfied.

The Meanness of It.

It is not easy to measure the meanness of a man who seeks to profit by the services of the Church without helping to sustain them financially. Many a man deals in a niggardly spirit with the church which he and his family attend. The advantages which it puts within his reach,—instruction on the greatest of topics, religious training for the children, pastoral oversight and sympathy, fellowship with the best people in the community, the elevating ministry of organ and song, and all the manifold influences which center in the sanctuary,—are of the highest order, and can hardly be numbered. These influences mark the essential differences between Christendom and heathendom; out of them the liberties, the franchises, and the most cherished institutions of our modern world. To maintain them costs a considerable financial outlay, which, however, is really the most remunerative and fruitful expenditure that a community makes. In any city or town the money paid for maintaining Church services, pastoral oversight and Sunday school instruction, brings more actual good to the community than any other outlay. A single question will suggest one way of estimating the worth of the organized services of the Church to a town: What would become of the place with out these services? As already indicated, they represent a money outlay which, though wholly incommensurate with the benefits involved, is considerable. To build and equip a church, to support a pastor, to provide an organist and a choir, to furnish lesson helps and hymn books for the Sunday school to pay for lighting, heating and maintaining the property,—all this costs money.

Now the instance we have in mind is the case of a man who regularly or occasionally profits by the services of the Church and yet pays no fair share of its current expenses. If, indeed, he is able to pay but little, and yet shows a disposition to help, he has an ample right to his place in the house of worship; his case does not call for notice here. We are noting the sordidness of the man who has money, but who is mean enough to throw upon other people the task of maintaining the services of the sanctuary.

He has, from time to time, the use of a comfortable and beautiful church building, usually one of the most costly structures in the community; he enjoys the ministry of an educated and devoted pastor, whose time is given to study and labor in behalf of souls; he hears the best sacred music that zeal can offer or money can secure; he and his household are provided with Biblical instruction rendered by some of the most gifted people of the place;—and yet this stingy soul congratulates himself on the shrewdness he shows in securing all the pleasures and benefits we have outlined with but the very smallest cash outlay. A nickel in the collection basket, on extra occasions a dime, and sometimes nothing at all,—this is his return for the inestimable benefits of the sanctuary. Were he a member of a club, and were this club to dispense simply the literary and social advantages which the Church affords, he would have to pay dollars instead of nickels in order to secure them. But as the Church is free, and as the Gospel is 'without money and without price,' and as he is mean beyond measure, he is willing to let other people pay the bills, while he profits by their outlay. Who can fitly describe the utter meanness of such conduct?—*Central Advocate.*

What Language?

What language did Christ and his apostles speak? The general conclusion is that it was Aramaic—the northern Semitic tongue of Syria. But the final word has not yet been said on this subject. Dr. Harper's Biblical World outlines the argument, and states some facts which seem contradictory. They are as follows: I. Hebrew, as the language of conversa-

tion in Palestine, was supplanted by Aramaic about the third century B. C. It still continued, however, to be used in the worship, and to a certain extent to be understood by the people. 2. The official language of Palestine under the Roman was prevalently Greek rather than Latin. 3. The whole of the New Testament, as we now have it, is written in Greek, and it must be remembered that the authors are the apostles and their companions. An original Gospel is supposed, on considerable evidence, to have been written in Aramaic, which has been lost. 4. The Old Testament was chiefly used in the form of the Septuagint, or Greek translation. This is shown, among other evidence, by the fact that a majority of the New Testament quotations of the Old are from the Septuagint. These facts certainly show an acquaintance of the apostles with Greek, and might be thought to indicate that Greek had supplanted Aramaic, as Aramaic did Hebrew, as the ordinary language of intercourse. But another fact is opposed to this. 5. The Gospels contain numerous traces of the vernacular language of the people. These consist of more than twenty single words and proper names such as Abba, Barabbas, etc., together with several sentences used by Jesus given in the original, all of which are plainly Aramaic. This may be considered as decisive in favor of the Aramaic as the popular language. At the same time, probably Christ and all the apostles were acquainted with Greek, and perhaps used it in conversation on official occasions. Other arguments are used, which, however, point to the same general conclusion.—*Chris. Work.*

Crime in Chicago.

The Chicago Tribune publishes the statistics of what it calls "an epidemic of crime" in that city:

"Homicides for the year 1893, 133; 1894, 141; 1895, 140; first five months of 1896, 97; rate of increase 15 per cent. Suicides for the year 1893 365; 1894, 314, 1895, 278; first five months of 1896, 181; rate of increase 15 per cent. The World's Fair year, and the first of the panic was more marked by self-slaughter than the two following years. The distress of the present year is probably responsible for the great increase again. The total number of arrests in 1893 was 96,976; in 1894, 88,323; 1895, 83,464; first five months of 1896, 35,638; an increase for the present year of three per cent. If the rate of murder for the first five months is continued the total number of homicides for the year will be 163, or nearly one for every other day. For the 140 homicides committed in 1895 but forty-seven persons were held to the grand jury; in 1894 sixty-eight were held to the grand jury. It should be remarked, however, that a number of murderers save the state all trouble in their cases by committing suicide. Even the officials now admit that crime is epidemic in the city, and it is to be hoped that the public will soon be aroused to the barbarous and bloody condition of things.

EDISON'S LATEST.—Edison seems to have solved the electric-light problem. He has invented what he is pleased to call the fluorescent lamp, which, unlike the present incandescent electric lamp, glows with a pure, white light of marvelous illuminating power. He says: I have succeeded in solving the problem of the new white light. The lamp is finished—that is, the scientific part, and solves the problem. The remainder is mechanical. The incandescent lamp transforms 95 per cent of the electrical force into heat, and only 5 per cent is turned into light. With my new lamp I absolutely can discover no heat. Not satisfied with one test, and concluding my instruments were at fault, I used other instruments, but with the same result. I am compelled to believe that nearly the whole force used in the new lamp is employed in producing the light. I do not at tempt to explain it; I only accept it as a fact. The high amount of electricity required in the incandescent lamp to overcome the tremendous loss of electrical energy, and which is turned into heat, is not needed here. This means an astounding cheapness in lighting, and a consequent commercial gain. The new lamp will last as long as the globe lasts. There are no expensive films to consider. This will be good news to all who groan under heavy gas bills, provided the new light is not monopolized by soulless corporations.—*Telegraph.*

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.]

India's Women.

One afternoon not long since business called me to the railway station. When at liberty, I turned to a clerk sitting at one of the desks to ask why his daughter had been for some time absent from the girls' school in the mission compound. After telling me that he had sent her to Calcutta on a visit to her relatives, a conversation followed, to which two other clerks in the office who presently joined us, listened attentively. Before leaving, I asked these two if there were not little girls in their households, whom they would like to send to the mission school. They did not at once respond, and the man to whom I had first spoken, said in reply:

"These men are prejudiced; they do not wish their women to learn." Then with much animation, he added: "As a nation, we keep our women in ignorance, like slaves, or animals, but we are wrong in this."

While there is among the masses a feeling of indifference in regard to the education of the daughters, if not of actual opposition to it, there is a growing sentiment among the more enlightened in favor of female education. At a recent convocation of the Madras University a Hindustani gentleman said, in an address which he delivered: "To my mind there is no more honorable or useful work which as educated men we are called upon to do than to promote the spread of knowledge among the members of the other sex."

Yet it is not always those who make impassioned speeches in public on such subjects who are ready to put into practice the reforms they advocate. A well known Indian lawyer, in a railway train, discoursed eloquently to a fellow passenger on the subject of the emancipation of India's women; but at the terminus he placed his heavy travelling box on the head of his mother, while he, empty-handed, walked lazily through the jostling crowd. There are, however, those who are willing to suffer for the cause they advocate. A notable instance has recently come to light in a breach of promise case. A man of the Bania caste made a contract of marriage for his grand-daughter six years of age, to the son of a man of the same caste. The girl is now nearly fifteen years of age. In the years that have intervened between her betrothal and the present time she has been in school, has imbibed a love of learning and wishes to complete her course of study. The youth to whom she was betrothed in infancy recently came forward and insisted that the marriage must take place before a certain date, as the pundits had declared that the months following that date would be inauspicious, and the marriage must then be delayed for eighteen months. The girl was unwilling to accede to the request, and the parents declined to compel her to take a step so manifestly repugnant to her feelings. The bridegroom, therefore, brought suit against the father, and as plaintiff asked that the marriage take place at a certain date, or the betrothal be paid him as damages. The justice before whom the suit was tried decided that by the laws of the caste to which the parties belonged the parents of the girl must fulfil the contract made, or pay damages to the amount of 1,000 rupees. From this decision there is to be an appeal to a higher court. The father has declared his intention to remain firm and to pay the fine, if, on appeal, it becomes necessary, rather than force his daughter to marry against her will. The stand taken by the girl, as well as the decision of the parents to uphold her, is proof of the salutary change which is taking place in India, not only as regards the advance made in female education, but in the right of woman to have a voice in the choice of a husband.

As yet India has few practical reformers. One such has just passed away in Bombay, Mr. Madhavdas

Raghunathdas. Believing in the remarriage of women, he married a widow, and in consequence, suffered the fiercest persecution from his caste people, persecution which ceased only with his life, though he lived to see his grandchildren grow up about him. As his wealth increased, he spent large sums of money in securing to widows their just rights. So many widows "who preferred honorable marriage to a life of suffering or shame," were married from his house, that his residence was known as the "Widow Marriage Hall." Courageous, consistent and earnest, his death is a great loss to the cause of Hindu social reform. He has left a son who seems inclined to walk in the footsteps of his father, as a few days since a widow was remarried at his house.

By the party interested in Hindu social reform efforts are being made to bring out from their seclusion those who have so long been held in bondage by custom. A popular form of entertainment is a lecture illustrated by a magic lantern. Ladies only are admitted to such entertainments. In one of the cities of Southern India it is proposed to provide a park which can be made sufficiently private to allow Indian ladies to avail themselves of the benefits of fresh air and sunlight, and to hold social intercourse with others of their own sex. Such movements, yet in their infancy, point to a growing feeling in the minds of both sexes that the walls of ignorance and superstition which for centuries have kept woman in bondage in India must be broken down.

An amusing instance of the determination of one woman to emancipate herself occurred not long since at the railway station in this city. In the large third-class waiting hall a colporter with Bibles, books and tracts in the vernaculars of this part of India, spends several hours each day, for here between trains great numbers of people congregate. A bright-faced, well dressed woman sat among the others one day, waiting for a train. She watched the people gathered around the man with the books with evident interest, and at length timidly approaching him, selected several little books from his stock, paid for the same and retired again to her corner. Her husband coming in soon after and seeing the books, took them from her, and after a brief examination, tore them into fragments and cast them from him. Then turning to the woman, he said in angry tones: "These are Christian books. You shall not read them." The woman made no response, and was apparently unmoved; but when her husband had left the hall, she arose and with an air of great determination, approached the colporter, made a second purchase of books, which this time she took care to conceal, and again took her place among the women.

The women of the Indian Christian community are making year by year, as regards educational attainments, a brighter record. The first Indian lady who graduated in arts was a Christian, so was the first who graduated in medicine. One Christian lady at least among the daughters of India has graduated in law, while two others, Mrs. S. Sattianadhan and Miss Tori Dutta, have won the approbation of European critics as writers in English. The Maharani regent of Mysore, a Hindu lady, knows besides her mother tongue, which is Canarese, English, Sanskrit, Gujarati and Hindustani. Those whose minds are capable of such cultivation and expansion will not always be kept in bondage. The women of India will yet play an important part in the civilization and evangelization of this great empire.—*H. H. H. N. Y. Observer.*

ANOTHER HEALER.—The latest healer upon the scene is Bradley Newell, of Vermont. Unlike his recent predecessors, Schlatter and Miles, Couedon, he bids fair to become a modern Monte Christo, for, seeing the lucrative possibilities in his calling, he has charged a sufficient fee to enable him since last January to realize \$25,000 from persons he has treated. It has been computed that his income this year will be many thousand dollars. Moreover, the man has himself changed with his improved financial situation, for now his badly fitting clothes and unkempt beard have been transformed

into a tailor-made suit and well trimmed whiskers. He is over six feet high. His hair is jet black, and his face is lighted by large, lustrous black eyes. He is remarkably illiterate. Before the call came to him he was a village blacksmith; but success in curing his wife's headache, and many of his neighbours' ills, capped with a description of his work by a local newspaper, all combined to herald him as the Vermont Schlatter. He left his forge and treated three thousand cases before he began to receive a regular fee. Now, however, he has a regular business manager. Since the fame of Newell a small horde of healers have sprung up. In fact, the woods of Southern Vermont are getting full of them; but Newell is the only one who is becoming rich.

Live your Religion.

This heading was suggested by an excellent sermon preached by Dr. Fowler in his recent visit to our city. How often we are exhorted to live our religion! This is certainly very good advice, and it is just what most people who profess religion are trying to do, and a hard time many of them are having of it. The difficulty is that they are trying to live more religion than they have. People can live what religion they have; but when they try to live more religion than they have, they will have a hard task on hand. If people have but little religion, they will live but little religion; if they have a great deal of religion, they will live a great deal of religion. In the place of lecturing people to live their religion, how will it do to advise them to get religion? If people get pure and undefiled religion, they will live pure and undefiled religion. It is not the living; it is the getting. We cannot live something we have not got. We want the heart so full that it will keep overflowing in our lives all the time. It is the overflow in our lives that makes us a blessing to others. *Phil. Sta. dard.*

WITHDRAWN.—It is exceedingly interesting, says the *P. M. Christianian*, to note that in the British House of Commons the Education Bill has been withdrawn. It was a very elaborate bill, and was felt generally to be in the interest of Anglican and Roman Catholic schools, and a deadly assault upon the "Board Schools." Its introduction was the high water mark of sectarianism in England. The Irish Nationalist members in spite of their antagonism to the Government and their old alliance with English dissenters voted for the bill. A new measure is promised in 1897, which will not be an attack upon the Board Schools.

Among Exchanges.

NO VACATION.—There ought to be religion in vacation time, but no vacation time in religion.—*The Register.*

NO GOOD.—Religion that is not used every day is the kind that will not stand the test of a hot Sunday, or a rainy prayer-meeting night.—*The Lookout.*

FOOLISH PEOPLE.—Some respectable church members do ten times as much to secure and retain a position in tony society as they do to aid the progress of God's kingdom in the world. If you doubt this, just note for a few days the accounts given in the daily papers of the "progressive euchre parties," masquerade balls, etc., and the names of the church members who attend them.—*Telegraph.*

"A DAMPER."—I heard a sister say she hoped she would have a good old-fashioned shouting time, said the presiding elder as he began the quarterly meeting service. I hope so, too, he said, only let it be understood that nobody has a right to shout who has not paid the preacher. That speech was, as the darkey said, "a damper on the meeting."—*Arkansas Methodist.*

JUST THINK OF IT.—Some of the horses owned by the Prince of Wales have proved themselves able to run a little, a very little, faster than any others on the great English race-course! Hence all England, within certain very broad circles, both high and low, is in ecstasies, and the Prince is declared to be the most popular man in the Kingdom. Such is civilization, such is society, such is the centre of the greatest and most Christian nation the sun shines on, at the end of the Nineteenth Century! Here, surely, is food for some serious and wholesome thinking.—*Can. Baptist.*