

Religious Intelligencer.

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

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Your Subscription.

Is your subscription to the INTELLIGENCER paid? If not, we shall esteem it a favor to receive it during this week. Paper and wages bills accumulate rapidly, and we depend upon our subscribers for the means with which to meet them. Don't wait for an agent to call. Send it on yourself.

Notes and Gleanings.

With the assistance of the latest machines a piece of leather can be transformed into a pair of boots in thirty-four minutes, in which time it passes through the hands of sixty-three people and through fifteen machines.

Here are some of the wealthiest women in the world: Senora Isidora Cousino, \$200,000,000; Hetty Green, \$50,000,000; Baroness Burdett Coutts, \$20,000,000; Mme. Barrios, \$10,000,000; Miss May Garrett, \$10,000,000; Mrs. Woleska, \$10,000,000.

A new warehouse in Paris has been built with glass floors. The initial cost is considerably over that of the ordinary floor; but, in view of the fact that toughened glass is so much longer-lived than wood, the experiment is likely to prove cheaper in the long run.

The supposed grave of Eve is visited by over 40,000 pilgrims in each year. It is to be seen at Jeddah in a cemetery outside the city walls. The tomb is 30 cubits long and 12 wide. The Arabs entertain a belief that Eve was the tallest woman that ever lived.

Emperor William, of Germany, wants a law that will prohibit all under twenty-one years of age from attending any political meeting. This is about on a par with the rules of the Roman Catholic educational institutions, which prohibit the students from reading the daily papers.

"The Jewish Tribune" claims that there are three hundred and fifty thousand Jews in New York city, and one million in the United States. Of the whole number, more than half live in four or five cities, and a very large proportion of the total have come to this country since the census of 1890 was taken.

The New York Christian Advocate, says: "There are now seven Methodist Knights, the last having been knighted at the recent jubilee of the Queen. The distinguished men are Sir George H. Chubb, who was knighted in 1835; Sir Henry Mitchell, in 1837; Sir Isaac Holden, in 1893; Sir Clarence Smith, in 1895; Sir Frederick Howard, in 1895; Sir Henry Fowler G.C.S.I., in 1895; and Sir George J. Smith, in 1897."

Rev. W. F. Greeny, a Church of England clergyman, who died recently at the age of 72 years, though a poor man and never holding a living of more than \$400 a year, succeeded in acquiring a high reputation as an archaeologist. On his slender means he managed to travel all over the world and to publish an authoritative work on "Monumental Brasses of the Continent of Europe" with many expensive illustrations, and later a book on "Monumental Slabs."

The municipal corporation of Glasgow has been experimenting with the local transit business. For three years it has owned and operated the street cars of the city. The recent annual report gives some astonishing figures. The surplus for the year—excess of receipts over expenditures, which goes into the city treasury—is \$422,980. By low rates of fare passengers have saved \$900,000, which would have been paid by them had they been charged the prevailing rates when the city took the business. Further, every passenger has had a seat. Still further, the wages of all classes of street-car employees have been raised during the year. This case of Glasgow is one which ought to be studied by the municipal authorities of other cities.

The British consul in Uganda reports the pioneer cycling trip to Central Africa. The trip was made by a missionary, who mounted his wheel on the shore of the Indian

ocean and wheeled all the way to the Victoria Nyanza, a distance of about 600 miles. The appearance of the missionary upon his wheel created a furore among the natives inland, and they looked upon him and machine as being some way connected with the black art. The missionary found the riding through the heart of Africa both pleasant and easy. The road traversed by him was the one over which wagon loads containing tons of machinery, etc., have been drawn, and he found it firm and smooth. The consul's report also states that it is a common sight to see wheels on the streets of Mengo, the capital of Uganda.

Christian Activity Counterfeited.

There is much that passes for "church work" in these days that it were better to call by another name. Some of it is decidedly curious. It comprehends religion, worship, Bible study, the instruction of the young, revival efforts, and the like, of course. But in the average church of to-day the hardest working members are apt to be those who run the fairs, festivals, concerts, broom-drills, suppers, sociables, necktie parties, pink teas, bazaars, carnivals, and we know not what else, all having for their object to "keep up the church and pay the preacher." How hard worked, too, was the chapter of the King's Daughters that went to the pains of getting up a dance "in His Name!" Doubtless they mistook that for the "King's business," which demands haste! What if the King had suddenly come to His temple in the midst of the revelry?

It is painful to witness the ingenuity and earnest application displayed in much of this modern "church work." The brains of the workers are taxed to invent some new device to make money for the Lord's cause. Many of them actually work themselves down sick in pushing through some very questionable device for money raising.

What if all this overflowing energy employed in carrying on these unblest schemes were diverted into the legitimate channels of church work? If the same ingenuity and effort were directed toward an awakening of the community and the conversion of the unsaved, under the inspiration of prayer and guidance of the Holy Ghost such multitudes would be converted to God as to render wholly unnecessary all such belittling devices to beat the world out of a few dimes and nickels.

Said an infidel to a minister, of the Gospel, "I think your God must be in great need of money, by the tricks the churches practice to get it for Him." What of the many devices that grab bag, fish pond, ring cake, bean counting, and the like, not to mention raffling, involving the gambling principle? A minister visiting a young man of his congregation imprisoned for forgery was met with a defiant spirit and a severe reproof. "You and the church," said the young man, "were the authors of my crime. I began the business in your Sunday school when they had a go'd ring in the cake."

Many good people who attend these performances, and thus sanction and aid them, grieve over these things and hang their heads in shame. Even those who inaugurated them can but feel that there is a more Christ-honoring way. It was reported boastfully of one of these gatherings that "even the deacons got wild and coquetted with their neighbors' wives!" Christ should have said, for the benefit of this class of workers, "Ye are the ice cream of the world!" The early Christians filled Jerusalem with their "doctrines," and not with tickets for pumpkin pie suppers and ecclesiastical vanity fairs.

Says a well-known writer: "The primitive churches had their feasts of charity or love, when social intercourse of a strictly religious character was enjoyed by the disciples of the Lord. Instead of these ancient and pious festivals, we are now accustomed to a class of social gathering of an entirely different character, which are inaugurated and perpetuated for the special object of getting money and making cheap and poor fun which crowds closely upon absolute sin. Thus

"Mirth doth into folly glide,
And folly into sin."
When the blood-bought Church of God, with all her store of wealth, resorts to

such miserable shifts to get help from the world, what must worldlings, with all their lavish outlay for the pleasures of sin, think of the value of our salvation?

The piety of congregations which resort to such practices, because too stingy to give the tenth as God directs, sinks to a very low standard. They are full of weaklings with itching ears and sensual stomachs, who measure a church by its amusement-producing capacity. But they are adepts at "giving-made-easy" schemes, patents for the convenience of stingy sinners or pleasure-loving sinners, anesthetics for the painless extraction of charitable gifts from worldly people, yoking up the sheep and the goats for good, frolic, and funds. These methods foster the worldly spirit of self-indulgence instead of the Christian spirit of self-denial, as intended under the biblical plan of tithing.

One writer tells of the spirituality of a congregation so reduced that about twenty-five would come out to Sunday night preaching, and one hundred and fifty came to a silly clothespin social!

Leaders in these secular performances for raising money and entertaining the people are not spiritually minded people. Mark those who come to the front for festivals, fairs, dramatic entertainments, and the like. You will look for them in vain at the next prayer-meeting or revival service. If there at all, they sit with dumb lips as spectators. Mrs. Pride, Mrs. Lofty, and the Misses Butterly and Frlic shine at the supper or social, but are under eclipse at the revival. They can chatter all evening to a crowd at a church fair, but would be frightened to death at the sound of their own voices at a prayer meeting. They have been trained in counterfeiting Christian activity so long that they have almost come to despise all save the counterfeit. They are in their native element when in the midst of mirth and frolic. "She that liveth in pleasure is dead while she liveth."

By these methods carnal hearts are rendered more carnal and hard to convert. Worldliness, and not Christianity, is rendered attractive and given baptismal sanction, and the blood line between the church and the world is obliterated.

Better have lower spires and higher spiritual aspirations; better be a little less ornamental and more useful; better be without silver and gold, with apostolic power, than to have all the Laodicean fulness. Let every faithful under-shepherd direct the flock of Christ to the genuine in Christian effort, teaching men to respect the sound and true in church work, leading them out in faith and deathless enthusiasm for the conversion of the world to Christ and the regeneration of society, and we shall see the greatest awakening the world has ever witnessed.

Moses never instituted a grand carnival or bazaar to draw the surrounding heathen into the camp of Israel and get money to build a tabernacle, and Paul gave no instructions to the saints at Corinth to get up some amateur theatricals to raise money for the poor saints at Jerusalem. The early meeting-houses were not bazaars or restaurants. Giving was an act of worship, and not an occasion for endless fun and folly. The early Christians were diligently taught to give as the Lord had prospered them, and were not told to supplement their stinginess with a chicken pie supper at twenty-five or fifty cents apiece. Giving thus became a means of grace, and not a snare of Satan. Precious time and strength were not diverted from legitimate channels of Christian effort, and the disciples of Christ were all of them soul-winners.

The same ideal can be realized to-day. If Christian people are led out in genuine activity for Christ's cause, the high and pure joys of winning men for God will eclipse the pleasures of a counterfeit activity.—DR. MERRILL, in N. Y. Advocate.

Whet Your Scythe Young Men.

"There is no time lost in whetting," was a trite, significant saying of the harvest field forty years ago. But now that the mowing scythe and the (grain) cradle have been supplanted by the improved "mowers" and "reapers" of modern invention, the young men are not in a position to appreciate the full significance of this proverb.

Solomon says: "If the iron be blunt, and he do not whet the edge, then must he put to more strength." Young men of forty years ago, swinging the scythe on a hot day, cutting down heavy grass, were in an admirable position to appreciate the truth and wisdom expressed in these few words. But it is just as true and applicable to other forms of labor to-day as it was forty years ago to the scythe in the harvest field. If you do not sharpen and keep sharp the tools with which you work, you have to work all the harder, and, as a rule, accomplish less. Not how hard you work, but how much you accomplish, is the measure of your worth, your ability, and your success. If your scythe is dull, whet it or grind it until it is sharp. If you lack the mental qualification to insure success in your chosen profession, go to college. If you lack skill in your trade, apply yourself the more diligently until you have acquired all the skill you need. Give your best thought and your best energies to the task you have in hand. Put brain into your work—plenty of brain and brain of a good quality—and you will succeed. Whet your scythe. Hundreds and thousands of young men have failed who might have succeeded, simply because, instead of putting themselves, mind and muscle, into their work, they did things loosely and gave themselves up to having "a good time." Will you repeat their folly? You will if you do not whet your scythe.—Rel. Telescope.

Womens 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. M. McLeod, Fredericton.]

They Will be Welcome.

Among "Working Notes" in the August "Helper" we find this: "Our treasurer and editor are looking forward with much pleasure to meeting our sisters across the border at the annual meeting of the F. B. W. M. S. of New Brunswick, to be held in Fredericton, beginning Friday, the 8th of October."

The ladies referred to are Miss Laura A. DeMeritte, Treasurer of the F. B. Woman's Missionary Society of the United States, and Mrs. Nellie Wade Whitcomb, editor of the "Missionary Helper." These good sisters will be warmly welcomed to our annual meeting.

Sexagenary and Famine.

The Diamond Jubilee of Queen Victoria, with its feasting, festivities and gorgeous pageants, is over, but the suffering of millions of her subjects in India continues. O for a more even distribution of benefits in this world of ours!—The Missionary Helper.

The "Helper" may be able to see some connection between the Queen's sexagenary and the India famine, and may even imagine that the celebration has in some way aggravated the sufferings of the famine victims; presumably it does have such thought, else, it would not express it, even by implication. But those "Helper" readers who live under the British flag object to such view as wholly unwarranted; and they much regret that the missionary magazine in which they are interested should make so ungenerous an allusion to their Queen and country.

Our India Letter.

On Sunday, 20th ult., services were held in the church in commemoration of the sixtieth anniversary of the accession to the throne of H. M. Queen Victoria. "God save the Queen," which had been translated into Oriya for the occasion, was sung by the Christian young men of the High School. On the morning of 21st a meeting of the officials and prominent native gentlemen was held in the Court House. An arch over the gateway leading to the culcherry, or Court house, was erected, bearing the inscription,—"Long live Victoria."

Police, in their blue jean coats and red head dresses, were stationed along the drive way and in front of the building. Indian flags were flying and the air resounded with the explosion of bombshells.

The final and concluding feature of the Jubilee celebration occurred on

Tuesday afternoon, when the committee of Jubilee celebration gave a Garden Party at the residence of the Collector. The entertainment consisted of tennis jattras, a native farce, feeding the poor, and fire works. Everything passed off well. The weather was fine and the fire-works good. The residents of Balasore have presented an address to Her Majesty, enclosed in a beautiful silver casket of filigree work, surmounted by a narrow band of gold worked as a scroll. On it is inscribed,—"To Her Most Gracious Majesty Queen Victoria, in commemoration of the 60th year of her reign."

Several miles from Balasore is the District of Nalgari, owned by a young rajah. The only European there, is the manager of the estate. Last week I was invited to spend two or three days there, and went when work was closed on account of the Rath Jattras. Rath Jattras, or Car Festival, is one of the principal festivals of Jaggernath. Let me tell you something of what I saw on this occasion. On account of crowds, beating of tom-toms and clanging of cymbals it was unsafe to go out in a carriage, so it was decided to go on elephants. Mounted on them we were able to go to where the car was waiting to admit this great god. The gods were being taken out of the temple belonging to rajah's palace. The crowd was so great that there was hardly space enough to allow the idol to be dragged. All the time police were stationed there to clear the way. Over the idol, what looked to me like a velvet pavillion, was carried by several of his devotees. This was to protect him from the rays of the sun. Going before him was another devotee, with a huge punkali, or fan, which he kept in motion every time the idol halted. It was making a circuit around the car when I saw it, and I was told it would go around seven times. On the completion of the seventh circuit it would be escorted in state to the throne in the car. As the idol was being dragged, priests, or men whom I took to be priests, went before, sprinkling holy water; after them came others to spread a few yards of what had once been a white cloth, over which the idol was being dragged. Every few minutes there was a halt, in order to sprinkle the water and arrange the cloth. All the time the poor old man I have mentioned was most vigorously waving the fan, and the musicians were doing their utmost to increase the din. That throbbing moving mass of humanity I shall not soon forget. Many of them had travelled miles to do honour to this god, while among the number may have been a few who came for gain, as on either side of the street wares were exhibited for sale. I noticed some of our native workers among the crowd, and returning I stopped to speak to them. While there such a crowd collected around us that one of them began to talk to them about Christ. He had brought a number of religious books for sale, and I gave him tracts to distribute.

On the evening of the second day the cars had been dragged to the other temple, about a quarter of a mile. The gods were then taken into the temple, where they will remain seven or nine days. There were three cars—the largest for Jaggernath, the second for Subhadra, his sister, and the third for his brother, Balabhadra. Subhadra is carried into her car, while the other two are dragged by a silken cord tied around the waist. Another thing that I wish to speak of, is the eagerness with which the country people crowded around the elephants to do poojah to them. Crowds would touch them as we passed and then touch their hand to their foreheads. When I saw all this going on I began to think it was wrong to be on the animal, and asked the driver questions about it. He replied, "They are country people and have never seen an elephant before, so are 'namasking' to it."

Deprieving God of His rights, I said to myself. Pray that I may be the instrument in His hand of bringing some of these lost ones unto Him. A few words, before closing, about Ujarda. The well is finished, unless I decide to give it a coat of plaster after the rains. In a few days work will be closed on the house. The pucca floor is about all that is necessary now, and I shall have it done after the cold weather sets in. I shall not be able

to write longer this time, but shall try and write soon again.

Yours sincerely,
L. E. GAUNCE.
Balasore
July 10th, 1897.

SEVENTH DISTRICT.—The report of the Seventh District Society came too late for this issue, it will appear next week.

WOMAN SUFFRAGE &c.—An interesting and sensible article on "Woman Suffrage and Education," by Helen K. Johnson, which should be read by all who are interested in what the French call the "feminist movement," is published in Appleton's Popular Science Monthly for June. The writer is not one of those who believe that "there is not sex in brain," but recognizes that there is a deep difference in nature, and that a woman's education must be suited to her needs and likely to fit her for her own sphere. As to woman's suffrage she differs from those who would make that the chief thing in the education and advancement of women. Moreover, she charges upon the journals devoted to that agitation that they have done nothing to educate women "in political history and present political issues." She dissents strongly from the statement in the manifesto of the first suffrage convention that "every effort to educate women, until you accord her her rights, and arouse her conscience by the weight of her responsibilities, is futile and a waste of labor." Another point of great interest is this: "Suffrage leaders have lost no opportunity to represent the Church as an enemy to woman's advancement. Nothing can be further from the truth."

BUTTONS VS. HOOKS AND EYES.—It is told of the Dunkards, a worthy old-fashioned sect in Pennsylvania, that they used for generations to wear coats fastened with hooks and eyes, not with buttons. In course of the nineteenth century the younger members began to use buttons instead of hooks and eyes. The elder Dunkards regarded this as a device of the Devil. So the button men were excommunicated, the result being two sects, the hook and eye Dunkards, and the button Dunkards. People are sometimes ready to strive over matters of no real importance,—forgetful that strife in itself is sinful and dangerous.—Witness.

"THE NEWEST CRUSADE.—The N. Y. Examiner" says:

A Reformer who loses no opportunity to raise her voice is Charlotte Smith. She is a convinced reformer; she lives to change things; she is not at all pleased with things as they are. The name of her aversions is Legion. Among other things she dislikes old maids. She is probably one herself. Women, she holds, ought to be married; and she intimates that most, if not all, women want to enter into the "holy estate." The trouble is with the men. They are in present condition incorrigible. There is a distressing drift towards bachelorhood. Therefore, she proposes that men shall be forced to marry. Miss Smith calculates that there are a million women in the United States who cannot find husbands. She wants to see these women married, and proposes that the law shall help them.

Among Exchanges.

INDIA EARTHQUAKE.

As information comes in with regard to the great earthquake in India, we realize how serious it was. The work of the Welsh Calvinistic Methodists has suffered greatly in the loss of buildings and in the general distress among the congregations. It is estimated that the destruction in that section of Assam amounts to not less than \$50,000.—Independent.

MUST "OBEY".

The United Brethren General Conference, at its recent session, had a discussion of the word "obey" in the marriage ceremony of their discipline. A large number of women had interested themselves in the matter, and worked for its elimination, but the Conference refused, and the word remains.—Chris. Guardian.

BICYCLISTS AND CHURCH.

The effort to induce bicyclists to attend some religious service on Sunday, though tried by many ministers and churches with an accommodative spirit bordering upon compromise of honor as well as good sense, has signally failed so far as we have been able to note the result. A very large majority of those who ride the wheel on Sunday have always been non-church-goers, and are not likely to be drawn into the church upon any attractions which are advertised as specially provided for their benefit.—Z. Herald.