

Religious Intelligencer.

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

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WHOLE No. 231 0

What date is on your address label? If it is February 1898, or any earlier date, a remittance from you is now in order.

Kindly give this matter your attention this week.

Notes and Gleanings.

There has been a great decrease in crime among girls in New York city the past year. The records show only 618 arrests. But during the same time there were 6742 boys arrested. These are between the ages of fourteen and twenty.

The highest observatory in the world is that which has been erected by a number of wealthy men interested in science on Mont Blanc, at a height of 15,780 feet above the level of the sea. Since it was not possible to reach solid rock for the foundations, the house was built in the frozen snow.

The Ohio legislature has under consideration a bill to prevent the contracting of marriages by persons having "dipsomania, any form of insanity, hereditary tuberculosis, or consumption," as well as certain other incurable or hereditary diseases. The bill provides for a rigorous medical examination of all applicants for a marriage license.

In the warmer countries of Europe milk is now sold in bricks in summer, like so much ice cream. It is frozen solid, and is broken off in pieces as required. In Copenhagen a company has been formed and arrangements have been made for the export of frozen milk. Contracts are already made for the delivery of 110,000 pounds a week.

It is said that the days of the old-fashioned wooden match are numbered. Matches are to be made of paper. By a new process the paper is cut into strips. These are saturated with a flame-producing material. They are then rolled into tubes and cut the length of ordinary matches, and dipped in phosphorus to form the head. These matches are lighter and thought to be more reliable than the other sort.

The Zion Lutheran Church celebrated its golden jubilee a few days since. The reminiscences common to such an occasion developed the fact that the first elder of the Church had five daughters, who married five Lutheran ministers. Such coincidences are remarkable. One perhaps more remarkable than this occurred in the case of a woman who married five ministers in succession, and not all of them of the same denomination.

Owners of great herds on the ranges of North-western Nebraska have come to the conclusion that something must be done to prevent the killing of so much stock by the wolves. This subject has been attracting more and more attention. Some startling figures have been gathered during the past year by ranch-owners, and show that the loss from wolves is increasing, in spite of everything stockmen have done to exterminate the pests.

It certainly is a matter of congratulation that just as the stock of quinine producing trees in South America was giving out, the thoughtful Briton planted them in India, and now their culture is so scientifically conducted that the ague-shaken thousands need have no more fears. The prisoners in the jails are employed in making the quinine itself into five-grain packets, and in one of them more than three millions and a half of these packets were made last year.

Statistics of child labor in Michigan included in the annual report of the Commissioner of Labor, show that in the factories inspected last year, and which employ, when running at full capacity, 171,448 people, only 170 children under fourteen years old were employed; while the number of children under sixteen was less than 2,000. The inspection laws in Michigan do not give the inspector authority outside of manufacturing institutions, and Commissioner Cox recommends that they be broadened so as to permit thorough supervision of child labor wherever it is employed.

A well-known judge, noted for his tendency to explain things to his juries, expressed in a recent case his own ideas with such force that he was surprised the jurors thought of leaving the box. They did leave it, however, and were out hours. Inquiring the trouble, the judge was told one of the twelve was standing out against the eleven. He summoned the jury and rebuked the recalcitrant sharply. "Your honor," said the juror, "may I say a word?" "Yes, sir," said the indignant judge, "what have you to say?" "Well, what I wanted to say is, I'm the only fellow that's on your side."

Some Marks of a Genuine Revival.

REV. ANDREW MURDOCH, M. A., LL. D. IN CANADA BAPTIST.

At this season of the year many of our churches are entering upon, or expect to enter upon, special services, usually called Revival Services, or Evangelistic Services. We could wish that such extraordinary efforts were not necessary. Revival implies a previous deadness. We could wish that the churches did not need reviving; that they were like the orange trees of the South, on which may be seen at once the pure white blossom, and also the fruit in various stages of growth and ripeness. But such is not the case. We need reviving, and, without doubt, revivals are provided for in God's gracious purposes in regard to His churches. There have been, and always will be, so long as this Dispensation lasts, "set times for favoring Zion," "times of refreshing," sent in answer to the earnest cry of God's people. But let us remember that everything that is good and beautiful and true has to enter into competition with that which is false and hateful. And in nothing does the Devil more delight to try his hand, than in counterfeiting a revival of religion, and if he can get in his work in a Baptist Church, it suits him well. It becomes, therefore, a matter of great importance to be able to distinguish the true from the false—the work of the Holy Spirit from the work of man.

What are the marks of a true revival? There are two sources from which we may draw our answer to this question: The record of the revivals mentioned in the Word of God, and the observations we have been able to make in regard to revivals that have come under our own immediate notice. And in looking back over more than twenty-five years of pastoral work, there are certain things which I have noticed as always marking a real work of the Holy Spirit in the Church. These let me briefly mention.

One of the first of these signs to appear is a return of those who have back-slidden. We read that, in the days of Saul, the people of Israel were so subdued and distressed that "Then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits." And one of the first-fruits of the victory won by Jonathan and his armor-bearer, was that these men came out of their "caves," and "thickets," and "pits," and we are told that "even they followed hard after them in the battle." So it is in every true revival. I remember one instance where a sister, who had been a member of a church in Toledo, had crept into one of these "caves," where she remained for over thirty years. But when God was giving His people a gracious revival, she came out into the sunshine, and produced a church letter which, all these years, she had kept stowed away.

Another mark of a true work of grace will be, the reconciliation of estranged brethren. It is sad to think that there should be any such thing as coldness, much less hard feelings, between members of the family of Christ. But so we sometimes find it, and there is nothing that will so quickly bring reconciliation as a revival. A real work of grace will either overcome these wrong feelings, or these wrong feelings will block the work of the Holy Spirit.

Then, in a real revival, God's word is sure to be honored. This is very marked in all the revivals mentioned in the Bible. Peter's sermon on the day of Pentecost was largely made up of quotations from the Psalms. This

was so in the great revival in the time of Nehemiah. "So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading." More of "The Sword of the Spirit," and less dependence on man-made methods, would greatly improve some modern evangelism.

Another mark, and an infallible one, of a true revival is the presence of a warm spiritual atmosphere. I do not know that I can define, or even describe, what this is; but every one who has passed through a real work of grace, knows what I mean. There were occasions even in the ministry of our Lord, when the conditions were peculiarly favorable for the display of His saving grace. "And it came to pass on a certain day, as He was teaching . . . the power of the Lord was present to heal them." I have had men who, before their conversion, were hardened sinners, testify that the moment they came into the place of prayer, and even before the service commenced, they felt a power seize upon them that they could not resist. They were mightily convicted of sin, and then and there constrained to cry out: "What must I do to be saved?" And in such an atmosphere, how easy it is to preach; how easy for Christians to witness for Christ, and to speak to the unsaved on the great matter of their soul's salvation! And as for the sinner himself, he is at once stripped of all his armor wherein he boasted, and left naked and defenceless to the sharp arrows of convictions. In such an atmosphere, made vital by the manifest presence of the Holy Spirit, all devices for getting up "enthusiasm" will be felt to be impertinent intrusions—funny stories (of doubtful authenticity), tooting horns, "catchy" music, and hysterical appeals, will find no place. But preacher and people alike will walk softly before God, as in the Holy of Holies of the Spirit's presence, and the Lord will add "to them day by day those that are being saved." May the Lord send us such a revival. Amen.

Where Life is Longest.

More people over a hundred years old are found in mild climates than in the higher latitudes. According to the last census of the German empire, of a population of 55,000,000 only seventy-eight have passed the hundredth year. France, with a population of 40,000,000, has 213 centenarians. In England there are 146, Ireland 578, and in Scotland forty-six. Sweden has ten, and Norway twenty-three, Belgium five, Denmark two, Switzerland none. Spain, with a population of 18,000,000, has 401 persons over a hundred years of age. Of the 2,250,000 inhabitants of Serbia, 575 persons have passed the century mark. It is said that the oldest person living whose age has been proven is Bruno Cotrim, born in Africa, and now living in Rio de Janeiro. He is a hundred and fifty years old. A coachman in Moscow has lived a hundred and forty years.

Woman's Foreign Missionary Society.

"Rise up ye women that are at ease," Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. J. Jos. McLeod, Fredericton.]

Pictures of Life in India.

I. IN THE MIDNAPORE BAZAAR.

BY REV. E. B. STILES, IN THE HELPER.

When you hear the word bazaar don't picture to yourself a church turned into a den of thieves, where fair ladies weary themselves in inducing a man to pay a dollar for a ten-cent pen-wiper that his own wife made from materials that she took from his store for sweet charity's sake. The dwellers in the city here speak of going down town, when in India we speak of going to the bazaar. The bazaar, then, is the market place, and the business section of the town.

The bazars of Midnapore are mostly at the south of the mission premises. Mount your wheel and come with me. It is evening, and we are going to School Bazaar to preach. You are

surprised at the excellent roads, and wish that you had as good ones at home. We pass the club where the English residents meet every night to play tennis, badminton, or billiards; or where they may read the papers, play the piano, or converse over a glass of ginger ale or a tumbler of whisky. Across the road are the lockup, the police court, and the officers connected with the district collectorate. A half-mile farther on are the post and telegraph offices, and the Midnapore college, a government institution. Turn to the left, please, and we will go to School Bazaar via Big Bazaar. Now we are passing the temple of Honnann, the monkey god; see his hideous image painted a bright red. The priests are busy preparing his evening meal, and soon you will hear a horrid din of gongs, bells, drums, and horns as the priests announce to him that his meal is ready.

Just beyond, on the right, is the house of a rich landlord. It is an imposing structure. Over the gateway that admits to the inner court, where is an elaborate temple, are two ridiculous lions, in relief made of stucco work. Never is the place neat and tidy. The year round there are piles of lumber on the verandas, suggestive of the perpetual repairs. The twelve temples across the street on two sides of a square are erected to the god Siva. Now we are beginning to find the stores. Here is a shoe store, where you can get a piece of sole-leather with a toe strap to hold it on, or a pair of patent leather shoes with bright red or yellow laces. There is a Mohammedan tailor with many sorts of clothing, from the green silk coat for a small boy to the white chapkan for the three hundred pound babu, who waddles to his office each day, where he serves the government for a salary sufficient to enable him to "accumulate grease" while he smokes his pipe in peace. Just ahead is a confectioner's store, where you can get almost anything native in candies, all fearfully and wonderfully made of curds, of flour, of sugar and cocoanut, of parched rice and molasses, many kinds fried in butter. See that old man buying a cent's worth. It is weighed out, put in a box (!) made of leaves, but before it is paid for the purchaser insists on his phau, a bit thrown in after the weighing. If the dealer demurs, there is a rumus that would make the members of the Wall Street Stock Exchange green with envy.

Would you like to see some India silk? Step into the store on the right. There sit the dealers, cross-legged, doing business or waiting for a customer. They are generally busy, for they furnish many small dealers, who travel about the country selling cloth at the markets that sit some where every day. A strange little hole in the wall is this store, with two smaller holes running farther into the wall, but here you can get almost any kind of cloth from a dish cloth to the finest silk, from coarse red flannel to broadcloth. The looms of Maine, of Cashmere, of England, and the rude hand-loom of the Bengal weaver have contributed to the supply. White and brown, clean and filthy, prince and pauper, are the customers. This store is an excellent place to study Hindu characteristics, but space forbids.

See that tall man across the street in his drug store. Now he lolls on his cushion, now takes a pull at his pipe, and now arouses himself to wait on a customer. His store too is an exposition of 'multum in parvo.' He has all the drugs necessary to fill any ordinary prescription; he has patent medicines, from Ayer's Pills to Jayne's Sea-weed Tonic; he has tea and biscuit, Chinese canned meats and California fruits; dishes and lanterns, and "if you don't see what you want, ask for it."

Let us go on. Here is a book store; there is a store where brass dishes, bells, and idols are sold, all by the pound; just beyond is a dealer in English hardware, cutlery, locks, lanterns, glass, etc., near him is a dealer in native grains and oils, including kerosene. As we go on the scenes described are duplicated and reduplicated. Now we turn sharp to the right, through a narrow lane that brings us into School Bazaar, where we get most of our fish, fruit and vegetables. Fish big and little, smooth and scaly, good and bad; the parable of the drag net re-enacted, except the

sorting process, which seems to have been overlooked. Oranges, lemons, bananas, jak fruit, guavas, mangoes—all in their season. Potatoes common and sweet, garlic and cabbage, leeks and onions, egg plant, greens galore, and noise more than galore.

At the southern end of this bazaar, under a peepul tree, is our preaching stand, where for more than thirty years our missionaries have preached with tolerable regularity. This is a sort of training school for our Bible school students. They are expected to go every night—all to distribute tracts and help in the singing, the older ones to try their hand at preaching. Hark, they are singing now, "A prem je ba nelo mukta holo ar nae upai," i. e., "Whoever accepts this Love becomes saved, there is no other way." The loungers come up to see what is going on; the traveler stops to listen; those men that were making a trade now stop to listen, then go on with their business. A motley crowd, clothed and naked, clean and filthy, sick and well; scoffers, indifferent, naked children playing tag, lepers begging, college students come to air their English, with here and there one that seems thoughtful and interested in the message of a Love that has provided a way of salvation for lost men. They come and go, so that one might repeat himself every fifteen minutes, as his congregation would change about that often. One after another has delivered his message; night has come on; the splendid eastern moon has risen over the thatched roofs, both revealing and concealing. It shows the road to perfection, outlines of houses, shops, and temples stand out but details are suppressed. As our wheels take us silently homeward, the star-decked sky, that azure sea in which the pale moon floats, the rustling peepul and the graceful bamboo, and the soft wind that is like a mother's hand upon a fevered brow—these all speak of Him whose we are and whom we serve. This is our respite from the cares of a day that have at every turn reminded us of the vileness of man. See there is the bungalow! The children are playing on the veranda, the good wife smiles a welcome. Home! Here is our refuge. Here is our effective pulpit, whence we may show to a people whose language has not the word "home" the superiority of the Bible to the Vedas, of Christ to Krishna. Home! Where Jesus is, why, that is heaven. "I am the light of the world." "The Lamb is the light thereof. Here or there, with him, is home. But, O the homeless ones all about! "Them also must I bring," said our Lord. "Go ye," he also said. "The night is thine." We sleep, dear Lord, while the keeper of Israel keeps watch. If our eyes open to behold a new day we will gladly go forth to bear our sweet burdens, to perform our blessed tasks. "The day is thine," and lo, thou art with us by day as well as by night. We thank thee, dear Lord, for thy presence! We thank thee for the burdens! For as thou dost become our Burden-bearer we hold sweet converse with thee. We thank thee for the tears, for we learn how thou didst feel as thou didst weep over Jerusalem, and we become more tender toward those for whom thou didst die. We thank thee for everything, because "all things work together for good" to us. If such joy is given to us here, what will be the joy of thy presence! We hear thee say, "Surely I come quickly," and we respond, "Even so, come, Lord Jesus."

Parliament.

MONDAY.—Sixty-seven questions were on the order paper.

Among the statements made in answer was the announcement of the premier that informal negotiations had been going on with the United States to obtain reciprocity and the settlement of other questions. The papers will be brought down.

Mr. Blair said the supplementary estimates would show that the government was going to take steps toward the examination and development of the route to the Klondyke. He also stated that the government intended, if possible, to obtain their locomotives from Canadian shops. The government propose to take over the Drummond railway on March 1st.

Mr. Blair also gave Mr. Foster the names of the new I. C. R. officers at Montreal. The salary of Traffic Manager Harris is five thousand dollars. The agent at Montreal gets two thousand; Travelling Agent Lambkin gets \$1,400.

Replying to Mr. Gillies, Mr. Blair said that the government had bought two engines at Philadelphia at \$10,000 each.

To Mr. McDougall of Cape Breton Premier Laurier said that the government had no knowledge of the reply to the petition by forty-five members of the senate to the Holy Father at Rome, which petition was read in the commons last year by Mr. Tarte.

Sir Louis Davies informed Mr. Copp that the department favored regulations prohibiting the taking of lobsters under 10 1/2 inches, but if such regulations were made it would not be brought into operation until 1899.

Premier Laurier stated that Commissioner Walsh was paid \$5,000 a year as administrator of Yukon.

TUESDAY.—The first motion to-day was by the premier, who asked that a special committee be appointed to inquire into the expenditure granted by parliament in aid of the Drummond Counties railway and into the negotiations between the Drummond company and the dominion government. He named as the committee Messrs. Lister, Carroll, McIsaac, Morrison, Haggart, Borden, (Halifax), and Powell.

Sir Charles Tupper pointed out that the investigation proposed in the senate was much broader than the one suggested by Premier Laurier. He thought the resolution should be widened so as to cover all transactions in the Drummond matter. The first suggestion he made was that the inquiry should cover the subsidies given by the provincial and municipal governments. This was accepted.

Mr. Blair moved the second reading of the bill confirming the Mackenzie and Mann bargain. Referring to the points raised by Sir Charles Tupper that the road might be transferred to foreign capitalists, he said he saw no objection to the addition that a majority of the directors must all be Canadians. This safeguard had been adopted in the Canadian Pacific bill. If other conditions were thought desirable he would not oppose the necessary modifications.

Sir Charles Tupper followed. He expressed his conviction that it was highly essential to open up as soon as possible an all Canadian route to the Yukon district. He had studied the question and believed the Stikine route was the best route and the only one available for the construction of a railway this year. When he learned in Montreal that the government had taken steps for early construction, he commended their course. But now that the terms of the contract were made known, he regarded it of so important a character as not to be entitled to the approval of the house. Mr. Sifton followed. He attacked Sir Charles, who had declared that hostile legislation of the United States should be met with similar legislation. The government had pleasant relations with the United States, whose government had treated Canada with courtesy.

WEDNESDAY.—Mr. Sifton continued the defence of the Yukon railway contract. He described the situation as critical. There were more people at Skaguay and Dyea now than could be got over the routes from those points between now and next fall. He assured the Northwest members that the proposed line would not injure the prospect of the road from Edmonton, but would be the complement to it. Reading the contract clause by clause, he gave his interpretation. He stated that the contractors would have no advantage over the government in the selection of lands. Discussing the Rothschild offer, Mr. Sifton read correspondence with a representative of these capitalists, who said that his syndicate preferred a cash subsidy.

In closing, Mr. Sifton said he hoped for great results from the measure.

THURSDAY.—Mr. Haggart resumed the discussion of the Yukon contract condemning it.

The debate was continued by Messrs Fisher and Berran.

FRIDAY.—Col. Hughes spoke in favor of the Yukon contract. He said that though he would like to see modifications in the contract, he would support it.

The debate was continued by Mr. Casgrain and Mr. Russell.

Among Exchanges.

DON'T BE SURPRISED.

If you fail to provide your children with good religious and moral literature, don't be surprised if you find them reading the vicious literature that is so plentiful.—Chris. Messenger

TRUE GREATNESS.

The greatest man is the most modest of men. True greatness blows no trumpets to attract attention to itself, uses no adjectives to magnify its own virtues, and fights no battles to secure prominence and preferment. Genuine worth is not sensitive to slights, real or imaginary, because it is confident that recognition will come unbidden to the genuinely deserving. Envy and jealousy never disturb the serenity of the broad mind; these demons delight to dwell in the small soul, making havoc of happiness and chaos of usefulness.—Cumberland Presbyterian.