

Religious Intelligencer.

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

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Notes and Cleanings.

This month should bring us hundreds of renewal subscriptions.

For some reason, we had to suffer disappointment in many cases in January and February. Perhaps it was not quite convenient for them to pay then.

We are hoping that it will be convenient for them to pay now. We beg to suggest that they make it convenient. We think they ought to do so.

Everybody who owes the INTELLIGENCER anything—whether much or little, should make an earnest endeavour to pay it this month. The money is needed to carry on the business. We earnestly urge our friends to give this matter their attention at once.

By a curious coincidence the number of lives lost at sea during 1897 in British merchant ships is returned as exactly 1,897.

In Germany it is said that there are three women employed as chimney sweeps, thirty-five as slaters, seven as gunsmiths, nineteen as brass and bell founders, fifty as pavers, 147 as coppersmiths, 379 as farriers and nailers, 309 (including girls) as masons, eight as stonecutters, and two thousand in marble, stone, and slate quarries. Even in sewers and playing houses women are employed.

Last year was the three-hundredth anniversary of the planting of the potato in England. The seed brought from America by Sir Walter Raleigh was first planted in 1597 in the garden of Gerard, the botanist. For two hundred years the use of the tuber was confined to the so called higher classes. It was not until the close of the last century that it became a common article of food among the masses.

Professor Ayton, representing electrical science, recently said that the great development that he looks forward to in the early part of the next century is the burning of coal at the pit's mouth, sending the energy thus obtained by means of overhead or underground wires to the big towns, and thence transforming it into mechanical energy for driving engines, and energy for cooking purposes and warming buildings.

This is a story of a barber. He practises his art in a large Yorkshire village, and has a rival. Our hero is an earnest and respected lay preacher. He noticed in a recent week a great increase of customers, and on making inquiry learnt that the practitioner at the other end of the village was ill. At the end of the week our barber made a calculation, and all he had taken above his average he took to his brother of the razor, with the warm expression of his Christian sympathy.

The depth of the sea presents an interesting problem. If the Atlantic were lowered 6,564 feet the distance from shore to shore would be half as great, or 1,500 miles. If lowered a little more than three miles, say 19,680 feet, there would be a road of dry land from Newfoundland to Ireland. This is the plain on which the great Atlantic cables were laid. The Mediterranean is comparatively shallow. A drying up of 660 feet would leave three different seas, and Africa would be joined with Italy.

Marriage, according to Dr. Schwartz, of Berlin, is the most important factor in longevity. Of every 200 persons who reach the age of 40 years 125 are married and 75 unmarried. At 60 years the proportions are 48 to 22; at 70 years 27 to 11, and at 90 years 9 to 3. Fifty centenarians have all been married. The doctor asserts that the rate of mortality for husbands and wives between the ages of 30 and 42 is 18 per cent, while that for unmarried persons is 28 per cent.

A dispatch from Montreal says that some remarkable experiments are being made at McGill University which tend to show that a substance so hard and brittle as marble may, under certain conditions, be molded like clay. The experiments consist in placing miniature columns of pure Carrara marble or granite

in sheaths of iron, and submitting them to graduated but long-continued pressure, with the result that the marble shortens and thickens and bulges so as to swell the iron sheath. The iron then being cut away, the marble, no longer cylindrical, but greatly altered in shape, remains solid and brittle as before. No increase of temperature or other agency than the pressure is applied in producing the above change. The experiments so far conducted have been highly successful.

The Church and the World.

In the Scripture the church and the world are put in direct antagonism to each other. Jesus said of himself, "Because I am not of the world the world hateth me." And of his disciples, "They are not of the world, even as I am not of the world." In this spirit the beloved John said: "If any man love the world, the love of the Father is not in him." The early Christians were distinguished for their contrast to the world. So marked was this difference that it subjected the disciples to contempt and ridicule. They were looked upon as a sort of moral lunatics, for it was inconceivable from any standpoint of the world's wisdom that reasonable beings could conduct themselves after the usual manner of these followers of the Nazarene. That men could glory in self-effacement, could be happy in humblest positions, could be indifferent to poverty, could honor and support the weak, could love their enemies, and make joyful sacrifice of their goods and their lives for Christ's sake and for the welfare of others, was beyond any philosophy which the world had or has yet apprehended. As the world by wisdom knew not God, most naturally it would fail to comprehend the life which was in his children. The things of the spirit, a part of the common knowledge of the church, has remained foolishness to the world.

By the world here is not meant the aggregate of humanity without; but the spirit which prevails, and the interests and institutions which that spirit has created. There is much of nobility outside of church lines, but the prevailing tendencies and interests are not noble. Without closely defining this world-spirit it is generally understood as expressed in the term worldliness. The worldly man is the selfish man, and worldly institutions are for personal and present gratification. Over against this Christ planted an organization which does not exist for itself, but for the good of the race. An acute unbeliever, not far from the kingdom, once said "the church is the only institution on the earth purely unselfish, having for its sole object doing good."

The most striking feature in connection with the church and the world is a double one. They constantly touch and as constantly antagonize each other. The church is to be in the world, yet not of the world. The ship in the sea is an expressive picture of the church in the world. The ship to fulfil its mission must remain in the sea, but for the sea to get into the ship means danger and loss. So, while the church, to do its work, must remain in contact with the world, it must guard itself against the encroachment of the world. The value of the church is in its unworldliness. If the salt have lost its savor it is good for nothing, but to be cast out and be trodden under foot of men. Worldliness has ever been the greatest menace to the welfare of the church. Not when it is without, but when it finds its way into church fellowship. A ship with water in its hold becomes sluggish and unsafe. Sailors say it is water-logged. So with the entrance of worldliness we have a water-logged church, a spiritually dull and unsafe institution.

Infidelity and persecution are pigmies of evil, compared with THE GIANTIC WORLD-SPIRIT WHEN IT FASTENS ITSELF UPON THE LIFE OF THE CHURCH. The only force which can destroy the work of God is worldliness in its various forms of pride, ambition, selfishness, and covetousness, engrafted into the life of the church. The whole organism should unite to expel the intruder, as the whole body seeks to rid itself of a deadly poison. The first act of discipline in the primitive church was at

this point. Ananias and Sapphira for selfish ends, lied to the Holy Spirit and were struck dead for their presumption. The stroke was an act of larger mercy: better that the offenders be punished than the whole life of the church brought into jeopardy. Some prompt action to-day against pleasure-loving, self-seeking, and covetous church members within the limits of permissible discipline would be followed by like gratifying results, and it could again be recorded that "great fear came upon all the church and upon as many as heard these things." And believers were the more added to the Lord, both of men and women."—Chris. Standard.

Rum Traffic Notes.

QUITE REMARKABLE.

Scotch whisky is really a remarkable product. Of the 28,000,000 gallons made in Scotland last year, \$0,000,000 were consumed at home, 30,000,000 sent to England, and 30,000,000 shipped to the United States.

TWO HUNDRED TIMES.

The people of the United States spend at least \$1,000,000,000 a year for drink, and about \$5,000,000 a year for Foreign Missions. There are as many Christian people in this land as there are drinking people.

SEVEN REASONS.

During a temperance campaign in a Missouri county a lawyer was discussing learnedly the constitutionality of a proposed temperance law. An old farmer, who had been listening attentively, shut his jack-knife with a snap, and said, "I don't know nothing about the constitutionality or the unconstitutionality of the law, but I've got seven good reasons for voting for it." "What are they?" asked the lawyer. And the grim old farmer responded, "Four sons and three daughters."

TO STOP ROBBERY.

The "People" say: "You can't make men honest by legislation. Of course not, so the way to stop highway robbery is to forbid it under penalty. That is a form of prohibition which does not prohibit. Make the highwaymen take out a license. Make them limit their operations to certain hours. Do not let them rob within two hundred feet of a church or school-house. Make the license high. In that way you can share the profits of the business, and those with a license will see that no unlicensed operators are allowed. The higher the tax the more respectable will the business become, and good citizens need not be ashamed to be in it. If not, why not?"

NOBODY TO BLAME.

The English papers tell of a man who was burned to death in a drinking saloon. The man worked occasionally for the rumrunner, and for brushing up the floor one morning he received a half glass of whisky and then adjourned into the drinking-box with some other men. In a short time they left, and half an hour after this man was found lying with his head in the fire. His whole face was a mass of charred remains. Death was due to suffocation following the burning. The coroner's jury found accordingly, and attached no blame to anybody.

No blame to the truckster rumrunner who gave him whiskey for his wage! No blame to those in the house who let the drunken man lie and roast! No condemnation of the fiendish and destructive stuff that worked the ruin!

HOW IT WORKS.

An effective showing of the result of prohibition in Kansas is made by the State Temperance Union. Under the heading, "What Prohibition does for Kansas," it says: "First—Reduces the annual consumption of intoxicants from above 15 gallons per capita, the average throughout the United States, to less than one gallon per capita in Kansas. Second—Saves an average of over \$6,000,000 in liquor sales, which otherwise would go to the saloon. Third—Reduces the internal revenue collections from above \$1.25 per capita, the average throughout the United States, to less than twenty cents in Kansas. Fourth—According to our ratio of population, saves annually 1,200 souls from drunkards'

graves." This significant comparison with Nebraska is also made: "In 1896 Kansas paid \$233,927 internal revenue. Nebraska (300,000 less population) paid \$547,173. Kansas consumed 6,039 barrels of beer. Nebraska consumed 161,317 barrels." This is a convincing showing for Kansas and for prohibition. Is any law of any State better enforced? Is there any more beneficent law? "What's the matter with Kansas?"

Conference for Ministers and Christian Workers.

The Third Annual Conference for Ministers and Christian Workers will hold its sessions in Chicago, at the Bible Institute, throughout the month of April.

In the past those in attendance were from as far west as the Dakotas and Texas, and as far east as New Brunswick. It is expected that all sections will be represented this year.

The object of this Conference is to consider and discuss the various lines of aggressive Christian work, and to listen to the best Bible instructors that can be secured. It is free undenominational, and open to all interested in any line of Christian work.

Besides the special addresses by speakers from abroad, the regular work of the Institute will go right on. This consists of lectures each forenoon at nine and eleven o'clock on Bible Doctrine, Bible Study by Chapters, etc., by the Superintendent, R. A. Torrey, and the Assistant Superintendent, W. R. Newell.

An interesting feature of this branch of the Conference will be Mr. Torrey's class in "Bible Study by Chapters."

The outside work of the Institute has always proven a profitable feature of the Conferences. It will afford all who attend an opportunity to study its aggressive methods along all lines. Not only can they study these methods as they are taught, but they can see the three hundred students at work applying them successfully to every day Christian life.

Although the meeting will not occur until April, inquiries have long been coming in as to programme, arrangements for entertainment, etc. As in the past, the moderate sum of five dollars per person per week for board and room will be charged in the Institute for all who can be accommodated.

In the past, churches appreciating the great advantages attained by attending this Conference, have not only granted their pastors leave of absence, but also paid the expenses of the trip for them.

The indications are that the attendance will be much larger this year than ever before. Anyone contemplating attendance can write Mr. Moody or R. A. Torrey, 80 Institute Place, Chicago.

BEST THINGS CHEAP.—The good things in the world are always the cheapest; spring water costs less than corn whisky; a box of cigars costs more than two or three Bibles; a gallon of old brandy costs more than a barrel of flour; a full hand of poker often costs a man more in twenty seconds than his church subscription amounts to in three years. A town election costs more than a revival of religion; people sleep for an hour in church free, but a nap in a Pullman car costs \$2.00.—BOB BURDETTE.

WHAT IS IT?—The question has been often asked within the last fortnight, What is Osteopathy? There is, it appears, at Kirksville, Mo., a "School of Osteopathy"—the only one in the world. In an official announcement of the School the following definition of Osteopathy is given:

"Osteopathy may be formally defined as the science, which consists of such exact, exhaustive and verifiable knowledge of the structure and functions of the human mechanism, anatomical, physiological, and psychological, including the chemistry and psychophysics of its known elements, as has made discoverable certain organic laws and remedial resources within the body itself, by which nature under the scientific treatment peculiar to Osteopathic practice, apart from all ordinary methods of stimulation, and in harmonious accord with its own mechanical principles, molecular activities, and metabolic processes, may recover from displacements, disorganizations, derangements, and consequent disease, and regain its normal equilibrium of form and function in health and strength."

There you have it. Who could ask for anything more, or anything clearer?

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. Jos. McLeod, Fredericton.]

Life in a Bengali Village.

The members of different castes live in the same village, the lower castes in paras by themselves. A para means a "quarter" or "place" as Bamarpara, the quarter of the Bamar or blacksmiths; Mochi-para, the quarter of the Mochi or shoemakers, and so on.

The different generations continue to live under the same roof; the sons bring their wives to their father's house.

I have found that some of the women are happy in their homes and children, their husbands are kind to them, and they are contented with their surroundings. Bengali mothers are very affectionate, though they do not always bring up their children wisely. Others again are very unhappy and bewail their sad lot; as one poor girl said, "I think the life of a Bengali woman is the saddest on earth."

And others may be indifferent and accept their fate. "Our Bapal (forehead) is bad, what can we do? Is it not the will of Bidhati?"—the God of Fate, who, on the sixth day after a child's birth, writes on its forehead all that is to befall it during the life now begun.

All the different religious ceremonies are scrupulously observed by the women. Widows are required to fast twice a month; their fast is called "Ekadashi" (the eleventh). That means they fast on the eleventh day of the waxing moon and again on the eleventh day of the waning.

At the different feasts and pujas the women take an active share in the preparations. During the Durga festival it is customary for the Gritini to paint the wood of the door-post with a mixture of water and red earth. Should this not be done, the goddess is supposed to punish the family who may have omitted this rite in her honour. It seems to bear an analogy to the sprinkling of the door-posts at the Passover by the Israelites.

Many of the elder women under ake pilgrimages to different sacred places. During the car festival of Juggernath crowds of people from all parts of India flock to Serampore. While the car is being pulled, women rush forward, breaking through the line of police, merely to touch the ropes by which the car is dragged. That is sufficient, and they return to their homes feeling they have been rewarded for all the toils of the pilgrimage.

Most of the houses in a Bengali village are built of mud and thatched with paddy straw. Those who can afford it have brick houses. Almost every house has a courtyard. The streets are not wide, they might be better described as lanes. There are numbers of trees about, such as mango-trees, and one is sure to see the broad leaves of the plantain. There are always tanks in or near a village, where the inhabitants may draw water and bathe. A small temple or two may also be seen, often a temple of Siva, and the sacred trees have stones daubed with red paint under them.

On rising in the morning, the women of the household begin their different shares of the day's work. The floors of the rooms are washed with a solution of cow-dung and water; the yard is sprinkled with it and then swept. From the heap of cow-dung in the yard, the women take a quantity mix it with water and knead it into cakes, which are left to dry in the sun. They are used for fuel all the year round.

Then the women may begin to prepare for cooking. The rice is boiled, the different vegetables are cut up and prepared, and when the meal is ready the men and boys of the household have their share first. After the men of the household have had their food, the women may partake of theirs. As the evening comes round again, the duty of "showing the light" devolves upon the mistress of the house. She carries a lighted lamp through the different rooms to prevent evil spirits from biding in dark corners. Then the preparations for the evening meal begin. The meal is eaten about eight or nine o'clock, and then the different members of the family retire. Sweetmeats are greatly used by Bengalis and are eaten between the two chief meals.

They are made of milk, ghi rice, spices, etc.

One great place where the women of the village gather is the bathing ghat of the tank. They may be seen in the earlier part of the day coming down the steps of the ghat towards the water, each with her brass or earthen Kalsi (water vessel) carried on the wrist.

The dress of a Bengali woman consists of a length of muslin or cotton, the sari, as it is called, fastened round the waist and thrown over the shoulder. The married women draw part of it over their heads, the unmarried girls leave their heads bare. A bride who goes on a visit to her father-in-law's house is obliged to have her sari pulled right over her face so as to veil it completely. All Bengali women, save widows, wear ornaments of some kind.

The very poorest wear bracelets of glass or beads, if they cannot afford silver. Earrings, several in one ear, silver hair ornaments, armlets, bracelets, necklaces, anklets and wrist ornaments are all worn, as well as nose-rings. One distinguishing mark of a married woman is the spot of vermilion at the parting of the hair over the forehead. Sometimes mere infants are married. A little girl of five was married the other day, and now comes to school with the spot on her forehead.

Widows wear a plain unbordered sari, generally of cotton; they are not allowed to wear ornaments, and very often their hair is cut off. They only eat one meal a day, and must fast two days in the month. They are very devout in all their religious performances; frequently one may see an old widow with a string of beads in her hand, repeating the name of a god and dropping a bead.—MISS BROWN in Female Missionary Intelligencer.

LEPROSY.—A bill has been introduced in the United States Senate appointing a commission of medical men to investigate the origin and prevalence of leprosy in the United States, and to report what legislation is necessary to prevent the spread of the disease. It is stated that there are now about 200 persons afflicted with leprosy in the United States. They are found mainly in Louisiana and California, but there are a few in Minnesota. There were 6,000 cases of leprosy in Norway thirty-five years ago, but the number has been reduced to 1,500. There are seventy-five lepers in Canada and a large number in Cuba, where the disease is spreading rapidly. The number of lepers in India is now estimated at 120,000. Japan has 20,000, and Hawaii comes third in the list of leprosy countries with 2,500.

LESE-MAJESTE.—This phrase signifies speaking disrespectfully of the emperor. Wilhelm II of Germany has now reigned seven years, and there have been forty-nine hundred and sixty-five sentences for this offense inflicted by the German courts. The average term of imprisonment is about six months. The sentences grow more severe. Seven children under fifteen years of age were adjudged guilty of this offense, and two hundred and thirty other persons under twenty-one.—N. Y. Advocate.

Among Exchanges.

THE MISSIONARY SPIRIT.

The churches that are doing most to evangelize the world are the churches that are most peaceful and most prosperous in their work. Those that are divided over trifling questions are the churches that have no great work on hand and that have no great thought in mind. Wherever a flourishing church is found there the missionary spirit is strong.—Chris. Standard.

BETTER WITHOUT THEM.

"Converts" that are not converted from their love of the ball are not fit to belong to any church. And any church is better off without such members than with them.—The Messenger.

PERTINENT QUESTIONS.

How much did you give last year for the salvation of one thousand million heathen? Did you give as much as you spent for that evening's amusement? As much as that new story book cost? As much as you gave for candy or ice-cream? As much as you paid for that concert ticket? Did you give as much as a pound of butter or a dozen eggs or a bushel of oats sells for? Some Christians unfortunately use tobacco. Did they give as much in one year to preach the gospel to the heathen as they spent in one month for tobacco? What will you give this year—and it may be the last year you will have a chance to give—that the gospel may be preached to the millions who have never heard of the Saviour!—The Christian.