

Religious Intelligencer.

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

FREDERICTON N.B., MAY 24, 1899

WHOLE No 2391

Notes and Gleanings.

Chinese in Cuba must be extremely dirty. The proof of it is the fact that a thousand citizens have petitioned that they be compelled to live outside the city, on account of their dirty habits.

A teacher reproved his daughter for gossip: "Better get a skin and roll it about." After some ministers at her home in a heated discussion. She had a pumpkin in to her father, "There, father, roll it."

York bids fair to have a population of 5,000,000 within a few years. The latest figures place the population at 2,117,106 for Manhattan and the Bronx, and 1,231,000 for Brooklyn. This makes a total of 3,348,654, without counting the boroughs of Richmond and Queens.

Richard Garnett, the keeper of the books in the British Museum, says there are about 2,000 books in the museum. The catalogue, which is not all printed, is to consist of 3,000 volumes. It is all printed, however, it is expected to condense it to 1,000. It cost \$20,000 is annually spent on the compilation of the catalogue.

Remarkable case of a workingman attaining academic distinction. He is James O'Connell, and he is a man on the Victorian railway. A few years ago he matriculated with credit at the Melbourne University, and now he has taken a B.A. degree with final honors in natural philosophy. His work hours on his engine are from 4 until early morn.

Humbert of Italy is a vegetarian. He lives entirely on vegetables and fruits. The doctor has hidden him to drink coffee, and he is at Bordeaux and plenty of water. The king never feels so well as when his fare is bread, apples, and oranges. Peaches are his favorite edible. The queen has repeated attempts to become a vegetarian, but finally has given in despair, being fond of a voracious diet.

There lives at Golshealoch, Ardnachan, a woman who may, perhaps, fairly claim to be the oldest Scotchman. Her name is Mary Watt, and she is in her 106th year. She is a native of Swardie, Western Ardnachan, where her ancestors for generations held their possessions. She was never far from home, but was well and truly known in the parish of her birth and surrounding districts. Her habits had been plain and simple. So far as can be ascertained, she has never taken a doctor's prescription, and never experienced a serious indisposition. She is of medium height, exceedingly well-proportioned, and in her old age possessed considerable bodily strength and activity. Gaelic—the only language of which she has knowledge—she speaks with regular idiomatic purity.

Nothing shows more clearly the deadly nature of modern warfare than a few facts about the light gun small calibre in use in the German army. A bullet from one of these weapons passes through a wall at a distance of 400 paces. At 300 paces it penetrates a thick oak tree. If six men are standing one behind the other, the first man at a distance of 400 paces from the German line, a bullet discharged from the latter passes through the first five men, killing in each case a mortal wound, and makes the sixth man a combatant. The full range of the ball is said to be 5,000 metres, or about three English miles. A full body of troops thus armed is therefore able to destroy a multitude of lives, and cause many bloody wounds in addition, with a few volleys.

A rich miser died recently in London. The two dismal-looking houses abutting upon the Surrey side of the river, near London's Waterloo Bridge, have been tenanted by an old and wealthy, but yet eccentric baronet. The late Sir

Henry Delves Broughton has died in a garret there at the advanced age of 91 years. For years, it is said, he never crossed the threshold of the house in which he elected to live the life of a recluse. He lived frugally. His meals were served and placed outside his room at stated intervals. No servant, it is stated, entered the room for years. He had a strong aversion to medical men and any business had to be settled with the baronet on one side and his interrogator on the other side of the partly opened door. The rent roll of this eccentric baronet amounted to £30,000 a year, and he has left personality to the amount of about £150,000.

Shall We Lose the Sabbath?

BY JOHN CHARLTON, M. P., IN THE WESTMINSTER.

Evidences multiply upon every hand that there is an alarming growth of disregard for the Sabbath. The religious restraints that hold in check the manifestations of disregard of God's commands relating to the Sabbath are rapidly weakening, and belief in the religious obligations resting upon the community to observe the seventh day as a day of rest and Christian privileges is gradually disappearing. There is an evident apathy among professing Christians about this matter, and the great mass of church members, it is to be feared, are not alive to the importance of preserving the Sabbath from desecration by servile labor and other practices at variance with the religious usages which our God-fearing fathers believed in and firmly maintained. While Christians are apathetic and, to a considerable extent, indifferent, the enemies of the Sabbath display the utmost alertness and vigilance, and their assaults upon the salutary uses of the day which the Lord blessed and hallowed for the temporal and spiritual good of man are greatly promoted by many influences which have developed within the last generation. The most potent of these evils is the Sunday newspaper, which has, in the United States, lowered the tone of public morals and destroyed, to a great extent, reverence for the Sabbath and secured the almost complete secularization of that day. This great evil seems to be about to obtain a foothold in Great Britain. It has already obtained a foothold in Canada, and unless Christian sentiment is aroused to the importance of the issue it will soon obtain a position of impregnable strength.

In addition to the Sunday newspaper, we have railway traffic, which is limited in amount only by the scruples of railway managers, and which may be extended to any limit with impunity, so far as any restraining influence of legislation is concerned. In addition to this demoralizing agency, which seems to be one of the peculiar features of our modern civilization and supposed business requirements, we have the Sunday Street Railway Car evil; and one by one Canadian cities, which formerly prided themselves upon their reputation for strict observance of the Sabbath, and were the admiration of Christian visitors from other lands, are giving way in this respect, and are permitting the introduction of this species of Sabbath desecration, which will unquestionably bring evils of great magnitude in its train.

The movement towards complete secularization of the Sabbath will, so far as religious life is concerned, have disastrous results. The observance of this day is one of the great bulwarks of vital Christianity, and as the sure accompaniment of loss of regard for the Sabbath, will come loss of spiritual vitality and Christian force.

The question has a material side also. Every weakening or destructive influence that promotes Sabbath desecration and demands Sabbath labor is an invasion of the rights of the laborer. Not only does disregard for the Sabbath lower the moral tone of the community by unfavorable influence upon its religious life, but it also lowers the moral tone and the vitality of national life chiefly by its evil influence upon the great mass of toilers, who earn their bread in the sweat of their face. This element of society is interested in the preservation of Sabbath observance, upon

purely civil and material grounds. Every assault upon the Christian character of that day, which gives rest to the toiler, is an assault upon the best interests of humanity, and especially of toiling humanity, and the great army of wage-earners should be alive to the enormous importance of maintaining their right to a rest day. The street car, the Sunday railway train, the Sunday excursion, the Sunday newspaper, every form of Sunday desecration that involves, as all forms of these desecrations do involve, manual labour, is an attack upon the working man's privileges, and a curse to him and his interests.

It is time that Christian electors were becoming alive to their duty in regard to this matter, and it is time that the Christian pulpit grasped the magnitude of the situation, and the importance of the interests at issue, and made itself more familiar with the question, and embarked more vigorously and more frequently in denunciation of Sabbath desecration and in teaching as to the continued obligations imposed by the fourth commandment, and the beneficent fruits of obedience to its demands, both in a religious and in a temporal sense. The Christian elector should no longer treat this question as one of Christian ethics, only in which he has but a slight and remote interest. It is a matter which deeply affects the welfare of the country, in which he lives, the welfare of society, of which he is a member, and the welfare of the family in whose interests he should have the deepest concern.

The attitude of Parliament and indeed of all legislative bodies on this question is most unsatisfactory, and to the lover of Christian institutions and Christian principles, the indifference, or actual hostility manifested towards all forms of Sabbath observance legislation in the Dominion of Parliament, most humiliating. In the Canadian House of Commons, probably not a dozen members would face the obloquy, the odium, and the ridicule that would be heaped upon them if they were to advocate any measure, seeking to secure Sabbath observance, by voice and speech. This body, composed of men representing constituencies, each one having a very large proportion of electors, professedly Christians, does not represent these constituencies properly in this respect, unless we are to suppose that the constituents are absolutely hostile to such enactments. The Christian elector who can be brought to feel that this is a matter deeply affecting the interests of the country, the interests of society, the interests of the laboring man, and the interests of the Church, should no longer treat it as an abstract question, but should make it one of practical politics, and should demand from his representative that attitude toward the question, in his position as a law maker, which is conformable to Christian precept and Christian obligation.

It is folly to close our eyes to the truth. The institution of the Sabbath is menaced with grave danger. If matters go on as they have been progressing for a few years, it will be lost to Canada, so far as public recognition and public observance is concerned. In view of the gravity of the danger which threatens us, it is time for Christians of all denominations to take this matter into careful consideration, to devise some united plan of action, and to enter with vigor and determination upon the contest with the common foe.

The Famine in Russia.

It is to be feared that unless the utmost care be taken the famine in Russia will be repeated next year. From the entire region now suffering reports are coming in that the emaciated and stricken peasants, worn with typhus and scorbutic diseases, are simply unable to hold the plough or engage in any other agricultural employment which demands persistent labour. More than three-fifths of the horses in numerous localities have been sold, and although the local government boards are making arrangements to supply fresh horses to the peasants it is feared that their help will come too late to be of any use. The Red

Cross Society and other charitable institutions are working with feverish energy, but their efforts can only reach the villages in the immediate neighbourhood of the railways. Epidemics are increasing, especially scorbutic complaints, and cause terrible havoc among the weakened, apathetic villagers. In numerous districts on the Volga whole villages have been decimated. It is computed that the famine affects an area of over 200,000 square miles and a population of 15,000,000.

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.]

Newtown Society.

The Free Baptist W. F. M. Society of Newtown, K. Co., held a public meeting Saturday evening, 13th inst. The meeting was addressed by Mrs. Thomas Hill, missionary of the A. B. M. U. of Congo, West Africa, who returned last Fall. She gave a very interesting address, telling of the customs of the people, the work of the missionaries there, and the good that has been and is being done now. She also spoke of the earnest, faithful work of native Christians, even under severe persecution. The address was very interesting throughout.

Mrs. Hill also spoke Sunday morning, at the request of our pastor, Rev. A. J. Prosser, who was present at both meetings.

The Hindu Women of India.

II.

The leaf used in the preparation of pau is oval in form and has a glossy green surface. The leaf is divided (centre vein forming line of division) and the half laid on the hand is spread with slacked lime, after which catechu betel-nut, which has been cut into fine pieces, by a knife made for that purpose, and cardamom-seeds are added. The half leaf is then neatly folded into pyramidical form and pinned at the base by a clove. This preparation of pau is called "sada pau," which means plain pau. When tobacco is added it is known as "korda pau." The whole is taken into the mouth at once. During the process of mastication the lips and teeth become red, by the action of the lime and catechu. By continued use of pau the teeth become quite spoiled. It is said that pau is a good digestive, and is always taken after meals; but it is also taken as a refreshment at any time of the day. When a friend calls it is always offered to him.

The costume of the women of India differs in various provinces, but the sari is the principal dress in many of the provinces. This is a single garment about five yards long and a yard and a quarter wide. It is so arranged as to cover the person gracefully, requiring neither pin nor button to keep it in place. It is generally white, with coloured border of black, blue, red or yellow; but it is sometimes coloured and striped. The fine soft muslin, and the soft sheeny silk saris are very pretty. The saris of the rich are handsomely embroidered in coloured silks, in silver, in gold, and sometimes in pearls. The sari is differently arranged by different nationalities. The Bangali woman and the Orissa arrange their cloth so that one end covers the head; the Madras has her head uncovered; while the Marathi puts hers on in still another way.

The women of India are very fond of jewellery. They have jewellery for the hair, ears, nose, necklaces, chains for the waist, armlets above the elbows, and bracelets below, rings on the fingers, rings on the toes, and anklets. Some of the anklets have little bells attached, so the wearer makes a jingle whenever she walks, reminding one of the nursery rhyme, "With rings on her fingers and bells on her toes, She makes plenty of music wherever she goes." The poor women who cannot afford gold and silver wear heavy brass, pewter or glass ornaments. Shellac is also made into ornaments and makes pretty bangles for the arms, but they are

easily broken. The ornaments are often used as a deposit for money. In times of need they are either sold or pawned.

The Indian house, to outward appearance, is cheerless. Within, it contains a court, which lets in the bright sunlight. The rooms may be small and dark, but they open on the verandahs, and they open on the court. The court generally contains a tulsi plant, which the women worship. Sometimes there are a few potted plants and bright marigolds, but not unfrequently, on account of bad drainage, broken boxes etc., the court has a very dirty and untidy appearance.

The average Indian home contains a little ante-room, where the men sit and talk and receive friends. Several families live in one house, and it is not uncommon to find three generations in the same house. Within, on the side of the court, is the kitchen. The stove is of the rudest, being a little fire-place of clay, built against the side of wall and without a chimney. The fire place and walls of mud houses are cleaned after each meal by a wash of clay and cow manure, which hardens and dries and leaves a clean surface. After eating, the brass plates, basins and drinking vessels are scoured until they shine like mirrors and are ready for the next meal.

Among some nationalities the women are not confined to Zenanas. When the Mohammedan rulers came to India, Islam customs, as well as religion, were introduced. The invaders by force added Hindu women to their harems. To protect their wives and daughters the Hindus kept them within walls. Gradually the Zenana system came to prevail among them, and in time became the Indian standard of respectability. If a man could afford to keep his wife and daughters in indolence, they were not unwillingly shut up in Zenanas. This seclusion is carried out in cities, but in villages, women keep in the back-ground, and draw their cloth well over the face when men are near.

L. E. GAUNCE.

The Rumseller's Soul.

A WIFE'S PRAYER IGNORED.

The Licensed Victuallers' (Rumsellers) Association of Montreal has recently taken action looking to the suppression of policy gambling and lotteries on the alleged ground of solicitude for the working classes, whom the association perceived, with much concern were being induced to part with their hard-earned money upon games of chance from which there was slight, if any, return—one of the strongest arguments used being that the women and children were being deprived of bread by the gambling passion which had taken hold of the working classes—a state of things which moved the association to righteous indignation.

Here is a little incident which may be set as a foil against the picture which the association presents as a philanthropic body concerned for the moral welfare of the people: A certain citizen, admirable in every respect, became addicted to drink. All insensibly he became a slave to his appetite, and spent the greater part of his earnings every week in a certain saloon. His agonized wife, who saw herself and children on the brink of starvation and her husband in danger of becoming a castaway, went to the proprietor of the saloon, and begged him not to sell any more drink to her husband, who was going to ruin, and who was now neglecting to provide for his family, in order that he might indulge his appetite, for which he gave his money to the saloon-keeper. The latter replied:—"Madam, I am licensed to sell liquor. My business is to sell liquor to all who can pay for it. I pay rent, I pay a high license fee, and I will sell drink to any man who asks for it. I cannot help what you say; it is not my business. So long as your husband comes to my place, with money to pay for the drink he asks for, he will get it."—The Witness.

—The Rev. Ng Poon Chew, of Los Angeles, Cal., is about to start a paper in the Chinese language to further the interests of missions among the Chinese on the Pacific Coast. For this purpose he has procured 250,000 type, which represent 11,000 different characters, and require that number of separate boxes in which to keep them.

Parliament.

MONDAY.—Replying to Mr. Dismville, Mr. Borden stated that an allowance of \$40 per troop was not paid to cavalry regiments, but \$60 per squadron. The amount to the 8th Hussars was not \$320, but \$240. It was paid to Col. Markham.

Mr. Sifton informed Sir Hibbert Tupper that Mr. Ogilvie had issued liquor permits in the Yukon.

In the evening, Mr. McInnes, of British Columbia, moved a resolution in favor of the establishment of a Canadian mint. Mr. Fielding headed off the resolution with a motion to adjourn the debate, which was carried on division. The finance minister said there was no profit in gold coinage, and that silver and copper coins were not required in quantities sufficient to keep the mint long in operation.

TUESDAY.—When the order of the day was called, Sir Charles H. Tupper moved the adjournment of the house in order to bring to the attention of the house the delay in calling the public accounts committee to transact business. The house now had been in session two months, but this committee has not yet been called. Two important matters, that of bogus prosecutions in Manitoba and the inquiry into Colonel Dumville's use of the care of arms allowance, were not completed last year and were postponed to this session. It was then resolved that these investigations would be taken up at the first available moment this year. But, though members have tried to get the committee called, no meeting for business has ever taken place.

The discussion was continued till after midnight. Before adjournment, Mr. Laurier, replying to Mr. Clarke, said that arrangements had been made as a result of which the insolvency bill would not be proceeded with this session.

WEDNESDAY.—Replying to Mr. Foster, the postmaster general said: Abner Smith was on the first of May removed from his position as postmaster at Rusignish, Sunbury Co., N. B., because of his taking an active part in party politics. There has been no other complaint made against him. He was in office since 1874. There was no investigation to determine the facts.

To Sir Charles Hibbert Tupper, Dr. Borden explained that D. C. F. Bliss in 1897 became a second class clerk at \$1400. In May, 1898, he was also made transport and supply officer to the Canadian forces in the Yukon. His pay is seven dollars and eighty cents per day and expenses. Major Bliss is a son-in-law of Mr. Cosgivan. Mr. McMullen moved the second reading of a bill to amend the civil service act by making it impossible for an officer to take pay for extra or other services in addition to his regular salary. After discussion Sir Richard Cartwright asked that the debate be adjourned, as the finance minister was thinking over a reorganization of the civil service.

THURSDAY.—The discussion of the Drummond Railway bill occupied the whole day.

It was opened by Mr. Haggart, who reviewed the whole series of transactions connected with this contract. He was willing to accept the responsibility for the Intercolonial traffic bargain with the Canadian Pacific. The bargain was made when mail steamships were calling at Halifax and the government desired to induce the C. P. railway to transport export business from Boston and New York to a Canadian port. He admitted also that in 1894 he had thought of extending the line to Montreal and had thought of the Drummond road in that connection, but he made no offer for the line and did not accept an offer made to him for \$550,000. He mentioned the matter to Messrs. Foster and Ives. Mr. Foster strongly opposed the purchase, and Mr. Ives was rather favorable provided good terms could be made. He knew that the road was offered to others for \$400,000. The whole Drummond affair certainly did "savor of corruption." The original bargain was so bad as to prove that the men who made it were either fools or received some inducement. Mr. Haggart declared that Mr. Blair had increased the Intercolonial deficit to \$200,000, though he had charged everything possible to capital. The result of the first year's operation of the Drummond railway was concealed from the public.

Mr. Haggart was followed by Mr. Morrison, of New Westminster. He argued that the line cost as much as Mr. Blair is paying for it, and denied that the road was ever offered for half a million.

FRIDAY.—Premier Laurier introduced the re-distribution bill. It makes a number of changes in Ontario electoral districts, some in P. E. Island, and some in Quebec. The only change made in New Brunswick is to make two districts in St. John—one being the city, the other the County Glades. There are no changes in Nova Scotia. The bill is likely to provoke a lengthy discussion, and perhaps much feeling.

The Earl of Safford, who married Mrs. Samuel J. Calgate, New York, last December, was instantly killed Tuesday evening at Porter's Bar, Eng., by an express. The body was decapitated and mangled. The earl was in the sixty-eighth year of his age. The family estates are very valuable.