

t nearly
thin?
n you thi
you expe
ears of w
gh to ma
ak. Yet
d.
mulson,
ne; that
digested,
ken into
body res
ds and no
hypoph
the ner
g.
druggists,
ists, Toronto,
COUGHS
Y CURE
dren from
at of doors
wet feet—
light.
g to do about
children's C
in Croup—
weaken the l
ve their child
ne Syrup.
d cures all k
medy known.

Religious Intelligencer.

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

FREDERICTON N.B., MARCH 29, 1899

WHOLE No 2385

Notes and Gleanings.

has had 294 square miles of added to its territory in the twenty years by the advance of the delta of the Po into the Adriatic Sea.

marriage tie in the United States is less sacred than in any country, and the ratio of divorces is steadily increasing. In 1858 in 100,000 families in the United States there had advanced to 249 in the date of the latest statistics on the subject.

carpets woven in Philadelphia this year, if laid down in a continuous strip one yard wide, would reach from Philadelphia eastward to the Atlantic, across Europe, Asia, and across the Pacific to San Francisco—a distance of 21,000 miles.

Chandler, of Allen County, Ohio, a hale and hearty patriarch of fifty-five years, is the father of 19 children (21 of whom are grand-children), has 105 grandchildren and great-grandchildren, and is as vigorous throughout the county as an arrow with the rifle and a tireless hunter.

tooths in Germany are using teeth made of paper, instead of porcelain or mineral composition. The paper teeth are said to be as satisfactory, as they do not break or chip, are not sensitive to heat or cold or to the action of the acids of the mouth, and are very cheap.

the 21,291,332 square miles occupied by the colonies of the various empires, Great Britain possesses 10,412, or over one-half. Of the population of these colonies 1,099,122 are under the government of our own Motherland, and 989,702 under the control of other nations. Grand responsibilities are thus thrust by providence on the British race.

monolith, which is to be erected on the Rockefeller family lot in the New York City Cemetery, Cleveland, Ohio, is by far the largest one ever erected in America, and it is believed to be the tallest and most costly one to mark the last resting place of a private citizen anywhere in the world. The cost of all the tablets, and vaults erected on this plot will be fully three quarters of a million dollars. The height of the monolith is fifty-five feet and ten inches.

propose of tinkering the liquor here's a scheme from Michigan that possesses the charm of novelty. It is solemnly proposed to increase the number of the custom-house saloons, and cities and towns are issued licenses at a uniform rate of \$5. The name and number of every license must be published, so that every community may know who are its thirsty souls. No saloon keeper may sell a man a drink until he produces a license. These documents are not transmissible.

in some parts of Germany there is much intolerance as in Russia. In various parts of Saxony, in Prussia for instance, the authorities refuse to consider the Baptist tolerated church. The members are liable to a fine of \$4.00 for singing a hymn, which is considered a grave disturbance; for relating stories of the life of Christ, \$6.00; for allowing children of any but Baptists in their Sunday School, \$10.00, and so on. Of course these things are not always imposed, but they are kept over the churches as a continual threat. When the magistrates can be controlled by the Lutheran clergy, it goes hard with the Baptists in these places. They are growing rapidly.

AN EXPERIMENT IN GROC.—The results of an experiment made in England are reported. Three bodies of soldiers were exercised. The one received a ration of whiskey, the second a ration of beer, and the third no alcohol in any form. The first section began with great energy, but soon tired; the second held out longer, but grew weary; while the third improved steadily under the discipline.

The First and Greatest Need of the Church.

In a recent article on the first and greatest need of Methodism, the New York Christian Advocate says things which may well be addressed to every branch of the Christian Church. Changing the heading, to broaden it, and making a few verbal changes in the article to adapt to our own and other churches, we reproduce it.

It is not money nor influence, but spiritual life, we need. That only will bring all good things in its train. This need is apparent from many considerations, some of which are:

So many churches depend upon spasmodic revivals, and then are unable to assimilate the fruits because of the untoward state of the membership; so many members never take any part in evangelistic work, and never attend any of the means of grace except on Sabbath morning; so many never attend, even then, except at rare intervals; so many faithfully attend the lodge that never attend the prayer meeting, that the tabulated statistics of the Church are of no more reliable than would be those of an army if the inmates of the hospitals, those who have been taken prisoners by the enemy, and the deserters were given as a part of the fighting force.

The moral tone also is unsatisfactory, and many societies would be reduced to a few pious women, aged persons, and unsophisticated youth, if the discipline enforced in the primitive Church were applied.

The religious and moral condition of many official members suggests serious problems. Where it has become a standing theme for ridicule that most of the office-bearers in the church violate its rules and never participate actively in its aggressive spiritual work; and where in addition to that it is understood that the pastor finds his chief social life with these inconsistent members, and they are the ruling influence, the situation bodes no good.

Attention has recently been directed to the fact that in eighty-seven cities in the United States, Methodism (and the same is true of other evangelical denominations) is scarcely holding its own, regardless of the increase of population, and of the fact that so many accessions are received by letter from country churches. Divers superficial explanations are offered for this humiliating condition. But whatever influence they may have, it is absolutely certain that if the laity and clergy were living according to the teachings of the New Testament, it could not be so.

The reader must not suppose that the virtues and devotion that exist in many hearts and lives are not recognized, or that any sympathy exists with those railing accusations which are uttered by some in cold censoriousness; or with "the mocking and venomous spirit of a fiend;" or with the self-justifying and slanderous disparagement in which the openly ungodly indulge when speaking of the Church.

This is an attempt to recognize tendencies; and conditions, and to aid everyone who feels that God has called him to the work of the ministry, and is living a consecrated life, to see how great the need of efforts to reform the Church, to recall those who have lost their first love, to alarm backsliders, to strengthen the things that remain, and to use their personal influence to elevate the morale of office-holders and of Sunday-school superintendents, wherever they are not men whom the Church and the young can safely imitate.

Such considerations as these are not suitable to be preached to a congregation, for men, flatteringly shield themselves under a recognized prevailing tendency; and when a pastor denounces his official members or censoriously scolds them, he advertises the barrenness of the situation to the most unobserving and unsuspecting of the people. It is the preaching of the truth and the living of it by the minister, and especially the utilization of his friendship, and a true reciprocal on of the courtesies that he receives from those who are living this present evil world, by appeals in private conversation, by which the tone of a religious society is gradually to be raised.

The chief difficulty with the laity as well as the ministry is a lax view of the law of God, and an exaggerated view of the provisions of salvation. Men seem really to believe that connection with the Church, and a general consent to the fact that Christ died to save, and that He is an Almighty Saviour, are sufficient for salvation. Whereas the whole Scriptures teach the contrary. A mere religious profession is an abomination in the sight of God, and trust in Christ without an earnest and constant attempt to keep His commandments, insures one the reward of the foolish virgins, and of the man who built his ecclesiastical house upon the sand and not upon the rock.

If spiritual life be sought it will be attained, and then conscience and gratitude will open the purses of the Church. Gifts will be a means of grace. Should we have a joint revival of spirituality and liberality, Methodism will enter upon the next century with impulses equal in intensity to those with which it began the one which we are soon to leave; and with immeasurable material resources will go forth with quicker step to bless the world.

The Stone Rolled Away.

REV. THEODORE L. CUYLER, D. D.

At the early dawning of the first day of the week, the two Marys, with Salome and Joanna go out of the northern city gates to visit the sepulchre, bearing with them precious spices. It is an errand of sweet womanly love for their crucified Lord. As they draw near the sacred spot, a difficulty occurs to them of which they do not seem to have thought before. They said to each other, "Who shall roll away for us the stone from the door of the sepulchre?" They remembered, then, that it was too heavy for their weak hands to manage, and must have gone on with anxious hearts. Their difficulty is soon solved; for lo! as they approach the tomb they discover that the barrier is gone! For an angel has descended from heaven and rolled back the stone from the door, and is sitting upon it clothed in a shining radiance.

What a rich lesson this beautiful incident in the sublime resurrection triumph conveys to us! Faith and love go on in their enterprises in this world to redress the wronged, and to help the weak, and to deliver the bound, and to rescue the perishing. Cynical selfishness sneers at them, and unbelief reminds them that their hands are too weak to wrestle with the big bowlders that obstruct their path. Grant that they are too feeble. Skepticism takes no account of the transcendent truth that Christianity is a supernatural thing, and that the supernatural power of the Almighty is on its side. That angel from heaven rolling away that rock to let forth the risen Christ is a glorious token of the power of the Holy Spirit to burst through and to break down every obstacle to the kingdom of that conquering Saviour. Brother, sister! be of good cheer; if love to Jesus and immortal souls inspires thy efforts, there is no boulder that almighty power cannot roll away.

A Land of Women's Rights

Col. Jewett, writing in the Courier-Journal of the Philippines, says,—Among the Filipinos the woman is the boss. Except as nurses for young children or as laundresses they do not accept domestic services at all. They work in cigar factories; but all the cooks, waiters and house servants are men and boys, and while many of the women "take in washing," as we say—though, in fact, they take out washing, for they carry it to the streams and cleanse it by beating it with stones and clubs—you will always find the husband assisting at the work—another feature which some more enlightened nations might copy with profit. All the business is transacted by the women. They sell produce and keep such shops as are kept. The woman always takes the lead and manages the whole business, and the male part of the firm or family is a secondary consideration. At Cavite my cook was a man about forty years of age, but his wife remained at their home and kept house. The house-keeping was evidently light work,

because when Manila fell I tried to discharge my cook, but when my baggage arrived late one rainy morning in Manila there was the cook, and squatting under a bush near by in the rain was his "senora" with the entire family property rolled up in a bundle on her head. The discharge didn't work, and I was compelled to keep him until he finally broke his arm and left of his own accord.

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.]

The Hindu Women of India.

To understand the life of a woman of India it is necessary to know something of the religion and customs of the country. Although the population of British India is made up of several distinct nations, the great mass of the people may be separated into two great divisions, viz., Hindus and Mohammedans, in the proportion of four-fifths of the former to one-fifth of the latter. Among Hindus, the religious customs differ slightly in various parts of the country, yet underlying them, there is an unmistakable similarity. The Vedas and other apocryphal books are recognized by all Hindus as the canonical scriptures. Among the books of sacred law, the code of Manu ranks highest and is believed by all to be very sacred. According to this Code, which contains the fullest details regarding the position of women in ancient times, the husband, though devoid of good qualities, is her god, and she has nothing to do with religion. By obeying her husband she is exalted in heaven. "Such is the theory, but the present day practice is very different." In their way, Hindu women are the most religious creatures in the world. Their life is a round of superstitious ceremonies. Every phase of life—childhood, maturity, widowhood, etc., has its share of ceremonies. "They frighten their children by imaginary hobgoblins." When children are very ill Hindu mothers believe it is caused by the displeasure of some god, or goddess, or by some evil spirit. They use medicines, but they trust largely to charms, offerings and vows. It is said, by good authority, that there is scarcely a respectable house in all Bengal, the mother of which has not at one time or another offered some of her blood to the goddess Kali in performance of a vow when a child was seriously ill.

"The great majority of the inhabitants of India," says Sir Monier Williams, "from the cradle to the burning ground, are haunted by a perpetual dread of demons. They are firmly convinced that evil spirits of all kinds, from malignant friends to merely mischievous imps and elves, are ever on the watch to harm, harass and torment them, to cause sickness, plague, famine and disaster, to impede, injure and mar every good work." "This demonophobia was learned from their ignorant mothers." According to Hindu custom a wife must never eat with her husband, she must not even be seen eating by him. She will not even speak his name, under the mistaken idea that it will hasten his death.

Brahman priests frequently work upon the credulity of the women, who are quite ready to believe any story that the priests may think it profitable to invent. Though the women are obedient to their husbands in other respects, in this matter husbands are quite unable to control them.

Among Hindus a woman is careful to veil her face when in the presence of her husband and his elder brothers. Although she may have servants in the house a good Hindu wife cooks her husband's food. She also prepares the food of a respected guest.

The Indian home has no family table. When the food is prepared, a portion is set before the master of the house; if sons or other male relatives are present, they eat with him. After their meal is finished the women eat. If guests are invited a cloth is spread on the floor, and the food placed upon

it, while the guests sit around, but not the family. The host serves his guests, standing meanwhile. The meal generally consists of rice and two or three kinds of curry, with sometimes an additional course of pudding called "Kerry." The curry is generally highly seasoned. After the meal is finished, pan is provided.

L. E. GAUNCE.

OMISSION CORRECTED.—Mrs. J. N. Perry, Secretary of the Connell W. M. Society, writes to say that in the list of contributors published in the Year Book three names are omitted, viz.—Mrs. Jas. E. Nicholson \$1.00; Mrs. J. B. Stickney 25 cts.; Mrs. John Flanagan 10 cts.

Parliament.

MONDAY.—The debate on the address was commenced by Mr. Ball, the new member for East Prince. He spoke of the prosperity of the country; immigration from abroad had increased in the Washington negotiations, our commissioners had made an earnest effort to settle the differences between the two countries. He believed a fair agreement would be reached.

Mr. McRueau, speaking in French, claimed that the government had redeemed all their pledges.

Mr. Charles Tupper complimented the mover and seconder on their maiden efforts. Speaking of the prosperity he said it was due rather to the conservative policy than to the liberal party. The government, he declared, had got power by delusive promises and only by adopting the policy of the conservative party had been able to conserve the interests of this country.

He devoted some time to the proceedings of the high commission. The commission had failed because Canada had gone empty handed. His advice to the government was that they should meet out to the United States what the United States meted out to Canada, and that they should impose the export duties parliament gave them power to impose two sessions ago.

Mr. Charles then spoke of the policy the opposition would adopt. First they would hold on to the national policy, which had built up and enriched Canada. As to the fast Atlantic service, he said that if the liberals had carried out the contract which he (Mr. Charles) had entered into with the Atlantic, we would have the fastest and best service between the two continents inaugurated during the coming summer.

Touching the plebiscite he charged the government with bad faith towards the large temperance element. Referring to the announced "reform" of the senate, he said it is an attempt to break down the protection guaranteed to the smaller provinces by the constitution of the senate.

At 11 o'clock Sir Wilfrid Laurier moved the adjournment of the debate. TUESDAY.—Sir Wilfrid Laurier continued the debate on the address. He accepted the challenge of the leader of the opposition to show that the liberal party had not done anything since they came into office and claimed that the present government had settled the Manitoba school question, had secured the establishment of preferential trade etc. He claimed that preferential trade had increased trade with Great Britain. The government had also established penny postage. He said his government had reformed the tariff for the benefit of both producer and consumer. They had extended the Intercolonial railway to Montreal, and they had induced the C. P. R. to reduce its freight rates so that the people of the Northwest saved \$800,000 a year. Turning to the plebiscite, he claimed that no pledge had ever been given to the prohibitionists. A pledge had been made in 1893 by the liberal party in convention that a plebiscite should be taken, and a plebiscite had been taken. A leader of the liberal party had no hesitation in saying that there never was any intention of adopting prohibition unless a majority of the electorate pronounced in favor of it. Speaking of the reform of the senate, he said that the resolution would be submitted to the senate as well as to the commons. As to the fast Atlantic service, he admitted the government had done nothing, but he hoped it would be able to do something. He defended the Washington commission from charges of taking a very long time to do very little.

Mr. Foster followed the Premier, dealing with the claims of what the Government has done. He asked, when was the agreement on the Manitoba school question? The solicitor general declares it is not settled. Sir Wilfrid has boasted he brought about preferential trade, but his preferential tariff has not succeeded in turning the tide of our import trade from the United States to England. As to alleged postal gains he said that by no system of proper accounting could any man show that a deficit of \$781,000 had been turned into a deficit of \$50,000. The figures had been juggled with. The figures had been cut down the postal rate by increasing the weight of letters from one-half to one ounce, and did it without any flourish of trumpets. The imperial penny postage would be a boon to certain classes, whose business might

well have carried the full burden, and the difference would come out of the pockets of the poorer. As to the claim that the liberals had carried out to the full their pledges to reform the tariff, it was ridiculous. The promises had been made, but the government turned its back upon them all.

Sir Wilfrid did not shrink from obtaining power by false pretences and held on to it by repudiating his pledges. He had denounced protection as fraud and robbery, promising free trade with a tariff for revenue only. How had he carried out that pledge? His tariff was a protective one. The duty collected on goods entered for home consumption, was equivalent to 30.87 in 1894, the same in 1895 30.70 in 1896 30.04 in 1897 and 29.43 in 1898. That is, there had been a decrease of three one hundredths of one per cent. in 1897, of 87-100ths in 1893. But taking the two months of January and February of this year, the average was a reduction of less than half of one per cent. Take both dutiable and free goods, and it would show the following average rate of duty: In 1893 it was 17.38 per cent., in 1894, 17.15 per cent.; in 1895 16.89 per cent.; in 1896 it was 18.28 per cent., in 1897 it was 17.87 per cent., in 1898 it was 17.55 per cent. Thus the reduction in customs taxation on the basis, as compared with the average of preceding years was 44-100ths in 1897, and 81-100ths in 1898 to date. But for January the tendency was to increase the average rate of taxation being 18.07, and on February's imports 18.70. Yet the government had the hardihood to declare that they had reformed the tariff according to promise, had done away with the principle of protection, and today Sir Wilfrid Laurier declared the government had fulfilled its tariff reform pledges. Has the protection been removed root and branch? Only to the extent of one half of one per cent.

WEDNESDAY.—Sir Richard Cartwright continued the debate on the address. Dealing with the International Commission he denied that it had been a failure, though beset with great difficulties. The United States market would, he said, be of great value to Canada if it could be secured on reasonable terms.

Messrs. Clarke, Wallace, Casey, Taylor, and Monk continued the discussion.

THURSDAY.—The debate was continued by a half dozen members.

The Senate adjourned until April 5th.

FRIDAY.—Messrs. Davin and Pope discussed the address, and the House adjourned.

INDIA'S SNAKES.

SNAKES are one of the scourges of India. Thousands of people die yearly from their bite. In the last twenty-two years the number of deaths attributed to this cause has reached the enormous total of 433,289. Snakes appear to be a much more deadly enemy to man than wild animals. In the same period wild animals have killed only 64,284 persons. On an average in India 20,000 people perish yearly by snakes and wild animals. The number of deaths in recent years has shown a marked increase. In 1875 the number killed was 21,286; in 1891 it had risen to 24,335. Bengal is the most dangerous province to live in, for the Bengalese snakes are responsible for half the deaths from snake bite. The loss of cattle has also been very great. Since 1875 about a million and a half animals have been destroyed. Wild animals are responsible for nine-tenths of the animals killed. In 1896, for instance, 7,143 animals died from snake bite, but 81,897 were killed by wild beasts.

Among Exchanges.

EXPECT BLOWS.

If you are fighting sin, you must expect to get hit. It's a pretty tame fight that is all on one side.—Free Baptist.

AMAZING.

It is an amazing thing that some pastors find it possible to go along in their work without the aid of a church paper.—Methodist Ex.

THE BACK ROAD.

Josh Billings once said that if a man wants to go through life and please everybody he must travel on a back road.

PARENTS, BEWARE!

A child cannot well entertain respect for a Church, the pastor of which is held in contempt by the parents. The evil habit of adversely criticizing a pastor in the family circle, where everything spoken is supposed to be confidential and an expression of honest conviction, may be more far-reaching in its consequences than was intended. If the evil affected only the man criticised it, it would not be so bad, but the danger is that it will also turn the children against the truth of which he is the messenger.—Nashville Advocate.