

Religious Intelligencer.

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

FREDERICTON N.B., JANUARY 30 1901

WHOLE No 2487

This Week

Have you been intending to send your renewal in January? Then, please, get it off right away. If those who have not yet done so, send their renewals as soon as they read this, they will help us much. Many hundreds of subscriptions would reach us before Saturday night. Be yours be one of them.

NOTES AND GLEANINGS

Grippe is very prevalent in Montreal and Toronto at present, and it is feared it may become epidemic.

The crust of the earth under Japan must be comparatively thin judging by the number of earthquakes which that country. They average 500 a year.

What is believed to be the largest bearable well in the world has been discovered in Texas, on the Sabine river. It is estimated to yield 10,000 barrels a day, though such a large production will, of course, be continued but a few days.

During the year 1900 the immigrants to Canada numbered 50,465 for four months; of these 16,121 are English, 883 Irish, 1,734 Scotch, and 31,627 foreigners. They are all welcome; the sooner all of those who come from foreign countries are thoroughly Canadianized the better.

Ontario made the record of a mineral output valued at eight and three-quarter million dollars last year. This gave employment to 10,000 men, who earned close on three million dollars in wages. The value of the output was 21 1/2 per cent, greater than for the previous year.

The police authorities of Atlanta are alarmed over the rapid growth of the cocaine habit among the negroes of that city. Similar reports from New Orleans and other Southern cities indicate that the South is suffering from an evil that has made some headway in many other localities.

William Court Gully, who has been chosen Speaker of the House of Commons for a third term draws a salary of \$25,000, and on his retirement from the office gets an annual pension of \$20,000, besides being elevated to the peerage. As Speaker he is provided with a fine mansion, and is supposed to entertain on a large scale.

Now it is claimed that the mosquitoes alone are responsible for the spread of yellow fever. Some very plausible experiments are described in Havana by the American Commission. But, as a rule, newspaper reports bring from the exterminators statements that their work has been most egregiously exaggerated. A week or two ago preparation of salt was spoken of as most as if it were a sure preventive of death.

One of the Berlin reviews publishes a calculation on the number of letters distributed annually throughout the world. It gives the total as twelve thousand millions. Of these 8,000 millions are in English, 200 millions in German, 1,000 millions in French, 220 millions in Italian, 120 millions in Spanish, 100 millions in Dutch, 80 millions in Russian and 24 millions in Portuguese. The Anglo-Saxon is for the present very well in front.

Within a few weeks the tunnel under the royal palace of the Quirinal at Rome will be completed. It will place the older part of the eternal city in direct and level communication with that new quarter of Rome erected since 1870 beyond the Quirinal. It is to be brilliantly lighted by electricity, and will be carefully watched by the police, who are in dread lest it might serve some anarchist plot to blow up the palace above.

FAMILY RELIGION.
The Church that will patiently and persistently and prayerfully do most to bring about a revival of family religion will do most to bring about the restoration of the earth. If you when "the earth shall be full of the glory of God as the waters cover the sea."—Chris. Guardian.

DO YOU DESIRE A REVIVAL?

BY REV. THEODORE L. CUYLER, D. D.

The word "revival" is often used very inaccurately; as when the public press announces the commencement of a series of special religious services by saying that Mr. A. or Rev. Mr. B. is about to "commence a revival." The word when properly used describes that condition of a church or of a whole community in which Christians are more than ordinarily active, and the conversions of the impenitent are more than ordinarily numerous. Reviving means a new life, and that comes from "on high." Whatever the other characteristics of a genuine revival may be, two phenomena are always essential and visible—the Holy Spirit quickens believers and the Holy Spirit regenerates sinners. Every pastor and every church that sincerely desire a new quickening must remember that it is not to be got by mere human power or human machinery, "but by my Spirit, saith the Lord."

We are always safe in going back to headquarters; what did the first Christians do? They came together in an upper room, and they "continued, with one accord, in prayer and supplication." The first revival began in a small prayer meeting. Had there been a daily paper in Jerusalem in those days, it would probably have bestowed but scanty notice upon that gathering of fishermen and publicans and modest women who met to do honor to the crucified Nazarene; but the seed of fire there kindled soon leaped in living flame over the civilized world. The Holy Spirit came down upon them what then? Those straightforward Christians gave themselves at once to proclaim the new Gospel, to the consecration of their money to the Lord's service, and to the conversion of souls. They set about a style of conduct which produced such a prodigious impression upon "outsiders" that they "found favor with all the people." Their conduct was a fair representation of their Master's teachings: it was the beauty of holiness in the dew of its youth; it was full of good works and practical philanthropies. Those early disciples followed worship with work; praying led to practice; their liturgies became a life. Conversions of sinners came immediately, came abundantly; and every day more or less souls were saved. The Holy Spirit was the moving power through it all.

The chief features of that Pentecostal revival have been the characteristics of every genuine revival from that day to this; and if you desire a true revival in your church or your community, it has got to be patterned after that model. Most revivals have humble beginnings, and the fire starts in a few warm hearts. Never despise the day of small things. During all my own long ministry, nearly every work of grace had a similar beginning; one commenced in a meeting gathered at a few hours' notice in a private house; another commenced in a group gathered for Bible study by Mr. Moody in our mission chapel; still another—the most powerful of all—was kindled on a bitter January evening at a meeting of young Christians under my own roof. Dr. Spencer, in his "Pastor's Sketches" (the most suggestive book of its kind I have ever read), tells us that a remarkable revival in his church sprang from the fervent prayers of a godly old man who was confined to his room by lameness. That profound Christian, Dr. Thomas H. Skinner, of the Union Theological Seminary, once gave me an account of a remarkable coming together of three earnest men in his study when he was the pastor of the Arch Street Church in Philadelphia. They literally wrestled in prayer. They made a clean breast in profession of sin and humbled themselves before God. One and another church officer came in and joined them. The heaven-kindled flame soon spread through the whole congregation in one of the most powerful revivals ever known in that city. It was during that awakening that Dr. Lyman Beecher delivered his celebrated discourse on the "Moral Government of God," and when he came down from the pulpit he was asked, "Doctor how long did it take you to prepare that sermon?" "About forty years," replied the veteran; he had put into it the deep thought of a lifetime. Great

preaching and great praying may be expected when souls are fused with the baptism of fire.

Let no one dismiss these experiences of the masters in Israel by saying that the times have changed, and methods have changed, that new ideas must be invented to meet new conditions. Human nature has not changed; the divine promises have not changed; and any new methods which rely on human ingenuity and not on the omnipotence of the holy Spirit, are doomed to ignominious failure. The New Testament teaches us—and all history confirms it—that the only two agents that are to bring this sin-smitten world back to God are the Holy Spirit and the Christian Church; but the Church without the Spirit is as utterly powerless to move itself or move others as a locomotive is to propel a train until a flame is kindled beneath its boiler. Not one of Christ's apostles converted a single soul until the gift of the divine Spirit had been bestowed; but when Peter received the power from on high, he brought three thousand to Christ by one discourse! Finney, the king of evangelists in his day, acknowledged that his sermons were but "sounding brass" when he relied on himself; but when he became filled with the Spirit, the weight of his spear was as a weaver's beam, and his words were clothed with thunder. The command, not merely to Christians eighteen centuries ago, but to Christians in America today, is, "Be ye filled with the Spirit." When a minister is Spirit-filled he becomes courageous to preach pungent, conscience-moving and heart searching truths to arouse backsliders and convict sinners. He emphasizes the necessity of immediate repentance—a style of preaching none too common in these days. When he is Spirit-filled he is inspired with tender sympathy, and with intense solicitude for the salvation of souls. When Church members are filled with the Spirit, they do not need to be solicited to a prayer meeting or to be baited to church by some special attraction in the pulpit or music gallery. Their purses open at the touch of charity and their tongues are unloosed to speak for Christ. They are as anxious to win converts to Christ as the political "workers" were to win votes in the late Presidential election. In short to be filled with the Holy Spirit is to have the only genuine revival.

Can you have an outpouring of the Holy Spirit? Yes, if you seek aright, and pray aright, and work aright. God never lies. In too many churches the Spirit is grieved away, and "quenched" by duty-neglecting, world-worshipping members. "Ye do resist the Holy Ghost" is the tremendous indictment against pastor and people who are content with utter barrenness. The only hope in such a church is a baptism of fire. It must be sought, not by sending off for some human agent, or inaugurating some "taking" novelty, but by going straight to God. A few persons may bring about a new state of things by putting themselves into the right attitude to receive the looked-for and longed-for blessing. Stereotyped prayers from formal lips avail nothing. There must be a clearing out before there can be an in-filling; and a breaking-down in penitence before there will be a building-up in strength of faith, and holy zeal, and love for souls and Christly living. Do you thirst for the Holy Spirit? Are you ready to work with him? Are you willing to pay the price of a genuine revival—whatever dead limbs it may cut off or false hopes it may blow down? Then you may have it, with all the joys and immeasurable blessings that it will bring. "Behold I make all things new"; when Christ's promised Spirit comes, that will be fulfilled.

THE ROYAL LINE.

The Queen was descended from William the Conqueror, who claimed connection with the previous regime, and included Alfred the Great among his ancestors. Here is the family line, traced backward from Her Majesty to William:
Victoria,
Daughter of Edward, Duke of Kent,
Third son of George III.,
Son of Frederick Lewis Prince of Wales,
Son of George II.,
Son of George I.,

Son of Princess Sophia, who married the Elector of Hanover,
Daughter of James I.,
Son of Mary, Queen of Scots,
Daughter of James V., of Scotland,
Son of Princess Margaret,
Daughter of Henry VII.,
Son of Margaret, wife of Edmund Tudor, Earl of Richmond,
Daughter of John de Beaufort, Marquis of Somerset and Dorset,
Son of John of Gaunt, Duke of Lancaster and King of Castile and Leon,
Son of Edward III.,
Son of Edward I.,
Son of Henry III.,
Son of John of Magna Charta fame,
Son of Henry II.,
Son of Matilda, wife of Geoffrey Plantagenet,
Daughter of Henry I.,
Son of William the Conqueror.

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 CHILDREN OF INDIA.

HINDU GIRLS.

Mrs. L. C. Griffin, who spent several years in the Free Baptist India Mission, and who is now at home in the United States, is contributing some papers on Mission topics to the Morning Star and Free Baptist. The following is first on Hindu Girls.

Ask a man in Bengal how many children he has and he will tell the number of his boys, never mentioning his girls. A Hindu girl or woman may be loved and cared for but never honored.

When a baby boy is born a conch shell is blown to let all the neighbors round about know that a son has come to that house, and the people rejoice. Never did a conch shell sound in India when a baby girl was born because no one is glad, and it is better if the neighbors do not know. So great is the disappointment that often the tiny girl is left to cry all uncared for for a time. But the mother heart all around the world is love, so the burden of the child will be taken up with many words of regret. Then its tiny body is rubbed thoroughly with warm mustard oil and left all unclothed, save by bracelets, anklets, and perhaps a necklace.

On the night after baby is six days old a reed pen and a bottle of ink are put in the room by the mat where it and the mother sleep. A dim light is left burning, and a woman sits and watches and listens all night long. She will tell you that toward morning she heard a step, she could see nothing, then she heard the scratching of the pen as the great god Bidhata wrote on the forehead of the child everything of good or bad that should come into its life. She watched because if baby smiled its fate would be good, but if it moaned or tossed in its sleep then sorrow would be its lot. Offerings to the god had also been placed in the room that when he saw them he might be pleased and write only good.

Already an astrologer had been called, who had written down the exact stars under which the child was born, and he must make strange calculations which are to be kept to compare with the horoscope of the man whom she shall marry all too soon.

When the tiny girl is six months old she causes something of a commotion in the house, for then she gets her name, her first bit of rice and first drink of water, and these with some ceremony by the family priest. Were the child a boy there would be great rejoicing and a feast, but there is some ado and ceremony as it is. Hindu babies, however much they may suffer for water, must not have it till they are six months old.

Names in India always mean something, and the little one may be given the name of a goddess, for then to speak her name is worship and brings merit. Or she may take the name of a gem or a flower, or if trouble had come to the family before, or if she be

very unwelcome, she may be called "no more," nameless, hate, trouble, or counterfeit.

When the little one begins to talk, if she lives in Bengal she speaks Bengali; if in Orissa, Oriya. By this time she wears more jewelry, a nose ring is added, a chain about the waist, and finger and toe rings perhaps.

Before she could understand, she has been taught to worship idols, and when she is five years old much time must be given to her religious training. Shiva is the first god that she is taught particularly about, and she worships him that she may get a good husband, and plenty of jewels. Now she must herself make two little idols of Shiva from clay. Just how she will make them look we cannot be sure, for Shiva appeared in so many forms. She may make him as he is often seen—a man dressed with a skin around his loins, sitting cross-legged in the grass. She must make him to wear much jewelry and carry in his hands strange things with which to fight. One deadly cobra must be made to lie across his shoulders—the Hindu worship the cobra—and another be coiled like a full moon on his head, for Shiva was crowned with the moon. In whatever form she makes him she must place in the middle of his forehead a third eye, then he can be surely recognized.

Each of her rudely made idols she puts on the shell of a bael (wood apple) and hurries away to bathe, change her clothes, and come back to worship the little gods that she has made. She sprinkles on them sacred water, and sits and thinks about Shiva. Then over and over she asks that she may have a good husband, much wealth, and many sons. She strews flowers over them, and the sacred leaves of the bael.

The little one is not only taught to ask for blessings but to curse. She is told that when she is married it she have no sons her husband will take another wife. So she is taught to worship Mohadeb, and say such things as these: "May my husband's other wife become a slave. May I kill her and paint my feet with her blood."

Now the little girl is dressed like a miniature Bengali woman. She is gracefully wrapped in a sari—a long strip of bright bordered white muslin, or a cloth of colored silk.

Her future husband must have been decided upon before she is eight years old; the first marriage ceremony may have been performed before she was six.

GENERAL RELIGIOUS NEWS

The Congregationalists of Great Britain had a net gain of 18,553 in 1900, bringing the present membership up to 431,517.

The national statistician of the Disciples of Christ reports the present number of churches as 10,528, and that of members as 1,149,982, showing a gain for the year of 127 churches and 31,982 members; the amount raised for all benevolent and educational purposes was \$5,714,638; number of Christian Endeavor Societies, 5,001. The Bible chairs at the University of Virginia and at Ann Arbor, Mich., were attended by 247 students; the College of the Bible at Lexington, Ky., by 130; and the Disciples Divinity House, Chicago, by 47 graduates of colleges; while more than 1,300 persons were taking the Bible chair extension course. Reports are given from 10 out of 12 other educational institutions.

For the past four or five years it has been customary for Mr. Moody to invite one of the more prominent Northfield Conference teachers to visit America and hold a series of missions in different large cities throughout the country. The interest awakened in these missions and the blessing resulting from them led to the permanent organization of the Northfield Extension movement, which is now carrying out the plan originally devised by Mr. D. L. Moody.

This year Rev. F. B. Meyer of London is to visit America under the auspices of the Northfield Extension, and begins his work in Atlanta, Ga., March 15. From there he will visit other cities in the South and West, remaining in the country about six weeks. The itinerary is now being planned by Mr. W. R. Moody.

Rev. A. D. Morton, in a review of Methodist progress in the Maritime Provinces, summarizes the facts thus: We have at present over three hundred ministers, as against six in 1800; forty-one thousand members, as against twelve hundred and thirty-four; missionary contributions, over \$25,000.

as against £350 in 1820. To appreciate the significance of the latter statement, it must be borne in mind that in this half of the century the church support of the ministers came from the home Conference, whereas now all assistance from this source has been entirely withdrawn. Reviewing all the experiences of the century, and not failing to recognize some of the noblest features in our church life at the present day, we still feel that there is abundant cause for thankfulness and hopefulness. We rejoice over the multitudes, who, at our altars, have experienced God's converting grace, have been nourished into holy living and who have passed triumphantly to their reward. We rejoice in all that, all through our pulpits, our schools, and our literature, has been done to make our homes happy, to inform and stimulate the minds of the young, and to lay the foundation for yet greater growth and prosperity, if God will, in the century that has just dawned, than in that which has just passed away.

MONEY IN RAISING CATS

THE FAMOUS COON CATS OF MAINE BRING AS MUCH AS A HUNDRED DOLLARS.

(From The Saturday Evening Post)

The rearing of coon-cats is a coming industry. Coon cats are worth to-day from five dollars to one hundred dollars apiece, and the supply does not begin to meet the demand. Exceptional specimens have been known to fetch two hundred or even three hundred dollars. At the present time all of them come from Maine, simply for the reason that the breed is peculiar as yet to that State. The popularity is such that the business of breeding them has been rapidly growing during the last few years in that part of the country, and one shipper, not very far from Bar Harbor exported in 1899 no fewer than three thousand of the animals.

Strange to say there are comparatively few people south or west of New England who know what a coon cat is. If you ask that question "down in Maine," however, the citizens will seem surprised at your ignorance, and will explain to you in a condescending way, that the creature in question is raccoon—the descendant "a cross between a coon and a common cat." Coon-cats have been recognized as a distinct breed in Maine for so long that the memory of the oldest inhabitant runs not back to their beginning. You will find several of them in almost any village in that part of the world.

LITERARY NOTES.

William Briggs, 33 Richmond Street, West, Toronto, Ontario, promises the fourth volume in "The Self and Sex Series," by Sylvanus Stall, D. D., entitled, "What a Man of Forty-Five Ought to Know," on or before February 25. Some seventy-five thousand of these highly commended purity books have already been sold.

In the February Ladies' Home Journal "The Clock by Which We Set All Our Watches," "The Buffaloes of Goodnight Ranch," "A Woman to Whom Fame Came After Death," "The Life of the English Girl," are features of interest. "Is the Newspaper Office the Place for a Girl?" is the theme of Edward Bok's editorial symposium, which is made peculiarly convincing by the opinions of editors and newspaper women. "The Problem of the Boy," "The Trying Time Between Mother and Daughter," and "Why One Man Succeeds and His Brother Fails," are interesting. The usual attention is devoted to fashions, the household arts, and economics and home making. By The Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a copy.

AMONG EXCHANGES.

DEFINITIONS.
"Government," says John G. Woolley, "is simply divine order sorting up the world;" and "politics is religion, written large, and the first fact set down in human history." These are good and all-comprehending definitions that awaken thought and will bear study.—The Telescope.

WHY HE COULDN'T.

A Nebraska minister, to test the effect of prosperous times upon his congregation, asked, "All in the house who pay their debts, stand up." Instantly every man, woman and child, with one exception, rose to their feet. He seated the crowd and said, "Let every man who is not paying his debts, stand up." The exception noted—a careworn, hungry individual, clothed in his last summer's suit—slowly assumed a perpendicular position, and leaned upon the back of the seat in front of him. "How is it, my friend," said the minister, "that you are the only one in this congregation who is unable to meet his obligations?" "I publish a newspaper," he meekly replied, "and my brethren here who just stood up are my subscribers, and—" "Let us pray!" exclaimed the minister.—Exchange.