

Religious Intelligence.

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

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NOTES AND GLEANINGS

There is a trunk of ivory on exhibition in San Francisco twelve feet long and ten inches high, weighing two hundred pounds. It was discovered in Alaska.

A German mathematician has calculated that if all the gold in the oceans of the globe could be collected it would be worth \$1,450,000,000,000,000.

The diamond tooth case seems to be increasing, and a New York dentist declares he simply piled up orders during his stay in the French capital.

Letters dropped into a box in Paris are delivered in Britain within an hour and a half, and sometimes within thirty-five minutes. They are shot through tubes by pneumatic power.

Queen Victoria's personal family is a very large one. She herself has seven sons and daughters. They have thirty-two children, her grand-children, and there are thirty-four great-grandchildren, making a total of seventy-three descendants.

Illinois is the largest manufacturer of oleo-margarine in the country, with an annual output of 39,000,000 pounds, or 46 per cent. of all that is made in the United States. Pennsylvania comes next with 11,000,000 pounds.

A Wisconsin widow, whose husband had been accidentally killed, brought a suit for damages against his employers. The case dragged along; the widow married again, and died before it was settled. Her second husband, as her heir, continued the suit, and has now secured the sum sued for.

Germany now makes the teaching and study of the English language in her public schools compulsory, instead of the French language, as heretofore. This is certainly wise and practical, and the wonder is that the wide awake, progressive German empire did not take this step years ago. English is the commercial language of the world, and is far more cosmopolitan now than any other language, and is rapidly becoming more so.

A well-known authority on bacteriology says that all kinds of disease, may be traced to the eating of unwashed fruit, and particularly unwashed grapes. After washing some grapes which had stood for a long time in a basket on a fruit stand, the man of science found that the water contained tubercle bacilli in sufficient quantities to kill a guinea pig in two days. Two other guinea pigs, which were inoculated with the germ infected water died within six weeks.

In one window of the Toronto Telegram office there may be seen a printing press, which, from an historical as well as a typographical point of view, is a curiosity. It is a very old style hand press, and was used to print the Upper Canada Gazette, in York, (Toronto) 100 years ago. The framework is all of wood, and on one side hangs a clumsy hand roller, much the same as those used on the proof presses of today. The capacity was 120 impressions per hour, in contrast to the 48,000 per hour of the immense Hoe press "Goldwin Smith," which stands in the same room, and is now used to print the Telegram.

An interesting subject of discussion in the mining press of Europe is as to the location of the oldest coal mine in Europe. According to Herr Frantz Buettgenbach, coal was mined before 1113 and it has been thought that coal was first found in the Liege district. It is asserted also that long before the coal was first found and worked in the Worms district, and according to Galloway, coal was mined in Britain previous to the close of the reign of William the Lion of Scotland, 1214. This coal was situated on the south shore of the Firth of Forth, and a title of the colliery of Carriden, near Blackness, was made to the monks of Holyrood Abbey, Edinburgh. This, however, was one hundred years after the mines in the Worms district were opened and regularly worked.

THE NINETEENTH CENTURY TO THE TWENTIETH.

In an address delivered at the Ecumenical Conference on Foreign Missions, held in New York City last April, Dr. E. W. Gilman, one of the secretaries of the American Bible Society, said among other things:

1. The nineteenth century presents to the twentieth printed copies of the Holy Scriptures in about four hundred languages as a part of the equipment with which the work of evangelization is to be carried on in the years to come.

2. The nineteenth century presents to the twentieth a large accumulation of historical material relating to the history of modern versions and to the vast work, yet to be accomplished, in giving the Holy Scriptures to all tribes and peoples and tongues.

3. A part of the gift which the nineteenth century passes on to the twentieth as a help to the evangelization of the world is a greatly improved apparatus for work, accumulated during the past one hundred years.

4. The Christianity of the nineteenth century transmits also a profound and abiding conviction that the Bible has come to earth to stay, not an obsolete book or one of waning power and merely historic interest, but a mighty force which God has appointed for the use of his church in the discharge of its duty to the world.

5. The nineteenth century assures the twentieth of its firm conviction that the Bible is to be more than ever a factor in the world's life, and a help to the evangelization of the nations and the building up of the kingdom of Christ.

6. Still another conviction which is to cross the border-line between the centuries is that the contents of the Book are more valuable than the vessel which holds them, and that the book itself transcends in importance and value the various speculations of men about them, the interpretations which different ages have given them, and all reconstruction of the truth in theological systems and formulas and creeds.

7. Once more there is a profound conviction that the law and the gospel thus entrusted to the men of the nineteenth century, and to those of the twentieth, as well, is seed-like in character, and will assuredly develop in stem and foliage and flower and fruit in human thought and experience as men ponder the truth and are led by the Holy Spirit to appreciate and understand it.

8. Once more and finally, the nineteenth century lays upon the twentieth the injunction to carry on to its completion the work which now has only begun. Not to speak of the numerous languages and dialects which thus far have never been enriched with any part of the Holy Scriptures, three hundred unfinished versions of these sacred writings are to be re-examined, and if found worthy are to be supplemented by that which, in each case, is lacking. Not one Gospel alone, but the four Gospels; not the four Gospels alone, but the Epistles as well; not the New Testament alone, but the things written in the law of Moses and in the prophets and the Psalms, are the property of the nations. These are a part of the Scripture, and all Scripture is profitable to mankind. When our Lord Jesus came back from paradise to Jerusalem and from the companionship of the dead to the dear fellowship of his chosen disciples, he brought them no new disclosures from beyond the bourn, but their hearts burned within them as he unfolded the Hebrew Scriptures and told them how ancient prophecies were fulfilled in his death and resurrection. What Moses and Elijah may have had to say to him in Hades was of small moment, but it was important for them to understand the connection between the things which had been told to the fathers through the prophets and those told in later days by the Son; and from this we learn that the church of the future, the church for which this conference works and prays, must be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord. Men may be saved who know no more of Christ and his salvation than did the malefactor on the cross, but the Bible makes provision

for a larger upbuilding in knowledge and wisdom. The Bible work of the nineteenth century is but a beginning, and it would be disastrous to suspend it at the point now reached. On the contrary, let the twentieth century carry it on to perfection that the man of God may be perfect, thoroughly furnished unto all good works."

THE DUNKARDS.

THE FOOT WASHING SERVICE.

A correspondent of the New York Observer has recently been in attendance at one of the services of the Dunkards, in Pennsylvania, and gives a very interesting account of what he saw. This somewhat irregular people came first to Pennsylvania in 1720, and were known as "Pennsylvania Dutch." They were known as German Baptists, on account of their adherence to the scriptural method of baptism by immersion, but their adherence to the ceremony of foot-washing, and the adoption of regulated forms of dress, and other forms they deem scriptural, necessitate their being a community by themselves.

There have been several divisions in the church; the first occurred soon after they emigrated to America, when Beissler took exception to the day which they observed as the Sabbath. Because it is recorded in Genesis that "In six days the Lord made the earth and all therein, and rested on the seventh day," he claimed that Sunday—which is universally considered and kept as the day of rest by all Christian countries—was so kept contrary to the Scriptures, and is really the first day of work; so he seceded with about one hundred and fifty followers; and the German Baptists, or Dunkards, remained as they have been founded. Since then there has been some little dispute on the subject of dress, and a "Progressive" branch of the church has been organized.

The dress of the Dunkards is a little peculiar. It is certainly odd to see a lot of men whose hair is brushed back in exactly the same way from their foreheads, and reaching nearly to their shoulders is cut straight across as if by a rule. Their beards are long and flowing, and the upper lip is clean shaven; the wearing of a mustache being strictly forbidden by the church, as is also the wearing of watch chains or jewelry of any description. Their hats are soft broad-brimmed felts. The women wear what the Quakers term the plain costume, but with the Dunkards it is black. Their hair is combed smoothly back from their foreheads and confined under a close-fitting cap of white Swiss or net; over which is worn a plain poke bonnet, generally made of black silk. Among the Progressive Dunkards, the men wear their hair short if they wish, and the women different colors, and even shirt waists; but they must wear the cap and bonnet. This is one of the strict laws of the church. I know of several instances where women have been expelled from the church for no other reason than because they wore a hat.

But what little difference there may be between the different branches of the church on the subject of dress, they still retain the same quaint, primitive religious rites. One of the best known is their Love-Feast and Foot-Washing, which is held twice a year. The services last about three days, and the people come for miles around to attend. Meals are served in the basement of the churches to all who hold connection with the church. In most communities where there are two churches within reasonable distance of one another, one will hold the meeting in the spring and the other in the fall, the members of both churches participating.

It was about seven o'clock when I arrived, and found the grove surrounding the large white church, or meeting house, full of horses and vehicles of every description. It was the last night of the meeting, when the rites of the foot-washing were to be observed. People were standing around in groups laughing and talking, some in English and others in German and Pennsylvania Dutch. It seemed to be a regular reunion for them. It appeared a little odd to see the men all greet one another with a kiss. This branch of the church does not insist on the long hair for the men, so that there were

a great many with short hair, and clean-shaven faces.

In the church, about half of the seats had long boards attached to their backs with hinges, and extending the full length of the seats. These were now up and formed long narrow tables, which were covered with fine linen cloths, and on which was now spread the supper, consisting of soup, boiled meat, dry bread and cold water. The Dunkards entering, the women went on one side of the church, the men on the other. The women removed their poke bonnets, and hung them on the pegs in the wall. The seats without the tables attached were intended for those present not communicants of the church.

At last the services began; they were conducted in English. On each side of the altar was a large vessel, containing water; amid singing, prayer, and exhortations from several ministers, who were present, and who dwelt particularly on those portions of the Scriptures which speak of the washing of feet, the people removed their shoes and going forward washed one another's feet, and wiped them on fine linen towels. The foot-washing over, they ate the supper awaiting them, and which represented the last supper of the Saviour and His disciples, and was eaten in silence. Very impressive were the three ceremonies which followed the eating of the supper. The first was "The Kiss of Charity." One of the ministers read the instruction of St. Paul, and turning to the one nearest to him, said: "So kiss I my brother," and kissed him on the mouth. Then he in turn kissed the one next to him and so on until the kiss had reached the last man, when he arose and advancing kissed the minister. In this part of the service, one could easily understand the advantage of the clean-shaven lip.

At the same time the men were going through this part of the service, the women passed the kiss in the same manner from one to another; one of the ministers personally seeing that it was passed along without a break. Then came the blessing and breaking of bread, which was given to each one as they sat in their seats, while they were separately reminded by one of the ministers that it represented the body of our Saviour, and was eaten in remembrance of His death on the cross. The ceremony was very solemn, and if anyone had come there to ridicule they were certainly silenced by the solemnity of the scene as the officiating minister passed from seat to seat, followed by another minister who carried in his hands the long strips of bread. After the eating of the bread came the blessing of the wine, which was presented in the same way to each communicant, while they were reminded that they drank it in memory of the blood of Christ which was shed to take away their sins.

The whole scene was weird and solemn, and there was not the slightest disturbance of any kind, although it was more than likely that many had come to ridicule. Outside, the full moon, glimmering through the tall forest trees, cast many grotesque shapes and shadows all around; and its silvery light falling with unusual brightness on the white meeting house with its groups of people gazing solemnly in from doors and windows inside the white-capped women and solemn-looking men going through their strange religious rites, could not but fill with awe the hundreds who had come from mere curiosity. The Dunkards are generally well-to-do farmers, owning many of the finest farms in the State. They are an honest, hard working people, kind, conscientious, and sincere in their religious beliefs. During the summer many of the children sent out by the charitable societies of Philadelphia and New York are taken by these people, and they could not be trusted in better hands; for the old keystone State has no better class of citizens within her borders.

Missionaries in Africa report a life of patient toil and constant visiting, rather than swelling statistics. Street services are held, but the home visits, the close contact with individuals, the direct appeal to the conscience, and the instruction given in private will be conducive to greater success.

Woman's Foreign Missionary Society.

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

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

CHINA MISSIONARIES' EXPERIENCES.

Mr. Green, of the China Inland Missions, who, with his wife, one child and Miss Gregg, also of the Inland Missions, escaped from the Pao-ting fu massacres, gives a thrilling account of his experiences. For some days they sheltered in a cave, but were finally discovered by the Boxers and dragged out. Twice they were condemned to be beheaded, and escaped death as by a miracle. Once the Boxer chief in charge of them, while ostensibly conveying them by river to Tientsin, told them his orders were to behead them all, but he had decided instead to put them ashore and let them shift for themselves. "We can only account for this apparent clemency by the fact that our little girl, with her winning ways, had made such friends with these Boxers that they had not the heart to murder us themselves." At Suian, where they were landed, Mrs. Green and Miss Gregg were bound hand and foot and dragged round the threshing floor by the hair. I also was treated in a similar manner. They then beat us severely with swords and sticks. . . . On arriving at the village we were thrown like bundles of straw in the mud, where we remained all night, Mrs. Green being left with her head in a pool of water, unable to change her position on account of her bonds. One of their children, a little girl of twelve, died from the exposure. Afterwards their treatment improved, owing probably to the news reaching the authorities of the fall of Peking, and they were sent back under escort to Pao-ting-fu.

A few days ago the American Bible Society received a report from Rev. John Sykes, its agent in China, in which he says that missionaries Duncan Kay, Mrs. Kay and their children escaped to the mountains from their station, Wu Sian. A native Christian kept them supplied with food until he was discovered by the Boxers and killed. After his death his widow nobly tried to save the lives of the missionaries by smuggling food to them, but the Boxers found out what she was doing and murdered her. Then they placed guards at the entrance to the gorge where the Kays were concealed and so effectually did they prevent all communication with them that they were entirely cut off from their food supply and all three of them starved to death.

THE WOMANHOOD OF HEATHENDOM.

Some one lecturing in Paris about the Algerians, related the following incident, which illustrates the position of womanhood in lands where the Bible is unknown.

Some of the ladies seeing our admiration of the Moorish children surprised us by the visit of a splendidly dressed and lovely little girl of eight.

"The child is as lovely as a rose," I said to her father. "Does she read and write?"

"No," said he, "my daughter—why, she is a girl."

"And because she is a girl thou teachest her nothing?"

"Nothing. For a woman is happy only when she knows nothing."

"But she cannot read the Koran, which speaks of Allah, who made her so beautiful."

"So much the better; my daughter has nothing to do with the mysteries of the Koran."

"But I believe with the great prophet Christ, that she has a soul even as you and I."

"Ah," cried he desperately, "my daughter is not a boy."

WHAT GOD HATH WROUGHT THROUGH ONE WOMAN.

Two notable little figures, who several times appeared on the platform at the Ecumenical Conference wearing

the native Hindoo dress, were the sweet-faced young daughter of Pundita Ramabai and her friend, a child-widow from her mother's famous school. Both are being educated at a school in New York City. Great interest was manifested in the former for her gifted mother's sake, and in the latter for her rare attainments as a linguist. Though only about twenty years of age, she is familiar with five languages besides her own—Tungabasi, Marathi, English, Greek and Latin—and has read Xenophon's "Anabasis," Homer's "Iliad," the Greek New Testament, and Cesar's "Commentaries." Few American girls can boast of such accomplishments.

"A RARE CASE."

A Chicago despatch to the New York World gives the following description of what it calls "a rare case":

An eccentric friend of the poor, who already has given away, through the police, thousands of dollars in cases where immediate assistance is necessary, serves notice on all the newspapers that he will be compelled to abandon the work if his identity is made known. He pays doctors' bills, burial expenses, grocery bills and rent, and provides the deserving poor with necessities, his name being known to none but the Chief of Police and his assistants. He has confidential agents, who act under his order.

The papers of Chicago for some time have wanted to know the name of the man whom they choose to call the "unknown philanthropist." he says in a letter issued through the police. "The apparent reason for his curiosity seems to be a desire to furnish news. Now I am the party referred to."

"I will hereby ask the gentlemen of the press not to try further to find out anything about myself or the task that I have set myself to do. If such is still persisted in I shall have to give up the work. Nothing is more distasteful to me than notoriety for doing nothing, but my plain duty to my fellows."

"Furthermore, I object to the word 'philanthropist' or 'charity.' They mean nothing to my conscience but a perverted idea of duty and justice. What we can do to make this life bearable and happiness possible to other people we ought to do without having it known from the house-tops. After 1,900 years of the teachings of the Nazarine it ought to be a privilege to mitigate misery whenever found, and find in doing that sufficient incentive to do more."

The case is, perhaps, not so rare as is suggested. There are, though, still too many who want every gift they make chronicled. The failure to print an acknowledgement of a dollar, or even a quarter-dollar, given to a religious purpose, throws some people into great distress. The good time is coming when such things will not be.

It is estimated that in a large district in Wyoming, containing 75,000 persons, less than 3,000 are evangelical Christians.

Buddhist priests in Japan are frequent purchasers of the Bible. In one case, a priest had not the money, but begged it in order to get a copy.

AMONG EXCHANGES.

LOSS BY CARELESSNESS.

He who does carelessly the things at hand because he thinks them small, will never have an opportunity to do carefully the things that are greater.—Free Baptist.

STILL DISPUTING.

Some people are still disputing the date of the end of the century, and the beginning of the next. But if it is borne in mind that every new hundred must begin with the figure one, there is no room for argument.—Mail & Empire.

HE SAW HIS SOUL.

In a recent issue of the Christian Herald, there is a story of a man who dreamed that he saw his soul—a dark, withered, hateful-looking little thing. A true picture, this, of what many would see if God would only open their eyes to see themselves as they are. Souls deformed, starved and blackened with selfishness and sin, dwell in many bodies.—Reformed Presbyterian.

A SUGGESTION.

Boer sympathizers in the United States call DeWet "the Washington of the Transvaal." We recall a man named Quantrell who, in the sixties fought the north on every much the same lines as those adopted by DeWet; but nobody thought of calling him a Washington, and now he is well nigh forgotten. Aginaldo is also a DeWet, but he has given the American troops a good deal more trouble than DeWet has or ever will to the British. Yet it does not occur to us to call him a Washington.—St. John Gazette.