

Religious Intelligencer.

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

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NOTES AND GLEANINGS

MOODY'S PHOTOGRAPH.—It appears that Mr. Moody is strongly averse to having his photograph taken. Only once has he sat for a photographer, and that was just before he left England, because he wanted to leave his portrait with a few friends, but he broke the negative with his own hands, so that no more impressions could be taken.

TELEGRAPH.—The speed of telegraphy has greatly increased in a few years. When the first electric telegraph was established, "Science" tells us, the speed of transmission was from four to five words a minute with the fire-needle instrument; in 1849, the average rate for newspaper messages was seventeen words a minute; the present pace of the electric telegraph between London and Dublin, where the Wheatstone instrument is employed, reaches four hundred and sixty-three words. And thus, what was regarded as miraculous sixty years ago has multiplied a hundred fold in half a century.

DEFINITIONS.—An Independent is a man who leaves the other party to join our party. A renegade is a man who leaves our party to join the other. An offensive partisan is a man who belongs to the other party and sticks to it.—Boston Transcript

AN APOSTATE MORMON.—A grandson of Brigham Young has been confirmed in the Episcopal Church. The mother of this young man is a daughter of the well-known Mrs. Stenhouse, whose book against Mormonism created such an excitement. Mrs. Young was an exceptionally fanatical Mormon, and was very severe upon her mother for her work against the Saints. Now she is an apostate herself, and not one of her large family is a Mormon, but all are gravitating toward the Christian Churches.

BASE BALL CRAZE.—The Base ball craze was never so general as this year. It has taken hold of nearly all classes. It will, it is to be hoped, soon run its course. The following is an illustration of the worse than nonsense for which it is responsible:

Mr. Michael Murphy, a member of the Ontario Base ball club, was killed during a ball game on Sunday. Resolutions were passed unanimously by the club, the preamble of which contained these words: "Whereas, the Great Father of the universe has entered our organization and taken our beloved brother, Michael Murphy, to the happy home above; and although we bow to the will of Him who doeth all things well, we feel that we have sustained a great loss."

Commenting on the foregoing the N. Advocate says:

It is quite possible that Michael was a Roman Catholic, and had not been taught up to keep the Sabbath; but sounds very queer to Sabbath-keeping Christians that being killed in a Sunday base ball game is another form of being removed to "the happy home above." Not a great while ago an Episcopal minister expostulated with one of his congregation for playing a base ball game on Sunday, and the same man said he guessed it must be as Father—(naming a prominent Roman Catholic priest in a neighboring city) inspired the game. The Romanist and Greek Christians are so many man-made ways to keep the Lord's Day a heavy tax upon men.

HAND-SHAKING.—There has been a shaking in a Kansas church a "Hand-shaking circle." The members have pledged themselves each to shake hands with at least one person every day. Hand-shaking, when the hand is moved from the heart is an excellent thing, and likely to greatly improve strangers, and even regular members of a congregation; but to be active it must surely be spontaneous. It cannot be done to order. Most respecting people, knowing of the influence of such a "Circle," would resist any attempts to shake their hands. A made-up smile, the manufactured sweetness, would be regarded as in nature of an insult.

LORENCE NIGHTENGALE.—This distinguished woman is still alive, but lives so retired a life that people are apt to forget she is still in the land of the living. Recently she wrote the silence by a letter. Even a letter asks to be excused for its brevity, and the cause is one which

all will deeply regret: "All this year I have been seriously ill, yet always under the pressure of work when I could."

Christianity in Russia.

IN QUEST OF A FAITH—A FASCINATING SIGHT—A SUMMARY PROCEEDING—STRUGGLES FOR THE THRONE—AN ENLIGHTENED RULER—A RETROGRADATION—AN EXPLANATION.

Russians have been celebrating the ninth centenary of the introduction of Christianity into their country. They do well to recall the brightest period of their early history. Later centuries have brought to Russia so much of suffering, of struggle, and of semi-barbarism, that it is difficult to realize the bright promise of that early period. Russia was just emerging from barbarism to national life, when Vladimir the First, 'the great,' by an act of fratricide, secured the throne. At first a devotee of idolatrous rites and human sacrifices, he soon wearied of these atrocities, and sought another religion. His quest of a faith is unique in history. Amongst those who were attracted by the fame of his increasing power, were Mohammedans and Jews, Romans and Greeks. He invited them all to explain to him their faith. To the Jews he replied that he could not accept the religion of a people whom their own God had abandoned; to the Mohammedans that Russians would not accept a faith which forbade strong drink; to the Romanists that he could not yield obedience to any foreign potentate. The Greek alone remained, and Vladimir sent an embassy to Constantinople to inquire about the Greek religion.

His grandfather's uncle and predecessor, Oleg, had made a different expedition to the imperial city, with 80,000 men in 2,000 war canoes. He appeared before the harbour; and not one of his large family is a Mormon, but all are gravitating toward the Christian Churches.

When Vladimir's ambassadors reached Constantinople, the Greeks, mindful of this and subsequent attacks, received them graciously, and fascinated them with the magnificence of their religious ritual. A special service was celebrated in St. Sophia's for their benefit. The marble, the jasper, and the porphyry; the brilliant colours of the paintings; the gold and the mosaics; the altar vessels and vestments enriched with gems, opened to the embassy visions of paradise. They returned to Vladimir and reported, "When we stood in the temple we knew not whether we were in heaven, for there is no such sight to be seen upon earth. There, in truth, God has His dwelling with men, and we can never forget the beauty we saw there."

Vladimir resolved to go himself, and by force of arms obtain admittance into the Greek Church and missionaries to instruct his people. As the issue of a successful expedition, he demanded, not merely Christian baptism, but marriage to a sister of the emperor, although, like Solomon, he had many wives. Returning with his Christian wife, Vladimir gathered together the people of Kiev and the country round, stripped the idols and cast them into the river, then commanded his twelve sons, and subsequently his people, to descend by companies into the river, and be baptized into the Christian faith. It was a summary proceeding; but Vladimir subsequently attested his faith by his works: he reformed his own life, abandoned the vicious practices and cruelties of his earlier years, appointed bishops in all the principal towns, went himself on missionary tours to spread Christianity and education amongst his people. At the same time he endeavoured to improve the social condition of his people by the erection of better houses and the establishment of a fixed code of law on a Christian basis. It is not wonderful that the Church bestowed on him the title of Saint; nor that eight centuries later his name was chosen for an order of knighthood for distinguished civil services.

Unhappily, at Vladimir's death one of his sons, known to history as Sviatopolk the Accursed, committed triple fratricide, and spread fire and sword in the endeavour to secure the throne. In this he was aided by the Poles, unfortunately only the first of many wrongs wrought on Russia by Poland; and for four years all the good work of Vladimir was lost in tumult and bloodshed. Happily, on the defeat and death of Sviatopolk, his surviving brother, Yaroslav, commenced a reign not less memorable than that of his

father; his daughters married kings of Sweden, Hungary, and France; his sons married English, German, and Greek princesses. Stretching his authority from the Black Sea to the Baltic, Yaroslav strove to give all the blessings of Christianity to his people; he introduced the first complete national code of laws founded on the Bible, and published a translation of the entire Scriptures in the Slav language.

Nor was Yaroslav the last of the early Christian rulers of Russia who laboured for the enlightenment of their country; his grandson, Vladimir II., followed worthily in his footsteps, and on his deathbed addressed to his children noble words of counsel, such as: "My dear children, praise God and love men, for it is neither fasting, nor solitude, nor monastic vows, that can give you eternal life; it is beneficence alone. Be fathers to the orphan and judges for the widow; put to death neither the innocent nor the guilty, for nothing is more sacred than the life and soul of a Christian. Endeavour constantly to obtain knowledge. Without having quitted his palace, my father spoke five languages," &c. Thus the introduction of Christianity raised Russia to the level of Western nations who had started in the race of nationalities eight centuries before her. In the tenth and eleventh centuries Russia was a civilized and Christian country, with the promise of a bright future.

The celebration of the commencement of this bright era cannot but suggest the inquiry: How is it that later centuries have borne such a different fruitage? And it is worth while briefly to answer that question, as the answer must draw from all reasonable men sympathy for Russia, and softening of the severe criticisms sometimes passed upon her. The first cause of the evil was the law of succession of the throne, which fomented strife; this, however, would have been earlier overcome but for other evils. The Tartars, under Genghis Khan, proposed to conquer Europe and invaded Russia; the Poles, who had already, by their support of Sviatopolk, 'the Accursed,' done their best to crush Russian civilisation, now joined hands with the Tartars, and for four centuries Russia was the scene of sufferings and desolations for which European history presents no parallel. The Tartars were finally cast off at the close of the sixteenth century, but the Poles continued their efforts to crush Russia; they seized and burned her cities, occupied Moscow, and even after the establishment of the Romanoff dynasty made one final attempt to secure the throne of Russia for their own king. They captured Smolensk, and advanced on Moscow; even in defeat they extorted five provinces as the price of peace. These are the reasons why Russia lost much of the advantages of her early civilization. Western nations owe to her a debt of gratitude, that she stood as an impenetrable bulwark between them and the Tartar hordes; not less do they owe it to her to remember that while she was sacrificing her progress in this vicarious suffering for all Europe, from a European nation she received, instead of sympathy and help, a persistent animosity which prolonged the agony of the struggle over five centuries.

It will be a happy event if this celebration should awaken in Russia emulation of the spirit of Vladimir and Yaroslav, and in Europe feelings of generous sympathy, which will assist every effort towards peaceful progress. *Corres. Chris. World.*

A Modern Wonder.

We live in an age of wonders. We can scarcely realize the wonderful progress that has been made even in a single generation. We sometimes talk of going back in thought a hundred years and comparing the social and domestic inconveniences of that period with the present. But is not necessary to go back half that time to find strong contrasts with our present comforts and advantages. The railroad and the telegraph seemed for a time to be crowning achievements. But they are only the most prominent of a host of inventions and discoveries that have lightened labor and added greatly to human happiness. The telephone has become such a familiar and useful thing that we can hardly conceive how strange and doubtful would have been a prophecy a few years ago that people would shortly be able to converse many miles apart. Now, Mr. Edison's improved phonograph may be less practically useful, but it is as wonderful an achievement of genius as any of the inventions of the past.

The *Christian World* recently contained an interesting account of an evening spent by journalists and other invited guests at Colonel Gouraud's in London, to witness the results achieved in the use of one of Mr. Edison's phonographs, from which we condense a few points. Mr. Edison had sent across the ocean by Mr. Gilliland certain hollow cylinders of wax, charged with vocal utterances which he had spoken

some time before in the United States, and the company was called together to witness the result. The cylinders were placed on the phonograph, and were set revolving, with the result that the great inventor's singing, talking, whistling, and the rest of it, were reproduced word for word, and tone for tone, almost as loud and quite as natural as they were delivered, and quite as loud when the hearing was assisted by two conducting tubes attached to the phonograph, with the glass extremities inserted one in each ear. A formal introductory speech committed to it by Mr. Edison was spoken by the phonograph to the audience. Colonel Gouraud's visitors experienced the novel sensation of hearing songs and instrumental music that were rendered months ago in America. Mr. Eric Bushnell, a splendid baritone, favored the company unconsciously to himself, with a song from "Faust," in which the demonic "Ha, ha, ha, ha!" was heard with startling effect, and the same accomplished vocalist gave the "Friar of Orders Grey." The instrument was tested by speeches, songs, and whistling, which it gave back with astonishing accuracy of tone and enunciation. It is said that people do not at first recognize it readily. Several of the company addressed some words to Mr. Edison, which in due time he will hear in his own workshop in America.

It is an interesting fact that the treasured utterances of the phonograph are not exhausted at one repetition. The speech, song, or musical sound committed to the phonograph may be repeated thousands of times without any lessening of the loudness and clearness of the tone. Years afterwards the voice of a dead friend or relative may be heard. By means of a large funnel the sounds may be given out with sufficient loudness to be heard by a considerable audience. A minister may enjoy the doubtful pleasure of sitting silent and hearing himself preach his own sermon. It has been suggested that perhaps, when some ministers hear how they preach and what they preach under circumstances that will allow them to criticize themselves, both their manner and their matter will undergo improvement. That may be one of the practical uses to which the instrument will be applied in future. It is a remarkable thing that the gifted inventor of the phonograph is quite deaf. It is said that already three thousand machines have been ordered, so that the factory that is being built in New York will have plenty to do. Up to the present time the phonograph is more curious than useful. No doubt its practical use will be found out in due time.—*The Guardian.*

British Rule in India.

We have nowhere seen a fairer account of British rule in India than in an article in the *Evangelist* from an eminent American, Wilson Phraner. British rule has been to India the source of many and great lessons. It has now lasted two centuries. 186 millions are under her direct rule, while nearly 70 millions more are under her "protection." Before England conquered India that country was the arena of constant wars. Life was cheap. Law was a mockery. Crime was rampant. India had many robber chiefs when England stepped in. Their trade or business in life was to rob and plunder, and they with religious rites, went forth to prey upon the property of their fellows, and if need be, take their lives, in the belief that they were thus fulfilling their destiny, and performing acceptable service to the deities whom they adored. But these associations of plunderers and murderers have been broken up, and the country delivered by British rule from the depredations of these robber hordes not only, but also from infanticide and sutteeism, and cruel self-immolation under the wheels of Juggernaut. England may not have done all that needs to be done in the way of suppressing and destroying the power and practice of cruel and fanatical religious rites in India, but she has certainly performed for India an invaluable service in bringing deliverance from some of her most cruel religious observances, as well as from the organized hordes of assassins and murderers which infested the land, and made property and life alike insecure. English skill and money

have given to India, 100,000 miles of excellent roads, and 13,000 miles of railways, and 30,000 miles of canals. These improvements have greatly checked the fearful ravages of famine. A school system has been established which has done a great deal for the youth of the country, nearly 4,000,000 attending these institutions. It is deeply to be regretted that these schools and colleges have been Godless and non-Christian. What the ultimate result will be none can tell; but the Government is alarmed at the number of infidels it has helped to educate, and thus render influential for evil. The government still protects some abominable religious rites. Four hundred Fakirs, a few weeks ago, marching naked through the crowded streets of Allahabad, with an English officer in full uniform, mounted upon an elephant, at their head, to give protection and impart prestige to the proceeding, may serve to illustrate the depth of degradation to which the government is at times willing to stoop in order to avoid giving offence to the religious sentiments and prejudices of the people. In some particulars, the government has already interfered, and in the name of humanity abolished the abominations of the suttee, and of infanticide, and the horrid cruelties of the Car of Juggernaut. These are now things of the past. But other abominations and cruelties still await and call for her interposition, such as the system of child-marriage and perpetual widowhood, as the annual performance at Allahabad above referred to. More moral courage and more loyalty to truth and to her own real convictions and sentiments, as well as to God and to Christianity, and to decency and humanity, is greatly needed on the part of the government of India. Never in history has a conquered country been treated with greater leniency. Britain gets but little in return for her immense services to India. She upholds there an army of 75,000, paid by India. In addition to this, there are over 40,000 Englishmen in the civil service of India at salaries, averaging about \$6,000 a year. But the great matter for England is the prestige of ruling a vast country of 250,000,000.—*Presbyterian Witness.*

A Wonderful Bridge.

An interesting paper on 'the last wonder of the world,' as the Forth Bridge has been termed by the President of the Iron and Steel Institute, was read, at the meeting of that body in Edinburgh, by Mr. Cooper, the resident engineer. The bridge, by which the East Coast lines hope to compete with the West Coast lines, on equal if not more favorable terms, for the North of Scotland traffic, will it is expected, be completed in October, 1889. It was commenced in 1882, and will thus have occupied seven years in construction. The total length of this vast structure will be more than a mile and a half, having 26 spans, varying from 1,710ft. to 25ft., whilst the clear headway for navigation in the centre will for 500ft. be 150ft. high, allowing the largest ships to pass under it. The extreme height of the bridge is 361ft. above, and the extreme depth 91ft. below, the level of high water. The three main piers consist each of a group of four masonry columns, filled with granite, 49ft. high, which rest either on solid rock or concrete carried down, by means of caissons of 70ft. diameter, to the rock or boulder clay. About 53,000 tons of steel have been used in the superstructure, and about 140,000 cubic yards of masonry and concrete. It is estimated that the bridge will bear a stress on the parts subject to tension of from thirty to thirty-three tons on the square inch, and those subject to compression only, of from thirty-four to thirty-seven tons per square inch. Thus absolute safety, it is believed, has been secured for the bridge under all possible conditions of weather, and a recurrence of such a disaster as that which befell the Tay Bridge rendered impossible. The weight of the structure itself, of the rolling loads which may pass over it, the pressure of the wind—estimated at 56lb. on the square inch, or at 8,000 tons on the main spans—and changes of temperature, have all been taken carefully into account, and no element of danger that experience can suggest has been overlooked. The main spans are being built on an entirely new principle; the

only existing bridge at all similar being the new one across the Niagara river in America. The work commences from each pier, and the two half-spans are built out towards the centre until they meet each other, and no temporary support on which to build is needed. Mr. Clark, the eminent American bridge-builder, stated, in the discussion following the reading of the paper, that no wind, no gale, no tornado, could upset this bridge. Whether it will prove a financial success is another question.

Save the Children.

The necessity, benefit, and duty of teaching the children what they ought to know, is clearly indicated in the following incident:

It is said that forty years ago in Edwards County, Ill., an old Cumberland Presbyterian minister went into every school district in the county and taught the boys and girls temperance, and pledged them to total abstinence and for prohibition. Edwards County at that time was a great drinking place, and its case seemed almost a hopeless one. But this humble and faithful soul saw a work to be done, and he did it, though he was doubtless called a crank and fanatic. Ten years went by, and those children he taught and pledged were grown up; and lo! behold! it was a temperance army that said to the saloon "Go!" and go it had to, and for nearly thirty years that county has been rid of that abominable besom of destruction. Edwards County has been blessed; her taxes are light, her paupers are few. She has sent one man to the penitentiary in twenty-five years, and he got liquor in another county that caused him to commit crime. Dear friends, do you go to work with the children, if you see no other work to do, and, as in Edwards County, so in other counties, the children shall drive the saloon out. Drunkards we can seldom reform, but we can save the children and stop the making of drunkards out of them; and in a few years we shall find them our best soldiers in the warfare for temperance, for God and home and native land. So to work, to work, at once. Let no precious time be wasted.—*The Word and the Way.*

His Howby.

One of the dangers to the influence for good, that the pulpit may exercise over thoughtful men is the tendency of some minds to dwell exclusively, or almost exclusively, on one topic. On one occasion we asked a member of a certain congregation: "What did Mr. W.—preach on last night?" "Oh, on—"; he never preaches on anything else," was the reply. Lord Tenison tells that a half-truth is the worst sort of a lie. The preacher who constantly preaches in a narrow range of two or three favorite doctrines is a very imperfect preacher of the gospel, and the congregation, so far as moulded by him, will be very imperfect Christians. The preacher should not shun the whole counsel of God, if some of his hearers do "not find it profitable" when their own sins, or follies, or weaknesses, are exposed and condemned. A niggardly totalitarism may delight to hear drunkenness condemned, but is "not profited" when the love of money is condemned. A professor of a certain stamp may be greatly blessed when dancing and theatres and worldly amusements are denounced, but is "not profited" if evil speaking is condemned.—*Irish Advocate.*

More Boys?

So long as the liquor-traffic is allowed to go on it will continue to claim its victims. The generation of boys and girls now coming on will furnish the sad quota a decade or more from now. Whose boy or whose girl shall it be?—*The Standard.*

DESTRUCTION EASY.

It is a good deal easier to pull down than to build up. It is easy to sneer and to snarl at those who are doing what they can to bless the world; it is another and more difficult matter to show them a more excellent way. Ruskin says: "In the world's affairs there is no design so great or good but it will take twenty wise men to help it forward a few inches, and a single fool can stop it; there is no evil so great or terrible but that, after a multitude of counselors have taken means to avert it, a single fool will bring it down."—*Chris. Standard.*