

Religious Intelligencer.

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

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WHOLE No. 1820

RENEW NOW.

Now we are expecting a great rush of renewals. Please send yours along by the next mail. And, if possible, send with it a new name.

NOTES AND GLEANINGS.

PRICE OF A LEG.—A Chicago jury has just given a man \$15,000 for the loss of a leg. Estimated on the basis a whole man in Chicago is worth a good deal of money.

WOMEN SMOKERS.—The N. York Sun is authority for the statement that the habit of cigarette smoking by women has grown very much in late years. A woman observer says that "even in the fashionable life of the city there are damsels and dowagers who indulge in the practice, and that some of them roll their own cigarettes, while others procure them ready for use." This is certainly a bad state of things.

GREAT WASTE.—The tomb of the Duke of Hamilton is said to have cost \$900,000. This is more than a waste of money with which great good might have been done. The Standard remarks,—"A nine-hundred thousand dollar building for a worm's banquet upon carrion! Why should any thread of suggestion run from that magnificent mausoleum to the squalor and starving thousands in East London? When people see a million dollars expended to shelter a dead man, they can not help estimating how many thousands of the shelterless living it might have blessed; when they see a million going to feed a dead man's vanity, they can not help thinking that it would have fed so many living thousands' hunger. The world thinks."

A HARD WAY.—In illustration of the truth that "The way of transgressors is hard," the N. Y. Advocate tells this story of the officials of a Cincinnati Bank. Three years ago it did a thriving business; its officers enjoyed the confidence and respect of the community, and had a good prospect for the future of this life. Through reckless speculations in grain the bank was wrecked, and the curses of thousands fell on the heads of these men. The law also took hold on some of them. The president has never recovered from the break, barely escaping a criminal prosecution, and is shattered in body and mind. The vice-president was indicted, tried, condemned, and sentenced to the penitentiary, and after lying in prison for months, is now a raving maniac. The cashier died from the effects of the ordeal. The assistant cashier also landed in the penitentiary, and is now said to be on his death-bed in prison. "He that walketh uprightly walketh surely," but he that despises justice sins against his own soul.

PULPIT FRIGHT.—A rather extraordinary case of forgetting his text and all he had thought to say on it is related of a nervous Chicago minister. It happened only a few days ago. The report says "his rule is to preach with only a skeleton of his sermon before him; and, as his memory is excellent, he was not at all disconcerted to find last Sunday morning that he had left even this behind him. But, just as he had given out his text, a brass band, heading a funeral procession, was heard outside. As the preacher said afterward, every idea was driven out of his head. He could hear nothing but 'the boom, boom, of that horrible bass-drum.' He tried in vain to recall the key-note of his discourse, and finally gave up in confusion and wretchedness, pronounced a hasty benediction, and left the pulpit."

GAINING.—A century ago there were 34,000,000 Protestants; there are now 134,000,000.

WOMAN SUFFRAGE.—Twenty-five years ago women could not vote anywhere. To-day they have full suffrage in Washington and Wyoming territories; municipal suffrage in Kansas; municipal suffrage (single women and widows) in England, Scotland, Ontario, and Nova Scotia. In Croatia, Iceland, Denmark, Tasmania, and Madras they also have suffrage. Women have school suffrage in fourteen of the United States: New Hampshire, Vermont, Massachusetts, New York, New Jersey, Kansas, Colorado, Nebraska, Minne-

sota, Kentucky, Indiana, Michigan, Oregon, and Wisconsin. In Kansas women are eligible to any municipal office.

MARRIAGE LAWS.—The diversity of the marriage laws in different parts of the United Kingdom has been the basis of many a romance. But, so far as we know, the island of Guernsey has not had its fair share in providing playright and novelist with material for subtle combinations and startling denouements. And yet Guernsey can boast a curious anomaly in marriage law, for its Aresdian simplicity knows not the thing we call "divorce." Its Ecclesiastical Court has just annulled a marriage, celebrated in Guernsey eight years ago, on the ground that one of the parties was at the time a divorced person. The Dean himself made the parties one, and now, as president of the court, the Dean has made them two again. Guernsey certainly takes a very independent line in this matter. It may be, that enquiry pursued in other important members of the British Isles, might reveal equally striking idiosyncrasies. We might find that the men of Sark sell their wives by auction—as many Frenchmen still believe we do at Smithfield—or that the Isle of Man rejoices in the institution of polygamy.

The Crank.

The crank tammers with Scripture. He never denies it; but he illuminates it. That is, he puts private interpretation upon it. This interpretation is nearly always counter to the ordinary acceptance of its meaning. A few examples which could be authenticated will illustrate this.

One woman who had stolen considerable jewelry from her lady friends, when prayed and remonstrated with, said: "I only fulfilled the Scriptures. 'All things are yours.' I do not want these articles for myself. I have taken them to sell them for the kingdom of God."

Another, who went forth as a foreign missionary, wrote home: "I have found the kingdom of God come sooner than I expected; one of our number has already been translated, and though she is 57 years old, she only looks sweet sixteen. We are working no more; we are simply waiting; and thirty of us sit for hours around the table every day, feasting in her glory, and wondering when our change will come."

Another, who is still preaching "a full salvation," is owing a certain grocer \$75 for tobacco and cigars.

Another, who has absconded with several hundred thousand dollars, and is outside national jurisdiction, writes back to his creditors he will refund all when the Lord reveals to him that he is to do so.

Another, who expected to go to the foreign mission field, has forsaken a pure Christian wife and earnest Christian daughters for a woman to whom he says he has "consecrated himself for life, before the Lord."

Another, who forsook his gentle wife till she starved herself to death, did so because the Lord revealed to him that thus only could a demon in her be cast out. He refused to bury her when dead, because he affirmed the Spirit of life in Christ Jesus would come back to her.

And still another, after lying helpless in bed for two years, arose, dressed, and walked down into the basement and ate a whole mince-pie after which she returned to her bed, because the Lord revealed to her that thus she was to testify of his power to raise her up whenever it was his will to do so.

The crank is a follower of inward light. From a common-sense standpoint, it might be stated thus: The crank is a law unto himself. The genuine crank has private revelations from God. And here, undoubtedly, lies the beginning of all deflection from proper scriptural Christian experience. When you meet a man or woman who says, "God told me this," or "God told me to do that," be sure you are dealing with a crank. "What!" cries out some Christian in amazement.

"Do you deny the witness of the Spirit? Would you make light of the leading of the Lord?" Not at all, my alarmed friend. But there is a vast difference between true and false guidance of the Spirit.

The crank is always lazy. They do not work, because they are beyond "serving tables." They usually attract to themselves some wealthy brother or sister, and live upon their bounty. They have a ministry, and that ministry is an insidious senti-

mentalism, which undermines the old paths, till the poor, unwary Christian pilgrim finds his feet sinking through the honeycombed way into a pit of apostasy. Do not underrate the foe. Do not think the crank is a creation of the writer's brain. No persons are busier in our churches than these cranks. We have had large personal experience with them. We could, today, point to many who were once active, splendid workers for Christ, who have, through the sly teaching of these same cranks, become idle dreamers in the church of God. Their fruits attest to the mischief of their theories. —Mrs. G. C. Needham.

The Debt of Two Countries.

We find in the New York Sun, under the above heading, the following complimentary reference to the Empire: "Our esteemed contemporary, the Toronto Empire, from whose roof the British flag floats higher than any where else in the Dominion of Canada, resents the recent proposition of annexation, but it supports its feeling upon a very unsound basis. It says: 'The price of our shame is to be the assumption of our public debt, and it is characteristic of Yankee trickery that an attempt is made at deluding us by withholding even the reward offered for our degradation, for the alleged assumption is a mere sham, nothing being said of the assumption by us of our share of the United States public debt, which would necessarily leave us with no pecuniary advantage.' 'The national debt of the United States can be paid off within twenty years, even if it were made to include the debt of Canada. 'How soon does Canada expect to pay off her debt?'

While we willingly acknowledge the compliment we must disclaim any special superiority, for if the occasion arose the Sun and its countrymen would see above nearly every roof in our land the flag of our country floating in defiance. In reply to the Sun's question as to the public debt, we may assure our contemporary that Canada could pay off its indebtedness just as quickly and just as easily as the United States if it adopted the same system, if it stopped all provincial subsidies and expenditures for local public works and other provincial objects leaving the provinces, like the States, to raise money for these purposes by direct taxation, to go in debt for them, or even to repudiate their honest liabilities. The sums of which our neighbors have robbed their trusting public creditors would suffice to pay many times over the debt of the Dominion. When the desired "assimilation" takes place we may be willing to pass the sponge over our public indebtedness, like a fraudulent bankrupt, and call the process payment, but the day for assimilating has not yet been named. In fact, any attempt to fix it would raise the war debt of the United States to an amount which would cast into the shade its civil war bill. —The Empire.

Sisters of Mercy.

The Glasgow Christian Leader says: The mother of a company of Sisters of Mercy who have fled from Buenos Ayres to South Australia writes that the latter is "verily a land of peace and liberty" and "really a Christian land." She looks back with horror upon her experience of the Papal country from which she and her companions have escaped. "There were more priests there than here," she says, "and ten times as many churches, but the whole state of things was different. To explain all would be simply impossible. Some things, on which all the others hinge, I am not at liberty to mention. We are not so well off temporally as we were in South America, but our peace and happiness in other ways are beyond explanation. I never look back to our sojourn in Buenos Ayres save to bless God for His wonderful deliverance of us from its dangers." These are suggestive sentences, and will not be dark to any who have read the story of "An Escaped Nun," or the autobiography of Father Chiniquy. The letter is published in the latest number of the American Catholic Quarterly Review, and therefore cannot be denounced as a Protestant work of fiction.

Stopping A Paper.

The Methodist Advance tells this story, of which papers in other denominations could furnish counterparts: A man, member of the Methodist church—the father of ten children, called the other day, paid up for three months, and ordered his paper discontinued. His reason was that he was "not able to pay for so many papers." "Do you take any political papers?" "Yes." "Do you take any other religious paper?" "No." "You are a member of the church, are bringing up ten children, and do

not intend to take any religious paper for them to read. Do you think, sir, that is right?" Of course he backed out and bade us good day.

No man can justify himself in such treatment of his own family. Those children are as much entitled to good religious reading as they are to food and clothing. Give them good religious reading and they will make good citizens. Withhold it, and the chances are ten to one against them.

Christian Science.

A lady, a believer in Mrs. Eddy's doctrine of "Christian Science," writes:

Just reading her book heals the people who read it. Is that the work of Satan? I had a growth of five or six months coming on my face; my family will testify they were worried about it. I was so wrapped up in reading her book that I did not notice that it had left my face until I was looking in the glass one day and was struck with amazement. I had not used a single thing. Just reading her book did it.

On which the Christian Standard comments:—That such a transformation took place while reading a certain book, or while abstaining from all reading, can be easily believed. Certain growths have their day, and pass away without medical applications or surgical operations. But that such a growth disappeared from a lady's face unnoticed until happening to look in a mirror, is possible to faith only in view of her own direct testimony. The marvel is not in the cure, but in its being overlooked for so long a time. That the worried members of her family did not notice the changed face is credible enough, but as already intimated—well, we have it very direct. The lady closes her epistle with the intimation that she fears she is casting her pearls before swine, and adds, "I have meant a kindness, but you are blind." We would not return a like compliment, but it seems no mirror was accessible at the time of the miraculous cure or rather the miraculous failure to notice the cure at the time.

TOBACCO.—C. W. Layman, in a communication to the "New York Medical Journal" on the use of tobacco, says: "Nicotine is one of the most powerful of the 'nerve-poisons' known. Its virulence is compared to that of prussic acid. If birds be made to inhale its vapor in amounts too small to be measured, they are almost instantly killed. It seems to destroy life, not by attacking of few, but all of the functions essential to it, beginning at the centre, the heart. A significant indication of this is that there is no substance known which can counteract its effects: the system either succumbs or survives." And further: "When Europeans first visited New Zealand, they found in the native Maoris the most finely developed and powerful men of any of the tribes inhabiting the islands of the Pacific. Since the introduction of tobacco, for which the Maoris developed a passionate liking, they have from this cause alone, it is said, become decimated in numbers, and at the same time reduced in stature and in physical well-being so as to be an altogether inferior type of men."

THE BREACH between ex-priest McGlynn and the "Holy See" seems to widen. America is a better soil for a recalcitrant Romanist than in any European country, and means which would have brought almost any rebellious priest to terms in France, or even Germany, avail little here. The Pope has thundered out his bull, but the priest simply laughs at him. He has recently gone so far that it really seems as though he can not go back. He could not do so, were it not that it is sometimes more politic for Rome to receive a repentant sinner than to punish him. Assurance of forgiveness is a stronger inducement for a wanderer to return home than is certainty of punishment on returning. The Pope knows when to forgive and when to refuse forgiveness. Of course he can make no mistake. In an address delivered before the Anti-Poverty Society in New York, last Sabbath evening McGlynn hurled his anathemas against the Pope in no equivocal terms. He declared "the tyranny of the Catholic Church worse than that of the Czar," and that it must be destroyed; that he had sent to Rome a refusal to retract anything that he had said, and also refused to stand a trial even in New York. He takes himself entirely out of the jurisdiction of Rome.

A young lady of Bangor has been given authority to solemnize marriage. Her name is Miss Hattie M. Burr, and she has been commissioned to solemnize marriages, administer oaths and acknowledge deeds.

WOMAN'S FOREIGN MISSION SOCIETY.

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

[All contributions for this column should be addressed to Miss LYDIA J. FULLERTON, CARLETON, ST. JOHN.]

What a Pair of Slippers Did For India.

A TRUE STORY.

It was a sultry afternoon in India. The wife of a missionary sits quietly plying her needle with busy fingers, quietly bringing to completion a pair of slippers she is working for her husband. Although the pattern is so intricate and the execution so skilful that they would seem to demand all her attention, her mind is rather occupied with thoughts about the multitude of high-born women in that land of roses, whose condition is worse than that of convicts in our own state prisons. Many and many a time has she tried to do something for them, but as often has she been repulsed. She had hoped that when the young men who had been educated in the mission schools grew up, she might have influence with them, and through them gain her end. The force of what she urged upon them they acknowledged. They felt that it was desirable for their wives to be educated, but they were powerless to help them. The iron chains of ancient custom, the grinding tyranny of religious superstition, the machinery of a *red-tapeism*, thwarted their efforts and destroyed their hopes, and now, almost despairing of ever accomplishing her noble desire, she had committed their interests to the God she loved and served, praying to Him to open a door for the relief of these domestic captives.

And so she sits busily working, fast completing the gift she designs for him she loves; rejoicing and thanking God that her lot has been so blessed, that she is enabled to aid her husband in his work—that she is permitted to stand fast in the liberty where-with Christ makes his people free, untrammelled by false religion and social propriety.

The last stitch is taken, and she is resting with quiet contentment in regard to her own condition, and in fancy dwelling on the comfort her little gift will afford her husband, when the door opens, and in walks a babu, or native gentleman, one of her former pupils. He picks up the slipper and is lost in admiration. He had never seen the like before. A woman made them, worked them out stitch by stitch, and did it with that marvellous, magical instrument the needle!

"Babu, would you not like your wife to learn how to make you a pair of slippers?" The thought flashes through her mind like an inspiration from on high. "If you will let me, I will come and teach her." The idea takes him. She lends him the slippers, and he hurries away home. They are shown from one to another. The story is told of their being made by a woman, and by means of a little instrument they have never seen, and of whose virtues they were utterly ignorant. Curiosity gets the better of superstition, ambition of custom. "Could they learn? Was it possible for them to make anything so beautiful? Why not let the despised Christian woman come to them? The pollution they could efface by the appropriate ceremonies, and how pleasant it would be for them to have something to occupy their time, something beautiful in itself."

So they talk it over; this one's mother-in-law, with that one's mother-in-law, and so on till the consent of all is gained, even of the wife of the old patriarch of the family, whose will is the ultimate law respecting everything that transpires in the zenana, or woman's apartment. The missionary lady is invited to come and teach the ladies in that home, and soon they have become familiar with the powers and mysteries of the wonderful needle. Quick to learn, they soon have achieved results which do credit to their teaching and their skill.

Babu So-and-So takes the pair of slippers his wife has embroidered, and shows them with justifiable pride to Babu Thus-and-So. He in turn shows them to the ladies in his house, and they know they can learn just as well as the ladies in the Babu So-and-So's

zenana, so why not let the missionary lady come and teach them? She is invited; she comes; they learn quickly; and so the work spreads. A pair of slippers opened the doors upon the most heart-grinding captivity practiced in the world. A pair of slippers has been the instrument of letting in a ray of light upon thousands, who for ages had been sitting in the darkness of the shadow of death.

—Missionary Helper.

Note.—The opening of the zenanas is one of the most important events in the history of woman's mission work in India. And as it is desirable that the children and young people be interested in every good word and work, this little story is printed especially for them. Will some of them look up the subject.

MANUAL TRAINING.—The Christian Intelligencer, referring to the magnificent gift of \$4,000,000, by Mr. Williamson, of Philadelphia, to found a training school for poor boys in the mechanical trades, remarks:

Many a good mechanic has been spoiled to make a poor lawyer, doctor and preacher, or to recruit the ranks of those who, in haste to be rich, forsake slow gains and honest toil for the uncertain ventures of trade, now become so largely speculative. Just here our subject has a moral aspect, most weighty in view of the seeming deterioration in commercial honor and honesty. Our school system, as judged by its effects, excellent as it is, has proved itself faulty in too exclusive attention to, and extension of, mental training, and the entire ignoring of the manual and moral elements of education. One important effect of such manual training as the present condition of the trades demands, beyond that of improving the standard of mechanical skill, and opening channels of livelihood and honest industry to many now condemned to idleness, or unremunerative clerkships, will be the elevation of the handicrafts to a position of higher estimation, and because worthy practice to better social consideration. Proper manual training ought to and will engender pride in one's craft, and make better citizens as well as better mechanics.

Among Exchanges.

THREE R'S

A minister in an English conference said, "We hold by the three R's—Ruin by the fall of man, Redemption through the atonement of Christ, and Regeneration by the grace of God's Holy Spirit."

PEDIGREE.

To spring from a noble ancestor is good; but to hear the ravellings of a fine family boasting of "blue blood" is painful. In such cases it is better to start anew and say nothing about the pedigree. —Chris. Advocate.

"CLEVER DEVILS."

The Duke of Wellington said: "Educate men without religion, and you make them but clever devils." Training of the head is indispensable to the best secular outcome, but every thing is left in doubt until a man's moral nature has been made right. "Out of the heart are the issues of life." —N. Y. Advocate.

"RELIGIOUS CHORES."

The striking title of "Religious Chores," in a contribution to the last Christian Union, no doubt arrested the attention of many readers. According to the writer family prayer, asking a blessing, daily scripture reading, private prayer and even church-going are often looked on very much in the light of "chores to be done up." Perhaps the reader knows something about this in his own Christian life. —Christian Inquirer.

A NEW SAINT.

"Holy Saint, Mary Pray For Us" will soon be an allowable form of prayer to be offered up by every Roman Catholic throughout the world. Ritualists also will hasten to send up the same prevailing supplication to Heaven! The saint, in this case, is Mary Stuart, the unfortunate Scottish Queen—the beautiful but wicked woman who plotted against her booby husband, and was privy to his "taking off"—who led a life unworthy of any virtuous woman. That Mary is about to be canonized by the Pope! It will be remembered that she was beheaded by Queen Elizabeth. Thus the High Church Ritualists will have the somewhat difficult position of worshipping a woman who was slain by another woman, the acknowledged Head in things Temporal and Spiritual of their own Church! For when Mary was beheaded Elizabeth was the Head of the Church of England, prescribing the prayers to be offered, the doctrines to be believed, the services to be performed, and the very clothes to be worn. Catherine de Medicis will, no doubt, be the next saint to be added to the Calendar: for did she not plan and direct the famous Massacre of St. Bartholomew? —Presbyterian Witness.