

Religious Intelligencer.

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

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NOTES AND GLEANINGS

DISTRESS IN CHINA.—Of the distress in China it is said that it is greater than in 1877, when 13,000,000 died of famine. Whole plains have been devastated and become one mass of yellow mud, owing to the Yellow River, which is called the "curse of China," having flooded the country. All crops have been destroyed. All is gone, even the millet and the sorghum, besides the rice and the corn. Hundreds of thousands are now feeding literally on chaff, which literally kills men and women, unless mixed with grain. Fathers and mothers are thus trying to relieve this bodily hunger. A lady missionary visiting a Chinese house saw a heap of straw in the corner, and thought a poor dog was lying there; but presently a little foot passed through the straw. Horrified, the lady said, "It is a child!" "Oh, yes," said the heathen mother, "it is only a baby girl; we are not giving it any food; she will soon be dead!" The child was hunger-bitten.

PROVIDENCES.—The N. Y. Advocate tells this story: A man left his wife a small tract of land upon which was a barn. She needed money, the barn was struck by lightning, and she obtained the insurance. Speaking of it in prayer-meeting, she thanked God for his providential care of her as a widow in taking away the barn that she did not need, and giving her the money. The representative of the insurance company who had insured the barn, which company had met with very heavy losses, was a member of the same church, and he rose afterward to speak, saying that he could see how the widow would feel like blessing the Providence that had given her the money, but as it came out of the company which had had such ill fortune, it was more difficult for him to see the benevolent hand in it; whereas the ungodly smiled. But the case presents no more difficulty than the ordinary circumstances of human life. The hand of Providence is continually transferring by death and other means the property of one into the hands of another.

THE ELEVENTH HOUR.—A man one hundred and four years old has just been admitted to church membership in Elgin, Scotland. "Better late than never," Bishop Asbury, in his Journals, speaks of exhorting a man over a hundred years old to give his heart to God on the ground that he had very little time left. The man answered, "But my father lived to be one hundred and nine."

A MANITOBA SCHEME.—A Winnipeg despatch says: For some time past Premier Greenway has been considering the advisability of sending a commissioner to Wisconsin and Michigan to look into the question of inducing a large number of settlers in these States to emigrate to the North-West. It has come to his knowledge that hundreds of these people are dissatisfied, and are looking uneasily about for a better country in which to locate. Mr. Greenway thinks if the advantages of this province are laid before them Manitoba might secure a large number. Although the Premier has not come to any definite decision as yet, it is more than probable that he will instruct the immigration agent at Toronto to proceed to these States, look over the ground, and report upon the best means of inducing them to come and settle in Manitoba. Most of them have very small farms and pretty rough at that, and it is believed the prospect of securing a large free homestead will induce hundreds to settle in this province.

The Inductive Method of the Physical Science as Applied to Social Science.

BY F. C. HARTLEY.

The fount from which the stream of Science flows is found near those of philosophy and art in the early twilight of Ancient Greece.

The course of that little stream has ever been onward, swelling out on every side so that now the investigations of science compass almost every

class of phenomena. Previous to the sixteenth century the range of science was limited indeed, but in that century a great change took place for it was then that Francis Bacon the great scientific luminary made the first application of the Inductive Method to the principles of Science. True, Bacon did not originate this method, but his cultivated mind enabled him to comprehend its great power. He caught up the floating ideas of his time, spread them abroad by his eloquence, sank them deep by his enthusiasm, gave them universality and consistency by his sagacity, and thus earned for himself the title, Founder of inductive philosophy.

The physical sciences are the great monument to the usefulness of this method. But Bacon did more than simply apply it to one branch of science, for standing upon an eminence all his own he looked ahead to the far off land of promise and felt confident in predicting its application to all science. It is ours to see how far his prophesies were correct in regard to the so-called social sciences. But in order that we may understand the application of the inductive method to social science we must of necessity have a clear conception of what induction is and how it is related to the physical sciences.

Induction, as defined by most writers, is that operation of the mind by which we infer that what is true in certain cases will be true in all cases which resemble the former in certain assignable respects. As thus stated the working hypothesis of all induction is found in the two principles, "nature repeats herself," and "every event must have a cause." Nature is now conceded to be uniform and the only difficulty lies in establishing direct causation. Among all the interacting phenomena about us, which are antecedents and which are consequents? Among the many antecedents of one event, which shall we consider its cause or that event upon which it is invariably and unconditionally consequent? In extracting ourselves from this chaotic mass we have recourse to observation and experiment, we vary the circumstances either by looking about us in nature for a case where the groupings are different or by making one in artificially arranged circumstances, and thus we estimate the antecedents one by one until we are able with a good degree of certainty to discern the cause of every effect and the effect of every cause.

We are then able to proceed with the process of generalization; when we find a certain cause at work we expect a certain effect to follow and when we have examined a sufficient number of cases we infer that what is true of these will be true of all similar cases. This is in brief the inductive method, in the physical sciences it works hand in hand with the deductive method and the two combined have proved a golden key to unlock the vast treasure house of nature. From observing the fall of an apple the mighty Newton worked on until he had inferred and proved the universal law of gravitation. By the aid of induction the chemist worked out those grand generalizations contained in the atomic theory and conservation of force.

Having thus seen what induction is we proceed to apply it to social sciences. And first we ask what is included under this title? Social science is the science of man as related to society to his fellow men and has to do with the complicated phenomena of individual characteristics, social characteristics, and the new conditions produced by the interaction of these two. Under this head are included Politics, Political Economy, Ethics, Medicine, in fact every topic which treats of man as a social being. The phenomena with which social science has to do are so complicated under the physical sciences that until quite recently all eminent scholars have agreed in denying the possibility of inductive research in that direction. Mr. Mill is the most prominent of those opposed to the application of induction in the social science. The main reason given in support of his view is that we cannot adapt our logical means to our wants by varying the circumstances as the exigencies of the case may require; we are without the means of making artificial experiments and the phenomena are so infinitely numerous that they do not come within the range of our observation. Cairnes takes a position similar to that of Mill and uses

much the same arguments in support of his view. Now we must agree with these learned men in saying that it is only when contemporary events or the succession of phenomena recorded in history afford a sufficient variety of circumstances that any induction is possible; and when Mill wrote the book of history did not unfold such a variety, moreover men were not wont to use even those which were at hand, but at that time social science was at its early dawn and had never been made the subject of an extended study and investigation. Since this day more than twenty-five years have rolled away and it is just possible that educated men who have given much time to the study of sociology during this period, may have brought to light facts, and collected statistics sufficient to place the subject before us in a new and different light. When no accounts were kept of disease, crime, or pauperism a change in any of these could be accounted for only on the vaguest suppositions but as statistical returns made by proper officers have become more and more exact, the probability of referring changes to their proper causes has been greatly increased. Statistical returns are becoming more numerous and correct every year, and just in proportion as these increase so have we a broader basis of experiment from which to make our generalizations. We say we have a basis. Some grounds then are necessary, but an exact answer to the question what are the grounds necessary for sociological inductions is somewhat difficult, for they vary in different circumstances. To establish some propositions which may be confined in their range to limited circumstances the examination of a very few cases may suffice. In countries with similar climates, inhabitants of the same race and intellectual abilities we may with comparative precision predict the tendency of any institution. If on the other hand we should attempt any sweeping generalization concerning taxation as that the populace should be taxed for higher education, or concerning the extent of the franchise, as that all property holders men and women alike should have the right to vote, or concerning the utility of free trade or the national policy the causes to be considered are so complicated that even after examining numerous examples and statistics we would arrive not at absolute certainty but only at great probability which would have to be tested by deduction in a variety of ways before the conclusions reached could be admitted to the rank of general truths. But the broader the basis, the more thorough the examination the surer will be the conclusions reached.

The observations of society form at least some grounds for inductive study, but woe to the student here, for although the experimenter, say the economist, cannot deal with society as the chemist would treat society yet there are cases in which the experiment is wrought out almost as though he were performing it; the changes brought about in seasons of plenty and want in periods of prosperity and adversity of activity and stagnation effect prices wages, and are thus so many unintentional experiments. From these considerations we feel justified in affirming at least a limited application of induction to the social science. The phenomena of social life are subject to law and regulation the same as any other class of phenomena. Surely it is possible for the mind to reach these; where the mind can reach there it can observe; when observation takes place induction naturally follows. The state of the heavens, the flower of the field and the actions of man are alike capable of observation and induction. While these statements are correct we are not however to conclude that induction in the social is without its drawbacks. Different portions of the social connection are differently situated as to facility of reproduction and examination; moreover we are not always sure that our generalizations are correct, and when they are we do not know how long they will remain so. These are serious difficulties, but surely they form no ground for affirming the total unpracticability of this method of investigations.

As in the physical so in the social science, in order that the best result may be obtained induction and deduction must be wedded and go hand in hand in the pursuit of truth. Sociology considers the relations among human beings and the forces which act upon them in society and so of necessity depends upon a knowledge of the mental and moral organization of man. Moreover we must know that God's hand rules in man as in nature, that He administers in all the affairs of the world, and that all our seekings must be but gropings after the laws by which

he designs to work. Yet if we are able to get ourselves in line with the divine purpose and grasp ever so small a portion of His plan we may from truths sure and sturdy make our inductions and know them to be correct.

The signs of the times are for advance and this advance reaches even to the study of man. No where is it more clearly seen than in the endeavor which has recently been made to systematize Theology, Morality and the general study of the Scriptures—the great text book of social philosophy, on an inductive basis. Whatever the Bible teaches it does so both by clear explicit statements of truth and also through parable, history and highly figurative language. The theological writer, the student of the scriptures, gleams from its holy pages but the foundations of his belief, and expresses this belief in his own creed or doctrine. But we need have no fear that this modern spirit of investigation will undermine or destroy the harmony of the great truths God designs for man's guidance in the affairs of life. No, each theologian may make his different inferences, systems may break up and venerable creeds may decay, but their essential principles of truth shall abide forever.

Our little systems have their day;

They have their day and cease to be. They are but broken lights of thee And thou, O Lord, art more than they.

The sciences we have been examining have been for a long time but in the first stage of development. The reason greater advance has not been made is that men have become so attached to tradition and long established ways of thinking that they are unwilling to leave the old landmarks and launch out upon new lines of investigation. Surely it is time men ceased to oppose the onward march of reform. "Let knowledge grow from more to more," and let us hope that in the future progress will be made along these lines which are most pleasing to the almighty founder of all truth and law. That all methods be they what they may, will prove instrumental in preparing, not a supremely beautiful and artistically arranged flower garden, but a superb castle of withering fame, not a grand, mighty tower of knowledge, the topstone of which shall be found in the purposes of God to man and its ultimate end in the glory of God and the relief of man's estate.

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.]

Africa.

The above is the subject laid down for this month in the Calendar given for concert exercises in the January Helper. It may be interesting to some and be suggestive to Bands and Auxiliaries as well. Any of the points named would be an instructive and helpful study.

Scene 1st. Livingstone, worn with his endeavors to open in the dark continent a pathway for the Gospel, kneeling at close of day in Central Africa, and committing it and its future to God.

Scene 2nd. A vessel on its way thither with one missionary and 10,000 barrels of rum.

Scene 3rd. An African chief appealing to Christian nations: "If you cannot bring us your Christianity and your civilization without your rum, take them all away. We would rather not have the former, if we must have the rum too."

Scene 4th. In the office of a distillery three miles from the Massachusetts State House, a contract being signed for the delivery of 3,000 gallons of rum daily to the African trade for the next seven years.

Scene 5th. Massachusetts, with its noble prestige, its education, and its Christianity, voting to make the manufacture and sale of this rum legal, there by assuming a share in responsibility for results.

Scene 6th. A prominent evangelical church met in Missionary concert. Subject, Africa Slavery and the Mohammedans receive ample and detailed attention, but intoxicating liquor not once referred to.

Scene 7th. Jesus weeping afresh over our modern Jerusalem and its sins.

Rev. W. Allen speaking of the liquor traffic, says in the *Missionary Review*: "In Africa, we have to contend against the devil's missionary agency. The liquor traffic is increasing, and it is a gigantic evil—greater, even than the slave trade—debasing the people and ruining legitimate commerce. In West Africa it has deep-

ened the degradation of the Negro instead of civilizing him. Over 180,000,000 gallons spirits had been imported last year in the district of Sierra Leone, and in Sagos it was far larger, while all the land was strewn with demijohns. The Niger Company imported 220,000 gallons during the last two years; and 500 cases of gin and 500,000 gallons of rum were landed by the Caliban, in which I sailed from Liverpool."

Make thy life better than thy work.

Too oft Our artists spend their skill in rounding soft

Fair curves upon their statues, while the rough

And ragged edges of the unhewn stuff In their own nature startle and offend The eye of critic and the heart of friend.

If in the too brief day thou must neglect

Thy labour or thy life let them detect Flaws in thy work, while their most searching gaze

Can fall on nothing which they cannot praise

In thy well chiseled character. The man

Should not be shadowed by the artisan.

WHAT SHALL I SEND IN A BOX TO INDIA?

By Mrs. Mary R. Phillips.

For native children a "web" or "cut" of ordinary sheeting bleached or unbleached, also remnants of sheeting, calico, gingham, prints etc., from one to six yards long, scissors, needles, thread, wax, thimbles pins,—everything found in a lady's sewing basket; also basted patchwork and small bags; dolls, knives, pens, pencils, balls, tops, whistles, pictures, Noah's arks, little animals, carts, steam-engines, cars, marbles,—in short, anything, everything that delights a child in this country, will doubly serve that purpose in India because it is "foreign".

Send the missionaries and their children something so natural, so homelike, that every fibre of it will say, "You are not forgotten." Home fruits, dried or canned; latest books and papers for Sabbath School can be had for one dollar a year. How invaluable it would be to every missionary! How easily workers here could send it! Anything in your wardrobe, bureau drawers, library, sitting or drawing room, that can be easily packed would be so acceptable. Folding-chairs, tables and stands for tent, indeed a nice tent itself would be very serviceable: You might think of it as your tabernacle in the wilderness of Indian sin.

Tiny bits of bright ribbon, folds of soft, delicate lace, tucked into a letter or paper, will make one forget for a little the mildew and dampness that will creep into ones very heart in the rainy season. The beautiful scripture cards fulfill their blessed mission always. Write each missionary and get a list of what he or she needs most, for his or her work; and then let your own good sense fill in the chinks. Let the children fill the "children's niche."

About Some Men.

—George W. Winans, State superintendent of the schools of Kansas, twenty-one years ago worked as a common laborer in excavating for the foundation of a building in which he now holds—worthily—an honorable office.

—Sir Julian Paucetote, the new Minister from the court of St. James to the republic of the United States, is described as a tall, stalwart Englishman, with "a bland, suave Anglo-Saxon countenance, framed with snow-white hair and whiskers." He dresses extremely well, and has "the usual British air of immaculate cleanliness and high grooming." Sir Julian, although all of threescore years and ten, is as nimble as a man half that age.

—A newspaper syndicate recently offered William E. Gladstone the sum of \$25,000 for a series of twenty-five articles on subjects of current interest. The following reply to this proposition has just been received: "At my age the stock of brain power does not wax, but wanes. And the public calls upon my time leave me only a fluctuating residue to dispose of. All idea of a series of efforts is, therefore, I have finally decided, wholly beyond my power to embrace."

—Rev. Dr. Edward Beecher, who, in his 86th year, is rapidly recovering

from the amputation of one of his legs, says that in his opinion the vitality and endurance which he possesses are due entirely to the care he has taken of his health. He never used tobacco nor drank ardent spirits in any form; and from boyhood has not permitted a day to pass without indulging in some form of exercise.

Origin of Lynch Law.

Lynch law is pretty generally understood as the taking of life without process of law of a felon who has been convicted at the bar of public opinion of an offence deserving of death. But it is not so generally known that the name originated in Campbell county, Va., before the revolutionary war. At that period the country was thinly settled, and infested with Tories and desperadoes—too many of them, apparently, for the local authorities to adequately punish. Colonel Charles Lynch, a distinguished officer of the revolutionary army, undertook to rid his country of the outlaws. He organized a force, arrested the outlaws, and having satisfied himself and comrades of the guilt of the accused, executed them without reference to the constituted authorities. While not altogether approving of the desperate remedy for a desperate cause, the beneficial effect of Colonel Lynch's action was recognized and has since been known as "Lynch's law," or "Lynch law." Lynch's process, meeting out speedy justice extended to other parts of the country, and is a well recognized form of redress of grievances to-day, particularly for that class of offences that are popularly believed not to be adequately punished by the statutes and the courts of the State. Colonel Lynch's brother gave his name to and founded Lynchburg, and left a son who was subsequently Governor of Louisiana.

THE ROMANCE OF MISSIONS.—The Richmond *Religious Herald* holds that the spirit in which missions have been carried on in the past still live. It says:

No, no! The romance of foreign missions has not disappeared. You have sometimes thought so, but you were mistaken. It is true that China and Japan are not nearly so far away as they used to be. Africa, too, is becoming vastly better known to us. But there is yet room for heroic conduct in the prosecution of missions. When a young and cultured woman, raised in refinement, offers herself as a missionary to savage Africans, and begs for the love of the Saviour to be sent, and when this is done after long and prayerful deliberation, and with the full consent and approval of her parents, we ought to stop saying that the romance of missions has faded out. And what shall we say of Damien, "the leper white as snow," who has recently gone from his noble task, self-assumed and heroically wrought out amid the outcast lepers in the Hawaiian Islands, to his high reward? All honor to the Belgian priest! His doctrine was doubtless faulty, but he was great and heroic and Christlike, in spite of his doctrine.

PERSONAL.—Mr. H. R. Pitts has gone to Saratoga, N. Y. to attend the National Division S. of T.

Prof. Stockley, of the N. B. University, has gone to Ireland to spend his summer vacation.

Lord Dufferin is reported so ill that there is some anxiety about his condition.

Mrs. Hayes, wife of Ex-President Hayes, was stricken with apoplexy on Friday.

Rev. Dr. Pickard is at Middleton, Conn. attending the 50th anniversary of his graduation from the Methodist College there. Of a class of 24, only 9 are now alive.

ORDINATION.—Mr. L. A. Palmer was ordained to the Baptist ministry in the Leinster Street Church in St. John last week. He was in the last class of graduates from Acadia, and will take charge of the Petitcodiac Baptist church.

A PETITION to bring on a vote for the repeal of the C. T. Act in this city is now being circulated. The necessary number of signatures will probably be obtained. Temperance men must prepare at once for the fight.

Hereafter, the boats to be carried by Atlantic steamers, instead of being made of wood, will be made of steel in one piece. Wooden boats rot and are easily crushed. The new boats will be built by machinery, especially made for rolling them out in all sizes in a single plate.