

Religious Intelligencer.

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

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WHOLE No. 1982

NOTES AND GLEANINGS.

IT IS AGAIN seriously proposed to harness up the power of Niagara Falls. Perhaps it will be accomplished. Nearly everything is that is attempted in these days.

THE WAR MINISTER of Austria has issued an order, requiring the officers of the army to take the men of their respective commands to church at least once a month. The Minister also expresses the hope that the younger officers will abandon their dissipated behaviour, of which they have often been guilty on such occasions. He also requests that no military dances be given, either in Advent or Lent.

THE HALF OF THE RAILWAY from Jaffa to Jerusalem was opened on December 4 last, but it may not be generally known that the issue of the shares of the company have been entrusted to a bank in Paris, the directors of which are pronounced Ultramontane. They are believed to have taken it up with the view of making Jerusalem annually the resort of tens of thousands of pilgrims, besides the great influence they will be able to exercise in future over the inhabitants, so says Mr. H. Guedella in the *Jewish Chronicle*. Soon the shriek of the locomotive will be heard in the Holy City itself. It does seem a daring innovation, but it has been preceded by the electric light.

RUSSIAN AUTHORITIES report that, owing to recent heavy snow storms forming a strong crust, it has become much more easy to transport food in Russia, and grain has already reached the famine-stricken provinces in large quantities, so that the condition of the sufferers has much improved. The Government has abandoned its intention of rapidly pushing the trans-Siberian railway to completion, and claims that the famine regions will have ample materials to keep them until spring.

OF A MARKET-GARDENER in France, the Standard says: He cultivates only two and a quarter acres of ground, yet he made last year a clear profit of \$5,148. He has a quarter of an acre in asparagus, and from this he derives his largest returns. This is a remarkable showing, but the amount of employment he manages to afford for others is still more remarkable. He pays out yearly \$5,000 in wages. If one hundredth part of that amount of work could be put upon each two and one-half acre lot in any country pauperism would vanish. This shrewd Frenchman makes this little plot of ground appeal so strongly to the stomachs of the well-to-do that they willingly turn over to him and his workmen over \$10,000 a year for his delicacies.

THE DIVORCE REFORM LEAGUE of the United States has made an encouraging report of its year's work. Massachusetts, New York, New Jersey, Pennsylvania, Delaware and Michigan have created commissions to promote uniform legislation in marriage and divorce. California has passed laws requiring longer residence, and forbidding lawyers to advertise that they will procure divorces. Delaware, Tennessee and Alabama have also improved their divorce laws.

"WHY MERCHANTS FAIL," is accounted for thus by one who claims to have made a close study of the question: six-tenths from lack of experience, extravagance, and negligence; two-tenths from natural dishonesty; one-tenth from speculation; one-tenth, the unfortunate man.

SIR EDWIN ARNOLD has a notable article in the *North American Review* on "The Duty and Destiny of England in India." He maintains that it would be a disastrous thing for the whole world if "Russia should succeed in ousting England from the peninsula"; that it "would prove the direct occurrence for human progress since the overthrow of the Roman Empire by the barbarians. It would be a triumph of the Slay over the Saxon, and would set back the development of Asia, and the advancement of the human race generally, at least a thousand years." It would mean "the eventful spread of Slavonic and Mongolian hordes all over the vacant places and open markets of the world; the world's peace gone"; etc. While there is much ex-

travagance in this, Russia in India would mean a retardation of the growth of free institutions, which are sprouting in India. But Sir Edwin's article shows that he is almost as much opposed to this growth as the Russian, and even to the movement to deliver the millions of miserable child-widows from their degradation and sorrow. He speaks of "the happy state of an Indian wife," in a land where a wife is considered the vilest creature ever created, and where one of the grossest insults you can offer to a man is to call him your brother-in-law; that is, to intimate that he married so vile a thing as your sister.

Russian Popes and Monks.

The Russian clergy form a distinct caste by themselves, entrance to which from outside sections of society is impossible. Every pope and monk in Russia is, therefore, the son of a clergyman. They are divided into nine classes or ranks, the first five constituting the black, or celibate, or monastic clergy: the last four the white, or married, or secular clergy. These nine ranks are as follows:—(1) Metropolitan, (2) Archbishop, (3) Bishop, (4) Abbot, (5) Prior, (6) Archpriest, (7) Priest, (8) Archdeacon, (9) Deacon. The first two classes bear the title of High Eminence, the Bishop is an Eminence, the next three are Very Reverend, the Priest is Reverend, and the last two are only known by the name of their office—Archdeacon or Deacon M. or N.

The Black Clergy, so called because of the colour of their long outside garment, are vowed to constant fasting and celibacy. It is from their ranks that all the higher dignitaries of the Church are selected. The secular clergy, the Popes, when they enter on their office must be married, although, in the event of his wife's death, a pope is forbidden to marry a second time. He can then become a monk if he feels so inclined. Many clerical widowers do. The white clergy are so called because their outside robe, although not white, is of a colour lighter than that of the monks.

Any ecclesiastical offences committed by the clergy are taken cognizance of in their own courts. In civil and criminal matters they are amenable to the jurisdiction of the ordinary courts.

As the Russian universities possess no theological faculty, the education of the clergy is conducted in clerical schools, and in seminaries and academies exclusively devoted to this object, and altogether under the control of the Church. These institutions are not remarkable for freedom of educational method, their *alumni* receiving only the narrowest and most conventional of training. The number of seminaries is 50, with about 1,500 pupils; in the four theological academies, or high schools, of Kiev, Moscow, Petersburg, and Kazan there are about 500 students. From the seminaries and academies the best of the clergy are drawn; the ordinary parish priest is educated in the priest-schools—places where he receives an education about on a par with that bestowed on a boy in the fourth standard of an English school. As far as an outsider can judge, the chief acquisitions obtained are a resounding bass voice, a graceful method of doing abstinence during service, and a memory stored with long and intricate liturgies and rubrics. He learns also to grow his hair long, and to train it into wavy, flowing masses.

The meagreness of educational equipment is not to be wondered at when we recollect how little the Russian demands from his orthodox ministers of religion. So long as he conducts the ceremonies of the Church with due dignity, and is not too exacting in his demands on the purses of his flock, he can pursue an even life, undisturbed and untroubled. He is not expected to exhort his flock; to preach the Gospel would be for him an impossibility, simply because he does not understand what the Gospel is. Such a thing as exerting any kind of moral influence on his people is out of the question; his people do not expect it, for they know that grapes are not gathered off thorns—or, as their own proverb has it, that roses do not bloom on the steppe.

Previous to the year 1869 the priests' portion was the tithes, without any salary from the State. Now, in addition to his stipend from the State, which in most villages is a wretched pittance, he ekes out life by cultivating some glebe land. More than one traveller in the interior of Russia, when inquiring why some portion of land more than usually neglected was in such bad plight, has had for answer that the neglected land belongs to the priest; that the priest is the worst, the most slovenly farmer in the commune. And when they have espied, among a group of bare-footed villagers at work in the fields, a long-haired, coarse-featured man, as ragged and dirty as the rest, in shirt, trousers, and tumbled straw hat, they have been amazed to find that the long hair is the only distinguishing mark between the peasant and the priest, and that neither in mental qualities nor in the cheap virtue of cleanliness is he a whit in advance of the ordinary *mirnik*.

The secular clergy in Russia number about 47,000. But although this appears to be a very great multitude, there are hundreds of vacant pastorates in all portions of the empire. The sons of priests prefer to engage in commerce, or to enter the service of the Crown. They know quite well that if they enter the Church their lives will be spent in endless bickerings with peasants over the miserable copper coins, over the quantity of rye flour and the number of eggs they are to receive for administering the sacraments. They know, besides, that in all ranks of society, from the peasant to the prince, the priest is held in contempt as an ignorant boor and an irreclaimable drunkard. And they feel that once a priest always a priest, with no field left for ambition, with no hope of advancement, no future of ever-increasing activity and influence.

Monasticism, in Russia, like monasticism everywhere else, has become vitiated by prosperity. The early Russian monks, who lived in rocks and the hollows of trees, with no covering but a sheepskin, and no food save the herbs of the field, were, perhaps, good enough Christians in their own peculiar fashion; but when they became possessed of lands and serfs, jewels and money, they built themselves gorgeous churches, and became luxurious, idle, and greedy. Some of the Russian monasteries are fabulously wealthy; that of the Holy Trinity, for instance, near Moscow, owned over 100,000 serfs, and still possesses lands equal in extent to a province.

It has been mentioned already that the higher positions in the Church must be occupied by clergy of the monastic order. All the metropolitans, archbishops, bishops, abbots, and priors are, therefore, monks. Each of the first three dignitaries has his own diocese, over which he exercises complete control: his connection with the Holy Synod not being for administrative purposes. In the Russian Church there are three metropolitans, viz., in Kiev, Moscow, and Petersburg, eighteen archbishops, thirty-seven bishops, and thirty-two vicar-bishops. The 691 monasteries are ruled by the abbots and the priors. Of these 211 are for females and ruled by prioresses. A bishop before his elevation has been, as a rule, either an *igumen* or an archimandrite, and is selected, as often as not, so much for his learning and administrative capacity, as for his fine presence and dignified manners. The monastic rule of St. Basil, to which almost all Russian monks and nuns belong, numbers about 7,000 monks and 5,000 lay brothers. The nuns number 6,670 and the novitiates 17,300. The stricter rule of St. Nicolas, "the wonder-worker," has very few adherents—perhaps not more than 500, and all of them males. They are vowed to silence, and an everlasting diet of vegetables. The vow of silence, probably, is sufficient to exclude the fair sex. The members of the order of St. Nicolas enjoy a higher reputation for sanctity than their weaker brethren of St. Basil.

One may find among Russian monks a few bright spirits, whose learning and piety would do credit to any religious body; but by far the vast majority are as ignorant of the elements of Christian theology or church history as they are of the rudiments of secular knowledge. The best of them are selected as teachers for the priests' schools, the seminaries, and academies. No monk is permitted to take his vows until he has reached his thirtieth

year, and no nun before her fortieth. As members of monastic orders, they are not allowed to leave any distracting cares behind them in the world, such as property, debts, law troubles, and so on. If a married couple renounce the world together, they must not have left behind them any children who are minors.

Once a monk it is almost an impossibility to rejoin the world. Public opinion in Russia would scorn the man who left his cloisters. Should he, however, return to the world, not only must he bear the brunt of public contempt, but the law of the land likewise is hard on him. For seven years after leaving his monastery he is not permitted either to visit Moscow or Petersburg, or the province in which his monastery was situated. He may visit the holy church of Kiev, but only as a pilgrim. He is for ever excluded from the service of the State, and all honours he may have won or possessed before he became a monk he is not allowed to resume.

A war, which has only an amusing side, is always proceeding between the Whites and the Blacks. Each has the lowest opinion of the other, and expresses it. The secular clergy think their Black brethren proud and self-sufficient, intriguing for place and power, usurping all the most lucrative offices, lazy, engaged in no practical or useful work, and in many another important respect no better than they ought to be—an altogether just and discriminating opinion. The monks have an equally clear view of their White brethren—they are ignorant, louts, peasants one remove above the *mirniks*; taken up with their wives and children—horrible thought; sordid and mean in their views, given over to greed and drunkenness, not really clergy at all.

WOMAN'S FOREIGN MISSION SOCIETY.

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

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

A Penny a Day.

Who'll give a penny a day? Surely none will refuse. Souls shrouded in night Are groping for light— Why tarry the glad good news?

Who'll give a penny a day? 'Tis more blessed to give Than to receive; Who'll give a penny a day?

Who'll give a penny a day? See the sorrowful throng! Hearts aching with fear— O, do you not hear The cry which pleadeth so long?

Who'll give a penny a day? What has God given to you? His wonderful grace Through years you can trace, Patient, and tender and true.

Who'll give a penny a day? Give, at Jesus' command; Small gifts for love's sake His power can make Great, by the touch of His hand.

MISS HOOPER.

Our missionary, Miss Hooper, has been at Calcutta for treatment, and is now much better. A Post Card, dated Feb. 1st., at Balasore, says:

Got here on the 30th. Have not written to the column, as I had hoped while in Calcutta Hospital. The doctors kept me there for three weeks, though I had hoped to return in a week. I have been much benefited by the treatment. The Yearly Meeting begins on the 4th., all is bustle and preparation. As soon as possible I will write. Love to all.

How Women Help Christ's Kingdom.

DR. HERRICK JOHNSON.

"I stand amazed before the revelations of the last decade of years as to how a woman may help Christ's kingdom to come. What unused and unguessed resources have been lying hid that this 'woman's work for woman' has called out of their secret places, and sent on missionary errands around the world! It is the dawn of a new day; and there has scarcely been a brighter since the angels made the Judean air thick with melody when Jesus was born. In this business there are paths where women's feet are all ready shown to be the swiftest; needs

she is the fittest to meet; ministries it has already been her joy to share.

"The world waits for such women. The field opens, the hour strikes. First, your hearts to Christ; then, Christ born in them, and a constant dweller there; then forth upon your mission to find room for the gift of God in the great heart of the world. You can do nothing? You can do everything; you can give, and serve, and pray. You can give self denyingly, you can serve lovingly, you can pray conqueringly.

"Surely such giving, such service, such prayer, is possible to every woman. It is not the greatness of it, but the spirit of it, that tells. O ye women, whether of affluence or poverty, whether of high place or low place, whether old or young, go, at the call of Christianity, and do your work. There are treasures of the Lord that await your mites; there are alabaster boxes you may break for Jesus; there are daughters, O how many, this wide world over, in Christendom, and heathendom, with 'evil possessions,' whom you by faith may bring to Christ for healing."

ACKNOWLEDGMENT.—Received from Mrs. Avar Kearney, \$1.00. Mrs. Burtis Kearney, \$1.00, per Mrs. N. B. Milbery, 1st District.

A. E. SMITH, Treas.

CORRECTIONS.—Mrs. Rich. Alexander writes to have the following corrections made: In the Lower Brighton list in the Year Book Mrs. M. McGee should be Mrs. Wm. McGee; and in the Upper Brighton list the name of Mrs. Amos Rideout \$1.00 should have appeared.

A. E. SMITH, Treas.

A Terrible Instrument of War.

The new German artillery weapon (says a Munich correspondent), which will shortly be introduced, is said to be the most terrible instrument of war produced. During the Franco-German war it was considered splendid shooting if by the firing of a shell splinters were thrown within a circuit of 40 to 50 paces, and it was seldom that more than seven or eight men were wounded by the one shell; but the new weapon, for which the Reichstag was asked to vote 200,000,000 marks in January or February, has enormously greater destructive capabilities. The experiments made with it last summer in the presence of the Emperor at the Inter-bog ranges deeply impressed the expert spectators. The gun was trained upon a large target placed about fifty paces from the edge of the wood. The fire shot missed the target, but ploughed a way through the wood for a distance of 1,500 feet. Immediately afterwards, the wood was seen to be set on fire, and soon a large area was in a blaze. The conflagration was directly due to the bursting of a shell charged with a powder which is the secret of the German Government, and which was designed to set fire to anything within a wide circuit. In addition to this bursting quality, the splinters of a shell burst by the new powder entirely covered a circle of nearly 900 feet. Some of these splinters are large enough to kill a man; many are so small as to be almost invisible, and do not wound, but merely excoriate the skin. By the Emperor's orders an enormous target was constructed, and the effects of a shell which burst upon it were carefully noted. My informant declares that there were tens of thousands of holes in that target after the shot had been fired. The new guns supplied to the Imperial Navy will be furnished with this bursting powder, as its terrible effectiveness has been fully demonstrated at sea also. At Kiel, for instance, an old iron-clad used as a target was sunk after four shots had been fired at her. My informant, who is an officer high in rank on the active list, asserts that a battery of the new artillery, once it got the range, would soon annihilate an entire division, and he declares that the possession of the new powder and gun has inspired the directors of the German army with a desire for peace, because they shudder at the idea of going to war with such ruthless weapons.

IT WAS LOADED.—Another painful illustration of the evil effect of cigarette-smoking is furnished in the case of a young man of Atlanta, Ga. Although only eighteen years of age, he is a mental wreck, and has been placed in a private asylum for the insane. It is said of him, that he was a young man of unusual promise, and was considered the brightest student in a well-known academy at Germantown, Pa., that he possessed a wonderful ability as a mathematician, and was in other respects a remarkable mechanical genius, but in consequence of the cigarette habit, he has lost his reason.

ing faculties, as his case is regarded as a hopeless one. This is one more object-lesson which should be a warning and a restraint to the multitudes of young men and boys who are now devotees of the cigarette-smoking habit. —*National Tem. Advocate*.

THE USES OF ELECTRICITY are multiplying. Not only are the wants of metropolitan life and the arts and sciences to be subserved by it, but the farmers are experimenting with it, with a view of eliciting its wonderful powers in the cultivation of the earth. At Pskoy, in Russia, atmospheric electricity was concentrated upon growing crops of rye, maize, oats, barley, peas, clover and flax. There was a considerable increase in the yield of seed and straw, and barley ripened nearly a fortnight earlier than usual. Potatoes thus grown had less than 5 per cent. of diseased tubers, as against from 10 to 40 per cent. under the ordinary method. In the case of grape vines the percentage of moisture and sugar was larger, and of undesirable acids lower. Electricity also exerted a beneficial effect on vines attacked by phylloxera. Similar experiments have been made at the Agricultural College at Amherst, Mass., with success.

THE FEAR OF DEATH is a life-long bondage to the Chinese. In Fuh Kien, we are told that a man in whose presence death is mentioned considers himself grossly insulted, especially if it be at the New Year season. Archdeacon Wolfe tells that the people of this region have twelve distinct euphemisms in their language by which they avoid the direct utterance of the ill-omened word. Here are some of them: To pass away; to pass behind; flowed away like water; flown away like a bird; lost; returned to one's original ancestor.

Literary Notes.

The March number of *The Ladies' Home Journal* preserves most admirably the excellence which it has accustomed its 700,000 readers to expect. "A Royal Recluse," deals with the life of seclusion led by the Empress Eugenie. Mrs. Beecher continues her interesting reminiscences of her husband, and the daughter of Jefferson Davis concludes "The American Girl Who Studies Abroad." There is an interesting sketch, with portrait, of Mrs. C. H. Spurgeon. Dr. Talmage, Mrs. Lyman Abbott, Mrs. Margaret Botome and Mrs. Scowell are found in their respective departments. Robert J. Burdette discourses pleasantly "From a New Inland"; Ruth Ashmore continues her "Side Talks with Girls," and Foster Coates gives the boys much good information concerning trade schools, trade organizations &c. Juvenile subscribers are remembered in the full page of "Brownies." Published at one dollar per year by the Curtis Publishing Company, of Philadelphia.

When Canada was started over a year ago, it consisted of 12 quarto pages without cover, at 50 cents a year. The current number, that for March, contains 32 quarto pages and cover, \$1.00 a year. This number is the best yet issued. Its poems, stories, and miscellaneous articles are by leading Canadian writers, are patriotic in tone and deeply interesting. It is broadly national in its scope. Whether any other publication is taken or not, this magazine may well find a hearty reception in every patriotic Canadian home. It will be sent six months for 50 cents in stamps. Published by Matthew R. Knight, Benton, New Brunswick.

The Pulpit for February impresses us as a most commendable issue, containing complete sermons on "The Good Work of God," "The Household of Faith," "A Paradoxical Truth," "The Signs of the Times," "The Virtue of Patience," "Pardon and Punishment," "Home Here and Hereafter," "Deep Calletto unto Deep," "The Fixed Laws of Nature," "Three Decisive Steps," together with other discourses. *The Pulpit* is the only exclusively sermonic magazine in America. \$2 a year; 20 cents a copy. Edwin Rose, Publisher, Buffalo, N. Y.

The Review Section of *The Homiletic Review* for March opens with a paper "The Healing of Divisions," in which the writer urges upon all the denominations of the Church which declare that they differ from one another only in non-essentials to come together on the basis of the essentials which they hold in common. Dr. E. F. Burr writes on "Astronomy as a Religious Helper." "The Secrets of the Effective Treatment of Themes" are given by Dr. Arthur T. Pierro. There is a scholarly contribution entitled "An Historical Study of Hell," and an answer to the question, "What Constitutes the Identity of the Resurrection Body?" The Sermonic Section opens with a sermon on "The Colonization of the Desert." In the Sociological Section, are "Ethics and Politics," and "Shop Girls," both deserving careful reading. The other sections of *The Review* contain much that will prove helpful to those who are engaged in the work of the ministry.