

Religious Intelligencer.

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

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WHOLE No. 2065

SPECIAL OFFER!

From this date new subscribers, paying one year's subscription—\$1.50, will receive the INTELLIGENCER from the time of subscribing till Dec. 31st, 1894.

Will pastors kindly make this announcement to their people, and solicit those not now taking the paper to become subscribers?

Other friends of the INTELLIGENCER may secure many new names also by making this special offer known to their non-subscribing friends and neighbours.

This is a good time of year to canvass for new subscribers. With a little attention to the matter it ought to be possible to secure a good many new names between now and Conference.

We will regard it as a favour if pastors will also call the attention of those whose subscriptions are due to the importance of prompt payment. It is especially important just now.

We are hoping to receive many renewals and new subscribers at Conference.

NOTES AND GLEANINGS.

The first Columbian half dollar, for which \$10,000 was paid, is on exhibition in the Manufacturers Building at the World's Fair.

It is said that a Negro Exposition Company has been organized in Georgia for the purpose of holding at Augusta, in December, a fair designed to illustrate the progress of the negroes of the South in the last thirty years. Every facility should be given to this enterprise by the white people, the authorities and the railroads. Nothing encourages progress so much as progress, and if the negroes generally find out that they are making it they will be stimulated to make more of it.

Bismarck has been seriously ill and, considering his age, it did not seem likely that he would recover. The Emperor William so far forgot his haughtiness as to send him assurance of his solicitude and to offer him the use of one of the imperial palaces should the ex-Chancellor wish a change of abode. Some of the German papers extol and magnify this as an act of surprising magnanimity, while others suggest that William dared not let the matter as it stood, go to the judgment of posterity. However, it was the proper thing to do, and even Emperors are sometimes permitted by their obsequious flatterers to learn lessons in propriety.

There has been an uprising of the Moors at Melilla on the northern coast of Morocco. The Spanish garrison at that place was besieged by 6,000 Moslem warriors. In the contest eighteen Spaniards were killed and thirty-five wounded. The revolting Moors are said to be of the Rif tribes who inhabit the mountains of northern Morocco and who have not been under the control of the Sultan. The latest reports from Melilla state that the Moors sued for peace on the 3d, they had been re-enforced and on the 7th surrounded Melilla, occupying strong positions on the hills. The holy men throughout Morocco are preaching a war of extermination against all European "infidels." The Spanish forces have been heavily re-enforced and the Moors will be punished unless they disperse.

How despotic Catholicism is, and how utterly at variance with the principles of liberty we proclaim in this country, may be seen from the decree against St. George Mivart's articles in the *Nineteenth Century* last winter, on "Happiness in Hell." Under date of July 19, 1893, "the Sacred Congregation of the most Eminent and Reverend Cardinals," condemned and proscribed those articles, adding, "Wherefore let no one hence forward, of what ever rank or condition, venture to

publish in any place or language, or to read if published, or to keep in his possession the aforesaid works thus condemned and proscribed, under the penalties laid down in the Index of forbidden books." These "penalties" are immediate excommunication, and "in addition to the guilt of mortal sin that he incurs, let him be severely punished at the discretion of the bishop." This is enough to convince any thoughtful man that there is an irrepressible conflict between this ecclesiastical despotism and our public schools. We have the medieval and modern spirit striving for mastery in our midst.

The Paris "Eclair" announces the discovery of a second Pompeii. An entire town, according to the *Eclair*, consisting of a number of streets, houses, etc., has been unearthed near Laurium, a promontory and hill range forming the south east portion of Attica, in Greece. In ancient days the silver and lead mines of Laurium were very important. Their refuse ores are still smelted. The mines are connected by rail with the port of Ergasteria.

The Ladies of a Wesleyan congregation at Adelaide, Australia, have arranged to bring their newly arrived minister into contact with the rank and file of his flock by inviting sections of them in turn to social evenings at their houses. The pastor is present, and makes hay while the sun shines. In most of our wealthier and better-appointed churches the church parlor is utilized for purposes of this kind. There are many churches, however, which do not possess this social apparatus, and in their case the Adelaide example might be followed with advantage.

The Queen of Italy has recently ascended Grifetti Peak, Monte Rosa, where she caused mass to be said. An altar stone was laid on a wooden table, which was planted on the peak as a memorial of the Queen's mountaineering piety. On the table Her Majesty wrote an Italian inscription, which may be translated thus: "All that is great moves us to believe, for faith is itself greatest. Before these high summits, these solemn glaciers, all miserable doubt is silent, and faith rises strong and living up to God."

The Parliament of Religions. The Parliament of Religions has concluded its meetings. The conception of such a parliament was nothing less than audacious, and its success has been that could have been hoped. Dr. William Henry Barrows, who has had the burden of it upon his shoulders has great reason to be satisfied with the result of his labors.

Now what is the outcome? It is not conversion; that was not to be expected. We do not suppose a single man has been made a Christian in his intellectual faith who was not a Christian before. We do not suppose a single man has been made a Mohammedan or a Buddhist who was not such before. We do not imagine that the reading of all the papers as published in the daily press, or as they are to appear in thick volumes, would particularly confirm any one's faith or change any one's belief. That is not the way that intellectual changes on religious subjects are accomplished.

Nor, on the other hand, do we suppose that this Parliament of Religions has been a power on the side of unbelief. The man who believed in Christianity or Mohammedanism or Confucianism, believes in it still. He has not become an unbeliever. There were plenty of unbelievers in attendance at the Parliament, and some of them spoke. They had no special faith in any religion, and they uttered their unfaith; but they made no converts. The human mind craves a definite belief. It is easier to believe than to disbelieve. Skepticism requires more evidence than does faith; it is not so reasonable to take it on bare authority. Some have feared that the effect of the Parliament of Religions would be to discredit all religions. Such has not proved to be the case.

Has the Parliament, then, been merely a great show? Something more than that, tho' that is something. Shows are useful; not of the highest use, yet of some use. The Exposition itself is but a great show, an unusual useful one because it is educative.

This Parliament has been a show of the progress of toleration in this Christian country and in the world. It has given evidence that we do not consign a man to the infernal regions because he differs from us. It is not very long since it would have been almost impossible to persuade a Protestant and a Roman Catholic divine to stand on the same platform, and even yet, it gives zest to an occasion. Much more remarkable is it here in this country, whence we send missionaries to the heathen, to see Mohammedans, and idol-worshippers of various names, Brahmans, Buddhists, Jaiants, Confucianists and Tanists, proclaiming their own doctrines, standing on the same platform with Protestant, Catholic, Greek and Armenian Christians and being courteously heard. Such an occasion as this gives an exhibition of the growth of toleration, which we venture to say is the growth of a Christian virtue.

But one thing more is, to our mind, a higher advantage to come out of this Parliament. The representatives of each faith have put their best foot forward. They have tried to keep in the background what was repulsive or peculiar, and have magnified that which is part of the natural religion of man. This is especially true of the great ethnic religions of the East which we commonly call pagan. It is also true of the representation which was given of Mohammedanism. What these representative men have said proves, so that it cannot be seen, that there is in all religions, perhaps chiefly in Buddhism, a great deal that is true, that comes out of a good conscience, that is the revelation of the Divine Spirit to the human heart. We are very apt to look on the bad side of false religion. A false religion has a good side, a true side; and that true side may have truth enough in it to save a man; and there are indications enough in the Bible which point that way. Often the teachings of these religions approach very nearly to those of Christianity or are precisely the same. It is a good thing for us to develop our sympathy with people who believe differently from what we do and whom we attempt to convert from their erroneous faith. It is well for us to look at what they have in common with us as well as at that in which they differ from us. It may be that our common faith will be a bond of fellowship between us, and may, if recognized, help us in attempting to give them further light. This is no disparagement of Christianity. The man who knows other religions best, and who sees most clearly their good as well as their bad side, will best understand the claims of Christianity, and will appreciate how infinitely above other religions is that religion which can tell him of a God so unlike any Greek god, as to love his creatures and be willing to sacrifice for them; a personal, interested, holy, gracious God, whose commands and whose invitations, whose threatenings and whose promises are, as an influence toward right living, toward the conversion of the whole nature so vastly superior to the highest teachings of a Buddhism whose best attainments are evolved out of one's own self and can end only in absorption into the ocean of general existence. It is the teachings of Buddhism or Mohammedanism can make some good men whom God loves we are thankful; but we are more thankful for the power of the cross of Christ.—*Independent*.

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 Mrs. Jos. McLeod, Fredericton.]

Woman's Debt to Christianity.

The opponents of the Christian religion are very ready to disparage and deny the influence of religion in producing social reforms. These statements are hardly ever justified by the actual facts. There is scarcely any respect in which the social condition of the common people is better than formerly which cannot be traced to the direct or indirect influence of the religion of Christ. To say nothing of the influence of religion in making the relations of parents and children more sacred and tender, the way in which the Christian religion has ameliorated and elevated the condition of women would alone be a sufficient refutation of this unjust and prejudiced disparagement of religion.

Among the most enlightened nations of the ancient world, woman occupied a position of physical and intellectual serfdom. "Excepting among the Jews, woman never attained, in all antiquity, to adequate recognition as a human being. She had no higher virtue than that of the slave, except in rare instances." In India and China, and every heathen country in the world, women occupy a position of privation and degradation. The condition of women in Turkey under the Mohammedan rule is too notorious to need description. In the New Testament, Christ and his apostles honor women, and recognize their influence as "fellow-helpers to the truth." Throughout Christendom women occupy a position in marked contrast with their condition in all non-Christian lands. The reverence rendered to woman and her position in the family was a distinguishing feature of life among our Christian German ancestors. A recent writer has said: "The best results of modern civilization have probably come from the position given to woman in Europe by German customs, purified by the Christian faith."

The Human Family.

The human family living on earth to-day consists of about 1,450,000,000 souls—not fewer, probably more. These are distributed literally all over the earth's surface, there being no considerable spot on the globe where man has not found a foothold. In Asia, the so-called "cradle of the human race," there are now about 800,000,000 people, densely crowded, on an average of about 120 to every square mile. In Europe there are 320,000,000, averaging 100 to the square mile, not so crowded as Asia, but everywhere dense, and in many places over-populated. In Africa, there are, approximately, 210,000,000, and in the Americas—North, South, and Central—110,000,000, these latter, of course, relatively thinly scattered over broad areas. On the islands, large and small, there are probably 10,000,

000 more. The extremes of the black and the whites are as 5 to 3, the remaining 700,000,000 intermediate, brown, yellow and tawny in color. Of the entire race 500,000,000 are well clothed—that is, they wear garments of some kind that will cover nakedness—250,000,000 habitually go naked, and 700,000,000 only cover the middle parts of the body; 500,000,000 live in houses, 700,000,000 in huts and caves, the remaining 250,000,000 virtually having no place to lay their heads.

IN A BAPTIST MEETING. Cardinal Gibbons, in an address to a graduating class, told this story of leading the service in a Baptist church:

"I was on a sick call in a North Carolina town. It was Saturday night. The only Catholics in the place were the lady whom I had come to see and her new-born child. What was I to do on the morrow? The difficulty was met by my host, the lady's husband, himself a member of the Baptist denomination. 'Father,' said he, 'our lady has the kindness to conduct services for us; I consented, and went to the Baptist meeting house. Did I say mass for them? Oh, no! my children. I stepped upon the platform, was introduced by the gentleman already mentioned, and selecting a hymn I thought appropriate, read it aloud, and requested the choir and congregation to sing it. After that I recited the Lord's Prayer, and then, choosing a portion of the gospel from the Bible I found on the stand, I preached to them such explanation and comment as seemed necessary and useful for the instruction and spiritual advantage of my hearers. The sermon over, the collection was taken up in the regular style, another hymn was sung, and I dismissed the congregation with the usual benediction."

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nor Greek, their is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Those who deny the influence of the Christian religion in the promotion of social reforms do not seem to know or recognize that the fatherhood of God and the brotherhood of men, and the principles of Christian kindness and charity, which are proclaimed every Sunday from tens of thousands of pulpits, are pre-eminently fitted to exert a humanizing influence on men in all the relations of life. These principles are the foundations of all true reform.—*Ch. Guardian*.

An Old Hindoo Custom.

A student of life and manners in the Punjab has been struck by the large proportion of very old men in the Indian jails. In the prison at Mooltan there were last year seventeen life prisoners whose total ages were found to amount to more than 1,190 years—two of them being patriarchs of upward of eighty. This remarkable fact is attributed partly to the great improvement in the economy of Indian jails, since the exposure of their mismanagement some years ago, but more directly to the prevalent practice when a crime has been committed of handing over the least useful member of the family as a sort of vicarious offering to justice.

On this point the Inspector General of Indian prisons observes that the confinement which conviction entails is, of course, less irksome to the aged than to the young. "Moreover," he continues, "the people know that a specially comfortable place in the shape of good food, ample clothing, a special dietary, the lightest of work, and a society not entirely uncongenial awaits the old man in our jails." A case has been cited in which a man had been strangled. The person to whom the crime, by his own confession was brought home was a feeble old fellow who had been paralyzed in both arms for twenty years, and could not have committed the crime. But as his family all said he did it, and he himself said he did, and as there were plenty of "eye-witnesses," the old man went cheerfully to jail, and lies there still.—*London Daily News*.

The Faribault Plan.

It appears that New Brunswick is not the only place in the world where the Catholics want not only to crush the public schools, but to run their own schools at the public expense. The following is from a western paper. Archbishop Ireland's pet scheme, known as "the Faribault plan," has been abandoned at Faribault. The same arrangement attempted at Stillwater has also been discontinued there. The conspicuous instance, however, was the Faribault school, where the Board of Education accepted (in October, 1891) from Father Conroy the use of his parochial school building, engaged the sisters as teachers and paid the expenses of the school. In general terms it was provided that the school should be in all essentials a public school, under the supervision of the superintendent of schools during school hours, but after school hours the sisters might take possession and give religious instruction. The sisters were said to be entirely competent and faithful in their work. The Board of Education of Faribault for the most part at least, seemed to be pleased with the plan and the scheme was given the fairest possible trial. It appears, however, that as the school grew in importance it became necessary to have more teachers, and the School Board undertook to put in two of its teachers who were not sisters and who did not wear the sisters' garb. This met with opposition from the Catholic authorities, and the result is that the school has reverted to the Catholics and the School Board has provided other accommodations for the Protestant children of the district. This attempt to graft the Catholic parochial school upon the public school system has not proven satisfactory to either the Catholics or the Protestants. It was satisfactory to the Catholics as long as the School Board accepted the conditions in the school room just as they prevailed under the management of the Church and paid the teachers out of the public fund. But when the Board undertook to modify the conditions and treat the sisters as public school teachers, either removing them or transferring them, or putting other teachers in the same school, it suddenly developed that the school was not really a public school after all but only a parochial school in disguise. The plan was based on the wrong principle. It involved an effort to graft into the public school system a religious and sectarian system and the use of public property and facilities and money for the inculcation of sectarian doctrines.

It tended toward a union of Church and State, a thing which it is essential should be very carefully avoided in this country. If the failure of the Faribault plan shall have demonstrated that all religious sects, whether they be Catholic or Presbyterian, Lutheran or Baptist, must keep their hands off the public schools, the attempt and failure will not have been without good results.

Some Curious Things.

It is curious to note that it is the bachelors in the House of Commons who interest themselves most persistently in the woman's suffrage question.

It is estimated that twenty-five tons of gold are mined every week throughout the world.

Live fish have been safely sent in the mails from India to the British Museum.

The triumph of art over nature is illustrated in the fact that an artist recently made a painting of some beech trees in an old pasture that he sold for \$280. The owner of the pasture parted company with his property at about the same time for \$150, and called it a good sale at that.

A man near Montrose, Pa., has a butterfly farm of one-fourth of an acre, set mostly over with flowers and small pools of shallow water, enclosed by a fence eight feet high, of fine wire netting, where he had fifty thousand butterflies, of probably fifty different species, this year. In one corner of it is a glass house for their winter quarters. This is the latest fad we have heard of.

A thread-and-needle tree is a step beyond the wax-tree in the way of convenience. It sounds like a fable; but the Mexican maguery-tree furnishes not only a needle and thread all ready for use, but many other conveniences. Just outside the door of a Mexican home the beautiful tree stands, loaded with "clustering pyramids of flowers towering above dark coronals of leaves;" and at the tip of each dark green leaf is a slender thorn needle that must be drawn carefully from its sheath, at the same time slowly unwinding the thread, a strong, smooth fibre attached to the needle, and capable of being drawn out to a great length.

Among Exchanges.

"TO EVERY CREATURE"

A full realization by every woman who professes to follow the Saviour of her obligation to obey His command to "preach the gospel to every creature," would largely swell the membership of our W. F. M. Auxiliaries. To impress this obligation on every congregation is the duty of every Auxiliary, and one way of doing this will be by direct personal invitation; another, and one usually very effective, is by public meetings.—*Missionary Outlook*.

RELY ON CHRIST HIMSELF.

The Gospel suffers a sad injury at the hands of those who make it a dogma of intellectual faith, instead of a message of love and help from God to man. It is life, not dead bones. It must not, in its presentation, be entangled in a snarl of philosophical statements, veiled in contradictions or mysteries which shall destroy all its life and vigor. Nothing is so concrete, so personal, so practical, as the Gospel. Nothing abstract vague, or technical must be substituted for it. To believe in a Saviour, to trust and follow Him—that is a very simple matter. To rely for salvation on forms or formulas, on statements or speculations about Christ, instead of on Christ himself—that is some times, very hard indeed.—*Independent*.

THE DIFFERENCE.

The Christian is not one who never sins, but one who does not by preference and habit abide in sin. He may fall, lapse as we say, but this very term reveals that it is not his permanent and habitual state. He has been born of God, and has that seed within him which keeps his soul Godward. He may wander, but he will return. The needle of the compass is influenced by the metal objects which may be near and it sways and wavers, but in the end will settle northward. The Christian does not love evil and is never content in it, but has a homesickness of soul until he is restored again. He may yield to temptation, and offend in some act of transgression, but it goes against the grain with him and it is followed by penitence and tears and the cry of a broken heart as he looks up to his Father, "Against Thee have I sinned and done evil in Thy sight." But the unrenowned and carnally-minded man is a stranger to such experience, being "dead in his trespasses and sins." It is the difference between the spiritual and the natural man. The old illustration is homely and plain. The sheep fallen in the mire will struggle out with every show of dislike and will seek to cleanse its fleece on the grass. The swine, on the other hand, is at home there and loves it.—*Mid Continent*.