

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

LAST WEEK the liquidators of the Maritime Bank received a letter containing a £100 Bank of England note. The letter, which had been registered in London, England, did not give the name of the writer, and consisted of only the following three words, "Amount due bank." Conscience money, perhaps.

COUNT TOLSTOI, it is said, intends to visit the World's Fair. He will be accompanied by a number of young Russian nobles, who will spend most of their time in this country in farm-houses, their object being to learn the causes of America's agricultural success, and also to investigate the American methods of irrigation.

AN AGED NEGRESS, in Missouri, is suing her former master for wages at the rate of nine dollars a month for the last twenty-four years. She says that during all that time she has been held in a state of slavery, and kept in ignorance of her emancipation. The lower court gave her a verdict of \$700, which the Court of Appeals has reversed.

THE QUEEN, it is said, used an elevator for the first time in many years at the opening of the Imperial Institute in London the other day. There is nothing of the kind in any of the royal palaces. So far as the country residences of the Queen are concerned, there is no special need for a passenger lift, as she never by any chance ascends above the first floor, and the private staircases are made as comfortable as possible.

PROFESSOR TOWNSEND is reported as saying of the Boston daily papers what he said of the papers of many other cities besides Boston, that there is not one of them but has one or more Roman Catholics in its editorial rooms, and that Protestant reporters on these papers know that if they should present facts for publication detrimental to the papal Church, no matter how true, or of how much public interest, these facts would never see the light.

A RICH AND RELIGIOUS Princeton woman, who had given dormitories to the college, made it a condition that she might give as many tracts as she chose to the students living in her building. Accordingly, every morning the janitor brings up several tracts. It is understood that the tracts are a permanent institution, and that endowment will be left to furnish them to the students in these buildings for all time to come.

THIS IS WHAT A Theatre manager says of stage morals! "The moral standpoint is, if not falling into abeyance, at least changing to a remarkable extent. Within the memory of theatre-goers, the nude was almost unknown, and anything savouring of immorality was tabooed. At present no light opera or spectacular performance can be a success without a superabundant display of corporal charms, and the number of plays whose corner stones are unchastity and vice, is constantly on the increase."

AMONG THIS YEAR'S graduates of the University of Edinburgh there presented themselves for honors the other day seven women, and they were greeted with loud and sympathetic applause by professors, students and the general public. One of them took her degree of Master of Arts with first-class philosophical honors, while others won prizes in English, Greek, physics, logic, moral philosophy, history, fine art, etc. During this academic year just ended there were 70 matriculated women students at the University of Edinburgh and 52 others studying music. Funds are now asked for to open a hall of residence for women coming from the country.

HERE IS AN ACTUAL FACT reported by The Church Standard as having occurred in a city Episcopal church: "A lady applies to the pious sexton of a certain church for a pew. He tells her that there is not a vacant pew in the whole edifice. He says that he has scores of names of applicants for pews on his list, but that he has no power to assign to any of them. The lady expresses her regret that she cannot find a seat in the church to

which her sister belongs, and turns away to retire; but the pious sexton is suddenly all attention. He asks, with emphasis, who the lady's sister is; and when he learns that she is Mrs. X., one of the very elite of the society which patronizes the Church of St. Dives, he fairly beams with complaisance. He wishes the lady had told him her sister's name at first. The fact is, that in the Church of St. Dives they have got to be very careful—so many people want to get in that nobody knows anything about. The sister of Mrs. X. doesn't belong to that class of people at all. He can give her a choice of twenty pews in all parts of the church, if she will only let him know her preference."

Our Episcopal contemporary properly says that is not a church but a club. The Christian Church cries out for more free churches and fewer clubs which shut out the poor.

## Believing a Lie.

An important arrest was made in Baltimore a few days ago. A woman by the name of Mary Harvey, who had been in the habit of applying to her neighbors for alms, discovering that a pretense of sanctity generally aided her in this mission, assumed a high character, and undertook to persuade the people that she was Jesus Christ. Strange to say, some of her benefactors were simple-minded enough to believe her statements, and in testimony of their faith they lavished on her their jewels and wearing apparel in great abundance. After she had secured considerable booty in this way, she was arrested and held for trial. The women upon whom she imposed were not ignorant, one of them being a teacher in the public schools. Yet they fell at her feet and worshiped her.

It would seem incredible that intelligent men and women could be deluded by such pretenses and robbed of their possessions by such glaring falsehoods, were it not for the fact that during recent years a large number of impostors have succeeded at the same game in different parts of the country. The Christian Advocate has recorded a number of instances in which men and women claimed divine honors, and received them in the form of prayers, worship, and vast contributions of property.

These blasphemous claims sometimes grow out of extreme and fanatical views of sanctification. Within a few years, at least two cases of this kind have occurred in Ohio. At one place the members of a prominent family in the church worked themselves up to a state bordering on insanity on the subject of entire sanctification. They gradually separated from other members of the church on the ground of peculiar holiness, and finally one of them set up the claim that she was the Saviour of men, and another claimed to be the Holy Ghost. These persons had their followers, and were actually worshipped by men and women whose sanctity, but for this insane act, would not have been questioned for a moment.

Another case occurred in connection with a revival of religion conducted by a regular pastor, who until that time had been supposed to be a safe and prudent man. But extravagant professions began to be made among the people, which were encouraged by the pastor, until a large part of the congregation became infected with a dangerous species of fanaticism. Some believed themselves to be angels, capable of flying to heaven; others gave out that they had a revelation direct from heaven commanding them to offer unto God a human sacrifice, and preparations were actually made to carry out this insane purpose, when the presiding elder appeared in their midst and put a stop to the proceedings.

There is in Virginia now a new sect which has been brought into existence in this way. They have come together from different sections, and call their organization "Christ's Holy Sanctified Church of Chincoteague Island No. 1." They have built a church costing about two thousand dollars, in which they conduct services on Sunday and nearly every night in the week. They all claim to be sanctified so that they are incapable of committing sin. They hold that all who are not sanctified, are no better than the most abandoned sinners. They refuse to allow any regularly ordained minister to perform any official act among them, and have succeeded in persuading the judge of

the County Court to grant to one of their members license to celebrate the marriage ceremony.

According to reports published in the secular papers, the religious exercises held by these people are extraordinary. They work themselves into a frenzy of excitement, jumping shouting, and screaming until, in many cases, they fall exhausted on the floor. It is also stated that some of their customs savor of socialism and communism and they have been subjected to the severest criticisms on account of their social relations. They see visions, dream dreams, receive revelations, and profess to have knowledge of invisible things which are denied to other mortals.

These facts contain important lessons. Many teachers of false doctrines and claimants to divine honors are base hypocrites and vile impostors. They do not believe their own statements, and merely practice their deceptions to gratify their ambition and their lust. With others the case is different. They have been led astray by unguarded teachings concerning religious experience. Spiritual feeling and fervor should be encouraged and cultivated. A cold Christian is not worth much. The Holy Ghost is a fire, and the truth kindles the emotions to a high degree. Ardent feeling produces active service. Without feeling religion would not produce any effect on men. Deep feelings have pushed on every revival, every reformation, every noble enterprise. Feeling is to the engine. Without it there is no movement.

But fanaticism is extravagant religious feeling, zeal without knowledge, wildness. The fanatic has a great deal of fervor and a very little truth, so that the heat of his spirit breaks out into false notions and opinions and absurd practices. True religion is well balanced. Let the mind be thoroughly imbued with truth and the heart inflamed with love, and there is no danger. Pastors especially should be prudent and safe men. They have great interests in their hands. Teaching the doctrine of sanctification and urging people on to holiness is an important duty. It is easy to see how some have erred in neglecting this duty altogether, while others have caused great mischief by preaching sanctification unwisely. The Gospel is perfect. Where it is closely followed there is no danger. But when Satan cannot hinder men from taking heed to the things of God, he often succeeds in accomplishing the same end by flinging the firebrands of hell into the most zealous believers, leading them to believe a lie.—Christian Advocate.

## The British Empire at the World's Fair.

An observing and intelligent visitor, just returned from Chicago, informs The Telegraph that whether intentionally or otherwise the most striking object lesson of the world's fair is to show the vast extent of the British empire. Taking the display of manufactures and liberal arts, occupying a building covering 44 acres, England and her colonies occupy a large portion of the space and give a very fine exhibit. In the fine arts building, Britain has more rooms than any other nation and full of paintings. In machinery hall her exhibit is not so large proportionately but is still prominent. In the mining building she and her colonies, especially New South Wales and Cape Colony, predominate. In agriculture and forestry Canada comes to the front, occupying a large space, and exhibiting the finest display of grain among all competitors.

In the buildings outside the exhibition proper the Union Jack is seen everywhere. First the building for England leads with the British ensign flying. Near by Canada floats the flag from her building. Then comes India with the finest building and the most attractive merchandise for sale, under the same flag. Britain's oriental empire leads all the nations in the dispensation of a liberal hospitality. A large array of tables is kept constantly set, and a dozen East India waiters in native costume serve tea with cream and sugar to all comers, whether purchasers or not. From 10,000 upward are served daily. It will be seen what an undertaking this is to be continued during the entire exhibition season.

"It is quite refreshing," says our informant, "after tramping around for hours to take a seat at the tables and sip one or more cups of delicious tea." A striking feature is the number of these British colonies, with separate buildings all flying the old flag—Canada, India, Ceylon, Cape Colony, British Columbia, Australia, Van Diemen's Land, several of the West India Islands and even the Irish village in the Midway Plaisance. No other nation represented at the great fair appears to have any colonies. "This wide dispersion of colonies," wrote M. Dupin nearly a half century ago, "which would be the ruin of any other nation, is the pride and glory of the British empire." Then the colonial empire was but in its infancy. Today the colonies and dependencies of Britain constitute a great family of nations, whose wealth, commerce, industrial enterprise and progressive spirit challenge the admiration of the world. The group of British and colonial buildings, referred to above, with their valuable and varied contents, representing the products of east and west, the farthest north and the extreme south, all proudly floating the flag of the mother country, must be indeed an object lesson of impressive interest to the visitors from many lands.—Telegraph.

of my own, if I only knew where he is."

Tashee, however, went to the meeting. The missionary opened the Bible and read: In the beginning God created the heavens and the earth." Tashee was startled. "Why," she said, "this is the God I am looking for;" and she became so agitated that she could hardly keep her seat, so eager was she to put the question, "Where is He?" When the meeting was over, she rushed to the missionary and said: "Tell me, where is this God that made the heavens and the earth?" Her desire was met by proper instruction. She came to the next meeting and heard: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here again Tashee was startled. A God of love! Her gods were gods of hate, of revenge, of anger. This god gave His Son. All the gods she had ever heard of never gave anything; the people had to give them offerings. This thirsting soul received the water of life. Tashee is now a Christian teacher dispensing the water of life to others, telling them of a God who spared not His Own Son, but gave Him up for us all.—N. Y. Observer.

## 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.]

## Notice.

Will the secretaries of the various local societies of the W. F. M. Society of First District, kindly forward their reports with contributions as soon as possible, to enable me to make out a correct report before the annual meeting, which takes place at Upper Kent, probably in the afternoon of the third Saturday of July.

Mrs. N. B. MILBURY, Wicklow, C. Co.

## Education of Girls.

That the Hindus are, in many localities, more favorable than formerly, to the education of girls, is very gratifying. A few native women doctors are beginning to practice. In the grade of schools attended by girls there are 417,000 boys and 27,000 girls. Note the difference. Only about one in sixteen of the wives and mothers of India taught to read! In reality the number is much less than that, for our estimate would imply that all the boys were taught, which is far from the truth. Ignorance and superstition go together. A great work is yet to be done in disenthraling India womanhood. Education will place her in touch with enlightened thought. Old customs will lose their significance. Caste will fall. Marriage will become her own right, not the stock in trade of her parents, and Christianity will have sway. No branch of education for women is of more interest than the effort for widows. We owe much to Rambai for initiating this work. Her school, begun with four or five widows amid bitterest opposition, now numbers more than fifty.—Helper.

## In Far Away Japan.

HOW A YOUNG NATIVE SOUGHT FOR LIGHT AND FUND IT.

In her lesson one day a young Japanese came to the word "Creator," but did not know its meaning. Turning to the dictionary, and read: "Creator, one who creates; a name given to God, who made all things."

A startling thought came to her, for she had never heard of such a God; and it filled her mind by night and by day. She looked at the stars and said: "That God must have made all these stars." The sun and even the trees, suggested the thought. "God made them." She went to the temple and looked at the image of Buddha, and said to herself: "It was not you, Buddha, for I never heard you made anything."

When she went to Tokyo, an old woman in the same house said to her: "Tashee, I am going to meeting; come with me." "What meeting?" "A meeting to hear about God." "Oh, no," said Tashee; "I do not want any of your gods. I have a God

ed safely to the ground. Then the hero followed them, and was lost in the crowd." Could a white man have shown more nerve or heroism?

THE CONDITION OF EDUCATION in Nova Scotia is shown by the Superintendent's report. The report opens with an excellent lithographic picture of the Normal School. Progress marks the whole year's work. Teachers and schools increased 40; pupils, over 1000. Attendance has been very regular. The salaries of first class teachers have advanced in the case of men, \$40; women, \$10. On the other hand the salaries of lower grades have decreased. Increase of government expenditure, \$2,500; of amount raised by taxation, \$19,000. Increase of pupils, 1397. One in 5 of the population attends school. The proportion of women employed in teaching is still increasing,—the proportion of men is decreasing.

Total Gov't expenditure for education.....\$216,429 73  
Total by counties.....120,127 75  
Sections.....313,279 32  
Buildings and repairs.....96,788 05  
Total for education.....\$746,574 85  
Being an increase of \$21,290 82 over last year.

ONE OF THE LATEST INSTANCES of the way Catholics look at things is indicated by the following paragraph from the Sacred Heart Review:

Now that Tremont Temple is burned the ranters who insisted it should at once build a place to suit their style of entertainment. We suggest only a name: let them call it "Absurdity Hall," in "Bigory Building."

We would not suggest that the Tremont Temple incendiaries were Catholics, but certainly some of them are glad that the building is gone.

CROP PROSPECTS. Crops promise well at this stage all over the Dominion. United States returns, so far as wheat is concerned, are fairly good.

## Jails to Let.

License to the liquor traffic means the extension of crime. Jails multiply in proportion to the growth of the saloon. A thousand dollar license means a ten-thousand-dollar jail; the rum-seller puts a dollar in the city treasury to pay for his right to sell, and obliges the same city to pay ten dollars out to take care of the criminals his business makes. Suppress the liquor shops, and you have disposed of three-fourths of your jails. "Our jails are practically empty," says the attorney-general of Kansas; and out of 90 jails in Iowa, the governor reports that 55 of them are empty. Those empty jails are the most eloquent plea for constitutional amendment. License the traffic in Kansas and Iowa, and in a twelve-month every one of those jails would be full, and others would be in demand. Nothing is so expensive as vice and crime. The liquor-seller preys upon the virtue of the community; debauches the youth, creating a criminal class, and leaving their ruined men and women to be supported by the sober and industrious people of the commonwealth. How long will the sober people endure these burdens? How long will sensible citizens be deceived by the plea of the rum-seller that prohibition does not prohibit? These empty jails tell their own eloquent story; they tell how prohibition does prohibit; that is why the rum-seller hates and fights it.

HEROISM.—Basil Lockwood, a colored man, was the hero in the late appalling Washington disaster. With a ladder on his back, he climbed up to the top of a telegraph pole that was near a window where many clerks had gathered, whose escape had been cut off by the collapse of the floors below. To his horror, Lockwood found that the ladder was just too short to span the gulf. Says the New York Herald's correspondent: "Pushing the ladder out until it rested on the window-sill, he placed his foot under the rung of the end nearest to him, and, letting it rest upon his instep, extended his leg a little way, and told the clerks to 'come over.' Under such circumstances men do not wait to discuss chances. One after another came over that precarious bridge, until fully a score had reached the pole and descended safely to the ground. Then the hero followed them, and was lost in the crowd." Could a white man have shown more nerve or heroism?

## Among Exchanges.

### A DISTINCTION.

There are many people who delight to pose as martyrs to some peculiar tenet, who would do well to read anew the Beatitudes. The benediction was spoken only for such as were persecuted "for righteousness' sake," and against whom "all manner of evil" was spoken "falsely"—very important distinctions.—Zion's Herald.

### MAKE THE BEST OF IT.

How may you make a hard lot easy? Certainly not by complaints and useless friction. Simply submission to it, and a resolution faithfully carried out to find what good thing soever may be in it, will often turn a hard lot into a easy and even a desirable one. A Methodist minister once "cried all night," as he confessed, over an appointment to a pastorate in a certain field. Afterwards he declared that of all his fields of labor it proved the most enjoyable and blessed one that he ever knew.—Morning Star.

### WOODSTOCK BRIDGE.

A letter in the Woodstock Press, signed John Fisher, contains a careful calculation of the cost of completing the Woodstock bridge on the present site. His estimate is \$72,482. He believes that it would only cost \$53,864 to commence new and build a better bridge in the proper place, so that there would be a saving of \$18,618 by abandoning the present structure and beginning all over again.—The Sun.

### TEST OF A SERMON.

It is fair to judge of a sermon, not only by the pleasure which it gives the hearer while listening to it, but by the abiding impression it leaves upon his mind. Two friends, on a recent Sabbath, went to hear two distinguished metropolitan preachers, and at the close of the evening were comparing notes as to the day's experience. "I can not exactly define the flaw in the morning's discourse," remarked one friend. "It was able, brilliant, and in a certain sense spiritual; but it sent me home to speculate and philosophize over matters which heretofore I had accepted in simple faith. It unsettled old beliefs, and gave me nothing satisfying in return. But from the other sermon," he continued, "I came away with a great longing to get on my knees before the Lord, and implore him to make me the man he designed me to be, and then send me forth to wider service for the blessing of mankind." One preacher stimulated the mental faculties; the other quickened the soul's noblest aspirations. Which sermon was the better of the two? Which effect is most to be desired?—The Congregationalist.