

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

It is said there are over 100,000 children in the State of Pennsylvania who are receiving no education.

The synod of the Church of England in session at Winnipeg has passed a resolution strongly protesting against the secularization of public schools, and urging not only religious exercises but also religious teaching.

As many as 1,037 deaths from snake bite occurred in the Punjab in India last year. The figures are larger than for any of the preceding eight years. In every province except Bombay the mortality from this cause is on the increase.

Prince Khlikor, a rich Russian nobleman, has become a disciple of Tolstoi. He has divided up his immense estate among his peasant tenants, reserving a few acres for himself. He employs his time in cultivating the little farm and teaching the ignorant peasants.

The Maxim machine gun, says the "Standard," has been so perfected that it can easily be carried by a soldier, who can with it fire six hundred shots a minute, in any direction he chooses. It is literally a human mowing machine and we are glad it has been invented. It will make war so deadly, savage, devilish, that not even European kings and princes will dare to engage in it. It will stamp militarism as the brutal, senseless destructive thing that it is.

Hon. General John Wammaker, of Philadelphia, has under consideration the founding of an institution for the reformation of inebriates and a friendly inn. The inn is to be for the poor, and will be so conducted that no deserving person shall apply for shelter in vain. It will be in charge of a superintendent who has already been selected. To carry out his scheme Mr. Wammaker will spend about \$10,000, exclusive of the purchase of the property, the valuation of which is \$35,000.

The Duke of Connaught, the Queen's son, who presided over the annual meeting of the Army Temperance Association, expressed his satisfaction at the rapid progress of the movement, which was of great benefit to the army, and mentioned that in his command at Aldershot there were 1,286 teetotallers, or nine per cent. of the whole. The association, which includes moderate drinkers and abstainers, has a total membership of 8,641. The Duke distributed the decorations which had been bestowed by the association on soldiers who had done good service in the Temperance cause.

W. W. Astor's valuables are stored in the office of the *Pall Mall Gazette*, London, in one of the most remarkable rooms ever entered. It is steel throughout, and covered with half an inch of solid concrete, which would take much time to pierce. The door, also of solid steel, weighs over two tons, and has the most remarkable lock which the ingenuity of Chubb has yet constructed. The whole cost a fabulous sum, but this is not surprising when Mr. Astor is accustomed to lock up about \$40,000,000 worth of valuables and money in this strong room.

Although Siberia has so terrible a name, a correspondent writes to say that to all intents and purposes perfect religious freedom may be said to exist there. This is doubtless owing to the sparseness of the inhabitants and to the difficulty of watching carefully such huge territories rather than to any greater spirit of tolerance among the officials of Church and State in that immense continent. It is interesting to hear that in the most eastern portion of Siberia there is a flourishing Stundist and Baptist community, and that its leaders are active in traveling over the country and in establishing small congregations of worshippers, sometimes, in almost inaccessible places. One or two of the earlier founders of Stundism in South Russia are now settled in Eastern Siberia, and bravely carry on the work.

We look with horror on the pictures left by Assyrian and Egyptian conquerors of prisoners' hands and feet cut off, their bodies impaled, and their heads nailed up against the city walls, forgetful that just such things may

happen nowadays within a few hundred miles of the world's great capitals. A telegram from Tangier reported the other day that four loads of human heads were being brought to Fez, to show the Sultan that people were really punished for the last revolt. The telegram in the London *Times* says that the "heads were in bad condition when they reached Rabat, and were re-salted at that place, the work being done by Jews under compulsion of the Government."

Last week one man, and another some three weeks ago, committed suicide in New York, and left behind on record the statement that they were encouraged to the act by Colonel Ingersoll's published defense of self murder. The last one wrote a note in which he said:

"Being unable to bear life's miseries any longer I have determined to end my life, and to take my dearly beloved companion with me. Colonel Ingersoll is right in his views and lectures, and is, in my opinion, the most sensible man of the century."

Then he shot his wife and next himself. Why not, if there is no future life and no God? Justus Schwab was imprisoned for inciting people to kill others. To encourage them to kill themselves is hardly a less crime against the State.

Du Maurier's "Trilby," the *Standard* predicts, bids fair to be "damned to everlasting fame." The hold which this impossible story has taken—for a time only let us hope—upon all classes of people is one of the curiosities of literature. We may enjoy portions of the artist-author's chronicles of the Latin Quarter of Paris, but when young women in our churches, in *tableaux vivants*, pose as Trilby, they have surely forgotten the character of the unfortunate heroine of the story. It is a poor method of inculcating virtue when our pure girls impersonate one who, while possessed of the most womanly virtues, had lost that brightest jewel of womanhood—her purity.

Of Religious Cranks.

It has been said, and with some show of reason, that we are all of us more or less mad. The general sanity is a mean between the aberrations of our individual minds, as the time of day is a mean between the variations of our several clocks and watches. It might be added further that the point where the general human crankiness chiefly shows itself is, in nine cases out of ten, on the side of religion. That, after all, is not greatly to be wondered at. Religion is man's outlook towards the infinite. To gaze from his little nook of time and circumstance into these abysses of immensity and eternity is a business requiring a strong nerve and a level head, and it is in no way surprising that where these are lacking the human biped should at times exhibit signs of dizziness and of inward confusion.

To the Gallios who 'care for none of these things' all religious people whatsoever are cranks, and that in the degree in which they take their religion seriously. An Oxford undergraduate was once explaining to a professor that 'he was not an Anglican, but a—' 'Stop!' said the professor, 'don't say what I have not the least desire to know in what particular lunatic asylum you have immured yourself.' To Lucian the Christians of the second century were cranks of a very pronounced type. 'These idiots,' says he, 'have actually got it into their heads that they are immortal.' The notion to the old Pyrrhonist seemed excessively diverting. Libanius, too, saw matter for infinite ridicule in the fact that these artisans 'had left their tongues, mallets and anvils to preach about the things of heaven.' It is odd, by the way, that in Sydney Smith we have a Christian Church dignitary almost exactly copying these words in his caricature of the efforts of the early Methodist lay preachers.

Amongst religious people themselves the habit is common of regarding as cranks all who differ widely from their own persuasion and practice. A French philosopher has said that every religion seems absurd to the outsider. Most people who consult their own experience will find truth in this. The average British Christian who, at Con-

stantinople, has looked in at the hall of the Dervishes and watched these men twirling round like bedevilled teetotums to the sound of villainous music, finds the greatest difficulty in connecting the spectacle either with devotion or with common sense. And travellers in Thibet have described the strange and ludicrous effect upon their minds when a Lama, whose conversation revealed in other respects the greatest shrewdness and insight, would interrupt his talk to make some twirls with the prayer ghouettes he held in his hand, with the view of adding in this way to the credit side of his account with the Celestial Powers.

It must be remembered, too, before we indiscriminately condemn the religious crank, that some of the sanest inhabitants of this planet have, in their time, borne the appellation, and from the simple fact of their having outgrown, on certain questions, the irrationality of their contemporaries.

Yet, when every possible reservation has been made, there stand out before the view of the social reserver certain types in the religious community whose aberrations from 'sweet reasonableness' in one direction or another are so marked as to make the word 'crank' seem, after all, the fittest with which to designate them.

There is, for instance, still extant in the world, the crank dogmatic. An admirable illustration of him was given recently by a well-known clergyman, who related that being on a journey as a deputation of some society, the host to whom he had been assigned turned him out, at a late hour of the night, to seek another lodging, because he had ventured to dissent from one of this autocrat's theological propositions. The crank dogmatic is an upholder of the tyranny of phrases. He frightens his fellow creatures with vocables. To hear him utter the words 'Patripassianism' or 'Sabellianism' is to make shuddering mortals feel that to commit either one or the other is infinitely worse than murder. But we must bear with him as best we may till he has learned that the high road of thought is not to be blocked by the thorn hedge of theological polysyllables and that the nineteenth century is entitled to its say about the universe as well as the fourth.

The religious 'crank melancholic' is still with us. We need not stay to describe him. Some day there will, let us hope, arise in the Church a Christian Lombroso who, in a natural history of theology, will point out what part in its presentations has been due to the diseased liver of dyspeptic theologians. Meanwhile, let it be an instruction to all religious teachers to remember that when their own digestive apparatus is out of order they are to consider themselves for the time being as cranks, and that their duty then to their fellow creatures is to keep themselves as silent as possible until the internal mud fountains have ceased to play, and the stream of their thought runs clear again. If, under such circumstances, necessity unhappily compels them to speak, from rostrum or elsewhere, let them beg, buy, borrow, or steal, for the time being, their ideas from some of their euppeptic neighbours, remembering that they themselves are simply false prophets to the extent to which they are atrabilious.

One might devote many paragraphs to the study of the religious 'crank paranoimic,' beginning, perhaps, with that funny sect of second century Christians called the Tascodrugites, from the fact that they accentuated their devotions by solemnly putting their finger to their nose during prayer and ending with our modern English devotees, who appear to imagine that by much genuflection they enter into the kingdom of heaven. We must, however, reserve what is left of our space to a word concerning one of the most curious forms of religious crankism; a species, the obstinacy of which is proved by its appearance in every Christian century, and its survival, in apparently unabated vigour, to our own day. We refer to the 'crank prophetic.'

The race is represented to the writer by a worthy individual known to him some years ago, whose habit it was to buttonhole any unhappy acquaintance

whom he might chance upon in street or highway, and without a word of preface proceed to deliver to him his latest ideas on the little horn in Daniel or the seventh vial of the apocalypse. These good people are wiser than their Master, for they know the day and the hour of the crack of doom. It is in vain to prescribe to them the study of history; to show how the proofs they adduce that the end is at hand have been brought forward by people in every generation of the Christian era as exactly fitting their own time; how Cyprian in one century and Chrysostom in another proved to their own satisfaction from the Scriptures that their age would witness the end of the world; how theologians at the approaching completion of the first Christian millennium announced as a certainty that theirs was the prophesied time; how in the eighteenth century so acute a reasoner as Napier, the inventor of logarithms, lowered his reputation by a prediction on this subject, which time has proved absurdly false. It is equally in vain to show to the prophetic crank that the Daniel dates, on which he founds his superstructure, are wrong. To argument of this kind, which seems of some weight to ordinary mortals, our prophetic crank is entirely impervious. He is above history and above Biblical criticism, as a certain Austrian Emperor, on a memorable occasion, declared himself to be 'above grammar.' Well, he must, we suppose, be allowed his way, and full liberty to prove himself wrong, as his predecessors have, through high two thousand years. Meanwhile his fellow creatures may congratulate themselves that the destiny of the world is not in his hands, and that true religion rests on foundations very different from the theories which he delights, in season and out of season, to propound.

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 as a Factor in the World's Evangelization.

The Woman's Foreign Mission Society of the Presbyterian churches of Philadelphia, recently held its twenty-fifth anniversary. It was a meeting of great interest and enthusiasm. Dr. A. T. Pierson made an address on woman's part in the evangelization of the world, which women everywhere—and men, too—will be better for reading. It is too long to be printed in one issue, so we cut it in two parts. The balance will be given next week. Dr. Pierson said:

"History ceases to be a mystery so far as insight into God's plan furnishes the key to the succession and correlation of events. He who made the matter-worlds made and framed together the time-worlds also, and through all the historic order one un-failing, unceasing purpose runs.

"Now that the work of woman, in its organized form, for missions completes its first quarter century, it is natural to note the striking development of what may be called the feminine factor in missions.

"This quarter century has been marked by what, for want of a better term, can be called the epiphany of woman—the shining out of consecrated womanhood after long obscurity.

"When God made woman at the first, it was the embodiment of his own wise purpose. 'I will make an helpmeet for man'—literally, one over against him, his opposite, his counterpart or correspondent. So far from a suggestion of subordination, that original decree suggests rather completeness. Woman was to be man's complement rather than vassal; his equal companion, not his servile subject. As in the achromatic lens, it is the perfect union of the crown glass and flint glass which insures this triumph of optics, so man is a generic term, including both man and woman as necessary to a complete whole. 'God made man in His own image; in the image of God created He him; male and female created He them.' Man was not complete without woman. If he possessed what she lacked, she also was proficient when

he was deficient, each helping to supply the other's need.

"It was the curse of sin that this crowning act of creation should be perverted from its primal purpose. 'Thy desire shall be to thy husband, and he shall rule over thee.' And a sad history it has been of male sovereignty and tyranny. The original decree has been misread for thousands of years; it has been construed to mean that woman was made at best to be man's subordinate and helper. He has assumed to be lord of creation, and has assumed that she was simply tacked on as a kind of supernumerary to his lordship, to be of what help she might. What conception of any independence in planning or working, originating or executing ever entered into the mind of man as to woman's capacity or sphere before the advent of Christ! Nay, even in the Christian dispensation, to a late date, how slow has man been, and even woman herself, to learn that God has fitted her and fore-ordained her to be in every best and highest sense an operator as well as co-operator in all holy service!

"This last quarter century has been rapidly bringing woman out of her long eclipse to hold her true place as one of the luminaries in the firmament of missionary history. And now in the light of modern developments we begin to read the Word of God anew.

"From the time of Christ's birth, of a Virgin of Bethlehem, He has elevated womanhood in the eyes of men and lifted her more and more toward her true level. It has been well said that the passage in the fifth chapter of Ephesians, where God's ideal of the marital relation is set forth, is of itself a sufficient proof of the Divine origin of the Scriptures. Where did Paul get such a conception of husbandly love and duty? 'Husbands, love your wives,' etc. Here Christ's sevenfold devotion to the Church, His love for and self-giving for her, His washing and cleansing her, His nourishing and cherishing her, and His final presentation of her to Himself and His companion in holiness and glory, is made the type of husbandly affection, consecration and devotion. Paul could never have written those words had he not been taught of the Spirit, for there was not a nation in the world, nor a teacher however advanced, that held such views of the marriage relation. All this was as much beyond any existing usages or even conceptions as the central idea of the Gospel—God seeking man, is ahead of the universal conception of heathen faiths—man seeking God.

"One other sentence in Paul's letter to the Philippians is pregnant with a prophetic sense which even he probably never understood. 'Help those women' which labored with me in the Gospel.' Truly in four thousand years the order has undergone a radical inversion. For four millenniums man had been the leader and lord of creation, and woman had been at the very best his helper—and only in a very narrow sphere; now woman begins to take the lead, and man is bidden to come to her help! 'Help those women!' (Concluded next week.)

TAKE A LESSON.—Christians might learn from the Mormons how to worship with offerings. Every Mormon is required to pay a double tithe—first the tenth of his income, second every tenth day as 'labor tithe.' These constitute a debt which must be paid before he can be credited with giving. Their gifts for building temples, 'meeting houses,' missionary operations, emigration fund, etc., are in addition to the tithes.

HORN-BLOWING.—When a man writes to a newspaper and states a fact in a modest way about himself he is not "blowing his own horn." As, for example, a minister writes, "I have been chosen to deliver the Memorial-Day address at—," or, "It was my privilege to preach the baccalaureate at the commencement of the high school in this place, June—." There is no "blowing" whatever in giving such information, or in sending to the editor a copy of the local paper containing a notice of the address or sermon, as the case may be; but if a man appends to such notices a statement that he was "greeted with a large and appreciative audience, who listened most attentively to the address, often being visibly moved under the trans-

endent eloquence and pathos of the speaker," then he is blowing "his own horn," and blowing it hard. We have heard of ministers who have been accustomed to furnish notices of their work for the press of just this character. Some men are too modest to let the Church know what the Lord is doing through them in promoting his cause. That is a false modesty. Others tell of their work with such a display of first-person pronouns and high-sounding adjectives that it is quite clear they do not intend the Lord to have any credit for the successes achieved. Now, there is a happy mean between these two extremes. It is just here: Let persons furnishing items of news respecting themselves give the facts, modestly stated, leaving the editor to add whatever of comments, eulogistic or otherwise, that may be needed. If he is a man of good judgment and widely acquainted, he will generally deal fairly with all with whom he has to do.—*Telescope*.

The Honey Industry.

Germany possesses 1,910,000 hives, producing 45,000,000 pounds of honey every year; Spain has 1,690,000 hives, producing 42,000,000 pounds of honey. In Austria there are 1,550,000 hives producing 40,000,000 pounds; in France 950,000 hives, producing 23,000,000 pounds; in Holland, 250,000 hives producing 6,000,000 pounds; in Russia, 110,000,000 hives, producing 2,000,000 pounds; in Denmark, 90,000 producing the same; in Belgium, 200,000 producing 5,000,000 pounds; in Greece, 30,000, producing 3,000,000 pounds. The annual production of honey in Europe is calculated to reach 40,000 tons, valued at £2,200,000, and of wax, 15,000 tons of the value of £1,350,000. A hive of bees produces from twenty to fifty pounds of honey yearly, according to the size of the hive, and multiplies ten fold in five years. In order to obtain enough honey for a load a bee requires to visit 6,000 different flowers and makes on an average twenty trips daily.

The Bank of England and the Rothschilds.

Many years ago the Bank of England once took occasion to speak disparagingly of the Rothschilds as being "only private bankers." "We will show the Bank of England," said the London Rothschild, "what kind of private bankers we are." Through their agents they gathered from all Europe an immense amount of Bank of England notes, and one day, with clerks porters and drays, demanded their payment in gold. The Bank had not sufficient gold to meet them, and was compelled to make humble apologies and promises to save the bank from failure. If the Bank, however, had only thought of Daniel O'Connell's suggestion to the Bank of Dublin to pay the gold *hot from frying pans* instead of cold, possibly the result might have been different.

Among Exchanges.

PAUL DID NOT.

St. Paul never carried a stick in which to notch his converts.—*Ram's Horn*.

THE CHIEF DANGER.

The chief danger to the cause of Christianity is not the attacks of its enemies, but the unfaithfulness and inconsistencies of its friends.—*Cumb. Presbyterian*.

THE GAIT THAT WINS.

A steady, even pace, if only a mile an hour, is better in the end than a rushing gait of ten miles for one hour and then wasting the remaining eleven hours of the day. The same is true in religion. It is the steady, even, stick-to-itive gait that wins.—*Telescope*.

INSULTS THE PROHIBITIONISTS.

The Guillet Amendment represented that it is "inadvisable" to vote for the Prohibition resolution till the Privy Council have rendered its judgment upon the question of jurisdiction. It was as transparent a sham as was ever proposed in a deliberative body. It grossly insulted the intelligence of the Prohibitionists by supposing they could be deceived thereby; but it branded as an idiot every M. P. who supported it believing that it was a valid excuse for delay.—*The Templar*.

"Too Hot."

Sunday night more than half the churches in town were closed and, with two or three exceptions, that assembled could have been packed in the amen corners. Reason given: Too hot to leave home. Monday afternoon, with the thermometer at 103 in the shade, several thousand sinners took a fifty-cent sweat-bath under a circus tent, while a multitude of sinners and saints paid for the privilege of sweltering two hours on pine boards at the baseball grounds. Reason given: too hot to stay at home.—*Richmond Advocate*.