

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

It is said that in future firemen's clothes in England will be made of asbestos or mineral wool. It is non-combustible, a non-conductor of heat, and is in no way injured by water.

Efforts are being made to bring about a union between the Prohibition Populist and Socialist parties in a single National Reform Party. What a hodge-podge of incongruous elements that would be! If we should all submit to be reformed on all their lines we would not know ourselves for the same country.

A cable despatch in cypher recently contained these three words: 'Smouldered—hurrah—hallelujah.' The first word meant, 'Our ship has been destroyed by fire at sea'; the second, 'Saved by boats'; the third, 'All well. Inform wives and sweethearts.'

One of Switzerland's mountain lakes, the Marjelen See, at the foot of the Eggishorn, was completely emptied in one night during the hot spell in September. The lake was a mile long by a sixth of a mile wide and one hundred and thirty feet deep. The water probably escaped through fissures in the ice of the neighboring glaciers.

We often hear the expression "prison-birds" in Michigan it has a literal, as well as a metaphorical meaning. In the State's prison there are six hundred canary birds kept by the convicts. During the day the cages are hung outside the cells, to give the birds light and air. At night the cage is placed in the cell. There is no danger from the communication of these prisoners, —the bird prisoner and the prison-bird. At the Elmira (N. Y.) Reformatory the windows of the corridors are opened, and birds are allowed to freely come in and fly about, as many of them are pleased to do.

Twenty million gallons of alcoholic drinks "of the most pernicious and destroying character," says the New York Tribune, have been exported to the western coast of Africa by Christian nations—the United States, the British West Indies, Brazil, Germany, and Holland, principally—without standing the fact that these nations in 1892 agreed together to protect the natives of Africa and promote peace and civilization among them. As rum is the destroyer both of peace and civilization, and as the blacks show a singular avidity for it, "selling their wives and children to obtain it," the Tribune urges the necessity of another international convention to stop or restrict the exportation of these deadly intoxicants.

Incredible as it may seem, says Zion's Herald, a soft, downy mineral wool is now being manufactured out of rock—sandstone and blast-furnace slag. The process is simple: The rock or slag is melted in a large cupola, and as it trickles out at the tap-hole in a somewhat sluggish stream, a high-pressure steam jet, directed upon it, atomizes it, blowing it in fleecy clouds into the storage room provided for it, where it is collected, after settling, and serves for a variety of useful purposes when placed upon the market—a sound deadener in floors and walls, a means of fire-proofing, and a non-conducting covering both for steam pipes and cold storage partitions. Mineral wool is as soft and delicate as the animal fibre.

According to a recent traveller in China, the Emperor of that country does not seem to be much of a man. He says:

The Emperor Kwang-Hsu appears to be a sickly youth, with a melancholy but not unattractive countenance, given to violent fits of passion, which he gratifies in a relatively harmless way by smashing his furniture. In the self-imposed seclusion of his palace, within whose precincts only women and eunuchs are allowed to dwell, he holds no communication with the outside world except through his high State officials, who, in the small hours of the morning, approach him on bended knee to present reports upon public affairs in which, it may easily be assumed, the necessities of truth are largely subordinated to the considerations of courtly expediency. When he goes forth from time to time to sacrifice in one of the Imperial temples of the capital, the streets through which he passes are carefully cleared and guarded, the houses on either side are shut off with heavy hangings, the

ground is strewn with yellow sand, and everything removed which might offend the sensitiveness of Imperial eyes or nostrils.

Safe or Right.

Dr. Lyman Abbott says "the Apostles were not careful to do the safe thing, but the right thing." The "safe thing" would have restrained Peter on the day of Pentecost from saying, "Ye have taken and by wicked hands have crucified and slain, Christ." But by his doing the "right thing" "they were pricked in their heart, and said: 'Men and brethren what shall we do?'" The Apostles declared the things they had "heard and seen" respecting Christ in Jerusalem. The authorities forbade them. They were cast into prison. The Angel of the Lord opened the prison doors. They were commanded to "Go, stand and speak in the Temple to the people all the words of this life." They obeyed. Again, they had a conflict with "the powers that be." This was their defence. "We ought to obey God, rather than men." They were not "careful to do the safe thing, but the right thing."

Paul, before Felix "reasoned" of "righteousness," Felix "trembled." Had Paul, been "careful to do the safe thing" he would have steered clear of the ground he so rightly and courageously took.

The Apostles show to us the grandeur and glory of righteousness, "doing the right thing."

Being reformers—and reformers are not made out of super-prudence—they had power, because girded by righteousness. Conventionalism, arrogant sacerdotalism, then as now, although methods have changed but not the spirit, sought to defeat and destroy.

The temptation of the "safe thing" is present day by day. It is even at the pulpit, that place consecrated to a Christian church to righteousness, the place above all others demanding "the right thing." Every preacher knows the temptation. Some have been caught in the snare, and the result has been loss in status and power. Policy has usurped the place of pressing righteous principle and duty.

The ballot box knows all about "the safe thing," when the "right thing" has pleaded for support. Said Wendell Phillips: "The man who for party for sakes principles goes down, and all the armed battalions of God march over him."

Just now this whole Dominion is stirred by the Manitoba school question. It is a question of "the safe thing" or "the right thing." Those who plead "the safe thing," urge the need of concession, to preserve, as they say, unity and peace. But, that is not the first or last word. Political wisdom, as experience has shown, is found, not in the momentary "safe thing" but in doing "the right thing."

In England, in 1870, the cry was that compromise as to religious education in State-aided schools is "the safe thing." It was heeded. Result, those who sought it now demand state aid without popular control, in the interest of sectarianism. The battle of religious liberty has to be fought over again.

The "right thing" was not done, hence the confusion, loss and turmoil. Manitoba has done "the right thing." Be it hoped that the people will stand firm.

Just now both leading political parties are trying hard to do "the safe thing," as to Prohibition, from party standpoint and interests. A plebiscite, says one, is "the safe thing;" the other says—well it would be hard to say just what. But, if it can be described, it can be labelled with confidence "the safe thing." That is a way the politicians agreeable retreat. The true reformer seeks "the right thing."

Now what's to be done?

Isn't this the answer?

We've had enough of license laws,
Enough of liquor's taxes
We've turned the grindstone long enough
'Tis time to swing our axes.
This deadly axe tree must fall.
Let strokes be long and steady.
Pull up the stumps, grub out the roots.
Oh, brothers, are you ready?

We've had enough of foreign chains
This demon drink to fetter.
Good bullets from the ballot box,
Well sped, will fix them better.
We've had enough of license laws,
Enough of liquor's taxes.
We've turned the grindstone long enough.
'Tis time to swing our axes.

A Compliment That Is a Re-revealer.

Knoxonian, who writes many bright things in the *Canada Presbyterian*, contributes a good article on Christian harmony, under the above heading. He tells of a visit made by the Governor of Ontario to one of the towns, where, being shown the churches, he was gravely assured that the churches in that particular town got on peaceably together. Knoxonian goes on to say:

In the name of our common Christianity, what else should one expect. Is it paying professedly Christian people any compliment to say that they don't quarrel. The fact that any sane man of average intelligence and decency, can bring himself to say that the churches of any community live in harmony, proves that people expect them to live in a state of ecclesiastical pugilism. Too often the expectation is fully realized.

The local tea-meeting orator always puts on a little oratorical spurt and tries to be extra impressive when he announces that the different denominations "dwell together in harmony and brotherly love." He tells the "distinguished speaker from a distance" that the different churches have a lot of union sentiment, and the distinguished visitor smiles a rather dubious kind of smile and says he is glad to know it.

Suppose some wide-awake fellow with a fair knowledge of the New Testament, a level head and a steady nerve should rise in the audience when the local man makes his spurt about brotherly love and union sentiment—and say: "Mr.—, tell us, please, what you expect the Christians to do. Do you expect them to slander and abuse one another? Do you expect the preachers to call one another ugly names in the pulpit? Do you think the elders and deacons and class leaders should indulge in a continuous fight?" What could the local man say in reply to these questions. If he spoke the truth he would be obliged to say he referred to the harmony, because harmony is an exceptional sort of thing. Nobody tells a distinguished stranger that light is pleasant, or that the sun shines, or that water runs down hill. These things are taken for granted, and if churches had a fair share of their Master's spirit, it would be taken for granted that they conduct their affairs with a fair degree of Christian courtesy. Instead of feeling proud at the declaration that they live in harmony, Christian people should blush to the roots of their hair at the idea that anybody found it necessary to make such a declaration.

What would any decent married couple think if somebody went on the platform and announced with a flourish of the trumpets that they lived together in peace. Most married people would regard, and very properly regard, the announcement as a gross insult. A similar announcement about Christians is considered a high compliment. That kind of a compliment is a revealer.

The artificial means that are sometimes used to promote brotherly love among churches are also revealing. In fact they generally show two things—the absence of the thing sought and the utter uselessness of trying to obtain it by artificial methods. If people have not enough of the grace of God to live in harmony as church neighbors, harmony never will be promoted by 'union meetings.' As a matter of fact, churches never get on so well together as when each one minds its own business and does the best work it can for the Lord. The more faithfully that churches work for Christ the more will they respect and esteem one another. Begin at the Ottawa River and examine ever community between the Capital and Lake Huron, and it will generally be found that the best Christian spirit prevails in the communities in which each church does the best it can for Christ on its own lines, and that the poorest spirit is found where the people make the most fuss about what they call "union."

Envy, jealousy, bickering, sheep stealing and a lot of other ecclesiastical vermin are not unfrequently found in conjunction with ostentatious drive about "union sentiment." Ministers who work hard all day for Christ, usually love and respect one another far more than ministers who spend their time engineering union demonstrations. In fact no small amount of the friction and jealousy comes in when the programme for the union demonstration has to be drawn up. By all means let the churches help one another, but the help should be the outcome of fraternal regard, not an effort to pump up regard when the well is dry.

The worst kind of church rivalry in existence is that which too often exists between congregations of the same church. The same in doctrine and polity, the war must necessarily be more or less personal, and bitterly personal it often is. The congregation, the office bearers, the minister must be attacked because the creed and the mode of worship cannot be. The most detestable ugly things we have ever heard about churches, have been said by professedly Christian people about rival congregations in their own church.

The dirtiest tricks we have ever known

have been played by people who called themselves Christians, the object being to injure a neighboring congregation of the same Church. And some of the people who played these detestable tricks would roll up their eyes in affected horror at the ways of politicians.

When organic union orators strike off their best periods about one great church, etc., they conveniently ignore the fact, well known to all practical men, that the most bitter rivalry that exists between congregations, exists between those that are in one Church already.

Canada's New River.

The immense extent of the Dominion is very strikingly illustrated by the fact mentioned in an interview with Professor Bell of the Geological survey staff, reported in the *Globe*, of the discovery by him in the James Bay region of a river hitherto unknown, larger, it appeared to him, than the Ottawa. The country in which it flows, taken as a whole, he described as a plateau about 1,000 feet above the sea along the height of land, and diminishing to some 400 feet at 100 miles or so from its mouth, and then descending more rapidly to the shore of James Bay. Every fresh fact which comes to light respecting the capabilities of our Dominion may well create a patriotic pride in the richness of our great inheritance, and a deep sense of responsibility as to making the right use of it. Of this new region Prof. Bell says:

Its climate is good enough to render it all fit for agriculture. It may be fashionable, by those who have not looked into the matter, to disparage our north country, but I have no doubt that the region I refer to is certain to be inhabited in the course of time. It is capable of producing grain, hay and root crops in abundance, and some day, I am confident, it will support a large population. And why should it not? It lies to the south of England in latitude, and, as our weather comes from the west, it is protected from the cooling influence of the western Atlantic.

Their Religions.

The Czar of Russia belongs to the Greek Catholic church; the Sultan of Turkey is a Mohammedan; the Emperor of Austria, the King of Italy, the Queen Regent of Spain, the King of Portugal, the King of Belgium, and the President of the French Republic are Roman Catholics; the Emperor of Germany belongs to the Evangelical Protestant church; the Queen of England is an Episcopalian; the King of Denmark and the King of Sweden are Lutherans; the royal family of the Netherlands belong to the Reformed Church; the Mikado of Japan is very liberal in his respect for both Shintoism and Buddhism; the Emperor of China is a follower of Confucius; the Shah of Persia is a Mohammedan; the Queen of Madagascar professes the Christian faith of the London Missionary Society, the President of the Mexican Republic is a liberal Roman Catholic, as are each of the Presidents of the Spanish-American Republics and the President of Brazil; most of the lesser rulers in Africa and Asia are Mohammedans; the King of Siam is a Buddhist; the Presidents of the United States have all been Protestants.

PROHIBITIONISTS MOVING.—The Dominion Alliance intends to take an active part in the coming elections. The officials of the Alliance are already in correspondence with prospective members of Parliament, with the idea of obtaining their views on the platform upheld by the Alliance. A meeting of the Executive Committee of the Alliance was held in Toronto a few days ago. The Secretary, Mr. F. S. Spence, reported that he had entered into correspondence with the various constituencies, urging the friends of prohibition to ask how the candidates nominated so far stand. He had received a number of replies, and was instructed to continue the correspondence, so as to make sure that there would be in each constituency, at least, one candidate in favor of prohibition. The meeting also decided that as soon as the judgment of Privy Council was given, a general convention of the Alliance should be called. It was decided to publish a handbook of about 500 pages, containing selections taken from the evidence given before the Royal Commission on Prohibition, and that a copy be sent to each subscriber to the fund. A considerable portion of this work has already been done.

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 in Burmah.

The number of the *Journal of the Maha-Budhi Society*, issued in Calcutta, lately received in Europe, brings, we are informed, the following from Mr. H. Fielding in regard to the Burmese woman.

No country in the world has accorded to its women such absolute freedom, such complete control over their life and property, as Burmah. In regard to law, religion, and morals, woman stands on an equal footing with man. Boys and girls inherit an equality of rights. Woman manages her own property; and, if she marries, it belongs solely to herself. The husband has no authority therein, and no legal power over her. From childhood up she is unfettered. The chivalry which represents her as a divine idea, and treats her as a slave, has never appeared in Burmah. No Burman lover extols the loved one as a super-terrestrial creation, and treats her later as a being infinitely inferior to himself.

The religion of Burmah has not labelled her the source of all evil, has never warned man to beware of her as of serpents which would lead to perdition; and no pope has designated her the "sole hope of the church." No mediocre literary efforts have been inculcated in woman false ideas about themselves, men, and the world. They have always been regarded what they in reality are, and have had freedom to fulfil the duties of their position, untrammelled by conventionalities and rules. Men, as well as their own sex, have always accorded them ample room for activity; and they have been esteemed the best judges themselves of what would degrade them. There are no more womanly women in the world than the Burmese, none possess in higher degree than they the indefinable charm of womanhood.

Whether married or single, every woman from her sixteenth or seventeenth year on, has an occupation beside her domestic duties. In the higher classes she manages her own property, in the lower she conducts some industry. In Burmah there are no special fields of employment which a woman is *allowed* to enter or forbidden access. As there is no caste for men, so, also, none exists for women. Freedom has been granted them to attempt anything in which they believed they could excel, without fear of public opinion. This freedom in a choice of vocation has been of profit in appropriateness of selection, and each sex has left to the other that which it felt incapacitated for itself. Strangely enough, we find that in Burmah sewing and embroidery are special occupations of men. Women are mostly shopkeepers. The retail trade in Burmah lies in their hands, and nearly all are in trade on their own account. As the men cultivate their own land, so the women conduct their own business. They are not the agents of others, but independent tradeswomen; and this activity does not interfere with their domestic duties. Those of business take three hours of the day. Accordingly, they have ample time to devote to their housekeeping, after the daily business is over. Domesticity is the central point always of woman's life, —on no account would she ever neglect this; but the effect of this tutelage—that every woman conducts her own business.—is a great influence on her life. Her outlook is enlarged. She learns things she would never acquire in the narrow sphere of home life, thus imbuing a forbearance and understanding which impresses every one with whom she comes in contact. She learns her own strength and weakness, and reckons accordingly. Divorce is as easy to obtain as the most advanced reformer could desire, but one case in a hundred marriages is rarely to be found.

WAR PREDICTED.—Senator Chandler of the United States, is fiercely talking war between that country and England. In his paper he sums up his views thus:

1. War betw. the United States and England is inevitable.
 2. It will arise on account of British disregard of our direct interests.
 3. It will also be forced by British encroachments upon other nations all over the world.
 4. It will be fought by us, having Russia as a European ally.
 5. As a war, offensive on our part, it may not happen within twenty years. As a defensive war it may come sooner, and should be welcomed.
 6. One sure result will be the capture and permanent acquisition of Canada by the United States.
- The best papers in the United States deprecate his hysterical vapourings. English papers pay no attention to him. He is, probably, trying to make a certain section of voters solid for his party.

A GREAT ESTABLISHMENT.—The *University Press* at Oxford is not only one of the most remarkable printing establishments in the world, but also one of the oldest. It makes its own type and its own ink, makes its own paper and so on. The famous Oxford India paper is a marvel of compression and strength and the secret of its manufacture is known only to three persons. From no printing press in the world are so many—1,000,000 of each—Bibles and prayer books issued annually and types are set up in 319 foreign languages and dialects.

"In the Path of Light."

"In The Path of Light Around The World" is the title of an interesting volume, by Rev. T. H. Stacy, just issued by The F. H. Revell Company, New York and Toronto, and is the story of a missionary tour made by Mr. Stacy. The book contains vivid accounts of scenes and incidents, as they came under the author's observation, in Italy, France, Japan, China, India, Egypt and Palestine. The book, like the trip of the author, is in the interest of missions. While countries and peoples, customs and scenes in general are portrayed, the whole is viewed from the standpoint of Christian missions, and the missionary idea predominates. About one-quarter of the work is devoted to India. Free Baptists will be particularly interested in it, for special attention is given to the Free Baptist mission in Bengal and Orissa. The author is a Free Baptist minister, and gave special attention to the India work of his denomination. Among the illustrations are twenty-six of scenes in the Free Baptist field, including pictures of all the missionaries then there, also many of the native preachers, Bible women, mission houses, school and church buildings, etc. In the groups of missionaries, the faces of our own Mr. and Mrs. Boyer are seen.

The book, which contains 268 pages, has altogether one hundred and forty-six illustrations, and is finely printed and beautifully bound. The price is \$2.00, including cost of carriage. We hope many of our people will get it; they will enjoy it, and be helped by it. Orders sent to the author, Rev. T. H. Stacy, Saco, Maine, will be promptly filled.

The Editor's Musings.

The editor sat in his easy chair. His face was haggard with toil and care. He was thinking of days in the distant past.

When folks paid their subscriptions without being "asked."

N. B.—This is not poetry; it is truth.

Among Exchanges.

WHAT HE DOES.

A scolding pastor makes a sulking church.—*Lookout.*

NO OTHER NEEDED.

When men fulfill the law of Christ, they do not need any other law to make them do right.—*Ram's Horn.*

THE BEST SHRINE.

The best preachers are usually men who shrink from the presence of an audience. What pitiable weaklings such men seem to the youthful "spouter" who takes to the platform as babes to sugar plums.—*Morning Star.*

WAKE-UP.

Said one clergyman to another: "It is a standing rule in my church for the sexton to awaken any man whom he may find asleep during service." "I think," responded the other, "that it would be much better for you to preach less sleep-producing sermons."—*Christian Herald.*

NOTHING BUT VOICE.

Many a public speaker is voice, and nothing besides. One of the finest speakers as to voice we ever heard thrilled a congregation with these words: "Often have I thought, beloved of heaven, that blessed abode to which we hope to go. Where is it? I have looked upon the nebulous clouds that float afar. In my best moments I have seemed to see the shining shore. [Here he took on a seraphic expression.] Methinks it is back, far back of the celestial hills that circumscribe the precincts of the eternal sphere." Protracted consideration of that passage conducts us inevitably to the conclusion that heaven is back of what is in front of it, a proposition that in the most pugnacious mood we should hesitate to attack.—*N. Y. Advertiser.*