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SUNDAY, NOVEMBER 20, 1904.

Why Men Don't Go to Church.

Mr. Edward Bok devotes a whole page in his Ladies' Home Journal to a consideration of the question why there are so many men outside of the church. In the course of his remarks he says that "what has actually come to pass is that men have made more and more a distinction in their spiritual affairs between Christianity and Churchianity; they are choosing to believe that the kingdom of God is too great a thing to be contained in the church."

Such men, according to Mr. Bok, believe that independence in religious matters is as justifiable as independence in politics. But such a view cannot be logically maintained. A man may be independent in politics, and the number of such men is growing. But a man cannot be independent in government. As a citizen he must obey the laws and uphold the laws of his government. He must pay taxes. He must perform jury service and all other duties of citizenship, and in time of war he must take up arms in defense of his country. In short, he must affiliate with the organization, and if he is a good and patriotic citizen he will give a cheerful and affectionate affiliation and perfect loyalty to the flag.

Let us see if the same principles do not apply in the case of a right-thinking Christian. A Christian is a citizen of the kingdom of God, as Mr. Bok's men admit, and as such he is under the same obligations that rest upon a citizen of the United States. The church is the expression of God's government, and therefore a loyal citizen of the kingdom of God must put himself under its religious authority, obey and uphold its laws, pay his dues, discharge all the duties that church membership involves, and be in affectionate affiliation.

The man who does not believe in God will, of course, pay no attention to church. But if he does believe in God; if he does believe in Christianly, it is inconceivable to us that he can conscientiously separate himself from the church, give it no support, take no part in its work, and go forth as a sort of religious free-lance. Such a course is utterly inconceivable and irreconcilable with a Christian profession. It is almost treasonable.

Spontaneous Combustion.

We print elsewhere an interesting and instructive communication from our friend, Rev. Dr. William E. Evans, on Spontaneous Combustion. Recently a correspondent asked Queries and Answers if there was any well authenticated instance of spontaneous combustion, and we replied, "Certainly." Dr. Evans seems to think that the query had reference only to spontaneous combustion of the human body. We did not so interpret the query, otherwise our reply would, of course, have been much more guarded. We understood the correspondent simply to ask if there was in chemistry such a phenomenon as spontaneous combustion, and we answered in a word. But spontaneous combustion of the human body is a very different proposition. It was at one time believed, however, that such a phenomenon was entirely possible, and many cases were cited in proof.

The first of these cases rests on the authority of Le Cat, a distinguished physician of his time, and is said to have occurred in 1725. The case is referred to in detail by Dr. Evans.

What takes place in combustion generally, says a writer on the subject, has only been known since the time of Lavoisier (about a century ago), and the conditions which must be combined in order that a body should continue to burn, have only been known since the time of Davy, or for little more than a century. From the time when the case cited by Le Cat occurred to the present day, somewhat over fifty supposed cases have been recorded. From an analysis of all the cases on record up to 1851, Liebig arrives at the conclusion that the great majority agree in the following points: 1. They took place in winter. 2. The victims were brandy drinkers in a state of intoxication. 3. They happened where the rooms were heated by fires in open fireplaces, and by pans of glowing charcoal, in England, France and Italy. In Germany and Russia, where rooms are heated by means of closed stoves, cases of death ascribed to spontaneous combustion are exceedingly rare. 4. It is admitted that no one has ever been present during the combustion. 5. None of the physicians who recollected the cases, or attempted to explain them, have ever observed the process or ascertained what preceded the combustion. 6. It is also unknown how much time had elapsed from the commencement of the combustion to the moment when the consumed body was found.

Out of forty-five cases collected by Dr. Frank, of Berlin, in 1848, there are only three in regard to which it is assumed that combustion took place when no fire was in the neighborhood; and Liebig declares that these three solitary cases are totally unworthy of belief. Those writers who hold to the theory of spontaneous combustion maintain that excess of fat and the presence of brandy in the body induce an abnormal condition of easy combustibility; but Liebig shows by numerous illustrations the utter fallacy of this view, and adds the fact that hundreds of fat, well fed brandy drinkers do not burn when by accident or design they come too near a fire.

In this connection we recall an amusing story which we remember to have heard in childhood. A southern man, whose body-servant was much addicted to drink, called the negro into the library one evening and read to him an account from a newspaper of a drunkard whose breath took fire when he attempted to blow out a candle, resulting in the complete destruction of his body by flames. The slave was duly impressed, and falling down upon his knees made his master a solemn promise that never again would he attempt to blow out a candle.

Returning to the writings of Liebig, he declares that spontaneous combustion in a living body is absolutely impossible. But notwithstanding the wide promulgation of his views, the belief in it did not readily disappear. In 1847, a case of supposed spontaneous combustion was noted in the Gazette Medicale. In the same year the Countess of Goerlitz was found dead in her bed-room with the upper part of her body partly consumed by fire. The physician who was consulted could suggest no other explanation than that the body must have taken fire spontaneously. On this evidence she was buried, but suspicion finally pointed to the conclusion that she had been murdered by her valet, and that an attempt had been made to burn the body after death. The man was tried and convicted, and subsequently confessed that he had committed the murder by strangulation. Since that date, so far as the books show, there has not been any case of alleged spontaneous combustion.

It is a little singular that so sensible a man as Charles Dickens should have believed, as he confesses, that spontaneous combustion was entirely possible, that men and women had actually been taken off in that way, and that he should have made such a case the basis of one of his most thrilling narratives. The description in Bleak House of the death of krook by spontaneous combustion is a masterpiece of reporting and could not have been more realistic if it had been a modern reporter's graphic description of an actual occurrence. Yet with all the horror of the description, there is the inevitable spice of humor.

Poor Mrs. Snagby, who was the victim of many a suspicion, was terribly depressed by the death of Krook, and formed the idea that her husband, one of the most amiable of men, was in some way associated with the tragedy. Sitting with his wife one evening Snagsby said:

"My little woman, why do you look at me in that way. Pray don't do it."

"I can't help my looks," says Mrs. Snagsby; "and if I could I wouldn't."

Mr. Snagsby, with his cough of meekness, rejoins—"Wouldn't you really, my dear?" and meditates. Then coughs his cough of trouble, and says: "This is a dreadful mystery, my love." still fearfully disconcerted by Mrs. Snagsby's eye.

"It is," returns Mrs. Snagsby, shaking her head, "a dreadful mystery."

"My little woman," urges Mr. Snagsby, in a piteous manner, "don't, for goodness sake, speak to me with that bitter expression, and look at me in that searching way! I beg and entreat of you not to do it. Good Lord, you don't suppose that I would go spontaneously combusting any person, my dear?"

"I can't say," returns Mrs. Snagsby.

American Thrift.

It was stated in our Washington correspondence yesterday that according to latest official information received by the Department of Commerce and Labor through its bureau of statistics, the total deposits in all the savings banks of the world amounted to over ten and one-half billion dollars, contributed by 82,640,000 depositors. Of this total, the United States shows aggregate deposits of $3,060,179,000 credited to 7,305,000 depositors. As the figures used in arriving at the grand totals cover about one-half of the population of the world, viz., over 770,000,000, it appears that the United States, with less than nine and one-half per cent. of the total population considered, contributes over twenty-nine per cent. of the total savings deposits recorded. Of the total number of depositors, or rather deposit accounts, the share of the United States is somewhat less than nine per cent., while the average deposit per account is more than four times and the average savings per inhabitant more than three and one-half times the corresponding averages for the rest of the world.

There could be no better evidence than this of the thrift of the American people. The great majority of depositors in savings banks are men and women in moderate circumstances, and the fact that there are so many such depositors, and that the deposits are so large proves that while the rich have been growing richer, the poor have also been growing richer. There are many millionaires, but there are also many well to do persons in the middle class. Herein lies the strength of the American republic—it is in the plain people, as Mr. Bryan calls them. If they are prosperous, manly, independent, self-asserting and self-controling, the whole country will be prosperous and the republic will be safe. Whenever we hear it stated that the trusts are going to ruin and rule the country, we take comfort from the fact that in order to do so they must triumph over the courage and manhood and heroism and independence and strength of the middle class. We not only take courage and comfort from this fact, but we feel a positive assurance that in such a contest the people and not the trusts will triumph.

Zangwill's Mission.

The Times-Dispatch referred the other day to the visit of Mr. Israel Zangwill, but we were misled by an article we had read on the subject as to his true mission. He comes in the interest of a Jewish colony which it is proposed to establish in Africa, but the colony we are informed is for the benefit of the oppressed Jews of Europe, and not for the Jews of America, who enjoy all the rights of other citizens.

At the end of the last century, when the massacres and persecutions of Jews reached the climax, men like Herzel, Nordau, Zangwill and many other enthusiasts on the subject, took an active part in the so-called Zionistic movement.

Owing to uncontrollable circumstances the purchase of land in the Sultan's domain was practically impossible, and a large portion of the leading spirits were almost on the verge of abandoning the movement, when the British government suggested a tract of land in the eastern part of Africa, to colonize the Jews of those countries where religious prejudice was unbearable. An immediate remedy for the poor and oppressed Jews of various countries was more important than the national ambition of restoring a Jewish state.

In order that the idea of colonization in Africa should be realized it will necessarily require capital and sympathizers to add new life, vigor and ambition to the entirely new movement, and for that purpose Zangwill will come to America.

A Bishop's Good Advice.

Bishop A. W. Wilson in his admirable address to the young preachers of the Methodist Conference at Lynchburg told them that they were "put in trust with the gospel"; that "they were not charged with the civic life nor with the schools"; that "their mission was to save men not merely to improve their morals, but to go down to the complete reconstruction of the inner nature."

The church is strongest in its integrity. The church is strongest when it attends to its own affairs and seeks to promote true religion, and the ministers of the church are strongest and will do the greatest good when they make it their chief concern to install the principles of religion into the hearts of the people. Ministers of the gospel should preach principles rather than deliver long dissertations on conduct. If a man's principles be right his conduct will regulate itself. It is poor sort of preaching that deals simply with conduct, and takes no thought of the principle within, or talk of it, which determines conduct.

Interesting Confederate Data.

With next Sunday's issue The Times-Dispatch will commence publishing, in connection with its "Confederate Column," some of the most valuable and interesting war history it has ever yet been able to lay before its readers. It will be an alphabetical list of the Virginia companies that went into the Confederate service, given by their local designations and by which they were known when they first entered the service.

This interesting data has been gathered and is being put in shape for publication and preservation by Major R. W. Hunter, the secretary of Virginia Military Records.

The original names by which these companies were known, some of them unique and original, were dropped in the later days of the war, when the plan of organization of the Confederate army necessitated the lettering of the companies and the numbering of the regiments, but in one way and another they stuck to the companies for a long time, and Major Hunter has done a good work in resurrecting them to put them on permanent record.

The South and Pensions

Recently we quoted Mr. J. M. Inman as saying that through the operation of the tariff and internal revenue, it is estimated that the South pays thirty millions a year for government pension bills, and that this sum is transferred in the main to the Northern States, very little of it finding its way back into the South.

We learn, however, from Mr. E. T. Ware, Commissioner of Pensions, that the statement is misleading. Mr. Ware says that he has knowledge of the amount paid by the Southern States for pensions, but that the records of his Bureau show that during the fiscal year ended June 30, 1904, there was paid to pensioners in the States formerly termed Southern States the sum of $26,035,986.74.

This statement will no doubt be as surprising to our readers as it is to us, but the business of a newspaper is to state facts, and there is no appeal from the figures which the pension commissioner has furnished. We are gratified to know that the South is faring so well.

"What Is Man?"

(Selected for The Times-Dispatch.)

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, what is man that Thou art mindful of him, and the son of man, that Thou visitest him?" Psalm viii: 3, 4.

The carnal mind sees God in nothing, whereas to the spiritual vision He is seen in everything in heaven and earth, and the least of all His creatures. "His glory shines forth in the heavens and we stand in awe, surrounded by the myriads of radiant worlds, obedient to His word and command."

It is in very truth a spectacle of the highest solemnity, when in the stillness of the night, the stars, like a choir of shining worlds, arise and descend, while our life, as it were, falls asunder into two separate parts. The one belonging to the earth grows dumb amid the solemn silence. The other soars upward in its splendor and majesty to the very throne of God.

Could we transport ourselves above the moon, could we reach the highest star above our heads, we should instantly discover new skies, new stars, new suns, new systems and, perhaps, still more magnificently adorned. Yet even then the vast dominion of our great Creator would not end. We would find to our bewilderment we had but reached the borderland of the realms of the Most High. At the best we can know but little of His works, but that little should teach us to be humble and adore the divine power and goodness. How great must that being be who produced these immense and radiant globes from nothing, who guides them in their course, and whose mighty hand still regulates and supports them all!

How wonderful are those celestial bodies! One is enchanted with their beauty and dazzled by their splendor. Yet this sky, so beautiful, so richly adorned, is void of intelligence and a stranger to its own beauty, while man is endowed by his Creator with sense and reason. He can contemplate the wonder of those shining worlds; nay, more, he is already in a measure acquainted with their divine author, and by faith he can detect some small rays of His transcendent glory. He alone of all creatures can admire and adore.

"What is man?" A little lord God has made to rule over this great world. Yet the least grain of sand is not so small in comparison to the whole earth as man is to heaven. When I regard the heavens, the sun, the moon, the stars of God, what is man? Who would think that Thou shouldst make all these creatures for one, and that one the least of all?

The price and value of things consist not in quantity alone; one diamond is worth more than many quarries of stone. All of God's creation hath not more wonder in it than one man. Other creatures He made by a simple command; man after divine consultation; others at once; man Thou didst form and then inspire; others in different shapes, man after Thine own image; others for service, man for dominion; man had his name from Thee, they their name from man.

Man, in the pride of his heart, seeth no great matter in this, but the humble soul is filled with astonishment. What aileth thee, oh my soul, that thou art not more affected by the loving kindness of God? Art thou dead, that thou canst not feel? Or blind, that thou canst not see thyself encompassed about with His love, unfathomable and inconceivable?

"What is man?" The Scriptures give us many answers. Ask Isaiah, and he replies: "All flesh is grass." Ask David, and he answers: "Men of low degree are vanity, and of high degree also." And again: "There is none that doeth good; no, not one." Ask Job, and he says: "Behold, I am vile. I abhor myself in dust and ashes." Ask Peter, and he exclaims: "I am a sinful man, O Lord!"

Man is ever ready to flatter himself and one man to flatter another, but God tells us plainly what we are. It is an amazing wonder that God should vouchsafe even a gracious look upon such a creature as man. Is he not a clod of earth, a piece of clay? A mere atom in this vast universe? Add to this that he is sinful and unclean, and we can be far lost in the mystery of grace.

Why should God magnify him? Will the Lord put value upon dust and ashes or fix His approving eye on an impure thing? What is this rebellious enemy to God that God should treat with him? Will a prince exalt a traitor or give honor to one who attempts to take away his life?

Sin would lessen the great God and even defy Him, and yet God bears with, pardons and still loves the sinner. Oh, the grandeur and littleness, the excellence and the corruption, the majesty and meanness of man! Oh, the wonder and goodness of God! How poor, how rich, how abject, how august, how complicated, how wonderful is man! How passing wonder He who made him such. An heir of glory, a frail child of dust; helpless, immortal; insect, infinite; a worm, a God! I tremble at myself and in myself am lost.

It is said that Mr. Schwab will convert his United States Shipbuilding Company into a concern for the manufacture of ordnance and armament, and make it the rival of Krupp. All right. This time the stock-buying public will know the thing is loaded.

The executive committee of the Richmond Education Association will appoint twenty-five delegates to the November meeting of the Co-operative Education Commission. The railroads will sell round trip tickets for $3.50, and it is hoped that there will be a large attendance from Richmond.

A special from Louisville says:

"Andrew Carnegie who recently gave $250,000 to found a public library in Louisville, will be asked this week to make his contribution $500,000."

Here is a valuable hint to Richmond.

Judge Parker starts out well as a New York practitioner. He has been made commissioner in three cases, which gives him from that source alone an assured income of from $5,000 to $7,000 a year.

"An archeologist says that Noah was a millionaire." He certainly had a fine opportunity to water his stock.—News Leader.

And the prudent old gentleman and his boys were the only men in the world who did not go into liquidation.

There is, strange to say, very little desire on the part of the public to study the final official concerning a certain election that was recently held in this great and glorious country.

There is going to be some fun and no mistake about it, when the President opens up the "rascal turning out" business down in old Virginia, if he ever does.

And now the independent farmers are arranging to hold their corn also for full value and a profit. Good for the farmers.

No matter how the case goes, Nan Patterson is getting the advertisement of her life, and an acquittal means to her a fortune.

Business has gotten right squarely back on the track, and nobody in these parts now remembers that there was an election excitement.

The touch of Manchuria winter that struck Virginia a week ago has happily made way for some more Indian summer, and the coal man weeps.

Russia puts the end of the war a long way off. She says the rumpus must go on until Kuropatkin wins a fight.

There is a plenty to be thankful for, and the day should be universally observed next Thursday.

The latest Boxer scare in China does not seem to frighten to any alarming extent.

Che Foo again has the right of way, and is as unreliable as of yore.

Personal and General.

At the Synod of the Welsh Congregation Churches of Southwest Ohio, Rev. T. C. Edwards, of Kingston, Pa., is the guest of honor. He is considered one of the greatest of Welsh poets, and is known as their Cynonfardd or poet laureate.

Boza Kleniewska, a Polish countess, is a student in the Iowa State College studying agronomy. Her early education was acquired in a convent school at Breslau, and after coming to America she studied for a time at a school in Germantown.

The family of the Lord Bishop, of Carlisle, England, is noted as a clerical family. The bishop's father, now deceased, was Rev. James Bardsley. His two brothers and seven sons were ministers and the ten were all living and in orders at the same time. He had also nine nephews who were clergymen.

There is much speculation as to whether the most Rev. Henry Moeller, the new Archbishop of Cincinnati, will go to Rome to receive the pallium from the hands of Pope Pius X., or receive the insignia from an attache of the Vatican, who will journey from Rome to Cincinnati for that purpose.

FROM THE RELIGIOUS CONTEMPORARIES

"Hardness of God's Love."

There seems none of the weakness of human affection in God. He never indulges His children in things that will damage their character. There is no sentiment in His dealing with His sons. Crying for it does not get it. He is not training His children to be milksops and dudes. Just enough of candy, not a surplus to ruin the stomach, is allowed. He loves too sincerely and wisely to give away to our excessive cravings for toothsome articles that turn to poison.—Richmond Christian Advocate.

Long String.

"Common Grace" is the life-long striving of God's Holy Spirit with sinful men, warning them against sin and urging them to repentance. It accompanies His revealed truth, and preserves multitudes of his enemies from sin and crime. It is divine mercy restraining His persistent and relentless creatures within the bounds of worldly virtue and self-respect, as long as wisdom permits it to be exercised.—Central Presbyterian.

Bad Use of Money.

A poor man may make a criminal use of money as well as the rich. He may use it in the purchase of those thing that perish with the use, and that result in no good to himself or his family. He may spend it in some form of riotous living or in the insane attempt to keep up appearances which are not legitimate.—Southern Churchman.

Governor Montague on Lynching

"We used to lynch for one crime," says Governor Montague of Virginia, "now we lynch for ten or fifteen crimes." The remark was made in the course of a stirring speech made by the Governor yesterday before the Baptist General Association of Virginia, in session at Petersburg. The subject before the meeting was a resolution calling upon pastors and churches to "appeal to the people to repress the spirit of lynching and uphold the majesty and due execution of the laws of Virginia." All over the South there has recently been an awakening of the better class of citizens to the true danger and horror of the lynching spirit, and Governor Montague's strong speech will bear its share in the promotion of the movement against it. The threadbare excuse that there is only one crime that provokes the mob to lynching in the South no longer holds. As Governor Montague states, and as has been held all along by those who would not compromise with mob law, all sorts of crimes, or alleged crimes, are sufficient to set the machinery of lynch law in motion, once the habit has been acquired. Nor does the Governor confine himself to generalities. He urges that no one should vote to put a man into office unless he will uphold the laws, and he clearly indicates his own intentions in case of emergency when he declares that the sheriffs must know that if necessary, the whole military force, both State and Federal, can be called out to vindicate the law. It is a long fight, the fight against lynching, but it will be won at last.—Baltimore News.