

Religious Intelligencer.

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

VOL. XXXIV.—No. 21.

FREDERICTON, N. B., MAY 25, 1887.

WHOLE No. 1736

NOTES AND COMMENTS.

—IN BRAZIL emancipation is proceeding rapidly under the law of 1872. The number of slaves in 1873 was 1,530,000, and it is reduced, according to a recent registration, to 700,000.

—ANOTHER total eclipse is expected on the 18th of August. A company of astronomers has been organized to go to Japan to observe it. The expedition will be under the auspices of the National Academy of Sciences, which body also furnishes the required funds. The instruments to be used will be chiefly photographic. The party will number twelve to fifteen. The station will be at Nikko, ninety miles from Tokio.

—Unpaid subscriptions to religious purposes are many. This story applies. Pat and Mike were warm friends. So deep was their affection, that they took a mutual oath before the priest, that whoever died first, the other should place \$500 in the coffin of the departed friend, in token of the strength of his love. Mike died first. The priest, soon after, went to see the disconsolate survivor, and asked, "Pat, did you put the \$500 in Mike's coffin?" "An sure I did, yer reverence." "That's right, Pat. How did you put it in, in bills or coin?" "Nayther, yer reverence; I put in a check payable to the order of the corpse." Those Church members, who give subscriptions and which are never paid, are they waiting for the church officials to depart, and then give a check for all, payable to the order of the corpse? They had better look after the discharge of all such bills in an honest way before they go hence.

—POPERY does not make the progress in England which is sometimes claimed. The *British Weekly*, while not desiring to underrate the danger to society which may be involved, says the Roman Catholics themselves do not think there is progress.

In their leading organ, the *Tablet*, a discussion is going on to explain the losses sustained by the Roman Church in England. Some reasons given are as follows: 1. The sloth of Catholic parents who will not get up on Sunday morning in time even to send their children to Mass; 2. drunkenness; and 3. excessive expenditure, which causes them to pawn their best clothes, without which they will not come to Mass. Others say it is the prolix services of the Church, its glories, credos, and offertory pieces, etc.; others, again, that it is the want of Bible reading and stirring sermons. The fact of such a discussion going on in the *Tablet* shows that all is not plain sailing with the Roman Catholics.

—SOME PEOPLE seem unable to form opinions for themselves. This is very well illustrated by a story of early times in New England:

"Deacon Richards was held in the highest estimation all through his long and useful life by the people of his town, and his opinion on any public question of consequence had the effect of law. One Sunday morning a candidate for the pulpit had preached, and as the congregation were passing out at the close of the service, a gentleman facetiously asked Comfort Beals, the bell-ringer, how he liked the sermon. 'Oh, oh! I don't know, sir,' he exclaimed: 'I haven't seen Deacon Richards yet.'"

We do know many even now who do not venture to have or express an opinion of a sermon till they have heard what certain "leading spirits" have to say.

A Holiday Trip.

No. 2.

In compliance with the urgent request of my children, seconded, of course, by my earnest desire to see them, I went from Massachusetts to Pennsylvania. I took passage on the 26th ult., by the Fitchburg and Hoosac Tunnel R. R. The first part of this journey was through a beautiful and highly cultivated country, with here and there a lovely village, or a large town showing itself in the distance. As we advance the country becomes more rugged, the hills more abrupt, and the valleys more confined. Reaching the Miller River, a rapid stream, running to the west, we appear to be hemmed in by hills,

which are some of the spurs of the White Mountains. The Railroad hugs the river closely, as it appears to be the only way to find a possible outlet. About dark we cross the river as it makes a detour southward, and then run directly towards the mountains. It is now dark, and the lamps have been lighted some time, when the brakeman calls out, Hoosac Tunnel. The train stops for about a minute, and then away we go again. We can see nothing, but we are sure we are in the Tunnel for the rumbling of the train is different; the cars glide swiftly and smoothly along, hardly a jar is felt; on we go for from 10 to 15 minutes, and we have passed through the tunnel, five miles long. At North Adams a few miles farther on we change cars. The landscape is different now; comparatively level country and well cultivated fields greet the eye. We are on a branch road to Mechanicville, where we change cars again, being transferred to the D. & W. C. R. R.; after an hour's ride we reach Quaker City where at Quaker we again change cars. For a number of hours no change is required; just as day is breaking we reach Binghampton on the Erie road, and are switched on to another line without change of cars. Away we go again through a beautiful country, passing lovely villages and splendid cities, till we reach Hornsby, where we stop 20 minutes for breakfast, and are requested to take a more forward car. Then over a fine road, and through a splendid country; about 10 a. m. we reach Olean, and there find my Benjamin awaiting me. A short time later we are on the B. & N. Y. & Phil. R. R., and after a ride of about 14 miles we reach Eldred, where friends are waiting to bid us welcome. The journey was about five hundred miles and was done in about 20 hours, including all stops, and at a cost of \$11.05. I was, of course, wearied, but the children cared for me so well that after a few hours I was as fresh as before I started. It is between 12 and 13 years since I was here last. Things are very much altered in that time, so that I scarcely recognized the place. It is a growing centre, and a good deal of business is done. There are some good public buildings, among them three churches, a Methodist, a Union and a Catholic. The Union church is occupied by Baptists and the United Brethren. There are a commodious Post Office, Telegraph Office, a large Railroad depot, four hotels, one of which is a Temperance house, and from 30 to 35 stores and shops; the population is two to three thousand. The Sons of Temperance have an efficient Division here, and are doing a good work. There is a W. C. T. Union which is exerting a good influence. The *Eagle*, the weekly paper of the place, takes the right side of moral questions. Eldred is the centre of the northern oil field. There are two Pipe Lines running from this field, one of which carries the petroleum to Buffalo, 70 or 80 miles, and the other carries it to Philadelphia and to New York city a distance of between four and five hundred miles. The petroleum is carried by pipes, and here and there along the line is a pumping station at which the oil is forced along to its destination. The oil business is running down in this part of the country as the crude petroleum is worth only from 40 to 50 cents per barrel. The whole business is in the hands of a few men, and work is well nigh suspended, and oil towns are showing signs of decay.

The exciting question in the States to day is the Labour movement; and where and what the end will be God only knows. On Saturday, April 30, I heard a lecture by a Mr. Miller, one of the Knights of Labour, on the relation of money and labour. Some things he said I liked very well. Sunday morning, 1st inst., I preached in the Methodist church and had a very good season. In the evening I listened to a lecture by the Mr. Miller already named, on "The Relation of Woman to the Temperance work." It was delivered in the large Opera House which was well filled. I enjoyed it very much. I wish I could give your readers an idea of it. A great deal of it was new to me. Amongst other things the lecturer spoke particularly of woman's special fitness for temperance and all moral work; he illustrated her love, her energy, her persistency, her truthfulness, her quiet ways etc., etc. Give

woman the ballot, said he, and we would soon have prohibitory laws, and have them enforced too. I was glad to be present and listen to so many good things, for an hour and a half. Not that I believe every thing that was said, but I believed enough to make the lecture interesting.

The week following was spent in visiting friends in Duke Centre and Prenticeville. Sunday 8th inst., at 11 a. m. I preached in the Methodist church at Duke Centre, and at 3 p. m. at Prenticeville. The next day I returned to Eldred and made preparations for my homeward journey. I enjoyed the visit much; my health appears to be better than when I left my home. My grateful thanks are due to my Heavenly Father for his preserving care; nor can I fail to express my indebtedness to the brethren and my children whose benevolence enabled me to accomplish a visit, so healthful and elevating, and during which I trust some good was done in the name of our Lord Jesus Christ.

A. TAYLOR.

Changes in Japan.

—The remarkable story that follows is sent to the *Bible Society Record* by Mr. Loomis, who says it was written by a Japanese residing at Osaka, who took pains to ascertain the facts. It illustrates strikingly the changes which have taken place in that ancient empire:

In March last a resident of Totokawa, Yamato, the most mountainous district in Japan, chanced to come to the town of Shingu, in Kishu, on some business. In the evening he called on Mr. Buhei Taniguchi, a member of the Shingu Church, and called loudly from the outer gate saying, "Beg pardon sir, will you be so kind as to lodge me this night?" An answer came from the inside, "This is not an inn, so you must seek another place." "No, I know it well, but I am an acquaintance of yours," said the visitor. "Who are you?" was the next question, to which the reply was, "I am Ainosuke Yamasaki of Totokawa." The master of the house came out exclaiming, "You have become quite a stranger to me, for I have not seen you for a long time. Welcome, Mr. Yamasaki, I am very happy to see you in good health. God be praised!" and he embraced him and invited him into the house.

After many things were talked over, Mr. Taniguchi, the master of the house, began to talk about Christianity, which has become one of the important questions of the day. He asked Mr. Yamasaki, "Did you ever hear anything about Christianity?" "Christianity?" he answered with surprise. "Be cautious; if you talk about such things as this you will be beheaded, I am sure." Why do you think so?" was the next question, which was answered as follows, "I wonder that you are ignorant of such a plain fact as that the people all know that Christianity is strictly prohibited by our government."

Mr. Taniguchi was extremely surprised at Mr. Yamasaki's ignorance of the state of society, and exclaimed, "I am very sorry to hear that hitherto you have remained without knowing the progress and changes which have taken place in society. Since the government of the Shogun was overturned, the state of things has been entirely changed; we have now freedom of faith, and there is one Christian church in this town which is growing larger and larger. Astonished at this, he replied, "I have never dreamed there were such changes. From the beginning I have been really a Christian." And he gave the reason minutely as follows: "My ancestor, whose name was Tsujismon Asahina, was a Samurai of Takodo, who was lord of Soshu; but after the house of Takodo was ruined, he fled to Kinshu, and there he became a believer of the Roman Catholic Church. After that time he became a servant of the Daimio of Kii, but as there was a very strict prohibition and the severest persecutions against Christianity, and at the same time, as he was suspected about this matter to some degree, he and his family were examined frequently by the order of his lord, and all his house was searched to find out some signs of Christianity which he was suspected of concealing."

"This search was made many times every year, and sometimes even family's clothing was ex-

amined, because of the suspicion that something might be concealed therein. Finally he was discharged from his office, and was sent as a guard to the barrier of Shiratori on the borders of the two countries of Kii and Idzumi. But he was not discouraged by this; he only prayed to God to help him, and some years afterwards he was called back again to Kii, all the suspicions against him having been cleared. He secretly taught his sons about the one true God, and the redemption by the cross of Jesus Christ; and his sons taught these doctrines to their sons, so that they were handed down to myself through ten generations.

"I came to reside at Totokawa more than twenty years ago (that is, many years before the revolution occurred), and was secluded entirely from the world. I thought that Christianity was still strictly prohibited by the law, and in addition to this, our neighbors at Totokawa still dislike that religion heartily, so I could not confess my faith, and only held it in secret. But now I am very happy to learn that I am at liberty to confess my faith publicly. God be praised."

The conversation continued further, and finally he understood the true doctrine of Christianity and confessed his faith; and in November last he received baptism from the Rev. J. B. Hall, of Okayama, and became a member of the Shingu Church.

The broken down aged, the sick, the young and docile, all should be carefully segregated. The Penitentiary is not a fit "hospital for incurables." When a convict is utterly broken down with age or sickness, with weakness of mind or body, he ought to be sent elsewhere. There is a shameful cry by certain classes against productive labour and the teaching of trades in Penitentiaries,—as if it were right that hundreds or thousands of criminals should eat the bread of idleness and thus live upon the hard earnings of our working classes; and as if there was any chance at all of reforming convicts unless they are taught some way of earning an honest livelihood. The intelligent friends of the working classes will never raise a cry against the prison industries. It would be the greatest possible injustice to keep the convicts in idleness, when they might be earning their bread like the rest of us. In English prisons the convicts are made to work with all possible industry and to the greatest profit. In this line let us by all means adhere to British precedent.

In the St. Vincent de Paul Penitentiary 30 were sent in last year for the second time; 8 for the third time; 6 for the fourth time and 1 for the fifth time. One person was committed at Kingston for the seventh time! Here is an illustration of the desirableness of keeping in prolonged durance men who are confirmed criminals.

In Dorchester Penitentiary there are seven lads under sixteen years of age—herding with hardened criminals! This is a cruel error in management. You are thus in fact graduating a permanent supply of enterprising law-breakers who will surely spend many years in penal servitude.

The value of buildings, stock, &c., in all our Penitentiaries amount to \$2,781,000. The cost per head of the criminals at Kingston is 43½ cents per day, or about \$160 a year.

Coming to Dorchester Penitentiary we find that 6 have entered on their second term as criminals. Total inmates 58. Of these 33 belonged to New Brunswick, 24 to Nova Scotia, and 1 to P. E. Island. Four are under life sentence. The rest range from 2 years to 20.

The religion of the 58 is given as follows: Roman Catholic 26; Church of England 17; Baptist 8; Methodist 2; Presbyterians 2; Lutheran 1; Unitarian 1; Protestant 1. We have not been able to find the religious statistics of all the Penitentiaries. Four convicts died in the Dorchester Penitentiary during the year. It is a sad place to die in!

A very large proportion of the criminals attribute their crimes to intemperance. But it is never to be forgotten that intemperance is itself a sin and a crime. It is well to know the facts; but we have observed a tendency in some quarters to throw responsibility for crime on the "glass," the "bottle," "Rum," or "the intoxicating cup,"—forgetting that drunkenness is no excuse, and is itself a grave offence against God and men.

Of 215 received into Kingston Penitentiary last year 33 were unable to read; 6 could read but not write; 176 could read and write. The educational statistics of Dor-

chester, Manitoba and British Columbia are not given. The prison population of Canada exceeds the 1200 reported in this Blue Book, for there are a number of jails in towns and countries where short sentences are being served, and where persons charged with crime are kept prior to trial. But the 1200 are enough to speak of here and now. Among them are men of education and of respectable connections, men who had a fair start in life and who should have led useful and law-abiding Christian lives. The love of "pleasure" falsely so called; lack of self-control, and of reverence for the Law of God led them to this fearful plight. The commonplace lesson so often repeated, so often forgotten, fits in right here: Disobedience to parents; forgetfulness of the Lord's Day and the Lord's House; self-indulgence, and neglect of the Moral Law are sure to end in shame and ruin.—*Presbyterian Witness*.

Scouring Ingersoll.

On a recent Sabbath evening, General George Sheridan delivered in Washington his lecture entitled "A Modern Pagan," controverting the anti-religious views of Robert Ingersoll.

General Sheridan said it was not his purpose to utter a defense of the Christian religion; it was to show the evil effects of the course adopted by Ingersoll. No man he said has ever assailed the Christian religion with more eloquence, less skill, worse logic, so much conceit and so little learning.

He charged Ingersoll with declining to meet men competent to discuss the questions with him. In fact, he never met but one really able man the late Judge Jere Black, and then the instant he felt the steel he ran from the field. In discussing the questions of Christianity Ingersoll creates spurious issues; he utterly ignores the work of Christianity; he neither comprehends nor appreciates the excellence and magnitude of the achievements among us of the system he so flippantly assails. Relative to God and His ways Ingersoll manifests a curiosity that is as senseless as it is idle, impertinent and disrespectful. He says he does not understand God and therefore he doesn't believe there is one. He doesn't understand electricity, but it goes on electrifying. He does not understand the affinity of soul for soul, still the stars look down on fair maidens listening to the eager voice of youth as it whispers the old story that has brightened all the ages, and millions of homes in our great land to-night are joyous with the songs of those whose souls are held close together by the same invisible cords that since the birth of time have been woven in the loom of love.

Ingersoll should consider the effect of his attacks on religion before giving them publicity. He has no right to parade his vagrant fancies before the community as a code of morals. Estimating his philosophy by the spirit that characterizes his utterances, it is both shallow and unkind. He is mad clear through, mad from the polished top of his intellectual dome, to the soles of his infidel feet. He has no right to destroy a mud house unless he can give its occupant a better or equally good place to live in; no right to strike the cup of water from the thirsty man's hands in the desert because it is muddy, unless he can give purer. Mr. Ingersoll is a moral and intellectual Anarchist.

Among Exchanges.

FAITH DEFINED.

We talk a great deal, and oftentimes very confusedly, about faith in God; but faith in God means the doing of just what God enjoins upon us.—*Zion's Herald*.

GOOD TO REMEMBER.

It may be said that the hardest thing in the world is to do just one's self; and that the easiest thing in the world is to see where others fall short of doing just right. But there is no reason why one should shrink from undertaking to do the hardest thing, or should be satisfied with doing the easiest.—*S. S. Times*.

A POOR WAY.

There are few things worse in religion than to be living by virtue of a creditable past. There can be no growth forward there, only a shrivelling backward.—*The Moravian*.