

# Religious Intelligencer.

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

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## NOTES AND COMMENTS

**SUNDAY OBSERVANCE.**—It seems quite clear that the English working people, as a rule, do not desire to have the Sunday secularized. The "People's League," to oppose the Sunday opening of the People's Palace, London, has a very large membership.

**NUMEROUS SUITORS.**—A lady correspondent of one of the papers, gives it as an amusing fact though not astonishing one she says, that Mrs. Frank Leslie of New York receives so many offers of marriage that she keeps a stereotyped form of reply in a pigeon-hole for general use.

**LOW MORALS.**—It is not, says the *Guardian*, to the credit of the Church of Rome that in countries where it has had full sway for generations, the state of morals is very low. Eight lives were lost and hundreds were injured in a disaster on a recent Sunday in the bull ring in Celaya, Mexico. All the details are disgusting and characteristic. The "best society" on "Easter Sunday," making a holiday by torturing and killing bulls, meet death in horrid forms. Heathenism in our day does not present any more revolting public spectacles than the Sunday bull-ring.

**EDITOR'S DELIGHT.**—An exchange says the new game called "Editor's Delight" is played in this wise: Take a sheet of ordinary writing paper, fold it up carefully, and enclose a P. O. Order sufficiently large to pay all arrears and a year in advance. What adds immensely to the pleasure of the game is to send along the name of a new subscriber or two, accompanied by cash. Keep your eye on the editor, and if a smile adorns his face the trick works like a charm.

**A FITTING RETORT.**—The death of Ex-Attorney General of the United States Brewster revives an incident of his life which is being retold now. His face was much disfigured by several scars which were the marks left by a determined effort in his boyhood to save his baby sister from the flames of an open fire into which she had fallen from the lap of a faithful old nurse overcome by fatigue and sleep. In the hard pressure of some bitter struggle at the bar, Mr. Brewster's antagonist so far forgot himself as to reproach him with the scars upon his face, and hold him up as a deformed monster to the jury. Mr. Brewster bore it all with cool patience, and when he rose related in the simplest words he could the history, closing with the remark: "And so, gentlemen of the jury, the little girl was saved, tho' I myself came out of the fire with my face burned black as the heart of the man who does not scruple to taunt his antagonist at the bar with a personal deformity."

## An Imprudent Preacher.

He was an old time Baptist minister. He had been very successful as an evangelist, so much so that the governor of the State became interested in him, and wished to secure him for the metropolitan pulpit. All his prospects for eminence and comfort were very flattering.

The governor, who, like most politicians, had not always been too scrupulous in his methods of obtaining power, nor in the use he made of it, seemed at last ready to be moved by religious convictions. He had conceived a very high respect for the wisdom and the personal character of the devoted minister, and had actually made many reforms in his life, and taken up many religious duties. He had become a faithful and deeply interested listener to the preaching of the Gospel. Everything was most gratifying and hopeful. The conversion of such a man would have had a great influence in the higher grades of society. His wealth and patronage would have been powerful aids to the minister in his future work.

But just as this point a fatal mistake was made. There was one point in the governor's record which any discreet and politic person would have carefully avoided referring to. He had been divorced from a former wife on not exactly Scriptural grounds, and his present wife, a very brilliant and fascinating lady, to whom he was devotedly attached, had been similarly separated from an uncongenial husband. But

all that was now a thing of the past, and of course it could not be expected that a public man would subject himself to the humiliation and distress of breaking up his family relations for a mere conscientious scruple. The intolerant preacher, however, seems to have expected nothing less than this. He seems really to have thought he could get such a hold on the conscience of a politician as to lead him to make the greatest personal sacrifice and confess himself wrong in the eyes of the nation. Accordingly, he went to him one day and told him he could not be a Christian, join the church, nor hope for heaven, unless he separated himself from that lady, whom he declared in plain words not his lawful wife. The result was what might have been expected. The governor gave the intrusive preacher an abrupt but impressive lesson against meddling with what did not concern him. But the matter did not end there. The wife had something to say about it, and her hostility had the peculiar ferocity which marks the enmity of an unscrupulous woman. She soon found means to secure the preacher's death on a capital charge. It was a rude and early day. The legal process was not very elaborate and would not bear investigation now. But she well knew that the friends of the poor minister would not be able to prosecute an appeal to the Supreme Court, and, in fact, the case has never been revised by any competent legal authority. But it appears from a little examination of the record that the unfortunate man was really guilty of no offence except his extreme faithfulness to what he supposed to be his duty. It is said to have been only with great difficulty that the governor was induced to sign the death-warrant, and he was much disturbed about the affair for a long while after. Worst of all, he became deeply prejudiced from that time against the whole subject of religion, so that the most sacred influences could never afterwards affect him.

The whole affair is very melancholy. Here was a minister at the very height of popularity and success, an eminent public man almost converted, so that a little dexterous management would soon have drawn him into the church, and secured the benefit of his money and influence for the extension of the Gospel. All this was sacrificed because the good man who had the delicate business in charge did not know how to hold his tongue. If he would only have let that one unpalatable subject alone, he might have urged all other moral duties—and surely there were enough of them, great, beautiful and important. He might have thundered against the vices of the bumpers, hoodlums and healers of the day, who were then generally called Publicans, and condemned as much as he liked the hypocrisy of the sanctimonious capitalists, then known by the name of Pharisees.

But somehow our heart warms to stout old John—for that was his name—because he did no such thing. We climb in spirit up the heights of Macherus, and join the little, reverent funeral train. If he was rash, it was a hero's rashness. He looked in the eyes of the man wielding kingly power, and told him his real sins in the name of the King of kings.

And it seems likely that when they both stand before the Great Tribunal, that will be considered a worthier use of time, breath and opportunity than if he had politely deplored, or keenly satirized, the sort of sins with which his royal auditor had nothing to do. We should feel a decided decline, if not degradation, in the Scripture record, if it told us that John lived to a good old age, esteemed and patronized by Herod, laying aside his early austerity for the luxuries of a palace, and his pristine sternness and plainness of reproof for smooth speech and polite tolerance of genteel transgression.

It is refreshing to find a man who never saw the sinner he was afraid of—who could launch his denunciations out upon crowding thousands, or urge them face to face upon a single man. He never gave one person's reproofs to anybody else.

And now we think of it, that was the usual way in Scripture times. Nathan did not allow David to expend his righteous indignation upon sheep-stealing, but made the very inconvenient personal application, "Thou art the man!" There seems to have been a feeling that it was of no use to enlarge upon the sins

which those around were not committing, nor exactly right to be silent about those they were guilty of. In fact, in the majority of cases, they had a "Thus saith the Lord" for that very thing. The Scriptural precedent is all for dealing with the sins of the present time in the present tense. The very promises of the Gospel are to be understood in that way. "He shall save his people from their sins"—not from other people's. In America, he will not so much save them from idolatry, but from intemperance, Sabbath-breaking, stock-gambling, and things of that description. Churches, ministers, and editors who are too discreet to say anything about such an evil as intemperance, when it is destroying our present, threatening our future, and forestalling our missions at the ends of the earth, must seek their models elsewhere than in the brave, plain, uncompromising Christian Scriptures, and must surely part company with John the Baptist.

Grand old hero! Well did the Saviour say, "Among them that are born of women there hath not arisen a greater than he." It seems to us that he died at just the right time, and in just the right way, considering the class of men with whom he had to deal. In the light of achievement, in the fullness of strength, his moral eye not dimmed nor his spiritual force abated, he fell on the field with the armor on, in unflinching battle against the wrong as he saw it before him. He stands in history, the heart-searching Wilderness Preacher, not less true to God and righteousness and human souls in the palace—"faithful unto death!"—*J. C. Fernald, in The Voice.*

## The Mummy of the Pharaoh of the Oppression.

On June 1, 1886, an event of remarkable interest took place in Cairo, being nothing less than the unrolling, in the presence of the Khedive and a distinguished company, of the mummy of the greatest of the Egyptian kings, Rameses II., the Sesostris of the Greeks, who carried his victorious army into Asia about fifteen hundred years before Christ. He was the Pharaoh mentioned in Ex. 1: 11. That the mummy is that of Rameses the Great is (as has said Professor Maspero in *The London Times*) "testified by the official entries bearing date the sixth and sixteenth year of the reign of the High Priest Her-hor Se-Amen, and the High Priest Pinotem I., written in black ink upon the lid of the wooden mummy case; and the further entry of the sixteenth year of the High Priest Pinotem I., written upon the outer winding sheet of the mummy, over the region of the breast. The presence of this last inscription having been verified by his Highness the Khedive, and by the illustrious personages there assembled, the first wrapping was removed, and there were successively discovered a band of stuff (sic) 20 centimetres in width, rolled round the body; then a second winding sheet, sewn up and kept in place by narrow bands placed at some distance apart; then two thicknesses of small bandages; and then a piece of fine linen, reaching from the head to the feet. A figure representing the goddess Nut, one metre in length, is drawn upon this, piece of linen, in red and white, as prescribed by the ritual. The profile of the goddess is unmistakably designed after the pure and delicate profile of Seti I., as he is known to us in the bas-relief sculptures of Thebes and Abydos. Under this amulet there was found another bandage; then a layer of pieces of linen, folded in squares, and spotted with the bituminous matter used by the embalmers. This last covering removed, Rameses II. appeared. The head is long, and small in proportion to the body. The top of the skull is quite bare. On the temples there are a few spare hairs, but at the poll the hair is quite thick, forming smooth straight locks, about five centimetres in length. White at the time of death, they have been dyed a light yellow by the spices used in embalmment. The forehead is low and narrow; the brow-ridge prominent; the eyebrows are thick and white; the eyes are small, and close together; the nose is long, thin, hooked like the noses of the Bourbons, and slightly crushed at the tip by the pressure of the bandages. The temples are sunken; the cheekbones very prominent; the ears round, standing far out from the head, and pierced like those of a

woman, for the wearing of earrings. The jawbone is massive and strong; the chin very prominent; the mouth small, but thick-lipped, and full of some kind of black paste. This paste being partly cut away with the scissors, disclosed some much worn and very brittle teeth, which, moreover, are white and well preserved. The mustache and beard are thin. They seem to have been kept shaven during life, but were probably allowed to grow during the king's last illness; or they may have grown after death. The hairs are white, like those of the head and eyebrows, but are harsh and bristly, and from two to three millimetres in length. The skin is of earthy brown, spotted with black. Finally, it may be said, that the face of the mummy gives a fair idea of the face of the living king. The expression is unintellectual, perhaps slightly animal; but, even under the somewhat grotesque disguise of mummification, there is plainly to be seen an air of sovereign majesty, of resolve, and of pride. The rest of the body is as well preserved as the head; but, in consequence of the reduction of the tissues, its external aspect is less life-like. The neck is no thicker than the vertebral column. The chest is broad; the shoulders are square; the arms are crossed upon the breast; the hands are small, and dyed with henna; and the wound in the left side, through which the embalmers extracted the viscera, is large and open. The legs and thighs are fleshless; the feet are long, slender, somewhat flat-soled, and dyed like the hands, with henna. The corpse is that of an old man, but of a vigorous and robust old man. We know, indeed, that Rameses II. reigned for sixty-seven years, and that he must have been nearly 100 years old when he died.

## Systematic Giving.

A colored brother was explaining his system of giving to the Lord. "Yes, sir," he said to the visitor, "easing himself back on his spade, 'I gibes de truck off o' one acre ebbery year to de Lawd.'"

"Which acre is it?" inquired his friend.

"Wall, dat is a dibberant question. Truf is, de acre changes most ebbery season."

"How's that?"

"Why, in wet seasons I gibes de Lawd de low land, and in de dry seasons I gibes Him de top acre ob de whole plantation."

"In that case the Lord's acre is the worst in the whole farm, for in wet seasons it would be flooded and in dry times parched."

"Jest so," rejoined the systematic giver; "you don't allow I be goin' to rob my family ob de best acre I see got, did ye?"

And he went on with his digging with a sturdy smile of conscious peace with God.

We are often struck with the wonderful similarity between the colored man and the white man. We think we have known several white men who were just as shrewd in their financial management as this colored man was.—*Journal and Messenger.*

## What is Thy Weight?

In the Bank of England there is a machine which receives sovereigns, as a mill does grain, and divides those of full weight from those under weight. The machine never errs. It matters not whether the sovereigns come from the pocket of royalty or from a beggar, whether they are brightened or tarnished. If of full weight, they will be cast on one side; if deficient, on the other. Thus delicately but inevitably and unmistakably will God weigh souls. Pretence and assumption will not change the unerring correctness of God's scale of weight and judgment. Character, after the Christ pattern, will be the invariable standard of measurement. If of full weight in Christ, we shall drop on the right side; if deficient, on the other side.

## What Whiskey Did.

There is a real devil, and strong drink is one of the forms in which he "materializes." "O thou invincible spirit of wine," we may exclaim with Cassio, "if thou hast no name to be known by, let us call thee devil!" Through alcoholic beverages Beelzebub has wrought much of the misery of the world. No one needs in this day to be told that; but not everybody is aware of the "due" that belongs to the devil in connection with the occurrence of

our great civil war and through the medium of intoxicating potations.

General Daniel E. Sickles is reported as saying: "The war of the Rebellion was really a whiskey war! Yes, whiskey caused the Rebellion! I was in the U. S. Congress preceding the war. It was whiskey in the morning—the morning cocktail—a Congress of whiskey-drinkers. Then whiskey all day; whiskey and gambling all night. Drinks before Congress opened its morning session, drinks before it adjourned. Scarcely a committee room without its demijohn of whiskey; and the clink of the glasses could be heard in the Capitol corridors. The fights, the angry speeches were whiskey. The atmosphere was redolent with whiskey—nervous excitement seeking relief in whiskey, and whiskey adding to nervous excitement. Yes the Rebellion was launched in whiskey. If the French Assembly were to drink some morning one-half the whiskey consumed in any one day by that Congress, France would declare war against Germany in twenty minutes."

In connection with the foregoing, the following, by a correspondent in one of our exchanges, will be read with interest: "A few years ago I read an account in *The Christian Worker*, a religious paper published in Chicago, of twelve men meeting in one of the Southern cities in 1860 and discussing the question of secession, and only one, if I remember correctly, pressed its necessity. They went to the bar-room and had their social glass and on returning to their parlor, the discussion was continued, when soon two or three more of their number took sides in favor of secession. In the course of the evening the bar-room was visited several times for the purpose of taking another social glass, and on returning the discussion became more earnest and animated, until they were all united in the opinion that each should return to his State and labor earnestly in helping to create a public sentiment in favor of withdrawing from the Union and establishing a government of their own; and they being prominent men, the result was obtained. Liquor destroys sober judgment, and in this case theirs was destroyed and we know the result."—*Morning Star.*

## Cannot Be Quenched.

Some fifty years ago, a gang of Belgian miners, angry with another set of underground workers, set a mass of coal on fire to smoke out their comrades. How well they succeeded let the record of a half century tell. Years have passed away a generation has faded, the angry passion of those who thus sought revenge has become a thing of the past; but the fire started in that long ago blaze on, and no earthly skill has yet been found to extinguish it. Burning on, ever consuming, it is a fitting type of the unceasing power of sin and passion. "One sinner destroyeth much good." "Whatsoever a man soweth, that shall he also reap."

## About women.

The first official act of the Emperor Frederick was the conferring of the rare and exalted order of the Black Eagle upon his wife.

The "Shut-in Society" is a most efficient organization, presided over by Miss E. E. Burge, 270 Clinton St., Brooklyn, N. Y. Without buildings, meetings, or rules, its many hundreds of members gladden the homes of thousands of invalids shut in from the activities of this busy world.

One of the young ladies of the graduating class of Bates (Me.) College has earned over \$750 during her college course, at the same time keeping on with her class. She will graduate free from debt.

Miss Anna H. Whitney acted as judge of the St. Bernard dogs at the New England Kennel Club's fourth annual meeting just held in Boston. She also acted as judge in the great dog show at New York. Miss Whitney, in 1880, spent several months in Germany and Switzerland studying the St. Bernard dog, and endured many hardships in the winter to see the dogs at their best.

The latest argument for co-education is a sort of involuntary tribute from Harvard. Miss E. B. Pearson, a student in the "Annex" for women, which has no official

connection with the University, wrote a historical essay for an "Annex" prize. The Harvard professors who acted as judges were the same who awarded larger prizes on similar subjects to members of the University. Miss Pearson's essay got mixed in with the men's dissertations, and, as she used only the initial of her first name, the judges mistook her sex and awarded her \$100, the maximum amount allowed. They discovered their error on looking in the catalogue, and Miss Pearson must put up with the meagre sum of \$30 offered by her own institution.

**THE JEWS.**—Rabbi Kohler, as reported in the *New York Herald*, referring to the fact that the governments of Europe have to borrow money of Jews with which to wage war, argues that in addition to their spiritual mission in the world, the Israelites were ordained to the secular mission of teaching the nations commerce. In pursuance of this purpose they were carried by thousands to Babylon, then the center of the world, whence they scattered abroad to trade, and only a few ever returned to Judea. Afterwards thousands were taken to the commercial metropolis of Alexandria, and later to Rome, with the same result. Their prosperity caused the Jews to be envied and persecuted by Greeks and Romans, and, says the Rabbi, "Anti-Semitism, caused by jealousy, found its birth in Alexandria, and is older than Christianity." History easily lends itself to this theory; but while the disinherited nation stands as a singular monument of God's justice, and while at the same time God may be finding use for it as the Rabbi suggests, both Scripture and reason suggests that God has some high spiritual mission for Israel, yet to be accomplished, which shall more fully explain and justify their strange and unhappy experience.—*Standard.*

## Among Exchanges.

### WOMEN RESPONSIBLE.

A certain lady recently gave a splendid dinner at Newport for an English nobleman, whose reputation both here and at home is most unsavory; who, in fact, is a notorious profligate. Upon being remonstrated with for thus lending her countenance to unblushing vice, she naively replied that if the rules of morals were to be applied, most of the men who now go in the best of society would be excluded. Women alone are responsible for the prevalence of profligacy in what is called the best society. We shall never have pure men until women turn from an impure man as they do from an impure woman.—*Central Advocate.*

### THE SMALL BOYS.

A short time ago, I was asked to give an address at a festival given to our Sunday-school. Not being prepared with anything suitable for the occasion, I tried to picture to the children, in a comic way, the dolefulness of my position, when suddenly I asked them this question, "What would you do were you compelled to stand on a platform before so many bright boys and girls, who expected a speech from you, and had nothing to say?" You may imagine my feelings when one small boy replied: "I'd keep quiet." The audience was convulsed in laughter, and I sat down.—*Standard of Cross.*

### A NON-CONDUCTOR.

In a circle around an electric battery, one non-conductor will destroy the circuit. Cold, hard hearts in a church break the circulation of the Spirit's influence on souls.—*Press Journal.*

### TRY IT.

If some professed Christians should spend the time they squander in criticising their brethren in an unchristian way in criticising sin and seeking to save sinners, they might prove a blessing to the world instead of such a blight and mildew to the church.—*Home Journal.*

### NO SECOND PROBATION.

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." So says the Bible in respect to the condition of men after death. This does not look much like a second probation in eternity, in which sinners may secure the salvation through Christ that they have failed to attain in this life.—*Independent.*