

Religious Intelligencer.

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

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NOTES AND COMMENTS.

WHAT IT COSTS.—The expenses of ignorance and superstition are really enormous. As recent statement says,—The public and private annual expenses throughout China to keep quiet the spirits of the dead amount to the enormous sum of \$154,752,000. It is no uncommon thing to impose upon a bereaved family to the amount of \$1,000 in order to release their relatives from 'Yung Kan,' the dark prison, lest in time he should break out himself and wreak terrible vengeance.

NOT SUPPRESSED.—The slave-trade in the Sudan has not yet been suppressed. A late report to the Anti-Slavery Society of England states that slaves were never more plentiful in the Sudan than at present, nor were they ever so cheap in Arabia as at the present time. The followers of the Mahdi have sold their prisoners of war into slavery, and many daughters of wealthy Khartoum merchants have shared this doom. The Mohammedan officials at the Turkish ports on the Red Sea do not scruple about handing over their co-religionists to slavery—a fact worth attention from those who have a high opinion of Mohammedanism.

CHEAP-VERY!—A firm of London waste-paper dealers are said to be offering sermons "dirt cheap." They offer choice selections, especially recommended to the attention of the evangelical clergy of the established church. They sell them by the hundred weight, and the prices vary from \$1.00 to \$2.50 per cwt. They also offer charity sermons guaranteed to draw a \$150 collection out of a congregation of 600, provided that the arrangements in the church be placed in the charge of men of pleasing and persuasive manners, whom they will provide at ten per cent and railway fares. Funeral sermons are quoted at fourteen cents each, or for sixty cents a special article will be prepared with local details worked in.

AGAINST THE PAPACY.—The new Italian penal code provides—so the guardian tell us—that any person convicted of an act calculated to undermine the State is punishable by imprisonment for life with hard labor. Every minister of religion who publicly censures the secular institutions is punishable by imprisonment for a period not exceeding twelve months, and by fine not exceeding £40. Every minister, also, who abuses the moral influence derived from his position by inciting his adherents to transgress in any way their duty as citizens of the nation, may be imprisoned for a period varying from six months to three years, and fined in a sum varying from £20 to £120. All these clauses are virtually directed against the machinations of the Vatican, and they are all necessary.

NORTH WEST SETTLEMENT.—A despatch from London in the *Toronto Empire* says that John Lister Kaye, who is actively promoting a North-west settlement scheme, intends to take out in spring between 200 and 300 farm laborers to cultivate large farms at various centres. He has been inundated with application from desirable emigrants, thus showing that large numbers are anxious to emigrate to the North-west if an opening is afforded. Enquiries made at the Government steamship agencies quite confirm this statement, and there is every prospect that the emigration during the season will prove most gratifying as regards both the numbers and the class of emigrants.

Pilgrims in Jerusalem.

Jerusalem is the holy city of three great religions, Christianity, Judaism, and Mohammedanism. To this shrine every year thousands of pious pilgrims flock for worship and prayer. The Jew, especially the Talmudic Jew of the Eastern countries of Europe, has no higher ambition than to pass his last days and to die in Zion, the city of the Lord. The Mohammedan, next to having made his journey to Mecca and to having kissed the holy Caaba, can enjoy a no more sacred privilege than to worship in the city of Jerusalem; the Christians especially those of the Latin and of the Greek faith, have for centuries maintained their own shrines at the historical localities in the city and the neighborhood. Pilgrimages to

this sacred city have ever been a holy privilege of the pious, and at no time has this been more the case than at present. It is estimated on good authority that during the Christmas, and still more the Easter festivities, the strangers who flock to Jerusalem from all the ends of the earth add fifty per cent. to the number of people in the city. It is now no longer a risk of life and possessions to make the journey. Formerly this was so much the case, that the expression to go to Joppa, i. e. the harbor city of Jerusalem, meant, in one of the German dialects, to go to one's death. Especially have the number of Christian pilgrims increased. In the year 1853, before the Crimean war, only about 4,000 Christian worshippers put in their appearance; now the annual number is about 15,000. The city accordingly presents rather a picturesque and busy appearance during Easter, especially during the months of March and April. This is the harvest time for the merchant and mechanics of Jerusalem and Bethlehem, who must then earn enough from the throng of strangers to supply their wants during the rest of the year. An observing German traveler reports that on these occasions only does the Oriental business man seem to have any appreciation of the value of time, and to feel that "time is money." During the rest of the year the Jerusalem merchant usually has a good deal of time and very little money.

Professor Guthe, of Leipzig, the editor of the German magazine for Palestine Exploration, has spent several years in scientific research in Jerusalem, and in a recent lecture made some interesting remarks upon this strange feature of religious life in that city. He says that these worshippers represent three distinct types. There are still a number of the pilgrims of the old style, who come to Jerusalem with the sincerest and purest of motives. They come from distant lands, generally on foot and amidst great exertion; and when they, at the sight of the holy city, fall upon their knees and weep tears of joy, the sincerity of their emotions awakens the sympathy of the lookers-on. In the year 1881 Guthe saw two princes from the land of Abyssinia, whose royal house claims to descend from King Solomon, enter Jerusalem by the Joppa gate. Although they had been for months traveling together yet at the sight of the goal of their common journey, they fell into each other's arms and gave loud expression to their joy.

Another type of worshippers are those who come for the purpose of seeing signs and wonders, and generally depart convinced that they have attained their object. In ways that are peculiar they see this or that image move or speak to them, and hear this or that voice, and know how to interpret these signs and words. Guthe makes the statement that these self-deceiving fanatics were as far as he could observe, in every case adherents of the Latin, and never of the Greek communion, and these wonderful manifestations usually take place in the cloisters and chapels of the Franciscan monks.

Another type of worshippers are those who are entirely mechanical in their devotions, and of these the Greek Christians form a large contingent. So rapid is their worship that within one minute from twenty to thirty kiss a small piece of wood said to be a portion of the stake to which Christ was tied when being scourged. Protestants, who come chiefly from England and America, and some few from Germany, have of course nothing to do with these systems of worship.—*Independent.*

Another Missionary Expelled.

English Protestant missionaries have never found much favor at the hands of French officials. The case of Mr. Shaw, of Madagascar, which must be still fresh in our readers' memories, is an illustration of this. Now we have to report the expulsion of Mr. Jones, of the London Missionary Society, from the Loyalty Islands, where he has been laboring for many years. This group of islands is under the protection of France, and lies between New Caledonia and the New Hebrides, being about sixty miles from the former and one hundred miles from the latter. The Gospel was first preached in the islands by native evangelists from Eastern Polynesia, and

when a white missionary landed he found a congregation prepared to receive his teaching. Mr. Jones went to the Loyalty Islands as far back as 1853, before the French extended their protection to New Caledonia, and has labored with so much success that a stone church capable of holding 800 people has been built by the natives under his direction. He had acquired great influence over the people, who naturally turned to him for guidance and advice in dealing with their French masters. Particulars as to his expulsion have not yet been received, but the probability is that Mr. Jones has incurred the displeasure of the French by vindicating the rights of the natives to their land, which is fairly fertile, producing yams, bananas, bread fruit, cocoa-nuts, sugar cane and cotton. New Caledonia, on the other hand, cannot furnish enough food for its convict population, and therefore the surplus criminals are being sent to the Loyalty Islands. Mr. Jones could not view this importation of French convicts, accompanied very possibly by the unscrupulous filching of land from the natives, with indifference. His protests may have led to his expulsion. A correspondent of the *Times*, who has frequently visited Mare, the chief island, and the scene of the expelled missionary's labors, says that, in the well-built church and schools, the orderly and decently-clad natives, many of whom were engaged in useful handicrafts, such as carpentry and smithing, there was abundant evidence of the good work which was being done by Mr. Jones. On visiting the island, however, two years ago, he found the church and the schools closed by order of the French authorities. Mr. Jones seems then to have obtained permission to resume his labors, but a more decided blow has been now struck. It remains to be seen whether our present "spirited" Government will suffer this outrage to pass without remonstrance.—*Christian World.*

An Ugly Chapter.

A writer in the *New York Observer* recalls an ugly chapter in the history of Austria, only a century ago. It is instructive as showing the blind folly of the Jesuits where they get their own way:

Salzburg, in Austria, was the arch-episcopate of that bigoted and corrupt primate, Leopold Anton, a Jesuit of the Jesuits, intolerant and cruel, and ambitious to mould the secular administration of the archduchy in entire accord with the pleasure of the autocrat, then supreme Pontiff. Coming into power in the year 1728 as the spiritual head in that fair land, where the Protestant portion of the population had, for nearly two centuries, suffered frequently visitations of papal wrath, in conformity with the Romanistic dogma, he was not slow to observe the measure of prosperity that had accrued to the hated Lutherans during their few years of respite from the cruel usage which he regarded as their due. Very many of them, he knew, owned and cultivated productive farms; not a few were successful merchants or retail shopmen, while a larger number still were well-to-do artisans, etc. In short, the Salzburger Lutherans were noted for industry and thrift, and, as labor is always the wealth of the nation, were consequently an important element in the community. Instead of fostering it, however, the mercenary bigot studied only how he could turn to his own pecuniary profit his official duty to persecute them. A threat to renew hostilities might induce the rich heretics to purchase a suspension of outrages, begun ostensibly with an eye single to the extermination of Protestantism. He gave them to understand that to disgorge their plethoric purses into his lap would secure to them immunity from ecclesiastical persecution for a period, but in the meantime they must suspend their heretical religious observances in public, and conform outwardly, at least, to the papal authority. It was a Jesuitical trick, and met with signal failure.

The new persecution, instituted in A. D. 1729, found its intended victims quite ready to hold on to their shekels and die for their faith. Not a thaler was wrung out of them by the iron hand on their throats. Then Archbishop Leopold Anton issued an edict about as damnable as ever was sent forth by tyrannical

power. It commanded the recusant to abjure their religion on pain of his compelling them to leave their children and homes, and all their property, and depart forever from their native land. Terrible as was this alternative the unfortunate Protestants accepted it, and were applauded in other countries for their fidelity and courage. In this emergency God as always was their best friend, and he put it into the heart of the King of Prussia to offer them not only many words of encouragement but a considerable tract of the southwest region of his kingdom, known as Lithuania, to cultivate and possess as their own. He was actuated by sincere sympathy, admiration and royal generosity, largely but not exclusively. Like treatment of the French Huguenots by his ancestor had brought into his country several important industries and thousands of ingenious artisans, skilled workmen whose labor became a source of wealth to Prussia in after years.

The martyrs (for such in one sense they were) went by thousands into Prussia, and everywhere en route were hospitably entertained and cheered along their way by all classes of people. The king and queen also greeted them very cordially, and going on foot among them talked freely with many of the expatriated people and bade them welcome to worship God in Prussia as their consciences might dictate. As stated in a former paper no less than thirty thousand Salzburger (forced either to go or remain to be enslaved by papal power) left their native soil for foreign lands during the year 1729 and the two succeeding years. By far the larger number emigrated to Lithuania, while others went to England and other places in Europe, and several hundred, still later, to the American colony of Georgia.

The Rum Shop Must Go.

Rum shop must go. Here is some literature on the subject which it is worth while sticking a pin into:

John Adams wrote in his diary in 1761: "Dram-shops may be compared to Pandora's boxes. In many places they are the nurseries of our legislatures."

Thomas Jefferson said: "To the use of ardent spirits is to be attributed much evil legislation. If I were again placed in a position to do so, my first question to a candidate for office would be, 'Do you drink ardent spirits?'"

Balzac wrote: "People dread cholera, but brandy is a much worse plague."

Ruskin wrote: "Whisky-selling is a worse mode of assassination than is practised by the worst banditti of any country."

To all of which add the remark recently made by Cardinal Manning, who said to an English audience the other day that "the amount, \$900,000,000, spent in drink every year would give every laboring man a roof." It is small wonder there is an army of the starving poor in London with wages at an extreme point of depression, work scarce and beer and gin plentiful. It isn't public soup-houses that cure such a distressing state of affairs; it isn't even preaching. First take away the open gin palaces, and then apply other remedies: first remove the primary cause of poverty—the temptation and opportunity for drink—and the rest will follow. There is no reason for the deserving poor to suffer for the necessities of life in England or in any other Christian country. If they do suffer it is an indictment of Christianity to which she will be compelled to plead. The poor, alas! we have ever with us; but starvation means greed and selfishness on the part of others which it is the province of a practical Christianity to overthrow. Is this politics? Well, it is good politics.

A Lazy Shop-keeper.

A story is told of a lazy Nan-tucket shop-keeper, who was not inclined to give up his personal comfort or ease. Whenever he saw a customer enter the front door, he would call out from his chair: "Well, what is it, what is it? Because, perhaps, I haven't got it." On one occasion a customer wished to buy a pail, of which there was a line hanging from the ceiling, and inquired the price. The shop-keeper, without getting out of his chair, designated the price with his foot, saying, "That is fifty cents, that is

sixty-two and a half cents," etc. "Well," said the customer, "I will take one of those," pointing to the pail he wished to buy. The store-keeper did not stir, and a wave of distress seemed to pass over him. Presently, with an air of great perplexity, he said, "No, I won't sell it; for I shall only have to buy another."—*Boston traveler.*

Where They Never Feel The Cold.

"Yes," remarked the St. Paul man to a friend from Chicago as he stood arrayed in his blanket suit and adjusted a couple of buckskin protectors: "yes, there is something about the air in this Northwestern climate which causes a person not to notice the cold. Its extreme dryness," he added, as he drew on a pair of extra woollen socks, a pair of Scandinavian cheepskin boots, and some Alaska overshoes—"its extreme dryness makes a degree of cold, reckoned by the mercury, which would be unbearable in other latitudes, simply exhilarating here. I have suffered more with the cold in Michigan, for instance," he added, as he drew on a pair of goatskin leggings, adjusted a double fur cap, and tied on some Esquimaux earmuffs—"in Michigan or Illinois, we will say, with the thermometer at zero or above, than I have here with it from 45 to 55 below. The dryness of our winter air is certainly remarkable," he went on, as he wound a couple of rods of red woolen scarf around his neck, wrapped a dozen newspapers around his body, drew on a fall cloth overcoat, a winter-cloth overcoat, a light buffalo skin overcoat, and a heavy polar-bear-skin overcoat; "no, if you have never enjoyed our glorious Minnesota winter climate with its dry atmosphere, its bright sunshine, and invigorating ozone, you could scarcely believe some things I could tell you about it. The air is so dry," he continued, as he adjusted his leather nose protector, drew on his reindeer skin mittens and carefully closed one eyehole in the sealskin mask that he drew down from his cap—"it is so dry that it actually seems impossible to feel the cold at all. We can hardly realize in the spring that we have had winter owing to the extreme dryness of the atmosphere. By the way," he went on, turning to his wife, "just bring me a couple of blankets and those bed-quilts and throw them over my shoulders, and hand me that mug with the soapstone in it, and now I'll take a pull at this jug of brandy and whale-oil, and then if you'll have the girl bring my snow shoes and iceberg scaling stick I'll step over and see them pry the workmen off the top of the ice-palace who were frozen on yesterday. I tell you we wouldn't be going out this way 500 miles further south where the air is damp and chilly. Nothing but our dry air makes it possible."—*Chicago Tribune.*

Would Not Take Alcoholic Communion Wine.

A colored member of a North Carolina church, who has been studying his Bible and reading the publications of the National Temperance Society, and who has become convinced that "it is wrong to put fermented wine on God's table," has lately been excommunicated from his church because he declined to take the alcoholic sacrament. He labored with his minister, but the latter "made light of him," and finally told him he "would have to take the wine or be turned out of the church," declaring "there is no such thing as unfermented wine." He declined the fermented wine, charges were formulated against him for "violating the church rules," and he has been summarily turned out of the church! One more martyr for conscience' sake! This time it is an humble colored communicant, not a "scholar" of course, but a manly, upright man, a conscientious believer in Scriptural common sense.—*Temp. Advocate.*

Wife-Poisoning.

Not long since, I was walking in the city with a celebrated physician. As we passed a house surrounded with every evidence of wealth and refinement, he spoke:—"I have a patient in there, an idolized wife, who is dying, and beyond all help, and none of them know what is the matter with her, and still her husband has killed her." "Why, doctor," said I, "what do you mean?"

"I mean just this. Her husband is just literally steeped in tobacco until the insensible perspiration from his body has become a deadly poison, and his wife has absorbed enough of this, and had before I was called in, so that she will die."

At an establishment where they treat patients for the cure of the tobacco habit, a man just brought in was washed as clean as soap and water could make him, and then some flies were allowed to alight on him. In five minutes by the watch they were dead! There was poison enough in the perspiration that came out of the man, washed as clean as possible, to kill them. You can imagine what it would be when he wasn't washed, perhaps, to spend hours each day in a warm bed with him.—*T. B. Terry, in Albany Argus.*

LIBERALIZING.—Nothing has so great an effect in liberalizing the churches at home as the work of Foreign Missions. It makes plain the fact that a discrimination is to be made between essentials and non-essentials. The English Church man, the Wesleyan Methodist, the Presbyterian, the Congregationalist, the Baptist, all see that they must give up some things if they would bring the heathen to sit in heavenly places in Christ.

At the English Church Congress this year, Bishop Lightfoot preached a sermon, in which he said: "We shall not lay the yoke of a rigid uniformity on the necks of our converts. We shall lay down for ourselves as an aim, not the multiplication of English churches on a foreign soil, but the creation of native churches. We shall allow great latitude of development in non-essentials, such as the form of worship. We shall not impose our Articles, or even our Prayer-book, as a necessity on native peoples. We shall act throughout in the faith that they too, like the races converted to Christ in the ages past, have some treasure of their own, some special gift or endowment, to contribute to the house of God."

Ready But Waiting.

Many Christian families do not take nor read any religious paper, consequently all of the influences of such reading are lost in effect upon these families. As a rule the active members of our church take and read such papers. They are pastors' helpers. They are in the Sunday-schools and prayer-meetings—they are the people that know most about our mission and educational work, and do most for all lines of benevolent work. Very many of these people would take and read a religious paper if the pastor or some other person would ask them to do so. Sometimes it will be necessary to spend a few minutes in showing them the advantages of such reading in a home. Try it.

Among Exchanges.

A TRUTHFUL MONUMENT.

There is a grim monument erected in the Atchison (Kan.) public cemetery, placed there by Mrs. Richard Harris, who still resides in the city with her two children, and who seems to have wished to make the peculiar death of her husband a lesson to all young men who might visit the place of burial. The monument, as described by a correspondent, is a dull-red granite shaft, broad at the base and tapering towards the top, and stands on a slope some fifty feet back from the main road. The image of a snake, about as large as a man's arm, is wound about it from the base to the apex. On the four sides of the pedestal is engraven, in large, plain letters, this inscription:

RICHARD HARRIS,
Died Feb. 13, 1877,
of Delirium Tremens,
Aged 41 Years.

The World.

DON'T FORGET.

Do not forget that during these cold months the expenses of your preacher and his family are heavy. Food, fuel, and clothing require more means than in the summer. While he labors for the salvation of the souls and lives of others, do not by neglect allow him and his to be in want for the things to sustain them.—*Telescope.*