

Religious Intelligencer.

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

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SPECIAL NOTICE.

On the first of May statements of account were sent to several hundred subscribers, with special request for remittances within the month. Some have responded; they have our thanks. But from the majority we have heard nothing. We are, therefore, compelled, to remind them in this way of their neglect, and to respectfully and urgently request that they no longer delay responding to the call for payment. Our business needs the money they owe, and needs it now. Justice to us and to themselves requires immediate attention to the matter. See Matt. 7:12, and act accordingly to it.

NOTES AND COMMENTS.

A CHINESE LAWYER.—Hong Yen Chang, who, some months ago, was refused admission to the bar in New York City, notwithstanding he had passed a good examination, has lately been admitted to Plough-keepsie. He is the only regularly admitted Chinese Lawyer in the country. He is 27 years old, and was educated at Yale, and speaks good English. Judge Davis says that very few applicants for admission to the bar have ever passed a more satisfactory examination.

MUCH FOR NOTHING.—The New York Tribune is probably not far astray when it says that "no class of workers, excepting the clergy, give so large a proportion of their labors for nothing as physicians."

THE CIGARETTE.—A physician, satisfied that there was death in that form of tobacco, had a cigarette analyzed. The result was a startling one. The tobacco was found to be strongly impregnated with opium; while the wrapper, which was warranted to be rice paper, was proven to be the most ordinary quality of paper whitened with arsenic, the two poisons combined being present in sufficient quantities to create in the smoker a habit of using opium without his being aware of it, and which craving can only be satisfied by an incessant consumption of cigarettes.

HOPES TO DECIPHER IT.—The Halifax Herald is responsible for this:

"A Wolfville correspondent sends us what appears to be a very interesting communication. The printers are now in training for a contest with the hieroglyphics. Aided by time and a vivid imagination, they hope to decipher it before snow flies."

COLPORTEAGE.—Besides all the other forms of Christian activity of which Mr. Spurgeon is the head, he has a number of Colporteurs constantly at work. About eighty men are employed. The sales for the past year amount to £29,166, and between eight and nine hundred thousand visits were made. It is stated in the Report that "the amount of work involved in these results will be better appreciated if it be remembered that the majority of the sales range from half a penny magazine to a sixpenny book, and that few books are sold of more than a shilling in value." The number and variety of the publications sold is thus shown: Bibles, 8,509; Testaments, 11,955; books, 456,707; periodicals, 327,372; Scripture texts and other cards, 175,084. In addition to the sales a parcel of tracts is sent to each man every month.

NEGRO ARISTOCRACY.—In Nashville, Tenn., some of the colored people who regard themselves the best of their race are contemplating forming an "aristocratic church." The Christian Advocate of that city interviewed a negro cook, to learn how the aristocracy was determined, and was informed as follows:

"Well, fust comes de barbers. Dey has soft hands, you know, and works in hair-oil and cologne, and sich, and an't 'sposed to hot sun and cold as common field hands is. Next is de teachers in de schools and professors in de colleges and de preachers. De drivers of carriages of rich folks, who wear fur coats and hats wid a star or silver band, and de hotel waiters. De fust rate cooks stands mighty high, and de waitin' maids of quality folks. Hack-drivers what owns dey own

hacks stands mighty high, too—dey belongs to de aristocracy!"

The Expelled Missionary.

Rev. J. Jones gives the following statement of the facts connected with his expulsion by the French from the Island of Mare in the South Seas. Mr. Jones is now in England seeking redress from the Government:

The London Missionary Society occupied the Loyalty Islands many years before the French came into Western Polynesia. When they arrived to take possession of the Loyalty Group, twenty-four years ago, almost all the people were converted to Christianity through the labours of the agents of the London Missionary Society. We had taught the people what we ourselves believed, that religion should be free from State control. Many chiefs became members of our churches; they were admitted like other men; they had their voting power like the rest—nothing less nor more. In the church they were brothers, out of it they were rulers, and there the people all obeyed them. We considered it quite unnecessary to teach them that there were countries where the State ruled the Church. We did not know that the French were coming some time in the future to set up a State church among those primitive people where none had ever existed. Had the French been there when we arrived, and had they imposed restrictions on us in our missionary work, it would then have been proper for us to have considered whether we could conscientiously submit, and if not to have sought other and freer fields.

After the French arrived, and had taken possession, they did not come to us and say, "We are now in possession, we cannot allow you to continue your teaching on Free Church lines, you must submit to our rules in religion as in other things." And we have never heard have done so to the end unmolested had it not been for the meddling of the priests who arrived immediately after the French took possession.

The priests wanted to have the predominance. They could not brook the fact that all the principal chiefs were with us, and that they must take an inferior position, but they came too late for that. Having the ear of the Government, and knowing how to work it by wire pulling, they plotted to have the Protestant chiefs removed, and their own converts placed at the head of the tribes. They were successful in most cases, though not in all. The Government listened to the priests, and supposed they were speaking the truth. The Protestant chiefs were now terribly oppressed, and most cruelly treated. The only part that the missionaries of the London Missionary Society took in this affair was to act as mediators, and to appeal on behalf of the oppressed to the French Government by letters couched in the most respectful and dutiful language. By this means we honoured, rather than otherwise, the French Government, and thus taught the natives to look to them as their supreme rulers.

The priests and their supporters hoped that by imprisoning and banishing the chiefs the people would be cowed and at once submit to the usurping chiefs, who were under the thumb of the priests; but the Protestant principles had taken such deep root that they remained firm to their profession.

Now a Resident actuated by Jesuitical principles was appointed to rule over the Loyalty Islands. The spirit of Ang'o-phobism which has arisen in the minds of the French people during the rule of the Republic, helped him in his designs. He pointed out to the French Government that the presence of the English missionary was inimical to French interests, and he must be removed. To do this at once, and to hand the people over to the priests as their leaders, was too wide a gulf to be bridged; therefore it was found advisable to advertise for a French Protestant pastor who should be a Government agent, to take the place of the English missionary. One was found who had not been ordained to the pastorate in his own country, but was recommended by the French Protestant Synod as a zealous evangelist. Had he been sent out by the Paris Missionary Society as a free man there, would have been

no difficulty in his being received by the people, but he was made and appointed a pastor by the fiat of the Government, and was absolutely at their disposal. The people having been brought up to Free Church principles were unprepared to receive this strange innovation, and preferred to continue on the old lines. The English missionary was deposed from being their head, but allowed to preach, and the Frenchman set up in his place. The native pastors, having been previously well trained in pastoral duties, resolved to carry on the work themselves, without any European head whatever, and refused to submit themselves to the French Government pastor. For this they were imprisoned, cruelly treated and exiled to New Caledonia. Afterwards they were liberated only to remain as true as ever to their religious principles.

The Jesuitical Resident, believing that the ability of the native pastors so to act, and the firm stand they had maintained in this matter, must come solely from the English missionary, demanded that he should be removed. Political grounds were sought for as a pretext for this act, which are without any foundation whatever. The simple fact is, the English missionary was removed in order that the French Protestant pastor might have a free field and might succeed in getting the people to join a Government church. That accomplished, then the Protestant pastor will be removed that the priests may have it all to themselves. These steps are easily taken in a far-off corner of the earth where petty officials do very much as they like, and can easily hoodwink their own Government. We don't think that the Government in Paris would act as they have done in expelling the English missionary if left to themselves, but they are misled. We do not blame them so much as those officials like the Resident of the Loyalty Islands, who should make fair and unbiased inquiries into the doings of such men, and hasten to remove them to spheres where they could do less harm to innocent people and to their own Government.

Early Views Respecting Egypt And The Passage Of The Red Sea.

[From the Latin of Gregory of Tours, Born A. D. 540 died A. D. 594.]

EDWARD JACK.

Since much has been said by many concerning this passage of the sea, it seems proper that I should insert in this reading something concerning the site of this place or of its passage.

The Nile, as is well known to all, runs through Egypt and waters it with its current hence the Egyptians are called *Niloticæ*. Many travellers relate that its shores now abound with sacred monasteries, on its bank is situated the city of Babylon, not that Babylon which we mentioned above but that one in which Joseph built with wonderful labor granaries of square stone and cement; these built more capacious at the bottom became narrower at the top, so that by means of a small entrance wheat could be cast in there. These granaries are even yet to be seen. From this city the king caused the following of the Hebrews by armies of chariots and a great band of footmen. The above mentioned river coming from the East goes to the West Country towards the Red Sea; from the West however there comes a pond or arm of the Red Sea facing the East; its length is about 50 miles, its breadth 18, at the head of this pond the city of Clyma (Suez) was built, not on account of the fertility of the spot, for nothing can be more sterile, but on account of the port, since ships coming from India by reason of the convenient harbour rest there. Merchandise collected there is transported through a l'Egypt.

The Hebrews advancing through the desert to this pond came even to the sea itself and sweet water having been found camped in this place narrowed as well by the desert as by the sea itself they sat down, as it is written:

"Pharaoh hearing that the sea and the desert shut them in, and that there was no way by which they might proceed directed that they should be followed." When they were threatened by these things the people cried to Moses and when according to the command of the Divinity the rod was extended over the sea it was divided, and

they passed over dry land and as the scripture says, fortified on either side by a wall of waters. With Moses as a leader they went over all uninjured to the shore which faces Mount Sinai, of which passage many things as I have said, have been narrated, but we have studied to insert in our pages those things which we have known to be true from wise men, and indeed from those who have been in that place. They say that even the furrows which the wheels of the chariots made, yet remain there, and can be seen so far as the sight of the eye can reach in the depths there if slightly disturbed by the commotion of the sea; when it becomes still are divinely renewed as they were before.

Others say that they returned to that shore from which they had set out, a slight circuit having been made through the sea.

Others assert indeed that there was one entrance to all, some that its own way lay open to each tribe adducing that testimony of the Psalmist: "who divided the Red Sea into divisions" which divisions it behoves us to understand spiritual and not according to the letter. There are in this age, which is figuratively called a sea, many divisions, for all cannot equally pass by one way to life, since some pass at the first hour. * * * Others at the third hour, that is these who are converted at a greater age, others at the sixth, who restrain the fervor of luxury, through these hours, as the Evangelist relates, and are lead according to their individual faith to the work of the Lord's Vineyard.

There are the divisions by which the Red Sea is passed. Coming indeed as to that sea, keeping the shore of the pond they returned, this is what the Lord said to Moses, "returning they pitched their tent in the region of Phihiroth, which is between Magdalen and the sea passage of the sea or the pillar of cloud were a type of our baptism, the blessed apostle Paul saying, "I would not have you ignorant brethren that all of our fathers were under the cloud and were all baptized by Moses, in the cloud and in the sea, the pillar of fire offering a type of the Holy Spirit.

An Eminent Physician On Faith Cures.

All the miracles of hearing in ancient and modern times seem to be explained by the triad, expectation, suggestion, faith. The quack says his medicine will cure, and it is taken with this assurance. There is no doubt on the part of the patient. Full confidence is first secured, and the cure may follow. And so it is with the mind cure, suggestive medicine, mesmerism, magnets and the Well of Lourdes. Quite recently, in New Jersey, a girl after an attack of measles, lost her voice. Her parents had heard of the cures of like cases effected by visiting a certain chapel in Ireland. They were too poor to take her there, but they procured some of the plaster from the wall of the chapel, and the child drank of the water in which it had been soaked, and her voice immediately came back. Dr. Bernheim mentions the case of a hysterical girl who came to his clinic with loss of voice. He told the students that such cases were often successfully treated by electricity. Before it, however, he applied his hand over the larynx, saying, "You will now be able to speak," and the voice returned.

Whatever may be the successes of Suggestion as a healing agent it can never become a remedy of general application. Its limitation is distinct. Impassible natures only, whether hypnotized or in a waking state, can be brought under its influence. When evidence of its having cured organic disease is presented, it will be time enough seriously to consider its merits. When it removes a cancer, arrests pneumonia or typhoid fever, its claims as a mode of healing may receive attention. Lord Bacon tells us that "the mind of a man is full of superstition and imposture," and that it is consonant to its nature "for the affirmative or active to effect more than the negative or primitive." So that a few times hitting a presence, countervails oft-times failing or absence." When Diogenes was shown, in the temple of Neptune, the votive offerings of those who had escaped ship-wreck and was asked if it were folly to

invoke the god in a tempest, he replied, "Where are they painted who were drowned?" When the event answers expectation it is registered, but the more numerous failures are passed by.

The history of all marvel cures tells the same tale. Each healing epidemic has its period of birth, development, decay, extinction, and their sun often goes down while it is yet day. They are pitiful evidences of the infirmity of the human mind, so readily moved by novelty, so credulous of wonders.—Dr. Clymer, in April Forum.

Power of Imagination.

A curious story is told in *The Irish Times* of the power of imagination. Not long ago a London doctor had on his list of patients a lady long suffering from an affection of the face and jaw, which baffled the arts of the faculty. She changed her residence from London to a provincial town but kept herself in the hands of her London doctor by letter. Finding the ailment obstinate, and the patient somewhat hypochondriacal, the doctor wrote in the end saying he had exhausted his resources, and adding his opinion that *Tempus edax rerum* (time which ends all things), was the only remedy. Straightway the lady hied herself off to a local chemist, and applied for the specific as set forth in the letter. The attendant, it will be contended, through deliberate dishonesty, made up a bottle for which he charged 7s. 6d., and at the patient's request registered her name as a customer to whom the remedy was to be regularly supplied. She continued using and paying for the sham medicine for over a year and a half. Coming to London for the Jubilee, she chanced to meet her former doctor, who was astonished to find himself gratefully thanked for his invaluable prescription. The woman for instance, was known as the "satisfying preacher." When ever a church began to get a little to keep the pastor they had.

The Quakers in Syria.

The mission at Baramana on the heights of Mount Lebanon, overlooking Beyrout, and is under the joint management of the Society of Friends in Great Britain, Ireland, and the United States. There is a Training Home for boys, with thirty inmates, and for girls with twenty, and a well-ordered hospital with fifteen beds, besides dispensary, open five days a week. The Mission has the charge of various day schools for both sexes in several surrounding villages, in which more than 300 children are under instruction; it also employs a colporteur and several Bible-women. There are also two mothers' meetings, which in earlier days had sometimes to be shortened because of fights among the women, but which now are composed of large numbers who delight to learn texts of Scripture, and be read to, rather than give vent to evil passion.

All these agencies have been productive of much good in the district, and even over a wider area. Many of the pupils of the Training Homes have gone to their various villages imbued with true Christian principles, and several boys have taken influential positions. In the medical department also, the work has been much blessed, first, in largely disarming opposition from priest and prince, which was very bitter at the commencement of the Mission, and also in the opportunity which it affords the doctor and his helpers to refer to the needs of the soul while attending to those of the body, and giving access to places otherwise closed against mission efforts. A new meeting-house has recently been erected to hold 300 persons, and the message of life and salvation through the Lord Jesus Christ is faithfully preached to an attentive congregation, which usually fills the building. There are twenty-six persons working in connection with the Mission, seven of whom are Europeans.

At Ramallah, i.e. Jerusalem, the Friends have another mission, which is doing a good work among the inhabitants of that dark region.

Witty Lawyers.

"I have heard," says a Washington correspondent of the Philadelphia Record, "two good stories of Pettigrew of South Carolina, the great lawyer and Unionist. He was practicing at one time before a judge who was a Presbyterian of

the strictest sect and a very hard-working officer. It came to be on Maunday-Thursdays, and Pettigrew and the Episcopalians and Roman Catholics thought they would like an adjournment of court over Good Friday. Pettigrew was selected to make the motion. "Your Honor," he said, I desire to move that the court adjourn over to-morrow." "Why should the court adjourn over to-morrow, when the docket is so crowded?" asked the judge. "Because," said Pettigrew, "to-morrow is Good Friday, and some of us would like to go to church." "No," said the judge, decidedly, after a moment's thought, "the court will sit to-morrow as usual." "Very well, your Honor," replied Pettigrew, adding, as he turned away, "I know there is a precedent; for Pontius Pilate held court on the first Good Friday." The same judge was a great stickler for etiquette; and when, one hot July day, Pettigrew came into the courtroom in a black coat and yellow nankin trousers, the judge took him sternly to task, asking him whether he did not know that the rules of that court required its counselors to appear in black coat and trousers." "Well, your Honor," said Pettigrew, innocently, "I submit that I am within the rule; for I have on a black coat and trousers." "But they're not black trousers," insisted the judge: "black coat and trousers means that both shall be black." "Then," said Pettigrew, "I call your Honor's attention to the fact that the sheriff of this court is in contempt of its rules; for they require him to attend upon its sessions in a cocked hat and sword, and, while his hat seems to be cocked, his sword certainly is not." The judge said no more about the trousers.

A preacher in Tennessee is known as the "satisfying preacher." When ever a church began to get a little to keep the pastor they had.

A Brooklyn dentist is confronted in court by a man who wants \$10,000 damages for an unsuccessful operation. The man went to have a tooth pulled and the dentist broke the molar. Serious inflammatory troubles resulted and the man was for a long time under treatment at a hospital. Now he wants \$10,000, which is rather more than "a tooth for a tooth."

Among Exchanges.

MORE OPENNESS.

There are churches in which there would be more liberality if there were more openness in financial matters. Deacons and trustees sometimes act as if an imputation were cast upon them when inquiry is made as to the receipt and expenditure of moneys. The whole body of Christian people have not only a right, but it is their duty to know how the work is being done for which they supply the means. A want of system in presenting accounts to a church will lead to a want of system in giving.—Chris. Inquirer.

WHAT?

What are you doing for the conversion of the "heathen at home," that you should make it an excuse for indifference toward foreign missions?—Southern Advocate.

LEARN TO SWIM.

Every boy should learn to swim, at least a little, but every girl should learn to swim well. To see that their children are taught to swim should in this land of many waters be as much a matter of course with all parents as to see that they learn to read or walk. As a form of agreeable and healthful exercise, swimming is particularly well suited for women, and their greater buoyancy offsets their lack of strength. Swimming can be taught in a few lessons by a kind and judicious teacher, and when the father can himself swim, there is no one better fitted for performing this duty, at least for his girls, than himself. The time will probably come when swimming will form a part of the instruction at our public schools, but individual action should now take the place of systematic instruction the public will at some future time provide.—Montreal Witness.

MODELS NOT CRITICS.

Set an example before the world, but do not merely criticise. There are plenty of critics in the church; but we want more models.—Tele-scope.