

Religious Intelligencer.

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

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NOTES AND COMMENTS

A CITY OF THE DEAD.—Greenwood cemetery in Brooklyn, New York, is said to contain 243,000 bodies, of these 5,488 were interred in 1887.

RULES FOR A SEXTON.—The *Christian Leader* says the "ideal sexton" will do these things: (1) Ventilate the church the instant a congregation leaves; (2) hand the minister notices, if possible, before the service; (3) touch neither window nor furnace while a service is in progress; (4) show strangers seats as if receiving a favor; (5) move up and down the aisles as noiselessly as possible.

"FOOL AND HIS MONEY."—A Chicago paper tells of an eccentric Englishman, named George Fay, who is said to be worth 6,000,000 dollars, is astonishing the inhabitants of Mexico by the erection of a nine-story palace at Guanajuato. He will have hanging gardens, built according to the traditional Babylonian style. Each room of his palace is to have telephones, telegraphic instruments and electric lights. Leading from every window will be a broad terrace. Artificial gardens, lakes and springs have been constructed at a great cost, and thousands of dollars have been spent in building hills where they will improve the view and removing them when they hinder it. The whole structure will be supported by iron columns of immense girth and height. The walls will be built of asbestos, brick and paper.

CAN IT BE?—The American Missionary Association, whose officers are presumably careful and responsible, puts forth the statement that *forty per cent.* of the whole population in the South cannot read the New Testament, and that of more than 2,000,000 mountain whites one half cannot read.

GENERAL BOOTH.—The London *Christian World* thinks an ideal chancellor of the exchequer was spoiled when General Booth became the founder of the Salvation Army instead of going into politics! Not Mr. Gladstone nor Mr. Goschen nor any Minister of any nation at any time was more fertile in financial expedients. We have already had a fast throughout the Army, the savings of which were sent to Headquarters, and appeals for thank-offerings in money and kind which yielded the most extraordinary results. Now the forth-coming marriage of the General's daughter, Miss Emma Booth of the Clapton Training Home, to Commissioner Tucker, leader of the Army in India, is made the occasion of an appeal for £5,000 as a 'wedding present,' to be spent in the furtherance of the work abroad, and especially in India.

"FAILURE OF PROHIBITION." The Cincinnati *Standard* says there is one evidence of the failure of Prohibition which the advocates of High License and "Restriction" have not made much clamor over. In a portion of Iowa, including a large majority of all the counties in the state, where there were 3,000 saloons when the Prohibition law went into effect (as the Restrictionists would say) there are still twenty-four open saloons. The whole Restrictionist crew have been crowing over the fact, so claimed, that High License has closed a few supernumerary saloons in Chicago, and a few in Philadelphia, but they can find nothing to crow about in the 2,976 out of 3,000 abolished in Iowa. Astonishing!

"Temperance and Intemperance."

THEIR EFFECTS GOOD AND EVIL, UPON INDIVIDUALS AND SOCIETY.

[Some weeks ago Mr. A. J. Cox of Truro N. S. offered a Gold Jubilee Medal as a prize to the pupil of the Truro Academy who should write the best essay on the above subject. There were several competitors. The medal was awarded to Miss Effie Ross. Three others were also regarded worthy of prizes, and were awarded volumes of Poems. They were Miss Eva F. Cox, Miss Emma Stuart and Miss Minnie McCullough. Miss Ross read her essay before the Jubilee Temperance Society on the evening of the 15th ult, Miss Stewart and Miss McCullough read

theirs on the 22nd, and Miss Cox, last but not least, delivered hers extempore on the 29th. All were well received, and elicited expressions of surprise and much praise as the productions of girls of 14 to 16 years of age. They distanced all the boys as competitors. The essay here published is the production of Miss Cox, to whom we extend congratulations on her success.]

In the beginning, God created the heavens and the earth and all that in them is. He established laws and decreed rules by which everything that he created should be governed. From the mightiest archangel that wings his ceaseless flight round the eternal throne down to the most insignificant atom that floats in the sunbeam. He made man, the likeness of himself—perfect. Only should he secure the greatest degree of happiness in obeying these laws and in the performance of duty: but for every violation he must suffer the penalty, which is sure to follow in the footsteps of the wrong-doer. The Divine Legislator has decreed that so surely as night follows day, nature's opponent shall sooner or later reap the bitter fruits of his sinfulness and folly.

Self Interest, then, apart from every other consideration, would teach us to be temperate: for Intemperance violates every law of man's nature, whether moral, mental or physical.

Its physical effects are disease, suffering and death: for God has said "the wages of sin is death." The victim of Intemperance may bid adieu to health, happiness and peace in this world, and surely he cannot hope for any reward in that Heaven into which God has said, no drunkard shall ever enter.

But this is not the least of its ravages. It debases and enfeebles the mind, hardens the brain, benumbs the conscience, paralyzes the body and moral energies and lays the soul in ruins.

It is man's worst enemy—the most effective instrument in the hands of the evil one, in luring men to their destruction.

We have it from good authority that nine-tenths of the crimes which stain the records of our courts of justice are due to the influence of strong drink. If this evil were banished from our land, how soon would our jails and penitentiaries cease to be the abodes of men, who are put there for crimes which in nine cases out of ten are the direct results of strong drink. "It leads to all crime for it is the dictionary of crime. An old legend says "The devil once presented to a hermit three evils, including drunkenness, from which he must choose one. He chose the latter as being the least sinful of the three. Then in a fit of drunken frenzy, he committed the other two.

It banishes every generous, every kindly feeling from the hearts of those who were once the most affectionate of fathers, husbands and sons.

It costs the people of the United States \$900,000,000 annually for liquor. This is ten times more than what it costs to maintain the public schools of that country. Suppose this sum were invested in the more useful industries. It would enable them to pay off their debts, improve their harbours, roads and bridges, and build up commerce and manufactures.

What magnificent educational structures could it erect, to send forth blessings in the shape of educated young men and women, who would else have grown up in ignorance and vice. How much would it rebound to the glory of God by spreading the light and truth of the gospel, into those lands where heathenism and superstition now reign supreme.

Statistics prove that the grain destroyed annually in the United States amounts to 40,000,000 of dollars just think of it! The grain given by God to feed his creatures is thus converted into a curse, instead of a blessing.

But this constitutes but a small part of a country's loss. Our energies are so active, our resources so great, our soil so fertile that we may not be ruined by the mere money part of the matter. It is that intellectual waste, that moral blight, that like a canker is gnawing at the heart of our country.

Suppose in the town of Truro that one hundred men are in the habit of usingardend spirits—spending thirty cents each per day. That would be more than \$200,00 a week and nearly \$11,000 dollars per

annum. This is probably a low estimate of the drink-bill of Truro.

If this amount were expended in providing furniture, food, clothing and other necessities of life, how much happiness would it bring to those, whose position now is only sorrow, shame, and want.

But the demoralization and misery caused by Intemperance what tongue can describe or imagination portray? Let us paint two pictures.

Here is a house made bright by loving words, pure and tender joys. The happy laugh of little children rings through the house and gladdens the heart of the father as he stoops to bestow a caress on the child, who runs joyfully to meet him. The wife who awaits the coming of him who is her chosen, looks the picture of health and happiness. Everything betokens the industry and prosperity of its owner. His bounty is dealt out with the lavishness of hand, that denotes the generosity of his heart. He is looked up to and blessed by the multitude as the soul of everything that is noble and good.

But drunkenness is the Serpent that enters this happy home and poisons the blossoms of love and truth, hope and joy. The wife beholds him, to follow whom she had forsaken all else on earth, lost to happiness, lost to peace, lost even to hope. Ah! Alcohol thou art an effectual transformer. The mansion has been exchanged for the hovel, "with its dingy window and broken stair." The bloom of health on the cheek has been replaced by the hollow eyes and haggard look of the drunkard's family. The blow has taken the place of the caress and the child instead of running to meet its father now cowers fearfully away from him. They whose every want was anticipated now cry in vain for bread. The joyous laugh is now succeeded by the wail of misery and of woe.

This is no surcharged picture. It is a self-evident fact that Intemperance is the author of nearly all sorrow and degradation.

The effects upon Society are equally injurious and demoralizing. The man who was once her brightest ornament, when under the grasp of the drink-fiend has been banished from the ranks, where he was wont to be looked up to with the respect due to a man who is industrious, intelligent and prosperous. He is now a bar-room sot and street-loafer, bereft of every elevating energy, ennobling feeling, reduced to a level with the beast: and the intellect that might have been devoted to noble and good purposes, clouded by Intemperance. There houses are ruined and defiled and the loss sustained by Society both morally and financially is indelible.

And now we ask. What is the remedy for all these evils? This malady that has filled the earth with sighs and groans and peopled the regions of despair with its numberless victims?

There is but one—

Like as in the low rumble of the earthquake or the muttering of the approaching tempest, the answer is heard. It is the voice of the people—crying up to God for help, for deliverance. It is making itself heard from every part of our country, reverberating from crag to crag, from mountain-peak to mountain-peak and gaining strength and volume day by day as it swells and echoes from point to point and from shore to shore, till at no distant day, like a mighty current it shall sweep all before it in its resistless, onward way.

That sound is the voice of our God answering back in thunder tones, as in days of Egyptian bondage, "I have heard thy cry and I know thy sorrows and am come down to deliver thee."

What is the interpretation of that mighty voice? It is the Keynote of the war! the battle-cry of freedom!

Prohibition! Prohibition. May God speed the day, when the people at the polls shall arise in their strength and the edict "Thou shalt not" shall go forth to cheer the widow, the orphan and the outcast who have been made such by the death-dealing poison-alcohol.

Then shall the voice of the people go up in thanksgiving from thousand times ten thousand glad hearts to him who sitteth upon the throne, swelling in one grand triumphant chorus. Prohibition! Prohibition!

Spurgeon's Creed.

Mr. Spurgeon has sent out a new creed, upon the basis of which he wishes to form a new conference of those who have been students in the Pastor's College. It runs thus:

"(1) The Divine inspiration, authority and sufficiency of the Holy Scriptures.

"(2) The right and duty of private judgment in the interpretation of the Holy Scriptures and the need of the teaching of the Holy Spirit, to a true and spiritual understanding of them.

"(3) The unity of the Godhead and the Trinity of the persons therein—namely, the Father, the Son, and the Holy Ghost.

"(4) The true and proper Godhead of our Lord Jesus and his real and perfect manhood.

"(5) The utter depravity of human nature in consequence of the Fall, which Fall is no fable nor metaphor, but a literal and sadly practical fact.

"(6) The substitutionary sacrifice of the Lord Jesus Christ, by which alone sin is taken away and sinners are saved.

"(7) The offices of our Lord as Prophet, Priest and King, and as the one Mediator between God and man.

"(8) The justification of the sinner by faith alone, through the blood and righteousness of the Lord Jesus Christ.

"(9) The work of the Holy Spirit in the regeneration, conversion, sanctification, and preservation of the saved.

"(10) The immortality of the soul the resurrection of the body, the judgment of the world by our Lord Jesus, which judgment will be final according to the words of the Great Judge: These shall go away into eternal punishment, but the righteous into eternal life."

"(11) The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Believers' Baptism and the Lord's Supper.

"We utterly abhor the idea of a new Gospel or an additional revelation, or a shifting rule of faith to be adapted to the ever-changing spirit of the age. In particular we assert that the notion of probation after death, and the ultimate restitution of condemned spirits, is so unscriptural and unprotestant and so unknown to all Baptist Confessions of Faith, and draws with it such consequences, that we are bound to condemn it, and to regard it as one with which we can hold no fellowship."

Absent Minded Preachers.

One of our exchanges calls attention to a remarkable instance of the absent-mindedness of Dr. Lyman Beecher (the greatest among the many great who have borne the name of Beecher), recorded by Henry B. Stanton in his *Random Recollections*:

He preached in the Third Presbyterian Church, the aristocratic, rich church of Cincinnati. He was always doing some odd thing. One Sunday he came in late; the house was packed; he walked rapidly up the aisle with a roll of blotting manuscript in his hand; ascended the pulpit, opened the Bible, spread his manuscript, took his text, and was about to begin his sermon without any preliminary exercises. One of the elders rose from his pew, and stood. The elder looked at the doctor; the doctor looked at the elder. The elder came out of his pew, the doctor came down the stairs, and they met. The elder whispered a few words in the doctor's ear, the doctor reascended, closed his Bible, and said, "Let us pray." This was a specimen of many such performances. I don't know of any better way of accounting for it than to tell what the doctor said to us at the seminary when giving a lecture on oratory, "Young gentlemen," said he, "don't stand before a looking-glass and make gestures. Pump yourselves brimful of your subject till you can't hold another drop, and then knock out the bung, and let nature caper." In the instance of the sermon the doctor had pumped himself full in his library, and when he reached the church was too eager to knock out the bung.

We have heard, on the best authority, an instance of absent-mindedness produced by a preoccupation. A Presbyterian minister, still living, belonging to an almost equally celebrated family, was ill. Late Saturday evening he thought he would be able to preach the fol-

lowing day, and so secured no supply for his pulpit. Sunday morning he was much worse. Nothing having been done, he determined, if possible, to reach the pulpit, offer prayer, and pronounce the benediction, and omit the evening service. He ascended the pulpit, announced a hymn, offered a brief prayer, and rose to express his regret that he could not proceed. He said it was a great disappointment to him. He had hoped that morning to be able to speak to them upon the following beautiful passage of Scripture (announcing the text), but owing to ill health he should not be able to do so, and would merely state the line of thought which he intended to communicate. After speaking for a while upon that, he said, "In the evening, had I dared to venture out, I should have hoped to follow these reflections with a few remarks upon another subject" (announcing the text.) After a while a bell rung. He stopped, placed his hand to his head, and said to one of the deacons: "What is that bell ringing for?" Said he: "That is the one o'clock bell, and you have spoken about two hours in telling us what you would have said in the morning and in the evening if you had been well enough to speak." There was less excuse for Lyman Beecher, for he had his notes. We will not give this Presbyterian clergyman's name, but his former parish, in which the story was told us, will readily recognize it. It may serve to suggest to orators that their standard of time is not always that of the clock, or even of the audience.—*Advocate.*

Causes Of Crime.

Dr. Morgan Dix reduces the causes of the increase of crime to a very few. He says: "And, first, arraign the press as the promoter of this deadly sin. But it is said, as it always is said in the defence of the press, that the people like to read such things, and therefore they must have them. But we would remind them of a day when journalism was considered a higher and a nobler profession than one which panders to the vicious instincts of the masses."

The above charge is just. Only a few of the papers published in this country are not amenable to it. The second cause assigned is more fundamental, and in it he voices a complaint made by all observers. Almost all the modern changes in criminal jurisprudence have been in the interest of the criminal. Within a short time, in this city, there has been an attempt to modify some previous laws under which a guilty man could be kept from the gallows for several years. "Secondly, we arraign those cumbersome forms of law which delay the prompt execution of a righteous sentence. What we want is a fixed idea in the minds of the general public that crime will be punished. If you can plant in a ruffian's mind the belief that murder will surely be followed by swift and terrible punishment, and that he himself will surely follow his victim into the next world, within say, thirty days of his capture, then, and then only, will you check this rapid growth of crime."

Finally, he makes a charge against the sickly, sentimental philanthropists: "Then another class that ought to be arraigned as demoralizers of the public are those sickly, sentimental philanthropists who ask for autographs, locks of hair, and mementoes from the criminal, and who draw up petitions for his release or the commutation of his just sentence. And do not let us forget the funeral honors paid to the deceased murderer—this apotheosis of deadly crime."—*Chris. Advocate.*

Plans To Utilize Niagara Falls.

A somewhat startling proposition in connection with the general subject of the transmission of energy to a distance by electricity was advanced by that eminent engineer, the late Charles W. Siemens, of London, who, in 1877, expressed his conviction that by this means the enormous energy of the falling water at Niagara might be transferred to New York City, and there utilized for mechanical purposes. In 1879 Sir William Thomson, the electrician, publicly asserted his belief in the possibility, by means of an insulated copper wire, half an inch in diameter, of taking 26,000 horse-power from water-wheels driven by the falls, and of delivering 21,000 horse-power at

a distance of 300 statute miles. He estimated that the cost of the copper for the line would be less than \$15 per horse-power of energy actually delivered at a remote station. While Sir William may be regarded as somewhat of an enthusiast, and has occasionally manifested a tendency to present matters of this kind in a sensational light, yet it cannot be looked upon as especially improbable that the realization of this apparently chimerical project will be witnessed by persons now living.

A series of extensive and costly experiments of this character have been zealously prosecuted within the last few years by M. Marcel Deprez, a French electrical engineer who was fortunate enough to obtain the financial assistance of the Rothschilds. The results attained have been much criticised by the profession in other countries, but it seems indisputable that on at least one occasion more than thirty-five horse-power was delivered at the terminal of a conductor seventy miles in length, sixty-two horse-power having been applied to drive the generator, showing a total loss of energy approximating forty-three per cent., a result which cannot be looked upon as unsatisfactory.—*Franklin Leonard Pope, in Scribner's Magazine for March.*

LONDON CHURCHES.—The following facts concerning the churches of London will interest our readers. The Established churches number 547. The Methodists follow with 329; Congregationalists, 109; Baptists, 102; Presbyterians, 70; Roman Catholics, 46; Plymouth Brethren, 20; Jews, 16; Friends, 11; Unitarians, 11; Swedenborgians, 7; Lutherans, 6; Catholic Apostolic, 5; Church of Scotland, 4; French Protestant, 3; Greeks, 2; and scattering, 68. The total is 1,356. Here are a few statements as to individual churches. On the Sunday on which the enumeration was made Dr. Joseph Parker (at City Temple) had a morning congregation of 1,323 and in the evening, 2,415. Dr. Vaughan (at Temple Church) had a congregation of 670 in the morning and 371 in the evening. St. Paul's morning congregation numbered 1,662, and Christ Church 831. The largest Jewish congregation numbered 659; Presbyterian (Dr. Donald Fraser's), 928; Roman Catholic, 1,092 and Wesleyan 1,300. Twenty Church of England congregations numbered about 1,000 each. Of course none of these audiences approaches in size that which listens eagerly to Mr. Spurgeon which numbers about 6,000. We are surprised at the small number of Roman Catholic churches (46 to 4,000,000 inhabitants, while Boston has at the rate of 300 for the same population), and that their largest audience in so vast a city only numbers 1,092. Do you realize what a firm hold old Rome already has on the great cities of America?

THE TOBACCO PERIL.—One of the greatest perils to the public health at the present time is undoubtedly the wide-spread use of tobacco, chewing and smoking, especially by the young. Dr. H. M. Fussell, writing of what he designates "Tobacco Heart," says: "Of the cases of heart disease recently treated in the writer's room at the dispensary, nine were diagnosed as functional disorders due to the excessive use of tobacco. All the nine cases occurred in young men between the ages of seventeen and twenty-seven years. The tobacco was used in all the cases in the form of chewing, the amount ranging from half a pound to one pound a week. The habit of chewing was begun early in life in all the cases; in one case at the age of five years; the oldest age noted at which chewing was begun was twelve years; the average was seven years." In each case the treatment included the prescription of "total abstinence from the use of tobacco." In multitudes of cases where functional disorders of the heart do not develop, a morbid appetite is created, craving alcoholic beverages, and with many leading directly to inebriety. Increasingly great is the need of an effective anti-tobacco crusade.—*National Advocate.*

—Few have any idea that the poultry interest is as large as it is. American statistics for 1882 estimate the value of the different kinds of farm produce of the United States as follows: Dairy product, \$254,000,000; cotton, \$410,000,000; hay, \$406,000, wheat, \$488,000,000, and the poultry product, \$560,000. A product twice as large as the dairy product of the country and worth over \$700,000,000 more than the wheat crop, deserves much consideration from the farmer as to the best breeds for profit and the best and most economical management.