

Religious Intelligencer.

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

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NOTES AND COMMENTS.

TOBACCO VS. CHURCH.—A Methodist minister is quoted by the *Golden Rule* as stating "that his whole society spent in a year for the support of its own church privileges and missions \$841, and 67 church-members spent \$845 for tobacco."

A USEFUL ASSOCIATION.—An association lately organized in Chicago, and known as the "Youths' Training and Employment Association," is an institution from which good results are expected along the line of preventive work. The facts that have led to its foundation are, that in the State of Illinois, there are thousands of boys and girls who have no homes, or homes worse than none—no training, no instruction, except in vice; who are idle, and fast drifting into crime. That it costs on an average \$2,000 for every criminal arrested, tried, convicted and imprisoned; that the State has sought to punish rather than prevent crime, and has had no place to which homeless children, who are not criminals could be sent for care and training. Its object is to help homeless and dependent youths, under the provisions of the laws of the state.

LANGUAGES.—The relative number of persons speaking the different languages of the world, says the *Advocate*, thus stated by Professor Kirchhoff, to decide a dispute as to the most popular tongue. Chinese is spoken by 400,000,000, Hindostani by something more than 100,000,000, English by more than 100,000,000, Russian by more than 70,000,000, German by 58,000,000, and French by about 40,000,000.

A NOVEL MISSION.—"Some years ago," says the *Moravian*, "a party of twenty persons, mostly from Chicago, some of them Mr. Moody's helpers, started on a mission to the Holy Land. They have been joined by English sympathizers, and form a community with a common purse. A letter in the *Boston Advertiser* speaks favorably of them. Simple allegiance to Christ and practical well-doing constitute their profession and purpose. Their type is so unselfish and unworldly, their relief of the poor and sympathy with every class have been so spontaneous and sincere, that they have won the appreciation of Mohammedan and Bedouin alike, and even the wretched fellahs sing their praises. Some Temanite Jews from Arabia have been helped by their ministry, and the fierce trans-Jordanic tribe of the Adwans welcome their teachings."

Plague of Mice.

Rev. Dr. Patterson has given to the *Canadian Record of Science* a most interesting and valuable account of the Plague of Mice in Nova Scotia in 1815. The field mice in that year were so numerous that they destroyed the crops in Colchester, Pictou, portions of Cumberland, Antigonish, Guysboro, and Halifax. The area of the plague was about 4000 square miles. But toward the end of winter they began to attract attention. Those engaged in making maple sugar were troubled by their fouling their troughs for gathering sap. At this time Dr. McDonald says that they were so numerous that a fall of two or three inches of snow was literally packed down by their feet in a short time; and before planting was over, the woods and fields alike swarmed with them. Generally their appearance in the clearings was sudden. One day they might not appear in a field, and the next they might be found in dozens or in hundreds. The seed grain, sown early, generally escaped them, but the later sown and the seed potatoes suffered from them. A story is told of a man who made a clearing in the woods and carried out a quantity of oats to sow upon it. But on commencing his work they came in such swarms around him, eating the grain as he sowed it, that after continuing awhile he threw the whole to them and returned home in disgust.

By midsummer they swarmed everywhere. Every observer speaks of them as being in prodigious numbers—"In millions" was the common expression. In mowing, a cut of the scythe would not be made without killing some. They were bold too and fierce. If pursued, when hard pressed, they would stand at bay, sitting upon their

haunches, setting their teeth and squealing viciously. The males fought like little terriers. On passing a field one might hear them squealing in these contests, and when killed their skins might be found torn as the result. Boys sometimes caught them and for their amusement set them fighting. They seemed almost amphibious, readily taking to the water, and swimming small streams. An intelligent man on the East river of Pictou told me that one of the places where they were most abundant was on an island in the river though whether this great increase was the result of migration or of the rapid multiplication of those formerly on the island I am unable to say. Cats, dogs, martens and foxes gorged themselves upon them to repel them, but with little apparent diminution of their numbers. An old man, then a boy, told me that where he lived a cat had kittens in an outhouse, and used to hunt for them at night. In the morning he used to amuse himself counting the number of mice she would bring in, and on one occasion found it over 60. It was noticed that the wild animals became very plenty, but rather I should say were attracted from the woods by the abundance of prey. One man told me that he has seen as many as a dozen foxes on an interval at one time. On the other hand, the Hon. Samuel Creelman, of Stewiacke, mentioned to me that in that settlement the domestic cats assumed a fertile condition and multiplied so that the next year they became a nuisance. They were so wild that they were a terror to children, and were hunted and killed in great numbers.

The hay crop was much damaged. The mice cut so much of it that lay withered that the scythe, catching upon it would sometimes slide over the rest without cutting. But it was when the grain began to ripen that their destructiveness became specially manifest. They then attacked it in such numbers that all means were unavailing to arrest their progress. They have been known to cut down an acre in three days, so that whole fields were destroyed in a short time. The jumping mice would spring at the ear and thus bring it to the ground, but the others were in the habit, as the country people expressed it, of junking it. They would nip the stalk off a little above the ground, and if, instead of falling over, the end sank to the ground, leaving it still upright, they would bite it off further up, until it fell over, or the end came within their reach, when they would either devour the grain or draw it to their nests, which were commonly under the roots of stumps. Over acres on acres they left not a stalk standing nor a grain of wheat, to reward the labours of the farmer. Trenches were dug, and, when it could be done, filled with water, but they formed only a slight barrier to their ravages. When the grain was consumed, they so far burrowed in the ground, as to attack the potatoes.

The result was that while in the older settlements, where the clearings were large, people by great effort managed to save a small part of their crops, in the back settlements and in clearings near the woods all their crops were destroyed, with the exception of the hay, and that was much damaged. Dr. Patterson states that he heard from Mr. Trotter a probable explanation of the vast multiplication of the mice. According to his report, one season before, I think that of 1813 and perhaps also the one previous, had been extremely favorable for the production of mice. Wild fruit and nuts were in unusual abundance. Then winter set in with a fall of snow which covered the ground before it was frozen, and it remained so covered the whole season. In the woods, therefore, in such circumstances and with such abundance of food, the mice would multiply rapidly. During the summer 1814, as Mr. Graham says, they began to show themselves, but still they had sufficient food in the forest. The summer, however, did not prove so favorable, so that with their increased numbers and decreased supply of food, by the spring of 1815 the woods no longer afforded them the means of subsistence, and they were driven to seek it in the clearings. The same cause, namely, "a failure of their ordinary food in the woods," is assigned by Sir W. Dawson, in the paper referred to above, I can-

not but think, however, that if, on the one hand, there were such circumstances favorable to their multiplication, on the other, the destruction which had been going on among the fur-bearing animals for some time must have been removing one of the natural barriers to their increase, and thus helped to produce the result.

At all events, when we consider the fecundity of these creatures, that they produce from five to eight young at a birth, and this at intervals of from one to two months so that it has been calculated that a single pair might in one year produce 20,000, we need not be surprised that under circumstances favorable for their increase, and with the removal, in any measure, of the checks which nature has set up against it, they should on occasions appear in such overwhelming numbers.

The Bible.

The Bible is composed of 66 books, divided like Isaiah's prophecy. The first 39 chapters are historical, the next 27 prophetic. This corresponds with the books of the Old and New Testaments. It was written by 42 different men, living over a period of 1,500 years. They wrote in at least, three different languages, represented every variety of culture, position and occupation. And yet their writings make perfect a unit. This can be explained only on the hypothesis that a Divine mind acted through these writers. "Holy men of old spoke as they were moved by the Holy Ghost." The argument from prophecy is impregnable. Only two infidels have tried to answer it, Porphyry and Voltaire. They said, the prophecy is so much like the event that it must have been written after it occurred. There are 666 prophecies, 333 of which refer to Christ. He illustrated by a tree on the black-board. The germ is in the third chapter of Genesis. "The seed of the woman shall bruise the serpent's head." From the first branch sprang Seth, from this Enoch, from this Noah, from this Abraham, then Isaac, Jacob, Judah, David, etc., until the Messiah. From the time of the going forth of the decree to rebuild Jerusalem until the Messiah was to be 70 weeks, 490 years. From the decree of Darius to the birth of Christ was 457 years. Add the 33 years of his life and you have 490. As to the place. Out of all nations Judah was taken. Out of her cities Bethlehem. Of the several Bethlehems, Bethlehem Ephratah. The decree of Caesar taxing all the world took Joseph and Mary thither. These branches form "the plant of renown." When I first looked upon it, it was enveloped in a flame of fire and I put off the shoes from my feet for the place where I stood was holy ground. The first chapter of Genesis corresponds with all the discoveries of Geology. First water. The waters above divided from the waters beneath, the heaving of the land, the grass, flowers, and trees, the fishes, mammals, and at last man. Moses was a God-taught geologist. Isaiah said, the stars are like the sand of the sea innumerable. From the mountains of Judah not more than 1000 stars could be seen with the naked eye. In the whole sweep of the globe the natural eye cannot discern 100,000. Modern telescopes bring into view hundreds of millions, and convince us that this is only the borderland of creation. Isaiah was a heaven-taught astronomer. Light is simply vibration. Sound is also vibration. Eighteen vibrations per second is the lowest that can be detected. Above that the ear cannot discern them. But then the eye begins to discern them in the colors of the rainbow. When they increase beyond a certain number they become the white light. "The morning stars sang together;" the word means *vibrate*. Job was a divinely instructed philosopher.

The Bible must be studied by books. Ascertain who wrote the book, to whom, what for, etc. Take Ruth. Some say it is only a love story and has no right there. That is a mistake. The central idea in it is redemption. The redeemer must be the kinsman of the debtor, and also of a higher family, and having the means to deliver. Christ is our elder brother and also the son of God, and able to save to the uttermost. Take Esther. God's providence is pictured, even in the

smallest matters. "The king could not sleep." This led to the reading of the records and it was discovered that Mordecai had saved the king's life. So he is exalted and Haman is hanged. The name of God is not in the book because God hides himself in providence. The scenes change on the stage, but you do not see the hand that moves them. God works in providence, but we see Him not. Take the epistle to Philemon. It is only a letter from Paul, a prisoner, to Philemon, whose servant Onesimus had run away and likewise stolen from him. He goes to Paul. Paul sends him back with this letter in which he intercedes for Onesimus. He prays Philemon to receive him as a "son beloved." What he does for Onesimus will be done for him, and "if he have wronged thee let that be to my account." Christ is our Intercessor. He entreats for us before God, assumes our obligation, and asks God to receive us as himself. The Dr. held the audience for two hours.—Dr. Pierson.

Words of Cheer And Counsel.

Dear INTELLIGENCER:—I wish I could write a few lines of encouragement to those who strive each week to make you just what you are, a power for good. Who can estimate how much good has been accomplished in the thirty-five years of your mission! sowing beside all waters; nearly eighteen hundred numbers entering so many different homes, each fraught with words of good cheer.

We have taken it only a few months, yet already I find myself looking forward each week for your return with increasing pleasure. It is so pleasant to hear from the different churches, and to know that this year will be to many a happy one in the truest sense of the word; because we hear of numbers who have listened to the loving call and have given their hearts to the Saviour. True happiness cannot be obtained except in the service of our Master.

We were much interested in the piece entitled "Who are the happy?" It seemed such an appropriate question just after so many have wished us a "Happy New Year" to ask "What constitutes the secret of a happy life since it springs from the consciousness of perfect peace with God? and how can we attain that peace?" If we follow closely the teachings of the Bible we will not be left in doubt or perplexity, for does it not say "Acquaint now thyself with Him and be at peace." It is our duty as well as our privilege to "know the Lord" and they who know his name will put their trust in Him. (Ps. ix. 10) Those who trust will love and those who love will have that "peace that passeth all understanding, joy this world cannot give or take away."

Then let us who have tasted of that divine love joyfully say, "Happy the hour in which I was first led to desire and attain the knowledge of God."

Dear reader! pause and ask yourself the question "Is this my experience?" It should be if you would know the meaning of true happiness, which does not consist in where we are so much as in what we are.

It is to be feared that there are comparatively few who make the study of God and of themselves their chief aim in life; what ever else claims their acquaintance they know Him not. "The wicked, through the pride of their countenance, will not seek God, he is not in their thoughts" (Ps. x. 4). Yet to be ignorant, and remain so, is to be destitute of happiness both in this life and the life that is to come. We are told in His word "that the secret of the Lord is with those who love him," and to those who do not love Him he says, "Oh! taste and see that the Lord is good." Behold the day will come, saith the Lord, when everyone shall know me from least to the greatest, when the earth shall be covered with the knowledge of the glory of God as the waters cover the sea, when the glory of the Lord shall be revealed and all flesh shall see it together "for the mouth of the Lord hath spoken it."

We know these passages refer to the happy times which are assuredly coming to the Church, when Jews and Gentiles, converted alike by Divine grace, shall be gathered into the Redeemer's fold and be happy under his gracious and sovereign sway. And the truly happy will be those who feel that they will be

among that number who will enter with joy through the gates into the City.

A. E. H.

Another Expelled Missionary.

We hope says the *Chris. World*, the London Missionary Society will continue to keep calm under the latest act of French provocation, which is certainly of a most abominable and irritating character. At six in the morning, on December 8 last, Rev. John Jones, one of the Society's missionaries, was quietly revising the Scriptures in his schoolroom, in the island of Mare, when a large steamer ran into the bay, a boat landed, a body of French officers marched from it up to the schoolroom, and their commander informed the missionary that he was under arrest and must leave the island in half-an-hour. No reason was assigned for his expulsion; and, though treated politely by the French officers, he was taken straight away to Noumea, the capital of the convict island of New Caledonia, where he was set at liberty, and whence, after leaving a protest with the English Consul, he proceeded to Sydney. Mare is a member of the Loyalty group in the Pacific, to the east of the French penal colony of New Caledonia. Mr. Jones has had charge of the station there for thirty-four years, and the natives are greatly attached to him. Whenever the French have a grievance they look round for a victim, and Mr. Jones was the only victim handy on this occasion, so they seized him. Their grievance appears to be that they are not allowed to do just what they like with the group of islands that lie to the east of Queensland in the Coral Sea. They have already turned New Caledonia into a plague-spot for Eastern Australia by transporting thither the refuse of their French galls, and the Australians have a well-founded suspicion that they would like to do the same with the more northerly group—known as the New Hebrides. But this the inhabitants of Queensland are determined not to permit. In spite of an agreement to the contrary, however, the French virtually took possession of the group two years ago, and correspondence on the subject has since taken place between our Government and theirs. Their present despotic proceeding is the outcome of their national petulance at our interference, and affords the most striking illustration of Prince Bismarck's declaration last week, that France hates all her neighbours. But just as they burnt their fingers over the attempt to injure Mr. Shaw, so in all probability will they do over the present iniquitous treatment of Mr. Jones.

Relative Number of Christians.

The number of Christians has increased century by century until now they far outnumber the adherents of any other faith. The ordinary statistics, by which Buddhists are made to outnumber Christians, are totally misleading. The difference between Quakerism and the Church of Rome is trifling as compared with the difference between sects who are all classed together as Buddhists, but who have almost nothing in common except the name and a few merely outward and material resemblances. To call all Mohammedans Christians would be very much more reasonable than to consider as adherents of one religion all who call themselves Buddhists. And this is not all, for in China, which contains most of the adherents of Buddhism, this is only one belief among many, and the same man is often Buddhist, Taoist, Confucianist, and ancestor worshiper all in one. Taking Christians and Mohammedans together, it is probable that there are from five to six hundred millions of people who believe in one God, Creator, and Governor of the world, who has revealed himself in Jesus Christ, while it is extremely improbable that even a third as many are so agreed on any other creed.—*Church Review*.

ANARCHY THE FRUIT OF INFIDELITY.—The *Chicago Evening Journal* had an editorial not long ago, entitled "The Fool Hath Said in His Heart There is no God." It closes with the following passage, which is worthy of being universally read: "Every teacher of infidelity, of a Christless civilization and culture, of contempt for religion and its divine truths, of disbelief in a Christian

Gospel, is an anarchist in his heart, and his teachings lead to such scenes as those of the Reign of Terror in France and of the dynamite tragedy in Chicago. From Voltaire down to Bob Ingersoll every public teacher who has taught disbelief in God, in the Bible, in a future life, and in human accountability, is responsible for the blood that has been shed in war against social law and in atonement for crimes against society and its law.

The anarchist is an enemy of order. He would overturn and demolish every existing law, every social regulation, every form of faith, and every method of civilized mankind. If society cannot be overturned by peaceful methods, he believes that forceful and bloody methods should be adopted. For this reason a lawless and immoral man, whose practices, habits, and life are bad, who may even be a criminal as regards property rights or violence, if he has a theoretical belief in God, is a good man and a valuable member of society as compared with the infidel, who, however pure his life, denies the existence of Deity, the truth of divine teachings, and the gospel that was taught by Jesus Christ."

An enterprise of great magnitude and practical value has been completed in California, after five years of labor and the expenditure of a million and a half of dollars—the Merced Canal, by means of which not merely the heart of the San Joaquin valley (an area of about 465 square miles) can be thoroughly irrigated, but also an immense water power afforded for all sorts of manufactures. The reservoir, a square mile of space, is kept full by a dam thrown across the Merced River, and vents itself through the canal, which is twenty-seven miles long. Two large tunnels were found necessary to the construction of this canal. The projector of this gigantic work is a wealthy wheat-farmer of Merced, Mr. C. H. Huffman, and his chief promoter is Mr. Charles Crocker, the vice-president of the Southern Pacific Railroad. Their work stands at the head of all irrigating enterprises in this country.—*Herald*.

THE ONLY SURVIVOR.—Fifty-six years ago last month William Lloyd Garrison and eleven others organized in Boston the New England Anti-Slavery Society. Of the twelve men who signed the constitution of the society that night Oliver Johnson alone survives.

Among Exchanges.

BAD LUCK.

Bad luck is simply a man with his hands in his pockets and his pipe in his mouth, looking on to see how it is coming out. Good luck is a man of pluck, with his sleeves rolled up, and working to make it come out right.—*Shoe and Leather Reporter*.

WHAT THEY COST.

The recent Reading strike is estimated to have cost about \$4,000,000, as follows: Loss to railroads, \$192,000; loss to miners, \$1,680,000; loss to iron workers, \$350,000; loss to consumers, \$840,000; loss to Reading companies, \$1,000,000; total, \$4,062,000. This is surely a costly method of settling difficulties. It is about time for common sense and Christian principles to suggest some more rational and honorable way out of the troubles arising between employers and employed.—*Star*.

THE WALLER CASE.

The case of J. C. Waller and family, returned missionaries from Africa, is making quite a breeze in the papers. They went out to Africa in connection with Bishop Taylor's self-supporting mission, as it is called, but on account of ill health they were compelled to return. Arriving in New York, penniless, with children sick, after vain efforts to receive the attention that was met from the parties that would be expected to relieve their wants, they found shelter, food, and sympathy in a public house near the dock at which the steamer in which they sailed landed. The *New York Advocate* says "they arrived in this city sick, homeless, and penniless, and asked the Committee that sent them out for temporary relief, and were repulsed." The course of this Committee in their treatment of Mr. Waller, and in their defence of their faith mission, makes the impression that they have no sympathy with the man who returns from Africa on account of sickness. Their document is not in the best temper.—*Christian Standard*.