

# Religious Intelligencer.

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

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WHOLE No. 1881

## A FEW WORDS.

The many subscribers who have been prompt to renew their subscriptions for 1890 have our hearty thanks.

There remain several hundreds from whom we have not yet heard. We assume that they are intending to renew, but have delayed doing so thinking it makes no difference.

To all these we wish to say that we need their payments at the earliest possible date. We trust they will not delay longer. They can help us very much by at once forwarding their subscriptions. Before the end of this month we should receive hundreds of subscriptions. Kindly send them along at once.

## NOTES AND GLEANINGS.

THE MONCTON Civic elections last week resulted in a victory for the Temperance people.

THE NEW MARRIAGE LAW of Brazil makes civil marriage obligatory. Any marriage not made before civil powers is null and void. The parties have to pay to the judge \$1 and to the clerk 50 cents if the marriage is performed at his office, and double that if in a private house, besides the cost of carriage or travelling expenses. Relatives of the first and second degrees, girls under 14 and boys under 16 years of age are prohibited from marrying. Widows may not marry until ten months after the decease of their husbands. Civil marriages may be preceded or followed by religious services.

THE PANAMA CANAL is reported a bad failure. The French people who had put so much money into it sent out two competent engineers to thoroughly examine the work, and they have reported that there is comparatively little to show for the millions expended. They think that to attempt, in the Company's present financial condition, to go on with the work is out of the question.

THE RYKERT CASE has attracted a good deal of attention. If the facts are as alleged, and there appears no reason to doubt them, the resolution offered by Sir Richard Cartwright, or something equivalent to it, ought to be adopted. The resolution is as follows:

And whereas, it is apparent from the said documents and correspondence that the said Rykert did make use of his position and influence as a member of this House in the matter of the said limits for his own pecuniary advantage, and that he did afterwards make a statement from his place in this House with regard to his connection with and the obtaining of the said limits entirely at variance with the facts and calculated to mislead the House and the country; and that he made further statements in his correspondence with the said Adams to the effect that he was obliged to resort to corrupt practices with members of the Cabinet and members of Parliament and other government officials in order to perfect the title to the said grant of such limits, which statements have been challenged as false by members of the Cabinet from their places in the said House and admitted by the said Rykert in his place in the House, so far as members of the Cabinet are concerned, to be untrue;

Therefore resolved, that the conduct of the said John C. Rykert in the premises is and has been discreditable, corrupt and scandalous.

The sooner parliament is purged of such men as Rykert and his kind the better.

FOOT BALL is a rough game. The London *Lancet* furnishes this list of casualties from all over the world during the last season: Deaths, 13; fractures of legs, 15; of arms, 4; of collar bones, 11; serious injuries to spine, 3; to nose, 1; to knee, 1; to ankle, 1; to cheek, 1. And yet they say foot ball is a most fascinating game!

IT IS STATED that the W. C. T. U. publishing house, which started eight years ago with \$5000 capital, now pays five per cent on \$50,000, and the receipts last year were \$159,000.

THE PRINCES of Rajpootana have abolished the custom of infant marriages. In the future no girl shall be married under the age of fourteen, and no boy under eighteen, unless prior to the adoption of this law a contract of

marriage had been entered into. These Princes hold the highest rank, and their example will have wide influence.

A SAD REPORT, indeed, is that made from Key West, Florida, by a Christian missionary there. He says:

"There are about 9,000 Cubans in this city, among whom circulate four Spanish secular papers. Their editors are all practical infidels, doing all in their power to injure the cause of Christ. They make it a point to ridicule and oppose every effort that is made to evangelize and save the people. A few days ago one of these papers published a 'Burlesque on the Bible,' trying to show that the Word of God was of human invention. Another stated in a long editorial that not only Romanism, but Protestantism as well, was a farce and a detestable fabrication."

THE HIGH PRIEST of Tripata Temple, in the Madras Presidency, has been sent to jail for three years for criminally misappropriating some £17,000 worth of treasure belonging to the temple. A feeling of horror seems to have arisen in the Hindoo community at the idea of so sacred a personage committing such a crime, although it is no new thing for sacred Hindoos to violate the law. The Rajah of Pooree, hereditary guardian of the famous temple of Juggernaut is at this moment a convict in the Andamans for a very brutal murder. We suspect the feeling is rather one of horror at the sacrilege committed by the temporal power in laying hands on a High Priest. Such was the state of things in Europe in the Middle Ages when 'benefit of clergy' would be pleaded as a bar to punishment by the secular arm of the law. And, an English paper thinks, a trace of the same idea may be found even now in the attitude of some English criminal courts when State Church clergymen are defendants.

A STRANGE STORY comes from Finland. A regular slave mart still exists in many of the country districts. Once a year such paupers, lunatics, and aged people of each parish as cannot support themselves are put up to public auction, and consigned to those farmers or families who will board them at the lowest price offered by the parish authorities. The helpless creatures are made to work as much as possible by their owners, who have the right to chastise them, and are generally most inhuman in their treatment. Lunatics have been used even as cart horses.—*North-ena Advance*.

But is there not, asks the Halifax *Witness*, a sample here and there in this country of this sort of thing, with a slight difference? To sell the poor at auction—that is to give them as boarders to the lowest bidder, is a practice by no means unknown in Nova Scotia and New Brunswick. We have a suspicion that it would not be impossible to produce sample cases this very year of grace! It is time these abuses were reformed out of existence in all British communities.

ONE WHO has been a close observer in the North-western States, says, in the *Journal and Messenger*, that a great change has taken place in the habits of the Scandinavians during the last ten years. Formerly these immigrants made good citizens. They endeavored to learn the English language, to affiliate with other people, and to become American citizens. As their number increased, the idea of political organization seized them. They now vote together, and are endeavoring to perpetuate a Scandinavian nation within the government of the United States. The same is true in some places of the Germans. There are whole districts where only German is spoken. The Italians are forming a class by themselves in New York City, and other nationalities will not be behind.

A COLONY in Oregon is one of the latest Socialistic Ventures. A member of it says:

As all are paid the same out of the common store, we have neither rich nor poor among us. One cannot sail under false colors. For we know what each one's income is. Besides that there is no inducement to be fastidious. Everything needed except clothing and fine groceries we produce. Just picture a settlement with no saloons, no drunkards, no churches, no religious cranks, and you can get a good idea of the colony. Every one worships in his own way. Inasmuch as we have separated from the outside world and accumulated property valued at \$150,000, we can't let any one come in without contributing to the common stock something equal to \$500. One-half of

this can be paid in labor. We exclude everything savoring of anarchy and individualism, and hope to see the day when universal humanity will not be an ideal but the real condition of society.

It will be worth while watching this colony to see how long it will last.

## A CONVERTED SPANISH PRIEST.

[Condensed from the London Christian.]

The conversion of Rev. Rafael de Zafra Menendez, ex-Roman Catholic priest, has greatly cheered Pastor Lopez Rodriguez in North-east Spain. Having been friar, Jesuit, professor, apostolic missionary, parochial rector, and mission preacher, in Spain, France, and Africa, Father Zafra has had a varied experience. He is a Doctor of Divinity and an eloquent speaker. His public recantation of the errors of Rome, and confession of faith in Christ as the one Mediator, caused considerable excitement throughout the province of Gerona, and a copy of his letter of abjuration was sent to every priest and mayor. The occasion of the recantation was admirably improved. Father Zafra declared how ardently he had devoted himself to all that is enjoined by the Church of Rome, animated by the hope of thereby gaining salvation. But he had failed to find the peace and satisfaction he longed for. All was doubt and unrest. Like Luther, he imagined that surely in the "Eternal City," where dwells his Holiness, "God's Representative," he would obtain that which he so fervently desired. Sad deception! Instead of purity and godliness, he found a revolting mass of worldliness, and hollow ceremonial. Almost crushed in spirit, he sought a copy of the Scriptures, but found the sacred volume distorted, and soiled with human additions and subtractions. At last he obtained a true version, and as a traveler in the dark seized a torch to guide his benighted steps, so he grasped the precious "lamp of God's Holy Word," the entrance of which gave him light. In it he found all, and more than he had for a life-time so eagerly sought. Satisfied that the simple Gospel of truth, Father Zafra resolved at all costs to throw off the chains of error and superstition which had so long bound him, and openly to leave the Church of Rome. But who was there to extend a helping hand? To have disclosed his secret to personal friends or ecclesiastical brethren would have been fatal to his safety. In the disguise of a peasant he went to the depot of the Religious Tract Society in Barcelona, and inquired for a Protestant pastor. At that moment, Lopez Rodriguez, on business from Figueras, entered the shop, and was introduced to the inquirer. Shown into a private room, Father Zafra told his story, and after answering searching questions, the interview, which was long and interesting, closed with united prayer for grace and guidance. Having narrated these matters, Father Zafra solemnly recalled all the vows and oaths which, in days of darkness, he had made and taken. Being thus free from Romish ties, he promised, by God's help, in future "not to know anything among men but Jesus Christ and Him crucified." Since his recantation, Father Zafra has accompanied Pastor Lopez Rodriguez to various towns and villages in the province, and has delivered powerful Gospel addresses to crowded audiences in theatres and ball-rooms. There can be no doubt about the sincerity of the convert; for he has exchanged a position of influence and pecuniary advantage for that of a humble preacher of the Gospel, and a mission-school teacher, with a small living allowance.

## WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Miss Lydia J. FULLERTON, CARLETON, ST. JOHN.]

The Moravian Mission on the Kuskokwim

(Concluded.)

June 19, 1885, the little band reached the Kuskokwim, battling their way up the river in a violent storm. Hans Torgensen fell overboard and was lost! A year must elapse before help could reach them, yet strong in the strength of Christ these young men, fresh from college though they were, girded themselves to erect a house, and with their young wives prepared to face the unknown horrors of an Arctic winter, if provided, on account of the loss of time caused by this accident both in provisions and in shelter, for its hardships. The church at home waited the outcome in dread suspense—one whole year then came the heroic message. We are, thank God, alive; and we will remain. Send us help and we will start a *Second Station*! Lack of space alone forbids the narration of the thrilling experiences of that and succeeding winters. There

was no wood at hand and laborious journeys up the river had to be undertaken.

In 1887 a second station was begun at Nushagok, and in 1888 an assistant was sent to the Kuskokwim, but the two stations afforded little companionship to each other, as nearly 200 miles of impassable country lie between them. That on the Kuskokwim has been christened Bethel; that near Nushagok, Carmel. In spite of tremendous obstacles missionary work was at once begun. Of course in order to gain the adults the language had first to be learned, but the children's school was at once opened. The missionaries were not in a populous country as China, Japan, or India; the children had to be laboriously sought for from village to village, and the only way to teach them was to keep them at the Mission House, that meant to board and clothe them. The task thus set the noble wives of the missionaries can scarcely be appreciated by us dwelling amid the conveniences of civilization. All were thus brought into constant personal contact with the most disgusting features of the most degraded heathenism. But alas! the vessel which brought the new missionaries to Carmel, the consecration of the church at home, was compelled to bring Missionary Wienland and his family, completely broken down in health, back to the States. The Kilbuck's heroically resolved to remain alone and hold the post until reinforcements came, or death called them away—Mrs. Kilbuck the only white woman in that desolate region among degraded heathen.

The next year brought electrifying news. Scarcely two years had the missionary been there, and he could but imperfectly stammer forth the message of the cross in that uncouth language of the North, when its stolid people awoke, and the bleak and desolate land began to blossom with the fruits born of self-consecration. From far and near they gathered, besought the missionary to come to their villages too; that they would build chapels for him; that "they wanted a share in the blood of Jesus to take away their bad." When this message was sent from bleak Alaska, after two years' labor, the church was thrilled with holy joy. The appeal sounded forth for reinforcements, for aid for the noble woman, who alone of her kind was battling for the Lord in the stronghold of Satan, in the North. Eighteen responded—four single sisters, three single brethren, one widower and five married couples, some of the latter volunteering to leave their children behind. But before the chosen ones could be sent, a terrible winter had to intervene. Mrs. Kilbuck became sick. It was evident that she would have to go back to the States, or an experienced nurse to be sent to her. Think of the dreary months of waiting! This noble couple resolved to separate. The wife would travel as soon as spring broke, to the States with the children. The husband would not forsake the post, but labor on alone. Heroism has not died out. This resolution had to be possible, communicated to the church. They heard of Lord Loonsdale coming down from the Arctic regions, and in the midst of winter Missionary Kilbuck had to start out to meet him. Seventy-three days elapsed before his return to his sick wife, left alone with the assistant. Terrible storms, temperature 59° below zero told the story. He was given up for lost. His noble wife resolved then, if the Lord gave her strength, to remain herself alone with Assistant Weber at the post! But her husband miraculously preserved, returned, the message brought by Lord Loonsdale reached the States in time. Aid had to be sent at once. A person of experience was required. The heroine was found. The simple announcement was made that Sister Bachman has received and accepted the appointment to Bethel Alaska, for one year—that was all. But those who knew, knew that meant that the wife of the presiding Bishop of the church had been willing to leave her husband and family to serve the Lord among the Alaskan Eskimos. The reinforcements are now there. The last message proclaims Mrs. Kilbuck's recovery. Another year must elapse before new information can be received. So ends this narrative. It has been simply told. Lack of space forbids dwelling on single acts of heroism.

All that must be read between the lines. But it shows that missionary heroism has not yet gone out of date. —*Missionary Review of the World*.

## Women As Editors.

A number of America's most accomplished and successful editors are women. Miss Ella M. Hutchinson is one of the ablest members of the *Tribune* staff, and a recognized power in journalism. Mrs. Mary Mapes Dodge, has, in the fifteen years during which she has presided over *St. Nicholas*, gained for herself the enthusiastic affection of Young America, and for her magazine a position at the head of juvenile periodical literature. Mrs. Martha J. Lamb edits the dignified *Magazine of American History*. Mrs. Terhune, better known to the reading public as Marion Harland, directs the *Home-Maker*. Mrs. Margaret E. Sangster, the sweet poet and gentle teacher of righteousness, has recently accepted the position so long graced by Miss Mary Booth, as editor of *Harper's Bazar*. Mrs. E. B. Grannis is editor and proprietor of the *Church Union*. Ella Farman Pratt, Mrs. G. R. Alden ("Pansy") and Margaret Sidney are connected with the editorship of the *Lothrop Magazines*.

These are only a few of the host of bright women who are giving themselves to editorial work. We should be thankful that we belong to an age and a land where women can fit themselves for such places of responsibility and influence, and where they can live out all the gifts that are in them.—*Christ Standard*.

## Large Users of Paper.

The *Century* Company consumes about two hundred tons of paper each month, and their paper bill is \$300,000 annually. Harper Brothers use about 25,000 reams annually for their papers and magazines, in addition to large quantities of book-paper for their other publications. The Arkells use 30,000 reams a year for *Frank Leslie* and *Judge*, while *Puck* requires about 12,000 reams. The publishers of the *New York Ledger* buy 10,000 reams at a time.

The *Ladies' Home Journal* of Philadelphia annually uses \$250,000 worth of paper, and the *Youth's Companion* of Boston contracts for 50,000 reams every year, worth nearly \$300,000.

Among the patent-medicine manufacturers, the paper bills of the *Hop Bitters* people will amount to \$300,000 per annum, and C. I. Hood & Company contract for 20,000 reams of machine-finished book-paper.—*Printer's Ink*.

## Temperance Notes.

—One drinking person, in the opinion of the *Australian Temperance World*, does more to keep the drink traffic in existence than 500 drunkards.

—The Bombay temperance women have presented a touching petition to government asking them to cease the manufacture and sale of alcoholic drink through which their homes are being destroyed and their children are becoming drunkards.

—A whisky-seller asked a poet for a motto for a new sign board which he was getting painted. He wanted something striking, so the poet wrote the following:

"Rum and whiskey ale and beer;  
Beggars made and mended here;  
When nothing's left to pay the score  
I'll take and kick him from the door."

—A Drunkard's Will.—I leave to society a ruined character, a wretched example, and a memory that will soon rot. I leave to my parents, during the rest of their lives, as much sorrow as humanity in a feeble and declining state can sustain. I leave to my brothers and sisters as much mortification and injury as I could bring on them. I leave my wife a broken heart, a life of wretchedness and shame, to weep over my premature death. I give and bequeath to each of my children, poverty, ignorance, and low character, and in remembrance that their father was a monster.

—The dealers in ardent spirits may be compared to men who should advertise for sale consumptions, fevers, rheumatism, palsies, and apoplexies. Would our public authorities permit such a traffic? No; the public voice would be heard at once demanding the punishment of such enemies of our race; and the rulers that would not take speedy vengeance would be executed and removed. But now the men who deal out this slow poison are licensed by law, and they talk about constitutional rights, and plead their lawful callings. These traffickers in the blood of men tell us that this work of death is their living, their means of supporting their families. But where lies the difference in criminality between the dramseller who for gain administers slow but certain death, and public murderers? The former is licensed in his wickedness by law, the latter must be hanged.

AN HONEST MAN.—About fifteen years ago, Mr. Jas. Wyman, then doing business in Yarmouth, N. S., became involved and went to the United States. His liabilities were some five or six thousand dollars. But about three years ago he sent money enough to pay half of all he owed, and last week he came, called together his creditors and paid the balance. Such a case deserves notice. An honest man never regards his debts outlawed.

## Literary Notes.

The *March Wide Awake* opens with brief biography of "The Beautiful Emily Marshall," a famous young belle of Old Boston. Among the illustrated articles are "Animals at School," "Among the Date Palms," "Poor Lady Ursula"—a true story of the fate of a young Englishwoman who came to Maine in the early days; the "early days" of California, furnishes the material for story by Mrs. General Fremont, "A Picnic Near the Equator," "The Colts that Kicked Up" will delight little people. Ingenious boys and girls will be apt to try "Musical Correspondence," "The Kaduskak Giant," is a story of Old Acadie. Newspaper Workers will be read with profit. "Gid Granger" is worth reading.

*Wide Awake* is \$2.40 a year. D. Lothrop Company, Publishers, Boston Mass.

The *Homiletic Review* for March is early, and comes freighted with treasures of homiletic thought and pastoral wisdom. There is a good article on "The Illustrative Element in Preaching"; Rhetorical Training for the Pulpit is concluded; the Universities of Ancient Egypt will be read with interest; the sketch of Rev. John McNeill, the Scottish Spurgeon, will well repay perusal. The Sermons are by Dr. Pitzer, Rev. Orville Coats, Dr. Pierson, Dr. McNulty and others. Dr. Wayland Hoyt's Prayer-meeting Service is of usual excellence, and so are the three exegetical papers. The Miscellaneous and Editorial Sections have papers on a great variety of topics of interest to clergymen. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York, \$3.00 per year; 30 cents per single number.

Professor John Henry Comstock, the eminent naturalist, begins in the *New York Ledger* of March 1, a series of six articles on the study of insects, in which he describes, not only those insects which are useful to the farmer, but also, those which destroy entire fields of grain, cotton and rice, and ravage orchards, gardens and vineyards. He demonstrates how it was scientifically determined that an average annual loss of \$30,000,000 has been occasioned in the South by the cotton worm alone; and that an average loss per year, of nearly \$2,400,000, has been brought about in the apple crop of Illinois by the ravages of the codling moth. The series is profusely illustrated.

*Harper's Magazine* for March displays great variety and excellence. It might be called a Fine Arts Number. Besides the contributions to the literature of the Fine Arts, the other contents are good. General Wesley Merritt, U. S. A., continues the series of articles on modern armies with "The Army of the United States," illustrated. The *Editor's Drawer*, introduced with a social satire by Charles Dudley Warner, forms a sparkling conclusion to the Number.

The most striking pictures which have appeared in the Joseph Jefferson Autobiography accompany the *March Century*. Three timely and important subjects are treated in the *March Century* by specialists. The first is the subject of Municipal Government, describing the workings of the local government of Glasgow. The subject of Irrigation is treated in the first of a series of three articles. The third is a paper on "The Nature and Method of Revelation"—the concluding one in the series.

This number is also notable for the beginning of the most authentic and original account yet published of the "Prehistoric Remains in the Ohio Valley." The number contains also illustrated "Letters from Japan"; and an article depicting "Some Wayside Places in Palestine," which are referred to in current International Sunday-School Questions; also a paper on "The Sun-Dance of the Sioux."

The *March St. Nicholas* begins with an exciting adventure. "On a Mountain Trail." Two miners fight a pack of ravenous wolves with dynamite, blowing the brutes into what the boys call "smitherens." A delightful story is "Jack's Cure." Alice Maude Ewell depicts a Virginian comedy of the old days when housewives were ducked for gossiping. The delicate humor of the character drawing, the wholesome interest of the story, make it very interesting. There are three natural history articles: "The Crows' Military Drill," "The Screech-Owl," and "Mother Nature's Babies in the Wood." A doll, seventy years old, is described; a true, but most marvelous, escape from a cyclone's fury is written and vouched for. Besides all these, there are poems or bits of verse by several writers.