

Religious Intelligencer.

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

VOL. XXXVII.—No. 28.

FREDERICTON, N. B., JULY 9, 1890.

WHOLE No. 1897

NOTES AND COMMENTS.

THE DEMAND of the women of America for birds and bird-plumage on their hats and bonnets, is said to require the slaughter of 5,500,000 birds annually. A shameful fact.

ONE OF THE MARVELS of electricity, and one of the most striking of the Edison exhibits at the Paris exposition, was the little instrument which enables the operator to sign a check 100 miles distant. The writing to be transmitted is impressed on soft paper with an ordinary stylus. This is mounted on a cylinder, which, as it revolves, "makes and breaks" the electric current by means of the varying indentations on the paper. At the receiving end of the wire a similar cylinder, moving in accurate synchronism with the other, receives the current on a chemically prepared paper, on which it transcribes the signatures in black letters on a white ground.

THE RICHMOND ADVOCATE speaks from experience when it says:

"There is a vast difference between editing a paper and writing editorials for its columns. The one involves toil that is unseen and drudgery that cannot be appreciated by the ordinary reader; the other is a work that is apparent to every eye. But, in our judgment, it is careful editing that gives true success to any journal."

AT THE FUNERAL of an old soldier, whose death had been hastened by his drink habit, the minister said, tenderly but faithfully, these true words:

"Here lies too good a soldier, too good a citizen, too good a man, to have been thus crushed and broken by the American saloon. I have charity for this man's faults, but I have no words to express my horror and anger at the system established to debauch men, to rob them of character, of home, and of heaven, for the revenue obtained therefrom."

He also implored his hearers to pledge themselves to increasing war against the rum-traffic. Of course the rum-sellers and their friends, were horrified and endeavored to make it appear that the minister was without feeling for the relatives of the deceased. What really troubled them was that he uncovered their own guilt. It would be better were the same Christian faithfulness often practised.

MUCH HAS BEEN SAID about a proposed railway from Jaffa (ancient Joppa) to Jerusalem. But a correspondent of the Christian Intelligencer, writing from that country, says that its building is doubtful. True, ground has been broken, and a general rejoicing has been exhibited, but that does not build the road, and will not build it. "The grade is heavy, the traffic will be light; and unless somebody wishes to sink money recklessly, it will never be completed." The same writer tells us that he traveled from Jerusalem over a fine carriage road, and lodged in an excellent hotel, where fifteen years ago the traveler rode on horseback, over a road utterly impassable for wheels. These things indicate improvement, but they do not guarantee railroads.

SPAIN is, perhaps, quite generally thought to be abreast of other European nations in the things that belong to the nineteenth century progress. It would appear, however, that in recognition of and endeavours to lift the burdens from her working classes, she is not behind the foremost. The Herald says:

Indeed, she more than keeps pace with other powers—she outstrips them. Quietly, under the beneficent administration of Senor Sagasta, the most liberal reforms have been introduced. A restricted franchise has given place to universal suffrage, and the test of this recent enactment will be made in the approaching fall elections. The government awaits only parliamentary sanction to fix the working day at eight hours, to establish salutary restrictions upon the labor of women and children, to provide for the insurance of working-men against accidents, disease and old age, and their free transportation by railroad when in search of employment. It even proposes to create local tribunals for the express purpose of considering all matters which concern the working class and require legal intervention—differences between employers and employees, and like matters. The Spanish workmen have shown their appreciation of this paternal attitude on the part of the government by keeping aloof from the Socialist movement and refraining from revolutionary agitations. It is a hopeful sign for any nation when the grievances of its laboring classes are

voluntarily redressed, and the government concerns itself for their welfare. And it is particularly hopeful, as well as surprising, to hear such good tidings from a nation so conservative as Spain.

Leprosy.

In one of his letters descriptive of things seen in Palestine, Dr. Buckley writes of leprosy:

I first met lepers in Jaffa, and afterward along the road to Jerusalem; but in that city they are almost ubiquitous, not because they are frequently met, but on account of their habit of sitting by the gates and in the thoroughfares begging. They followed us with beseeching cries to the Garden of Gethsemane. We met them on the road to Bethlehem. They were not far from the Damascus Gate and St. Stephen's Gate. Their horrible aspect fortunately defies description, while the piercing cry, "Leprous! leprosy! leprosy!" must long echo in the memory of every traveler for months. Some are blind, and with their faces upturned toward the sun, the last vestige of the eye gone, their arms, hands, and necks covered with hideous sores, they excite pity mingled with disgust.

Hospitals have been built for them, but they will not stay in them if they can avoid it, preferring to beg and to enjoy the liberty of travel and domestic life. Different views have been held as to whether modern leprosy is identical with that described in the Bible. Its general characteristic in the Old Testament was whiteness, illustrated in the case of Miriam, whose hand was made leprosy, "white like snow," when she was punished by God for rebellion against Moses. The 13th chapter of Leviticus gives a full account of the disease, and of its symptoms, progress, ceremonial treatment, etc. There is very little doubt that this is the disease which Job had, and nothing ever uttered by man gives a more vivid account than his words of the possibility of degenerative changes and horrible suffering. It was incurable by any methods known to antiquity, though instances of natural cure seem to be recognized in the Old Testament. A singular fact is that Leviticus represents the disease as plainly spreading in garments, and gives directions about burning garments in certain cases and not in others. The idea that the disease was always white appears to have resulted from the fact that the beginnings of it are more definitely described than its later progress.

An attack of modern leprosy is preceded for some months by languor, chills, shivering, and irregular attacks of fever. The spots that appear upon the skin, generally the first visible symptoms, are reddish and rapidly pushed outward by dark lumps, which in time form clusters "resembling bunches of grapes." After this follows general deterioration of the tissues. Sight, hearing, and speech are interfered with, and last of all come dreadful festering sores. These from time to time heal, and then appear elsewhere. There is another sort called "smooth leprosy," in which the patches are inflamed, but do not swell. Such is the vital tenacity, however, that many of these horrible cases linger on from ten to twenty-five years. The disease is generally hereditary, and the children of lepers are usually attacked by it; yet I visited a quarter where they live together and marry, and are thus perpetuating this frightful scourge.

The disease is spreading throughout the world, and the English magazines have of late been considering it. Sir Morrell McKenzie had an article in the Nineteenth Century on the "Dreadful Revival of Leprosy." The Academy of Medicine, in this city, discussed the subject about a month ago, and a distinguished physician and traveler gave an account of what he had seen in various parts of this continent and in the Sandwich Islands. He writes in a truly alarming manner; considers that there are millions of lepers in the world; shows how the Chinese took the disease into the Sandwich Islands about forty years ago, and declares that some of them also took it to Australia and California. The New York Sun recently stated that, according to the official report, there are one hundred and thirty-five thousand lepers in India. Norway is more afflicted with leprosy than any other

European country, according to Sir Morrell McKenzie, who affirms that everywhere it is slowly but surely extending its ravages. Nearly twenty-five years ago the London College of Physicians decided that the disease is not contagious, and not necessarily hereditary. Sir Morrell McKenzie denies both propositions, as do several other eminent authorities, all of whom appear to agree in thinking it incurable.

By public benevolence hospitals are supported in most of the large places in Palestine. The oriental world is not in a condition to be aroused at present to the necessity of isolating lepers. Yet I confess to considerable alarm, having seen in the United States and in the steers of one or two ships persons who were plainly leprosy. I say this advisedly, claiming a sufficient knowledge of medicine to distinguish a plain case of leprosy with some other disease with which it might be easily confounded in the absence of an accurate knowledge of symptoms.

Danger in Disguise.

A foreign dispatch says that the Kola nut was experimented with during the German autumn maneuvering of last year with such evidence of its ability to enable men to endure immense physical labor, that the German War Office ordered thirty tons of it for consumption in the army. Concerning which the N. Y. "Advocate" says: Whatever may be said or proved about the nut, in the end it must appear that it is at the expense of the constitution. We have long observed the introduction of these deadeners of pain, counteractants of metamorphosis of tissue, stimulants, substitutes for food, and methods of increasing or maintaining strength without digestion, and in a very short time their evil effects are seen.

When cocaine was introduced, we predicted that there would soon be a cocaine habit, for which *The Christian Advocate* was ridiculed by a medical journal for obtruding into a thing beyond its sphere; but this is now an established fact. Six years ago we protested against the growing use of quinine as a remedy for debility, where rest and attention to diet was all that was necessary; and now a "quinine habit" is recognized, and in some constitutions is almost as pernicious as the morphine habit.

Nature intends men to have only the strength to be obtained from digested food, air, light, heat, and water, and he who tries anything else as a reliance—except in an emergency serious enough to require the whipping up of latent strength whatever the effect may be upon the constitution—is, as Adam Clarke said, "Burning out the candle of life at both ends, and putting a red-hot poker in the middle."

Temperance Notes.

—Eight thousand eight hundred and eighty-five places are licensed in New York city to sell liquor.

Lord Chief-Justice Coleridge, of England, is of opinion that two-thirds of the jails could be shut up if the country could be kept sober.

—Here's a temperance lecture. A *Sun* reporter met a man the other day who for years kept a well-known up-town grog-shop. "I've given up the business; sold out and quit for good," said the ex-saloon keeper. "I couldn't stand drunken men. Oh, I could handle them all right—I wasn't afraid of them, but the idea of taking so much money that deprives women and children of necessities and comforts was too much for me. I used to see poor fellows who got \$10 or \$12 a week come in of a Saturday and blow in half of their earnings, and I knew that it meant distress for hard-working women and innocent children. I couldn't keep on taking their money. It broke me up."

—Post-Chaplain John Vaughan Lewis, formerly a popular minister of St. John's Protestant Episcopal Church, the most fashionable church in Washington City, and who was appointed to a chaplaincy in the army in 1883, has been dismissed for habitual drunkenness. Surely, rum is no respecter of persons. It strikes down the high and the low, the tramp and the aristocrat. Doubtless, if the facts were known, Chaplain Lewis commenced his downward career by sipping wine in fashionable circles, furnished by those who claim that "there is no harm in a glass of wine." Let wine-drinking church-members who are raising sons and daughters stop, think, and take warning at the fate of this fallen chaplain. "At last it biteth like a serpent and stingeth like an adder."

—Sallie A. More, said in an address at the Roman Catholic temperance convention in Cleveland, Miss.: "Again, in making the objection that women don't need the societies and don't need the pledge, you have only to look around the streets of Cleveland, not alone of this city, but every other city of this Union, and wherever there is a saloon you will find a side door, with above it the sign, 'Ladies' Entrance.' This is proof conclusive to ladies and mothers that woman do need the temperance pledge."

—When prohibition was adopted in Rhode Island, even the saloon keeper supposed it was to be enforced. The majority of the saloons even in Providence, were closed. Some of the results were suggestive. The driver of a baker's wagon who left bread in the stores, in a certain part of the city, before prohibition had prevailed a week, had to leave a third more than usual because of the increased demand. A woman, who usually went to the market alone and purchased a small bit of the cheapest meat, went with her husband who purchased liberally of meat and vegetables and even a box of strawberries. To the market-man who inquired about the unusual occurrence she exclaimed: "No, husband has not reformed, but he can't find any place to get liquor, so we can buy what we need."

Optical Telegraphy.

The flashing of a message from Mt. Reno to Mt. Graham, 125 miles, by aid of heliograph, marks the greatest telegraphy yet made. It is, perhaps, not generally known that the United States Signal Service Department has been making extensive experiments in this direction for several years, and it may now lay claim to having the longest and most complete heliographing line in the world. Its operations extend from Fort Stanton in New Mexico to Whipple Barracks in Arizona, more than one thousand miles, with ramifications leading in different directions. The terminal stations, twenty-five or more, connect with the general telegraph systems of the country, bringing the almost impenetrable reserves of New Mexico and Arizona into direct communications with civilization or the governments. The system is of immense advantage in Indian warfare, where ordinary telegraph lines have not penetrated, and where they could not be maintained in case of hostilities, were they set up. General Greely recently sent a despatch to Washington from Bowie Peak, Arizona, the message being flashed from peak to peak, over gaps of forty-five miles, touching at Mt. Graham, Table Butte, Saddle Peak, Pinal Mountains, Look-out Peak, Bald Mountain to Whipple Barracks, from where it was transmitted by the ordinary system. The possibilities of the heliograph are not limited, however, to the 125-mile record, and understanding its value from a military point of view, the Signal Service Department will not fail to develop it as far as possible. The heliograph is a simple little instrument and easy of manipulation. A small mirror is set on a tripod in a manner that the rays of the sun reflected from its service may be thrown in any direction and kept at the point desired by mechanism compensating for the rotation of the earth on its axis. These rays, interrupted so as to show flashes of long or short duration, representing the ordinary Morse alphabet, are watched and their variations noted at the distant station.

FANATICISM.—A few weeks ago a company of white fanatics in California, says the advocate, led by one Erickson, a disciple of Mrs. Woodworth, the trance-producing evangelist, expected the Messiah. A little before that a whole county of Negroes followed a false prophet, and now the Indians look for an Indian Messiah who will bring back the forests, the buffalo, and the wild game, and force the white man out. It was ever so, "False Christs, lo here, lo there." Those are but bungling counterfeiters of the true, the hour of whose coming knoweth no man, not even the angels in heaven.

CANADA AND JAPAN.—A convention has been signed between Hon. John Haggart, post master general of Canada, and the postmaster general of Japan for the establishment of a direct parcel post service between Canada and Japan, commencing October 1 next. Due announcement will be made of the manner in which the service is to be carried out. Vancouver will be the Canadian point of distribution.

ALL SORTS.

"We cannot hide a good life. It shines. It may make no more noise than a candle, but it may be seen. Thus even a boy or girl may be a light-bearer."

Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others.—Thomas A. Kempis.

A steamer, while passing through the Red Sea, met with a curious experience. For twenty-four hours the vessel made her way through a veritable bank of locusts. It is estimated that these insects covered the sea for over a surface of 325 miles.

To act with common sense, according to the moment, is the best wisdom I know, and the best philosophy to do one's duties, take the world as it comes, submit respectfully to one's lot, bless the goodness that has given us so much happiness with it, whatever it is, and despise affectation.—Horace Walpole.

"One of the sweetest passages in the Bible is this: 'Underneath are the everlasting arms.' What a vivid idea it gives of the Divine support! God knows our feebleness. He remembers that we are dust."

A contrast has been made by Hier Cohen between the drinking habits of Canada and England. In a tour in Canada he saw but one bottle of wine drunk, while in a dining-room at Manchester, filled by clergymen and others attending the Church Congress, nearly every man, he says, had his bottle before him.

A writer in the *Times* calls attention to the fact that the Lord-Mayor of London is no longer the first personage in the city. Cardinal Manning invariably now affixes his signature above his in official documents, being the only person that has the temerity to do so. A straw will show how the wind blows as well as anything else, and this little fact is but one of many indications of the arrogant efforts now being made by Romanism on all sides to regain the mastery in these countries.

Contemplating his mortality, Job exclaimed: "When a few years are come I shall go the way whence I shall not return." Jesus said to his disciples: "I go to prepare a place for you," and he adds: "Whither I go ye know." The race is going toward death, but the church is in the path toward life:

—going, only going.
Out of pain and into bliss,
Out of sad and sinful weakness
Into perfect holiness.

The man who claims that the pulpit is losing its power and who blames preachers for empty churches is most likely not given to prayer for ministers. Many a pastor might well utter a wish that his people would pray as much for him as they talk about him. If church members were more constant in private prayer for their pastors they would soon find more people attending public worship.

Every duty, even the least duty, involves the whole principle of obedience. And little duties make the will dutiful; that is simple and prompt to obey. Little obediences lead into great. The daily round of duty is full probation and discipline; it trains the will, heart, and conscience. We need not to be prophets or apostles. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven.—H. E. Manning.

Selfishness may rule in the heart of a church. There are churches which apparently have no more regard for the welfare of other churches than revival business establishments for each other's prosperity. All their plans are for themselves, their benevolence begins and ends with their own comfort and even in their prayers they seem to have no thought beyond their own interests. A selfish church is a monstrosity.

Society is a blessing or a bane according to its character. Of all influences none is more powerful. "He that walketh with wise men shall be wise." The children of God belong to a society which embraces the good and holy of all nations and ages. Who that has felt the power of society to elevate the mind or contribute to the enjoyment of the heart has not realized it to be one of God's choicest benefits?

Many persons think they must seek to please everybody; they must have the good will of every one. Now, while I must not do anything to offend any one I have a much higher aim than to try and please every one; and that is, I must do my duty. While the two great principles, good and evil, are in the world, being an affirmative man, I must take sides. I can not be neutral and please my Master. If I profess to be on either side, I am a coward, or a zany. If I profess to be on both sides, I am a hypocrite. The Saviour, who is my exemplar and teacher, was the purest person and the best preacher the world ever saw, and he was persecuted, even unto death! Why? Because he vindicated the right, and with precisely the same power he opposed the wrong. He did just what was his duty, and he killed him for it. And he says: "He that is not for me is against me." Read, and ponder, O ye noncommittal Christians!

Among Exchanges.

THE COLLECTION PLATE.

There is quite a sermon in a collection plate as well as in a stone! On Sunday to a Moncton's church collection plate there were just 650 contributors, 456 of whom contributed 1 cent apiece; 134 five cents each and the balance in larger amounts.—*Gazette*.

PUSHING.

Some men push themselves forward; others push their work forward. The former become noted as vain conceits; the latter as useful men, and successful workers in the Lord's vineyard.—*Chris. Standard*.

THE REAL TEST.

There is no escape from the test, in this practical age, that every person's Christianity must be measured by its service to humanity.—*Z. Herald*.

ONE IS ENOUGH.

No man or woman, overworked or not, should hold more than one church office, while other men and women, perhaps equally capable in every way, hold none. All, always, at it.—*Phik. Standard*.

NOT STINGINESS.

An English pastor lately preached a sermon which he entitled, "A Revised Income Tax." The text was, "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him." Those Christians who think love is the great law and set it up as a defense for covetousness are pretty sharply rebuked. Christians are called to liberty, but not to the liberty of stinginess.—*Christian Inquirer*.

ECCLESIASTICAL ARITHMETIC.

Ecclesiastical arithmetic is divided into addition, subtraction, multiplication, and division. Most churches like addition; some succeed at multiplication; some experience subtraction; while some suffer division. Of division there are two kinds—long division and short division. Short division is to be recommended. Long division usually ends in reducing the church to fractions, unless the rules of proportion are observed, and the square root of the difficulty is extracted.—*Christian Register*.

AS WELL SAY.

A quarrelsome, revengeful, proud, vain, unkind, unfeeling, exclusive, censorious, covetous, stingy Christian! Who believes that? As well say an honest thief, a rober drunkard, a virtuous libertine.—*Phik. Standard*.

SOMETHING FOR NOTHING.

To expect something for nothing, has come to be a proverb. It describes exactly the aim of many who hope to "make money," not by earning it, but by rendering an equivalent for it, but by some lucky speculation in which a trivial outlay shall have a magnificent return. If business were a lottery, in which the purchaser of a lucky number could draw a fortune, there would be some reason for indulging such hopes, though nothing could give them dignity or respectability. They have their encouragement in the fact that wealth is too often honored with little or no question how it was acquired. Still the golden calf is worshipped, while the true God has lip-service. Covetousness, the Word of God warns us, is idolatry, and the love of money is a root of all evil.—*The Watchman*.

CHRISTIAN SCHOOLS.

"If any pastor is in doubt as to his duty in regard to our educational institutions let him ask himself what the church would be without them. Now is the time for the pastors of churches to bring before their people the needs of our colleges and seminaries. We have a number of institutions that have done noble work on small means, and they are still struggling and sacrificing for the good of the church. The schools are the recruiting stations where we find our preachers and other leaders. If we support them liberally they will send back to us men equipped for service who will more than compensate us for all our sacrifices. A well-trained man in any calling is far better than an untrained one."—*Ex.*

"GET HIM INTO THE BARN."

The following, which has lately appeared in the secular prints, is good enough to be told here. It is reported that a clergyman of Buffalo said in a recent discourse on character, that he once visited a farming community to solicit funds for an educational institution. He was accompanied by a shrewd old farmer who knew the people, and as they approached the first house the farmer said: "If you want to get any money out of this man you must appeal to him on the highest motives; that's the only way to reach him." Coming to the next house, he said: "Here's a man whose pride must be touched. If you get a subscription from him you must tell him, what his neighbors are giving." As they neared the next farm he said: "If you want to get any money out of this man you must talk to him in his barn." "In his barn!" cried the amazed dominie; "why in his barn?" "You must get him out of the way of his wife," answered the farmer. "She has such dominion over him that he does not dare say his soul is his own. So get him in the barn, dear brother, get him in the barn."—*Morning Star*.