

Religious Intelligencer.

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

VOL. XXXVII.—No 32.

FREDERICTON, N. B., AUGUST 6, 1890.

WHOLE No. 1901

NOTES AND COMMENTS.

"SAM" JONES says whiskey is the worst enemy God or man ever had, and the best ally the devil ever had.

WYOMING, the latest state admitted to the Union, has woman's suffrage established on the same basis as is enjoyed by men. It is claimed that after several years experience the system has worked well.

GENERAL MOLTEKE is reported to have declared that "beer is the greatest enemy of the German people." In response to an inquiry he so far modifies the statement as to write that the use of rum and the abuse or excess of beer-drinking are the greatest enemies of the German people.

THERE IS AN INDIAN in the United States, says the Independent, who is worth \$1,000,000. He is known as Matthias Splitlog, and is Chief of the Wyandotte tribe. He is now seventy years of age, and can neither read nor write. For all this, he is a great money-getter. Some time ago he was persuaded to sell a track of land on the Kaw bottoms for \$140,000, the money to be paid to him at ten o'clock on a certain morning at a bank in Kansas City. The Indian entered the bank shortly before ten and took a seat keeping his eyes on the clock. When the clock struck ten and the capitalists had not arrived, he walked promptly out of the bank. On the street he met the men who were to buy his land, and when they asked him to return to the bank he refused, and set the next day at the same hour. When they all met next day Splitlog refused to sell for \$140,000, and wanted \$160,000. The syndicate wanted the land, and, fearing another rise in real estate, accepted his terms.

A WRITER in the London Times computes that at the opening of the present century there were about 21,000,000 people who spoke the English tongue. The French-speaking people at that time numbered about 31,500,000, and the Germans exceeded 30,000,000. The Russian tongue was spoken by nearly 31,000,000, and the Spanish by more than 26,000,000. Even the Italian had three-fourths as large a constituency as the English. But now English is used by 125,000,000, French by 50,000,000 people, the German by about 70,000,000, the Spanish by 40,000,000, the Russian by 31,000,000, the Italian by about 30,000,000, and the Portuguese by about 13,000,000. The English language is now used by nearly twice as many people as any of the others, and this relative growth is almost sure to continue. English has taken as its own the North American continent and nearly the whole of Australasia. North America alone will soon have 100,000,000 of English speaking people where there are 40,000,000 in Great Britain and Ireland. In South Africa and India also the language is vastly extending.

BULL-FIGHTING has long been confined to Spain, the land of ignorance, superstition, and insurrections. Now, unfortunately, the 'sport' threatens to introduce itself in other countries. A few months ago it established itself in Paris, and periodical batings by Spanish toreadors are witnessed by the most fashionable audiences. Last Sunday, after an interval of two centuries, bull-fighting was re-introduced at Naples, and will be continued every Sunday and Thursday for two months. Ten thousand people disgraced themselves by attending the spectacle on Sunday.

ITALY has fully \$400,000,000 bound up in institutions under the control of the Pope and the priests. Many of these, says the Presbyterian, have no longer any reason to exist; one of them at Palermo, for example, is for the redemption of slaves from the Turks! The money is diverted to ecclesiastical purposes; in Rome nearly one-half of the entire revenue of the institutions is absorbed by the priests. The state is claiming the right to use these large properties in more useful ways, and the question is agitating the country to an extent that shows how completely Italy is escaping from ecclesiastical bondage.

LA-HUNG-CHANG, the statesman who was the real ruler of China, granted an interview not long since to Mr. A. S.

Dyer, editor of *The Bombay Guardian*, and Mr. W. E. Robbins, also of Bombay. These gentlemen presented two petitions, one signed by 800 missionaries, 1,200 native pastors, many newspaper editors, and several thousand Christians, chiefly natives; and the other by ministers and members of Churches in Scotland. The petitioners sympathized with the Chinese Government in its endeavour to save the people from the curse of opium; and pressed it to take advantage of the opportunity occurring this year of terminating the treaty agreement, by which opium is legally imported into China. Mr. Dyer writes that Li-Hung-Chang received the deputation in the most friendly way. He expressed a great desire to see the trade extinguished, and said the central Government were at one with him, and if the foreign importation were prohibited they would at once attempt to effectually put down the home growth. "But," he asked, would not the demand for a prohibition treaty with Great Britain bring on a third opium war? This is the danger that Chinese statesmen fear, and it is to the shame of Great Britain that it is a real danger. Mr. Dyer warmly appeals to the British people to wipe away this foul stain on the honour of the Empire.

WHAT can the Catholic do with this record in the history of his church: Agapetus I., Agapetus II., father and son, successively Popes of Rome? What, then, of the celibacy of the clergy? Before the tenth century "priests, bishops, and even popes had wives and children." Such is the record.

AN OFFICER of the United States Signal Service has compiled a statement about the number of tornadoes in that country for the last seventeen years. It appears that while in 1870 there were only nine, the number has increased annually, the year 1886 having been credited with 280. But since that time there has been a gradual decrease in the number, only 42 having been recorded in 1889.

THE CHURCH of Rome is about as much cut up into societies as are many of Protestant churches, though in its case the clans are mostly among the priesthood. According to the *Catholic Telegraph*, there are twenty-six religious orders represented in this country by 2,217 members, of whom 637 are Jesuits, 333 are Benedictines, 231 Franciscans, 193 Redemptorists, and the rest—less than a hundred each—connected with the other twenty-two orders. These are all men sworn to devote themselves to the building up of the power and influence of the church by any means within their power, and their numbers may be indefinitely increased.

Is The Bible Inspired of God?

Says one, "I think that the Bible may be a true history, but that is no proof of its inspiration. It does not require Divine inspiration to write a true history." So you think it is an easy matter to tell the truth, do you? I wish you could make other people think so. Suppose you go and read a file of the newspapers published just before the last election, and see if you do not think it requires divine inspiration to tell the truth, or even to find it out after it is told. Truth is mighty hard to get at, as you can see by perusing the daily papers on the eve of an election.

There are certain things in the Bible which, to my mind, bear the impress of Divinity. A skeptic will tell you what a race of old sinners we read about in the Bible! Noah got drunk; David was guilty of adultery and murder; Solomon was an idolater, and wrought folly; Peter denied his Lord, and Judas sold him for thirty pieces of silver. All these people that the Bible talks about so much to us are a pretty set of men!

Very well; what kind of men do you expect to read about in the Bible? Noah got drunk. Is that strange? Did no one else every get drunk? Peter cursed and swore. Are there not other men who curse and swear? Judas, an apostle, sold his Lord, who said he had chosen twelve, and one of them was a devil. Do you not sometimes find a Judas in the Church even now-a-days? One in twelve was a

thief and a traitor then; and we need not be surprised if we find about the same average now.

But you seem to think that when you read about a man in the Bible he is sure to be free from all kinds of errors, frailties, faults and sins. You have formed this idea of men from reading in Sunday-school books about good children, who usually die young; or perusing excellent biographies, which, as you read them, cause you to exclaim, "I wish I could be as good as that person was; but I never shall." No, I presume you never will, and if you knew the whole story about the person you might not feel so deeply on the subject.

Do you suppose that if the Bible had been written by some learned doctor, revised by a committee of eminent divines, and published by some great religious society, we should ever have heard of Noah's drunkenness, of Abraham's deception, of Lot's disgrace, of Jacob's cheating, of Paul and Barnabas quarreling, or of Peter's lying, cursing, or dissembling? Not at all. The good men, when they came to such an incident, would have said, "There is no use in saying anything about that. It is all past and gone; it will not help anything, and it will only hurt the cause." If a committee of such eminent divines had prepared the Bible, you would have had a biography of men whose characters were patterns of piety and propriety, instead of poor sinners, or they were. Sometimes a man writes his own diary and happens to leave it for someone to print after he is dead; but he leaves out all the mean tricks he ever did, and puts in all the good acts he can think of; and you read the pages, filled with astonishment, and think, "What a wonderfully good man he was!" But when the Almighty writes a man's life he tells the truth about him; and there are not many persons who would want their lives printed if the Almighty wrote them.

You find a man who will tell the truth about kings, warriors, princes, and rulers to-day, and you may be quite sure that he has within him the power of the Holy Ghost. And a book which tells the faults of those who wrote it, and which tells you that "there is none righteous, no, not one" bears in it the marks of a true book; for we all know that men have faults, and failings, and sins; and among all the men whose lives are recorded in that book, each man has some defect, some blot, except one, and that is "the man Christ Jesus."—H. L. Hastings.

The Temperance Reform.

Only Twelve years old.—A girl of only twelve was committed as "a confirmed drunkard" to an industrial school in San Francisco a few days ago. Her mother stated that the girl would steal, beg or do almost anything to get liquor, and that she had been drinking for nearly a year. All attempts either to reform her or prevent her getting liquor had been failures.

How IT WORKS.—Says the Iowa Register: Supposing a man can get a glass of whiskey in Des Moines, if he works like a burglar to get it, what of it? For every man who knows where to get it, there are 5,000 young men who don't know. For every man who sneaks like a thief through some blind alley or into some barn to get a drink, there are 5,000 who walk the streets like honest men, and are never tempted by the sight of an open saloon. For every man who drops a dime or a dollar in the hole-in-the-wall, there are 5,000 workmen whose weekly wages now go to buy food and clothing and the comforts of life for their families, and not a cent into the tills of the saloon-keeper.

\$21,000 IN TWO YEARS.—At Ballston, New York, two years ago, John McDonald died, and left to his son, who bears the father's name, \$21,000 in money and a prosperous marble business. The son took to drink, the wife took to drink, family quarrels followed the son was frequently arrested, fined, and re-arrested; his property was rapidly wasted, and was recently sold to satisfy accumulated claims against him. Next the mother deserted her children and abandoned herself to drink; the family is broken up, the father and mother have become vagrants, and their children are homeless. Thus does strong drink do its merciless work of devastation and ruin!

THE HIGH LICENSE FARCE.—The supporters of high licenses are often loud and confident in asserting the superior reasonableness of their views in regard to the cause of Temperance. But experience is the safest test. Let them ponder the following remarks of the *Chicago Advance* in regard to high license in Massachusetts: "The policy of high license has had a most significant trial in Massachusetts. About a year ago constitutional prohibition was voted down and high-license voted up; license fees were raised to \$1,000 at the lowest and from that on, and the number of saloons arbitrarily limited to one for each 500 people. This reduced the number to only about one-third of that in previous years. What has been the effect? Has it diminished drunkenness, lessened disorders, relieved the courts and the prisons of the State? On the contrary, arrests for drunkenness, during the year have been nearly double that of the previous year. This is a terrible showing. It ought to be conclusive. In some of the larger cities, as Worcester, Lowell and Fall River, the conclusion has been honestly accepted, and prohibition voted in the place of high-license. And yet the result is only what might have been expected. Mere high-license is mere fooling with the question. The liquor dealers who pay high for their monopoly are bound to make it pay; and they are shrewd enough to know that the way to do this is to manage to get as many customers as possible, and then get them to drink all they can."

RUIN IN AFRICA.—A writer in *Zion's Herald* says, the negro in Africa, as elsewhere, is fond of a bright, gaily-colored kerchief. Will it be believed that a Glasgow firm of rum-sellers have quantities of such handkerchiefs, with a special design favoring their trade, manufactured and freely distributed among the natives of Africa? One has a design of two bottles of liquor flanking a goblet; another has a number of bottles radiating from a centre. Each bottle is represented as labeled with the name of its contents, and the trade mark and name of the manufacturer. I have seen these horrible red flags of the pirates, who seek thus to extend their devilish traffic among the hapless heathen, making blood-money and gain by the souls for whom Christ died! Ship-loads of the vilest and most poisonous liquors are introduced among the natives of Africa by traders, who debauch the natives and get from them in return the valuable products of their countries, which sell in Europe for large money. "Do you call this commerce?" said one, "I don't, I call it robbery." A chief wrote to the British governor of a colony declaring he would rather lose his country than allow rum to come into it. "For," he wrote, "the assaigas of the Matabele may kill their bodies, but this drink puts demons into their souls!"

Fashionable Drinking.—At an Episcopal convention a discussion on temperance brought up "the wine question." An influential clergyman, arose and made a vehement argument in favor of wine. When he had resumed his seat, a layman said: "Mr. Moderator, it is not my purpose, in rising, to answer the learned argument you have just listened to. My object is more humble, and I hope more practical. I once knew a father in moderate circumstances, who was at much inconvenience to educate a beloved son at college. Here this son became dissipated; but after he had graduated and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father was overjoyed at the prospect that his cherished hopes of other days were still to be realized. Several years passed when, the young man having completed his professional study, and being about to leave his father to establish himself in business, he was invited to dine with a neighboring clergyman distinguished for his hospitality and social qualities. At this dinner wine was introduced, and offered to this young man, who refused; it was pressed upon him, and again refused. This was repeated, and the young man ridiculed for his peculiar abstinence. The young man was strong enough to overcome appetite, but he could not resist ridicule. He drank, and fell, and from

that time became a confirmed drunkard, and long since has found a drunkard's grave. Mr. Moderator," continued the speaker, with streaming eyes, "I am that father; and it was the hospitality of the clergyman who has just taken his seat that ruined the son I shall never cease to mourn."

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. FULFLETON, CARLETON, ST. JOHN.]

Roughing it in New Guinea.

Mission life is not all luxury and pony carriages, as some critics would have us believe. A letter from Mrs. Chalmers, the wife of the famous missionary in New Guinea, written to a friend at home, and without any idea of publication, gives us another side of the picture. She describes their experiences in getting from Motumotu to Port Moresby. When they started, she had been suffering from fever, and was still weak and ill. The long journey round the coast had to be made in an open boat, and the very first morning they shipped a big sea, were nearly upset, and absolutely drenched—clothes, provisions, and all. There was no possibility of turning back or getting to land, and so, wrapped in a blanket, she had to endure her discomfort till sundown, with an angry sea and a heavy swell. Even then troubles were not at an end. Having reached Maiva, where they had expected to land, they were warned by two natives who had swum out through the surf that it would be dangerous to make the attempt, and they were advised to go on fifteen or twenty miles farther. Any peril seemed better than that, especially as they had had nothing all day but biscuits and water. So Mrs. Chalmers sat up straight, threw off her blankets, ready to strike out if the boat should get swamped. The first line of surf they shot through successfully; then a second, then a third; at the last they were just a little too late, but dozens of the natives plunged in up to their necks, and dragged the boat up in safety. On shore they were glad enough to get a biscuit and some hot tea, without sugar, which had all melted. The night can hardly have been very restful, for the beds were mere planks, with a mat thrown over them; rats, mice, and lizards ran about in armies; and as for the domestic insects, Mrs. Chalmers confesses that she would rather face a crowd of the wildest savages in the island.—*Sunday Magazine*.

THE SPIRIT OF MISSIONARY ADVENTURE.

During a visit made, with the sanction of the London Missionary Society, to New Guinea and the adjacent island, a band of missionaries and native teachers spent a night on Darnley Island, when a project was formed to establish a mission on another of the islands, named Murray Island. Some of the natives of the island in question seemed especially intent on intimidating the teachers and convincing them that a mission there was perfectly hopeless. There are alligators there, said they, and snakes and centipedes. Hold! said Tepeso, one of the teachers; are there men there? Oh yes, was the reply, there are men; but they are such dreadful savages that it is no use your thinking of living among them. That will do, responded Tepeso. Wherever there are men, missionaries are bound to go. A noble reply, worthy of a disciple of him who commands His followers to "go into all the world, and preach the Gospel to every creature."—*Journal of a Missionary Voyage to New Guinea*.

THE PEOPLE of GOD act as if the fields now so fully open to Missionary labors would always be open, but this is not the case. If not occupied by Christian missionaries they are apt to be pre occupied by other forces, which are sometimes even more difficult to encounter than the original heathenism of the people. Commerce, with the immortality of merchants who come under the general name Christian, is a terrible hindrance to missionary labors, if it goes into a heathen country before the people have learned the nature of missionary work. In

Western Africa to-day the race is between rum and religion. Where rum has gone first, real religion has had hard work to make headway. Moreover, if Protestants delay, the representatives of a corrupt Christianity are always ready to enter in and make the people nominal converts, who are harder to be won to Christ than real heathen. The American Board started a mission to Umzila's kingdom in south eastern Africa in 1881, but through various causes it was not fully begun. Last year two missionaries arrived at the capital to begin the work, but the Portuguese had got there ahead of them, and they were sent away with these words from the king: "Tell those who sent you, your feet have delayed too long. Had you been the first here to mourn the death of my father, yours would be the place now occupied by the Portuguese. They are my teachers and the teachers of my people. I cannot manage two sets of teachers at one and the same time."—*Baptist Missionary*.

Wonders of the Sea.

We make the following extract: The sea occupies three-fifths of the surface of the earth. At the depth of 3,500 feet waves are not felt. The temperature is the same, varying only a trifle from the ice of the pole to the burning sun of the equator. A mile down the water has a pressure of a ton to the square inch. If a box six feet deep was filled with sea water and the water allowed to evaporate in the sun, there would be two inches of salt left at the bottom. Taking the average depth of the ocean to be three miles there would be a layer of pure salt 230 feet thick on the Atlantic. The water is colder at the bottom than at the surface. In the many bays on the coast of Norway the water often freezes at the bottom before it does above. Waves are very deceptive; to look at them in a storm one would think the whole water travelled. The water stays in the same place but the motion goes on. Sometimes in storms these waves are forty feet high and travel fifty miles an hour—more than twice as fast as the swift steamer. The distance from valley to valley is generally fifteen times the height; hence, a wave five feet high will extend over seventy-five feet of water. The force of the sea dashing upon Bell Rock is said to be seventeen tons to the square yard. Let it never be forgotten "The sea is God's and he made it."

Among Exchanges.

PITY!
Are you believing all you hear about other folks? Pity!—*Phil. Standard*.
A NOVEL PLAN.
The ladies of a certain church have hit on a novel way to earn a dollar each toward paying the debt. Some will black their husbands' boots, others will take in washing, and various other ways. Those lazy husbands ought to black their own boots, take the wife's will for the deed, and hand over the nickel or dime, each time, till the dollar is made up.—*Chris. Standard*.

THE GOVERNOR'S FEELINGS.

The Governor of one of the States of the Union who when a farmer's boy plowing in the fields dreamed of greatness and imagined that complete satisfaction would be found in high official position, after having filled successively several prominent offices, said to his fellow-citizens a few days ago: "After a careful review of the past, I sigh to rest me again under the shadow of the old sycamore-tree on the Watauga, and live again the life of a farmer boy." Opportunities for solid happiness are not furnished by exalted position. Many who dream that their cup would be full if they should be elected to some conspicuous place do not dream that the cup is just as near them where they are; yet it is.—*N. Y. Ado*.

WHAT CAUSED THE DEFICIT.

Maria, we spent exactly \$50 more than our income last year. We've got to retrench. It wasn't my fault, John. I didn't lose \$75 on the election, nor pay out \$40 in club dues, nor spend \$65 for cigars, nor run through with \$120 in three days at the races, nor endorse a note for \$200 for a mere acquaintance, and lose it, nor—None of these things account for that \$50. Oh! Here it is: Subscription for pastor's salary, \$50! We can't stand that!—*Chicago Tribune*.

BACKWARD ECONOMY.

The man who saves the four cents a week that would buy his church paper economizes backward.—*N. Orleans Advocate*.

The Bachurat Courier reports that mackerel fishing is good on the neighboring coast and the fishermen are doing well.

The trial of the libel suit of Steadman vs. the Sun Publishing Co., which was to have commenced on the 4th of August, has been postponed till November 4th next.