

Religious Intelligencer.

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

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WHOLE No. 1896

NOTES AND COMMENTS.

ONE OF THE THINGS proposed in connection with the World's Fair, to be held in Chicago, is a great tabernacle in which 20,000 people might assemble, to be used as a great temple for the religiously-inclined of all faiths, the services to be carried on at various hours by the various Christian denominations.

A SIOUX INDIAN is one of the medical graduates of Boston University this year. He took the degree Bachelor of Science at Dartmouth College before entering the Medical College. The capability of the Indian, as of the negro, is being demonstrated.

A COURSE OF STUDY in journalism was established some time ago by Cornell University. It has now been abandoned. No reason is stated. Perhaps there were few students. Those who would become journalists, having a taste for it, will get the best training in work on a wide-awake paper.

A WESTERN PAPER tells that lately three rum-sellers were expelled from an Oddfellows' Lodge in a western town. Right. And it shows how strong the feeling against the abominable traffic is becoming.

THE POPE has been having a fit of the blues, judging by his latest utterances. He talks as though some great calamity is about to befall society on account of its neglect of the Church. "The Lord," he said, "will come no longer with a sweet and peaceful face, but with an angry one, to strike and purify His Church. I am neither a prophet nor the son of a prophet, but I feel in my heart sorrowful presentiments. A sea of evil is about to beat against the rock on which the Church is founded, and will leave nothing to be seen on the horizon but the threat of the anger of God. Prayer will not suffice to appease the Almighty." The world is getting used to this sort of talk, however, and there is no general sense of alarm.

SHANGHAI contains 1000 licensed opium shops, several capable of accommodating from 500 to 1,000 persons; and adjacent to these are an equal number of licensed dens of moral infamy.

CORNELL UNIVERSITY lost \$4,500,000 by being small and grasping. The wife of Prof. Fiske left \$2,500,000 to the University, with her husband's consent. When Prof. Fiske wished to retain his wife's jewelry and some other trinkets, he was informed by the University authorities that he must needs buy them at public sale, if he would have them. A young lawyer, a friend of Prof. Fiske, being stirred up over the matter, looked into things generally, and found that the charter of Cornell did not allow that institution to hold more than \$3,000,000, an amount already possessed. A suit was instituted and the University, after eight years of litigation, gives up the \$2,500,000 and the young lawyer gets a fee of \$500,000, so it is said. That was not cheap jewelry, certainly.

LEPROSY is believed to be spreading in different parts of the world. The Chinese carried the disease to the Sandwich Islands about forty years ago, and have since carried it to Australia, and, there is reason for believing, into California. According to official report there are one hundred and thirty-five thousand lepers in India. In Norway the disease is surely extending its ravages. Lepers have recently been brought to the United States as steerage passengers.

GEORGE KENNAN, author of the famous Siberian papers, in a recent letter, says:

"I have just learned that my articles have been translated into Bulgarian and published at Ruschuk. They are now out in German, Dutch, Polish, Russian and Bulgarian." It has been stated on excellent authority that Mr. Kennan's articles have been read by the Czar of Russia, though in general the numbers of the *Century* which contain the Siberian papers continue to be refused admission to Russia until the obnoxious articles have been expurgated by the press censor, a process known as "blackening out," which was fully described by Mr. Kennan in the *Century* for May.

FROM JAPAN, a correspondent of the Associated press, writes: "The distress among thousands of the starving people of Tokyo and other large cities is being ameliorated to a great extent by the foreigners as well as by the Japanese noblemen. One nobleman is feeding one thousand a day, and out of his own funds. The price of rice is higher than ever before both in Japan and Korea, and this is probably only a foretaste of the suffering to follow."

Heligoland.

Great Britain has ceded Heligoland to Germany, and has effected thereby the settlement of certain disputes about African territory. While comment on the transaction differs, the general opinion seems to be that Britain has lost nothing by giving up the insignificant scrap of land to Germany, and has gained much in Africa. It is in the North Sea, belonged to Denmark till early in this century, since which time it has belonged to Great Britain. Of it the Montreal Witness says:

"It is worth nothing to anybody but the Germans to whom, however, it will prove as welcome a gift as the islands St. Pierre and Miquelon if given to Newfoundland would prove to the British people. Such a cession is a voluntary withdrawal from what appears to be a coin of vantage in case of antagonism; hence its value as a mark of friendship which the Emperor of Germany appreciates. Not that Germany is really weakened by the position of England in Heligoland, or that she will be strengthened by its cession, but merely that nations, no more than individuals, like their neighbors to own a corner, however small or valueless, within their own line wall. How small it is few people realize. The greatest length of the island is five thousand, eight hundred and eighty feet, and the greatest breadth one thousand, eight hundred and forty-five feet. For a lonely island in the stormiest sea on earth it is pretty circumscribed. It has no trees, except 'one or two lime trees sheltered by contiguous houses, which are looked upon by Heligolanders as objects of national pride,' travellers say. The greater portion of the island is high, the red cliffs standing up from one hundred and ninety to two hundred feet above the sea. There are two towns; the lower town, on the sea level, and the upper town, reached by a wooden stair of one hundred and ninety steps. The town consists of about five hundred houses. There are about two thousand people, and the island is visited in summer by about two or three thousand summer residents, mostly from Hamburg, for sea bathing, which is good on what is known as the Sand Island, a part of the island which was separated from the main portion called the Rock Island by the sea in a great storm in the beginning of the last century. Most of the men are fishermen or pilots, and the women and children cultivate the patches of potatoes and cabbages or flower plots into which the land is divided, or attend to the two hundred sheep which are tethered here and there wherever there is a bite of grass. There were many years ago four or five horses on the island, but under British rule the people have prospered and multiplied until there is not room and food enough for both man and beast, and consequently the horses were long ago banished to the continent. There are two cows on the island, but these are only kept there during the summer season in order to provide the invalids among the visitors with milk, which is sold only by the druggist. The sheep would not live even during summer but for the potato peelings and cabbage leaves with which they are fed in summer, and in winter they are fed nearly altogether upon fish. There are no roads in Heligoland, as there are no wheeled vehicles except a wheel-barrow or a baby's perambulator. There is a footpath from one end of the island to the other which the Heligolanders call the 'High Road,' but it is better known among the summer residents as the 'potato walk,' winding, as it does, between the patches of that humble but useful vegetable. There are shops on the island, but nobody but summer visitors buy anything in them, though what Heligoland souveners are like only a Niagara Falls museum keeper could guess. The natives get their supplies direct from Hamburg. The people live mostly upon what is paid

them for their houses, their vegetables, their mutton, their fish and their services, by the summer residents, and when these cease to come, as they will do when the sand island is all washed away, as it soon will be, the rock island will remain the home of a few fishers and pilots, and perhaps, of a garrison and naval station, which the Germans will establish there with the military zeal which characterizes them. The Heligolanders themselves are the only people who will have much reason to regret the cession. They have been ruled very lightly indeed by an English governor, with the help of a few cheap German clerks. Under the German Government they will be subject to heavy taxation and to compulsory military service. The traders are all Germans, and nearly all the trade of the island is with Germany, communication being with Bremen and Hamburg only. The people speak Frisian and German, and are therefore far more German than English in feeling."

A "Christian Science" Case.

A lady of Jamestown, Pennsylvania—a Mrs. Barrows—recently died of cancer under the treatment of Christian scientists. The coroner's jury gave as their belief "that contributing to this death was the culpable negligence of Mrs. M. J. Smith and Mrs. E. G. Lovejoy, who were advised of the nature of the fatal malady with which the deceased was suffering, and failed to resort to or advise treatment by any methods known to medical science." Neither do they allow the husband to escape, but decide "that W. A. Barrows was also negligent of his duty, in not securing medical treatment for his wife when there was reason for believing that she was in need of such treatment." The matter will come before the Grand Jury. The husband was, of course, led to believe that there is no such thing as cancer, that all diseases are illusions, that there is no such thing as sickness, and that therefore the one thing needful is to dispel the delusion by the belief that what we call diseases are simply thoughts that represent nothing real. People otherwise sensible can be made to believe all this by the influence of stronger minds acting upon theirs. It is difficult to understand that some people can be made to believe that there are no material things about us, that there is nothing in the universe but mind, and that there is no universe. Christian scientists well tell you that matter has no existence—that the things we see, or seem to see are shadows cast by the mind. We see a man falling from a horse. His limb is broken. All beholders see it just so. But yet there is no broken limb. There is no limb to break. There is no horse from which to fall. There is no ground to fall upon. This is Christian science, falsely so called. There is no use reasoning against it. Certain minds will accept it, no matter how clearly its folly is exposed.—*Standard*.

The Depopulation of Iceland.

German papers contain notices referring to the steady decrease of the population of Iceland, and the emigration to Canada and the United States. Report has it that this year the exodus will be portentous, amounting to over 20,000, or nearly the quarter of the whole population of the island. This emigration to America has been going on during the last seven or eight years, growing every year. In 1887, 2,000 are recorded to have gone. The extent of the drain may be inferred from the fact that the average annual excess of births over deaths in Iceland is 640. But, notwithstanding this, the number of inhabitants fell in the four years from 71,613 to 69,224, showing a decrease of 2,389 instead of an increase of 2,560. The emigration is principally from the northern and eastern districts, where agricultural work is carried on under great difficulties. The emigrants have settled principally in the northwest provinces of the Dominion of Canada, and have sent home such favorable accounts of their new domicile that it is natural the emigration should increase. But other causes also contribute to promote emigration. There has been a succession of unfavorable harvests, and the competition of foreign steam fishing-boats has almost driven away the old-fashioned boats of the native seamen.

WOMAN'S FOREIGN MISSION SOCIETY.

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

[All contributions for this column should be addressed to Miss Lydia J. Fullerton, Carleton, St. John.]

(The Column this week is for the Children.)

One Penny Every Day.

For all to us that's given,
For all our hopes of heaven,
For all for which we pray,
We'll pledge a daily offering;
For all this 'tis but trifling—
One penny every day.

CHORUS.

Now just one penny give us,
One penny every day.
You can do that for Jesus,
Keep giving as you pray.

For each unlooked-for blessing
Our gratitude expressing,
In this humble way,
We never can repay Him,
But still we'll gladly give Him,
One penny every day.

Because the sum is trifling,
The impulse you are stifling
To help us while you may.
We could do much for Jesus,
If each would only give us
One penny every day.

To send the Gospel streaming,
O'er lands with darkness teeming,
The heathen far away,
In ignorance they're sleeping,
Because for self you're keeping
One penny every day.

Although 'tis but a feather,
When taken all together,
You can't think what 'twill weigh;
So join with one another
To help each fallen brother,
One penny every day.

A Bible For A Pistol.

A TRUE STORY.

"See, mother, see what I have brought you!" exclaimed a young Brazilian, holding up to view a well-bound, gilt-edged book. "Antonio Marques told me that the priest ordered him to burn it, but he did not like to destroy so good a book, and was afraid to displease the priest by keeping it, so I offered to trade my double-barreled pistol for it. I thought you might like to have the book, for they say it is all about religion, and you are so religious. It might be of use when you go to repeat your prayers for people who are dying."

The mother took the book from her son's hands, and slowly reading the title, "A Santa Biblia," said: "Ah! this is good; this is the 'Rule of Life,' I am glad to have it." Then beginning at the first of Genesis, she glanced over several chapters until she reached the tenth. "Yes, you are right, my son, here is just the kind of prayer I want. Here is a long list of names, and as they are all in the Bible, they must all be of saints, and some of them will surely help the poor creatures."

The youth frequently found his mother with the book before her when he came in from his work, and had he taken the trouble to look over her shoulder, he would have found her always reading the tenth chapter of Genesis.

The woman, who had the fame of knowing by heart great many prayers, was often sent for to go even long distances to repeat them for the hope and comfort of the dying, and she was faithfully trying to master the long names so as to say them off glibly to serve as a prayer.

One day, as they sat taking their noon-day coffee, a messenger came from a neighboring plantation, begging her to go at once to see a young girl who was very ill. With book in hand she set out, and arriving at the house, a sad, thought to her not unusual sight, met her eyes. A girl of about fifteen lay upon the bed, her beautiful black eyes looking strangely bright in contrast with the pale features. The parents and sisters, instead of caring for her, were wringing their hands and willy crying out, "She is dying! She is dying!" The sick girl feebly stretched out a wasted hand, gasping: "They say that I am dying; teach me quickly how to die; tell me what must I do!" The old woman gently took her hand, and in a soothing voice said: "Don't be nervous, dear; if you will repeat after me the Pater Noster, the Ave Maria, the prayer to St. Joseph and the rest, then a new prayer that I have learned from this good book, you need not be afraid."

A sight never to be forgotten by one who knows that there is but the one "name under heaven, given among men whereby we must be saved," was this death-bed scene. The old woman, in clear tones, rapidly repeated among other things, "Shem, Ham, Japheth, Gomer, Magog, Madai, Javan," and so on through the long list. The dying girl vainly tried to follow her as her voice grew fainter and fainter, for she was, with all her failing strength, clinging to this false hope, as she passed out into eternity.

Some years later the young man who had gotten the Bible in such a curious way, married and left the old house to live at the wife's homestead. One evening, as the old father sat in his usual place reading, the husband said: "Anninha, what is that book your father is always reading?"

"That," she replied, is the Bible. He often tells me about what he reads, and it is very interesting. I wish I could read it for myself, but it is a French book, and I can only read Portuguese."

"If it is called the 'Holy Bible,' said he, 'then my mother has it in Portuguese, for I gave it to her long ago. I never read it myself, but she used to learn things out of it for prayers. They never sounded very interesting to me."

"Could you get it for me, Jose?" she asked.

"Yes, I will go over and ask mother for it to-morrow," promised he. When the wife got the Bible, she carried it to her father, who was much pleased to find this favorite book in his native tongue, and opening it at the New Testament, he began to read aloud. The young couple listened, and soon grew so interested that they begged him to go on, till they kept him reading late into the night. Deeply touched by the "old, old story of Jesus and his love," they began to read for themselves. Soon they learned that pardon and peace had already been purchased for them, and that what God required of them was not penances and abstinence to fear through life, and masses and the agonies of purgatory after death, but childlike faith and loving obedience—that godliness which gives promise of the life that now is, and that which is to come.

The son's first wish was to have his mother learn the good news, so he carried back the Bible, saying: "Why, mother, you never got the best out of this book! You only looked for something to die by, and it is full of good words to live by, as well. Let me read you some."

"No, my son," responded she, "I got what I wanted out of the book, and that is enough for me. I do not care to look for more."

"But mother," pleaded he, "you would be so much happier if you knew the true way to live and to die."

"Hush, Jose," said the mother indignantly. "Do you dare to hint that I who have taught so many how to die, do not know how myself? Let me alone, and do not trouble me any more about the book."

The man went back to his wife troubled and disappointed. The more they studied the book, however, the better they understood that it was God's spirit who had opened their eyes, and to him they must look to perform the same miracle upon their mother, that blind one leading the blind, and for this they are still daily watching and praying.—*Children's Work for Children*.

C. T. Act Notes.

—Rev. Mr. Montgomery (Episcopal) has been preaching to the inmates of the jail. When the rum men sent for him they had respect to the fitness of things. He is an avowed sympathizer with the drink habit and traffic, and no surprise is caused by the report that instead of preaching the gospel to the jailed rum-sellers he condescended with them as persecuted. When the prisoners are released they ought to get this Rev. apologist for rum-selling to conduct a service of thanksgiving for their endurance of unjust imprisonment. He might also offer special prayers that they may escape further hardships at the hands of their cruel persecutors. His prayers will surely be answered—if his beloved friends refrain from rum-selling, otherwise they will be in vain.—Kings County Council has appointed an Inspector to look after the en-

forcement of the C. T. Act. Mr. C. W. Weyman, a thoroughly reliable man, has received the appointment. The temperance feeling in the county seems pretty thoroughly aroused, and there is an evident determination to enforce the law. A County Prohibition league has been organized, the objects of which are to assist the Inspector in his duties and to advance the cause of prohibition in every proper way. The officers of the league are, President, Gideon McLeod; vice president, John Thompson; secretary-treasurer, F. C. Hartley; other members of executive, Rev. Messrs. Grant, Stewart, Lucas, Hubly and Paisley.

Parish sub-committees are to be appointed; a fund to aid, when necessary, in prosecutions will be raised. Mr. G. J. C. White, who has taken an active interest in the movement offered to contribute ten per cent. of the funds needed. We wish our friends great success in their fight with the rum power. If they stand fast in their purpose and persevere in the face of all difficulties and obstructions they will surely win.

—The spirit of the rum men is shown in this: A Kings county sergeant has asked to be excused from drill this year. He recently appeared in connection with a Scott Act prosecution and as a result the threat has gone forth that his house will be burned down at the first opportunity. For this reason he asks to be permitted to stay at home and look after his property.

—Smiler's term of imprisonment will expire to-day or to-morrow, and Crangle's on Saturday. We hope they will avoid the wrong-doing that caused their imprisonment. But they will need watching, especially the latter. —Shehan, Fredericton Junction's chief rum-seller, was convicted on Saturday and fined \$50.00 and costs. The trial was before Thos. Alexander Esq. Let the good work be pushed against him for other offences, and against the other rum-sellers there, too.

—At Bloomfield, Kings county, on Saturday, in the cases of Daniel Doyle and Mrs. Daniel Doyle, before stipendiary magistrate Hatfield, for violating the Canada temperance act, each was fined \$50 and costs.

EDUCATIONAL INSTITUTE.—The Provincial Teachers' Institute met in annual session in Moncton last week. The enrolment in the first meeting showed an attendance of 163 teachers. All sections of the Province were represented, Westmorland Co. having the largest number. The Treasurer's account showed a balance of \$28.92 on hand. A welcome meeting was held Thursday evening. The Opera House was crowded. The Mayor of Moncton made a speech of welcome, and addresses were delivered by the Chief Superintendent, Dr. Harrison, Dr. Bailey, Hon. D. L. Hannington & others. Mrs. McFarlane, on behalf of the W. C. T. U., read a paper on Scientific Temperance instruction in the schools. During the session several papers of interest to the teachers were read, and profitable discussions had. Among the resolutions passed was this relating to the Provincial University:

"Whereas, The Educational system of N. B. has, through the development of its common and secondary schools, and the improved professional standard of its teaching staff won the sympathy and confidence of the people of the province; and

"Whereas, The University of New Brunswick stands at the head of this system, reflecting its worth, directing to a large extent its higher work, and indirectly inspiring its teaching staff; therefore

"Resolved, That in the opinion of this Institute it is highly necessary in the interest of education that the connection between the schools and the university should be more intimate, and that such legislation should be asked for as would enable this Institute to elect annually one or more representatives of the senate of the University of New Brunswick."

The *Educational Review* received hearty approval. Sir Leonard Tilley was made an honorary member of the Institute.

The following are the officers for the year: Herbert C. Creed, secretary-treasurer; W. C. Simpson, assistant secretary. The executive committee are: G. U. Hay, W. H. Parlee, Wm. McLean, James Barry, St. John; Burton Foster, James Palmer, Fredericton; S. W. Wilbur, Samuel Irons, Moncton; G. J. Oulton, Dorchester, and Philip Cox, Newcastle.