

# Religious Intelligencer.

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

VOL. XXXVIII.—No. 29.

FREDERICTON, N.B., JULY 15, 1891.

WHOLE No. 1948

## Business Notice

A number of our subscribers, are yet in arrears. They doubtless, intend to pay, but have delayed longer than is good for us. We are compelled to call their attention to the fact that we need the money due, and need it now. The amount due by any one is not large, but the aggregate of several hundreds of small bills is a considerable sum, the need of which we feel very much. The expenses of publication are heavy, and have to be met promptly. Will those whose subscriptions are due or over due do us the kindness of remitting at once? A prompt response to this call will greatly help the work in which we are engaged and in which, we are glad to believe, they also have an interest. Please do not delay longer.

## NOTES AND GLEANINGS.

EGYPT has greatly improved under English control. The revenues now exceed the expenses, with less severe taxes. The condition of the lower classes has been greatly improved. The fellahs are no longer subject to the government slavery of forced unpaid labor; the use of the lash has been prohibited, and the treatment of the lower classes is less brutal. The judicial system has been reformed, and bribe-taking by government officers partly suppressed.

AN INTERESTING CASE has recently been decided by the Court of Appeals of New York. It involved the question as to whether the refraining from the use of tobacco and liquor for a certain time was a sufficient consideration for the promise by a relative to pay a sum of money to the person who exercised the self-restraint. The "National Temperance Advocate" tells the story thus:

A young man made an agreement with his uncle, William E. Story, to refrain from swearing and playing cards and billiards for money, and not to use liquor or tobacco, until he was twenty-one years old. The young man was to receive as a consideration, \$5,000 if he kept the contract. He did keep his contract. Meanwhile, the uncle died before the \$5,000 had been paid. After a prolonged contest, the Court of Appeals decides that the \$5,000 which had not been paid over at the uncle's death, was a trust fund, and that it must therefore be paid to the young man as his representative out of the estate. We are glad the young man does not lose his \$5,000, and hope the case will be a precedent to other rich uncles to go and do likewise, and save as many young men as possible from evil habits by making kindred contracts with them.

A ROMAN CATHOLIC priest, Father Mollinger, in Pittsburg, Pa., has been attracting great crowds of people on account of his alleged power to heal all manner of diseases. Stories of wonderful cures are told, and people from all quarters, affected with all kinds of ills, real or imaginary, flock to his home to be cured. Some people think that in so far as he is successful it is attributable to the priest's medical skill, others are equally sure that the power he exercises is supernatural. The "Journal and Messenger" says:

A few nervous people, whose trouble is largely imaginary, and a few rheumatic persons, who come under the influence of the priest's strong will and hypnotic power, proclaim themselves cured or greatly improved, but that any permanent good is accomplished is not generally believed in the locality where the cures are said to be performed. The great majority who have gone to this priest for healing have come away disappointed. It is cruel to bring thousands away from their homes at great expense, and with much discomfort, to have their hopes blasted after days of waiting in vain for healing that comes not.

And the "Christian Advocate" says: Father Mollinger understands medicine and hygiene. He is not so foolish as to disown either. He also believes he has a special gift from God to cure people, recommends what he thinks is best, and gives them his blessing. He cures some. The great majority of the vast crowds that go to him are either not helped or only temporarily; wild scenes of enthusiasm result. We believe there is nothing in his performances which cannot be accounted for on natural principles. The papers say he is now sick himself from nervous exhaustion. He is doubtless a very good man, but that he wields no miraculous power is manifest by his limitations and failures, and frequent relapses of his supposed cures.

There is a priest in the northern

part of this Province to whom the people go in large numbers. He prescribes for them. Some are helped, but more are in no better health, or thought about their health, than they were before.

FOUR YEARS AGO there were only 254 whites in the Congo Free State. This year there are over 800. Of this number 338 are Belgians, seventy-two English, and thirty-five Swedes. The majority of the English and Swedes are missionaries.

FOR THE FIRST TIME in the history of India the temperance movement is alluded to in an official report as one of the causes of deficit in revenue from liquor. The temperance cause is evidently making headway even in India.

THE UNFITNESS of women for political life is supposed to be demonstrated by the alleged fact that a woman in Wichita, Kan., kept the election judges waiting ten minutes while she was hunting for her ticket in her shopping bag, and that she finally voted "a receipt for making pickles." But the "Standard" says, we have seen many a man vote a receipt for making the meanest, most dangerous and most expensive pickles in the world—a receipt for making whisky pickles and beer pickles out of our boys. Boys are very green and tender cumberbuds, and much in demand by saloon-keepers, and a pretty pickle they make of them.

THE MOSLEMS are being represented now in the very centers of Christianity. In St. Petersburg a Moslem mosque has recently been erected, and the Moslem Pope of Russia, the Mufti of Orenburg, recently visited the capital in the interest of the work, being received by the authorities with great distinction and receiving permission from the Czar to collect funds for this purpose. At last accounts he had secured 20,000 rubles. As the Mufti, whose name is Achan-Bajassow, is an energetic man, he will soon have a religious home for the Tartars, Kalmyks, Bashkeles, and other Mohammedans in St. Petersburg. In Berlin, too, a Moslem religious leader has made his appearance. This is an Imam or Moslem priest, sent by the Sultan, for the Turkish Embassy in Berlin. In Liverpool an old-fashioned house now bears the inscription: "There is but one God and Mohammed is his prophet." The building has been converted into a Mohammedan Institute, consisting of a library, reading room, museum and hall. Behind it is a building large enough for two hundred worshippers. Instead of seats, there are prayer-mats. This Mohammedan Mission Institute has been established by a former Methodist, an attorney at law, named Quilian. The latter studied the Koran in Morocco and became a convert to Mohammedanism. He now intends to convert his fellow-countrymen to the same religion.

WE PLACE the following, from the *Sanitary Erb*, here that it may be read by every family reached by this paper: "Jamaica ginger contains more alcohol than the strongest whisky, and aggravates its inflammatory effects with an additional and violent irritant. It is almost unequalled as a cause of uncontrollable inebriety, and should be banished from the house and from public sale as a dangerous preparation that, for all supposed purposes, can be readily replaced."

IT IS NOT generally known that, with the exception of the officials and military, the entire Russian population of Transcaucasia is composed of heretics—Molokans, Baptists, Stundists and others, who have been banished to those remote provinces for conscience sake. Travellers who visit their numerous colonies and settlements are struck with the superior order and cleanliness of these exiles, and the pleasant contrast of the smiling and prosperous dissenting village to the orthodox pigstye in Russia. We learn that the society of Tolstoitsi has been suppressed by the police, and its members dispersed. The idea of these people that God is their Czar is alone sufficient to condemn them in the mind of every abject and force-loving Russian police official.

## Faith-Cure Terrors.

A good woman, a member of the Methodist Episcopal Church, living in my neighborhood, became seriously ill,

and for quite a number of months was evidently in a sure decline. She had adopted the faith-cure theory, and refused to have a physician called, or to take any remedies for her disease. To the exhortations of her friends she said that prescriptions of physicians and all remedies were useless—she would rely upon faith. She had been wrought upon by Christian Scientists, so called, to believe that she needed nothing but faith; that the usual means for arresting sickness were proofs of a want of confidence in God.

After a while it was evident to others and to herself that she was approaching the end. Bewildered and excited, she sent for the skillful physician of her family, and in great agitation begged him to cure her; to do all that human skill could do to prolong her life; to see her frequently, and to permit nothing to interfere with his utmost efforts for her. He did all that could be done. He saw, however, that it was too late, and gave her little, if any, encouragement. She was not ready to go. She had been under the strong delusion that faith would save her without using any of the means that intelligent faith calls for, forgetting that faith without works is dead, being alone.

Her will was in the hands of the notary ready to be signed, but although he had requested her attention to it, she had delayed until she was unable to give the matter any thought, and so the unsigned testament remains a monument of her bitter error. Nothing was attended to, no last directions were given, no last words were spoken. She went down suddenly and was dead.

A friend of mine has adopted the same sinister theory. He was an active Christian. His voice was often heard in the meetings of prayer. He revered the Holy Scriptures as God's Word, and he walked in the light they give. He was growing in Christian character and was likely to be foremost in the activities of the Church. Men looked to him with confidence and hope, and he might have been their trusted leader in the things of the kingdom. But his acceptance of the notions of the so-called Christian science changed all this. His regard for the Bible, for Christian associations, for the great work of the Church, declined. He put his delusion against all the Christian verities. With it all his health declined. Stumbling in his unfaith, which he persistently believes will save him, he is likely to go down surely and, at last, suddenly, to unanticipated death.

I see others walking in the same path. They have been swayed away from the following of Christ. We miss them in the Church, in the prayer-meetings, in the Sunday-school. Their religious zeal is dying out. Their simple, earnest faith has been supplanted by a mystical delusion. A sort of stupor has settled on them. They walk apart. They have no fellowship with their brethren. The Lord's Day is not what it was. The Bible has lost its power. Religion, as they once knew it and rejoiced in it, has no meaning to them. They muse. When the need comes they will refuse medicines, the care of nurses, the skill of physicians, and trust to a blind, irrational credulity, and will die before their time, with their work unfinished.

Such are the terrors of this fatal deception. It cannot be argued down. Reasoning has no influence on these deceived minds. It is not strange that friends and neighbors have appealed to the law. It is only the strong arm of the magistrate that can arrest the evil. Parents cannot be allowed to let their children die. It has the look of murder. And some have been arrested under the fearful indictment.

The deluded parties will probably pose as martyrs. But good sense and real benevolence will not permit them to neglect the means which Providence has ordained and which experience has proved effective.—N. J. Observer.

## A Nova Scotia Petition.

The Maritime W. C. T. U. has arranged to petition the Council of Public Instruction of Nova Scotia to authorize more careful scientific temperance teaching in the schools of the province. The following circular has been issued:

Dear Sisters of the—W. C. T. U.:

Mr McKay, the progressive and indefatigable supervisor of the public schools of the city of Halifax, says in his last annual report: "The teachers suffer many inconveniences arising from the evils of intemperance. The progress of their pupils is very much hindered by want of text-books and irregularity of attendance—the poverty arising from the drinking habits of many parents preventing them from supplying their children with sufficient clothing. Worse still, the children from the homes of the intemperate are frequently possessed of clouded intellects and demoralized habits. If the community spent as much on education as it wastes on strong drink and gilded palaces, splendid gymnasiums, first-class kindergartens, free text books, and well paid, well trained teachers might lure well cared for children to partake of the sweets of learning."

In view of these facts will you exert yourselves to circulate the accompanying petition, not only in your own vicinity, but in adjoining communities where no union is found, securing as many signatures as possible of both sexes of sixteen years of age and upwards. Please make a specialty of voters, teachers, members of school boards, physicians and ministers; and, in order that I may be able to make a record of the number of each who sign this petition, please attach to the names the office, profession, etc.

When a thorough canvass has been made, kindly return to me not later than August 25th.

Dear sisters, the success of this effort depends largely upon you. For the sake of our children, and for the sake of him who is not willing that "one of these little ones should perish," let us do this work promptly, cheerfully, thoroughly, and thus may our request be granted.

R. A. B. PHILLIPS,  
Supt. S. T. I. for M. W. C. T. U.  
Fredericton, June 22.

The following is the form of petitions:  
To the Council of Public Instruction of Nova Scotia.

FROM THE MARITIME WOMAN'S CHRISTIAN TEMPERANCE UNION.

We, the undersigned, desiring to give expression to our sincere conviction that the best help of saving the coming generation from the misery and evils resulting from habits of intemperance, lies in the thorough dissemination of scientific truth as to the physiological effects of alcohol, and all narcotics; and perceiving with thankfulness that this matter is already under the consideration of your honorable body, do hereby earnestly beseech you to frame such a law as shall place this subject upon the same footing as leading ones already included in the school curriculum.

And while we gratefully recognize the valuable temperance instruction so cheerfully imparted to their pupils by a large majority of our faithful teachers in the public schools, we cannot but deplore the fact that the study of Physiology or Scientific Temperance finds no place in the prescribed Normal School course.

Until this is altered, by teachers and pupils being duly accredited, for the study of this branch in their examinations, and until direct graded textual instruction is substituted for the irregular and desultory methods now in use, the desired end will not and cannot be attained. As the successful prosecution of any subject in the school course depends largely upon the text used, and as the Pathfinder Series has been prescribed for use in many schools of the States and Territories of the American Republic, and is very highly approved of by many of our teachers, it having found its way into their hands we earnestly recommend it, or a Canadian edition of the same, for adoption in our schools.

It is desired, also, that each religious denomination and temperance body, vote approval of the object of the petition, forwarding such approval signed by their officers. The purpose is a good one, and ought to have the hearty co-operation of all christian and moral societies and people.

## 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.]

## Heroic Women.

While great praise has been bestowed on certain heroic missionaries and explorers who have braved the dangers of Africa, little has been said concerning the women who have endured equal hardships amid the same hostile tribes and inhospitable climates. Mrs. Livingstone laid down her life while accompanying her husband on his second great tour in Africa. Mrs. Hore made her home for several years on an island in Lake Tanganyika. Mrs. Holub was with her husband when he was attacked by the natives and robbed of everything, and endured with him the hunger and fatigue of which they

both well nigh perished. Mrs. Pringle travelled in a canoe several hundred miles up the Zambesi and Shire rivers to Lake Nyassi. Lady Baker was travelling with her husband when he discovered Albert Nyanza.

And now we are told that three ladies will accompany Mr. Arnot and his wife as missionaries to Garenanza, and to accomplish the journey they will have to be carried in a hammock for hundreds of miles. Women who accompanied Bishop Taylor have shown a degree of courage in venturing into the perils of Africa which promises well for their heroic. The New York Sun, which furnishes these facts, says: "While women have certainly had their full share in the hardships and sufferings of pioneer work in Africa."

Helper.

There are 109 medical missionaries in China of whom thirty-eight are women, and of these last thirty-six are Americans.

## THE BUSINESS OF THE KING.

"The king's business requires haste."  
—1 Samuel xxi. 8.

And yet there is no other business about which average Christians are so easy. They "must" go their usual round, they "must" write their letters, they "must" pay off their visits and other social claims, they "must" do all that is expected of them; and then, after this and that and the other thing is cleared off, they will do what they can for the King's business.

They do not say "must" about that, unless it is some part of his business which is undertaken at second-hand, and with more sense of responsibility to one's minister than to one's King. Is this being faithful and loyal and single-hearted? If it has been so, oh, let it be so no more! How can "Jesus only" be our motto when we have not said "Jesus first!"

The King's business requires haste. It is always pressing, and may never be put off. Much it has to do with souls which may be in eternity tomorrow; and with opportunities which are gone forever if not used then and there; there is no convenient season for it but to-day. Often it is not done in the spirit of holy haste.... Delay in the Lord's errands is next to disobedience, and generally springs out of it, or issues in it. "God commanded me to make haste." Let us see to it that we can say, "I made haste and delayed not to keep thy commandments."

We find four rules for doing the King's business in his word. We are to do it: First, heartily; second, diligently; third, faithfully; fourth, speedily. Let us ask him to give us the grace of energy to apply them this day to whatever he indicates as our part of his business, remembering that he said, "I must be about my Father's business."

The brave service rendered by some of the missionary ladies in Japan, who have, because of the lack of ordained men, undertaken the charge of stations is matched by the service rendered by two women at Esidumbini in the Zulu Missions. The station is forty miles distant by wagon from any other station of the mission, and seven miles from any white person and from the post office. There is no native pastor, but these women are assisted at the Sunday services, at which as many as 400 persons are often present, by two Christian men. They have also a large Sunday school under their charge. In view of the interest of the work in which they are engaged, these Christian women write, "We have not minded being alone as much as we expected to."

## NOTE.

As I have been asked by a correspondent to publish the address and subscription price of "Missionary Helper" in the column. I take much pleasure in doing so, and would heartily recommend it to the use of Auxiliaries and individuals. Address:—  
Mrs. Ella H. Andrews  
463 Washington St.  
Providence, R. I.

The magazine is a monthly, and the subscription (50) fifty cents a year. A dollar pays for two years, and there is no expense in getting a Post Office Order.

L. J. F.

"TO GIVE IS TO LIVE."  
We never shall have a generation of giving Christians until we train one with Bible ideas about consecration of

money to the Lord. God loans money to Christians as his trustees. The only honest method is to set apart a portion of our income to Christ, and no more appropriate it to anything else than we would steal a neighbour's watch.

"Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over shall men give into your bosom."

"Honour the Lord with thy substance and the first fruits of thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

## How Canada is Growing.

In 1878 Canada had 6,143 miles of railway; in 1890 she had 13,988.

In 1878 she employed 23,102,551 tons of shipping in the coasting trade, and in the transport of her exports and imports by sea and on the great lakes; in 1890 Canada in the same service employed 41,243,215 tons of shipping.

In 1878 the letters and post cards carried by the post office department numbered 50,840,000; in 1890 they numbered 100,000,000.

In 1878 the deposits in the chartered banks and in various savings banks in the Dominion were \$88,995,126; in 1890 they amounted to \$197,895,452.

In 1878 the money orders received and sent out by the money order branch of the post office department amounted to \$7,130,000; in 1890 they amounted to \$11,907,862.

In 1878 the business of the country required a note circulation of \$29,786,805; in 1890 it required a note circulation of \$47,417,071.

In 1878 the four per cent bonds of Canada were six below par; the quotation for January 14, 1891, shows that they were on that date nine above par.

In 1878 the production of coal in Canada was 1,152,783 tons; in 1890 it was nearly 3,000,000 tons.

In 1878 the value of exported Canadian made cheese was \$3,997,521. In 1890 the value of exported cheese was \$9,372,212, the highest in any year and greater than that of the United States, as it has been for three years past.

In 1878 the export of cattle amounted to \$1,152,344, and of sheep to \$699,337; in 1890 the exports of cattle were \$1,949,417 and of sheep \$1,234,347.

In 1878 the export of manufactures of wood, including sawn lumber, staves, shingles, box shooks, etc., were \$13,908,629 in value; in 1890 these exports were valued at \$20,659,348.

In 1878 the exports of home manufacture including manufactures as above were \$18,182,647; in 1890 they were \$25,530,003.

The imports of raw material for manufacturing purposes in 1879 were \$5,342,912, and that in 1890 had risen to over \$16,000,000.

Pig-iron is at the basis of so many industries that it is a good index of the development of all industries of a certain class. In 1879 the pig-iron entered for home consumption was 15,504 tons, which, with the quantity manufactured within the Dominion, was sufficient to meet all demands. In 1890 the import for pig-iron for home consumption was 87,613 tons, and the amount manufactured within the country was nearly 25,000 tons. This is an increase of more than four times the amount used in 1879.

THE CALVARY PLANT.—There is a curious plant, said to be a native of Palestine, but which is found in some parts of England, called the Calvary clover, from certain peculiarities of its growth. The seed must be sown in the spring, superstitious people say on Good Friday, if one expects the plant to thrive. The leaves, which resemble the common trefoil, or three-leaved clover, show a deep red spot, like freshly spilt blood, as soon as they appear above ground. This remains for some weeks, then gradually dies away. During the day the three leaflets stand erect in the form of a cross, with head upright and arms brought together, and the upper leaflet is bowed over them as if in prayer. In due time a small yellow flower appears, and after that a little spiral pod covered with sharp thorns. As it ripens these thorns interlace with one another, and form a globular head, which bears a striking resemblance to a crown of thorns. These peculiarities sufficiently explain the name of Calvary clover.

## THE THEATRE.

A Boston newspaper, which habitually commends the work of infidels, has been considering the character of the modern stage, thinks it too "sensuous to satisfy Saxon sense," and concludes that "we must have a theatre with a moral impulse behind it." You will get it, friend, about the time you find a devil with a conscience.—*Mighty-gin Advocate.*