

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

IN IRELAND the number of arrests for drunkenness steadily increases. In 1887 there were 79,000 arrests for that cause; in 1888, the number reaches 87,000, and in 1889 climbs up to 92,000.

THE INCREASE in population during the past ten years has been,—in England, 3,000,000; Germany, 4,000,000; Austro-Hungary, 3,250,000; France, 1,000,000; America, 12,000,000; Italy, 3,000,000; Russia, 20,000,000; and India 30,000.

THAT WAS a severe sentence on Philadelphia City Treasurer, John Beardsley, convicted of embezzling public funds. Fifteen years solitary confinement in the Penitentiary, and a fine of \$237,000—the amount stolen. He is an old man, and the sentence is practically a life imprisonment.

THE LONDON CENSUS for 1891 shows the steady growth of the mammoth metropolis. The population of London on the census night was 4,211,056, which, compared with the 3,816,483 of 1881, shows an increase in the ten years of 394,573. In only one of the divisions has the population decreased in the ten years. The central division had 334,369 inhabitants in 1891; it had fallen to 282,238 in 1881, and now, in 1891, it has further diminished to 247,140.

BACCARAT is an illegal game. And the question of pressing importance is whether the immunity at present enjoyed by the rich to do what the poor may not do in the way of gambling shall be allowed to continue. The problem that is exercising many people's minds: "How can it be just that the Prince of Wales and other people of the highest rank should go to Mr. Wilson's house and play baccarat with impunity whilst the newspapers are continually filled with accounts of raids upon gambling-houses which do not do a tenth part of the harm that is done by Mr. Wilson's house?"

AN INSURRECTION in Arabia is reported to endanger the stability of the Sultan's throne. It is said to be for the purpose of deposing the reigning monarch and placing a relative in the vacant position. It is generally conceded in Turkey that the empire is tottering. Von Moltke, years ago, declared that whoever held Constantinople would rule Turkey, and a prominent writer, dealing with the same question, recently stated: "So dispirited, disorganized and wanting in intelligence have all the elements of the population of the Ottoman Empire become, that they must accept whatever and whoever may be established at Constantinople."

TOBACCO is adding daily to its long list of victims. We have referred to many cases recently in which boys and youth were the sufferers. This is sad enough; but what shall we say when a minister of the Gospel, a Doctor of Divinity, a Presiding Elder, becomes deranged and has to be sent to an insane asylum? This is what is said of the Rev. Robert Forbes, D. D., of St. Paul, by the *Methodist Herald*, of Minneapolis.

IF THE EXPERIMENTS now being made by the United States government in the manufacture of rain shall prove successful, it will—says the "Christian Advocate"—inaugurate a new era for the arid regions of the earth. The plan is to send up balloons inflated with powerfully explosive gases, and by means of electricity explode them in the cloud regions. It is supposed that the air has always sufficient moisture for a rain, and that a violent disturbance will secure its precipitation. There are many things which tend to establish the possibility of producing rain when we choose, and we shall watch the experiments to be made in Western Kansas with much interest and some hopefulness.

HUNDREDS OF ARMENIAN and Syrian peasants, living in villages along the Turkish and Persian frontiers, are joining the Orthodox Greek Church. The chief agent of the Russian Church in this affair is the Arch-priest Gambiaroff, of Erivan. He and his subordinates are at work among these villages, and by lavish promises of gifts of land to those who will become Orthodox, they have succeeded in persuading large numbers of the impoverished peasantry to join their Church. In one village alone ninety Armenian families have taken this step. The most extraordinary thing about this is, that Gambiaroff actually succeeded in obtaining large grants of land for his new converts—a proof that the civil authorities are in connivance with him. The Armenian ecclesiastical authorities are in a state of intense excitement at this most shabby method of winning converts to Orthodoxy, and in consequence a sharp bout of diplomatic fencing is at present proceeding between the two synods at Petersburg and Etchmizd.

OF PROHIBITION in Iowa, the following from the Chicago *Advance* shows that it can and does prohibit when faithfully worked:

"Liquor dealers and anti-prohibitionists who are constantly harping on the blighting effects of prohibition upon the prosperity of a city will not be able to draw much comfort from the experience of Des Moines, Ia. Des Moines is a city of sixty thousand people and has not an open saloon within its limits nor within the county in which it is situated, and yet it is just now enjoying an era of the most remarkable prosperity. Such a thing as a house or store room to rent can scarcely be found at any price, while more than a thousand new residences and more than a million dollars worth of business blocks, some of the finest in the West, are in process of erection. Bank clearances run from twenty-five to fifty per cent. higher than a year ago; its manufactured products for 1890 exceeded those of 1889 by more than \$5,000,000. Every kind of business is extremely prosperous, and the actual statistics of the transfer companies show that the population is increasing, by new arrivals alone, at the rate of a thousand per month. A good many other cities would like to be killed in the same way that prohibition has killed Des Moines."

THE SCIENTIFIC EXPEDITION sent to Labrador by Bowdoin College has amongst its tasks the investigation of the reported cataract of the Grand River, which, at a point about two hundred miles from its mouth, is said to narrow its volume to fifty feet, and to plunge down a perpendicular descent of 2,000 feet. If the report be true, or even half true, the most stupendous waterfall in the world awaits discovery and accurate measurement. Says the *New York Sun*: "Only two white men, Messrs. Maclean and Kennedy, the latter of whom was the manager of the Hudson Bay Company in 1850, have ever seen these falls, though much has been heard of them from the natives of Labrador, who regard the falls with superstitious dread and imagine that he who looks on them will soon after perish." It is to be hoped that the explorers will be able to clear up this mystery.

THE CHANGES in the schools system of England are thus described by "Zion's Herald":

Elementary education in England has been compulsory during the last twenty-one years for children between the ages of five and thirteen; but it has not been free. The government has exacted a fee for each scholar, which, though not seriously felt as long as a family remained small, became increasingly burdensome, in many cases, as the home circle widened. It is now proposed to make this preliminary instruction free by the government itself paying the fee; that is to say for every attendant at a public school between the ages of five and fourteen years, the sum of \$2.50 will be paid annually out of the national treasury. As the average attendance of children at these schools in England and Wales is somewhat over three and a half millions, the yearly cost to the government for this reform will exceed \$10,000,000. For Ireland an additional provision will be made of at least \$900,000 annually. Sectarian or other established schools will be treated by the government as in the same category as the new schools to be created under the proposed legislation. The uniform fee will be paid for children attending these private schools, and in case additional charge is exacted, the balance may be collected of the parents. The new measure is popular, acceptable to both the leading parties, and will not, therefore, encounter opposition. It will go into operation next September.

Roman Catholic Dissenters.

With all the authority they are able to bring to bear in keeping their people in submission the Roman Catholic priesthood are unable to prevent the appearance of disturbance among their ordinarily docile flocks. Even in the Province of Quebec, where the authorities of the Roman Catholic Church are supposed to have everything pretty much their own way, a case has recently occurred where human nature has made a pretty effective display of itself. In the parish of Maskinonge, about seventy miles from Montreal, there is a station on the Canadian Pacific Railway. Around this station a village has clustered, and the people desired to have a church erected for their convenience. At first they were encouraged to believe that their desire would be gratified. A promise was made that a church would be built at the bridge, but the side of the river on which the church would be built was not specified. The bishop visited the place where the people of the east side wished to have their church, planted a cross and promised that a chapel would be erected there and they were satisfied. This arrangement, however, did not please the residents on the west side of the river. They made representations to the bishop who eventually sided with them because they were more numerous than the adherents of the Church on the east side. The latter proceeded with the erection of their chapel at their own expense. They have held service there, but now the flames of discord have been kindled and great is the excitement not only in that rural parish but throughout the Province.

Similar difficulties have arisen in Protestant communities, in our own Church among the rest. Convenient centres have ceased to be convenient owing to changes effected by the location of railway stations. Old villages have dwindled away and new ones have sprung up near to railway stations.

In such cases congregations have been divided in opinion as to the best place for the church, some desiring that it should be erected in the new and promising village while others were equally determined that they would cling to the old place. How are difficulties of this kind got over, harmony restored and congregations enabled to settle down to their proper work? By peaceful remonstrance and sensible advice given and received in a Christian spirit, and allowing reasonable time for the subsidence of excited feeling. In almost every case where this course has been followed difficulties arising from this cause have disappeared, leaving behind them no resentful memories. Charity, mutual forbearance and time will obviate most difficulties if people only are actuated by right intentions. But how have the rulers of the Maskinonge synogue sought to heal the schism that has sprung up in their midst? By the mild and peaceful methods the Gospel inspires? A Redemptorist father from Montreal took the first step to bring the recalcitrant parishioners to their senses by publicly pronouncing a curse upon their chapel, and now in that neighborhood it goes by the name of "the cursed chapel." This same priest appeared in the pulpit of the parish church on the following Sabbath and after mass delivered a somewhat extraordinary sermon. It was a defence of the course he had taken in pronouncing a malediction on a building erected for the worship of God. He professed great concern for those whom he considered the misguided people who had persevered in their purpose to have a chapel in which they could conveniently worship. In the reports given of the priest's sermon, no explanation is given why the authorities first promised them a church, and afterwards refused, thus breaking faith with the people. He does not scruple to tell them that "they are committing a great sin, a mortal sin in rebelling against the Church. They are now all in a state of mortal sin, and what a terrible end for all eternity for them if they should now be called before God. They have committed a sin, the greatest of all against the Church." This priest had no warrant from the New Testament to use language like this to his fellow-men, yet this is what he hesitates not to say in the name of religion. He seeks still further to appeal to their superstitious fears by reciting the following anecdote:—

Long since, near Montreal, our fathers went to preach a retreat. There was only one man who refused to approach the communion table and make his peace with God. After the retreat was over, as the fathers were going home, they passed him in the fields. They bowed, but he sneered. A week after, day for day, he was struck dead at the very spot. You must submit, as good Catholics, to your priests and to your bishop.

What the result of all this commotion will be cannot at present be determined. Now that the affair has obtained wide publicity, every effort will be made by the ecclesiastical authorities to silence all protests and bring the obstinate parishioners into proper subjection. If they succeed in doing so it will be no marvel, considering the many forms of pressure they can bring to bear on those who show the least resistance to priestly dictates. Nevertheless the existence of dissent within the bosom of the Roman Catholic Church in the Province of Quebec is a circumstance with some significance. Roman Catholics cannot be kept in perpetual leading-strings even in religious matter.—*Can. Presbyterian.*

What is La Grippe?

The world has been familiarized with in the last two years with the name "la grippe," which the French give to an epidemic form of cold in the head and which has been applied in Canada, England, the United States and other countries to a disease of a different nature and far more serious in its effects. England has had almost a plague of it during the past winter and spring and so much did the malady puzzle the medical profession to define it that an investigation was ordered by the Local Government board. The board has just published its report covering the epidemics since 1889, and the nature, diffusion and possible origin of the disease are dealt with after a somewhat interesting fashion.

In the first place we would infer that the brand of influenza dealt with is of a peculiarly virulent character, and that it is neither la grippe nor ordinary influenza. The disease reappeared in 1889, and research failed to disclose a previous similar outbreak within a more recent period than forty-three years. Then there was an epidemic in Russia which was supposed to have come in from Asia, China being the particular country upon which suspicion rested. The Chinese rivers having overflowed their banks, the theory was that the malaria rising from the soaked earth spread over the land. In support of this we are told that the relationship of the virulent outbreaks of influenza in 1889 and 1890 can be traced to the miasmatic group of diseases. The relationship also extends to the dengue of the hot countries of south-eastern Europe. The symptoms are almost the same, and as stated they are the symptoms which have been authenticated in this country and the United States. The distinction between them, as drawn by Dr. Lamarkis of Constantinople; by Dr. Parsons, the author of the Local Government board's report, and by other medical authorities, is that dengue is unknown outside hot countries, while the other travels everywhere. This distinction is considered sufficient by Dr. Parsons to justify the opinion that they are not the same disease modified from our standpoint by colder climate. Our Asiatic influenza, then, is not cold in the head, it is not ordinary influenza, and it is not dengue. The report of the local Government board does not carry us any farther, and we get no hope from it that the disease is sufficiently well understood by the medical profession for us to afford to regard it with complacency.—*The Empire.*

Congregational Union of N. S. and N. B.

This body commenced its 44th session in the new church edifice at Kingsport, N. S. on Friday 10th inst., Rev. S. Sykes of New Brunswick presiding. In the evening the address of the chair was given, the subject being the Church in its Relation to the World, according to the following outline: The church owes to itself a conservative duty, the preservation amid the carnality of the world of its own pure and proper spirituality, its witnessing duty, and a missionary duty. Mr. Woodrow, the treasurer, reported receipts, \$965, all of which had been

expended or paid to the missionary societies and colleges. The statistical secretary's report was also read. Trust deed committee reported, and presented a draft of act to be presented to the Nova Scotia legislature for the incorporation of the churches. The report was referred to the appropriate committees. It was resolved, that the draft of incorporation act be left over till next year for consideration and amendment.

The question of the Societies of Christian Endeavor occupied a considerable portion of the day, the speeches in the main endorsing these societies. A committee was appointed to present a report.

Rev. Messrs. D. Howie, R. B. Mills, Churchill Moore, and B. Musgrave (the latter formerly of the Reformed Episcopal Church), were voted personal members and received the right hand of fellowship.

On Saturday evening a public meeting of an evangelistic character was held, Rev. J. W. Cox, of Milton, N. S., who was elected chairman, presiding. Addresses were delivered by Rev. D. Howie, Mr. Archibald Barker (of Sheffield), and Rev. R. B. Mills.

On Sunday the services were very largely attended. In the morning, Rev. Mr. Musgrave preached from the text, John iii., 20th: "He that receiveth whomsoever I send receiveth Me, and he that receiveth Me receiveth Him that sent Me." In the afternoon, there was a meeting of the Congregational Sunday schools of Kingsport and Medford, at which addresses were delivered by Mr. O'Hara of Toronto, and Rev. Messrs. Black and Howie. In the evening, Rev. Dr. Howie preached from the text, Act iv., 12th: "There is none other name under heaven given among men whereby we must be saved."

On Monday morning, additional routine business was transacted and resolutions adopted. A resolution was passed approving of the Societies of Christian Endeavor.

It was also voted to send the following message to the World's Congregational Council assembled in London, England:—

"KINGSFORD, Nova Scotia, }
13th July, '91 }
"To the World's Congregational Union,
London, England:—
"Congregational Union of Nova Scotia and New Brunswick, now in session, sends greeting. Romans Fifteenth, Thirteenth; Deuteronomy First, Eleventh.

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.]

India in 1890.

The following lines from a recent Madras journal, show that some of the best Hindus are thinking at the present time:

Weariness of empty creeds,
Of deafening calls to fruitless deeds;
Weariness of priests who cannot pray,
Of guides who show no man the way,
Weariness of rites wise men condemn,
Of worship linked with lust and shame.
Weariness of custom, blind, enthroned,
Of conscience trampled, God disowned;
Weariness of men in sections cleft,
And Hindu life of love bereft,
Woman debased, no more a queen,
Nor knowing what she once hath been;
Weariness of babbling about birth,
And of the mockery men call mirth,
Weariness of life not understood,
A battle, not a brotherhood;
Weariness of Kali-yuga's years,
Frighted with chaos, darkness, fears,
Life is an ill, the sea of birth is wide,
And we are weary. Who shall be our guide.

Friend of Missions.

Missionary Reading Circles.

"Not interested in foreign missions?" No; why should you be, if you don't read and become intelligently informed concerning the progress of the Master's conquests? "But missionary reading is so dull and uninteresting!" Of course it is, if you have eyes and see not, and ears and hear not, and no spiritual insight to observe the signs of the times. To a Christian heart all alive with enthusiasm, the missionary successes of to-day are a very inspiration. Scarcely can one pick up a newspaper, secular or religious, or a magazine, that does not discuss some phase of Christian missionary work, or

tell of lands and people who are awaking as from the dead, and putting on a new life.

One does not need to look far for inspiring facts. When Rev. James Calvert was asked to give in one sentence a proof of the success of missions, he said: "When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast gathered about the Lord's table." It has only been a few years since a cruel and inhuman king was on the throne at Mandalay, Upper Burma, and to do any kind of missionary work there meant certain death. When this city was built, the eight gates surrounding it were supposed to have been made secure against invaders by the sacrifice of fifty-six young Burman girls. In October last a missionary conference was held in this same city, at the close of which a communion service was held, and missionaries, native preachers and native converts of ten different races, representing five hundred churches, bowed at the Lord's table; and in the very palace where this man dispensed his cruel edicts, Christians gathered and sang, "How sweet the name of Jesus sounds," etc. The king gone, and the kingdom ruled by a Christian power; how marvelous the story! These facts could be multiplied over and over, and are thrilling enough to move the most indifferent.

(To be continued.)

THE CONTRAST.

Our missionaries see the great contrast between the exceeding bitter cry going up from every heathen heart, hopeless and despairing in the presence of its dead, and the chastened mourning of Christians who know their dead are "forever with the Lord." Heathen religions love their power before this story of stories.

During an epidemic of cholera in a village in China a little girl was taken ill. The night she died she asked her father and mother to sing; and when they could not from grief, she sang herself the hymn she knew best and most loved,

"If I love him, when I die
He will take me home on high."
Turning to her mother, she said:
"Do you believe that? If you do, why do you weep?"

The mother as she related the story to the missionary, said, "O sir, the grave has become a new place since Jesus came to our village."

Among Exchanges.

NOT A GOOD WAY.
One way to "go yinto all the world" is to go to a table loaded with turkey and cake, and eat a fifty-cent dinner, at half a dollar, and let the heathen have the profits.—*Farmer John.*

AFINO HUMOUR.
Humour in a writer or speaker, when it is really inherent in the person, and comes forth spontaneous and irresistible, is all right; but of all the wearing, disgusting things in this world humor at second-hand is most to be shunned. Many a speaker or writer, devoid of talent or common sense tries to cover up his lack by aping the style of some one who covers a generous endowment of both under a style that gives point and piquancy to what would otherwise fall without effect upon many people.—*Free Baptist.*

CHURCH QUARRELS.

Church quarrels are the worst of all, for they most dishonor Christ. We worship "the God of peace." We are told to "live peaceable with all men." Most of all should we live peaceably with our own brethren in the church of God. Church quarrels, or quarrels between professing Christians, are a scandal among unbelievers, and tempt them to say that our religion has no basis of truth. When difference arises between persons in a church, the duty of seeking an understanding and reconciliation rests first on the oldest, the one who ought to have had the most Christian experience, or the one who has suffered the injury.—*Independent.*

ALWAYS SOMETHING.

There is no power in arithmetic to express what the rains of the week were worth to Ontario. Continued drought would have made a poor crop and a poor crop would probably have meant a financial panic. Happily all danger is averted, and the prospects are fairly good. Now that the drought has ceased what will be the next thing to complain about? Of course we must always see something that is just going to ruin the country.—*Toronto Presbyterian.*