

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

A CORPORATION called the Syria-Ottoman Railway Company is about to build a railroad from Acre to Damascus. It will pass over sacredly historic ground. At 55 miles from Acre it will reach the Sea of Galilee. It will cross the brook Kishon upon a bridge 120 feet long, while the Jordan will require one 350 feet long. Branch lines will extend into the fertile valleys or plains along the route, and the projectors expect to push the line through Mesopotamia to the Persian Gulf, and thus reopen the old-time highway of commerce between the East and West. The discovery by Da Gama, 400 years ago, of the route to India around Africa, turned the stream of the world's commerce from this ancient channel, and left the rich Mediterranean cities deserted of trade. The opening of the Suez Canal partially restored the old conditions, and the completion of this railway system will still more completely do so.

THE LARGEST hanging bell in the world is in a Buddhist monastery near Canton, China. It is 18 feet high and 45 feet in circumference, and is of solid bronze. It is one of eight great bells which were cast by command of Emperor Yunglo about A. D. 1400, and is said to have cost the lives of eight men, who were killed during the process of casting. The whole bell, both inside and out, is covered with an inscription in embossed Chinese characters about half an inch long, covering even the handle, the total number being 84,000. The characters tell a single story—one of the Chinese classics.

AMONG THE curiosities of animal life in the pampas region of La Plata, Mr. W. H. Hudson mentions the following: A poisonous toad which kills horses; the wrestler frog which suddenly pinches its enemy with its fore-legs, and then runs away; a large, venomous man-eating spider, which pursues men on foot and on horse-back; dragon flies which singly will cause clouds of gnats, mosquitoes and sand-flies to disappear instantly; and an opossum which lives in a treeless desert, and which on first being brought to a tree, will grasp it, and climb it with as much agility as any forest animal.

THE LATE M. Coquerell, of Paris, used to tell of a pastor of the Dutch Reformed Church who was famous for his humor and courage, and who, being on a Sunday at the Hague, was importuned by the frivolous courtiers there to occupy a leading pulpit. The preacher chose for his subject the narrative of the Ethiopian eunuch, and announced the following as the plan of his discourse: "I find in this story," said he, "four matters of astonishment, which go on increasing, the one upon the other. In the first place, I find a courtier who reads the Scriptures. Very astonishing! In the second, I find him a courtier who confesses his own ignorance. More surprising still! In the third place, I find a courtier who begs instruction of his social inferior. Yet more remarkable! And in the fourth place, I find a courtier who becomes converted. The greatest wonder of all!"

REV. HENRY C. McCook, D. D., of Philadelphia, relates his attendance upon the lecture of a well-known Darwinian, who was proving his theory of evolution to a class in botany. After describing in detail the methods by which the gardener produced his hybrids, how with the utmost care he selected his stocks and arranged his crosses, he passed to show how species arise from living things might arise by self-evolution, until arrested by the simplest of all questions from the doctor present, "But, professor, what has become of the gardener?"

THE MOTHER SUPERIOR of the convent in Tapaleza, Hungary, has been arrested for cruelty to the pupils in the ladies' seminary and elementary school in connection with the convent. The young children were punished by being tied down to a table, their mouths held open by blocks of wood, and their tongues burned with red hot wires; while the elder girls were stripped, bound face downwards, and burned on the thighs and back with hot iron plates.

FOUR GRANDSONS of Garibaldi, the Italian patriot, have been placed by their father in the Methodist Episcopal Institute in Rome to be educated. The father said in entering them, "I do not want my boys to be taught by the Romanists."

THE DEATH of Emin Pasha is announced. A despatch from Brussels says: A letter received from Rasid Ben Mohammed by the Governor of Stanley Falls leaves little doubt that Emin Pasha, the noted explorer, is dead. The letter says that an Arab chief named Said Bin Abed, in journeying towards Unyoro and Wadelai, met Emin Pasha and his expedition in a hostile manner. A severe battle ensued, and the fighting lasted for three days. Emin Pasha and his followers were defeated, and took to flight. Said Bin Abed and his victorious followers overtook Emin, and captured and killed him, together with all his people.

THE BREWERS' JOURNAL welcomes the return of Revenue Commissioner Miller as the official head of the Internal Revenue Department, "over which," as it says, "he presided with marked ability and efficiency during President Cleveland's first administration." The brewers were equally well pleased with the retiring Republican Commissioner. They subordinate partisan politics to business interests, and take good care to make themselves "solid" with the administration of either party which may happen to be in power, that beer may be sure to keep at flood-tide. There is the "vote for vote" policy, to vote for those who vote for beer, and against those who oppose it, irrespective of partisan affiliations. In their unity of action for a specific purpose the brewers present a suggestive object-lesson for their opponents.—Temp. Adv.

## Save the Sabbath.

Religious papers in the United States are becoming anxious about the sanctity of their Sabbath day, and there is great need of solicitude, for in the larger cities the very semblance of a day of rest, a day of worship, seems nearly lost from view. The Christian Guardian has this excellent article:—"Every lover of the Lord's Day should be pleased to hear of the activity and widely extended influence of organizations that propose to rescue the Sabbath from the perils that threaten it. The day has come when every State and Territory of the Union should adopt measures to educate public sentiment in order that the American Sabbath may not be swept away by adverse currents. There is not one moment to lose. A few more years of indifference on the part of the friends of the Lord's Day, and the chief citadel of American life may disappear, never again to be restored."

That the Sabbath is seriously threatened, all well-informed persons must admit. Multitudes coming to our shores from the Old World have no just appreciation of this national characteristic which has contributed so much to make our people prosperous and happy. A vast majority of this number, because of their foreign education and habits, prefer the Continental Sunday to the American Sabbath. Prejudice, strengthened by the baser elements of society, has made it quite impossible for most foreigners to study the Sabbath question in the light of American history to their profit. They cannot be relied upon to strengthen Sunday legislation. Their whole influence, quietly yet powerfully, tends to corrupt American sentiment in regard to the Lord's Day.

Unhappily, much of American life, especially in the great cities, offers a congenial atmosphere in which this spirit thrives. The saloons, above all other evil agencies, is responsible for the growth of antagonism to the Sabbath. Vice in all its hideous forms carries upon every banner the signs of hostility. Many are the forces insidiously operating against the sacred day, which, unless speedily checked, threatens its annihilation at no distant period.

The Sabbath question will never find its proper place in the nation until its discussion is brought more fully within the realm of conscience. An awakened moral conviction throughout the land must precede civil Sunday statutes,

otherwise such legislation will be loose and below the divine standard. This moral awakening will transpire just as soon as Christian example is in accordance with the Fourth Commandment, when our schools will give moral truth a full chance to assert itself, and when the home life will more generally guard the Lord's Day against harmful perversions.

When the Christian Church will consent to magnify the divine command, "Remember the Sabbath day to keep it holy," not seeking worldly pleasure or gain on that sacred day, not secularizing holy hours by admitting Sunday newspapers into the home—then will a new era break upon the nation. The spiritual significance of the Sabbath, as the holy sign between God and man of all good, will then become widely apparent. The Holy Spirit will then give to moral and Christian reforms of every kind a new impulse. In a word, the responsibility of right Sabbath observance, with all its attendant blessings, rests upon the Church of Jesus Christ.

If all this be true, it is manifestly our duty to seek release, so far as is possible, from worldly engagements on the holy Sabbath. The day is given, among other things, for hearing God's word in the congregation of worshippers, in uniting in His praises and supplications in His temple. It is possible to so transfer the cares of the week to this day as to wholly unfit the soul for these sacred duties. And not only so, the reading, the social visiting, and the unnecessary work of the Sabbath may be of such a kind as will necessarily arrest spiritual thought and render religious exercises useless, even injurious.

Just here is the baleful influence of the Sunday secular newspaper. It is quite impossible for Satan to invent a more destructive method of undermining public ministrations in the sanctuary than this. The secular is made to supersede the spiritual; the currents of business carry the soul far out into the tumultuous seas, away from God's sheltered harbor of needed rest. The whole scheme is fraught with peril to souls.

Said a professed Christian in our hearing recently: "I became so absorbed in my daily paper this morning that I failed to observe when the hour for public service came. The response of a friend at his side was a terrible rebuke: 'You missed an excellent sermon and a rich blessing in the sanctuary.'"

But let us not take too dark a view of this subject. Notwithstanding the numerous attractions of our time, so unfriendly to sanctuary service, what multitudes of hungry hearts are being satisfied with the "fatness of His house!" Never, we are confident, has the privilege of sitting where "strength and beauty are in His sanctuary" been more widely appreciated than at the present. Never have greater numbers in the aggregate sought His courts, or have exclaimed with joyful hearts: "A day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Unnumbered souls in Christian and heathen lands not only find delight in God's earthly temple; they anticipate with rapture the speedy entrance upon the heavenly. In the marvelous description given by the revelator of that abode, the temple vanishes away and God becomes evermore all in all: "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

## Dr. Buckley on the Gothenburg System.

Friends of temperance should not be seduced by accounts of the favorable impressions made upon persons who do not investigate for themselves, by the workings of the so-called "Gothenburg System." In 1884, the editor of this paper carefully investigated on the ground the operation of this system. The object of this system was "not to prevent the use of strong drink," but "on the axiom that the brandy traffic is the legitimate trade of the community, and that its practice is, by one or other circumstance, rendered unavoidable. Furthermore it is based on the fact, that owing to the disreputable character of this traffic, it is mostly in the hands of persons who are neither induced by external nor internal conditions to take such a view

of the duties connected with their calling, as could furnish the public at large with security for their due performance; and finally, that the public in his capacity of tradesman, cannot help striving to derive profit from it, the higher the better; his own interest prompts him to sell the greatest possible quantity of his commodity. And, yet further to increase his net profits, he will spend as little as possible on keeping his premises in decent order and repair; he will evade to the utmost the obligation of providing food for his customers. Moreover, to increase his sales, he will, when his own interests are not at stake, allow his customers to take their drinks on credit or pawn tickets. It was this state of things that the new system proposed to remedy." While it diminishes the temptation offered by the seller to the customer, puts a stop to running in debt for liquor, and diminishes the number of cases of extreme drunkenness, it does not stop the abuse of liquor. We saw drunkenness in Gothenburg, saw ten men not far from midday on Sunday staggering about. In other places in Sweden its fundamental principle of no profit to "any one" has been departed from. The towns have urged the company to press the business in view of the revenue.

Our conclusion at that time was that on the whole, the Gothenburg system sheds little light on the problem of suppressing intemperance in other parts of the world. No system of license has ever yet been tried which does not afford the community every facility for both the moderate and the immoderate use of liquor, and we doubt if any such system ever can be contrived.—Christian Advocate.

## The Verdict becoming General.

The verdict against the traffic in misery and crime becomes more general every day. The Washington Evening News has this in a recent thoughtful article. The sad truth must be coming home to the man who drinks that his place in the world is an uncertain and disagreeable one. Not many years ago a moderate indulgence in the flowing bowl was not considered as a disqualification when a man of good abilities applied for a situation, but times have changed, and to-day the individual who goes forth to seek a position with his breath impregnated with the essential oil of barley is engaged in a hopeless errand.

The business man must necessarily place a good deal of reliance in his assistants, and he can only do that when they are distinguished for sobriety rather than as natural absorbers. No ambitious merchant likes to conduct an inebriate asylum in the guise of a trade emporium. The newspaper publisher desires to maintain the reputation and dignity of his journal, and hence will not have it represented by gentlemen who have registered a vow to consume the products of several distilleries.

The same spirit prevails in every branch of business, and even in the political world it is growing stronger year after year; time was, within the memory of men who are still young, when the ability of an office-holder to do "his share of the drinking" was considered highly creditable to himself and his constituents, but if he endeavored to demonstrate his capacity in that direction nowadays he would be pained to notice that he excited disgust rather than admiration.

The feeling against drinking as an institution is growing and will be permanent, and should be the best sort of a temperance lecture to the young man who hopes to accomplish anything in the world; he can do nothing that will more hopelessly handicap him than to swear allegiance to the cup that inebriates, but does not cheer.

## Local Option in Mississippi.

Rev. J. T. Christian, D. D., of Jackson, Miss., Secretary of Missions of the Baptist State Convention, favored us in conversation with the following statement in reference to the influence of Local Option in Mississippi: When I went to the State seven years ago there was a saloon at every corner and almost at every country store and every crossroads. School-houses and church-houses were of most inferior character. To-day

nine-tenths of the State is under absolute prohibition, and only in the larger towns is whiskey sold. The school-houses are of the very best kind, and the church-houses are beautiful. The counties are allowed to vote on the question of licensing. Around each school there may be absolute prohibition for three miles. In addition there must be a majority of qualified voters of a city or a town who favor whiskey in order to have a license granted in the town. The names of the voters who favor whiskey must be published three weeks previous. If a man petitions on both sides he is counted against whiskey. A license is placed at \$1,500 which goes to the State, and a like additional amount may be assessed by the town. The tendency against the saloon has been growing for several years; the last Legislature made the law more stringent so that now it is almost impossible to secure a license; many of the larger towns have become absolutely dry.—Columbus, West Point, Meridan. The effect of this is seen in the larger number of white persons, both young men and young women, in the colleges. The colored people also are saving their money and educating their children. The public sentiment of the State is strongly against the saloon and whiskey.

## 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 Mrs. Jos. McLeod, Fredericton.]

## Sweet Girl Graduates.

The following may prove a suggestive to some one who is hesitating and wondering how she may do something, in Foreign Mission work that may be the most far-reaching as well as most lasting in its results. Who can tell, what may be the extent of this work yet to be accomplished by this young missionary, who is one, probably, only because of the thoughtful self-sacrificing kindness of one woman.

"Here's a letter for you, mama."

"Thanks! It is from my friend, Mrs. C—, of Pekin; let us see what she says."

"She writes that her daughter is to graduate this June, and she wants me to share in her joy."

"I did not know that she had a daughter."

"She has an adopted daughter, whom she has been educating for ten years at one of our best schools. I will tell you about her."

"The first time I met Mrs. C— was when she called at our home in Lockport, and asked me to attend the anniversary of their Woman's Foreign Missionary Society. I did so, and was entertained at her home. It was a little home. All the appointments of guest-chamber, parlor, and table, were severely plain; and yet there was a coziness about it that made it inviting. We had an excellent meeting on Sabbath evening, and Monday morning, as I was ready to start for the depot, she came to me with a roll of bills in her hand, and said, 'My dear Mrs. B—, I have but little money. I could easily spend it all on my wardrobe or in my home, but I love to deny myself for Jesus. I want to adopt a motherless girl of India. Here are thirty dollars for the first year, and if you will obtain an orphan, I will give her my maiden name, and have her for my very, very own. I will love her and support her, and train her to work for Jesus in India.' That was ten years ago. We secured a bright-eyed little girl, not quite eight years old, and put her in the orphanage at Bareilly, and now she is to graduate, and the mother's heart is all aglow with delight over her 'sweet girl-graduate,' with her white robes, and flowers, and music."

"Why, mama, that is away off in a heathen land."

"To be sure, my child; but it is one of the most beautiful lands in all this great wide world, with its gorgeous flowers and rich foliage, its grand table-lands and snow-capped mountains. The young lady is not a heathen now. She has been converted to Jesus, and for ten years has had the discipline and training of our excellent school in the city of Bareilly; so, al-

though Nina is a dark-browed daughter of India, she is a refined and educated young lady. Since she belonged to a mother in America, she has escaped a girl-marriage, for we control the giving in marriage of our orphans. Mrs. C— writes that Nina is to commence missionary work at once, by becoming a teacher in one of our mission schools."

"It sounds like a story-book, mama. I do not wonder Mrs. C— is so happy."

"Yes; and then think how engaged and interested she has been, all these ten years, in caring for and loving this sweet girl. She has sent her Christmas boxes and presents, just as we do to your sister at the seminary, and has written her letters; and of late years she has received letters from Nina, and Mrs. C—'s heart has kept young and fresh while watching this fresh young life. It is a beautiful work, and has been a great blessing to Mrs. C—, while dearer than all else to her is the whisper of Jesus, 'Ye did it unto me.' I often wonder that more women, who have means at their control, do not adopt these bright, keen daughters of the East, and train them as workers for Jesus in that far-off land."

## Among Exchanges.

WATCH FOR THEM.

There are many ways in which God uncovers himself, much that the soul may learn of him where there is no speech, no language, no book. It was the old fable that the fairies were whispering to the infant who smiled in his sleep; and may it not well be that, when our souls are awake and alert, God shall say things to us we shall understand by that understanding which is not of the speech, but of the soul?—Inquirer.

## THE TRUE CRITERION.

"What was he worth?" is among the first questions asked when a rich man dies. And the answer is an off-hand estimate of the value of his possessions given in dollars. But the real worth of a man can not be given in dollars. To correctly place a value upon his worth, you must know what his influence was in his family, in the community, in the nation. Did he make his family happy? Did he encourage truth, honesty, godliness, peace, and philanthropy by his words and acts? Did he so live that for years to come the heaven of his upright life will tell for good in the community where he lived and died? If he did, the value of his life is far above rubies, even if he did not leave a thousand dollars' worth of earthly possessions. But if his acts and influence all told in favor of irreigion, then his real worth to the community is not the equivalent of a nickel, even if he had half a million or more in dollars and cents.—Religious Telescope.

## SHAMEFUL.

Omaha appears to derive a large revenue from crime. It is reported that two hundred and forty-two saloons pay an annual license of two hundred and forty-two thousand dollars. The gambling houses yield fourteen thousand dollars in fines. Disorderly houses and their inmates are fined to the amount of twenty-two thousand two hundred and twenty-four dollars. The annual income from these sources, according to these figures, recently published, is considerable. But does it pay? Would it not be cheaper to cut off these license receipts and fines by exterminating the dens? Certainly. But how hard it is for taxpayers to see that there is no financial wisdom nor profit in this business. The damage inflicted on the city by one saloon is greater than the benefit derived from all this revenue.

## MAKE IT ALWAYS NEW.

The preacher whose sermons are "an old story" to himself is sure to fail to interest his hearers. And this is exactly the reason why some are dull, uninteresting, uninspiring preachers. They have either lost their interest or never had any interest in the Gospel. To them the plan of salvation is "an old song." Instead of investigating and keeping their minds absorbed in the great work which brought Christ down from heaven, they sit around, talk politics, tell cheap stories, eat and sleep. Then, when Sunday comes, they go into their pulpits and deliver a dry moral picked from the bones of a dry old skeleton, utterly destitute of the life and power of an enlightened spiritual enthusiasm born of a vivid realization of the preciousness of salvation and of the awful doom of a lost soul. The need of the churches to-day is more preachers whose hearts are all on fire with zeal for the salvation of souls.—Inquirer.

## COMMON SENSE DICTATES.

Some of our railroads are getting to be great temperance organizations. Corporations, in self-defense, must demand absolute sobriety. They have a right to, and will do it more and more. Any man is dangerous, at any time or in any place, who has been drinking liquor.—Herald and Presbyterian.