

Religious Intelligencer.

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

VOL. XL.—No. 38.

FREDERICTON, N. B., SEPTEMBER 20, 1893.

WHOLE No. 2061

NOTES AND GLEANINGS.

FIFTEEN THOUSAND PERSONS are fed daily at one relief station in Chicago. Every effort is being made to find some kind of work for the unemployed who have nothing to live on. Large sums have been raised to be expended in charity.

THE COLORED PEOPLE of the United States support seven colleges, seventeen academies and fifty-high schools, in which there are 30,000 pupils. They have 1,500,000 children in the common schools and 24,000 teachers. More than 2,500,000 of the race can read and write.

ONE OF OUR EXCHANGES says: "A western editor received a letter from an indignant subscriber who said, 'I don't want your paper any longer.' To which the editor mildly replied, 'That is all right. I wouldn't make it any longer if you did, because in that case I would have to buy a new press. The present length just suits me, and I am glad it suits you.' That exactly expresses our sentiments."

QUEEN VICTORIA now heads the list as the English sovereign who has reigned the longest. She has passed the record of Henry III., who ruled fifty-six years in the thirteenth century. It is true, George III. was nominally king for fifty-nine years, but a great part of his reign was in name only, as he was insane, and the Government had George IV. at its head as regent.

HE WOULD NOT desert them. A congregation, anxious to get rid of their pastor were considerably perplexed how to do it without hurting his feelings. After considerable discussion, they concluded to inform him that they were obliged to reduce his salary. A delegation was appointed to wait on him and notify him of the fact. "Brethren," was his reply, "I have been with you in prosperity, and I will never desert you in adversity."

IN THE UNITED STATES, within the past year forty-three per cent. of the woolen mills, forty-two per cent. of the woolen cards and looms, fifty-three per cent. of the knitting mills, about forty-seven per cent. of the knitting machines, and thirty-three per cent. of the cotton mills, with three million forty-three thousand one hundred and forty-five spindles, or twenty-four per cent. of all reporting, have closed, besides many mines and industries connected with them.

THE DEATH OF SARAH BOWMAN at Ephrata, Penn., almost puts an end to one of the many peculiar religious orders of early Pennsylvania. The sisterhood to which Sarah Bowman belonged was founded about one hundred and fifty years ago, and for a long time flourished as a communistic organization. Of late, however, its numbers have been much reduced until Sister Bowman in her old age found herself the oldest member with only two companions.

THE WORLD'S FAIR is, beyond question a great show. But its glory has been considerably dimmed by the unfortunate disputes and broken promises that have accompanied it from the day of its inception to the present day, and will doubtless go on until the end. Foreign exhibitors have had their complaints to make; fair women have wept and called each other names; and now the chair boys are on a justifiable strike, and Pedouins, brought out for the exhibit in Midway, are walking hungry about Chicago because they had the audacity to ask for their pay.

THE DESCENDANTS of Queen Victoria will, in the natural course of events, sit on the following thrones, either already occupied or to be occupied by them: Great Britain and India, Germany (Prussia), Hesse-Darmstadt, Saxe-Coburg-Gotha, Saxe-Meiningen, Greece. Assuming that the Czarowitz really intends to marry the Princess Alice, the vast empire of Russia will have to be added to the list. It may be stated here that, in addition to the countries named, Queen Victoria is closely connected by family relationship with the king of the Belgians, and that she is also connected, through the marriages of her children and otherwise, with the ruling houses of Russia, Holland, Denmark, and through Denmark with Sweden, Norway and Baden, and also with other European sovereignties.

A SAD AND TOUCHING INCIDENT is reported from Burlington, Maine. William Bunker, an old and feeble man, came all the way from Illinois, arriving Tuesday, to see his brother, Augustus, whom he supposed would be found here. Augustus had lived in Burlington many years, but had died some time ago, unknown to William. The old man's step was slow, and his form bent, but he managed with much difficulty to reach this brother's house, where he expected to be greeted with open arms. The old man, on learning the sad news, sorrowfully went to bed, but the next morning was found dead in his room.

HERE IS A PIECE of superstition about as dense, says the "Christian Standard," as anything heard of in the Middle Ages. It is announced that there is in the custody of the United States officials seven barrels of water taken from the river Jordan in the Holy Land. They were shipped here by the United States Consul at Jerusalem, and the consignee, will distribute their contents free to all applicants. The water was taken out of the river at the spot, where, according to local tradition, Christ was baptized. Eight barrels were originally filled and placed on the backs of camels for the journey to the port of Joppa, on the coast. On the way one of the beast fell and smashed one barrel of the precious fluid. Various wonderful healing properties are attributed to this water, and some Chicago persons have asked for a supply for the cure of paralysis.

IT WAS VERY WRONG to interrupt Joseph Chamberlain's speech in Parliament, with the cry of "Judas!" Six years ago Mr. Labouchere, in a speech not in Parliament, had occasion to speak of Mr. Chamberlain, who had then just left the Liberal Party, and the same cry of "Judas!" was raised which he immediately rebuked, and the story is told in the Dublin *Freeman*:

"I must deprecate these historical comparisons. They are seldom quite accurate or just. I am not here to defend Judas; but Judas had his good point. It is quite true that he betrayed his Master, but he did not dine with Caiaphas and sup with Herod. He did not stomp Judea to prove that he was the only true Apostle, and all the rest were apostates. No; Judas appreciated the situation, and he very properly went out and hanged himself."

Thoughts About Wealth.

With most men the great struggle of life is a race for the attainment of wealth. The manufacturer, the merchant, the railroad projector, the man in a situation of trust, the owner of ships, mines and forests, the man of talent and the toilers in all departments of industry—all are looking forward hopefully to a time when they will possess more wealth than at present; and this hope is the chief inspiration of their zeal and activity. This desire for wealth is to a great extent the mainspring which sets all the wheels of human activity in motion.

It is folly to despise or disparage wealth. It is a great power. When we remember that money or wealth can secure all forms of material comfort and advantage, there need not be much surprise that the great majority pursue it with such intense eagerness as the chief good of life. The rich can procure all luxuries of food, and all that is beautiful in dress and ornament. They can have fine houses, elegantly furnished, to live in, and exercise hospitality to numerous friends. They can travel and see all that is attractive in other lands, and ornament their homes with choice works of art. They can help the struggling and the needy, and promote educational and other benevolent enterprises which are adapted to make men wiser and happier. In addition to all this, wealth secures honor and favor from all classes of men. It can purchase the products of other men's brains, and even enlist the faculties of men of intellect and genius in the service of its possessor.

Because wealth is so largely the object of human pursuit and so intimately related to the various conditions of life, there are many moral and social considerations which gather around the pursuit and use of wealth. Both in the pursuit and possession it has intimate relations to character and duty. The desire to gain wealth is a legiti-

mate feeling if it be kept in due bounds and controlled by right principles. Some amount of wealth is required to supply the ordinary wants and comforts of life. Food and raiment for the body, and instruction for the mind, cannot be obtained without money. Even after one has obtained enough of this world's goods to supply the wants of his family, he is conscious that wealth is a great means of usefulness, and that it can be transmuted into help and blessing to others in various ways. So long as wealth is necessary to civilization and progress, men will bend their energies to obtain it. All forms of human industry are directed to the production of wealth.

But, because of the value of wealth, the desire for it, and the haste to be rich, often become an absorbing passion, that overrides justice generosity and humane feeling. Not only has the love of money seared the conscience and made men unjust and dishonest, it has prompted to dark deeds of cruelty and crime. This universal desire for wealth, because of the homage paid to those who possess it, has also led many to cherish an undue estimate of its importance. Wealth is valuable and desirable; but it should not be the supreme object of life. There is something higher and nobler than the possession of wealth. Intelligence, manliness, benevolent sympathy and integrity of character are worthier objects than the possession of wealth. Many men who never gained wealth have lived brave, useful and unselfish lives. It was our divine Master who said, "A man's life consisteth not in the abundance of the things which he possesseth."

We have not space to speak of the great responsibility which the possession of wealth involves. Just because money is a great power, which may be used for good or evil, there is a weighty obligation on rich men, that they "be not high-minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy." The possession of wealth imposes important duties which cannot be neglected without guilt. It also exposes to great temptations, which have brought blight and moral ruin on many rich men. The man who has large possessions needs, in an especial degree, divine grace and guidance to enable him to fulfil the duties of his stewardship.—*Guardian*.

The Blue Laws of Connecticut

Popular myths and historical falsehoods have a tenacity of life that is amazing. "Never chase a lie," was an old saying; "let it alone and it will run itself to death." But many an old and absurd legend or myth belies that maxim, and seems to keep, if not to gather vitality, at every step, as it speeds its way down the ages.

That William Tell actually shot an apple from the head of his son, at the command of the tyrant Gessler, is to this day believed by multitudes. But while that event was said to have taken place in 1290, it was never heard of till 1482; and careful search through all the charters of Kussenach gives no evidence that such a personage as Gessler ever ruled in Switzerland.

And so thousands, and tens of thousands really believe that what are known as the "Blue Laws" of Connecticut were the regularly enacted laws of the New Haven colony, and that they contained such absurd statements as that no husband should kiss his wife, and no mother her children, on Sunday or on Fast Day; that a beer-barrel should be whipped if the beer in it worked on Sunday; that on that day no one should cook food, make beds, sweep house, cut hair, or shave himself, and that every male in the colony should have his hair cut round, by a cap, or if a cap was wanting, then by the scooped-out shell of a half pumpkin!

Strange as the credulity seems, such things were believed both abroad and at home, though the distorted romances it accepts are like Falstaff's lies, "gross as the mountain, open and palpable." The "Blue Laws" are quoted, or referred to as actual enactments not only by *Blackwood's Magazine*, but such men as Rev. Isaac Taylor, Bishop Wilberforce, of Oxford, and Rev. J. S. M. Anderson, chaplain to Queen Victoria, which, on the part of Englishmen, as John Todd once said, is as preposterous as if an American should quote the story of "Jack and the

Bean Stalk," as a veritable part of the English history.

On this side of the Atlantic, too, we find such men as Judge Haliburton, of Nova Scotia, (author of "Sam Slick"); Mr. Walsh, of New York bar, (1807); Professor De Vere, of the University of Virginia, (1872), and several other well known writers, referring to the "Blue Law" fictions as undoubted enactments of the Puritans. During the past summer the writer met and conversed with a highly intelligent gentleman, largely interested in publishing school books, who fully believed that the "Blue Laws" were on the Puritan statute books, and who was quite surprised when told of their true origin and history. One of the leading New York daily papers, in a late prominent editorial, spoke of these laws with a sneer, as the legal enactments of the New Haven colony; an associate editor of another leading daily paper, speaking on the subject, said he supposed "most of the 'Blue Laws' had been repealed;" and the first number of the new *Catholic Times*, recently issued in Philadelphia, has its contemptuous fling at the "Colonial Blue Laws," in an article urging the opening of the great Columbia Exposition on Sunday.

THE TRUE ORIGIN.

The true origin of these "Blue Laws" is that they were written by the Rev. (1) Samuel A. Peters, a renegade Tory, who was driven from the colony and who in anger and spite, published these laws in 1791. According to the historian Trumbull he was known as the greatest falsifier in the colony, telling such incredibly absurd stories as that of the "Windham frogs," and of those unearthly and fearful quadrupeds, the "Cubba," and the "Whap-perknocker," and that the Rev. Thomas Hooker, of Hartford, spread the poison of smallpox on the leaves of the trees which he sent to the Indians and so swept away the great sachem, Connecticut (an imaginary person) and his warriors, and so laid waste their kingdom; and, climax of all, that the Connecticut river, at Bellows Falls, is so consolidated and hardened by the pressure of the narrow and rocky gorge through which it rushes, that it is harder than marble, and a crobar of iron cannot be forced into it, but of course, would float on its surface like a chip or a feather!

Such was the author of the "Blue Laws," which are just about as authentic as the stories above mentioned, and if others like them originating with Peters, which might well do credit to Baron Munchausen himself. So strangely preposterous were his absurd statements that some have charitably supposed him to have been insane. But his method and motives point rather to a malice and spite which hoped to defame the colony from which he was driven, by fabrications which, strange to say, have found thousands of credulous believers. Is it not high time that editors, publishers, essayists, and all who would be thought intelligent, should cease to quote such ridiculous falsehoods as the actual enactments of the Puritans?—*N. Y. Observer*.

We Want to Know!

We want to know, and a good many others with us, how it is the Ancient Order of Hibernians have no difficulty in getting the Royal Infantry School Band, when they desire to have an excursion? How it is they can get this band to go, even over to Canada when there might be a possibility of the men deserting. And how it is that on the eve of a visit from General Herbert, when the officers of the corps are so afraid to move out of sight of the Barracks, that the Band gets off to go on a Catholic picnic. It would not be specially noticeable, possibly, were it not that the Orange Association have repeatedly endeavored to get the Band, but the excuse has been that the Band could not turn out to party parades, or excursions. There either has to be a new regulation or a new General or some change, or those who run the Band and run the militia will hear something drop. The colonel down in Halifax tried that game on and was effectually set on by Major Hughes in his speech at Shelburne, and the end of that case is not yet, and we shall see if the authorities at Ottawa are satisfied with this kind of thing. If they are—well, we know the people are not.—*Fredericton Reporter*.

Is only one of several things which show that Roman Catholic wishes have only to be expressed to be granted. "Hypocrites are 'not in it' very much as things are managed in some places just now.

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.]

NOTICE.

The receipts from the different Districts so far are as follows.

Received from Mrs. N. B. Milbury Sec. of 1st Dist. \$36.25; Mrs. R. J. Alexander Sec. of 2nd Dist. \$142.80; Mrs. D. Long Sec. of 6th Dist. \$185.00; Miss L. J. Fullerton Sec. of 7th Dist. \$206.25.

All subscriptions to the Women's Foreign Mission Society should be forwarded to the Treasurer not later than two weeks before Gen. Con. in order to insure appearance in this year's report.

Mrs. J. S. SMITH, Treas.
179 Waterloo St.
St. John, Sept. 13, 1893.

A Bible-Woman.

A few months ago I saw an idol, which had been sent over from India. It had been the god of an intelligent and devoted Hindu woman. It was in bronze, about six inches high, being in the form of a man, with the hands upraised as in blessing. As I took it in my hand to examine it, I saw that all over it were little steel prongs upon which to hang offerings.

Three times a day, regularly, she prayed to this god, and never came before him without bringing an offering. Sometimes, it was only a little handful of rice or a flower, but if she wanted a special favor or deliverance, she would cut small strips of flesh from her body, her side or her arm, and hanging them upon the steel prongs, would fall upon her face before him, beating her forehead over and over upon the hard packed earth. Three times a day, for forty years, and yet in all that time she never knew that she was heard. He had ears, but he heard not; lips had he but no answer came.

But one glad day she heard of our Christ. Not little by little, as we learn of him in childhood, but all at once, the mighty, wondrous story! All at once she saw the Christ, God blessed forever, mighty to save! She was filled with speechless amazement. She fell on her face before him, and opened wide her heart, and he came in!

Forty years, and not a word. Now, instantly, she hears the Voice that wakes the dead. Forty years, and no answer. Now, swift as light, came the words, "Daughter, thy sins be all forgiven thee." Glory, and peace, and joy fill her soul, and she is satisfied.

The old altar is broken down. The idol-god is stored away to send to the Teacher's Homeland.

She kneels before a new, invisible altar, but she is embarrassed. She is accustomed to bring an offering. The habit is strong upon her. What offering shall she bring to this God? Rarest flowers pale before this Rose of Sharon. She seeks a gift. Alas! earth has no gift that will satisfy her love, when suddenly she raises her face to heaven, and cried, "Saviour Christ, I give myself," and with an abandon of grateful love, she threw herself at his feet; not as a penitent sinner seeking pardon, for she had that, but as a redeemed soul, shining in forgiven whiteness! As a daughter of the King, with the ring on her finger and the purple robe, she gave herself for service. O, blessed Holy Ghost, how gloriously thou dost lead on! With her it meant all, heart-power and brain-power, strength and time, in all the full tide of her womanhood.

She at once offered herself to the Woman's Foreign Missionary Society as a Bible-woman, and was accepted; and after proper training she went forth; and for years she has travelled up and down the land, with a love that burns and glows with tireless devotion, seeking everywhere the lost ones, that she may tell them of the blessed Christ.

With the open Bible in her hand, she goes from village to village, and from house to house; she sits in the market-place; she visits the public baths; she waits by the wayside; she enters the homes of the high-caste, where the foreign missionary would not be admitted; and by her acquaintance with the language, and with the customs and superstitions of the people, she accomplishes great good, and proves the office of a Bible-woman to

be one of the greatest agencies in the mission field for the evangelization of the people.

Oh, that this spirit of entire consecration might come with power upon women of the homeland! Let us, too, bring an offering. Where are your alabaster boxes? Will you not cry, as never before, "Saviour-Christ, I give myself"?—*E. C.*

A NOTABLE CHANGE.—The British Indian Government has taken a remarkable stand with reference to the opium traffic in Burma. Before the annexation opium was prohibited, but it was introduced after Burma became a part of the British Indian possessions. A decided and most unexpected change has appeared in the policy of the Government in this respect. An official notification of March 11, 1893, states the decision as follows:

"The Government has decided after consultation with its officers and with the priests and the most respectable persons, to prohibit the possession or use of opium in any form by Burmans in Lower Burma just as in Upper Burma. The use of opium is condemned by the Buddhist religion, and the Government believing the condemnation to be right, intends that the use of opium by persons of the Burmese race shall forever cease."

ALL GOT IT.—Three primitive Methodist ministers, going into a town for evangelistic work began to preach on the street. One after another they were arrested and imprisoned. They made so much noise singing and praying in their cell that the magistrate ordered them to be separated. Two of them were put in a cell with a robber, but they preached the gospel to the robber and soon there was more noise than ever. The magistrate said to the constable, "I told you to separate these men." "Well," was the answer, "If I separate them again they will all get it, the robber is as bad as the rest of them now."

THE STUNDISTS.—The *Christian World*, of London, has been publishing a series of articles on the Stundists. In the latest number it gives a summary of the statistics which is of great interest. In 1870, it says, the adherents numbered about 70,000. It was then that they commenced to attract special attention. In 1887 they were estimated at from 200,000 to 300,000, and at the present time the writer claims that a moderate and reasonable estimate would put their numbers about 250,000. While recognizing the difficulty of stating with any degree of accuracy the number living in each province, he has made the following estimate which he considers to be fairly exact: Astrakhan, 2,000; Bessarabia, 20,000; Caucasus (Trans and Cis), 9,000; Chernigoff, 2,000; Don Cossack County, 10,000; Ekaterinoslav, 15,000; Kharkoff, 8,000; Kherson, 50,000; Kiev, 80,000; Kursk, 5,000; Orel, 2,000; Podolia, 8,000; Poland (Russian), 4,000; Poltava, 10,000; Taurida and Crimea, 15,000; Volga Valley, 7,000; Volhynia, 5,000.

Among Exchanges.

NOT SAFE.

Don't be content to sleep on the smouldering volcano simply because it's warm.—*Mid-Continent*.

WHAT HE IS LIKE.

An official member without a Church paper is like a farmer without a plough and hoe; like a carpenter without tools; like a preacher without a library; like an artist without a studio; like a navigator without a chart, quadrant or chronometer; like an army without ammunition. He is like a locomotive without coal, having neither progress nor power.—*Northwestern Christian Advocate*.

ABOUT PRAYERS.

A clergyman applying for the position of Chaplain in the House of Representatives at Washington, pledged himself to make his prayers one minute in length. His application was promptly rejected, the members no doubt thinking that a man willing to make such a proposal, would not pray at all except as a matter of business. But where is the difference between a man offering to pray one minute and a committee on evangelistic services, arranging to have all the prayers just one minute in length.—*Can. Presbyterian*.

A MEAN TRAIT.

Envy is a mean trait of character, and rests only in the bosom of fools. Is that so? says one. Yes. Well then the number of fools is much larger than I thought it was; for I notice no many persons, and even some preachers, are envious.—*Telegraph*.