

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

It is an interesting fact, that though Central Africa is inhabited by hundreds of tribes using different dialects, they are so allied that one language will enable a man to cross from the east to the west coast of the continent.

It is an old story, but it "points a moral" that needs to be emphasized so long as there are members in our churches to whom it is applicable. Here it is: Entering the house of one of his congregation, Rowland Hill saw a child on a rocking-horse. "Dear me!" exclaimed the aged minister, "how wondrously like some Christians! The e is motion, but no progress."

At a New Jersey funeral the mourners accompanied the remains from the church three miles to the cemetery on bicycles. Both men and women were in this strange cortege, which attracted much attention as it slowly wended its way behind the hearse through the city streets. Surely the innovations at the close of the century are many.

A period of mourning in Japan affects all the people. The emperor's mother having died, all schools were closed for 5 days and the theatres and places of amusement for 15 days. Even instrumental music in private houses was interdicted for 30 days. Dr. Atkinson reports that the church at Kobe in holding its prayer-meetings could have no singing and no use of the organ.

The oldest marriage proposal of which there is definite record is 3,425 years old. This remarkable ancient record, which is in the Oriental department of the British Museum, is a small clay tablet, measuring eight inches by four inches, and contains about ninety-eight lines of very fine cuneiform writing. It is made of Nile mud, and bears upon it the marriage proposal of a Pharaoh for the hand of the daughter of the King of Babylon. It is a duplicate copy of a letter written about B. C. 1530.

Inscriptions have been found on the rocks near Hermosillo, Mexico, which are said by educated Chinese to be Chinese characters dating as far back as 2,000 years. Independent investigations, recently reported by Mr. F. W. Christian, of the Polynesian Society, from a two years' tour of exploration, tend to the same essential point. There is strong evidence that trade was carried on via the Caroline islands between China and Central America, and that the ancient Chinese emigrated far and wide.

A new use for the X rays is reported from France. This latest application of the new discovery is in the examination of baggage by the officials of the custom house. The results have been in many cases very satisfactory to the officers; more so, in fact, than to the travellers. A box presumed to contain figs was found to have in it cigarettes. A woman searched only with the tell-tale rays was shown to have a bottle of diamonds concealed about her, gold rings hidden in her hair, and gold bracelets in her shoes. Like most such changes, this, if generally adopted, will bring terror to one class of travellers, while the honest ones will hail it with delight, because much time can be saved in the examination, and there is no necessity for injuring delicate goods by rough handling.

Another fearful crime is reported from Russia, this time from Uman, in the province of Kieff. It would seem as though an organized band of ruffians existed in that province, whose trade it is to supply mutilated children for purposes of professional begging. Two of these scoundrels lately waylaid a little girl in a wood and took her to a village in the neighbourhood, where they smeared her face with a resinous fluid and burnt her features out of all recognition. They then blinded her. When only partly recovered from her shocking wounds she was sent to some friends of these miscreants who lived on the Volga, and by them taken to a fair, where she was told to beg from passers-by. The peculiar nature of her wounds attracted the attention of a merchant, who began to institute inquiries, and the whole abominable story came out. The police have succeeded in arresting the two men, who mutilated the girl, and it has transpired that shortly before her cap-

ture two boys had had their arms amputated by these scoundrels, had died of their wounds, and their bodies had been given to swine to be devoured.

## The Christian's Rock-Fortress.

REV. THEODORE L. CUYLER, D. D.

If in a crowded street a single person falls, the man who has fallen attracts more attention than the hundreds who go steadily on their way. Every week a great fleet of vessels enter through yonder Narrows into the superb harbor of New York. If a single vessel—either through bad pilot age, or fog, or tempest—is occasionally wrecked, the name of that vessel is telegraphed over the world. When a prominent church-member defaults, or falls into disgrace, the painful fact flies as on the wings of wind; but no newspaper chronicles the names of the thousands of stanch, solvent Christians who walk uprightly and walk surely. Why a few professed Christians come to grief is not as important to be known as why the still larger number remain steadfast to the end. The laws of health are more wholesome reading than the bills of mortality.

To learn what it is to be a genuine Christian and why such a Christian does not go to wreck amid all the temptations of this present evil world, we need only go to our Bibles. In the thirty-third chapter of Isaiah we light, for example, on this grand description of the righteous man: "He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Every word of this is worth studying; it tells the secret of spiritual strength and security; and simply because there is a divine support and a divine supply. Observe what it says about a Christian's position and then what it says about a Christian's protection.

"He shall dwell on high." True conversion is a change of place; it puts a man in a new position toward himself, toward his fellow men, and toward God. While the ungodly build down on the shifting sands, and the flimsy structure at last "falls in," the wise man makes his abode up on the everlasting cliffs. His soul does not seek a mere night's lodging there, but goes there to stay. I once climbed up to the magnificent fortress of Salzburg, which overlooks wide leagues of emerald plains with the snowy Tyrolean Alps in the background. It is one of the most enchanting outlooks in all Europe. But while I could enjoy the splendid prospect only for an hour, I found that a hundred or more people were living up there. So it is with a soul that has been redeemed by the blood of Jesus, and has repented of sin, and been regenerated by the Holy Spirit; he has got into a new position, breathes a new atmosphere and has a new outlook. He lives up with God. This is the true higher life. The morning sun of God's favor shines on him, and at evening-time it is still light. There is such a thing as keeping our heads and our hands busy in all the useful activities of life and yet having our hearts dwelling "in fellowship with the Father, and with His Son Jesus Christ."

This strong position affords a sure protection from the worst dangers that assail the soul, and the worries that most disturb our peace. The righteous man's "place of defence shall be the munitions of rocks." This vivid passage recalls the rocky heights in Palestine and Syria in which men reared their fortresses in olden times. It describes spiritual solidity, strength and security. This is a picture of all those good men and women whose characters are rock-based and rock-built. Their sure foundation is on God's immutable and infallible Word as fulfilled in Jesus Christ. Their faith is no blind guesswork, no devout delusion; it is a rational, intelligent, whole-hearted grasp on heaven-revealed truth. It is the believing soul's response to Him who says, "Come unto Me and I will give you rest." He says, "Trust Me," and the believer trusts Him. He says, "Follow Me and I will uphold you," and the believer follows Him. Whenever I cross over yonder stupendous East River Bridge, I do not stop to ask the ticket-seller, "Is the bridge safe to-day?" for I know what adamantine piers support the structure. God saith to me;

"Trust ye in the Lord forever; for in the Lord Jehovah is the rock of ages." My divine Saviour saith to me: "I give unto My sheep eternal life; they shall never perish; neither shall any man pluck them out of My hands." He will take care of His promises. You and I have nothing to do but believe and obey. I once spent a night in the ancient castellated convent of Mar Saba in the gorge of the Kidron. All night I lay secure in the strong fortress while the jackals howled down beneath us, and the Bedouin prowled without the walls.

So may every follower of Christ who has lodged himself in the stronghold of the divine promises rest securely and let Satan's jackals howl as fiercely as they choose, or the adversary lie in wait outside the gateway. When I put my soul and my eternal interests into Christ's keeping, why should I worry? Duty is mine; service of the Master and my fellow men is mine; my salvation belongs to Him who hath promised it. Who can separate me from the love of God which is in Christ Jesus our Lord?

If we dwell thus on the munitions of rocks, our characters become solidified also. We get a measure of our Lord's unchangeableness; we become men and women of rock. The Apostle Peter, when writing to his fellow Christians about Christ, says to them: "Unto whom coming as unto a living stone ye also became living stones, built up into a spiritual house." They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. There is a quaint old Scottish version of this passage that puts iron into our blood:—

"Who sticketh to God in stable trust As Zion's mount he stands full just, Which moveth no whit, nor yet doth reel But standeth forever as stiff as steel!"

There is a great demand for this style of Christians in the business world, in civil life and in social life as well as in pulpits and in press. Shaky preaching tends to make shaky Christians. A minister whose own knees are quaking with doubts about the Book which God has given him to preach will put no backbone into his hearers; he must be firmly planted on the rock if he would draw others up to that rock.

There is one more promise to those who dwell up in God's strong fortress. They cannot be starved out. Sometimes a garrison is obliged to surrender because their provisions are exhausted, or the supply of water has failed. But no danger of this kind need to alarm the children of faith who live in God's Gibraltar. Bread shall be given them, and their waters shall be sure. There is an inexhaustible well in that citadel. Godliness is profitable in all things; even in worldly affairs, those who obey God's commandments are commonly the most thrifty. Christianity does not breed idlers, or swindlers, or gamblers, or knaves, or defaulters. It is not a bad thing to "live from hand to mouth" when the mouth is the mouth of faith and the hand is the hand of our loving Father. For our hungry souls He makes infinite provision; His manna descends every morning, and Jesus Christ is both the bread of life and the unfailing well-spring. My friend, if your soul is really dwelling in God's strong fortress, you ought to have a serene countenance and a sweet temper and a singing tongue, and be converting other people to a faith in the brightness and beauty and power of Bible religion.

Brooklyn, N. Y.

## What Drink Does For Public Men.

A newspaper correspondent tells some of the scenes which he saw in the Washington almshouse. One of the first men he met there had been at one time Attorney General of Virginia. In his office a number of now distinguished lawyers were students, and they owe much to his advice. His father had been Attorney-General of the United States, and left his son wealth. But he drank, and sacrificed distinction, fortune, and everything to his love of intoxicating liquor.

Another pauper was an ex-judge of the Supreme Court of California, and had been esteemed one of the most eloquent men of his time. He came to Washington to get an office, was disappointed, took to drink, and drank himself out of pocket, mind, and friends, and into the poorhouse.

In his company was a once wealthy newspaper editor and proprietor, of New York, a man of great political influence. This man has been for three years in the poorhouse. Sometimes his friends take him out, but he drinks so much that he lies about the streets and is returned by the police.

In another branch of the institution was an ex-Attorney General of North Carolina. The principal reason for his being put here is that he stole a friend's vest and sold it for whiskey. To such depths of degradation will whiskey bring the strongest and ablest of us.

A man who was Stephen A. Douglass' intimate friend, and who used to speak from the same platforms with him, is a Washington pauper. When fortune smiled upon him, he used liquor as a relish, and when her smiles turned to frowns he took it as an antidote for sorrow. It brought him temporary relief, but permanent ruin.

Coming into the almshouse as the correspondent left it, was an old, white haired man, who was at one time one of the leading men of Michigan bar. He is the man who backed Zachariah Chandler, and made him, politically speaking, what he was. And this man of great legal ability and political influence sufficient to make and unmake men, and of much wealth, is now a pauper. Why? Because he drank alcoholic liquor. How foolish is anyone high or low, who will take this poison and hope to escape its effects!

## 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. J. O. McLeod, Fredericton.]

## Grown White With Waiting.

"Do you see this?" said a Brahmin to a missionary who had been speaking of Jesus, and he held up a long bunch of hair at the back of his head. "Do you see this? It is getting white now, is it not? It was as black as the crow's wing once; and, sir, it has grown white with waiting for words like these!"

"Grown white with waiting for words like these!" O, wonder no more that we rest not at ease, Over whose heart-strings such words have thrilled; How, think you, can echoes like these be stilled?

"Grown white with waiting!" these raven locks "Grown white" with beating 'gainst Time's rough rocks; "Grown white" with yearning for Words of Life; "Grown white" amidst scenes of bitter strife.

"Grown white with waiting!" Christians! Is there for you in these words no call? Stir there no pulse in your inmost soul, As by you these heart-waves of pleading roll?

"Grown white waiting!" O, think how soon Must their voices be hushed! It is long past noon, And the Master calleth; O, hear his voice, And bid the waiting one's heart rejoice.

## How They Give.

In "Life and Light" Mrs. Joseph Cook tells how the converts from heathenism pay into the Lord's treasury. She says: A much larger proportion of native Christians give a tenth of their income into the Lord's treasury than we, and make far greater sacrifices to do so. It may be true that those who compose the Christian community of Asia or Africa have not the temptations to spend money that assail us at every turn. Their homes are simple, their dress is scanty, and the illustrated monthlies, the fascinating books, the candy shops, and the flower stands are not constantly bewitching the dimes and quarters out of their pocketbooks. We are the victims of an insatiable, luxurious civilization. At every wedding I attend, I am amazed to see the new and ingenious devices to bring the recipient of bridal gifts into bondage to things. Our lovely homes are often so overcrowded with senseless bric-a-brac that one sighs for the severe simplicity of a Japanese interior. Not only the native Christians but those who wor-

ship false gods, put us to shame in the matter of giving. Rather more than a year ago I stood in the new Buddhist Temple at Kyoto, and saw the two hundred and fifty highly polished monoliths of Keyaki wood, which no ordinary fiber of rope was strong enough to move. Then the Japanese women offered their most precious personal possession, their glossy and abundant black hair, to be coiled into strands which could bear the strain of these massive pillars, which were to adorn the temple of their god Buddha. So numerous were offerings of long tresses that at last the priests had to give out the word that no more would be accepted.

CORRECTION.—Will you kindly rectify a mistake in the report of the Second District society. The report read that Mrs. A. Miller was Secretary of Tracey Mills, &c.; it should have been Mrs. E. S. Miller, &c.

R. J. ALEXANDER.

## Expense Of Vice.

Vice is the most expensive luxury in which man indulges. The expenditure for one vice will feed and clothe a family of children. For instance, an ungoverned appetite is more expensive than a good conscience and cultivated intellect combined. America's bill for religion is only \$14,000,000 a year, and for education \$165,000,000; while her annual liquor bill is \$962,192,854. Tobacco comes next to it, \$625,000,000. These two items, not only useless, but deleterious, nearly equal everything else purchased. Men complain of taxes and then expend on two useless articles enough every year to pay the national debt twice over. Abolish the saloon, and times would improve. Men complain of poverty; and yet the poor class drink and burn up and chew enough every year to make them all rich, or at least well-to-do. Men will not see that poverty and rum are twin-born. They live and die together. Banish rum, and an intolerable burden is lifted from society. Everybody would at once breathe easier, and the whole world make a leap forward.—Herald.

## The Higher Criticism.

In a recent sermon, on the occasion of his silver jubilee, by Bishop Merrill of the Methodist Episcopal church, he said the following on "the higher criticism":

What should be our attitude toward what is known as "higher criticism"? Evidently it is not to be ignored. The people read, and ought to read. We cannot afford to be timid. The truth cannot suffer loss. When "manifested" it "commends itself to every man's conscience as the sight of God." The critic is not necessarily an enemy to the Bible. Let the brightest search light of the ages fall on the book! At most it can only expose accretions, if such have gathered about it. What if it should turn out that somebody wrote before Moses, and that Moses, the man of God, appropriated some existing literature, indorsed it, and used it? Is it not therefore of Moses? What if, in fact, Isaiah found some thing not original with himself, but with some other prophet and adopted it? Was he not as much inspired to adopt it, as to write what he wrote? While we have the book itself, which never could have originated in the unaided human mind, why should we be afraid of any possible discovery as to the method of its composition? We want to know all that can be known of the history of the sacred text. But there are critics and critics. Some are destructive in aim and method. We must be discriminating. Destructive critics are enemies, whether open or in disguise; but they cannot wear the mask forever. True critics will be the first to detect the false. This is a mine in which all preachers cannot delve, and need not, however rich the ore or precious the metals. Calm confidence is our proper attitude. We have the Bible, and the Bible is God's book, and the man conscious of a divine commission can well maintain serenity of spirit while the battle rages. Let the learned grapple with the problems which the critics force to the front, and let ministers abide in the strength of faith, and push their legitimate work till the pure word of God shall triumph, as it will.

THE SUNDAY QUESTION.—There has been in session in Brussels a Congress to consider the Sunday question. Among its conclusions is one to the effect that there are few industries in the country to which the principle of Sunday rest can not be practically applied. It has, therefore, decided that the different administrations, especially of the railways, be approached with a view to securing the largest measure possible of Sunday rest for all engagements in transport service.

## An Important Discovery.

Macroni's invention, or rather discovery in wireless telegraphy, concerning which so much has of late been said, does not really do away with wire, but it gets results between places or points without connecting wires. Macroni, who is a lad only twenty-three years old, is an Italian. He recently said in London that two years ago, while studying electrical phenomena, he found that by putting Herz's radiator to the earth, connecting it with a wire extended vertically in the air and repeating the process with a modified Branley receiver, a current could be transmitted about one hundred yards without connecting the wires. Then he found that, without increasing the battery power, but by simply increasing the height of the vertical wire, the influence of the instrument extended over a distance increasing in geometrical ratio to the increased height of the wire. He goes on to say: The wire must extend into the air. A coiled wire helps only as the coil is high, not according to the length of wire in the coil. A wire inclined instead of vertical has power equal only to that developed by a vertical wire as much shorter as the distance taken up by the inclination. A wire carried to the top of the high mast of a ship ought to enable the captain to telegraph a considerable distance, figuring that one hundred feet in height of the wire means twelve miles in distance of communication. By the same process magazines could be exploded in time of war from a great distance, and signals could be sent so that the enemy could not possibly interrupt communication.—The Globe.

PLAIN THOUGHTS, BUT TRUE.—He who seeks praise does not deserve it. The preacher who on Monday morning writes up a glowing account of the "eloquent sermons" he preached in his church the day before and of "the tremendous impression they made on the vast audience," and carries it to the offices of the daily paper and offers it for publication, signed "Reporter," gives evidence of being possessed of a thirst for praise to all-consuming that it will soon be "known and read of all men"—to the injury of the gospel he preaches and to the complete collapse of his unmerited popularity. "Let another man praise thee, and not thine own mouth," says Solomon. True, others may be a little slow to recognize your superior abilities and to note the merit in your special efforts. But be patient; your reward will come by and by; and if you attempt to hasten it on you may prevent its coming all together. You cannot make a hen sit before she wants to, and an effort to do so is sure to give you only spoiled eggs for your trouble; so your attempt to hasten for yourself the praise of the populace by calling attention to your superior work or your great abilities is sure to spoil what might be due time, if patiently waited for, bloom out into genuine admiration and honest, heartfelt praise. The only safe course is to do duty—do it honestly as unto the Lord. Remember, "we are not our own." We are the servants of the King of kings; and if duty is faithfully done he praises us, whether men do or not. And, after all, what is the praise or censure of our fellow-men, if only the approbation of the Redeemer of the world is secured?—Telescope.

THE SOUTH CAROLINA DISPENSARY law has been practically nullified by a decision of Judge Simonton of the U. S. Circuit Court. In this decision the right of a State to prevent the manufacture or sale of liquor within its borders as injurious to the public welfare is admitted; but when such State recognizes as lawful the use of liquor as a beverage and engages in its sale for profit it may no longer, in the exercise of police power, forbid the importation of liquor or its sale in original packages, because such prohibition is in conflict with the laws of interstate and foreign commerce. Under this decision, of course, the State Dispensary will cease to be profitable, and will be abandoned.

## Among Exchanges.

BE SILENT.

The man who speaks a word about his wife's shortcomings deserves contempt; and the wife who is so thoughtless as to subtract by her careless speech from her husband's reputation is not to be praised.—Nashville Advocate.

NO LADIES.

It is said that the Pope is preparing instructions for the French bishops on the subject of ecclesiastical music. He desires to introduce certain reforms, chief of which is the banishment of female voices from the liturgical services. The Pope is said to favor the use of the harp and of the gentler wind instrument, but believes that the viola should be discarded.

The Independent