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Religious Intelligencer.

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

FREDERICTON N.B., DECEMBER 13 1899

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Fuegiens do not use any kind of cup, but assuage their thirst by sucking up water from the springs through a reed. A child would die of thirst if the mother did not supply his needs by filling her own mouth with water and then introducing it into the mouth of her babe. From this act the first kiss was probably evolved—a kiss not amorous, therefore, but maternal. Children kiss only when they have been taught to do so, and not before they have attained the age of six months.

About Mormonism.

Just now, when our neighbors are struggling with the question of permitting a Mormon polygamist to occupy the seat in Congress to which he has been elected by his co-religionists, a reference to Mormonism is in order. There are Mormons in Canada—a whole settlement of them in the Northwest, there are said to be several thousands of them scattered throughout Ontario, and there are some in the Maritime Provinces, and zealous propagandists of their doctrines are in various places. Perhaps they do not make many converts in this part of the country but it is well for the people to be on their guard against them.

For the following brief but comprehensive statement of the origin and growth of Mormonism, and of its teachings &c., we are indebted to the Presbyterian Witness:

Joseph Smith, the founder of Mormonism, was born in Vermont in 1805. He was brought up in western New York to which region his parents removed when he was a child. He was idle, shiftless, and dishonest. He professed to see visions. When 18 years old (he says) the Angel Moroni appeared to him and told him that the Bible of the Western Continent, the supplement of the New Testament, was buried near the town of Manchester. In 1827 he went to the spot indicated and the Lord gave him a stone box in which there was a volume 6 inches thick, made of thin gold plates 8 by 7 inches, fastened by three rings. The plates, he said, were covered with small writing in the "reformed Egyptian" language. With the volume was a pair of spectacles,—"Urim and Thummim." As he could not write freely, Smith employed Oliver Cowdery, to whom he dictated from behind a curtain a translation of the mysterious book. The book was published in 1830, as "The Book of Mormon." The book declared that Joseph Smith was God's prophet entitled to all obedience; and three men swore that an angel showed them the plates of which the book was a translation.

The book declares that certain Hebrews settled in America 600 B. C., and that a party of them became the R-d Indians. There was a good party which was destroyed, 384 A. D., except Mormon and his son Moroni and a few others. Mormon kept this record and Moroni added some revelations to them, and the volume lay hidden till Joseph Smith found it.

Such is the story of the Book of Mormon. The three men who swore that they had seen the plates afterwards repented and confessed their perjury. The real author of the book was an invalid crack-brained Presbyterian minister, who tried during his illness to write a book—a romance in support of his views that the Indians were Hebrews. He could not find a publisher. The manuscript passed into Joseph Smith's hands. He manipulated it somewhat and secured its publication. In 1830 he proclaimed himself "seer, translator, prophet, apostle of Jesus Christ, and elder of the Church." He had "revelations" that sanctioned polygamy, and his life was in accord with his "revelations." The "Book of Doctrine and Covenant" was published in 1847. "As Christianity surpasses the Jewish dispensation so Mormonism surpasses Christianity." Such is the boast of these people. God they say is an immense material Being,—wholly material. The Son, and the Holy Spirit are also material. God is not omnipresent. God is subject to innumerable limitations and subdivisions. He occupies at the same time about ten cubic feet of space and is about the size of a man. Brigham Young teaches that "Adam came into the garden with a celestial body and brought one of his wives,

Eve, with him. He helped to make and organize the world. He is Michael the Archangel, and the Ancient of Days. He is our Father and our God, and the only God with whom we have to do."—Brigham Young expected to be himself declared God. "Adam married many wives here and had many children. He died, went to Heaven, was made God of this world because of his many wives and children." "He has many wives in Heaven and many children are born to him there." Every man after death is God over a world, the magnitude of which is proportioned to the number of his wives and children on earth." Thus new Gods are coming to light daily. Other abominable doctrines have been taught about God. Indeed the Mormon God is no God at all. As the Presbyterian Quarterly says, Mormonism is "a most foul and blasphemous apostasy."

The teachings of the Mormon leaders as to human relationships are shamefully savage. You may kill a Gentile though it may not always be expedient to do so. You ought to kill a Mormon whom you suspect of intending to leave the Church; it is better that men should be put to death than that they should lose their souls. Brigham Young regretted that the state of the Gentile world is such that principles of Mormonism cannot all be carried into effect. But competent authorities declare that many Mormons have been killed in order to save them from "apostasy." Mormon ethics are as barbaric as Mormon theology.

The Mormons have 1600 "missionaries" going about from country to country trying to win converts. The "church" has 300,000 members. Utah is now a state. The people, or rather the leaders of the people, pledged themselves that they would relinquish polygamy if only they were admitted to the position of a State of the Union. But it is now notorious that the pledge is ignored and that thousands of men and women have broken it. Over a thousand children have been born of polygamist parents within the past two years.

The fact that a religion so baseless and so monstrous should win a foothold in these Christian lands is sad enough, and should be a powerful stimulus to those who are the religious teachers of the people to redouble their faithfulness in season, out of season, to declare the whole counsel of God.

The Birthplace of Protestantism.

Protestants in all countries and of all denominations are working together to complete a memorial church at Spire, Germany, the place where Protestants were first called by that name. The story as told in the Outlook, is this: Following Luther's excommunication by the Pope in 1520, the next year the Emperor Charles V. also issued his ban against the reformer, and a like fate hung over the heads of all other radical leaders. The Emperor was not immediately able to give full rein to his desires, as he was drawn into a war with France which lasted until 1526. Then, however, he proposed to make short work of the new teaching. For this purpose he summoned a Reichstag, or Parliament, at Spire. Hardly had the body convened when France and the Pope openly plotted against him; then he saw that he needed all his soldiers, even the hated Lutherans. Hence, for the time being, he consented to the Reichstag's assurance of religious liberty to all. By Protestant help, in 1529 he triumphed. He then entered into a compact against the Protestants with his former enemies. He summoned a new Reichstag at Spire. Most of its members voted to annihilate the Reformation. The reformers protested against these measures of the Reichstag, which were contrary to the Bible and their consciences. Those who now bear their name of Protestants wish to honor them by a memorial church. The main part of the edifice is already finished; it is hoped that the tower and spire may be completed so that the consecration may take place a year hence. The German Emperor and Empress, together with representatives of all Protestant denominations, have promised to be present at the ceremony. The spire will be three hundred feet high. Underneath there is a great vestibule, a memorial hall, in the middle of which is a colossal statue of the

protesting Luther, and in mosaic on the floor one reads his words: "Here I stand. I can do no other. God help me." Against the six pillars are the statues of the six protesting princes and the arms of the fourteen protesting cities of Germany. The frescoed walls picture the delivery of the protest from the reformers. The church has a seating capacity of fourteen hundred persons. Most of the superb windows have come from European princes, and five were presented by William II. Europe has given two thirds of the total required to complete the church; it is sought to get the remaining one-third from this side of the Atlantic.

Funerals.

Friends are sometimes dissatisfied with the funeral of the departed; but was it the preacher or the dead man who made the trouble? The baby was brought to the young priest to be "baptized." The young man was not sufficiently familiar with his book, and as he fumbled with the leaves to find the place, was heard to mutter, "This is a very difficult babe to baptize." The converse of this occurs at funerals, the minister may be all right, the difficulty being with the deceased. We need not undertake to deny that some funerals are very awkward. Let us lay it down as a settled principle, you cannot have a comfortable funeral after a certain kind of life; the suggestions are unpleasant and intrusive. It would be quite advisable to consider this beforehand—what sort of a funeral is a man making for himself. For we do make them ourselves, and all the preachers of Christendom cannot unmake them even by the boldest eulogy.

Many have felt all this to be so true that they prefer to have one set form for all funerals, never to be departed from. This obviates one difficulty, but introduces another. It seems to be sacrificing the beautiful lives to the cranky or false ones. While a noble life speaks for itself, the heart yearns for a word. How impossible to bury Wesley or Chalmers without a word. We did not wish to flatter them to their faces; we do wish to speak well of them when they are gone; we must do it; the lips refuse to be silent. What shall we do then? Have a word for the noble and silence for the ignoble? That will hardly do; friends would object again. There is only one resource; live nobly, then the difficulty vanishes. Let us add this to our general view, that we must have a funeral. It is worth while to make that comfortable, too. That which is the last of all in this world should not be the proverbial bad quarter of an hour.—Church Union.

The Koreans.

Most interesting to the average sightseer are the Koreans themselves. Looking from the ship's deck as we approached the anchorage, we saw long processions of uniformly dressed men, some moving from and others towards the town. As they were in white, and all in similar headgear, some fancied at once they were priests. They were simply Korean men, of all classes and employments above the coolie, going about their ordinary affairs, which we subsequently concluded consisted chiefly in loafing and smoking, though some of them must certainly do something else some time. Most of them walk with a long stride and more or less of a swagger in their gait. Few have beards worthy the name, though many seem to enjoy the semblance. How tiresome they must become to each other and to their wives in that unvarying, ghostly dress is the first thought an American woman would have—same hat covering same little topknot, same long white coat reaching to the ankles, same baggy trousers, same white padded foot and ankle gear, same peculiar shoes, same belt about the waist, with the same accoutrements hanging to it (pipe, tobacco pouch, money bag, etc.), same fan in the same hand, same swagger, same dull, quiet, meek and otherwise inscrutable expressions, same everything except dimensions, and even in that particular it would seem that many of them would be quite as comfortable in his neighbor's garments as in his own. Of their women the stranger sees very few, but observed the same sameness in their dress. See the construction and internal arrange-

ment of the house of any class, and you have seen all. Shops, stores, farms, are all just the same—no variety anywhere.

But enter one of our churches in Chemulpo or Seoul, and see how those faces can brighten up, how those men and women listen to instruction, how they can pray, how their bodies respond to the melody of praise. Those dirty, naked, native children see them in the school-room or as the front-row worshippers in public service—what a transformation! Here the white dress of the men seems in place. And who that carries the heart of a Christian will blame the women if an extra bit of color here and there indicates that individuality is beginning to assert itself, however awkwardly?—Central Advocate.

Woman's Foreign Missionary 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.]

Literature Wanted.

Will some of the sisters kindly send to the W. M. Society at Otnabog, Q. Co., Missionary literature. It will be appreciated by the sisters there, and will help them in their work. They have already done nobly. Please address it to Rev. Jas. McIntyre, Otnabog, Q. Co.

MRS. McMULKIN

Up. Gagetown.

Emily, a Zenana Worker.

BY LIDA J. HALLAM.

More than thirty years ago in Balasore, India, a number of famine orphans were brought in, and made over to the different missionaries. After recovering from the effects of the famine, they attended the Christian services, where they heard of a Saviour, and his love for children, for the first time. In the course of time, many of them came to have talks with the missionary about giving their hearts to Jesus. Among the number was Emily, the subject of this little sketch.

She accepted Jesus as her Saviour, and from thenceforth consecrated her life to his service. She attended the mission school, learned to do the work necessary for the keeping of an Indian home, and, after some years, had a home of her own to care for. She married the son of a former native preacher, looked after her own household; and, in addition, worked among the higher class of Indian ladies in the Zenanas. She is peculiarly adapted for this work. Sweet and gentle in disposition, kind and affectionate in heart, she is made heartily welcome in the homes of her high-born sisters.

It is indeed an interesting sight to see this dear sister (whose father and mother were heathen, whose early childhood was spent in a heathen village, where gods of wood and stone were worshipped) sitting on the floor, surrounded by her pupils, in those dark homes, as they listen attentively to her telling of Jesus and his love.

How pleased she must have been recently to know that one of her former pupils in the Zenana had become a Christian, and had been baptized at the same time with her husband. Miss Coombs gives an account of it in the last "Helper."

Dar Emily is a sweet example of the Christ-life in her own home, in the Christian village, and among her heathen neighbors. She always has a happy smile, and is endeavoring to train her children in the way they should go.

Some little time before we left India, she permitted one of her little boys to go to Santipur to visit relatives there. He was one of the brightest of her little family, and left home, pleased with the idea of taking what to him was a long journey. He reached his destination in safety, but had not been here long before a telegram was received at his home giving the sad intelligence that the dear little fellow was dying. Poor Emily never saw her darling boy alive again. It was supposed that he had been bitten by a snake.

We went over to see her after she

had received the sad news, heart-broken at the thought of losing him in that way, but cheerful and comforted with the hope of meeting again in the better land.

Some of the children in America are sending money towards the support of this Christian woman. May they remember her in their prayers; and pray that she may yet be made a greater blessing to her sisters and ours, in that far-off land.

"Where every prospect pleases,
And only man is vile."

—That the Protestant church has been weak for centuries for the lack of the womanly element, no open-eyed student of church history and social problems can doubt. That the Roman Catholic Church has gained a foothold more rapidly on this continent through the doings of its white-bonneted sisters than the sayings of its black-robed brothers, is a truism.

—The awful results of the child-marriage abuse in India, can be hinted at, but not expressed, by the fact that, according to a recent census, there were nearly a half million married infants under nine years of age, and over 250,000 widowed children under fifteen years of age in India, doomed by the customs of the country to the ignominy of lifelong widowhood.

—It is estimated that there are 4,300 unmarried women of all denominations at work in the foreign field.

Can the Ethiopian Change His Skin?

An Englishman, Prof. Arthur Thompson, seems to think the Ethiopian skin can be changed—if he is only given time enough for the operation, say a million years or so. In an article on "Knowledge" on the colour of primitive man, he inclines to the belief that none of us are what we were originally.

We have changed the colour of our skins with our various changes of habits and localities. Originally we were neither black nor white nor brown, but something which is indicated by the phrase "a middle course." In enumerating the probable agencies of change he says: "Temperature may be mentioned diurnal as well as nocturnal; the moisture of the atmosphere; the nature of the soil; the manner of life, whether dwellers in dense forest or jungle—where, for example, the natives are screened from the sun's rays, or dwellers on the hills and plains where they are most exposed to light and alternations of temperature. . . . Freckles, which, curiously enough, occur most frequently on those with hair of a pronounced red colour, do not differ in any respect from the pigmented skins of the darker races except in regard to their colour and their circumscribed appearance. In persons of dark complexion there is, in addition to the red, brown, and yellow pigments, probably a very slight admixture of the black pigment. It is curious to note that, when the skin of a white man is grafted on to a negro, the grafted patch assumes the normal tint of the individual, and, vice versa, when black skin is grafted on to white, the pigment disappears." So that negro flk-lorists, who say that man in his primeval state of innocence was black, and that the patriarchs were as dusky as Uncle Remus, may not be farther from the truth than we who foolishly assume that they were like us—white.

Among Exchanges.

THEY ARE ASKING.

More and more, orthodox ministers are asking themselves whether it is not humiliating to invite an evangelist to do in their churches the work which they were ordained to do.—Chris. Register.

THE PROPORTIONS.

Three-fourths of our people do not drink a drop of liquor, and three-fourths of our crimes are committed by the other fourth.—The Templar.

NO FIGHT IN IT.

One trouble with the sickly religiosity of the day is that there is no fight in it.—Free Baptist.

NOT A SIGN OF RIGHT.

Securing a great following and plenty of money is not always evidence that the advocate of a new faith is God commissioned. Mohammed, Joe Smith, and Brigham Young were all quite successful in securing followers and wealth, but who dare say that Mohammedanism and Mormonism have Christ's sanction? "By their fruits ye shall know them.—The Telescope.