

Religious Intelligencer.

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

FREDERICTON N. B., MARCH 1, 1899

W HOLE No. 2381

XLVII.—NO 9

Revelations and Gleanings.

is the greatest money-
of the world. A statistician
that she has £110,000,000 in
in land and mortgages in
ries abroad.

Hebrews are now in possession
of sixty square miles of Pal-
or one per cent, of the
ry, and have agricultural
shments at Ekson, Jaffa and
dilee.

discovery has been made that
is a minor planet which is
0,000 miles nearer the earth
Mars, hitherto regarded as our
st neighbour in space. The
planet will be only about
0,000 miles away when near-

idea of the expense a great
storm causes New York may
be formed by the statement that
2,000 men were employed on
way alone, and on Tuesday
2 loads of snow were removed
the street. A fair idea of the
may be formed from the fact
that the snow clearing brigade
New York is half as large as the
that Gen. Shafter had when
et attacked Santiago.

rainy season in Cuba will begin
April and thereafter the weather
tions of the island will be
erous and deadly to unacclim-
ed persons from northern lati-
tude. Rain falls almost daily and
temperature rises high with
daily variation—the total
fall averaging 27 inches. Over
100 United States troops stand
is imminent peril.

new dock is to be constructed
oston, which is to be the larg-
in the United States, being 750
00 feet, clear inside measure-
s, with thirty feet depth,
nsions which will accommodate
largest battleship now under
struction. The dock will be
of granite, and will cost \$102-
The machinery is to be oper-
by electricity.

owners of sawmills have dis-
covered that the sawdust which
have been perplexed how to
themselves of as a worthless en-
erance is worth some \$30 per
A chemist in Baltimore has
anted a process of extracting gas
the sawdust, adequate to sup-
a city with light and heat at
cents per thousand feet. This is
light to portland cement around the
sawmills, which have been
rying their dust into the Ottawa
er, a variety of new industries
isting on it are likely to grow

the last twenty-five years
Henry Frowde, publisher to
rd University, every character-
of the Bible must contribute
ards usefulness. The popular
e must be portable, thin, leg-
and durable; the paper must be
opaque and tough; the type
et large, and the binding
strong and flexible, so that
pages will lie open freely of
own weight. Everything, Mr.
de says, points to the fact that
books are now wanted for use
study.

the Panama project has not been
done, in spite of the frightful
cial calamities that have over-
n the great scheme. A civil
ner who arrived in New York
Colon a few days ago stated
the French are concentrating
nergies on the great Culabra
the most serious obstacle along
route. The company has from
fteen hundred to two thousand
ers at work, and at the present
the great cut should be com-
ed within nineteen months. Water
ually in nineteen miles of the
on the Atlantic side, and seven
the Pacific side. Up to the
ent about \$137,000,000 has
spent and he believes
canal can be finished for
0,000,000. His impression is
it will require about ten years'
work before the canal is ready
ceive ships.

THE VOTE GREW.—Rev. G. G.
able writes in the Witness,
real, that during the month of
over 40,000 votes were added to
returns against Prohibition in the
ence of Quebec! For three days
the legal voting the Quebec
ity was 35,000. It continued to
for weeks till 40,000 were added

Revivals That Last.

Revivals that do not last harm
rather than help the cause of Christ.
"Sliding forward in the winter and
sliding back in the summer," as one
puts it, marks but little progress to-
ward heaven.

A presiding elder writes us: "I
held a quarterly meeting last Sunday
where two years ago they had 'a great
revival,' and eighty were added to the
Church; and now, after a careful in-
quiry, I could find but one person, a
woman, of all that number, still a
member of the Church. The old stand-
bys were still there, but the new
members brought in at that 'great
revival' were all gone save one." He
well adds, "I believe in the saints
that persevere."

The question arises, What is the
cause of this unstableness on the part
of those who, in times of revival, pro-
fess to be converted? That it exists,
and that it is not confined to one
place, are facts well known. That it
is a condition far more prevalent in
some places and among certain peoples
than in other places and among other
peoples is equally true. How is it to
be accounted for? Surely those who
make a loud profession do not when
making it intend to "turn back to the
beggarly elements of the world." At
the time they are sincere and "run
well for a season."

One cause of many such backslidings
is the fact that they are not carefully
looked after by the pastors, instructed,
and given work to do in the church as
they should be. Give the young con-
verts something to do, make them
feel that the success of the work of
the church depends largely on them,
that they are "a part of the concern,"
and they will grow into strong men
and women in Christ Jesus. This
only the pastor can do, and he can
only do it by faithful pastoral visiting
and by holding personal interviews
with the young converts.

Another reason why many backslide
is the fact that they are not prevailed
on while their religious ardor is still
strong to take and read the church
paper. An examination of the records
shows that the places noted for the
great periodic revivals, that are soon
followed by numerous backslidings
have a very low average circulation of
the Church organ. Brethren, if you
want your young converts to become
stable, strong Christians, and ardent,
intense, whole-souled members of
their denomination, you must in some
way prevail on them to take and read
the denominational paper.

Still another reason why persons
backslide soon after the revival is
over is because "they have not root
in themselves." They are swayed
almost wholly by the emotional
When the revival is on their feelings
overcome them, they are penitent,
weep, and seek the Lord, find relief of
soul, sing, shout, and for the time are
on the mountain-top of religious fervor
and ecstasy. But when the revival is
over their feelings subside, their
ecstasy is gone, and, mistaking
emotion and feeling for conversion
and religion, they conclude that be-
cause their feeling is gone their religion
is gone, and they go right back
to their old sinful life. Like the sower
that had been washed and again re-
turns to wallowing in the mire, they
return to a life of wickedness, "crucify
the Son of God afresh," and bring a
great reproach upon his cause and his
church.

Now we rejoice in a religion that
touches our emotional nature—that
has feeling in it. Let the emotions
and the imaginative powers of the
soul be cultivated; but let it be re-
membered that in addition to these
we must have the other Christ-an
graces—the graces of sincerity, loyalty
to Christ perseverance, and delight in
doing the will of the Father in heaven
—or we do not have religion no matter
how much we may shout or how loud
may be our profession for the time
It is only he that endureth to the end
of life that shall be saved.

It is greatly to be feared that, in
many instances in times of these great
revivals, that which passes for spirit-
uality is largely sensation, a play upon
the emotions that passes for religion—
even for a "higher life" regardless of
the every-day life and character of the

individual. What is needed is the
striking of the happy mean between a
self sufficient, cold formalism on the
one hand, and a pure emotionalism on
the other.

Dear brethren in the ministry, we
rejoice with you in your revivals, and
devoutly pray God's blessing upon
you. At the same time we exhort
you to do every thing in your power
to establish your converts in the faith.
Lay a good foundation for stability in
them by having them read the litera-
ture of the Church, by explaining to
them that while feeling is an important
part of religion, that religion is far
more than feeling, that the true
Christian is the man who faithfully
discharges duty because duty is the
right thing to do, and then the feeling
of satisfaction and joy comes into the
soul because duty has been honestly
discharged. Christ endured the agony
in the garden and died on the cross,
not because there was an ecstasy of
joy in doing it, but because he was
loyal to the will of the Father.—
Religious Telescope.

The Origin of the Mormon Bible.

In the little town of Amity, a peace-
ful, unassuming village located in the
southern part of Washington County,
Pa., is a weather-beaten, two-story
structure, apparently untouched by
paint, with a long porch in front and
two doors, one of which opens into the
kitchen, the other into the "spare
room," or parlor.

Many years ago this house was built
to be used as the village inn, or tavern,
but it is now the home of the "village
backsmith."

In this quaint old structure lived
and died a man who once filled the
pulpit of a Congregational church, as
its pastor, and who wrote a story upon
which is founded the Mormon Bible.

Solomon Spaulding was born at
Ashford, Conn., in 1759. After gradu-
ating at Dartmouth College, New
Hampshire, he became a minister in
the Congregational Church. He con-
tinued to preach for about four years,
and then, on account of failing health,
entered the mercantile business, for
which he was not suited, and shortly
afterward failed.

He now commenced to build a forge
on Conneaut Creek, but was again un-
successful. He remained in Conneaut
Ashabula County, Ohio, three years.
We next follow him to Pittsburg, Pa.,
where he remains only a short time,
and in 1814 he found his last home in
the little village of Amity, Pa., where
he "kept tavern," as the expression of
those days comes down to us. And
from this old-fashioned inn his mortal
remains were carried to a resting-place,
a few yards distant to the graveyard.
The stones which marked his last
resting-place—gray sandstone with
black letters—have crumbled, and
pieces have been carried away by
relic-seekers into many States of our
Union, if not beyond her borders.

Reviewing the testimony of quite a
number of persons regarding the writ-
ings of this man, we gather the fact
that "Manuscript Found" was the
title of a romance written first in
Conneaut, Ohio, about the year 1809,
by Solomon Spaulding.

John Spaulding, who visited his
brother Solomon prior to the latter's
moving to Pittsburg, says: "He told
me he had been writing a book, which
he intended to have printed, the avails
of which, he thought, would enable
him to pay his debts," and that "it
was an historical romance of the first
settlers of America, endeavoring to
show that the American Indians are
the descendants of the Jews, or lost
tribes." The two prominent characters
who, as commanders, left Jerusalem,
were Nephie and Lehi. They had
quarrels after reaching America and
separated into two distinct nations,
called Nephites and Lamanites. Wars
ensued, large numbers were slain,
their dead bodies being buried in great
heaps, which caused the "Indian
mounds" in this country.

Seeing so many mounds in the vicin-
ity of Conneaut, and loving history,
with his literary tastes, led to the
conception of an idea to write a ro-
mance purporting to account for the
presence in this country of the "Mound
Builders." The style of writing in
this romance was in some respects
similar to the Bible, almost every
sentence or paragraph at least begin-

ning, "And it came to pass," or, "Now
it came to pass."

We learn that Mr. Spaulding took
delight in reading his production as he
wrote, chapter after chapter to his
neighbors. One told him the frequent
use of "And it came to pass" or "Now
it came to pass," rendered the reading
ridiculous, yet he did not change it.
Others christened him "Old Come to
Pass." These hearers are the ones
whose recorded testimonies tell us that
in reading the "Book of Mormon" they
recognize the historical part and
believe it to be the writing of Solomon
Spaulding. Many pages of the Mor-
mon's book are verbatim from Spauld-
ing. The names Nephie, Lehi, Moroni,
and all the principal names in Spauld-
ing's work are those used in the
Mormon's "Golden Bible." Spaulding
wrote the book to amuse himself, and
said his object was to account for the
mounds and embankments to be found
in this country.

If Spaulding's romance had been
published when first written, many
lives might be brighter to day. It
would probably have remained as a
story of fiction, instead of the unsu-
pecting cause of a remarkable delusion.
Joseph Smith, claimed was the trans-
lation Church, claims he had a visita-
tion by an angel from heaven while
alone in the woods, and that he was
directed to a spot where he found the
"Book of Mormon" engraved on gold
plates about seven by eight inches, a
little thinner than ordinary tin. This
was published at Manchester, N. Y.,
April 30, 1839.

It is claimed that Smith stole the
unpublished romance after Spaulding's
death, which occurred in 1816; and
that he read aloud from this manuscript
while concealed behind a blanket
hung across the room to one Oliver
Cowdery, who wrote down what the
prophet, Joseph Smith, claimed was
the translation from the "golden
plates."

Such is the history of a base decep-
tion perpetrated by one man, and there
are thousands of persons to-day who
are followers of a religion based on the
romance written by Solomon Spaulding
—The Pilgrim Traveler.

The Jews of Palestine.

A report recently made by the
United States Consul at Beirut, on the
Jews of Palestine, presents some inter-
esting facts. The report says: "Out
of a total population in Palestine of
some 200,000, about 40,000 are Jews,
as against 14,000 twenty years ago.
In Jerusalem there are 22,000 Jews,
half of whom have immigrated from
Europe and America and are called
Ashkenazim to distinguish them from
the Oriental Israelites, the Sephard
ists." After mentioning a number of
colonies which have been established
during the last twenty years, and stat-
ing the present fairly prosperous con-
dition of most of them the report says:
"It should not be inferred from state-
ments here made that peace and pros-
perity have suddenly become the lot
of the Jews in Palestine. Only a few
days ago Rev. William King Eddy, of
Sidon, returned from beyond the
Jordan, and he informs me that a
Jewish colony situated not far from
El Mezrib (on the caravan route from
Damascus to Mekka) was recently
attacked by predatory Bedouin tribes.
The settlers were all driven away, their
garden and crops destroyed, and even
a road built by the Jews to connect
their colony with older ones in Galilee,
west of the river, was at least partially
obliterated. Taxes are more oppres-
sive than ever, officials are corrupt,
and prohibitive measures regarding
immigration are still in force, although
inadequate." He says, though, that
"the prospects are brighter than ever
for the Jews in Palestine itself. Euro-
pean influence has obtained a foothold
in the country and the tide of modern
ideas cannot be long debarred. Only
four or five weeks ago an English com-
pany announced its determination to
build a broad-gauge railway from the
sea at Haifa through the very heart of
Samaria and Galilee to Damascus, and
on to Bagdad, and active operations
have a ready commenced."

Miss Ella Byers, aged 30, suicided
Friday by deliberately stepping in
front of a rapidly moving train. Her
body was terribly mangled. In her
pocket a note was found addressed to
her father reading, "Forgive me dad."
The woman's father had been dead a
year. Miss Byers' mind was supposed
to have become unshaken from relig-
ious excitement.

Carey's Last Words.

As Dr. Carey lay on his death-bed
he was visited by one whose name,
like his own, is written in characters
of gold on history—Mr. Alexander
Duff. Duff was sitting by the bedside
and the old man said "Pray." Duff
knelt down by the bedside and prayed.
Then, after a few words about his
troubles and anxieties and difficulties
and successes, Duff bade him farewell.
As he was going to shut the door of
the room he thought he heard a faint
voice call him back. Turning, he
went toward Carey's bedside once
more. Dr. Carey whispered these
words, "You have talked all the time
about Dr. Carey. When I am gone,
don't say anything of Dr. Carey—
speak only of Dr. Carey's Saviour."
These were his last words.

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.]

ACKNOWLEDGEMENT.—Received new
subscriber from the following: Mrs.
M. Fenwick (1)

The Sec.

The Women of Asia.

The following from the pen of Mrs.
Isabella Bird Bishop, who was quoted
in this department last week, is con-
densed from an article in "Woman's
Work for Women." It should make
women in Christian lands deeply
thankful for the privileges and bless-
ings the Gospel has given them, and
move them to greater zeal in their en-
deavours to bring their heathen sisters
into "the light."

In Asiatic countries, the birth of a
girl is at the best a subject for con-
dolence with parents, and none who
have heard it can never forget the wail
of the Chinese mother for sorrow that
a woman is born into the world. The
birth of a girl is a token that the gods
are displeased with the mother, and
both parents regard them as a bitter
well-spring of anxiety and expense.
At a very early age the girl is secluded
in the women's apartments, and at her
marriage at twelve or thirteen is re-
moved to the seclusion of those of
her mother-in-law, where she spends
her time in menial offices. She pre-
pares her husband's food, but she does
not demean herself by eating with her.

Faithfulness in the marriage relation
is not incumbent upon men, and is
believed to be impossible for women
without the protection of the "harem
walls." It would not be possible to put
into words the deep distrust which all
Orientals, especially Moslems, have of
women. Woman is regarded as of no
account, not destined to immortality;
motherhood her only title to a species
of respect. In China, to teach her to
read is counted the height of folly, and
she is habitually spoken of as "the
mean one within the gates." Poly-
gamy, facilities for divorce, the dis-
grace which attaches to widowhood in
India, and child marriage, enhance the
degradation of the lot of our Eastern
sisters.

The woman's house has none of the
sanctity of home. In rich men's
houses there are often as many as 200
inmates. Privacy is unknown and
impossible. There are legitimate wives
and wives who have few legal rights;
slave wives, discarded wives who are
practically slaves, female slaves; aged
women who act as spies and duennas,
girl children, daughters-in-law, and
women of several colors and races.
They are totally illiterate; the favorite
wives in rich men's houses are pre-
cluded by rigid custom even from such
a light occupation as embroidery; they
are without any possible outgoings in
the direction of philanthropy or
kindness, and never cross the thresh-
old of their dwellings except in closed
chairs. Their chief occupations are
playing with their children, counting
their jewels, changing their dresses,
eating sweetmeats, dressing their hair,
painting their faces, staining their
fingernails, smoking sleeping, and
practising petty tyrannies and cruelties
upon their slaves. Their recreation

are the performances of singing and
dancing girls and fortune tellers,
shopping at home, and small dramas
acted by their servants, full of a vil-
eness of language and suggestion per-
fectly astounding.

In intellect these secluded women
are not higher than children, but their
circumstances foster an early and
gigantic growth of the worst passions
which deform humanity—envy, hatred,
malignity, unbridled jealousy "strong
as death and cruel as the grave,"
revenge, slander, greed, impurity—a
leprosy of unholiness which affects
well-nigh every home and heart, a fou-
l atmosphere in which every generation
receives its earliest impulses. There
are no ideals, no examples of goodness
to be studied, nothing to raise the
thoughts. Influence is represented
by intrigue. There are no duties in
life other than those to children and
parents-in-law, and no true compani-
onship can exist between husband and
wife. To be the mother of boys is a
woman's highest aspiration.

In all the countries of continental
Asia, girlhood with its charm, its
brightness and sweetness; its aspira-
tions and enthusiasms; its frequent
alacrity of service, and the bright
possibilities for the future, is altogether
unknown. There is no middle plat-
form between childhood and the
loveless seclusion of wifehood. All
that is good in a woman's nature is
undeveloped and blighted; all that is
evil is devolopd as in a forcing house.
To give anything like a correct idea
of Oriental womanhood, this sketch
ought to have its details filled in and
to be painted in much darker colors.
The imperfect picture I have given
represents womanhood under Hindu-
ism, Islam, Buddhism, Demonism, and
it a purely Oriental one.

WHAT SEVEN MEN DID.—Fifty years
ago seven shoemakers in a shop in the
city of Hamburg said, "By the grace
of God we will help to send the gospel
to our destitute fellow men." In
twenty-five years they had established
fifty self supporting churches, had
gathered 10,000 converts, had dis-
tributed 400,000 Bibles and 800,000
tracts, and had carried the gospel to
50,000,000 of the race. It would take
only 100 such men to carry the gospel
to the whole world in twenty-five
years.

Among Exchanges.

LEND A HAND.

Not to reach a helping hand to the
drowning may be as sure a sign of
depravity as to have pushed him in.—
Free Baptist.

A WISE CHARGE.

A charge to a people receiving a
newly installed minister was lately
delivered in New York City, in which
occurred the keen sentence: "Suffer
no detractors to whisper his good name
away." Wise words! An ancient
poverb says that "a whisperer
separateth chief friends." He has
frequently dissolved pastoral relations,
before the Presbytery had the oppor-
tunity to act.—Presbyterian.

THE BALLOT.

The ballot system of this province,
and used in provincial elections is a
primitive one. It has outlived its use-
fulness, and ought to yield to a more
improved method of voting. It is a
secret ballot only for those who take
special pains, and who go to some
trouble, to make it secret. It leaves
the ordinary voter too much at the
mercy of those who seek to control
him at the hour of voting. While the
Dominion system has some drawbacks
it has many advantages over the
provincial plan. And one advantage
is that it is not quite as satisfactory to
those who use money to influence the
opinion of the voter.—The Globe.

GIVING AND RELINQUISHING.

"So Mr. Jones gave \$500 to mis-
sions at his death, did he?" The
question was asked of a city pastor,
the other day. And the answer was;
"I did not say he gave it, but that he
left it; perhaps I should have more
explicitly said that he relinquished
\$500 because he could no longer hold
it." The distinction needs to be kept
in mind. One gives only when living;
he relinquishes at death. There is
plenty of Scripture commendation for
giving, but none that we recall for
relinquishing what the cold stiffened
fingers of death can no longer hold.
Now, please let us be delivered from
a batch of letters from correspondents,
saying, "O, you are discouraging
bequests." Stop and think before you
waste a postage stamp on such an
effusion.—[New York Observer.]