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# Religious Intelligencer.

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

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WHOLE No. 1865

## RENEWALS!

There are many subscriptions for this year yet due. We have been waiting very patiently for them, expecting them every week.

Will those to whom this notice refers kindly forward payments at once?—Immediate remittance will greatly oblige us. We need the money now.

## NOTES AND GLEANINGS.

Among our neighbours there is a disposition to regard with disfavour the purchase of great industrial enterprises of the country by wealthy Englishmen, one of the most recent being the purchase of the great flouring mills of Minneapolis. Perhaps the Englishmen are suspected of having some political motive. They cannot have; their only reason is that they can make more out of their capital.

THE NINETY THOUSAND JEWS IN NEW YORK maintain 49 synagogues. They are a recognized force in commercial and political circles. Among them are wealthy bankers, princely merchants, able and influential editors, and active politicians. They are generally moral and industrious. While they comprise ten per cent. of the population, their contribution to the criminal classes is less than one per cent.

AFTER YEARS of negotiation Peru—says the *Herald*—has accepted the proposal which gives to an English syndicate the control for sixty-six years of all the railroads of the republic, all of the guano deposit not now owned by Chili, large mining interests, extensive grants of land (said to be about four million acres), and an annual payment of \$80,000 by the custom house at Callao. For these enormous concessions, the syndicate surrenders \$56,000,000 of Peruvian bonds, and promises to develop the railroads, mines and guano deposits and improve the lands—a promise which for the railroads alone will require an expenditure of about \$30,000,000. Peru also gains the restoration of her national credit, and the means of redeeming her mortgaged provinces, and particularly the cities of Tacna and Arica, from the grasp of Chili. This new "deal" is, in fact, the most important step which Peru has taken towards political and economic rehabilitation since her last disastrous war with her southern neighbor.

MR. GEORGE KENNAN has not, it seems, related all his thrilling adventures in the *Century*. It is said that on one occasion he was in a Nihilist's house with papers in his possession which if found would have cost him his life. He was informed that officers were on his track and would be at the house in five minutes. The question was what to do with the papers; he looked about, saw a hand glass lying upon the table, took it up, pried out the back with his knife, hastily put the papers in the frame and restored the back to its place just as the officers arrived. A search was made, the glass raised from the table, but the important papers were not discovered. The officers departed and left Mr. Kennan in possession of his documents and his life.

A Boston gentleman tells of a tribe of Indians in the west among whom a high degree of civilization prevails. They have—says the *Advocate*—church and schools and dress in the apparel of white men; but they are greatly disturbed by the presence and conduct of the white people near their settlement. The moral influence of these neighbors is feared to such an extent that the Indians have organized Sunday-schools and Christian Endeavour Societies for the benefit of the young people among the whites. It is well-known that one of the most formidable obstacles in the way of missionary operations among the heathen is the presence of an evil element from Christian countries. Men who go among barbarous and unchristianized people merely to trade and get gain are sometimes persons of the lowest

habits and basest principles, who hate Christianity, and by a vile example teach the heathen to hate every thing that comes from Christian countries. Such men hinder the progress of religion, and returning bring a bad report of missionaries and their work.

IN MANITOBA there are some big farms. A Correspondent of the *Mail* has been writing of some of them. Sir John L. Kaye owns eleven farms of 10,000 acres each—a vast domain if all were put together. But there is a single farm known as the "Bell Farm," located about 300 miles west of Winnipeg, which embraces 200 square miles, or 64,000 acres of land. It is fenced with a post and wire fence. There are furrows in some of the fields four miles long, and it takes half a day for a man and team to go once up and down. The work is done in a sort of military fashion—"ploughing by brigades and reaping by divisions." Such an enormous acreage must involve great executive ability on the part of its proprietor. It is, however, abnormally large, and another generation will probably see it split into a number of smaller holdings which can be more easily and advantageously cultivated.

## Criminal Statistics of Canada for the Year Ending 30th September, 1888.

Thoughtful citizens ought to read, mark, learn, and inwardly digest the criminal statistics of the country. Questions will press for answer such as these; Why so many criminals? Why are criminals? Are we using the best means, moral, intellectual, religious and social to prevent and eradicate crime?

Let us look at the facts presented in the Blue Book before us. Crimes are divided into six classes. 1. Offences against the person. Of such offences there were last year charged in Canada 1312. Convicted, 759; Sentenced to death, 9; to the Penitentiary, 65. The remainder were condemned to short terms of imprisonment. Of the convicts, 634 belonged to cities or towns, and 180 to rural districts. 70 were farmers; 97 engaged in commerce; 66 were servants; 152 were "industrial"; 27 professional, and 339 laborers. 354 were married, 410 were single. A majority were between 21 and 40 years of age. 321 were moderate drinkers, 410 drank immoderately. There was not a total abstainer in the evil crowd. 76 were born in England, 83 in Ireland, 16 in Scotland; the majority, of course, in Canada. Of the criminals, 123 were unable to read and write; 620 had the benefit of an elementary education; 17 had received superior education. With regard to religion 18 were Baptists; 62 were "Protestants"; 58 Presbyterians; 76 Methodists; 123 Episcopalians; 418 Roman Catholics.

The second class includes offences against property with violence. Under this head Baptists number 10; Roman Catholics, 116; Church of England 37; Methodists 26; Presbyterians 17. Class third includes offences against property without violence. Baptists committed 70 such offences; Roman Catholics 1136; Episcopalians 394; Methodists 219; Presbyterians 171. Class four—malicious offences against property—is thus represented: Baptists 3; Roman Catholics 20; Episcopalians 8; Methodists 16; Presbyterians 8. Class five includes Forgery and Offences against the currency. Here the Baptists number 2; Roman Catholics 17; Episcopalians 14; Methodists 3; Presbyterians 5. Class six includes "other offences" not included in the foregoing. Here we find 7 Baptists; 100 Roman Catholics; 61 Episcopalians; 34 Methodists; 32 Presbyterians. The grand totals are as follows: Baptists 110; Roman Catholics 1807; Episcopalians 637; Methodists 377; Presbyterians 291; "Protestants" 209; Others 156.

We notice that the Roman Catholic Church has only 27 more criminals than all the other denominations combined. Serious criminality is apparently not increasing in this large body. Roughly speaking the R. C. body numbers two-fifths of the population; the other bodies three-fifths. Instead of the same proportion being found in the criminal population, the situation is reversed. 27 over and above one-half the criminal population belong to that body.—The Roman Catholic body is roughly speaking three times as numerous as the Presbyterian; but its

criminals are six times as numerous as these in connection with the Presbyterian Church. A person thus stands a little more than double the chances of being a criminal if he belongs to the R. C. Church. The adherents of the Episcopal body in Canada is only 120,000 behind the Presbyterians. In the number of criminals however, the Presbyterians are very much behind. The figures are, Episcopalians 637; Presbyterians 291. The Methodists and Presbyterian are very nearly on a par as regards the relation of criminals to population. The Methodists are 50,000 ahead of us in population, and they have 387 criminals to our 591. The Baptists numbering say 300,000, have only 110 convicted criminals.

We do not quote these figures in a boastful spirit; for boasting is utterly excluded. Much less do we quote the figures to inflict pain on any one—for the whole subject is intensely painful. But it is neither unkind nor indelicate in the least degree to point out the ethical fruits of different systems of religious belief and training. Our Lord laid down the common sense canon. By their fruits ye shall know them. It is palpably true and demonstrable that churches which claim to be peculiarly apostolic and to be on specially intimate relations with a just and holy God, are the churches which embosom by far the largest portion of vice and crime. While we submit this remark, we must add that there ought not to be 291 Presbyterians in the list of crime. Alas, that it should be so! Our church lays great stress on the duty and the privilege of walking in the law of the Lord always and everywhere.

It is proper to add another remark. The section of our population which is taught in Separate Schools and taught a whole system of religion instead of the three Rs., is not more virtuous than the population attending public schools. On the contrary, the Separatist produce double the proportion of criminals. Is this fact not truly significant? It is not education that makes infidels and criminals; it is a lack of genuine education.

The following figures are given with regard to drunkenness: Drunkards in the Dominion, 12,807. This is a large figure, but probably it might with truth be considerably increased. It would be easy to multiply figures as to crimes and offences; but we have given enough, at least for this week. Let us do what in us lies to secure the prevention of crime. The panacea for all lawlessness is not the lash, the halter, the prison or the penitentiary; it is the teaching and training of the young in the law of the Lord—that royal law which love alone fulfills—love to God and to man.

We hope that our penal system will become more and more reformatory in its character; and in order to this sentences ought to be rational, and penal institutions ought to be so managed as to give the criminal a chance to return to the paths of virtue and of earning a livelihood in an honest way. *Presbyterian Witness.*

## Swaziland.

Sir Francis de Winton has sailed for the Cape en route for Swaziland, commissioned, it is understood, to bring to some sort of settlement the unsatisfactory condition of affairs in that desirable country, a country on which the Transvaal Boers have been for long casting covetous eyes. Sir F. de Winton will be provided at the Cape with a secretary and legal adviser, and will take counsel of the Cape authorities, and later with those of Natal. For, probably, had it not been for the objections urged by these two colonies, Swaziland would have been taken under British administration long ago. A reference to recent Blue-books will show that, through Sir Evelyn Wood and otherwise, the Swazis have been assured of our protection whenever they asked for it. By the convention between England and the South African Republic in 1884 the independence of the Swazis was guaranteed. They are perhaps the most warlike people in South Africa; they have always been loyal allies of England, and in 1879 rendered good service against the Zulus as well as against the Secoceni. Their country offers many temptations to adventurers. It is rich in minerals, and especially in gold, and already the country is almost entirely in the hands of concessionaries. It covers an area of about 8,000 square miles. It has generally mountainous boundary, and is almost surrounded on three sides by the Transvaal, with the Lobombo mountains in the east. The interior consists of swelling hills, and choice stretches of arable land, and well wooded flats. Over a considerable extent of the grazing area concessions have been obtained by Boers, and between them and the mining concessionaries there has been many disputes,

which have led to some of the troubles by which the country has been disturbed. The soil, it is stated, will grow almost anything that is planted, and the climate, though hot in summer, is healthy. Game abounds, and timber is fairly plentiful; and there are rivers enough to render a fairly complete system of irrigation practicable. The native population number about 60,000, while the king, it is said, has 15,000 fighting men at his command. The king, Umbandeni, though a comparatively young man, is described by one authority as a regular Falstaff, rapidly wasting himself into his grave with champagne and gin. His death would entirely precipitate matters, and if any settlement is to be come to peacefully Sir Francis de Winton has not left too soon.—*London Mail.*

## Cruelty of Fanaticism—Killed by the Faith Cure.

Bert Williams, twelve years old, while playing ball bruised his leg just below the knee. In a few days the limb gave him considerable pain and a doctor was called, who treated the injury and left the boy in good shape. Unfortunately for the boy, the faith cure people got hold of him, and made him believe that if he had faith the Lord would perform a miracle by healing him at once. The stitches were removed and prayers begun. Young Williams was taken to the sanctuary at Bradford, where no attention whatever was given him beyond prayer. Gangrene set in and the limb nearly rotted off. The small from the decomposing member became so offensive that on Friday he was removed to his home, where he died yesterday.—*Exchange.*

The above is one of the many notices which we have seen in regard to the faith-cure fanaticism.

The Los Angeles *Advocate* of last week gives account of the death of three children from diphtheria who were denied all medical aid and entrusted to the prayers and laying on of hands of these impostors. But we shall never be free from such follies. A certain number of people will be born in every generation to be dupes and simpletons.—*Southwestern Methodist.*

Let what shall be said of those who dupe the dupes? One thing is certain: we ought, by all right means, to seek to reform the leaders, and, that failing, to prevent their cruel practices by the strong arm of the police.—*Wesleyan Advocate.*

## 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 Miss Lydia J. FULLERTON, CARLETON, ST. JOHN.]

## A Sketch of the Rise and Progress of Woman's Foreign Mission Societies in America.

(Concluded.)

But these Societies were laying deeper, building broader than they knew. Better days were in the near future. Above the horizon that belted the spiritual disc a cloud of Christian workers appeared, this cloud was not as large as a man's hand, it was only about the size of a small weak woman's hand, and in the years of 1868-9 four independent Societies of women struggled into existence, and introduced themselves to the Christian world as "Woman's Boards" ready and determined, if not altogether prepared to arrange and carry out their own plans of work, make their own appropriations &c.

Some gave them a hearty welcome, others looked on in silent if not sullen indifference.

But it was not really until the recent dates of 1870-1-2-3-4 that the grand rallying cry of "Help sisters help the harvest is great and the laborers are few" was heard throughout the churches of the different evangelical denominations of Christendom. The degradation and woes of heathen women were shown as never before by the return missionaries. It was clearly understood and shown that their condition had always been the greatest hindrance to the Gospel, but how could they reach them? The doors were locked and barred against the male missionaries and the home was unentered. The women still remained in their solitary dismal cells unapproached by any one to help and deliver them from the galling chains that had bound them for ages, the ignorance and superstition of centuries brooding down over their spirits. Some new force must be employed there must be a key somewhere

to fit these stubborn locks; these doors must be opened to the entrance of God's Word that these dark souls might have light. The home must be reached or heathendom could never be won to Christ. So after long and weary years of anxiety about this matter, and hard work of breaking up fallow ground and seed sowing by the different agencies at work, God providentially opened their eyes to the fact that women could be admitted into these harem zenanas. You all know the story. Immediately they sent the joyful news bounding over the waters home that these prison homes could be entered by Christian women, then quickly followed all along the line of missionary operations the awakening among the women already referred to, and the grand structure we look upon to-day built of Woman's Boards began to go up. Then the matter of sending out single women to the rescue of their own sex was considered, "shall the consecrated young women ready to go be sent?" was one of the grave questions to be answered, but God employed his own agencies in answering these questions.

How plain, how easy, when God takes the matter in hand. They went, and have been going ever since in scores. Who can think of the number of volunteers pressing to the front, eagerly saying "here am I, send me" and not feel that so far as our influence as churches and individuals too goes, we are responsible for what Mrs. Harriet Newell termed the criminal slothfulness of the Christian world, when so many of these volunteers have to meet the reply, you cannot be sent,—but this is digressing. Interesting and profitable as it would be to follow up the history and progress of these different woman's societies as one after the other they came into existence all the way up to 1880 when the Presbyterian Woman's Board of Foreign Mission was organized in Evansville Indiana, we can only glance at the results. In the N. S. of America there are twenty-two Woman's Foreign Mission Boards, four or five in the Maritime Provinces, earnestly at work with all their auxiliaries and various appliances throughout the churches. That does not include the societies that became extinct in 1861. Among these Boards are edited and published ten missionary periodicals, among them is the "Missionary Helper," published by the F. W. Baptist women, and so dear to the hearts of many mission workers in N. B. and N. S. There are two societies in England should be added to this list. In 1859 the "Ladies Wesleyan Association" was entered into by the women of the Wesleyan churches and many persons will remember the society for promoting Female education in the East, organized in England in 1834 through the earnest efforts of Missionary Abel, and was it not at the suggestion of this same missionary and partly upon the model of this same society, that the well-known "Woman's Union Missionary Society" of N. Y. was formed? The more recent movements of Lady Dufferin, with which all readers of missionary news are acquainted should not be overlooked in the catalogue of missionary movements among women, although the L. C. M. S. and perhaps others had begun operations in the same line of work some years previous. Not likely an accurate account of the money raised by these societies could be had, but it would not be extravagant to put the amount at ten million dollars. But in telling the amount of monies raised or the number of agencies at work, both at home and in the foreign field too is only giving a part of the result of well directed effort, eternity alone will tell the whole truth, then we will understand more about the value of redeemed souls, and the dreadful loss of a lost soul. May we here to-night as a feeble band of workers in this great enterprise raise our Ebenezer, thanking our Heavenly Father for the privilege of sharing in so glorious a cause. Surely God has worked mightily through the weaker vessels of clay.

Mrs. F. BABCOCK.

## New Inventions.

It is difficult even to keep track of the inventions which are announced almost every day in the newspapers, and which promise—some of them, at least—when developed and put in operation, to revolutionize existing methods. Here are a couple of samples. The butchers of Washington Market,

Boston, are to be supplied, by pipe, with cold air, made frigid by the ammonia system. The supply can be regulated by a cock. They will thus save the space and dampness of ice. Restaurants, saloons, and summer resorts will be supplied by the same company as fast as pipes can be laid and machinery put in operation—which means a great cut-down in the ice business. The second process referred to is that of solidifying, by condensation, nateral gas, so that it can be handled and exported. "The inventor claims that with a 10 horse-power engine he can reduce enough gas in one day to supply a city of 50,000 inhabitants with fuel for twenty-four hours." This a large claim. If only partially realized, it will take its place among the most useful inventions of the day. While writing this paragraph, we learn that a company in Litchfield, Ill., is preparing to pipe both fuel and illuminating gas, made from Lima (O) petroleum, to East St. Louis (37 miles). The oil costs 11-4 cents a gallon; and 1,000 feet of gas can be made from it at five cents per thousand. The process and expenses are thus explained:—

"A bench, that is, a plant with twelve retorts, will cost about \$5,000, and will supply a town of 6,000 inhabitants. It would produce 60,000 feet of illuminating gas daily and 13 times as much fuel gas. Here are the figures—120 gallons of crude petroleum, \$1.50; gas for operatives, 30 cents; one workman one day, \$2; total, \$3.80—product, 200,000 feet. The crude oil is introduced to the furnace direct from the tanks. Steam forces it into spray, and both absorb the elements from the air and a chemical degeneration commences that winds up in non-condensable, non-explosive gas. For intensity of heat the fuel gas excels. I have seen Swedish iron, which requires 4,500 degrees, made with it, and also crucible steel not only made, but melted and burned up in a few minutes."

## General Religious News.

Rev. B. F. Simpson, recently Principal of the Union Baptist Seminary, has accepted a call to the pastorate of the South Berwick, Me. Baptist Church.

The North of England Evangelistic and Temperance Mission to Railway men and others is extending its operations and starting a monthly paper entitled *The Railway Telegraph*.

There are 1,500 Christian Endeavour societies, with 80,000 members, in New York. In this state the Presbyterians lead with 355 societies, the Baptists come next with 252 societies, and the Methodists follow with 211 societies.

A revival is in progress among the students of Bates College (Free Baptist) in Lewiston, Me. There have been many conversions.

A little girl wanted to be of service to some one. She asked her teacher what she could do. "Bring your father to Sunday-school." The father was a drunkard and profane. At first the girl's efforts were unsuccessful. She quietly and kindly persevered. At last the father joined the school. That father has planted 1,130 Sabbath-schools.

SELECTING A MINISTER.—According to the *Presbyterian* the Mennonites have an odd way of selecting their ministers. They believe in the lot. They think that thus the Lord determines the result. An instance is reported of the selection of a minister in this way a few days ago by the Mennonites of Lancaster County, Pa. The plan pursued was to place on a table twenty-one Bibles, in one of which had been previously laid a slip of paper. Then the candidates for the position were required to walk around the table, each taking a book. He who secured the one which contained the slip was declared elected, and duly ordained to the work of the ministry.

## Among Exchanges.

THE SAME MEN. Young man, have you not noticed that the men who are the most outspoken and persistent in denouncing the doctrine of the future, everlasting punishment are the men who are the most deserving of such punishment?—*Telescope.*

CHEAP BUT DEGRADING. Affected eccentricity makes a cheap reputation for a man, but it is a reputation which discounts and degrades him.—*South Western.*

A BAD MAN.

The worst man I ever knew had no vice. He attended church, and broke no commandment and indulged in no excesses. Yet he nagged his wife and children to the grave, and destroyed every flower of pleasure which sprang up by his hearthstone, and ruined the tender young lives about him with the unceasing tempers of a household tyrant and petty demon.—*Elka Wheeler Wilcox.*