

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

CHINA has the oldest newspaper in the world. It has been published since A. D. 911. It is now issued three times a day. What a nice time it compositors must have of it! It is not merely three editions but three issues, all presumably full of news. Under these circumstances China must be the Paradise of paraphrasts.

AMONG the many horrors of the cold country of Siberia is found the affliction of the leper. As soon as the affliction of the leper is seen he is forced to fly to the forest, where death ends his miserable existence or he is devoured by the bears. A young lady from England, Kate Marsden, has just returned from visiting these poor creatures, whom she found dwelling in rude huts in the cold regions of Siberia. Being deeply moved on hearing of their wretched condition she set out in June, 1891, and travelled two thousand miles through forests. She is now raising funds to found a leper colony and there is a fair prospect of her Christ-like labor for these unfortunates being crowned with success.

SWEDENBORGIANISM and BUDDHISM are the latest religious movements gaining headway in Paris. Several hundred of the former have erected a chapel in which a lawyer preaches every Lord's Day. They also publish a journal, in which the appearances of spirits are reported. The Neo-Buddhist fad is fostered by the Orientalist De Rosny, and one paper claims 50,000 adherents. The creed demands repentance, love for all creatures, including animals, which can be transformed into moral beings, and therefore ought not to be killed. Every outward cult is rejected, but socialistic principles are taught. "No one is allowed to possess more than he earns by his day's labor," is one of their doctrines.

A TOUCHING story is told of the sufferings of an exile and his wife and young daughter on their way homeward from Siberia, where the man, an ex-official, had completed a sentence for an alleged offence. He was told to get back how he could. His wife was ill, and for months he pushed her along on a wheelbarrow, the girl trudging by his side. At Yaroslavl the wife, who was paralysed, could no longer endure the jolting. The man could obtain no work. An infamous suggestion made to him as to the girl was indignantly repelled. At last the father sent the girl with a petition to the Governor, who said he would place the child in an asylum when there was a vacancy, but he could do nothing for the moment. The inhabitants of the town, hearing of the case, resolved to take care of the girl, but *The Daily Telegraph's* correspondent, who tells the story, omits to say what became of the father and mother.

IN THE midst of European powers and potentates, political and ecclesiastical, has no one the authority or the disposition to prohibit those brutal and senseless "military rides." The one last fall from Berlin to Vienna was so cruel and shocking to the hu-

mane that it was to be hoped nobody would want it repeated. But now it is announced from Vienna that another one is to be made between that city and Rome. Will it make such a fine spectacle for the tax-burdened people of Austria and Italy that they will forget all about its cruelty to the horses and its cost to themselves?

EVERY NOW AND THEN some "intelligent traveler," who has been to China, or India, or the coasts of Africa, returns to America and regales newspaper reporters (who know vastly more about what is going on in the pool-rooms, on the race-tracks, and in "society," than in the great world) upon stories of extravagance and sumptuous living among missionaries. It would hardly be worth while to take the statements of such travelers seriously, or to seek to refute them, but for the fact that the liberality of many people is a very sensitive plant, and withers at every breath of chilling criticism. But here is what Henry M. Stanley has to say of the matter: "I have met missionaries in Europe, Asia, North, South and Central Africa, and other parts of the world, but I never came across one who did not deserve esteem." He bore this testimony at a public meeting a few weeks ago.

A FRENCH statistician counts up the amount of gold mined in the world last year at 206 tons, and the silver at 1,477 tons. The United States heads the lists of countries both for gold and silver production. The gold list runs, United States, \$34,400,000; Australia, \$25,400,000; Russia, \$23,400,000; South Africa, \$13,800,000; British Asia, \$10,000,000; China, \$5,500,000; New Zealand, \$3,800,000. The silver list, United States, \$78,000,000; Mexico, \$54,000,000; Bolivia, \$16,000,000; Germany, \$13,800,000; Chili, \$3,000,000, etc. Englishmen residing in Quito testify that the Indians inhabiting the forest wildernesses of Ecuador find, somewhere, sufficient gold for all their wants. They are persistently silent concerning the source and quantity of their supplies, but the British Minister thinks that the mines from which the Incas derived their fabulous wealth are somewhere in those regions, and that proper explorations might realize the dream of past ages and reveal El Dorado.

The World and Its Religions.

In the "Missionary Review of the World," Dr. Arthur T. Pierson gives the following interesting and instructive facts about the world and its religions.

The earth's population can be stated only approximately, as the dates are incomplete. The most carefully compiled statistics are probably those of E. G. Ravenstein, and those given in "Die Bevölkerung der Erde," according to which the total population runs from 1,467,920,000 to 1,479,729,000. These figures approach so close to 1,500,000,000 that for all practical purposes this round number may be safely and conveniently used for the totality of the human race at this date. Of this number, Asia has about 840,000,000; Europe, 360,000,000; Africa, 170,000,000; North America, 90,000,000; South America, 35,000,000; and Australia and other island systems, 5,000,000; or, if we divide the population into 150 parts, Asia has 84; Europe, 36; Africa, 17; North America, 9; South America, three and one-half parts, and the islands of the sea, one half part.

Ravenstein reckons the increase from 1880 to 1890 at 6 per cent. in Asia; 8.7 per cent. in Europe; 10 per cent. in Africa; 15 per cent. in South America; and 30 per cent. in Australia. These figures are startling in significance.

White Asia has the bulk of the race, the lowest rate of increase is there; and in America and Australia, where the least numbers have been found, the rate of increase is so much more rapid than an actual transfer is taking place from Europe and Asia to the New World. At least 3,065 languages and dialects are already known to prevail. The Bible has been translated into about 260 of them. The sexes are almost equally divided, with a preponderance in favor of the males. As to color, the extremes of white and black are as 5 to 3; the other seven-fifteenths are intermediate

brown and tawny. As to density of population China leads, with from 200 to 400 to the square mile; next come Great Britain, India, Western and Southern Europe, and the Eastern States of North America with from 50 to 200; Africa, Russia and the bulk of the United States bring up the rear with from 10 to 100 to the square mile. Asia will probably average 60, and Europe 100 to the square mile.

The best presentation of the religious systems of the world gives to the heathen faith 874,000,000 adherents; to Mohammedans, 173,000,000; to the Roman Catholics, 195,000,000; to the Greek Church, 85,000,000; to the Jews, 8,000,000; and to the Protestant communities, 135,000,000. This would make over one-half the race heathen; one in about 180 a Jew; one in 18 a Greek; one in 9 a Mohammedan; one in eight a Romanist, and one in 10 or 11 a Protestant. Protestant church members, however do not number over 40,000,000; all who fall into no other class being reckoned as in Protestant communities—a very unsafe and unsatisfactory mode of classification when we are estimating the available force of the church. More than 1,000,000,000 human beings are without even a nominal Christianity; and though about 450,000,000 are reckoned as nominally Christian—or nearly one-third of the race—less than one-tenth of these actually belong to the evangelical churches. It ought to be noted, also, that Mohammedanism has more in common with Christianity than any other false faith. It accepts the bulk of the Old Testament, admits many of the patriarchs and prophets, and even Jesus, among saints and seers while affirming the supremacy of Mohammed; is the foe of idolatry, and maintains the unity of the Godhead as against polytheism. Its very approaches to Christianity have, however, been in its secret of resistance. The Mussulman claims that his faith embraces all that is worth retaining in the religion of Christ, and in all else, is an advance upon it. And thus far the territory of Islam is almost untouched by Christian missions. The Greek Church stands midway between Protestantism and Romanism, with decided leanings toward the doctrine and practice of the Vatican. Romanism, especially in South America, is but one remove from paganism; though in some parts of the world, especially in the United States, it approaches very closely to Protestantism in intelligence and pure morality. There is a vast gulf between heathenism and paganism, so called, both names being very inadequate. The faiths of Confucianists, Brahmanists and Buddhists are immeasurably above the fetich worship of Africa, among some of whose tribes the very conception of God seems to have almost died out. But nowhere among men have any yet been found who have absolutely no form of religion or worship, or conception of a deity.

drances, she is the most indefatigable and most successful worker in the cause of Missions that I have ever known. She is a member of my church, and the statement that I am about to make I know to be true.

At my request she has written an account of the beginning and progress of her work, from which I shall make such extracts as may be needed to present clearly the facts. She has been interested in the missionary cause from a child. It had been her custom, as she had an opportunity, to scatter missionary tracts and pamphlets. She was thus sowing the seed, not only in the hearts of others, but in her own heart also. The harvest was soon to appear. About eight years ago the promise, "Ask of Me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," was strangely impressed upon her mind. It greatly perplexed her. What could it mean? Was God really speaking to her? She took the question to the class meeting. Here, too, her zeal and enterprise are seen. The class has become a mission club, and every Tuesday evening that frail, quiet, smiling creature passes the missionary box for the weekly offering. And thus in a hundred little ways she seeks to awaken the interest of others and to direct the streams of wealth into the treasury of the Lord.

The following incident must be told in her own language: "During one of these last eight years there was an earnest appeal in the *Heathen Woman's Friend* for two young women to go to Nanking, China. They were needed there, and their support had been donated or pledged; but where were they to be found? I cried as I prayed that night. I wanted so to go. Years passed on with no apparent answer. Easter Sunday night came, with its 'bring forth' resolutions, and in due time my deaconess was sent, and lo! she was sent to the very city and to the very field where I myself had prayed to go—the Philander Smith Memorial Hospital in Nanking."

She asks: "Was it God's answer to my prayer?" Who can doubt it? God knew that it would be an additional comfort to her to send a deaconess to the field to which she so longed to go, and His providence, which is always controlled by love, directed the affair to that end.

The work of Mary Ashton is a revelation. It shows us what might be done if the Church was thoroughly consecrated to the work of saving the world. I give it this publicity hoping that it may be an inspiration to some who are now at ease in Zion to "come up to the help of the Lord, the help of the Lord against the mighty."

Trenton, N. J.

Two Pictures.

Those who are inclined to feel discouraged sometimes in the toil and conflict of fighting for the prohibition of the Liquor Traffic perhaps can find somewhat of hope and comfort from these two pictures drawn by the master word-painter Gladstone, representing conditions existing in his life-time, conditions so unexpectedly and happily changed as to give good hope that the other may also be as speedily and happily altered in the lifetime of some of us. The pictures were drawn in a speech setting forth the growth and prosperity of Liverpool. Here is one: "It rose to that eminence not wholly but in part through a traffic on which we all now look back with shame and sorrow, viz., through its participation in the slave trade. The only apology that can be made for Liverpool in that matter is that the opinion to which her trade gave practical effect was the opinion universal throughout the country. It had received the highest countenance from the legislature. We may read even now the appeals of parliamentary candidates to the voters beseeching them to return to parliament supporters of the slave trade if they valued their families, their country, and even their religion." Here is the other: "Let us all carry with us deeply stamped upon our hearts and minds a sense of shame for the great plague of drunkenness, which goes through the land sapping and undermining character, breaking up the peace of families, oftentimes choosing for its victims, not the [men or the women originally the worst, but persons of strong social susceptibility and

will buy. She has recently undertaken the support of another deaconess, and she has already sent two hundred dollars for this purpose. Thus, through her efforts four laborers are now in the foreign field, and six hundred and ten dollars has this year been sent by this frail girl for their support.

The question naturally presents itself: How has all this been done? The answer is simple: First she is afire with missionary zeal. It is a passion that consumes her. She makes everything tend to her one purpose. She imparts her zeal as a contagion to all about

her. And then it has grown. To use her own illustration: "Plant an apple seed in the ground, and the result will be a tree for its inheritance." Every week this circle widens; some new heart is touched, and a new worker is enlisted in the Master's service. A few instances may serve as illustrations. Soon after her act of personal surrender to Christ as a missionary a class of deaf mutes was formed in the Sunday school, and she was asked to become its teacher. It seemed a strange answer to the prayer, "Lord, send me;" and yet it was one of God's answers. She formed her class into a missionary band. Their contribution, she says, "helped largely toward the support of a Sunday school in India, while some of them became regular contributors toward the support of the Bible woman in China." They found purchasers for her bookmarks, and by many acts of self-denial helped to increase the general fund.

She is, as we would expect a regular attendant upon the class meeting. Here, too, her zeal and enterprise are seen. The class has become a mission club, and every Tuesday evening that frail, quiet, smiling creature passes the missionary box for the weekly offering. And thus in a hundred little ways she seeks to awaken the interest of others and to direct the streams of wealth into the treasury of the Lord.

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open in special respects to temptation. This great plague and curse, gentlemen, let us all remember, is a national curse, calamity and scandal."

C. T. A. Violators pay the Penalty.

The Scott act is in full force in Milltown, N. B., and the rum-sellers are walking up and taking their medicine, though it be bitter beyond expectation.

Eight of them were brought before Magistrate Creely in St. Stephen Friday and Saturday and fined from \$50 to \$20 each, with 60 days in St. Andrews jail as a clincher. Some of them escaped to the United States side and are still at large, exiles from their native land.

Some of the law-abiding citizens of Milltown, Me., and Milltown N. B., joined forces and collected a fund to hire a detective to ferret out the rum-holes in those places. All arrangements were made and the Detective came and boarded at the Boundary house in Milltown, Me., unknown to the men who had hired him.

He brought a letter to a young man in Milltown saying that he was an acquaintance of the writer and was going to spend the holidays down there. The detective presented the letter to the young man and was immediately taken into his confidence. The detective and the young man visited in the course of a fortnight every rum shop in Milltown, N. B. At each place he purchased a bottle of liquor for future reference.

It was his intention to visit Calais and St. Stephen, but his plans were suddenly broken up. The secret leaked out and rum-sellers began to cross the line. Certain ones held a consultation in a certain place, and in a short time the bottles at the Boundary house were seized, but Mr. Detective escaped to the English soil.

Then what rejoicing among the liquor dealers! The bottles had been seized and the detective had no evidence. And to help them on in their rejoicing Mr. Detective left on the train for Vanceboro, giving the rum-sellers the idea that he had abandoned the scheme. So they went at the business again.

The writs were prepared and the men arrested and at the trials, Mr. Detective suddenly appeared upon the scene and with his memorandum and testimony convicted every dealer with above result.

Among Exchanges.

THE "HIGHER CRITICISM."

A negro preacher, touched with the "higher criticism," once elaborated a new theory of the Exodus—to wit, that the Red Sea was frozen over, and so afforded the Israelites a safe passage, but when Pharaoh with his heavy iron chariots attempted to cross he broke through and was drowned. A brother across and asked an explanation of that "p't." Said he: "I's been studyin' g'ography, and de g'ography say dat am de place where de tropics am, and de tropics am too hot for freezin'; de p't to be 'plained is 'bout breakin' through de ice." The preacher straightened himself up, and said: "Brudder, glad you axed dat question, for it gives me 'caasion to 'plain it. You see, dat war a great while ago, befo' dey had any g'ographies, and befo' dere war any tropics."—*Journal*.

BE ALWAYS WARM.

Henry Ward Beecher once said: "There are many Christians who like, about once in twelve months, to have a good revival in their own hearts. They seem willing to live in frost and snow all the year beside. The remedy for such is not to chill the revivals, but to shorten the intervals between them, and make their lives equatorial and tropical all the year round." Yes, do not chill the revival spirit. Its existence and power are essential to the life and growth of the church. It is the privilege and the duty of Christians to live in the atmosphere of a perpetual revival. Their hearts may always be warm with the love of God and their souls alive to the interests of his kingdom among men.—*Religious Telescope*.

HIS "ORIGINAL SIN."

Dr. Storrs, in one of his lectures on extempore preaching, tells that when an Indian, named Ocan, was before a certain Presbytery for license to preach, he was asked, among other things: "What is original sin?" and answered: "I don't know what it is with other people, but with me I rather think it is laziness."—*Inquirer*.