

Religious Intelligence.

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

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WHOLE No. 3081

NOTES AND GLEANINGS.

During the month of August there were turned out at the various U. S. mints 429,440 gold pieces of the value of \$3,672,200, and 2,612,000 silver pieces valued at \$748,000, and minor coins, 2,716,000 in number, of the value of \$97,400.

A prediction concerning the growth of cities was made by a member of the Advancement of Science Association, at a recent meeting. He stated his belief that, in 1920, some of the world's great cities will rank as follows: London, 8,344,000; Paris, 3,808,586; New York, 6,357,500; Berlin, 3,422,221; Chicago, 7,797,600; Philadelphia, 1,838,160; St. Petersburg, 1,470,832.

The faith healers are abroad actively just now, and the cures are numerous and genuine, as they always are when both parties have faith enough. A poor Catholic German, in the West, is the most notable new miracle worker; and he takes no pay.

In the Colonies of New Zealand, Tasmania, and Queensland winter has been very severe. At Stanthorpe, in Queensland, recently, the thermometer registered 122 degrees which is the record of Queensland. In Tasmania the weather is intensely cold throughout the island, and when the mail left there was ice in the streets of Hobart. In the sheep district of Canterbury, New Zealand, there have been heavy snowstorms.

A number of young Welsh colonists in Buenos Ayres who were undergoing the annual military service, refused to drill on Sunday, the only day fixed by the authorities. They were imprisoned twice. Then popular feeling, it is said, called for a petition to the authorities, and so general was the feeling of sympathy for them that the whole case has been referred to the President of the Argentine Republic.

The coming man in Turkey, it is said, if Turkey lives long enough, is Turchan Pasha, the new foreign minister who has had a remarkable career and is in high favor with the Sultan and the Grand Vizier. He was educated in France, and his wife is one of Turkey's rare "new women." At her husband's official receptions she stands by his side unveiled dressed in the latest European styles and wearing eye glasses.

Some interesting statistics about the island of Sakhalin have just been published by the Russian prison department, which give one a notion of the desolate nature of that inhospitable penal station. The island is as large as Ireland, but the entire population falls short of 30,000. Military and official persons number about 2,600. The aboriginal tribes, of which there are four, are rapidly dying out, only 4,000 of them existing at present. The remaining 23,000 are either convicts or settlers who have been convicts, and who are now engaged in seeking a precarious existence from the land. An idea may be had of the watchful care bestowed on convicts in Sakhalin when it is stated that within the past four years only fifteen persons have managed to escape. What a story the exploits and adventures of those fifteen would make in the hands of a Robert Louis Stevenson or a Rider Haggard!

Fac-similes of the first newspaper ever printed were distributed to the members of the press Congress at Heidelberg. It is a sheet published at Strasburg in 1609 by Johann Carolus. In a letter from Venice, dated Sept. 4, in the first number Galileo's discovery of the telescope is announced.

Dr. Rainsford's plan of establishing "moral reform saloons" has not taken form yet. The quest for saloonkeepers of moral reform instincts still goes on. Why does not Dr. Rainsford, also add the burgary evil to his reform program, and insert in the press of the land the following "want ad": "WANTED—5,000 burglars, of high moral character, to conduct a successful house-breaking business on the principles of strict equity, jurisprudence and Christianity?"

THE NEW GENERAL.—General Gasygne, the new commander of the Canadian forces, assumed the duties of his office last week.

Rum Traffic Notes.

CRUELTY TO CHILDREN.

A society for the prevention of cruelty to children reports that of 195 children whom it had aided, 103 had intemperate fathers and 85 drunken mothers.

PROHIBITION IN IRELAND.

It is said that in the county of Tyrone, Ireland, there is a district of sixty-one square miles, inhabited by nearly ten thousand people, having three great roads communicating with market towns, in which there are no saloons, entirely owing to the self-action of the inhabitants. The result has been that there is not a policeman in the district, the poor rates are one half of what they were before, and the police magistrates testify to the great absence of crime and disorder.

IT WILL NOT DOWN.

The liquor traffic question is up for settlement, and until it is settled, and settled right, there will be, can be, no peace for this nation. Other issues may be for a time pushed to the front and seemingly overshadow the liquor question, but they shall be brushed aside until this great nation has seriously set itself to work and shall have solved this great question.

WHAT IT DOES.

Cambridge, Mass., has been eight years without a saloon. Its population is now over 80,000. The secret bars have been rooted out, and it has long been difficult to procure intoxicating liquor in the city. Meanwhile the valuation of the city increased \$59,703,000 to \$76,282,000, and the same rate of taxation produces \$130,000 more than formerly. The 122 saloons have been turned into stores or dwellings.

A FREQUENT EXCHANGE.

The following significant advertisement appeared in a daily paper: "Wanted—A nice cottage and grounds in exchange for a lot of choice liquors." Such exchanges are constantly made; not property only, but happiness, home, the welfare of family and friends, character, prospects, everything, is bartered away to this "respectable" traffic for intoxicating and soul-destroying drink.

WOULD THE VERDICT BE THE SAME?

A few weeks ago a man drank, on a wager, three pints of rum within half an hour and died after swallowing the last pint. The coroner's jury charged with manslaughter the one who ordered the drink and also the one who supplied it. How would it have been if the man had died from delirium tremens after two years of the same process, only a little more gradual?

THEIR LOSSES.

A great railroad corporation recently collected and tabulated all the facts pertaining to the men and conditions of every accident which occurred on its lines for five years. 40 per cent of all accidents were due altogether or in part to the failures of men who were drinking, besides 18 per cent. where there was every cause for suspicion of a similar condition. In one year over a million dollars' worth of property was destroyed by the mistakes or irresponsibility of beer-drinking engineers and switchmen.

WHERE WAGES GO.

The Chicago Tribune estimates that about a quarter of the wages paid to laborers in that city goes to saloons. By far the greater portion of the population of any city are laborers, and when we deduct the large proportion of American workmen who are members of evangelical Churches, and of temperance men, one quarter of all the wages paid would mean more than half the wages of the others. This great saloon patronage comes chiefly from the foreign element. All such comparisons are for the purpose of showing the loss to the country as a whole from the saloon.

A DESTROYER.

Bishop Tagwell, of Western Africa, has sounded a cry of alarm concerning the ravages of rum among the natives of Western Equatorial Africa. He says that gin and rum are being poured into that country in alarming quantities, and in some places where there is a job trade in native products European manufactures are hardly to be seen. They have been driven out by the

traffic in strong drink. Its effects upon the people are disastrous in the last degree; in some cases it is actually destroying the excellent work of missions. He points out that the result must be the utter destruction, unless the traffic is checked, of the African races and of European commerce as well.

The Christianity of Citizenship.

To speak of the Christianity of citizenship may remind some old-fashioned readers of the famous chapter in a book of travel, which was headed "Snakes in Iceland," and which began with the sentence: "There are no snakes in Iceland." Some professed followers of Jesus Christ are still so tainted with a fastidious spirituality that they refuse to acknowledge the direct application of Christianity to citizenship, but their number is growing beautifully less every year. Fuller light banishes the darkness of ignorance and misconception. Men now see that Christianity is not merely an insurance against the next world, but that it is also a program for this present world, pointing out how lives ought to be lived and how society ought to be governed. More and more is the truth realized that Christ has come to claim not only the individual soul, but the whole great circle of human life. The church is waking up to the grandeur of her mission in being called to establish the kingdom of heaven on earth—the kingdom of truth and righteousness, where the will of God is the supreme standard and goal. Under the influence of that conception members of the church are quickened to a sense of their civic duties. There was a time when a lamentable apathy existed among Christians in regard to civic questions, but that apathy is now changing into a most gratifying enthusiasm. This is what one would expect of followers of Jesus Christ banded together for nothing less than to sweeten and purify the life of the community. He who refuses to witness for righteousness by discharging the functions of good citizenship, is guilty of the betrayal of a sacred trust committed to him by the Master. Christ is to be served in the Christianity of citizenship as well as in the Christianity of the church.

We are not of those who draw hard and fast lines between Church and State. On the contrary, we believe that in their ultimate and highest activity both work for the same end. The Church in any country is the people of that country acting in a spiritual capacity, while the State is but the people acting in a civil capacity. High-souled reformers dream of the dawning of a day when the attitude of every Christian nation shall be in itself a religious civil attitude, when the twofold activity shall be but two moods of one soul. That dream will not always be a dream. It will come true some day, and then a long step forward will be taken towards the realization of the kingdom of God in this world.

Meanwhile every Christian is in duty bound to attend very closely to the Christianity of citizenship. He dare not remit the vulgar, selfish and unscrupulous men the transaction of the affairs of the city. None of the ordinary excuses one hears can free him from his responsibility. Want of time, the urgency of business, or disgust with the methods which govern municipal matters, do not offer a sufficient apology for his neglect of a sacred trust. He must make time if he cannot find it. He must see that the most urgent business for him as a follower of Jesus Christ is to be the light and salt of the community in which he lives. If municipal methods are wrong, it is his privilege to inaugurate a crusade to set them right. The vision of the city of God descending and dwelling among men should be his inspiration to translate into the civic life of his own city the righteousness which exalteth a community into the likeness of the heavenly ideal. The Christianity of Jesus Christ is as much a religion for the polling-booth and the city council as for the house of God and the prayer-meeting. The sooner men grasp that fact the better for themselves and for their fellows. Our Puritan forefathers, who laid broad and deep the foundations of this glorious republic, ever took an

active part in all duties attending the right of suffrage, and through all civic functions they strove to keep high the tone of moral life. We shall prove false to the traditions they bequeathed to us if we fail to follow in their footsteps. The best citizenship is, moreover, the best Christianity. In creating an atmosphere of righteousness in the community we shall be fulfilling to the best advantage our functions as members of the Church of Christ, which, as Dr. Arnold reminds us, is an organization to make men like Christ, earth like heaven, and the kingdoms of this world the kingdom of our Lord and His Christ. —Zions Herald.

Denominational Names.

The Baptists had their name from John the Baptist.

The Buddhists took their name from Buddha about 600 B. C.

Calvinists are named from their leader, John Calvin, born 1509, died 1564.

The Puritans were so named in derision at their professions of being purer than other people.

The Covenanters were so called because they formed a solemn league and covenant against the designs of Charles I.

The Lollards, sect of reformers, were named from Lollard, or Lorillard, who was burned for heresy in 1322.

The Unitarians were thus named because they denied the doctrine of the Trinity. In theory they are opposed to the Trinitarians.

Protestants were at first so called because their representative protested at the Diet of Spiers, in 1529, against the action of the emperor.

The Arians had their name from Arius who died A. D. 336. Their main doctrine was a disbelief in the divine nature of Jesus Christ.

The Arminians took their name from their leader, Arminius, born in 1566, died in 1609. Their doctrines are still held by most Methodist bodies.

The Pantheist takes his name from two Greek words, practically signifying God everywhere. The Pantheist sees in everything a manifestation of Deity.

The Episcopalians are so called from their belief in an episcopal form of church government that is, a system providing for bishops and archbishops.

1,000,000 Prisoners.

The Russian Government is notoriously behind with its statistics, especially with those statistics from which we can form generalizations as to the social position of the people. Prison statistics in particular lag far behind; but at last we have these up to the end of 1893, and they are startling. In 1890 the number of prisoners in Government gaols was 764,373, and for the subsequent years 817,945, 855,356 and 842,729. If to these we add the wretches in military prisons, the peasants in the village houses of correction, and the prisoners in the Transcaucasian district, we have a total of a little short of a million in the Tsar's dominion who are under lock and key. These incredible figures do not include the unfortunates transported in Siberia, who in the years named numbered 18,363, 20,106, 20,727, 17,160—a total of 76,356. Nor do they include 3,328 convicts sent within the same period from Odessa to the penal stations of the inhospitable island of Sakhalin. Considering the vast multitudes in gaol, the cost of prison equipment and maintenance is moderate, amounting in these four years to a trifle under seven and a half million pounds sterling, or say thirty shillings per prisoner per annum. Cheap! How is it done? We would be doing the Russian Government an injustice if we omitted to state that the spiritual and literary necessities of their million prisoners are provided for.

In the budget of 1894 amounting to about \$8,000,000, nearly \$45 were expended for books and papers for the prisoners! How generous!

CUBA.—A writer in the Chicago Tribune, who resided a number of years in Cuba, gives an interesting account of the condition of things in that country. He shows that it is an intolerable one for the Cubans. While the population of the island is only 2,000,000, Spain has saddled it with a debt of \$200,000,000—one hundred dollars for each man, woman and child. That would be equal to a debt of seven thousand millions in the United States. This debt must be raised by exorbitant taxes, and then the officials, who are all Spaniards, pluck the people pretty much as they please.

Concerning Women.

A new occupation for women has been devised in Aix la-Chapelle, where they are employed as letter-carriers. Their uniform is a black frock belted with yellow, and a flat glazed hat with a yellow band.

The Catholic University at Washington has decided to admit women as pupils in all the higher studies, embracing courses of science, philosophy and the arts. The university heretofore has been available for priests alone.

Divorce is said to have been granted Walter M. Weeks at Sioux Falls on the ground of cruelty because his wife used to wake him at midnight and scold him. The divorce industry of that city does not seem to be appalled at such trivial complaints as conjugal scolding.

Mrs. John P. St. John, wife of the famous Prohibition ex-governor, is at present, and has been for some time, superintending the engineering and other work of constructing a tunnel in a gold mine at Cripple Creek, in which her husband has a controlling interest.

Rev. Sam Jones, in a sermon at Asbury Park, Aug. 25, said: "Women, if you play cards and don't want your son to be a gambler, you're a fool. If I got a telegram from my oldest son to-day, saying that my wife had a progressive eucher party or gave a wine supper last night, I would wire back at once to my son, 'Watch mother; she must be demented.'" There is even more truth and good sense in these words than bluntness and directness.

A young woman recently found employment in a queensware store. She immediately began a course of study in her leisure moments, upon glassware and china. She then read some recent works upon the appointments of the table, and in a short time, by applying herself to her business, became the most valued employee in a large store.

In a millinery establishment the young woman who found time for reading a book or two on colors and their harmonious combination, found her own taste greatly improved and her ability to please patrons much greater. She was soon a favorite with the employers and customers.

The young woman who, to earn an honorable living, went into my lady's kitchen, and instead of gossiping every evening found time to read a few good books and household papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchen. She knew how a table should look for a formal dinner, she knew what dishes were in season, she knew how to serve a meal in its proper courses, and more than that, she knew something about the food value of different dishes.

Of course this sounds like an old-fashioned Sunday-school book, but the fact remains that there is always "room at the top," and that no unusual amount of intelligence is needed to reach the top. A fair average of good sense and a proper amount of application will accomplish everything.

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. Jos. McLeod, Fredericton.]

What Women are Doing.

While we wait the reports of the year's work done by our own society, the following facts concerning what other women are doing in the field of missions will not only interest, but may incite us to larger and better undertakings.

The women of the Reformed Episcopal Church raised \$4533 last year for missions in India and Syria.

Seven hundred and eleven women missionaries are at work in India. During the last two years there visited 40,513 heathen families, and instructed 60,414 heathen girls.

The Union Woman's Missionary Society has its representatives in China, Japan, and India, engaged in hospital, zenana, and general evangelistic work.

The Cumberland Presbyterian women raised \$15,267 for missions in 1874, and with it gave aid and comfort to toilers in Japan, Mexico, and among the Chinese of California.

In twenty-five years the Presbyterian women of the parent Woman's Board have raised \$2,690,956, and have 163 missionaries and 1100 native readers and teachers now in the field.

The Presbyterian women of Canada work through a society which has 585 auxiliaries and 250 mission bands, raised \$42,911 last year, and expended that amount in China, India, New Hebrides, Trinidad, and Manitoba.

The Baptist women of the East are able to report: \$92,000 bestowed for missions last year, and those of the West, \$43,273. The latter say of themselves: "We have on the field 47 missionaries; 2 are under appointment; we have 110 Bible women, 37 schools, with 2050 pupils and 100 native teachers, and 110 baptisms are reported."

Three noble English women, in succession, Lady Dufferin, Lady Lansdowne, and Lady Elgin, wives of the successive Governors-General of India, took great interest in training native women to be nurses and physicians, and in the establishment of hospitals and dispensaries. This work began in 1835. In 1893 there were two hundred native female medical students, thirteen women doctors, forty-two assistant surgeons and sixty-five hospitals.

SELF-CONTROL.—The habit of self-control is the repeated authority of the reason over the impulses, of the judgment over the inclinations, of the sense of duty over the desires. He who can govern himself intelligently has within him the source of all real happiness. The moral energy which he puts forth day by day increases by use, and becomes stronger and keener by exercise.

Among Exchanges.

WHAT WE NEED.

We do not want audiences in the churches, but we do want worshipping congregations. We do not want music, but we do want praise. We do not want oratory and eloquence, but we want the preaching of the gospel. —Herald Presbyterian.

GOOD MANNERS.

The Bible is the best guide to good manners in existence. And yet there are people who think that when they have made a reputation for piety, they can afford to be bears. —Baptist Record.

DISCREDITS HIMSELF.

A preacher silent on the iniquity of the licensed saloon thereby discredits himself and his profession as much as he would by being silent on the iniquity of stealing, gambling, murder, and lynching. —Religious Telescope.

ALWAYS UNANIMOUS.

Premier Bowell is reported to have said in a recent speech "in all his experience he had always found people unanimous on one point, that was to secure the expenditure of Government money in their neighbourhood, no matter what might be the object of that expenditure." It is the truth of that statement that makes it sting. —Can. Presbyterian.

INSOLVENCY.

A minister who does not pay his debts ought to surrender his credentials. A church that fails to pay his salary and forces him into insolvency, ought not to ask for a supply, nor claim to be a Christian church. Christianity recognizes no man as its votary who does not pay his debts. The greater his pretension to piety the more glaring his hypocrisy becomes. —Meth. Protestant.

THE WHOLE FAMILY.

A growing evil is seen in the custom of Christian parents who do not take their children with them on Sunday to the preaching services, but allow them to think that it is enough if they only attend the Sabbath-school. Practically, such a course results in encouraging the young people to disregard a most important feature of church work and church life. It tends to lessen church-going. An old writer has said: "Though it was God's appointment that the males only should, at the solemn feasts, repair to Shiloh, yet Elkanah carries up 'all his house' to the yearly sacrifice. He would have his wife and children and servants 'to behold the beauty of the Lord and to inquire in His temple; and you know what a great blessing succeeded upon Hannah.'" There should be a return to the good old custom of having the whole family at the preaching service. —Zions Herald.