

Religious Intelligencer.

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

VOL. XLII.—No. 13.

FREDERICTON, N. B., JUNE 5, 1895.

WHOLE No. 3057

NOTES AND GLEANINGS.

In several European countries, including France and Belgium, elections are always held on Sunday.

In the German Universities there are 63.80 per cent. Protestants, 18.82 per cent. Roman Catholics and 11.95 per cent. Jews. The Jews are relatively to population the best educated people in the world.

A French judge before whom a divorce case was recently tried complicated matters seriously by handing down a decree divorcing the lawyer who appeared for the man who had asked for a divorce instead of the man himself.

There is now in London a Hospital for the dying. It is a merciful effort to lessen human distress. In it there are as yet only ten beds. To die of cancer or of consumption in a close crowded tenement is to make death harder than otherwise it would be, and also to create danger of contagion.

It is said that in European countries the necessary taxation to support the army and navy compels every man and woman to work an hour a day more than would be otherwise needed. It will be a long time before many so-called Christian countries will have patriotism and religion enough to trust each other, and until that day comes the burdens of the masses will continue to be heavier than they should be.

According to The Evangelical Messenger a society has been formed among Roman Catholics in the United States to aid in the restoration of the temporal power of the Pope of Rome. The society is called the "Papal Autonomy Order of the United States of America." Its evident purpose is to induce the United States to use its influence in support of the autonomy of the Pope. We fear the new society starts business under very unfavorable conditions.

The Censorship bears strange fruit in Russia. Pobedonostzoff, one of the most fanatic of Russian Nativists, has suddenly prohibited the printing of the Lutheran catechism, which was freely distributed during twenty years. The law prohibits the printing of catechisms, in any language but Russian, and the gentleman with the hard name wishes to suppress any religious teaching except that of the Orthodox Church. Even The Novoye Vremya, a violently Nativistic paper, censures this kind of censorship.

A bill has been introduced into the Florida Legislature, in accordance with the recommendation of Supt. W. M. Sheats, making it a punishable offense for any school, public or private, in the State to allow white and colored students to be educated together, and also forbidding any white people to teach in the colored schools. And this shameful bill has been passed by the Lower House, and is likely to be carried through the Senate, and signed by the Governor. There will be a chance for some minor martyrdom, if this law passes; for we cannot imagine that Christian people will be willing to obey it.

French physicians are warning the people of that country of the disastrous effects of absinthe drinking. The increased consumption is assuming alarming proportions in all the towns, and particularly in Paris, where it has just doubled in seven years. Women are as much its slaves as men, and the habit prevails alike in high and low circles. The moral effects are deplorable, and the physical consequences have largely brought about a great increase in lung diseases of the worst kind. The medical men are strongly urging the Government to forbid the manufacture, entry, sale and consumption of absinthe in France as the only way of saving the nation from decrepitude.

Careful estimates place the adherents of the Pope in all the British Empire, including British America, Australia and India, at 10,000,000, of whom only 1,500,000 are in England, 365,000 in Scotland, and 3,549,956 in Ireland. This is a by no means formidable number, and it looks as though but little headway were making in the way of carrying over to Rome the

hundreds of millions of British subjects, whether at home or abroad. Rome claims to have 10,000,000 adherents in the United States, and probably has 7,000,000, a number not greatly less than in all the British empire, including Ireland, Canada and the East. And yet Catholic papers talk as though Rome were greatly prospering, and would soon be in the ascendant in all these countries.

Canada's Penitentiaries.

The Report of the Minister of Justice as to the Penitentiaries in Canada for the year ended June 1894, has been received. At the close of the year there were 1223 in the five Penitentiaries—an increase of 29 over the preceding year. They were distributed as follows:—

Kingston, 494; St. Vincent de Paul, 359; Dorchester, 186; Manitoba 76; British Columbia 108.

The religious preferences of the prisoners in the Kingston prison, are as follows:

Church of England	138
Roman Catholic	165
Methodist	106
Presbyterian	52
Baptist	21
Jews	2
Infidels	1
Lutherans	6
Disciples	1
Mennonite	1
Quakers	1

On which the Presbyterian Witness comments:

In Ontario the most numerous denomination are the Methodists who number 653,000. Next come Presbyterians with 453,000. Third in numbers come the Episcopalians with 385,000. Fourth come the Roman Catholics with 358,000. Fifth come Baptists with 105,000. The R. C. Church leads off with the largest proportion of convicts—more than three times the Presbyterian crowd. Next comes the Church of England with nearly three times; and third in order the Methodist contingent just about double the Presbyterians. The Baptists also in proportion to population have more convicts here than either the Methodist or Presbyterians. Let us remember, when dealing with figures of this kind, that they may, and probably, will, vary widely next year. Presbyterians may then spring away ahead of any of the rest.

Let us now turn to the Dorchester Penitentiary and note some facts.—The denominational figures are: R. Catholic 29; Church of England 14; Baptist 11; Methodist 9; Presbyterian 3. These figures relate to the last year only. Strange to say the three Presbyterians were sent from Amherst. The three are McCoy, MacLean, and Law,—deserving sentence, no doubt. But taking in the whole population of the Dorchester Penitentiary, 186,—we find that 73 are R. Catholic; 40 Church of England; 26 Methodist; 26 Baptist; and 19 Presbyterian. The order of population in the three maritime provinces is as follows: R. Catholic 286,250; Presbyterians 185,653; Baptists 169,036; Church of England 114,151; Methodists, 103,295.—It is a pity that any one bearing the Christian name should have to be sentenced to penal servitude; but since these calamities, these moral catastrophes occur, it is well that the greatest diligence and skill should be exercised in the direction of reforming criminals. We believe that in Dorchester the discipline is excellent. The other penitentiaries—St. Vincent de Paul, Manitoba, British Columbia, present no feature deserving of special remark. In British Columbia there has been a good deal of quarrelling.

12,000,000,000 COPIES.—The annual aggregate circulation of the papers of the world is calculated to be 12,000,000,000 copies. To grasp any idea of this magnitude, we may state that it would cover no fewer than 10,450 square miles of surface; that it is printed on 781,250 tons of paper; and further, that of the number, 12,000,000,000 represented, instead of copies, seconds, it would take over 333 years for them to elapse. In lieu of this arrangement, we might press and pile them vertically upwards to gradually reaching our highest mountains topping all these and even the highest Alps, the pile would reach the magnificent altitude of 490, or in round numbers 500, miles. Calculating that the average man spends five minutes reading his paper in the day (this is a very low estimate), we find that the people of the world altogether annually occupy time equivalent to 109,000 years reading the papers.

What was the Crime of the Armenians?

MASSACRED BECAUSE THEY CHERISHED THE PRINCIPLES OF THE GOSPEL OF PEACE.

Miss Frances E. Willard, who is now in England, writes in the N. Y. Voice of the unspeakable outrages perpetrated upon the Armenians by the Turks.

The crescent of the Turkish mosque has become the simitar of the bloody-handed Turkish soldier. Henceforth that crescent stands forth in the eyes of all nations as impossible to cleanse as the hand of Lady Macbeth, while the cross, gleaming on ten thousand church spires, sheds forth the mild effulgence of a beacon that means deliverance wherever its heavenly rays extend. Never were these two symbols of a dying and an ever living cause set over against each other in a contrast so vivid and significant as now. The martyrdoms of the first century in Jerusalem have been suffered again at Sassoun. The hills and valleys of Judea are hardly more sacred than the blood-saturated hills and valleys of Armenia.

What was the crime of the Armenians? That they cherished in their brave and loyal hearts the Gospel of peace on earth and good-will to men that the Bible was their most sacred possession; that the home life had one central figure rather than a group of women despoiled of their choicest heritage—the lifelong fidelity of one man, to whom their own had been faithfully pledged. This was the stone of their stumbling, the rock of their offense in the fierce eyes of their Moslem foe.

Three figures stand forth on the lurid canvas of this history: the priest who had sustained and comforted his little flock, gathered with him in a cave on the hillside, but was too old to flee when the Turks searched out their covert. He was afterward found bayoneted, mutilated, and his reverend gray hair half concealing the sign of the cross that had been cut on his forehead—indelible mark of the undying hate that the followers of Mohammed cherish for the disciples of the Galilean.

Another is the scene when Shakkah, the sister-in-law of Krikor, the famed Armenian leader, herself a woman well known for her high character, courage, and wealth, took her little boy in her arms, and, being pursued by the savage soldiery, flung herself down a precipice, beneath which she was found dead by faithful friends who came to seek her place of martyrdom, and as they simply said: "We buried her and the little one in remembrance of the hospitality we had so often enjoyed in her happy home."

The third is a young wife, and a mother, but eighteen years of age, who, hunted like a partridge on the hillside, ran with her little three-months-old boy in her arms until she was overtaken by the Turkish troops and her boy slain before her eyes, his little form being tossed on their bayonets from one soldier to another. As she turned to fly they began to despoil her of her clothing, when, to their surprise, they found on her a belt filled with gold coins; and during their quarrel over the distribution of this booty she slipped away and concealed herself among the fastnesses of the rocks, where she was afterward joined by her husband, and the two escaped and are here with us to-night.

For what did they die—the good priest, the brave lady, the hunted little mother's child? They died that the Gospel—which raises woman up, and with her lifts toward heaven the world—might have free course to run and be glorified. They died that the untrammelled, beneficent, consecrated life of England's purest womanhood might slowly come to women in their own beautiful and pleasant land, for they knew, as we do, that even as the progress of a June day is traced on the earth's map, by the sunshine, so the widening way of a free Gospel is traced by woman's happiness and manhood's exaltation. For them already Christianity had done much, for us it has done more; to them its tender dawn had come, to us its noontide splendor.

It is fitting that an English woman's voice should be lifted up for the Armenian woman in this great circle of England's power, culture, and opportunity. A hundred thousand women wearing the White Ribbon—emblem of purity and peace—are invisibly present with me as I stand here trying to

represent their holy indignation and burning love for their sisters yonder in the clutch of the harem-despot at Constantinople.

The watchword of our great nation today should be not "peace with honor," for these are words that in the presence of the lamb-upon-Armenian hillside, to which no wind is tempered, become a reproach if not a blasphemy, but rather let us cease to cry peace, peace, when there is no peace, and lifting up our hearts to God for power, let men and women throughout the English-speaking race, in broad America and in Great Britain, highly resolve that the rallying cry of Armenian deliverance shall be peace with purity, peace with fidelity, peace with loyalty, firm and unfaltering, to the Gospel of Christ and of the Golden Rule.

FRANCES E. WILLARD.

Self-Support of Native Churches.

At the Conference of Representatives of Foreign Mission Boards and Societies in the United States and Canada, held in New York in January, 1894, a committee was appointed to investigate the subject of self-supporting native churches. That committee reported at the last conference in February; but as its report could not be complete it was continued for the purpose of pressing the subject upon the attention not only of the missionary societies but of the native churches. The committee has recently issued a circular letter to the native churches under the care of the different missionary societies represented at its conference. After referring to the report presented in February it expresses the most cordial interest in and sympathy with those churches in their trials and difficulties, and declares its purpose to seek for them the best things that the churches in this country have for themselves. The best thing it defines as the institution of Christ's Church as the instrument for the preservation, defense and dissemination of the Gospel. Hence it is the distinct aim of all the societies to plant a native church, drawing its material support entirely from the native community, to be ministered to by a native pastor, and to be self-supporting, self-governing and self-propagating. Three reasons for this action are set forth.

1. It is for the sake of the churches themselves. Their own spiritual strength and growth in grace will depend largely, it is believed, upon their efforts and liberality in supporting their own churches, each member bearing his part according to his ability, and upon their having pastors, evangelists and teachers of their own, sympathizing with them, understanding them and responsible to them alone, and not to the people of a foreign country. It is impossible for the boards, year after year, to devote money to the continued support of churches which should be able to walk alone, and they feel it their duty, more and more, to withdraw from responsibility for established work to a relation of simple co-operation in Church extension and education. In this connection the belief is expressed that the former unchristian worship entailed far heavier burdens than any that would be made necessary by the full support of the Gospel and the Church.

2. This is desired not only for the sake of the churches and their own growth, but for the sake of those about them yet in ignorance of Christ and his salvation, known by these church members as foreigners do not and cannot know them; bound up with them as foreigners are not; amenable to influences from them as they are not to influences from persons coming from abroad. So long, however, as the native churches depend upon foreign support their worship will have a foreign appearance and be regarded as outside of their own life. This impression can be removed only by the native churches themselves assuming a position of independence of the support and direction of the foreign boards.

3. Entirely apart from the churches themselves and those immediately serving them lie great sections still unreached at all. In order to supply these with the Gospel all that Christendom can give will be needed, and the

gifts of Christian lands ought to be set free from lands that have already knowledge of the Gospel that they may reach new and destitute fields. To accomplish this there must be, first, self sacrifice on the part of the native churches so as to relieve mission funds that come to their aid; and, secondly, there must be giving on their part, assisting these larger operations, so that the blessing that has come to them may be passed on to others.

The letter closes with a reference to the experience that has been realized in this respect on the part of all churches in our own land. Those which have thriven best are those which have denied themselves most for the sake of others.

Relapses to Paganism.

The fact that between eleven and twelve thousand pagans living in the Kazan government of East Russia who were recently converted to Christianity have returned to their ancient paganism, is exciting discussion, and reference is made to the American Indians in early times who returned to their old sacrificial rites, the aborigines of Hawaii, the Japanese who were brought over to Christianity by the Roman Catholics, and went back, and the Mohammedans of Kazan who returned from Christianity.

This is not at all wonderful in any case where it is a change merely from one system of ceremonies to another. Unless an internal religious experience with a system of reasoning closely connected with experience is introduced into the minds of converts, no devotees of a purely ceremonial religion, in the absence of the compulsion of civil government, will ever hold fast to Christianity.

Hence Protestant missions have proverbially gone slowly, until they could build up an external manifestation and environment of their own spiritual type to counteract the ever-present reminders of the traditions, customs, sacrifices, and beliefs of their ancestors. If at any time Methodists or Baptists, whose religion is most closely connected with inward experience, should begin to take large numbers of the people into the Church without their undergoing a spiritual change, they would be certain to relapse either into infidelity or to their former practices.—N. Y. Advocate.

The Progress of Protestantism.

It is remarkable how often Roman Catholic papers intimate the decline and failure of Protestantism. This is certainly a case in which the wish is father to the thought. A recent calculation in The Deutsche Kirchen Zeitung, which claims to be scientifically made, gives the following figures: Protestant Christians, 200 millions; Roman Catholics, 195 millions; Greek Christians, 105 millions. Taking the whole population of the world at 1,500 millions, it is claimed that one third are Christians. Not only has Protestantism outstripped Romanism in numbers, it is vastly more influential. This paper says: "Practically, Protestantism exercises the controlling influence on the destinies of the leading nations of the earth. The Protestant countries with their colonies control nearly one-half the population of the globe."

A Good Interpretation.

A Scotchman, fond of drink, on awakening one morning told his wife of a curious dream that he had during the night. He dreamed that he saw a big rat coming towards him, followed by two lean ones, and in the rear one blind one. He was greatly worried over it, and declared that some great evil was to fall upon him. He had heard that to dream of rats foreboded some dire calamity. In vain did he appeal to his wife, but she could not relieve him. His son, who, by the way, was a bright temperance lad, hearing the dream told, volunteered to interpret it, and he did it with all the wisdom of a Joseph. Said he: "The fat rat is the man who keeps the public house where ye gang aften, and the two lean ones are me and mither, and the blind one is yersel', father."

In time of war France put 370 out of every 1,000 of her population in the field; Germany 310, Russia 210.

Corner London Fleet street, Piccadilly, and other desirable business locations in London are worth \$100,000 a front foot.

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.]

Women in Non-Christian Lands.

The condition and treatment of women in any country indicate its place in the scale of civilization. In all non-Christian countries their condition is far from what it ought to be. This is notably so in Mohammedan lands. Their place and character in these lands is in marked contrast with what it is in Christian countries. The Christian Commonwealth pertinently says: A religion which perpetuates the degradation of woman is doomed, and it is dying. Indeed, every country is at this moment under a fatal blight where polygamous institutions flourish. This is the secret of the strange condition of Turkey and of Persia. Society is paralyzed by the absence of any sentiment in favor of the elevation of the female part of the community. The Koran, which contains so many noble inculcations, yet fatally brands woman with the stamp of complete inferiority. In doing this it sinks morality, purity, and society itself under a deadly weight.

A Japanese Girl.

A Japanese girl said in a missionary meeting: "One spring my mother got some flower seeds, little, ugly, black things, and planted them. They grew and blossomed beautifully. One day a neighbor, seeing the flowers, said: 'Oh, how beautiful! Won't you please give me some seed? Now, if the neighbor had just seen the seeds, she wouldn't have called for them.' 'Twas only when she saw how beautiful was the blossom she wanted the seed. And so with Christianity. When we speak to our friends of the truths of the Bible, they seem to them so hard and uninteresting; but when they see these same truths blossoming out in our lives into kindly words and good acts, then they say: 'How beautiful these lives!'"

Women and Foreign Missions.

The following facts, presented often by the missionary societies, should stir the heart of the church. Think of it, two hundred and fifty millions of women depend for the gospel upon the women of the churches in this land! Should not the Christian women of America engage with all their strength in the work of foreign missions. Ponder these facts from a reliable source:

Nine tenths of the contributions to foreign missions are given by one tenth of the church membership, while only one half of the membership give anything.

The average amount, per member, is fifty cents per annum, only the seventh part of a cent per day for the conversion of a thousand millions of heathen! An average of five cents a week from every member of the Protestant churches of the United States would bring into the treasury during a single year \$16,500,000. Ninety-eight per cent. of the churches' contributions for religious purposes is spent at home, while only two per cent. is applied to the foreign mission field. There are 75,000 ministers in the United States, or one to about every 600 persons, while only one is allotted to half a million in heathen lands. There are 1,500 countries in China without a single missionary. Considering these facts, shall not the women of the churches look well to faithful, earnest, organized work for foreign missions?—Methodist Advocate-Journal.

SHE DIED.—Mrs. Hannah Martin, of Ohio, leader of the religious sect, the "Perfectionists," and who professed to have attained the divinity of God, died Thursday and was buried Sunday. Every effort was made by those concerned to keep the news from the public. Even her husband was kept in ignorance of her death and burial.