

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

A philologist of high reputation is authority for the statement that there are seventy-two languages spoken in Russia.

The Suez Canal is only 55 miles long but it reduces the distance from England to India by Sea nearly 4,000 miles.

Though Labrador was probably the first of the American mainland visited by Europeans, yet it now contains the largest unexplored area on the continent.

In a new biography of Bismarck, H. Jahnke relates what precautions the chancellor used to take to prevent his letters and despatches from being opened. He would go into a small stationery store on his daily walk, ask for a package of cheap envelopes, put in his letters, and then beg the clerk to address them, as it would be too much bother to take off his gloves.

Politics, like misery, makes strange companions. For the Parish Council of Wing, Bucks, Eng., Mrs. Leopold de Rothschild heads the list, among the other successful candidates being John Woolhead, a chimney-sweeper, who obtained 140 votes, while the vicar of the parish was out of the running with 72. Two thatchers and an ex-police-man are among the elected.

One in every eight of the children attending London Board-schools arrive in the morning, it is said, without having had any breakfast. The calculation is based on an inquiry made five years ago, when 43,888 children, or 32.8 per cent., habitually arrived without breakfast. Less than 20,000 of that number are now given a breakfast, and as the attendance has enormously increased, it is likely enough that the breakfastless now reach 50,000.

An affecting incident took place at the Palace Church attended by the Queen of Madagascar. On the Sunday following the departure of the French from the Capital, Her Majesty publicly prayed that the Lord would deliver the Malagasy from their enemies. She counseled the people not to be afraid, for the Lord always helps those who have right on their side, and it was in him she trusted. The congregation were thrilled with enthusiasm and responded fervently to her Majesty's prayer; and so do we.

The late F. W. Bird, a paper manufacturer of Walpole, Mass., was a believer in a somewhat unusual cure for sickness of all sorts. For nearly forty years it was his practice to remain in bed all one day every week. He would read and sleep, and when it was absolutely necessary for any caller to see him, he had to see him in bed, and only a few were permitted to do this. When Mr. Bird was forty years old he was an invalid, yet his practice kept him alive nearly fifty years longer.

Geo. Kennan gave such pictures of life in Siberia as made all the civilized world shudder. Now, another traveler, Mr. DeWindt, contradicts Mr. Kennan's description, and says Siberian exiles are in better condition than the great mass of the Russian people, or than thousands of our own working people. He says:

The prisoners are confined in roomy, well-lighted and warm cells, decorated with jugs filled with flowers that had been picked by the prisoners, while en route to their work in the mines, a mile distant. The convicts march to their work daily, smoking and singing choruses. They have three good meals daily, and are supplied with an unlimited quantity of beer at dinner. Only three of the prisoners wore chains, which weighed seven pounds, and these were removed during their work in the mines. The condition of the mines is quite as good and the labor less than in the English mines. The men sleep on mattresses and pillows. There is no work done on Sundays and saints' days, and concerts and plays are given.

PAINTING THE PUMP.—A man buys a farm and finds an old pump on it. A person comes to him and says: "Don't use that water. Your predecessor used it and it poisoned him and his wife and children." "Well," says the man, "I will remedy that." So he paints the pump, and puts the holes, and says: "Now it is all right." That is what sinners are up to—painting the pump by resolutions, while the water is bad.—Moody.

Pastors and Reformers.

A writer in the "Christian Statesman" says some things on the above subject which may help many pastors to better appreciate the great importance of the work to which they are called, especially their relation to moral reforms.

The office of the pastor is a most influential and important one. It has no peer, either in or out of the church, in its influence upon the welfare of the individual, the family and the community. As its title imports, it is in charge of the interests of men. It speaks for God to men, on matters of vital import both for time and eternity. It is God's agency for leading and directing the great work of Human Redemption. It involves the responsibility of authoritatively preaching the Word, of superintending the organization of the churches, of devising and directing the agencies by which the saving truths of the gospel may be brought to the attention of men, of watching for souls, of winning souls, of instructing, counselling, rebuking, exhorting, entreating, persuading men to live in obedience to the Word. The whole "teaching" or nature, by which "the grace of God that brings salvation to all men," is striving to lead men to "deny ungodliness and worldly lusts and live soberly, righteously and godly, in the present world," is in the hands, primarily, of the pastor. And in the discharge of the functions of his office, the pastor comes closest to the hearts and lives of men of any mere human agency. His work touches both the individual and the community at more points, affects a larger circle of interests, makes a greater contribution to the help of men, creates a tenderer tie of sympathy with men, and evokes a large measure of confidence from men than that of any other class of workers among men. And hence, the pastor, of all men in the community, should be the most deeply interested in the work of Christian reforms. He sees the terrible need. He is brought constantly into the presence of the great evils that are desolating the lives and homes of men. The soul and body destroying, home desolating, poverty-bringing, crime-producing effects of the liquor traffic, of Sabbath desecration, of lax divorce laws, of gambling, of theater-going and the thousand evils which prevail in the great centers of population, especially before his eyes continually day by day and night by night. He cannot evade them. They lie right in the pathway of his daily service. Many of his most responsible duties are because of them. Some of the most pathetic, heart rending scenes of his ministry are in the midst of them. No one knows better than the faithful pastor, the truth of the Scripture declaration "Sin is an evil and bitter thing," and that "the wages of sin is death." He seeks it. He walks in the midst of it every day. He weeps over the suffering, dying victims of it, with a heartfelt pity. And he learns very early, how these prevailing evils hinder and defeat his work of saving souls. He sees how impossible it is to even obtain a hearing for the blessed gospel, where the saloon has entrenched itself. The victim of the cup is in no condition to hear. The poor, humiliated, dishonored, and abused wife of the drunkard has no heart for the words of hope and cheer, in the midst of her desolated home. The neglected children give little encouragement to effort with their bodies and souls drinking in at every breath the poison of such an atmosphere. Surely the pastor cannot long doubt that these great evils present an insurmountable obstacle to the work of the gospel. The pastor knows, too, that these terrible desolations and obstacles to the work of the gospel can be removed only by the removal of their causes. Whatever may be his theory in the matter, he soon learns as a fact, that the fruits of the liquor traffic cannot be staid until the traffic itself is destroyed. The evils of easy divorce will continue as long as the law continues to make divorce easy. That the vice of gambling will lure young men, too, to ruin just as long as the civil law and civil authorities wink at the practice. And that the "Woman whose steps take hold on hell," will keep her gateway to ruin open just as long as municipal authorities continue to call the "social evil" a necessity, and give it toleration and protection. The faithful pastor learns by sad experience, and by many humiliating failures, that it is useless to attempt to prevent, or even abate the effects while the causes are in full operation.

Another important truth in this connection comes sooner or later into his practical creed. The mere preaching of the gospel does not remove these desolating evils. They occupy a territory from which the preaching of the gospel is excluded. They do not come to hear the gospel preached. He is not permitted to go to them. Their doors are closed against him, and hence his gospel does not effect them. It fails to reach them. And so, while he preaches and saves souls by his preaching, the evils go on, increase, become defiant, and in their terrible effects sweep all over the domain of his pastorate. And thus he finds that there is another weapon needed with which to fight these monsters of evil. He looks into his Bible and finds the weapon furnished and laid to his hand, in the very word which he is commissioned to bear to men. Civil government is an ordinance of God. It is clothed with divine power. That power is in the hands of Jesus, whose ambassador he is. It is the instrument of His authority over men, in their civil capacities. It is therefore supreme in its claims over them in their outward relations and conduct. It exists for the direction and control of men in their external intercourse with one another. Its purpose is "for the punishment of evil doers and the praise of them that do well." For restraining men from doing evil in their outward conduct, and for the protection and encouragement of well doing. This is the twofold end of civil government, as it is set forth in the Scriptures. And hence the pastor finds in the divinely instituted and divinely empowered ordinance of civil government, the very weapon which he needs to supplement the work of preaching. And when he further discovers that the government which is already established over the land, takes cognizance of all these evils and claims the right to deal with them according to its own good pleasure, can he hesitate to insist that it deal effectually with them? Is he doing his duty if he does not make every effort to secure a right, effective and permanent administration of government against these evils which are so mighty in their destructive sweep over communities? Is preaching the gospel in its full application to the needs of men if he does not insist on the sweeping away of these enemies to all human interests by the power of the civil government? And if he preach this, is he not bound to do all in his power to give practical effect to his preaching? But to do this, is to become, in the largest and best sense of the term, a reformer. This is to apply the gospel to the whole life, and to all the interests of men. And if every pastor in the land were in this sense a reformer, the simple preaching of the gospel would find a broader field and a larger success.

Protestant Rights in Quebec.

At the recent meeting of the Anglican Synod in Montreal, a point of special interest was mentioned by Rev. Mr. Rexford. He stated that it had been the custom in the Province of Quebec, wherever the Roman Catholics were in the majority, to use the Roman Catholic Catechism and prayers in the schools which the Protestants had to attend. But when the Protestants in any municipality were in the majority and introduced the Lord's Prayer with Scripture reading, the Roman Catholics said, "You must respect the rights of conscience." And the practice had been generally omitted, until he took the matter up, when he became connected with the Council of Public Instruction, and maintained that if the Catholics taught their religion in mixed schools, the Protestants should have the right to read the Scriptures and use the Lord's prayer in public schools, where they were in the majority. So this was conceded. This was right so far as it went. But it seems to us the Protestants have a much stronger reason than the action of the Catholics referred to for claiming this privilege. The Roman Catholics teach their sectarian dogmas in the public schools; but the reading of the Christian Scriptures and the use of the Lord's prayer are not open to any such objection. It seems strange that anyone claiming to be a Christian would object to this practice.—Guardian.

Independent Candidates.

From many parts of the Dominion we learn of the movement of Prohibitionists to secure the election to Parliament of men true to the interests of Prohibition. Special honor is due our friends in both Nova Scotia and New Brunswick. Conventions have been held and plans laid to bring out candidates of the right stamp. A difficulty to be met in promoting independent electoral action is the heavy cost of a campaign. Prohibitionists have not the resources of the old parties, both of whom are in power either in the

Provinces or in the Dominion, and must depend upon the free will offering of the friends of this reform. The men will be forthcoming to carry the banner; will the means also? It will not be sufficient to ask a man to accept a nomination and to carry our banner. We must be prepared to supply "the sinews of war." In the very nature of the case, the men most capable and trusty to fight our battles are not rich. They have not hoarded wealth, but have spent themselves in helping others, and to-day are ready to serve their country in the wider field of legislation if summoned thereto, but they are in no position to defray the expenses of a heavy campaign.

The cost of a contest need not be excessive. Every Prohibitionist should feel charged with a responsibility of electing the candidate; but there are unavoidable expenses that demand the creation of a campaign fund. A little from each * * * would meet the demand, and we believe would be forthcoming if the friends would nominate the right kind of a man. Let this movement spread. We hope shortly to be able to report the nomination of a number of candidates for the Commons pledged to support Prohibition "regardless of fealty to party."—The Templar.

NO REVENUE FROM RUM.—Knoxonian, writing in the "Canada Presbyterian," says,—"Prohibitionists must unhesitatingly declare that we want no revenue from rum and ruin. Then it will be the duty of the Finance Minister to get the revenue from some other source. That is his business, not ours. Minister Foster is reported to have lately said: 'It makes no difference so far as revenue is concerned whether it be raised on tea, coffee, direct tax or liquors. This is a people's matter for them to decide.' This is certainly right. Now immense majorities in Manitoba, P. E. Island, and Ontario have said, and others will yet say as plainly, that 'We want prohibition. We do not want you to raise any revenue from liquors. Get it where you can, or where you choose, but do not get it from liquors.' We all know that revenue must be raised; but to ask the Temperance people to raise it, or to say from what source it should come, is nonsense; we pay our Finance Minister to do that work for us. Our voice now is, Do not get any revenue from liquors. He, or his successor, must soon obey that demand. We understand perfectly well what it means, and are not afraid of the consequences, for we fully agree with Mr. Foster when he says, 'Personally, I have no doubt, and never had any, if the waste, expense and ruin entailed by drink were done away with the country could well afford to pay three times the taxes in a different way.' We have no doubt either, and we must press our demand that our revenue shall be obtained in 'a different way'—and the sooner the better.

ROMAN CATHOLIC POPULATION OF GREAT BRITAIN AND IRELAND.—In the United Kingdom, as a whole, the Roman Catholics are now a million and a half less than they were fifty years ago. In 1841 there were 1,000,000 Roman Catholics in Great Britain, and 6,000,000 in Ireland, making a total of 7,000,000. In 1891 the British Roman Catholics had increased to 2,000,000, chiefly of Irish immigration, while the Irish Roman Catholics had decreased to 3,500,000, making a total for the United Kingdom of 5,500,000, that is to say, 1,500,000 less than in 1841, although the population had increased in the interval by 11,000,000. That is to say, in 1841 the Roman Catholics were 29 per cent. of the whole population, but in 1891 they had dropped down to 16 per cent. The total population of Great Britain now is 34,000,000, among whom the Roman Catholics are not more than 2,000,000—1,750,000 in England and Wales, and 250,000 in Scotland. Only six per cent. of the inhabitants are Roman Catholics, and most of them are Irish immigrants.

It is very probable that there will soon be a "landslide" of Ritualists from the Church of England. A few thousand may slide into the papal lap some fine morning; but even so the British Empire will be none the worse and the Church of England will perhaps be a little the better.—Presbyterian Witness.

Gen. Booth Prospecting.

HE MAY ESTABLISH A COLONY IN THE CANADIAN NORTHWEST.

When General Booth was in Winnipeg a few days ago the following interview took place:—"In what shape is your colonization scheme at present, so far as Canada is concerned?" "It is in the air; that is, nothing has as yet been decided, and part of my work on this trip is to see what the Canadian provinces have to offer in the way of land that would be suitable for a colony it is proposed to found. In British Columbia I had an interview with the ministers, who were anxious to do what they could, but they were not sure they had land suitable for the purpose. They are examining, however, and will communicate with me. I also looked about at Calgary, but was prevented by a delayed train from doing so at Regina." "Will you see the Government here?" "Yes. I expect to see what Manitoba can offer us." "Is your scheme in England in present need of a colony?" "Desperately in need. On the one hand, it is needed to complete the scheme, and doubtless many people are withholding their support until they see it in its entirety. Then, again, I am like a man in a blind street. After men come and work faithfully and hard for eighteen months or two years, we have no place to send them out to begin for themselves. For this reason, too, we have not been able to do much with married men. We want an overseas colony as an outlet to our works." "Where is the most promising field outside of Canada?" "West Australia impressed me most favorably outside of Canada," but there a strong feeling prevails of keeping Australia for Australians, which does not prevail in Canada. Here you believe that population in the West will be good to the railways and to the industries generally." "How did you find the army posts on your trip?" "Full of vigour, all reaching out to undertake new work and press onward. It is very encouraging."

The Telautograph.

By this wonderful device of Prof. Elisha Gray autographic messages can be successfully transmitted by electricity. For several months experiments have been conducted on the line between London and Dover, a distance of 83 miles; but recently the London and Paris wires were used, and messages written in one of these offices were reproduced in the other in the precise handwriting of the sender—312 miles away, the transmission including 23 miles of ocean cable and 5½ miles of buried conductors at Paris. The speed reached was, on one occasion, 18 words in 36 seconds; on another, 22 words in 40 seconds, the words averaging five letters each. Drawings as well as messages were transmitted. The method is quite simple: "A sheet of ordinary paper is placed upon a metallic plate which, when slightly pressed upon as when writing with an ordinary lead pencil, closes an electric circuit which brings the transcribing pen, or stylus, at the other end down upon the paper upon which the message is being received. So long as the pencil presses upon this plate, so long will the receiving stylus describe fac-simile evolutions in contact with its paper, and leave a record thereon." The Western Union Company in this country has been experimenting with the telautograph, and a Philadelphia corporation is now being formed with a capital of \$1,000,000 to push the patent. A device by which, for instance, a merchant in New York may transmit private instructions to San Francisco and even write and sign a check there, opens up possibilities almost incredible even in this age of wonders.—Herald.

RETURNING.—It was announced the other day, says the Sun, that 25,000 Canadians living in Michigan, some of whom went away forty years ago, are about returning to Canada. This is part of a general movement. Two hundred families are leaving Kansas for the Canadian Northwest.

ACADIA INSTITUTIONS.—Acadia Seminary has a larger attendance than it had last term. There are 81 pupils enrolled, of whom 41 reside in the building, and 10 belong to Wolfville. Horton Collegiate Academy has an increase of nearly twenty students over last year's enrolment.

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.]

Gleanings From The Field.

A CRUEL CUSTOM HAS LONG PREVAILED among the Rajput princes. When a girl is once married she has had to become dead to her parents, never being allowed to return on a visit to her childhood's home. On the recent occasion of the marriage of Raja Ram Singh's daughter at Jamma, this custom, by consultation among the chiefs, has been disallowed, and the new bride is to be at liberty to visit her relatives after marriage.

MRS. ELLWELL WRITES FROM MOULMEIN, BURMA: "It grieves me that many of the people at home do not look upon school work as evangelistic. If they could just come here and be a part of it for a few years, they would understand that the moulding and training of Christian character cannot be done anywhere so well as in school. The station school is the centre and soul of the entire work of the station. Our jungle schools in the Christian villages are self-supporting, except as they are helped by government."

A HEATHEN MOTHER WAS BOWED down with helpless grief. Her little child was dead. A missionary told her of God and his love; of Christ, and salvation through faith. Told her that the innocent little one was even then with the Saviour, and that she might so live as to meet it again. Eagerly she drank in every word. As the story unfolded, her face lighted up with great joy. Then a cloud passed over her countenance. "Who told you this?" she asked. "My mother." "And who told her?" "Her mother." "Where did she find out?" "She learned it of her mother." "Then I don't believe it; women like to tell good news, and if they had known it all these years they would have come and told us before." And the hopeless look came back.

THE ONLY WONDER IS THAT IT DOES not oftener come to pass that under the terrible and ceaseless strain of toil in pagan lands the reason for the time becomes untried, the judgment sadly errs, and the conscience lapses into a morbid state. Therefore not blame but sympathy is to be bestowed upon that American missionary in India who, a few months since, when worn with burden-bearing, was caught with the guile of the Jesuits and suffered herself to be initiated into the Roman Church. And it is pleasant to know that with rest and returning bodily vigor her eyes were fully opened to see her astounding error, and of her own motion she has returned to the Lutheran fold.

AFTER ALL, IS NOT THIS WORLD, so full of evil, really growing better? As an item of evidence, when before was it ever true that three women who are among the most exalted for station and influence, the Empresses of Germany and of Japan, and the Empress Dowager of China (whose name is Tait-si), were also among the most eminent for abundance of benevolent deeds, if not for piety as well? Of one we read: "The Empress of Japan was personally engaged daily with her court ladies in making bandages, lint, etc., for the wounded Chinese soldiers as well as Japanese in the recent great battles of Ping-Yang and Yalu. The Japanese are proud of her activity in the Red Cross work, and they may well be."

A MINISTER in New England says: "Your paper is as much as ever a welcome visitor to our home, and proves helpful to us."

RETRIBUTION.—It is stated that only recently in the New Guinea islands the cannibal natives stole the whisky of a trading post, drank of it, and when influenced with it they killed, roasted and ate the traders. That was a terrible instance of the reaction of the awful effects of trafficking in rum. And, after all, was it not better thus than for the traders to go on besotting, brutalizing, murdering, and ruining the poor, degraded natives, all for the sake of the money there is in the rum traffic.