

# Religious Intelligencer.

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

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WHOLE No. 2212

## NOTES AND GLEANINGS.

**Police Justice Glennon of Chicago** is certainly a competent authority on the causes of crime. He is not a temperance fanatic, but he declared at the recent meeting of the Chicago Citizens' League: "I know whereof I speak, when I say that three-fourths of the crime committed in Chicago is due to the sale of liquor to minors and habitual drunkards."

The newly-discovered X rays have been so perfected by the great electrician Tesla that he has performed the wonderful experiment of looking completely through the human body, bones and all. He has also succeeded in looking through three men at once, the men standing in a row, one behind the other.

The London "Family Herald" is responsible for the following: "Angels being invariably represented as the fairest and whitest of beings a Yankee book agent has arranged a Bible for the colored race with pictures of Negro angels. The Negroes in the Southern States are buying up the Bibles as fast as they can get them."

South Africa now claims to have the richest man in the world, Mr. John B. Robinson. Mr. Robinson is estimated to be worth \$340,000,000. In 1878 he was struggling hard to make a living out of a grocery store in the Orange Free State, but not succeeding, he and his wife begged their way to Kimberly, 300 miles distant. Here he struck a big diamond at the start and went rapidly up to his enormous fortune.

The little town of Nasso, in Sweden, has a feminine department, 150 strong, in its fire brigade. The water works of the village consist simply of four great tubs, and it is the duty of the women "firemen" to keep these full in case of fire. They stand in two continuous lines from the tubs to the lake, about three blocks away, one line passing the full buckets and the other sending them back.

The Ohio Senate has passed a bill that no voter can hereafter receive assistance in marking his Australian ballot except those who are physically unable to do so, such as blind persons, and those who have lost their hands, etc. The new law is virtually an educational qualification to the right to vote, since no man who cannot read can mark the complicated ballot so that it can be intelligently counted.

Menelek, the Abyssinian king who has recently by his valor placed the Italian government in a predicament, belongs to the Christian Church of Abyssinia. This church has a certain kind of connection with the ancient Coptic Christian sect in Egypt, and sustains a church and a series of conventual buildings in Jerusalem. It also has specified rights in the Church of St. Spulcher, as do several other Christian denominations.

Sir William Harcourt, addressing a large meeting, declared, amid great cheers, "We have not abandoned the cause of temperance. The bishops may be bowed out by the Prime Minister when they go to him with their Temperance Bill. They will retire gracefully when they are shown the door, so long as they are guaranteed in the Establishment, and the palace and the public-house will make merry together. Some people said, 'if they left the thing alone it would right itself; everybody was becoming sober by degrees.' The other day he was looking at the returns of the Registrar-General, and he found that, comparing last quarter with twenty years ago, the number of deaths from chronic alcoholism was more than double. That did not look like progressive reform in the matter of temperance."

It is worth while to consider the great facility with which the Catholic Church produces visionaries, prophets and stigmatises. There are now in France two such girls, one of whom lately saw the Virgin and Child, and persuaded a nun and fifty other children that they also saw them; and they seem to have started a new pilgrimage. But the other, Mile. Coredon, is an unusual character, and makes extraordinary prophecies, under the influence of the Archangel Gabriel. We

shall be glad to believe one of her prophecies, that Russia will soon be bitterly punished for her complicity in the Armenian massacres.

Among the Russian Jews of the provinces of Ekaterinoslav and Kherson an interesting movement has sprung up. The "adherents of the 'Bible Israelite' movement, as it calls itself, look upon the New Testament as containing the authoritative utterances of a divinely appointed prophet, and while refusing to bestow on Jesus Christ the title of Messiah or Son of God, they fully admit that his New Testament is a newer and a better revelation than anything contained in the Old. The "Bible Israelites," moreover, pledge themselves to meet regularly and at stated intervals for the study of the Scriptures. They no longer consider as binding those points of Jewish ceremonial and law which, although put forward as special features of the old Covenant are as specially abrogated in the new by the teaching and example of Jesus. It is interesting to hear that these inquirers profess to discover, in the writings of St. Paul, grave divergences from the tolerant and Catholic spirit of his Divine Master, while in Peter and John, on the other hand, they recognize men fully imbued with the spirit of Christ.

## The World's Condition a Plea for Missions.

A recent statistician presents the following figures as indicating the physical condition and suggesting the moral condition of the human race. He says:

"The human family living on earth to-day consists of about 1,450,000,000 persons in round numbers. Of these only about 500,000,000, or one-third, are properly clothed; 250,000,000 habitually go naked; 700,000,000 have only the middle part of the body covered; only 500,000,000 live in houses, 700,000,000 in huts or caves, while the remaining 250,000,000 have no home or shelter whatever."

These figures suggest that the world is yet a long way from its final state, if indeed we are to assume that the final state of the world is to be a kingdom completed in righteousness, peace and blessedness. As a matter of fact we are yet in the earlier part of the world's progress; and this we ought to assume in judging of current conditions, notwithstanding the accelerated speed of present moral movement. We are in danger of underestimating the influence of masses of degradation upon the structure of our judgments and the type of our moral acts. Even in the midst of enlightenment our spirits breathe in the malarial air arising from the uncleaned masses, and the tone of average life is vastly lowered. Mr. Stanley tells us that the pygmies he found in the jungles of Africa are the equals in intelligence to the lower third of the population of New York city. That this submerged third is not without its influence on the general life, even the more cultured portion of it, no thoughtful person can doubt. Slavery barbarizes the slaveholder more than it degrades the slave; so dense masses of ignorance and vice degrade the sentiments and taint the life of those that are lifted above them. In the present condition of the world we have great need to scrutinize our judgments about prevalent social facts and practices, lest a more advanced age cover them with ridicule.

## Annuling Our Prayers.

We think the contradictory actions of Pope Clement in regard to the divorce of Henry VIII inexcusable and perfidious. But he had at least worldly reasons for his deceit and treachery. Christians often offer petitions to God and then work against the object of their petitions without a shadow of an excuse. They are like the colored man who was always praying, "Lord, send Gabriel and take this darky home." When some boys got on his roof and called out during his prayer he exclaimed, "Who's dar?" The reply was, "The angel Gabriel come to take you home." He, frightened, said, "Tell de Lord dat darky moved away a year ago." We smile at the negro's unwillingness to have his prayers answered, but are we not also unreasonable?

We pray, "Bless the temperance cause" and then vote for men who know will not favor that cause. We

pray that the saloon may be abolished, and vote the same ticket with the saloon keeper. We pray for the pastor that he may be the means of saving souls and building up the church and then we thwart his efforts by our criticisms and lack of co-operation. We pray that he and his family may be blessed and withhold from them financial and moral support. We pray that God may send laborers into his harvest field, and when he calls our sons and daughters to be ministers and missionaries we oppose their heeding God's call because we think that they will be separated from us or that they will have no opportunity to gain wealth or worldly honor. We pray that the church may be united, that all may live in harmony. Then we find fault with one another, talk disparagingly of others in their absence, and insist on always having our own way. We pray that the Lord may cleanse us from all defilement and then use nasty tobacco or relate filthy stories and vile jokes. We pray for spiritual power. Then we feed our souls on trashy literature and neglect the Bible and church papers. We pray "Thy kingdom come." But we pay grudgingly for its extension, and work but half-heartedly that it may be strengthened and triumphant. So we go on neutralizing our prayers by our acts. It would seem as if even the divine patience would be wearied with such inconsistencies and self-contradictions.—Free Baptist.

## Resources of Canada.

A committee of the Dominion Senate reports that there is in the Canadian Northwest a possible area of 316 000 square miles, over 200,000,000 acres, suitable for wheat. We can see the significance of this fact, when we know that in 1888 the whole area sown to wheat in the United States was, according to the report of the Department of Agriculture, 36,000,000 acres. Canada is destined to be the chief granary of the world. Wheat has been successfully grown at Fort Simpson on the Mackenzie River, 862 miles north of the northern boundary of the United States. Barley is a safe crop at Fort Norman, between four and five degrees north of Fort Simpson, and potatoes have been grown with great success within the Arctic circle.

This seems incredible, that what has been considered a frozen and barren waste, should be one of the most fertile tracts in the world, but it is easily understood when we consider the various causes which produce this result. One cause is the low elevation above the sea level. For a distance of fifty miles east of the Rocky Mountains, the average elevation above the sea level of the Union Pacific Railway in the United States is 5,000 feet. Now there is a gradual descent northward until, when the Mackenzie valley is reached, the altitude is only 300 feet. This difference of altitude is equal to thirteen degrees of latitude; that is, about 900 miles. You see that the difference of elevation alone would give Fort Simpson, on the Mackenzie, about the same temperature that you would find nearly 900 miles south, at the United States boundary.

That is not all. In the United States the Rocky Mountains form a lofty barrier to the warm winds of the Pacific, but through numerous passes in the northern part of the range, the Chinook winds find their way out on the Canadian plains. There is almost a constant current of air warmed on the plains west of the Mississippi, flowing northward. The warm winds from the west and east carry a genial summer climate far beyond the Arctic circle.

Once more. The length of the summer days affects the temperature. In the centre of the Peace River country the longest summer day is seventeen hours and twenty-eight minutes; that is, from sunrise to sunset. The prolonged sunlight promotes vigorous and rapid growth. It is a recognized fact that all plants are produced in their greatest perfection at the northern limits of the zone they characterize. It is not surprising, therefore, that our wheat is the best in the world.

And as with wheat, so with men. We are under a sky and upon a soil favourable to the development of the most robust qualities. The northern nations of the Old World have been larger-limbed and stouter-hearted than the children of those more effeminate

regions where the soil yields its harvests without labour and warmth generates indolence and languor. The future of this continent will probably in this respect resemble the past of Europe. The hardy race which will yet dominate this vast continent will be bred in this Dominion.—Methodist Magazine.

## Arbitration Conference.

The Arbitration Conference, held in Washington, was a gathering of much interest, and will doubtless have great influence. The following resolutions were adopted:

This national conference of American citizens, assembled at Washington to promote international arbitration, and profoundly convinced that experience has shown that war as a method of determining disputes between nations is oppressive in its operation, uncertain and unequal in its results, and productive of immense evils, and that the spirit of humanity as well as the precepts of religion require the adoption of every practicable means for the establishment of reason and justice between nations, and considering that the people of the United States and the people of Great Britain, bound together by ties of common language and literature, by like political and legal institutions and of many mutual interests, and animated by a spirit of devotion to law and justice, have on many occasions by recourse to peaceful and friendly arbitration manifested their just desire to substitute reason for force in the settlement of their differences and to establish a reign of peace among nations; that the common sense and enlightened public opinion of both nations is utterly adverse to further war between them; that the same good sense, reinforced by common principles of humanity, religion and justice, requires the adoption of a permanent method for the peaceful adjustment of international controversies, which method shall not only provide for the uniform application of principles of law and justice in the settlement of their own differences, but shall also, by its example and its results, promote the peace and progress of all peoples, does hereby adopt these resolutions:

1. That in the judgment of this conference religion, humanity and justice, as well as the material interest of civilized society, demand the immediate establishment between the United States and Great Britain of a permanent system of arbitration.

2. That it is earnestly recommended to our government as soon as it is assured of a corresponding disposition on the part of the British Government to negotiate a treaty providing for the widest practicable application of the method of arbitration to international controversies.

3. That a committee of this conference be appointed to prepare and present to the President of the United States a memorial respectfully urging the taking of such steps on the part of the United States as will conduce to the end in view.

During a protracted discussion which followed, ex-Senator Edmunds left the chair and addressed the convention in favor of offering arbitration to all civilized nations. Mr. Edmunds suggested adding after the words "Great Britain," "as far as possible with other civilized nations," and this was done.

Canada, says the *Presbyterian Witness*, ought to do all in her power to promote arbitration. War ought to be banished at least from Christendom; and it ought not to be impossible to do so. If Great Britain and the United States take the lead, other nations will very probably follow. As an illustration of the cost of war preparations we find that both France and Germany are now seriously grappling with the task of arming their millions of soldiers with a new kind of rifle more effectively deadly than any hitherto invented. This process of introducing new weapons is constantly going on.

## Railroad Temperance.

The increase of total abstainers amongst railroad employees is very marked and very gratifying. There are now in the United States and Canada over 130,000 railroad men wearing the badge of their Temperance Association, which is a white ribbon bearing the letters R. R. T. A. Hon. T. L. Coffin, of Iowa, has been a most active promoter of the Association. In a recent address in an assembly of railwaymen, he said "that such was his confidence in the railroad men of this nation, he believed if it was left to them to decide whether there should be a saloon within two miles of any railway station or not, there would be such a unanimous, NO! as would well nigh make the whole earth tremble." There arose such a tumultuous and long-continued applause, he had to wait quite awhile before he could proceed with his address. So impressed was he with this manifestation of interest that he obtained at once 10,000 buttons, and at a convention representing divisions in all the States, Mexico

and Canada, he says that 1,200 went so quick it made his head swim. Between 135,000 and 140,000 have been given out, and he says that his observation is, that this pledge of total abstinence is kept more sacred than any temperance pledge of which he has any knowledge.

## Why a Church Member Should Take a Church Paper.

Because of this promise when he became a member to support the benevolent and general interests of His Church.

Every member and his family should spend as much, at least, for religious papers as for others.

Efficient members of political parties take their party papers, and endeavor to extend their circulation. Can a Church member do less for his Church paper?

Is it possible that one can develop in himself and in his children a taste and a love for the pure and the noble by taking into his home the secular newspapers only, many columns of which are full of gossip and scandal, and sensational details of crime too foul to print?

How can the evil influences of these secular newspapers be counteracted except by bringing into the family the religious paper?

Why is it that "man cannot live by bread alone?" If the soul is more than the body the wise man will supply religious food for his soul.

Every Christian parent owes it to his Church, to his family, to every friend that visits him, even to the stranger that enters his door and has a minute to read, to the youth of his neighborhood, to his pastor, and to his God to take a good religious paper, and the debt increases every year he neglects this plain duty.

Church members can be of but little value to a Church if they are ignorant of the principles, polity, and needs of that Church. Fidelity and efficient work must follow a knowledge of the Church's needs. If one would be free from error and superstition, he must know the truth, and the truth shall make him free. The Church paper enlightens and helps to make free, and there is no substitute for it.—Meth. Recorder.

## 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.]

## Our India Letter.

DEAR INTELLIGENCER:—

The time has again come for me to let the home friends hear from me through "the column."

You ask what I have been doing since I last wrote? About the same as at the beginning of the year, with the exception of the overseeing of a new day school, which was started in February. It is in one of the sejoos (groom) villages, not far from here. The teacher is a Christian woman of our community. The attendance, so far, has been very good. Once each week I teach the largest pupils sewing. Some of them are apt with the needle, but all persist in sewing from them, although I hope to soon have them doing differently. As yet they have no school-house; I expect I shall be obliged to have one built before the rainy season. The present place of instruction is under the shade of a large tree. The days I am there, I usually find a number of spectators, of both sexes, all of whom seem to be more or less interested in needle-work. I shall let you hear again from this school.

Since my last letter I have been to Calcutta, attending the Student Volunteer Conference and the W. C. T. U. Convention. The objects of the Conference were: (1) To promote spiritual life and activity among Christian students; (2) to consider the most approved methods for reaching non-Christian students; (3) to discuss the important part, which educated young men must take in the evangelization of India; (4) to wait unitedly upon God for power from on high.

Two hundred and twenty delegates attended these meetings. Of these, seventy-eight were missionaries; twenty-five schools and colleges were represented. At the meeting for young men, in which Mr. John R. Mott, General Secretary of the World's Student Christian Federation, addressed the students, four young men definitely accepted Christ as their Saviour, while a number of others were enquiring the way.

The time has come for me to close, or shall be too late for to-day's mail. Will finish next week.

Yours sincerely,  
L. E. GAUNCE.  
Balasore, Mar. 23rd, 1896.

**TREASURER'S ACKNOWLEDGMENT.**—Received from A. C. F. Society, Marysville, six dollars and fifty cents (\$6.50), for support of boy in India. M. A. VINCE, Treas. W. M. Society, Woodstock, N. B., Apr. 29, 96.

**A HIGHER STANDARD.**—Mr. George R. Parkin, Principal of the Upper Canada College, Toronto, says: "A higher standard of public life is, in my judgment, by far the most urgent need of Canada today. Parliament should secure a much larger proportion than it now does of men conspicuous for their ability as well as for unquestioned honesty. To this end voters of all parties should feel a deeper sense of responsibility in selecting, steadily supporting and honoring only able and trustworthy men. The whole moral tone of the country would be raised, and Canadians would learn to think less of party and more of patriotism."

**JAPAN.**—The Greek Church has two missionaries in Japan, and she claims 22,500 adherents. The Roman Catholics have 92 missionaries, 80 stations, 250 congregations and 50,000 adherents.

Of Protestant missionaries there are 231 men, 225 unmarried women. Including the wives of Missionaries there are 654. Stations, 139. Outstations, 711. Organized Churches, 426 Baptized adult converts last year, 2576. Total adult membership, 38,710. Theological students, 295. Native ministers, 290. Preachers and helpers (unordained) 519. Contributions of Native Churches, \$62,939.

**CRIME IN GERMANY.**—The criminal statistics of Germany have just been published, and reveal an unsatisfactory state of affairs in the Fatherland. The total number of offenses and crimes dealt with during the past year is registered at 446,070, against 430,403 in the previous year, and 369,644 in 1889. Since 1889 the population of the Empire has only increased five or six per cent; crime, however, would seem to have increased at the rate of twenty six per cent. If the details are examined, it appears that the greatest increase is noticeable in crimes of violence against the person, and robbery with violence. Ordinary cases of theft would seem to follow the same rule in Germany as in England and elsewhere. During years when work is scarce, or provisions dear, the cases of theft increase, to fall again with better times. The two years of the tariff war with Russia, when a heavy import duty was placed on Russian rye, were the years when cases of ordinary theft and violent robbery rose to a figure which they have never exceeded.

**WHAT'S IN A NAME?**—Nova Scotia has Paradise, Garden of Eden, Salem, Ecom Secum, Newdy Quoddy and Suggledenog. New Brunswick can boast of Jerusalem, Jericho, New Canaan, Magagadavic and Rushagornish. P. E. Island can point to Malpeque, Bedeque, and Cascompeque.

Now, the world is not getting a bit smarter, said the aged gentleman. My grandson asks exactly the same ridiculous questions that his father did at his age.—*Indianaapolis Journal*.

## Among Exchanges.

NO APPEAL.

Money and brains often defeat justice in this world. But there is no appeal from a decision at the bar of God.—*Mid-Continent*.

MORE'S THE PITY.

Leading men on both sides of the House of Commons have certified that the conduct of members has been proper and decorous. More's the pity that a certificate was needed.—*Can. Presbyterian*.

"NOT DOIN' IT AGAIN."

True repentance has a bearing on coming conduct as well as past conduct. "I doesn't want'er 'scourage nobody," said Uncle Eben, "but er lot er folks foghts dat true repentance consists in not doin' it over again."—*The Telescope*.

THEY CAN GROW.

There is nobody who cannot grow. That is one power at least which all preachers possess, the faculty of expanding into something better than they are at present. There is scarcely anywhere a "dead line" for the man who grows.—*N. Y. Observer*.