

Religious Intelligencer.

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

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WHOLE No. 2216

NOTES AND GLEANINGS.

Prince Bismarck is said to earn about \$175,000 a year from the various industrial undertakings from which he is a participant.

Chicago has been compelled to yield a point to Boston. Last week a judge in the Eastern city passed upon fifty divorce cases in a single day. A rapid judge and a rapid town!

The Bible heads the list of a few books which Mr. Charles A. Dana, editor of the New York Sun, sent the editor of a Missouri paper who had asked Mr. Dana to specify a number of books valuable for the use of newspaper men.

The total population of the earth is estimated at about 1,200,000,000 souls, of whom 32,214,000 die annually—i. e., an average of 98,848 a day, 4,020 an hour and 67 a minute. The annual number of births, on the other hand, is estimated at 36,792,000—i. e., an average of 100,800 a day, 4,200 an hour and 70 a minute.

There is serious danger of a considerable outbreak of cholera all about the Mediterranean during the coming summer and autumn. Already there are twenty deaths a day in Alexandria, and we know of nothing that can keep it out of Turkey; and there will doubtless be sporadic cases in Italy and France, as there are indeed already in Marseilles. We may expect that poverty and famine will be followed by an outbreak of pestilence which will make no distinction between Christian and Moslem in the Orient.

There are forty-eight thousand artists in Paris, more than half of whom are painters. We wonder how many of these realize the far-reaching moral effects for good or evil of which the products of chisel, pencil or brush are capable? It is to be feared that artists frequently fail to take any serious thought as to the ethics of art. And there appears to be some foundation for the witticism in which a German paper has recently indulged to the effect that the secret of success in modern art is to be crazy in an original way.

The story comes from San Francisco of a man who stole a contagious disease placard and fastened it on his house to keep his creditors away. His neighbors became mystified at the length of time the placard remained up, as they were sure there was no scarlet fever in the neighborhood and finally complained to the health department. The officials of the department were equally ignorant of any disease in that particular locality and an investigation soon laid bare the ingenious scheme of the impecunious debtor to scare off his creditors.

An exchange reminds us that in the Middle Ages the St. Bernard monks at Clairvaux excommunicated a vineyard as a matter of discipline; that in the twelfth century a bishop of Lyon gave similar sentence against the osterpillars in his diocese, and that shortly after, St. Bernard took the same course with respect to the flies that infested the monastery of Poigny. So also in the sixteenth century the rats of Macon and Lyons came in for a share of ecclesiastical malediction. Probably these anathemas did the monks no good, and the flies and rats no harm. Pests do not fear popes.

The current belief on this side the water that in Europe workmen receive only pauper wages, the *Christian Standard* says, is certainly erroneous if applied to Great Britain. Sir Michael Hicks Beech, Chancellor of the Exchequer, shows that the savings banks, the laborers' place for deposits, hold savings to the amount of \$720,000,000, or an average of almost \$50 for every man and woman. Then the increased consumption of liquors and tobacco while not favorable to morals shows that the workmen are not dependent upon a mere starvation wage. The fortunes of the British artisan and laborer do not seem to be on the decline.

The persecuted Dinkoborts in the Caucasus have no easy life. They are still being shamefully treated for their refusal to bear arms for Russia. A letter just received by an English sym-

pathiser relates some of the methods of punishment adopted. "The soldiers take bundles of prickly rods, cause our brethren to lie upon the ground, give them about thirty strokes and lead them out into a cold prison. Next day they give them guns and lead them out to drill. The sufferers say, 'We cannot do what is not in accordance with the will of God.' The soldiers scourge them again, and order them to climb ropes, jump over racks, &c." With this continued punishment and torment the prisoners receive no more nourishment than will just keep them alive. Russia does not believe in conscientious scruples of any kind.

Famine And Fever.

To those who are best acquainted with the situation the outlook for the persecuted Armenian Christians is very, very dark. Turn whichever way you please, no ray of light pierces the blackness.

Were there hope that the danger were past, there would be encouragement. But the cruel Mohammedan Turk and the savage Kurd have not changed their nature, and the bitter persecutors of the Christians show no sign of sorrow, relenting or remorse; on the contrary, their hearts are as full of hate and lust, and are as greedy of plunder, as in October, November and December of last year.

Were there any assurance that the persecuted Christians, especially the villagers, would have any harvest to reap, or that those who have any growing grain would be allowed to reap their harvests and thus provide for themselves food, there would be encouragement. But great numbers of villagers were driven from their homes, and lost their grain, their cattle and their agricultural implements before the autumn sowing; and some of the villagers who had sowed their fields in the autumn before the Turks and Kurds and Circassians fell upon them, do not even now dare return to their villages. Of 16,000 villagers who fled to Van and have been kept alive by charity through the winter, some 3,000 were recently persuaded by the authorities to resume life and work in their villages; but the Kurds very soon swooped down upon them, killed some thirty men and several women and children, and robbed the remainder of whatever had been saved from the sack of the autumn. The Government neither allows these wretched villagers any arms for self-defense nor affords protection, and nothing but starvation stares them in the face. In most parts of ten provinces where the villagers—numbering in all probably half a million—were driven from their homes, even if cattle and seed and implements were given them, they have absolutely no assurance that they will not be plundered again. As for the Christian residents in the large towns and cities, the surviving men have lost their capital, their shops and tools, and they find it next to impossible to return to trade or work. They, too, are afraid of fresh attacks, and under any circumstances they are at the mercy of any Turk or Kurd who chooses to abuse and rob them. As for the thousands and tens of thousands of helpless widows and fatherless children, clothed in rags and reduced by hunger and disease to skeletons, no pen can describe, no imagination can picture the hopelessness of their situation. Obligated to beg even of the Turks who are stained with their husbands' blood, they scramble like dogs for the bits of bread thrown to them, while the authors of their ruin look on and laugh at their misery. Is it any wonder that many of these poor women long for death?

Were there any sign of compassion and of action on the part of the Christian Powers, in view of such awful persecutions and of such widespread and indescribable misery, there would be some encouragement; but the amazing indifference of the Christian Powers, and the disposition of some of the highest rulers to ignore or palliate the crimes of the Turks, fill the smitten Christians with blank despair.

In short, the only outlook at present for the Armenian Christians in the provinces of Asia Minor is the continued reign of intolerable wrong—of robbery, ravishment and murder—while for ten of thousands of beggarly widows and orphaned children the only outlook is famine, disease and

death. Does any one say, the sooner they die the better? But what will God say to those who thus express their indifference to their suffering brother and sister?

Such, we repeat, is the outlook to all human view; but let neither Christians nor Turks forget that God still reigns, and that he has a recompense in store for all and that his hand is not shortened that it cannot save, nor his ear heavy that it cannot hear.—*The Independent.*

Rum Traffic Notes.

IN MISSISSIPPI.

There is not a distillery or a brewery in the state of Mississippi, and sixty-one of the seventy-five counties are dry by vote of the people.

TEACHING THEIR CHILDREN.

France is following England's lead. There temperance lesson books have been adopted by many school boards, and in the colonies the same thing has been done.

SELECT YOUR DEATH.

A St. Louis druggist has a show window containing nothing but poisons. There are paris green, arsenic, morphine, laudanum, face powder, boxes of cigarettes, decks of cards and a bottle or two of whiskey.

ONE EFFECT.

Before the Maine Law there was no savings bank in the state. There had been a little penny one, but it failed; the people had no savings to deposit there; they spent all in drink. Now there are fifty such banks with deposits of \$56,833,416. There are also fifteen trust companies, with deposits of \$5,835,807.

ONE TO ONE HUNDRED AND TWENTY.

The Bishop of London, recently, in introducing the temperance delegation to the Prime Minister, pointed out that, whereas it takes one thousand people to support a baker's shop, and seven hundred or eight hundred to maintain a butcher, both dealing in the necessities of life, there is in many parts of Great Britain a public house to every one hundred or one hundred and twenty inhabitants. This is a standing disgrace to the country.

MAKING PROGRESS.

It seems clear that the cause of temperance is making substantial progress in England. The *Times* is authority for the statement that between 1871 and 1891, the number of liquor sellers declined about 50 per cent. in proportion to the population. Those laboring in the temperance cause are evidently producing a marked effect upon public sentiment and morals. There is good stimulant in such a fact for the temperance workers of this country.

WHAT THE QUEEN SAYS.

Two African chiefs, Khawn Sebele and Bathoen, recently visited London to protest against the importation of rum into their country, and have been successful. Queen Victoria, in an audience granted them, said: "I am glad to see the chiefs, and to know that they love my rule. I confirm the settlement of their case which my minister has made. I approve of the provision excluding strong drink from their country. I feel strongly in this matter, and am glad to see that the chiefs have determined to keep so great a curse from the people."

WHAT IT COSTS.

When money comes to a city or to a town the source of the increment has something to do with the profit of the transaction, as witness the following touching the city of Worcester, Mass.; and Worcester is but a type of hundreds of other cities and towns. That city having voted for license, one hundred licenses were issued at \$1000 apiece, thus putting into the city treasurer \$100,000. A big sum, certainly. But what of the outgo? To test whether this was financially a benefit or not, the clergymen of the city organized, districted and systematically canvassed the city, examining into every point connected with the problem, such as trade, the expense of the police courts, almshouse and charitable institutions. The result of the investigation was to prove conclusively that while the city received \$100,000

for licenses, it actually lost in trade, in increased charities and other expenses entailed by poverty and crime, \$200,000.

The Voters' Responsibility.

"On June 23, the great body of Canadian voters will go up to the polls to vote, to exercise one of the most sacred offices ever given to man. Yet despite the fact that to vote without first having fully and judicially considered the relative merits of each party would be a crime against the state, it is safe to state that not one half of those who mark ballots on that day will have considered both sides of public questions. The Conservatives will vote blindly in favor of Conservatives, and the Liberals will unthinkingly cast their votes for Liberal candidates. A judge who would condemn all accused persons brought before him would be at once removed from the bench; a judge who allowed all such persons to go free, would be loudly condemned; and yet over fifty per cent. of Canadian voters will perform just such unreasonable and inequitable action on the 23rd day of June.

"Then there is the class of men—no one will call them voters, for all voters are not men—who vote in a certain way for pecuniary profit, immediate or remote. Our election laws for the prevention of bribery are very strict, yet hundreds of dollars will be spent in every riding in Canada to assist in the degradation of its citizens and incidentally to secure votes. The great railways will use their means of transportation in peculiar ways and employers of labor will see that their workmen have thorough ideas as to which party these said employers prefer. Bribery will be rampant in a hundred conceivable forms.

"It is to be hoped that the better class of citizens will not allow a treacherous electorate and unscrupulous politicians to prevent a proper expression of true public opinion at the approaching quinquennial general election."—*Canadian Magazine.*

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. J. S. McLeod, Fredericton.]

District Societies.

The District Societies will be holding their annual meetings soon. The first one, according to notice below, meets in June at Rockland, C. Co. Every society in the Second District will, it is hoped, report promptly to Mrs. Alexander that she may be able to present a full report of the work in the District during the year. Too often, our sisters in the local societies—not all of them, but some—delay sending reports and contributions to their District Secretaries till the very last hour, and make the work of preparing the reports for the District Societies very difficult and unsatisfactory. It is hoped that this year all will act promptly, enabling the Secretaries to have their reports complete when the District Societies meet.

We hope the meetings of the District Societies this year may show an increasing interest in the women's mission work, and be seasons of much encouragement and profit.

Give Till You Feel It.

A religion which costs nothing is good for nothing. Like a certain kind of faith we read of, "It is dead, being alone." How much meaning was conveyed in the answer which one man made to another who offered to contribute some small amount to a benevolent object, and said, "I can give this and not feel it." Would it not be better for you, my friend, to increase the amount till you could feel it? So in every case. A person should feel what he does, and should do what he will be likely to feel, or morally there will be but very little good resulting from it. In the beautiful island of Ceylon, a few years ago, the native Christians decided that they must have a church built for themselves. To the amazement of all, Maria Peabody, a lone orphan girl, who had been in the school at Oodooville, came forward and offered to give the land on which to

build—the best site in her native village. Not only was it all she owned in the world, but it was her marriage portion, and in making the gift she renounced all hopes of ever being married. As this in the East is regarded as an awful step, many thought her beside herself, and endeavored to dissuade her from her purpose. No, said Maria, I have given it to Jesus, and as he has accepted it, you must. Maria Peabody's schooling had been paid for years by a colored servant in Salem, Massachusetts, whose wages were a little more than a dollar a week.

"The New Woman" in India.

Few things demonstrate more forcibly the change being wrought in India by the gospel than such instances as these quoted from the English Presbyterian:

She is a long way behind the quietest English woman; yet she is advancing. She was a caste lady (a Kayastha) in Calcutta. A girl's school had its prize day in the garden of her own house, and she came out from the seclusion of her own rooms to read a report in English, rejoicing in the spread of education amongst the women of Bengal. She "was dressed in pure white from head to foot," writes the only European present, a High Court Judge, "in the ordinary Indian fashion, save that she had pushed the veil right off her face. I could see she was very much excited, and was trembling as she began her report. But she recovered herself as she went on. She only had to walk out of her own apartments for a few yards. But she had to pass up the rows of men in chairs—the only grown-up lady present. Her husband brought her in and led her back." The Judge tells how he rose to his feet when the lady appeared. The Indian gentlemen had to rise also, but, says the Judge, "I could see doubt and distrust on many faces. Many of the men round me, I am sure, doubted whether the matter would grow, and whether, if this was to be one of the results of female education, female education was a boon." Yes, it is a boon; education and the Gospel will yet emancipate the women of India.

—For over a year a slender American girl has faced death almost daily at the American Mission in Oorfa, an out-station of Aintab, Turkey. She is Miss Corinna Shattuck who has for years been engaged in missionary work in various parts of the Sultan's domain. Cable messages tell of an attack by a mob on the American mission at Oorfa. Through the heroism, however, of six Turkish officials, who after a vain endeavor to reason with the mob, finally scattered them by firing upon them, Miss Shattuck was saved. Miss Shattuck, a native of Louisville, K., left her home when twenty-four years old to devote her life to mission work in Turkey. Under the American Board, a Congregational missionary Society, she went to Aintab and became Principal of the young woman's school, afterwards transferring her labors to Oorfa.

—The statement is made that over a million women and girls received medical treatment in India last year through an association formed on the suggestion of Queen Victoria for supplying female doctors. The native women of the empire are not permitted to consult male physicians.

NOTICE.

The Secretaries of the various societies of the W. F. M. Society in the Second District will please forward contributions at as early a date as convenient.

The Annual Meeting will be held at Rockland, C. Co., the third Saturday in June at 3 o'clock p. m.

R. J. ALEXANDER, Farmerston, C. Co.

PRESIDENT KRUGER.—The following is a description of the President of the Transvaal Republic:

Kruger, according to Mr. Frank Harris, the editor of *The Saturday Review*, who has just returned from South Africa where he made a study of this new and puzzling figure in African affairs, is a kind of Boer Cromwell, honest, truth-loving, a strict Calvinist, and having a courage moral and physical that nothing can daunt. It is related of him that he once pried out an

aching tooth with his clasp knife, and, on another occasion coolly amputated his left thumb, injured in a gun explosion. He has killed lions and buffaloes; in his youth could out-trot a horse, and is as ready to-day to take the field in person against the foe of his country as the stoutest hearted burgher of the Transvaal. He is also a born orator, shrewd in diplomacy as in war, and has a moral courage which makes noble deeds possible to him. It is this moral courage combined with political astuteness that was especially in evidence in his treatment of Jameson and his men when he withstood the pressure of sentiment in the Transvaal, with the result that instead of easily involving his country in a war with England, in which the latter might have had an apparent justification, he has conducted the affair in such a way that the power of Cecil Rhodes, hitherto regarded as the strongest man in South Africa, is completely shattered, and has won for himself, in the opinion of one of the ablest of English editors, a place in history but little lower than that held by the great Englishman.

DETERIORATION.—As evidence of intellectual, social, political and moral deterioration in some parts of New England in the last thirty or forty years, a writer in the "Christian Evangelist" quotes in a letter from a Boston gentleman this extract:

Here in once Puritan Boston, where forty or fifty years ago the mayor, aldermen, and other city officials were chosen from the solid business men of the city—men of brains and sterling worth, whose very names were an honor to their constituents and the offices which they so worthily filled—there has been a mighty change. The Irish have taken the city. In the city hall three fourths of the employees are Irish and Roman Catholic. In the water department, public parks, paving and street departments nearly four fifths of all employees are Irishmen and Catholics. This class of citizens pay only about eight per cent. of the city taxes, but they get eighty per cent. of the city positions, and draw at least ninety per cent. of the public funds disbursed as salaries. The chief qualification for office in this city is to have a map of Ireland on your face.

Speaking of the danger of like deterioration going on all over the United States, the "Telescope" says: It certainly will if Roman Catholicism continues to increase in numbers and gain the ascendancy in municipal, State and national affairs.

THE NORTHFIELD MEETINGS.—The programme of the Northfield, Mass. meeting, established by Mr. Moody, includes the following principal features: June 14, commencement sermon by Mr. D. L. Moody to the graduating classes; June 20-22, conference of delegates to the International Sunday-School Convention; June 26 July World's Student Conference; July 1-September 1, Y. M. C. A. Encampment. July 10-20, Young Women's College Conference; July 30-Aug. 16, General Conference of Christian Workers. Rev. F. B. Meyer is expected to remain through the month of August giving frequent lectures.

Among Exchanges.

ONE ESTIMATE.

Many a man thinks of religion as he thinks of anti-toxine—as valuable only in the face of death.—*The Lookout.*

WHAT THEY WOULD DO.

Men who join the church merely to win the patronage of church members would just as willingly "whoop it up" for the devil if they thought their doing so would win for them more patronage than joining the church.—*The Telescope.*

CONSTANT ENTHUSIASM.

A great need in the church is constant enthusiasm. If we would carry into every-day duties the impulses which possess us in seasons of special spiritual exaltation, our lives would be perpetual ministries of joy to ourselves and of blessings to others. To be filled with the Spirit is the secret of it all.—*Christ Standard.*

WHAT THEY WANT.

Here is a voice from a coloured Conference: "Eb'n ef we dus lib way back in the woods, we ain't a-gwine to put up wid po' preachers. A good utterance that, and it carries no color line with it either. People are slow to put up with poor practitioners of medicine; why should they feel more easily satisfied with indifferent preachers of the Word of God? It becomes po' preachers to brighten up and tie themselves for effective preaching, or, failing that, to take up with cotton planting."—*Christian Work.*