

Religious Intelligencer.

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

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WHOLE No. 221

NOTES AND GLEANINGS

If it is true, as is quite generally claimed, that the wages of laboring men are much lower in England than in the United States, how is the fact to be accounted for that the laboring men of England have \$720,000,000 deposited in savings banks? Where, then, do their living and their savings bank deposits come from, if their wages are so low?

The whirligig of time brings about many curious changes. The Hall of Science, in Old Street, London, where Mr. Bradlaugh and Mrs. Besant in the heyday of their anti-Christian career held forth to admiring disciples, has now been secured by the Salvation Army, who propose utilizing it as a shelter. This is enough to make the dead Secularist turn in his grave.

Dr. Paul Garnier, of Paris, who has been making a special study of the children of habitual drunkards, comes to this conclusion: There is a flaw in the very nature of these young wretches that the psychologist sees clearly and notes with apprehension—the absence of affectionate emotion; and when they do not become lunatics they show insensibility and pitilessness. Here is a temperance lesson of startling power.

Following in the line of action of many other railroads, the Chicago and Northwestern Railroad promulgated an order providing that if an employee is seen entering or coming out of a saloon, or if liquor is detected on his breath, he will be liable to dismissal, and that no grievance committee will be heard in behalf of a man thus discharged. Why not apply this rule to the administration of civil government, on which human welfare so largely depend?

It is stated that the governments of Europe in every instance declined to send their heirs apparent to the coronation services at Moscow. It is conjectured that they feared an attempt would be made on the life of the Russian monarch by means of dynamite bombs. The Prince of Wales and Duke of York were arranging to be present, but Premier Salisbury objected so strongly that they yielded to his wishes. The Duke and Duchess of Connaught took their place. Prince Henry represented Germany, and Austria simply sent an Ambassador.

Nearly all the dissenting religious bodies in England, and very many within the Church of England itself, draw attention to and deplore the prevalence of ritualistic and Romish tendencies within the Established Church. Here is how a mission chapel was opened at Lindport: First came a thrifter swinging the censer, which emitted the odor of incense. Then an acolyte carried the crucible. Both had red cassocks, with shoes, stockings and skull caps to match. Some had candles, and one had a cross. Then followed the choir, clergy, and another acolyte with an upraised crucifix, and a censer with incense. Then followed the bishop and each side of him walked two clergymen. Some clergymen wore birettas. Father Dolling followed in gorgeous cope and alb.

The Sultan of Turkey has been badly frightened by the recent assassination of the Shah of Persia. He is said to have great fears for his life. Some one, alas, has to pay for them, for it is impossible to discommode his Majesty with impunity. Some 1,500 Armenians have been arrested within the past two weeks as a result of his fear, and it is reported, are barbarously treated in order to force confessions from them. Fifty-two of the number have been exiled to Anatolia. A large number of young Turks have also been arrested. The students of the American College at Galata, according to report, have each been sentenced to twenty years imprisonment for having in their possession subscription lists for the relief of the Armenians in Zaitoun. Truly the Sultan is a worse Turk than his own most barbarous subjects.

The excitement in Paris over the prophecies and revelations of Mlle. Couesdon has died away. She has been examined by a committee of the Psychological Society of Paris, on which were a number of Catholic priests, and they declare that she is nothing more

than an ordinary somnambulist. We may therefore hope that no new shrine or cult will originate with her. By the way, does any one really know what has become of the famous healer, Schlatter, the man who was a genuine enthusiast and would receive no money for his services, and who ran away and hid himself when he became too famous? The other healer, Dr. Dowie, seems to have received an accession of modesty, for the last number of his weekly paper does not contain his portrait. But he is as earnest as ever in collecting great sums of money for his Zion.

The Bishops on the Manitoba Schools Question.

The mandament of the Roman Catholic bishops is dealt with by the "Canada Presbyterian" in a clear, strong, incisive way. We reproduce the main portions of the article.

It is almost certain to exercise no small influence upon the result of the electoral contest which the people of Canada are now engaged in, and it may also affect the course of affairs in the Dominion for a long time to come. The autonomy of the Provinces is a matter upon which the great body of the people are jealous and sensitive, and they do well to be so. For if a handful of people, because of what they fancy to be a grievance, arising from the action of a legislature in a matter clearly within its power, can when urged on by a still smaller handful of people—ecclesiastics or any other class—invoke the power of the Dominion Government, or a dominant political party of any kind, to coerce and compel an unwilling and determinedly resisting Province or legislature to a certain course of action, to which it is hostile, it is evident there can be no concord or rest, stability or happiness in the body politic, and it may be very doubtful if in such a case, it can even survive at all. Yet this is the very course which these bishops have set themselves to exert their individual and combined power to force upon the Dominion. This is the clear issue: there can be no possible mistake now about it, namely, whether this country is to be governed in the future according to the mandate of the Romish hierarchy, or by the free exercise on the part of the people of their own untrammelled judgment expressed through the ballot. Those who wish to inaugurate and support this new method of Government are of course free to do so, but it will be an evil day for Canada when its people sanction it and set it up.

There are several circumstances which give it a particularly odious appearance at the present juncture. First, the difficulty exists in Manitoba. True, the whole Dominion is concerned in it, deeply concerned, but far above and beyond all are the people of the province of Manitoba. They have the power to settle it, it is of the utmost interest to them to do so in such a way as to promote the best interests of the whole province. And in the free exercise of its rights, the government has promised to do its utmost to settle it in a way that is just to all. Now, who are they who have set themselves in opposition to the people and government of Manitoba? It is not the Roman Catholics of that province. We have been assured again and again that if they were only let alone the whole difficulty would soon disappear. It is not the Roman Catholic hierarchy of Manitoba, though they are a consenting party, that is appealing in this mandament to all sympathisers for their aid to apply the policy of coercion toward that province. Who then are they that are calling, nay, enjoining, upon all the faithful to support them, who are ready to move heaven and earth on behalf of any Dominion government which will serve them, in order that it may apply this hateful and hated principle of coercion to Manitoba, in a matter in which it has a perfect right to its own free and independent action. Why, it is the three Roman Catholic archbishops of Montreal, Quebec and Ottawa, seven bishops of the province of Quebec, and the bishop of Pontiac; only eleven men in all, distant every one of them several hundreds of miles from Manitoba. These are the men who are calling aloud for the introduction and application of this dangerous doctrine, and who are willing for the sake of it

to introduce strife into the remotest corner of the Dominion and even endanger its very existence. Now is the time to put an effectual and final check upon the audacity of the hierarchy and of any who may in future attempt to follow their example. They are making a desperate fight, and if victorious on this occasion, we may prepare for further new demands in the future. And why do these men—by the aid of their mysterious spiritual powers and claims applied to this people—seek to coerce Manitoba? It is to re-impose upon it a system of schools which swallowed up the people's money and left their children in dense ignorance; it is to fasten upon Manitoba a state of things which has left the great mass of the people of the province of Quebec half a century behind the younger province of Ontario, in all material and intellectual resources. This is the sinister, malign object for which these eleven Romish dignitaries have issued their mandament. It ought to be met with such universal condemnation from the votes of a free and self-respecting people, that the attempt will never again be made by them or any other body of men whatever.

There is much in the document that is most excellent, but mixed up with it and very confidently and boldly, are the most extravagant claims, and authoritative injunctions to their people, who, if they are not ought to be able, in the end of the nineteenth century, if the Roman Catholic Church had done its duty in the way of instructing them, to judge for themselves in a matter of this kind. They are the "successors in the Apostolate," their "authority springs from God Himself, they are the recognized chiefs of a society perfect, sovereign, superior by its nature and by its end to civil society." It rests with them solely to say what questions are religious, and then "to point out to the faithful, or to approve, the proper means to arrive at the spiritual end they propose to reach." They are the lords of the consciences of their people; and they "are bound to direct the only line of conduct they are to follow in the present election." What this direction means to the ordinary Roman Catholic we all know. "If you dare to disobey your bishop or your priest you do it at your peril." That is the spirit of their directing. These eleven men, ecclesiastics, shut up, isolated and out off in a large measure from those political and public interests which concern their fellow citizens, no more competent, nor half so competent as are intelligent Roman Catholics to judge correctly as to what is best for the state, certainly not so able to judge for the people of Manitoba as they are to judge for themselves, armed with the dangerous spiritual powers which they claim to have the right and the might to use, have the presumption to direct the Roman Catholics, virtually of the whole Dominion, to vote as we tell you. Such are the dangerous powers and prerogatives they claim.

Rome never really learns—it never truly gets away from its arrogant claims although they may be veiled, or for a time allowed from policy to lie dormant; it never really trusts the people, and it is well that by such a document as this Mandament, by Father Lacombe's letter, and many a similar false step which she every now and then takes, she keeps the people of this Dominion awake to her true character as aggressive, ambitious, grasping only for the Church, and willing for what she believes to be its interest to adopt any course, sacrifice everything, if only the Church and its schemes may prosper and be supreme. We trust that the country will show in the most decisive manner, by the result of the coming election and of every future election, without distinction of party, race or religion, that it will never submit to adopt a course at the bidding of any set of men, ecclesiastics or whatever they may be, which must always be fatal to government of the people, by the people and for the people.

THE COST.—It is estimated that the festivities, at Moscow, on the occasion of the coronation of the Czar cost the Russian government from \$20,000,000 to \$25,000,000, and the city of Moscow as much more. It seems almost incredible.

African Missionaries.

I was the only white man during 1876 in equatorial Africa, but in 1877, when only a short distance from the Atlantic, the first missionaries landed on the east coast in response to an appeal I had written in 1876 from Uganda. During the years from 1879 to 1884 missionaries followed closely my tracks up the Congo, and as a hundred influences were in the course of a few years enlisted in the cause of Africa, Nyasaland and the eastern and southern part of central Africa began to be studied with Christian missions, and missionaries have continued to enter Africa ever since, until now there must be about three hundred of them, and the number is still increasing. They are not all reputed to be first-class men, but it is wonderful what earnestness and perseverance will do. We have only to think of Uganda with its 200 churches and cathedral, and its 50,000 native Christians, read the latest official reports from Nyasaland, and glance at the latest map of Africa, to be convinced of the zeal, devotion, and industry of the missionaries.

Mission houses do not grow of themselves. Gospels are not translated into African tongues, nor are converts spontaneous products of human nature. I am somewhat familiar with African facts, and to me these things represent immense labor, patience, and self-sacrifice; but others expect Africans to fall in love with the missionary's eyes.

It is true, though strange, that for the first six years or so very little visible effect is produced by missionary teaching and influence. The mind of a pagan descendant of innumerable centuries of pagans appears to be for some time impenetrable to the Christian doctrine, and no matter how zealously a missionary may strive with him he continues to present a wooden dullness, until by and by there is a gleam of interest; he catches the idea, as it were; and the interest becomes infectious and spreads from family to family, and converts multiply rapidly.

"Cast thy bread upon the waters; for thou shalt find it after many days." I have in my mind, as I write, the examples furnished by the Waganda, Wanyassa, and Bakongo. At the town of Banzu, Manteka, for instance, one day 900 natives came to Mr. Richards, the missionary, and requested to be baptized by him. He had laboured among them many years, but hitherto converts had been few. The missionary imposed conditions on them. He said that they must first assemble their fetiches, idols, and stores of gin, and destroy all in the market place. And they went forth and did it.—Henry M. Stanley, in the Century.

The Transvaal.

The latest revelations regarding affairs in the Transvaal are of some importance. Mr. Fort, who was private secretary to Lord Loch, for some time British High Commissioner in South Africa, has written an article asserting that the object of Jameson's raid was to seize Pretoria, the capital of the Dutch republic, for the purpose of obtaining possession of documents which would show that an offensive and defensive alliance had been entered into between Germany and the Transvaal. It is further alleged in the British press that Cecil Rhodes when in England proved to Mr. Chamberlain that there was an understanding between the Transvaal and Germany, and that herein lies the reason why the Colonial Secretary has been so slow to move against the Chartered South African Company. The point is strongly insisted upon that Rhodes and his colleagues were really preventing the consummation of treasonable designs in the Transvaal against her sovereign state, Great Britain. These disclosures—if there is anything in them—will add new interest to the trial of Jameson and his brother officers, and will give the case an international importance of the first magnitude.—The Globe.

Great Religious Meetings.

Of the great religious gatherings to be held this year, the Outlook makes the following announcements:

First in point of attendance among the religious meetings of the year will be the Washington Christian Endeavor rally, July 8-13, which will probably bring 50,000 visitors to the Capital City. Unusual provision has been made for the comfort of these guests. Prominent men of all professions and of all religious denominations will address the great audiences. The Baptist Young People's Union of America will hold its sixth annual convention at Milwaukee, July 16-19. Arrangements are being made for the seating of audiences numbering 12,000 people. At Jersey City, during the week of the Christian Endeavor meeting in Washington, the Young People's Christian Union, composed of the

young people of the Unitarian and Universalist Churches in the United States, will assemble. The eleventh annual Convention of the Brotherhood of St. Andrew is called to meet at Pittsburgh, October 10. The attendance will probably number about one thousand laymen of the Protestant Episcopal Church. It is announced that Archbishop Boyd Carpenter, of Ripon, England, will preach the anniversary sermon. The general secretaries of the Y. M. C. A. are to hold a Conference at Cleveland, June 5-9. Over 1,300 salaried officers of the Association in the United States and Canada will be represented. The International Missionary Union, an organization composed exclusively of foreign missionaries belonging to evangelical denominations, will meet at Clifton Springs, N. Y., June 10-17. The Quadrennial Conference of the Methodists, the General Assembly of the Presbyterians and the anniversaries of the Baptists and Unitarians have been held during the month of May. The General Convention of the Christian or Disciples' Church will be held at Springfield, Ill., October 18-23, and will represent nearly one million communicants. The Congregationalists have no general denominational gathering this year; the Congregational Home Missionary Society met at New Haven, June 2. The American Board will meet at Toledo this year, October 6-9, and the American Missionary Association in Tremont Temple, Boston, October 22.

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.]

Moncton Society.

Were it not that Christ particularly blesses the drops, the cups, the two and threes given and working in "His name," I would feel my report to be of little encouragement to those who read it, and of less value to those whom it represents. Since the blessing is for the few and weak, as well as for the many and the strong, I send in this short report, in the faith of the former, praying that as we do God's will in our society, the time may come when we may lay claim to the promise of the latter.

In looking over the older records, I find the Woman's Foreign Mission Society of the Moncton Free Baptist church has, since its first organization, been faithful in its efforts to support the mission work; therefore it will be no new thing to hear of its still being interested and evincing an anxiety for helping the cause in the foreign field. Knowing so well the circumstances of our women in the Moncton church, and the sacrifices they make for assisting in the mission work, I feel like adding an extra "God bless the work" for their sakes. Owing to the coldness of the winter months, as well as some sickness, the Missionary meetings were discontinued for a time, and not till February did the society meet; then it reorganized with sister French, as President, sister Morton as Vice President, and sister Lewis as Treasurer. The meetings since then have been held on the first Wednesday in each month. At the last meeting the ladies requested that a message of sympathy be conveyed, through this report, to their former Secretary, sister DeWare, and to express their sorrow for her in her recent bereavement.

The amount which the society will raise for this year can not be definitely stated, but all that it is possible to collect will be promptly remitted.

ADA B. PARKER, Sec.

Moncton, May 30, 1896.

Pundita Ramabhai.

This remarkable woman has a home for Indian widows in Poona. Her own story—her refusal to marry a man to whom she had been betrothed in infancy, the struggle in the law courts, the decision of English judges that she must marry this man, however loathsome his character, because that was Indian law; her escape from a living death by the man being bought off—all this is remembered. She was not then a Christian; she is so now, though in her home there is no attempt to make Christians of the inmates. But her character, her love, her peace, have attracted the widows to her Lord, and twelve of them have just been baptized. Poona was greatly excited; and the native papers denounced her. She went into the city in the midst of the controversy to address the students

The hall was crowded, and the street in front of it packed with angry young men. But she made them listen to her, while in eloquent words she told them of Hindu moral and spiritual slavery, and of the oppression of women under Hinduism. Then she took out her Bible, that, (she said) she might show them how the misery of India arose from a departure from God. (She asked one of the students to bring her a lamp that she might see to read; she was at once obeyed.) She declared that she did not fear their opinion or their threats. The Lord who had freed her from bondage stood by her, she said, and delivered her from fear. The audience heard her to the end, and let her go unmolested. It was splendid courage, and it will tell.

JAPAN.—It is reported, the Advance says, that Japan is on the edge of a crisis. The amazing progress made by the country is said to be lacking in solidity, and the government has increased expenses beyond the revenue, and apparently beyond its credit. A loan of \$10,000,000, which was offered to home subscribers last February was readily taken at par. But when another loan was offered in April, local investors declined to subscribe for it at par. The industrial revolution has been attended by extravagant expenditures for public and private improvements and by feverish speculation. New companies have been incorporated in large numbers and existing companies have added largely to their capital. A reaction seems almost certain. At the same time the government is subsidizing steamship companies which are seeking for the trade of Europe, America and Australia.

PROHIBITION IN QUEBEC.—There is a general impression that the French-Canadian people are strongly opposed to prohibition. To those who have had occasion to work amongst them in temperance work, the Witness says, this impression is known to be very far from actual fact. A reply just received by the Dominion Alliance from a French-Canadian who is a candidate in one of the eastern counties near Quebec, shows the feeling of very many of the French-Canadian people of this province. He says: "I am a prohibitionist by conviction. Unhappily I know by experience that party with many members passes before conviction—I am prohibitionist before all."

Among Exchanges.

THE TRUE GAUGE.—Not always what one achieves, but what one attempts is the true gauge of real success.—Chris. Work.

WHEN.—The pulpit never will lose its power, unless the person in the pulpit is powerless.—Prof. Story.

HE IS MISTAKEN.—The preacher who is ever wont to believe that his failures and hardships are all due to a want of appreciation on the part of others and the jealousy of his brethren would do well to stop for a few moments and inquire if it may not be possible that at least a part of the fault is with himself. The devoted elocutionist worker succeeds, despite the jealousies and deficiencies of others.—Teh. Scope.

"TO STAND ON."—An old soldier at Ogdensburg, N. Y., went to Canada to procure a wooden leg. When he undertook to come home the collector of customs detained him, holding that the leg was dutiable in the sum of fifteen dollars, as a manufactured article. On appeal the collector was overruled on a fundamental principle of law; the leg was attached to the owner's person and was necessary to his comfort. How marvelous the distinctions of law! A mummy was gotten past the custom house here some years ago as phosphates.—N. Y. Advocate.

RIDICULOUS AND HURTFUL.—The struggle for popularity as exhibited by some preachers is not only painfully ridiculous, but hurtful alike to the preacher and to the cause of Christ. To those preachers who may be eager for the kind of popularity mentioned in this paragraph is commended from the Ensign, which is commenting upon this tendency, says: "Preachers sometimes lose sight of the fact that they are not to be so much concerned about popularity as to be faithful. They are ambassadors for Christ. Sometimes the ambassador may lose favor with the court to which he is sent, and from no fault of his; but he is a loyal representative of his government, and he is concerned to stand well in the favor of the authorities from whom he receives his commission. The question for the conscientious preacher is not whether his doctrine is popular, but whether it is true."—N. Y. Advocate.