

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

There are 130,000 railroad men in the United States and Canada who now wear the "white button," indicating that they have taken the total abstinence pledge.

The city of Montpellier, in France, has given peremptory orders that no article of food shall be delivered by the grocers and butchers of that town, unless it is wrapped up in clean wrapping-paper, and that paper must not be colored.

A reform wave has struck the city government of Woodstock, Vt. An anti-tobacco league has been formed among the members of the government and already twelve of the town officials have joined it, and given up tobacco in every form.

A Turkish post-office has been opened in the Jewish quarter of Jerusalem under the charge of a Jew, and all letters issued from it have stamped upon them the name Jerusalem in Hebrew letters. It seems like going back to the time of the Maccabean or Herodian coins.

The family of General Booth consists of the following:

(1) Bramwell, (2) Kate (Mrs. Clibborn), (3) Ballington, (4) Emma (Mrs. Tucker), (5) Herbert (now in Canada), (6) Eva, (7) Lucy (who does not appear in public). There is still another daughter who has been an invalid all her life. She was born the fifth, but is never mentioned. Her name is Mary.

Some idea of what the wealthier classes drink, when they indulge in intoxicants at all, may be gained from the custom house records, which show that the total of imports of champagne into the United States for the year 1895 was 239,845 cases. But just how many cases of intoxication, of sad blight of prospects and helpless ruin of hope, resulted therefrom is not stated, nor statable.

An exchange suggests that the demand so frequently made by churches for a preacher who will "draw" might well be changed in favor of a constipation by the minister, as his requirement of proper conditions, for a church that "draws." Spurgeon once said: "It is the minister's duty to fill the pulpit; it is the people's duty to fill the house." Surely, it is a poor rule that does not work both ways.

A professional advocate of the devil appointed by the Roman Catholic Church, Mon. Agostino Caprara, died recently in Rome. This officer is known as the *Advocatus diaboli*. His duty is "to present the objections to the canonization of any person proposed as a new saint, and to cast doubts on his miracles." There is another officer known as the *advocatus Dei*, who takes the other side. The expression, "Advocate of the Devil," is supposed to have its foundation in this passage of Scripture: "For the accuser of our brethren is cast down, which accused them before our God day and night."

The Chinese soldiery are ill-fed and ill-paid, and as a rule their passage through cities, towns and villages is marked by rapine and disorder. It was, however, the general testimony in various parts of China, during the war with Japan, that they had behaved in a most exemplary fashion. One of the church members at Ping-yao said recently that they ought to praise God for the orderly way in which the soldiers are returning from the war, as it has not been so in China before. It is a real mark of the growth of Christianity that, whether it be the real explanation or not, it should have been offered that "this is due to the presence of so many of God's children in all parts of China."

The United States Commissioner of Labor, in a report on Japan, presents much that is both significant and interesting. The Japanese are a wonderfully energetic and ingenious people, and the progress they have made in things material and intellectual in the last thirty years is truly amazing. By ingeniously combining machinery with their cheap labor they are becoming powerful and worthy competitors in supplying the world with the products

demanded by the higher civilization of to-day. Factories are rapidly springing up all over the empire, and in ten years the exports have increased from \$18,500,000 to \$56,500,000 annually, nearly one half of which is to the United States. The report states that there is not an almshouse in the empire, that beggars are fewer than in Europe or America and that the people are sober, industrious, and economical.

A Jewish rabbi in Philadelphia, says the *N. Y. Observer*, solemnly proposes that Jews and Christians should unite and form a new religion, to be called the Faith Universal. This religious composite would be an American national religion, having for its holidays New Year's Day, Martyrs' Day, Independence Day, and Thanksgiving Day. But apart from the significant fact that there can never be a religious union between those who love and those who still crucify the Lord, the proposition of this enterprising rabbi is open to several objections. For one thing religion is a God-made matter that must be found, and not manufactured to order by man, nor could the formation of a religion on a national basis ever be contemplated. As for a religion of holidays, we certainly have enough of the vacation taking type of faith on hand already. The need of the world is not for any more holiday religions.

Anglo-Saxon Supremacy.

The *Outlook* has an article on Anglo-Saxon Supremacy, from the pen of Rev. G. S. Payson, which contains many interesting figures and other facts. We print portions of it.

Two centuries ago the Anglo-Saxons numbered three millions. One century ago they numbered seventeen millions. To-day they number one hundred and nineteen millions—thirty-eight in Great Britain, nineteen in its colonies, and sixty-two in the United States. This one hundred and nineteen millions rule thirty-six millions in the protectorates and dependencies of the British Empire, besides three hundred millions in India, making in all more than four hundred millions, or more than one-fourth of the estimated population of the globe.

The area of the earth's dry land is 50,500,000 square miles; the Anglo-Saxon race controls 14,835,701—nearly one-third.

The expansion of the race is surprising. In Great Britain alone, for two decades past, it has increased by three millions each decade. In the United States the population doubles every twenty-five years. At the beginning of this century, says a writer in the *Methodist Review*, 25,000,000 spoke French, 27,000,000 German, and 15,000,000 English; now 40,000,000 speak French, 57,000,000 German and 100,000,000 English. In other words, the number of those who speak French has increased during this century 60 per cent., German 110 per cent., and English more than 600 per cent.

The assimilating power of the race is marvelous.

As to food, the United States and Canada last year raised 487,000,000 bushels of wheat, while all the rest of the world raised 890,000,000. Great Britain raised 58,000,000, India 238,000,000, Cape Colony 3,000,000, Australia 30,000,000; total, 329,000,000. The Anglo-Saxon race last year raised more than two-thirds of the wheat of the entire globe.

Its shipping is five-eighths of the tonnage of all nations, so that it can carry its own cereal products to any of the family of the world over. And if navies are needed to defend them, the combined navies of Great Britain and the United States are even now a match for any foes that could be massed against them.

The English language is an important factor. It is easily learned. It is closely allied to the German and Scandinavian. It has a large proportion of Latin elements. It is comparatively free from inflections. The vexed question of genders, so troublesome in German and French, it has solved in a rational way. And if its orthography could be improved, it might readily become a universal, as it is now the most general, language of the world. It is recorded of Professor John A. Weiss that until thirty years of age he was an ardent hater of the English language, and that he undertook the

thorough study of it in order to demonstrate its inferiority to German; but his candor compelled him to admit that "it contains the cream and essence of its predecessors; its grammar is simpler, and its literary records more consecutive and complete." In richness, says Professor Jacob Grimm, an enthusiastic admirer of his native German, in compact adjustment of its parts, and in pure intelligence, none of the living languages can compare with English. Professor Candolle, of Geneva, estimates that in one hundred years English will be spoken by 860,000,000 of people, German by 124,000,000, and French by 96,000,000.

In this connection it should be noted that, as Professor Marsh says, more than one-half of the letters mailed and carried by the postal system of the world are written, mailed, and read by the English-speaking populations of the globe. These peoples, too, distribute more than two-thirds of the Bibles and Testaments published. It may be justly claimed that the literature of the Anglo-Saxon race is the greatest and purest. The highest results of scientific research are issued in popular forms, at prices which bring them readily within reach of all. The newspapers of the Anglo-Saxons are unequalled for abundance, cheapness, and excellence, to say nothing of enterprise, in which they are far and away the leaders.

The federation of the scattered Anglo-Saxons on the globe is not impossible. And if it could be secured it would prove an immense advantage to every interest of humanity.

But the Anglo-Saxons need to be sanctified. The racial traits are still conspicuous. If Christianity does not use them in the interests of humanity, and curb and yoke them to the service of the meekness which most exalts the Prince of Peace, the English-speaking nations of the earth will have a temporary splendor, possibly a world-wide supremacy, and then will disappear from earth. If ever there was a sacred duty laid upon the followers of Christ, it is, by every possible influence and through every available opportunity, to seek to bind in one federation of humane and generous service of the weaker nations of the earth the scattered forces of this highly favored race, and to make this mighty federation a bulwark for righteousness and justice and honesty and truth in all international relations the world over. Let there be a common citizenship for all English speaking peoples, so that a man need only to change his residence to change also his citizenship, so long as he abides with Anglo-Saxons. Let postal unions and custom unions, and copy-right and patent regulations which shall comprehend all English-speaking peoples, break down the barriers which now exist, and prepare the way for the closest possible federation of the Anglo-Saxon race and its dependencies. The time is propitious for such efforts. The opportunities are multiplying. And the present temper of both the English and the American branches of this great family, as they are represented in the most intelligent and thoughtful forces of the two nations, encourages the hope that the mission of the Anglo-Saxon race may be not a selfish but a generous mission for the benefit of the world.

The Difference.

Rev. Dr. Dawart, writing in the *Christian Guardian*, shows the difference between priests and ministers in the influence they use with their people in political matters. He says: "There is a broad distinction between the interference of Protestant ministers and that of Roman Catholic priests in political elections. It will be generally admitted that for the Protestant minister to use the influence he possesses, in virtue of his sacred office, in favor of a party, is a questionable thing. But at most all a Protestant minister can do is to express his opinion as a citizen, to his fellow citizens, who are perfectly free to take them for what they deem them worth. He has no other means of influencing the electors. He cannot intimidate or inflict any punishment on those who discard his arguments and counsel. Nothing he can say affects the freedom of his people to vote according to their political opinions. The relation of the Roman Catholic clergy to their people is widely different from this, and makes their interference

even privately, in election contests a much more serious matter than any action a Protestant clergyman may take. The Roman Catholic Church ascribes essential importance to the sacraments as saving ordinances. The giving or withholding of these sacraments is in the power of the priests. That is, they may withhold what is believed by the people to be the means of salvation. It is well known that bishops and priests of that Church have threatened to withhold those ordinances believed to be essential to salvation, from members who pursued a course of which they disapproved. And in many instances these threats have been carried out. In the Court in the Province of Quebec, not long ago, a judge pronounced an election void and illegal, on the ground that priestly interference had amounted to intimidation, which prevented the free vote of Roman Catholic electors. There is no question, therefore, that the interference of the priest in politics may affect the freedom of the elector as the action of the Protestant minister cannot do, even though he be equally partisan. This fact gives a power to the Roman Catholic hierarchy in political affairs, that is not possessed by the ministry of any other Church. Unhappily there is unquestionable evidence that the bishops of the Catholic Church are putting forth their power at the present juncture, in strenuous efforts to control the votes of electors and members of Parliament, so as to secure the forcing of Roman Catholic Separate Schools on Manitoba, against the wishes of the overwhelming majority of her people.

Plan of Political Action.

The following is the Plan of Political Action adopted by the New Brunswick Prohibition Association and which is now being adopted by county organization. Voters are being asked to sign it, as showing their purpose to concentrate the prohibition strength in the election of representatives.

- 1.—We believe that there is no question in politics so vital to the moral and financial prosperity of Canada as the prohibition of the liquor traffic.
 - 2.—We further believe that prohibitionists, ought firmly to stand by the position that in political matters they can only accept as satisfactory such candidates as are known and avowed prohibitionists, and can be relied on to vote and work for the enactment and enforcement of prohibitory legislation regardless of party exigencies.
 - 3.—That it is the imperative duty of temperance workers to do all in their power, regardless of party, to secure the election of such representatives to every civic, municipal, legislative and parliamentary position.
 - 4.—That prohibition workers are earnestly urged to take an active part in political conventions, using every effort to secure the nomination by their respective parties of such candidates.
 - 5.—That where such candidates cannot be secured through existing political organizations, or wherever prohibitionists think it advisable, we recommend the nomination and support of independent prohibition candidates.
 - 6.—We strongly urge prohibitionists in every section of the province to organize at once for political action on the lines herein indicated.
 - 7.—We believe the prohibition of the liquor traffic should be made the supreme issue in every municipal, provincial or dominion election.
- Christian voters ought not to have much hesitation about signing such a declaration.

AN ARMENIAN GIRL.—An incident reported to us from Gurum near Sivas in Turkey illustrates the truth of Christ's words that "He that loathes his life for my sake shall find it." Of the 1600 Armenian houses in Gurum only 400 remain. At least 1200 persons were killed and 200 brides or girls carried off. A girl whose name means, by interpretation, "unfading," was also taken, a Protestant, her New Testament remained in her bosom. They did not injure her but soon after starting told her she must accept Mohammedanism. She refused; they threatened to kill her, still she remained faithful. Again and again they insisted but she as often resisted, crying out, "Kill me now if you must, for I'll never, never become Moslem!" and she took out her little Testament and read it in their presence. They actually let the girl go, and she turned round and found her way back home unharmed.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise ye up women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

Aid Societies.

Dear Editor:—I have been watching our column, in vain, to find a report of the work of some of our societies, in response to the request made by you some time ago. Perhaps it may be an encouragement to some, for me to give a short sketch of what is being done amongst us.

The members of our circles being so scattered, we thought we could better carry forward the work by joining. Accordingly, the Waterville and Taird Tier circles met and reorganized, holding their meeting at two or four weeks intervals. There formerly existed two circles, but there had been no meetings held for years, each society merely contributing to the funds.

At our first meeting seven were enrolled. Officers were appointed as follows: President, Mrs. H. Hart; Vice President, Mrs. T. VanWart; Sec., Mrs. J. Gardiner; Treasurer, Mrs. Wm. Davis. We have now enrolled twenty one, with a prospect of more additions.

Our meetings have been interesting. In working for the salvation of others we have ourselves been helped. A the opening, each sister answers to the roll call by reciting a verse of Scripture, by one of which, at our last, we were deeply impressed, viz., "We are workers together with God." Think of it, sisters! With this fact before us, should we not be untiring in our efforts to give the gospel to our sisters in heathen lands? Evidently there are noble-hearted sisters in our circle, whose object is not only to reach the pearly gates themselves, but to do what they can, making sacrifices to bring with them their sheaves. Each is pledged to take some part in prayer for our missionaries in the field. To keep in closer touch with our work abroad, we have decided to take the *Missionary Helper*, and have extracts read at our meetings.

During the winter months we have met at the homes of the members, refreshments are served; gentlemen pay the small sum of ten cents for tea, while the members employ the time in knitting; the proceeds go in the mission funds. These meetings are held once every two weeks.

I take the liberty of giving an extract of a private letter, received from Miss Flora Hart, formerly of Jackson-town, N. B., who is now teaching in Nansimo, B. C. She says, "Could you have been with me on Saturday last, when we were visiting China-town here, you would have learned something of their life. I wonder if the 'Bottomless Pit' will be a very much worse place than the horrible dens in which these Mongolians live like rats. Of course the Chinese that live here are of the very lowest type. Their horrible, villainous looking faces haunt me yet. We tried to get them to let us see them smoking opium, but they would not listen to our entreaties. For the second time I visited their god's house. The repulsive, grinning old idol looked just the same as ever, while the smell of incense, which is continually kept burning, made one almost faint. The room looks just as bare and forlorn as ever, with its rough board walls.

"What a pleasure it was to go over a knoll to the little unpretending Christian chapel, which is presided over by a converted Chinaman and his Chinese wife. They were both converted in W. settlement, and educated by the Methodists. This missionary, Mr. Thom, can talk very good English. They took me into their neat rooms over the school. What a contrast they formed to the miserable holes of their brethren just a few rods away. It was better than a sermon on what Christianity can do for the lowest and most degraded of God's creatures.

"Mr. Thom seems to be a very earnest Christian worker. He has had several converts since he came here. But you have no idea of the opposition, the intense ignorance, and the prejudice he has to contend with. If it was man's work it would surely come to naught. May God grant that the day

may be hastened when all shall know him from the least to the greatest." R. J. A.

Farmington, C. C., March 23, 1896.

THE FIRST TIME.—The Queen of England and the Emperor of Austria met last week for the first time. And yet the Queen has been fifty-nine years on her throne and the Emperor forty-eight on his; their capitals are only a few hundred miles apart, and they are on the friendliest of terms.

THE MOST ANCIENT.—The Armenians possess the most ancient of all the State Churches in the world. They have a tradition that Thaddeus and Bartholomew, of the twelve apostles, preached to them. In authentic history, we know that their Church was founded by St. Gregory, who became bishop of Armenia at Caesaria, 302 A. D. He founded a church whose plan of government is Episcopal, and whose forms of worship are like the Greek Church of Greece and Russia. It possesses, it is said, a very beautiful liturgy. In the sixteenth century the Jesuits won many converts, and these Catholic Armenians have instituted a separate Church.

THE NEW PHOTOGRAPHY.—The scientific world continues to be greatly excited over the new "dark light,"—the new photographic process discovered by Professor Roentgen. Broken bones, in fact the whole skeleton of a man, can thus be pictured through the flesh. The process hitherto has been slow and tedious; but it is announced that Professors McLellan and Wright of Toronto University, have advanced on the original process by discovering means of securing instantaneous pictures.

A SCHOOLS COMMISSIONER.—Miss Eudora Hilton has been appointed a commissioner of schools for the Municipality of Yarmouth, and is the first lady appointed to such a position in the Maritime Provinces.

TELEPHONE IN ICELAND.—The telephone has got a footing in Iceland. An American is laying a line between Reykjavik and Akureyri, at a cost of \$27,000. It is also reported that an Englishman has submitted to the Althing a proposal for a telegraph cable between Iceland and the Shetland Islands.

LEGAL.—The British Privy Council has at length reached a decision as to the legality of marriages in Malta. It is decided that all marriages by Protestant ministers are valid, mixed marriages as well as those where parties are of the same faith. There was a contention on the part of the Papal authorities that at least mixed marriages by Protestant ministers were not valid. A good deal of trouble has been experienced over the question, now properly settled.

MISSIONARIES ATTACKED.—Late news from China says that the Presbyterian mission, 130 miles south east of Shanghai, was raided by a band of robbers on February 7th. Rev. Rufus H. Bent was shot in the thigh and seriously cut in the head. The robbers secured \$300 from the mission safe and departed unmolested.

Among Exchanges.

THE GREATEST.

Not to be tempted at all is the greatest temptation.—*The Telescope*.

EVERY DAY.

Religion pure and undefiled works at the trade every day in the week.—*Ram's Horn*.

WHICH?

No, sir, I don't believe in mixing politics and religion.

Which is it you are afraid the mixing would spoil—your politics or your religion?

CHANGES THEIR NOTIONS.

Religion changes people's notions, and helps them to see things in a new light. One of the best men we ever knew, before his conversion ridiculed religion, and above everything else despised a shouting Christian. All was different after he was converted. Public service did not afford him opportunity even enough to praise the Lord aloud, and he took advantage of the hour of family prayer to shake hands with his wife and children and to shout. His wife would sometimes gently remind him of his former life and views. He always replied, "But I have changed my mind."—*Nashville Christian Advocate*.