

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

The census returns of Germany show that the population of the empire exceeds that of France by 14,000,000, and is growing at double the rate of the latter.

Luther's Bible, which he used in his study, is in the possession of a Berlin museum. Its margins are covered with notes in Luther's handwriting. So it seems that the custom of marginal annotation is not a practice of very recent introduction.

The office of town clerk is at last practically extinct at Liverpool, England, by the retirement, after sixty years of service, of the recent incumbent. He has restored one hundred and thirty thousand stray children to their homes, taking them meanwhile to his own home.

Bismarck has for thirty years paid to each of three soldiers who lost their eyesight at the battle of Koniggratz three hundred marks per annum. Evidently then he is not wholly a man of blood and iron, but has clearly manifested in his life not a little of a persistent pity.

Sir George Goldie, governor of the Royal Niger company says: "I have long been convinced that the whole African movement will end in failure unless European spirits are practically excluded. . . . I cannot believe that the conscience of Europe will long allow that the vast and populous regions of tropical Africa should be used only as a cesspool of European alcohol."

The church of Rome puts human traditions on the same basis with the Bible. The Catholic Council of Trent declared, "All saving truth is not contained in the Scriptures, but partly in unwritten tradition, which, whoever does not receive as the Scriptures is accursed."

The "N. Y. Voice" is authority for the statement that over 4,000,000 families in the United States live on incomes of less than \$400 a year. More than half the nation's families get less than \$600. Only one family in 20 gets more than \$3000, and this class absorb one-third the total annual products of the nation and nearly two-thirds of the total annual increase in the nation's wealth. While the rich are getting rich, however, it is not true that the poor are growing poorer.

A victory for women's financial rights has been achieved in France in the passage of a law which will give married women the power to dispose of their own earnings. It took four years to secure this success. Up to the present time, no matter how hard working and thrifty a wife might be, and no matter how idle and dissolute her husband might be, she could not without her husband's consent, receive the earnings of her own labor or dispose of them as she chose. It was a monstrous injustice, and the credit for the change is chiefly due to the labors of Madame Jeanne Schmahl, editor of the *Avant Courriere*.

The reindeer introduced into Alaska have, says the *N. Y. Observer*, been giving a good account of themselves. While a dog can average but thirty-five miles a reindeer can make ninety miles a day. Swift communication between many of the scattered settlements has thus been made feasible. The natural increase of the reindeer is rapid, being estimated at fifty per cent, so that large herds may be expected in course of time. At present nearly one thousand head of reindeer are herded at Port Clarence, near Bering strait. Numbers of the natives whose homes are contiguous to the government school stations are thus being lifted by degrees from a dependence upon the uncertainties of fishing and hunting to the more steady and comfortable condition of herdsmen. The skins and meat of the reindeer are also valuable, so that Alaska is finding the animals already imported a veritable godsend.

In a lecture at the London Imperial Institute not long ago, Mr. A. J. McMillan, a special agent of the Manitoba Government, gave the following account of Manitoba's agricultural resources: "In 1895 25,000 farmers in Manitoba produced over 60,000,000 bushels of grain, the yield averaging

28 bushels per acre, as compared with 13 bushels in the United States. In some instances last year there was a yield of as much as 57 bushels to the acre. The area of Manitoba was about 50,000,000 acres, of which only two 2,000,000 were under crop. This province alone could now supply the United Kingdom with all the wheat she found it necessary to import. Great attention was now being paid to cattle-raising and dairying, and last year 50,000 cattle and 15,000 sheep were exported. There were 61 cheese and butter factories. The Government offered free farms of 160 acres to settlers. The great exodus from the United Kingdom to places other than the colonies sapped the life of the Empire."

According to Pierre Leroy Beaulieu's article on Johannesburg in the "Revue des Deux Mondes," the population of the Boers' capital is about 70,000, of which only two or three thousand are simon pure Dutchmen; but these hold all the offices. There are from six to twelve thousand Americans, twenty thousand Germans, a few hundred Russian Jews, and a sprinkling of all other races from end to end of the world. In 1890 there were nine thousand Englishmen, but in six years the number has grown to forty thousand. The English and Americans do most of the mining; the Germans keep the corner groceries and beer shops, while the Boers stick to their cattle raising. The Jews work after their kind, picking up odds and ends of business which others reject, and have a synagogue and a rabbi, and all the religious additions and belongings of their order. It is as curious a population as that which assembled at the building of the Tower of Babel. And the famous African city has only just begun to grow.

Romanism in Venezuela.

The well-informed Washington correspondent of the *Chicago Record* gives the following facts as to Venezuela: Ninety-five per cent of the people are Roman Catholics, but all the churches are under the care of the government, and have been since Guzman-Blanco had a falling out with the pope. That occurred in 1876. Although born and baptized a Roman Catholic, Guzman has always been connected with the liberal party, while the priests have sympathized with the conservative or clerical party, as it is often called. Therefore, when he came into power he expelled the Jesuits, who were the most active of partisans, and the monks and nuns were made to follow soon after. The monastic and other church property was confiscated for the benefit of the government, and the present capital stands upon the former site of one of the largest convents in South America erected 300 years ago. Other monasteries and convents were devoted to the use of the government for various purposes, and the church was stripped of all it held of value. The parish schools were abolished, the civil rite of marriage was declared the only legal form, the cemeteries were open to Jews and heretics, and priests were deprived of their power as well as their fees. But nominal relations between the government and Rome were continued until the papal nuncio and the archbishop were expelled in 1876. That year he sent his famous message to the Venezuelan Congress repudiating the authority of Rome, and the Congress returned a most cordial reply. This declaration of independence caused a great sensation all over Spanish America, as it was the first official repudiation of the authority of Rome by any of the republics, although several of them have since followed the example of Venezuela. And until now the relations between the government and the head of the church have not been renewed.

THE RED CROSS IN ARMENIA.—Late advices from Constantinople say that the Red Cross representatives are doing a great work in Armenia. No one is interfering with them, and the Porte has declared in writing, both to the English and American legations, that no one shall interfere with this great charitable undertaking. Every permit that has been asked for has been granted. Red Cross agents are in the heart of the recently disturbed districts and special protection is given them.

A Useful Institution.

Of the various agencies which Mr. Dwight L. Moody has set in motion, not the least in point of importance and usefulness is his School of the Female Prophets, which has just completed its sixth year. The object of the training school, we may here premise, is to render Christian women skillful and effective workers in all forms of Christian service. The most effectual means to this end is, first, a thorough and ready knowledge of the Word of God; it is to supply this that the school has been founded. But it is realized that with a conscientious study of the Bible, there must be a working knowledge of affairs relating to this life, and courses in plain sewing, dress-making and plain cooking are combined with the courses in Bible study. In addition to these courses in drawing, music, elocution and physical culture have been arranged. Practical talks are also given upon the sacred office of motherhood, hygiene and the care of the sick. It will be seen that the school supplies two very important desiderata. In the first place, it takes away the last pretext for imperfectly educated young women—whether of the wealthy class or not does not matter—posing as evangelists and Bible expositors, who go about limp-Bible in hand, expounding the Word in a way more satisfactory to themselves than helpful to others.

Secondly, Mr. Moody's school serves an especially useful purpose in that it gives a course of instruction which some fashionable women's colleges—where women are treated simply as men dressed in women's apparel—fail to afford. To speak plainly, while some of the fashionable women's colleges supply excellent instruction in Greek roots, Latin gerunds, in the differential and integral calculus, in metaphysics and mental philosophy, they wholly fail to supply what is needed far more than these—a course of instruction which shall produce womanly women rooted and grounded in Bible knowledge, fitted for the higher duties of the home and the discharge of the sacred office of motherhood. It is a sign of progress in the right direction that Mr. Moody's school enables the young women to realize that really they have souls as well as bodies. There is so much sham and veneer in some—not all—of our fashionable institutions for the education of young women, that we rejoice that Mr. Moody gives something that is practical, as it is more substantial and more enduring. The need of such a training school, built upon Christian lines, and looking forward to the formation of Christian character, fitted and strengthened for Christian work in this world, is something which has long been felt, and the churches should gladly promote such a valuable enterprise.—*The Christian Work*.

Despotism in Germany.

Recently we mentioned a case of intolerance and persecution in Germany where a German passenger in a railway train having been overheard speaking slightly of the Emperor, was arrested on the arrival of the train at the station, hauled before one of the petty justices, and sentenced to two months' imprisonment, the arrest, trial, conviction and sentence being effected in one day. A doleful account, showing that this condition of despotism is not local, but general, and is due to the war of 1870, is given by Mr. A. Eabule Evans, in the current issue of the *Contemporary Review*. According to this account, editors guilty of offence against the crown, called "less majesty," are no longer allowed on bail pending their trial. They are brought up for trial in prison dress, in heelless slippers, to prevent their running away, and with metal numbers on their breasts. Among the instances mentioned are the following: A man in Cologne, last October, was discussing the American constitution. He had just returned from this country, and was eloquent in praise of our system of government, and then was going on to discuss the Kaiser, and said, "As for the Kaiser"—when he suddenly realized his danger, and stopped short. But he was overheard and denounced to the police, arrested, tried and sentenced to three months' imprisonment, not for what he did say, but for what it was inferred he would have said. At Danzig, a man was called on to appraise a plaster bust of the Empress. He said it was not worth a franc: another case of "less majesty"; he was tried, but acquitted. Last summer, at Bonn, a man in a pleasure party said, "What a fool that Kaiser is!" He was overheard, arrested and taken

to the police station, but was able to show that he meant a man named "Kaiser." These are illustrations of what is going on every day all over the country. But feeling will find expression, and now the Kaiser is alluded to as "Herr Muller." Speech was freer in France under Louis XIV. than in Germany to-day. Evidently for the lover of liberty Germany is a good country to keep away from.—*Chris. at Work*.

Broke Her Heart.

The newspaper never reported a more pitiful story than the following: "A wretched mother dropped about four weeks ago at the feet of the son who had been a burden and a sorrow to her. This son, who was thirty years old, instead of helping his mother, spent his wages for whiskey. At last the mother concluded that committing him as an habitual drunkard might lead to his reformation. She was called to the witness stand to swear to the complaint, but the strain was too great for her, and she fell dead with the words on her lips: 'It's breaking my heart.' No orator, living or dead ever delivered a temperance lecture equal to this in pathos and eloquence."

The Most Remarkable Thing.

The most remarkable thing about the massacres in Armenia is not the ferocity of the Turks but the constancy of the Armenians to their faith. It is stated by a long resident of Armenia that every one of the fifty thousand who have been slain might have saved their lives by denying Christianity and becoming Mohammedans. Thousands of the Armenians have done this, but so many thousands have refused to apostatize, and have remained steadfast to Christ until even in the imperfect form in which they know it, is one of the most inspiring examples of devotion furnished by the history of Christianity. If Armenians can dare so much for their corrupt idea of Christian truth, how much ought those to endure who have the clear light of the Gospel.—*Baptist Missionary Magazine*.

THE GOOD IT WOULD DO.—Dean Farrar at Worcester, recently, quoted the following from a speech of Mr. Chamberlain on the beneficent results which would follow the abolition of intemperance: "Taxes would be reduced by millions, workhouses and jails would be empty, and we should see more lives saved in twelve months than are lost in a century of bitter and savage war." The Dean said he believed in Mr. Chamberlain's integrity and uprightness of character, and he hoped now that Mr. Chamberlain was a member, and perhaps one of the most powerful members of the present Government, with its enormous majority, he would not forget his words. The audience by hearty cheers endorsed the hope.

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.]

Women Missionaries.

Let your missionaries be women, and give them a medical education, said the Hon. William H. Seward, after he had seen in Allahabad the work of his niece, Dr. Sara Seward, and how much relief could be given by a knowledge of the art of healing. The advantages of medical knowledge in the mission field as a means of overcoming prejudice and opposition to Christianity, and of abolishing barbarous practices which are the result of ignorance and superstition, cannot be overestimated. And yet the number of medical missionaries in non-Christian lands is obviously inadequate, the average being but one to every three millions of people. Moreover, medical missionaries need instruction in branches not taught in the ordinary medical colleges. These were among the considerations which led to the organization in Philadelphia, January 28, 1896, of a Medical Missionary College. The twenty-eight trustees elected at that time represent eight different denominations—Episcopal, Presbyterian, Baptist, Methodist, Congregational, Reformed Episcopal, Lutheran and Friends. For the present, rooms in the reformed Episcopal Theological Seminary are to be used for the accommodation of the students. It is the purpose of this institution to furnish the complete education of intending medical missionaries, at a minimum of expense.

EIGHT HUNDRED AND FIFTY WOMEN.—Four denominations sustain 850 women in the foreign field: Presbyterian, 379; Congregational, 214; Metho-

dist, 151; Baptist, 106. Of these women 54 are trained physicians.

CHINESE BABIES.—The February *Woman's Work for Women* contains an article of interest by Grace Newton, entitled "Chinese Women, Heathen and Christian." Among other things she sets forth the unutterably cruel and barbarous treatment accorded to babies when about to die, and to their lifeless bodies, and all because if their babies die it is because they never were their babies at all, but only some evil spirit that came to torment them, and they must hate the devil that caused so much misery!

WHAT THEY ARE DOING.—The Woman's Society of the Methodist Episcopal church (North) own \$433,660 of real estate in the foreign field, including 11 orphanages with 450 inmates, and 13 hospitals and dispensaries which minister to 60,000 women each year. The 440 schools have 14,000 pupils, while the teachers, assistants and Bible Teachers number 750. The receipts of the society last year were \$289,227.

A TRAINING HOME.—The Chicago Methodists have dedicated a beautiful and commodious building to the service of training young women as home and foreign missionaries. The land, the gift of Mr. N. W. Harris, is estimated at \$20,000, and the structure, which has cost about \$30,000, has been provided for by gifts from other sources. The home will accommodate 160 guests; instruction will be without cost, and the instructors even will receive no pay for their services.

CHILDREN IN AFRICA.—A lady on a visit to one of the missionary stations in Eastern Africa has some curious and rather surprising things to say about the native children. These sons and daughters of the Dark Continent are not so much behind the rest of the world as one might have expected, unless their extreme generosity be taken as a symptom of inferiority.

Nothing strikes us more forcibly than the singular unselfishness of these poor savages, for both old and young share everything they get with one another. Sometimes when I have given a child a biscuit, I have felt really sorry to see the way in which the poor little thing has given a bit to all of its companions, till nothing more than a crumb remains for itself.

In the same manner, if an old pair of shoes happened to be thrown away, and a child finds them, it immediately put on one of them and gives the other to a companion, and thus the two hobble about all day, one shoe off and one shoe on.

The next day the shoes are sure to be handed to two others, who, in turn, pass them to two more; and so they go on, till every child in the school has had its chance.

Bishop Mackenzie's party found games of whip-top, humming top, and many others as common among the Africans as among boys at home, so that they could teach them nothing new. At last, in despair they thought they would surprise them by making a kite. All the children assembled to see it; but it turned out lop-sided and heavy, and would not go up. So one of the missionaries remarked to them, "You never saw anything like this before, did you?"

Whereupon a little fellow replied, "Oh yes; only the things we have are different from yours, for ours go up, and yours go down."

ABYSSINIA.—Says the *Christian Work*: The Queen of Sheba came from the uttermost parts of the earth to listen to the wisdom of Solomon. And now one who claims to be her successor, King Negus Menelik of Abyssinia, reverses the process, and sends a letter full of wisdom to an English missionary. This remarkable letter is a notable epistle even for an African Christian to write; and shows the King not only to have a strong sense of his rights, but shows him not to be unfamiliar with the Scriptures in that he maintains the justice of his cause by appeal to them. As to Abyssinia itself, it is perhaps unnecessary to say that it is the Ethiopia of the Bible, or part of that country, of which Nubia forms another part. And its Christianity is almost as old as that of the Orient; for the first Christian Church

was planted in Abyssinia by Constantine five years after his coronation—that is, in A. D. 330. The king's reference to the Jews recalls the Jewish immigration thither, which has never been enumerated while the approximate numbers of the present Jewish population of that country has never been stated, we think, before this estimate made by King Negus, who places them at more than 300,000. It is interesting to note in this relation that tradition ascribes to the Queen of Sheba a son of whom Solomon was the father, and who bore the name of the present ruler, Menelik. As to missionary work in that country, Protestantism has encountered difficulties through the opposition of Catholic missionaries, native priests, and the prevalence of hostilities between England and Abyssinia. The country is an inviting field for Protestant missionary work, but it cannot be cultivated until such hostilities as those the Italians have instigated cease, and an era of peace and good will succeeds the period of turbulence and slaughter which the Italians have inaugurated.

STILL PAGANS.—The Japanese are still pagans. They propose, says the *Independent*, to celebrate their recent victories by erecting a gigantic statue of Buddha, the metal of which will be supplied from the ordnance captured in the late war. It will be 120 feet high, will cost \$1,000,000, and be erected at Kioto. In this one case Japan recalls a familiar Japanese fable. Two aged frogs, one living in Osaka and the other in Kioto, were weary of the monotony of their homes and started out at the same time each to visit the other city. They met on the top of a mountain between the two cities. Standing up erect on its hind legs to look over a stone, the Osaka frog faced Kioto and gazed with all his eyes; the Kioto frog similarly faced Osaka and gazed with all his eyes. "It looks just like my own town," said each frog, and it is not worth while to go further; and so each turned about and went home. It did not occur to them that their eyes being in the back of their heads they each had looked backward and not forward.

TO EQUALIZE MATTERS.—A Vancouver, B. C. despatch of recent date says that the Mayor of that city has received a peculiar letter from Toronto, written in the interests of the young women in Toronto, and other eastern Canadian cities. In this unique epistle the writer states that according to statistics there is a shortage in the female population in the Northwest territories and British Columbia, amounting to 40,000, and there is in Eastern Canada a corresponding surplus of unmarried women. In order to equalize matters, it is proposed to transport young women of good health and moral character west to be distributed where the demand is greatest, and for this purpose it is sought to establish a home at Vancouver for the reception and distribution of the young women of Ontario and Quebec for British Columbia.

Among Exchanges.

HOW THEY DID IT.

Aaron and Hur did not support Moses by hiring a paw, and then staying away from church: they did it by their personal presence.—*The Advance*.

NOT DIVINE.

Church methods are not divine in any sense that precludes the application to them of common sense, enterprise and the adjustment of means to ends.—*The Watchman*.

THE BEST REFUTATION.

Fret not thyself because of unjust critics, join not their ignoble ranks, correct their untrue statements, if necessary; but, above all, ever refute them by the noble actions of a noble life.—*Golden Rule*.

SABBATH OBSERVANCE.

There is conserving force in Sabbath observance. That blessed day, when properly utilized, preserves physical strength, brain tissue, nervous force, people's feelings, their tempers, their morals and their souls. The Sabbath is really man's friend, though man treats it as his enemy.—*Christian Work*.

A COMPLIMENT.

If people abuse you, it may be that you deserve it. But it shows either that they are simpletons for wasting their powder on nothing or that you are really of some importance. A shrewd observer remarks that abuse is an inverted compliment. Abuse is better than flattery. The latter is an opiate, the former to all sound natures is a healthful stimulant.—*Morning Star*.