Religious Intelligencer.

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

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NOTES AND GLEANINGS.

The extreme jealousy of the Turkish government is illustrated by the report that an aged Armenian preacher has been sentenced to a year's imprisonment for having in his possession a hymn book containing the line,—

"Soldiers of Christ, arise!"

When Queen Victoria came to the throne, sixty years ago next June, the population of Canada was only a fifth of what it is now, and its total revenue was only $300,000, whereas now it is about $36,000,000. In 1837 there were but 14 miles of railway; now there are about 15,000 miles in actual operation.

There is in London a Tramcar and Omnibus Scripture Text Mission, which aims to put a transparent text in each car and omnibus in the city. It is estimated that there are 1,500 omnibuses and 896 tram cars, carrying annually 244 000,000 and 175,000,000 travellers respectively. The society has not yet succeeded in supplying each, but is endeavoring to do so.

The clergy of Russia are divided into two classes—the white or village clergy, who must all be married; and the black clergy, or monks, who are vowed to celibacy. The higher dignitaries of the church are invariably chosen from this last class. The great majority of them have no particular duties to perform, and a movement is on foot for utilizing them as assistants to parish priests in villages.

Can a husband be held liable in a civil suit for slander uttered by his wife unknown to and unsanctioned by him? Three judges composing the Missouri Court of Appeals are divided in opinion on the question, the law touching the point being vague. In other states the law expressly provides that a husband is not liable for any wrongful act of his wife, unless it can be proved that he instigated or coerced her in the matter.

"The longest unsupported telegraph wire," says Cosmos, is in Switzerland. It crosses, in one span, the Lake of Wallenstadt in the canton of St. Gall, and was put up by the Swiss telephone bureau. Its extremities are fastened to two iron towers 2,400 meters [7,872 feet] apart. In the lowest part this conductor is 40 meters [131 feet] above the water level of the lake. The line is of excellent steel and only two millimeters [1 1-2 inch] in diameter.

A race of which the world as yet knows little was described by Mrs. Bishop, at a meeting of the Royal Geographical Society. The Montzus or 'barbarians', inhabit the Siamo territory of the province of Szuchuan, China. The women are not only on an equality with the men, but share in all their interests and amusements. But the views of the people are narrow and their knowledge most elementary. They knew there were such places as Russia, China and Tibet, but had never heard anything about the rest of the world. As to the next world, they pay the Lamas large sums to secure them good positions there. Mrs. Bishop's official escort into the territory consisted of half-a-dozen handsome laughing girls, fearless and full of fun.'

There are several signs of change in Jerusalem. In opposition to the Talmudical schools, German speaking Jews in the Holy City have formed a Literary Society, with a library of 12,000 volumes. Part of the Kedron Valley has been enclosed in high walls by the Franciscans, who have bought it. Greatly to the disgust of rival Christians, the Latins have set up a new organ in their part of the Church of the Holy Sepulchre, and an appeal to the Pasha has ended in the matter being referred to Constantinople. But most amazing of all is the latest plan for the extension of the Jerusalem-Jaffa railway. It is proposed to bring it across the valley of Hinnom on an iron bridge, and to a new station just outside the Dung Gate, then to carry the line round the Temple hill, past the village of Siloam, and eastward to Jericho. Nothing but money is wanted to carry out this fantastic scheme, and most people will be inclined to hope it will not be forthcoming.

The deplorable condition of the Dukhobortzi (or Spiritual Christians, as they call themselves), who were exiled to different districts of the Caucasus, has been at last acknowledged even by that portion of the Russian press which does not find any fault with the Tsar's Government, and has hitherto denied any justice to those persecuted for conscience sake. In the Novoe Vremya of March 9-21 we find a statement to the effect that more and more women and children are coming from their place of exile to Tiflis—all blind. 'A horrible sight,' exclaims the correspondent. 'Their eyes are inflamed and red like blood. When goulard water was applied to their eyes the compresses have become quite hot in five minutes—so intense was the heat in the sore eyes.' This is the result of the forcible transfer of these unfortunates from their former homes in the high, mountainous regions to the damp almost tropical plains, and also of the lack of food and comfort in their places of banishment. A lamentable picture, exclaims the writer, to see children of two and three years old blind!

A Great Work.

The triumph of the Gospel in Uganda is wonderful. Bishop Tucker regards it as almost unparalleled in the history of the church. Over 57,000 are now studying the Word of God. Among these men are several of the great chiefs, who are devout Christians, some of them of long standing. There are thirty three islands in the Victoria Nyanza, and on these islands there are no less than 6,395 readers. The number of churches or reading houses is given as 321, having sittings for 49,751. These buildings are of all sizes, some of them having accommodations for only thirty, while the great cathedral on Namirembe Hill will accommodate 4,000 worshipers. Most of these houses are built of reeds, timber, and grass. They are said to be bright and airy, and in some instances beautiful, although they are not of a very permanent character. The average attendance on the Sundays is given as 25,300, while at the week-day meetings there are present 6,307. Of teachers or preachers, there are two classes, first, those that have been recognized and formally set apart by the Church Council; and, second, those who are approved simply by the local governing body and the missionary in charge. The majority of these latter are not paid at all, and are simply honorary workers. Of the first class there are 192, and of the second class 533, making a total of 725. Some of these have no great education, but as a rule they are said to have a thorough knowledge of the Gospel in their heads and the love of God in their hearts. Of the total number of readers given above, it is found that over 20,000 have gone beyond the rudiments, and can read the gospels, and that they are engaged in the study of the Word of God. Bishop Tucker says: 'The Baganda do not read as we at home, alas! too often do—a few verses in the morning, hurriedly read, and as soon forgotten, and the same again in the evening, and the book closed for the rest of the day. For hours they pore over their books, comparing Scripture with Scripture. The result is a knowledge of Scripture certainly of the Gospels, far beyond that of the average professing Christian at home, and a change of life as significant as it is real. Men who once lived lives of debauchery, sin, and immorality have their fetters broken and go forth continually in the glorious liberty of the Gospel of Christ. And this, not as the result of a mere gradual improvement from evil by the exercise of a strong will, but as by the finger touch of the Most High, who has raised them from being the slaves of Satan and the captives of vice, and set them on high, capable of living to His glory.

In March, 1896, there were not less than 2,500 communicants in the churches of Uganda. This story is most wonderful in view of the brevity of the time since the people were in absolute darkness, without a written language and under the entire dominion of Satan. When the central position of the mission is considered, and its relations to other sections of the great Continent, as well as the character of the Baganda, the words of Bishop Tucker are not too strong:—

"Now is the opportunity. Now is the crisis in the history, it may be not of Baganda merely, but of nations in Central Africa whose millions are as yet lying in darkness and the shadow of death, but who, through the grace and power of God and the instrumentality of the Baganda, may even in this generation be brought out of darkness into the marvellous light of the gospel of Christ."

Widening The Base.

Of many churches and individuals it can be said that "they have done what they could." Of some it can be said, as Paul said of the churches in Macedonia, that "according to their power, yea, and beyond their power," they gave to carry the gospel into the regions beyond. Of the great majority no such affirmation can be made.

Of the ten lepers cleansed by our Lord only one returned to give thanks. The nine went on their way and took their healing as a matter of course. This may have been from a want of thought rather than from the want of heart. In any event they failed to do their duty, and thereby deprived themselves of a second blessing. It is so with myriads now. They are saved from sin, and rejoice in the hope of eternal life. But they do not feel or think that henceforth one of their main duties should be that of spreading abroad the truth, so that all men everywhere may hear and believe and be saved by it. They have been saved, and are content. They think if they can keep in a sacred state they have all they can do. They do not recognize that the gospel has been given to them in trust, and that they can not be silent or indifferent in regard to its world-wide propagation, and be innocent. They do not feel as Paul did: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish."

What is needed now is that a larger number of churches and individuals should be enlisted. The idea is, An offering from every church and from every member according to ability. There is every reason why all should have fellowship in this ministry. Their own lives are enriched and ennobled by cooperation. They are brought into closer relation to Christ. A larger measure of his Spirit fills their souls and a larger measure of his blessing rests upon them. No one can afford not to help. A policy of indifference and inaction cuts off supplies of divine grace. It stunts the soul and arrests the growth of the church in numbers and in knowledge of Christ. There is that giveth and yet increaseth, and there is that withholdeth more than is meet, and it leadeth to poverty.

Within a year many new members have been added. If these, while in their first love, are shown their duty and urged to perform it, they will cheerfully do it. The language of their hearts is. "Lord, what wilt thou have me to do?" It is said of Mr. Spurgeon that he used to say to each convert, "Now you are a Christian, what are you going to do?" No wonder he had a church that worked like a hive of bees. We must widen the base, we must enlist the whole body of believers, before we can do the work the Lord has assigned us. So shall we and they enter into his joy.—Chris. Standard.

Power of Christianity.

A missionary in China writes of a man named Wong Cing Dien, who was for eleven years a confirmed opium smoker and besides, kept an opium and gambling den. He was cured of his opium habit, and, better still, was thoroughly converted. He gave up his evil practices and began preaching Christ to his former opium patrons. His family looked on, incredulous and amazed, but, finding him true to his new faith, they all came to worship the God who had done such a work of grace in their family. His old mother, fifty-seven years old, said: It is a miracle; and any religion which can so transform my wicked son and make him kind to his wife and children and dutiful to me must be the true doctrine.

The greatest genius God can give a man is the genius for hard work.

Common-sense in an uncommon degree is what the world calls wisdom.

A man may know his own mind and yet not know a great deal.

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.]

Second District.

Will the Secretaries and those interested in the various societies in the Second District, please forward their contributions and reports at an early date to the undersigned?

The Annual Meeting will be held at Lakeville, C. Co., the third Saturday in June (the 19th.)

R. J. ALEXANDER,
Sec-Treas, 2nd Dis. Society.

Farmerston, C. Co.
May 26th, 1897.

Female Missions in India.

[BY REV. EDWARD STORROW, IN THE MISSIONARY REVIEW OF THE WORLD]

To overthrow Hinduism, and to change the social customs relating to women, has been the uniform aim of all missionary endeavors. Some forms of effort, now most popular and effective, were not then practicable. Native suspicion of women, and distrust of European motives, the inveteracy of custom, and the assumed inviolability of zenana life, were an effectual barrier against all forms of zenana work. There were not even missionary ladies specially sent out, for there were no spheres for their activity. But the missionaries were active in the spheres open to them; they were doing pioneer work, protesting against the evils they could not eradicate, and ever prepared to advance. All that then could be done the missionaries' wives and daughters did. They stand first, if not highest, as the benefactors of Indian women, and the pioneers of their emancipation. They sowed in tears the seed, the fruitage of which their sisters now reap the joy.....

The question of family, or zenana instruction had engaged the attention of a small number of advanced natives and Europeans, but the first definite presentation of the question was made by the Rev. Dr. Thomas Smith, now of Edinburgh, in the Calcutta Missionary Observer for March, 1840. He suggested a practicable and reasonable method of procedure, and sustained it by so many facts and arguments, that a powerful impression was made on all interested in the question. Nevertheless, no well concerted, united action followed for some years. Here and there a native gentleman privately, almost secretly, had his wife instructed, but the great mass of the people were timid, indifferent or hostile. Missionaries, however zealous, were powerless to act. For them to enter zenanas was out of the question. Nor could their wives without the permission of the elders of the family, who, always being the most ignorant and prejudiced, dreaded Christianity, disliked innovation, and thought female education both unnecessary and dangerous. It was in 1855 that the idea of zenana visitation took practical and permanent form. Rev. John Fordyce adopted the idea of Dr. Smith, and with his aid and that of others, obtained the necessary funds, the services of two or three lady visitors, and access to the families of a small number of native gentlemen. The idea, when once realized, seemed so reasonable that it was soon after adopted by others.

But custom, prejudice, and distrust are so inveterate, that only slowly and cautiously were zenanas opened. But during the past quarter of a century there has been a greater advance in this direction than in any other, gaeat and varied as moral, social, and religious progress has been in the chief centres of Indian life. For instance, the Protestant Missionary Statistical Tables for all India, first prepared in 1851, make no mention of zenana visiting. If there was any, it was too restricted to be tabulated. It appears for the first time in the Tables for 1871, when 1,300 houses are stated to be visited, in which were 1,997 pupils, whilst in 1890 the houses had risen to 40,513. This, among a people intensely conservative, and especially distrustful of all change in family life, is clear evidence of the new spirit that has begun to live and move in India.

Zenana visitation has broadened out in many ways. Formerly there was no class of zenana visitors. The missionary's wife, who desired to enter a zenana, was a suppliant, usually an unsuccessful one, or was only allowed to enter under conditions that were often humiliating. Payment for instruction was seldom given. Whatever material was required had to be supplied by the visitor. Christian instruction was objected to or reluctantly allowed, and not a few women refused to learn to read, influenced by the wide-spread superstition that the husband of a wife so taught was likely to die. Now these conditions are reversed. Zenana ladies are in great request. Men wish their families to be instructed. Women are eager to learn. Christianity is taught; fees are often paid. And since usually in respectable families there are several ladies, though monogamy is the rule, there is more than one to be taught, and often many to listen.

There has also been a wide extension of work among women outside this most interesting and important field. This will be seen from the following tables, which include all Protestant missionary spheres:

	1871	1881	1896
Foreign and European Female Teachers.....	300	479	711
Native Teachers.....	837	1,924	3,661
Day Schools	664	1,120	1,507
Scholars.....	24,978	40,897	62,414

It is to the honor of Protestant missionaries that from the beginning they have been the ardent advocates of female education, and their influence in recent years has begun slowly to awaken others to efforts in the same direction. Not a few native gentlemen now not only have the ladies of their families educated, but are zealous in encouraging female education in many directions.

(Concluded next week,)

Parliament.

TUESDAY.—When the orders of the day were called, Mr Fielding was not ready to take up the tariff amendments. He asked the house to take up other matters for an hour or two.

The house went into supply.

On immigration, Mr. Foster asked Mr. Sifton to state his policy. Mr. Sifton said that in the short time he had been in office plans had not fully matured. He was counting a good deal on the agents in the States inducing Canadians to return to this country and was giving attention to the location of the immigrants on suitable western lands. As to the work in Europe, he thought it was necessary to proceed carefully. He hoped after a number of years the tide of immigration would flow toward Canada.

Mr. Foster contrasted the large talk of the ministers before they took office with the paucity of their performances.

When Mr. Fielding moved the house into committee he explained the amendments which he proposed to make in the tariff as introduced by him five weeks ago. The finance minister proposed some fifty amendments. The amended resolutions were taken up in detail. When the reciprocal or preferential resolution was reached Sir Charles Tupper addressed the committee, and closed by proposing the following amendment:

That in the opinion of this house the reduction by 25 per cent. of the duties upon the imports except wine, malt liquors, spirits, spirituous liquors, liquid medicines and articles containing alcohol, sugar, molasses and syrups of all kinds, the product of the sugar cane or beet root, tobacco, cigars and cigarettes, in favor of any country whose tariff is or may be made on the whole as low as that of schedule (d) is calculated to imperil the industrial interests of Canada and in principle opposed to preferential trade of any kind with the mother country.

That on several occasions the government and parliament of Canada have requested her majesty to be pleased to take such steps as might be necessary to terminate the effect of provisions of all treaties which prevent the parliament of the United Kingdom and the self-governing colonies adopting such tariff as may be required for the promotion of trade within the empire, but no decisive action has been taken in this direction.

That the desire for perferential trade with the United Kingdom is now general throughout Canada.

That this house is of opinion that the government of Canada should cause her majesty's government to be advised that so soon as the difficulties in the way are removed the parliament of Canada is ready to enter into preferential trade arrangements with Great Britain and Ireland.

That this house cannot consent that any arrangement made by the government of Canada with any country involving serious considerations of tariff and revenue should become operative without the sanction and ratification of parliament.

Mr. Davies replied.

Mr. Borden of Halifax moved the adjournment of the debate.

WEDNESDAY.—When the house went into committee Mr. Borden replied to the constitutional declarations made by Mr. Davies, showing that the minister of marine had got two things mixed.

When no minister rose to reply, Mr. Foster asked whether the ministers had nothing to say in reply to such arguments as Mr. Borden's. Was there no member of the government with an explanation to give? Could they tell the house to what countries it applied, or on what basis they proposed to determine whether a country had a sufficiently low tariff to be entitled to these special privileges? Mr. Foster did not get an answer. The discussion was continued by Messrs. Craig and Bell. The latter stated that the tariff as now printed struck a hard blow at the iron industry of Nova Scotia.

The amendment was lost, 42 to 74.

Further questions and criticisms failed to elicit any definite information.

FRIDAY.—When the house went into committee Mr. Foster again pointed out that the mode of operating the preferential clause of the tariff had not been explained. It was a novel proposition that the government should raise or lower duties by order in council. They should at least tell parliament on what basis it was to be decided what countries would be entitled to the preference. The government was asking for power not sought or enjoyed by the imperial government or any other responsible ministry.

Premier Laurier replying, said when the government prepared this sixteenth clause they looked over the whole world and found only one country which would qualify under the section, that was Great Britain.

Sir Charles Hibbert Tupper asked Hon. Mr. Laurier what was the average rate of duty in New South Wales now. He got no answer. The discussion was continued by Messrs. Frost Clancey, Rogers and Bennett.

Sir Richard Cartwright laid on the table a copy of the contract with Petersen, Tait & Co, for the fast line steamship service. The contract, which is signed by Sir Richard Cartwright for Canada, and both Peterson and Tait for the contractors, provides for a fortnightly service after May 31st, 1899, and weekly after May, 1900, two ships being placed on route at the first date and two others at the later time. The ships are to have a speed of twenty one knots, and five hundred knots per day, with a penalty for each hour in excess of time. They are to be not less than 526 feet long, with a draft not to exceed twenty-five and a half feet, having a displacement of ten thousand tons gross and a carrying capacity of 1,500 to 2,000 tons, of which 500 tons is to be provided for three hundred first class, two hundred second class and eight hundred steerage passengers, with table room for three hundred people. The steerage passengers are to be transported at no higher charge than fifteen dollars per head. The eastern terminal port is Liverpool. The western ports in summer are to be Quebec and Montreal, and in winter Halifax or St. John, at the option of the contractor, such option to be declared before the date of the commencement of the service. The subsidy is £154,500, of which fifty-one thousand five hundred pounds is contributed by Great Britain. The contractors have the privilege of beginning the service earlier than the date fixed.

THE "LORD BISHOP."—English papers generally refer to American bishops as lord bishop. Some years ago a man from North Dakota read in a Saturday paper in London that the Lord Bishop of North Dakota would preach the next day in St. Paul's Cathedral. "Thunder and lightning!" he exclaimed, "what is a Lord Bishop of North Dakota?" and he made up his mind to solve the mystery by attending the service. On returning to his hotel at noon he explained to his friends that "the Lord Bishop of North Dakota" was nobody but "Long Will Walker, who used to run a church down at Deadwood."

Among Exchanges.

IT WILL LIVE.

Truth may be eclipsed, but it never can be destroyed—Telescope.

A WIDE DIFFERENCE.

There is as much difference between reading the Bible and reading about it as there is between eating dinner and reading a bill-of-fare.—Exchange.

FROM FANATIC TO HERO.

I define a fanatic as the first man who sees a question. When more see it he is called an enthusiast, and when everybody sees it he is a hero.—Lady Somerset.

MAKE IT A SPECIALTY.

He who does not make a specialty of his religion does not prize it much. He who does not make it above everything else and before everything else has no religion worth having, and he who does not want all he can get of his religion does not really love it at all.—The Witness.