

Religious Intelligencer.

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

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Notes and Gleanings.

The German Emperor will visit Palestine in October. The principal object of the Kaiser's visit is to be present at the dedication of the 'Redeemer' Church erected in Jerusalem at a cost of about \$25,000. He will be accompanied by two of his sons.

Queen Victoria is setting her house in order. She knows that the time cannot be far distant when her successor will take the throne. Her palaces, crown jewels, and other treasures are undergoing inspection, in order that everything may be ready when her summons comes.

It took 28 men, with a still larger force of laborers and assistants, five months, working eight hours a day, to count the money in a single vault in the United States treasury. The amount was only a little over \$100,000,000. The odd part of it was that most of this money was nominally in circulation at the time.

According to late official returns there are in Canada 99,304 Indians. Of these 70,394 are classified as belonging to various religious denominations. The greater number 41,813, are Roman Catholics; 16,129 are Anglicans; 10,273 Methodists; 807 Presbyterians, and 13,062 belong to other Christian bodies. The religion of 12,300 is unknown and 16,677 are pagans.

In recent discourses Sam Jones startled the people at Nashville, Tenn., by asserting that eighty per cent of the saloon keepers in that city are church members; but as none of these men who make it a business to put a bottle to the lips of their neighbors belong to the Methodist, Presbyterian, Baptist, or Disciple churches, the statement, if true, puts a brand mainly on black sheep of the Roman Pontiff's flock.

In Germany they have a kind of paternalism unknown this side of the water. The imperial insurance commissioner, who is appointed by the emperor, last year paid \$16,021,329 to 515,331 workmen who met with an accident, or to widows and orphans of workmen who were fatally injured. The same official paid \$13,600,000 in annuities to 452,300 superannuated or invalid workmen. Does the government depend on the people, or the people on the government?

Between the mountains of India and Persia is a powerful tribe among whom an extraordinary custom prevails. Women's rights apparently have received full recognition, for the ladies of the tribe can choose their own husbands. All a single woman has to do when she wishes to change her state is to send a servant to pin a handkerchief to the hat of the man on whom her fancy lights, and he is obliged to marry her, unless he can show he is too poor to purchase her at the price her father requires.

The lobster stands forth among the fishing industries of Canada. The value of the exports from 1869 to 1896 was \$45,140,470. As Canada now practically controls the world's lobster output the necessity of care to prevent the extermination of this toothsome crustacean is evident. Attention has recently been drawn to this point by the gradual decrease in the size of the lobsters captured. The value of the exports, fresh, canned, etc., during the past five years was as follows: 1893, \$2,107,698; 1894, \$2,361,250; 1895, \$2,144,543; 1896, \$3,490,234; 1897, \$2,810,881. The principal export is of course in the form of canned goods, the value of this last year being \$2,079,679.

King Christian IX. of Denmark has just celebrated his eightieth birthday. The royal house of Denmark is represented more numerously on the thrones of Europe than any other reigning family in Christendom. The only royal venture that is causing King Christian any anxiety is that of his son George, who is King of Greece, but whose throne has hardly ever been secure from the very beginning of his rule over the turbulent Greeks. At every other point on the continent where the children of the house of Denmark have found a foothold on the steps to the throne, or have

placed a hand upon the crown, their fortunes have prospered and thrived. King Christian IX. himself is calmly passing out of a green old age.

The Evil and the Remedy.

BY REV. W. A. MACKAY, D. D.

The crisis is upon us. We are face to face with the greatest problem of the nineteenth century. Within the next few months the voters of this Dominion will have an opportunity of declaring at the ballot-box, whether or not they wish the liquor traffic continued.

This is the supreme issue before the Canadian people to-day. The great question is not Liberal against Conservative, or Free Trade versus Protection, but whether the people of this enlightened country are going to vote for the continuance of a murderous traffic that breeds only ignorance, poverty, wretchedness and crime. The Royal Commission assures us that we spend every year on strong drink the vast sum of forty million dollars, or nearly eight dollars per head for every man, woman and child in the Dominion. This comes mostly out of the earnings of labouring men. And yet, notwithstanding this wicked and reckless waste of the people's resources we are all crying out, "Hard times!" Take these forty million dollars, which now produce only wrecked bodies, degraded characters, wrecked homes and ruined souls, and turn the money into channels of industry; the result would be health, happiness and good morals.

Look at this bar-room business. Let the tree be judged by its fruit. If it bring forth good fruit, why, well and good, let it be fostered and encouraged; but if evil fruit, then cut it down. Few in this day are so lost to decency as to defend the bar-room on its merits. It has not one redeeming feature, but it exists as a black, blighting curse on everything that is pure and holy and good in society.

Is there a greater curse in our land than the bar-room? Any wider gate to hell? There the young man meets the worst companions, there he hears the worst language, and there he is fitted for the perpetration of the worst crimes. What life was made more bright or beautiful by means of a bar-room? What home was ever made more happy by means of a bar-room? Was ever anything pure or lovely promoted by the bar-room? Was ever a man made a better citizen for time or a more hopeful candidate for eternity by the bar-room?

Can you give one good reason why a Christian man should vote for the continuance of bar-rooms in this province? True, we want meals and accommodation when travelling, but not in a bar-room. In that little, dirty, smoky, whiskey-smelling room you get nothing but what demoralizes and destroys. Every bar-room in the land is an opposition to the Church of Christ. The more the bar-rooms of any town or village flourish, the less will the churches of that place flourish; and the more the churches flourish, the less the bar-rooms flourish. The souls which we as Christians are trying to save, the bar-rooms are destroying. Your life and your money is the demand of the bar-room.

Is this a business to be legalized and perpetuated by the votes of a Christian people? Is it not astonishing that people will sit complacently by and see this business go right on under their eyes? Is it not a wonder that men do not rise up, and, with a voice loud as Niagara's thunder, declare that this infernal traffic shall come to an eternal end?

We ask who is responsible for this wasteful and ruinous traffic? Let there be no mistake here. In this country the people make the laws. The responsibility, therefore, rests not upon the liquor sellers solely, nor upon our legislators, but upon the people who, by their indifference or their votes, legalize the traffic. The Christian people of Canada can stop this scourge, and sweep it away whenever they please. The simple and shameful fact must be confessed that the liquor traffic continues and flourishes in Canada to-day, simply and only because those who deplore and denounce it in words do not have the grace and common sense to carry their convictions with them to the ballot-box and vote as they talk and pray. Bar-rooms will never be closed so long as Presby-

terians, Methodists, Baptists and Episcopalians vote the same ticket as distillers, brewers, tavern-keepers and bunners.

We are asked, What about the revenue? Our Government derives a revenue of about seven million dollars from this traffic, and how will this be replaced in case we have Prohibition? To this we might reply that manhood is more important to society than money, and the liquor traffic debases and destroys multitudes of our most promising young men, making them personally immoral, politically corrupt and publicly unsafe.

But not to dwell upon the higher considerations of morality and religion, we meet our friend who is troubled about the revenue, on his own ground; and we ask, where did the traffic get those seven millions and the thirty-three millions additional for which it gave no return of any value? You see that to raise a revenue of seven millions we pay forty millions! Is this wise? There was a bachelor who possessed more money than wit. Riding along one day in his magnificent carriage, he, by accident, dropped a quarter into the slit of his carriage door. It greatly annoyed him, for he was very fond of money. So he ordered his coachman to take the carriage to the shop and have the coin extracted. The coachman did so, but some time afterwards the bachelor received an account which read something like this: "To extracting a 25-cent coin from slit of carriage door, \$1.75." "Poor financial transaction," you say. Yes, very poor, indeed, but no poorer than when we pay every year forty million dollars for the sake of getting seven millions back again. Is not this an outrageously expensive as well as a fearfully demoralizing method of collecting revenue? "Give me," says the Hon. W. E. Gladstone, "a sober people, not waiting their earnings, and I will easily raise the revenue."

The Philippines.

There are twelve hundred islands in the Philippine group. In reality they are the summits of a group of submarine mountains, many of which are active volcanoes. As may be imagined, earthquakes are frequent, and sometimes very destructive. During the change of monsoons terrific hurricanes sweep along the islands, making navigation extremely hazardous. The rainy season begins in May and lasts till December, and is unhealthy for Europeans. The total area of the group is estimated at a hundred and twenty thousand square miles, and for natural wealth is unsurpassed, if it is equalled, by any similar extent of territory on the earth. Mineral deposits of great variety and plentifulness abound, the soil is wonderfully fertile, the rivers and lakes are many and teem with fish. The mountains, which often rise to seven thousand feet, are clothed with forests of the most valuable timber, and these forests are inhabited by an astonishing number and variety of birds, monkeys and reptiles. For a naturalist the Philippines are a paradise of inexhaustible treasures. In possession of a more progressive and enterprising nation than Spain, their wealth and importance would be incalculable. The population, estimated at about eight millions, is divided into widely diversified races, all of which are more or less opposed to Spanish domination. But here, as in Cuba, the half-castes are the most disaffected. In January, 1872, an insurrection broke out, and was suppressed with savage ferocity. Again last year there was a formidable rising, which has not yet been suppressed.

The Mohammedan inhabitants of the plains are an industrious, highly skilled people. The negroes, or Papuans, of the mountain regions are little known savages. Tobacco is cultivated as a government monopoly by nearly a million impressed laborers, who are slaves in all but name. Besides these, every native in the settled districts is compelled to give forty days' labor every year on the public roads and bridges. Spanish officials sent out from Spain strive to acquire fortunes as rapidly as possible, and are quite unscrupulous in the methods they employ for that object. Hence the general disaffection and certainty of a furious uprising, as predicted, on the appearance of a fleet hostile to Spain. There are seven regiments of infantry and one of cavalry entirely composed of natives. The only Spanish troops are two brigades of artillery and a corps of engineers. The navy consists of a few old-fashioned ships and a number of feluccas

employed as revenue cutters to prevent smuggling. A monopolistic and prohibitory trade policy has greatly retarded the development of the islands. In fact, the commerce is said to be little better now than it was in the sixteenth century, when the trade between China and the Spanish colonies of America was the richest in the world. A bad, greedy, fiscal system, restrictions on foreign shipping, discouragement of all enterprise, not under the patronage of a notoriously corrupt, incapable government, ecclesiastical control in temporal as well as spiritual affairs, the utter neglect of education, all combine to render these islands, prodigiously rich in all that should make a country great and prosperous, the most miserable and turbulent region on the face of the globe. In spite of all, however, English and German and American merchants have established lucrative businesses, which, under happier auspices, would become of great importance. The best thing that could happen the islands would be to fall under the power of a nation that would know how to govern them and develop their wonderful resources.—The Witness.

Three Hundred Years Ago In France.

In 1572 occurred the Massacre of St. Bartholomew, the darkest stain on the history of France. That tragedy made an impression on Europe which to this day has not ceased to be keenly felt. Although at the time the Pope ordered the event to be celebrated with rejoicings and commemorated by art, it was soon felt to have been a disgrace and a disaster to the victors. Party spirit ran high; but the Huguenots rallied, and in 1598 they were granted certain rights and privileges in the Edict of Nantes, issued by Henry IV. This year the descendants of the Huguenots are celebrating the tercentenary of the famous Edict. For years before the Edict and for many years thereafter the Huguenots were quiet enough. Their only offence was their religion. They were the most thrifty and intelligent portion of the population; but they could not conform to the religion of the majority. They could not be induced even by the severest pains and penalties to give up the Reformed faith.

Louis Fourteenth was determined to rule in the religious as well as in the civil sphere. He would not tolerate the idea of the people—any section of the people—disobeying him. Still he did not wish to lose his wealthiest, most enterprising and enlightened subjects, and escape from the country was made as difficult for Protestants as the government could devise and execute. Year by year Louis withdrew the privileges accorded by the Edict of Nantes, and at last he revoked that Edict, and made it imperative on every Frenchman to become a Roman Catholic. No Protestant could hold a public office. He could not send his children to school or college. The disadvantage, "pains and penalties," under which they labored were very trying. Many preferred exile to change of religion; and it is said that in spite of the extreme vigilance exercised in preventing their escape, not less than a million Huguenots made their way to Switzerland, Holland, Germany, and England. From England many made their way to the new world. Wherever they went they prospered and proved a blessing to themselves and their adopted countries. France suffered greatly by the folly of driving away so many of her best people. In fact she has sustained irreparable loss through her colossal blunder, and her crime against humanity. Many of the brave soldiers who have fought against her and assisted in tearing away her colonies and her provinces were descendants of Huguenots.

Events three hundred years old can be commemorated and discussed without a shade of bitterness; but there are obvious lessons which ought not to be forgotten. Religious persecution is doubly hurtful. Evils inflicted on the innocent recoil upon the guilty. National sins are the seed of a harvest of national calamities.—Pres. Witness.

NEWSPAPERS VS. LAWYERS.—The newspapers of Clinton county, Pa., will not hereafter mention the name of any lawyer in connection with court proceedings. The lawyers met first, and declared that advertising was degrading and vulgar. Then the newspaper men met, and declared that lawyers were all politicians, and wanted everything for nothing, and decided to keep their names out of print.

Woman's Foreign Missionary 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.]

Progress of Woman's Work in India During the Victorian Era.

At the meeting of the Calcutta Missionary Conference an able and interesting paper was read by Miss Gardiner of the American Union Missionary Society on "The Progress of Woman's Work in India During the Queen's Reign." Under two heads—what has been done, and what needs to be done—the Conference was treated to a comprehensive survey of the whole field of missionary effort on behalf of the women of India. A brief glance at the more favored condition of women in the earlier periods of Hindu history opened the way for a glimpse of her unhappy environment at the beginning of our century. As late as 1836 a Rajput chief estimated that as many as 30,000 infant girls were destroyed annually in the provinces of Rajputana and Malwa alone. When Dr. Duff began work in Calcutta he found a cow had more rights and higher rank than a woman, and he said that to try to educate a woman in India was as vain as to attempt to scale

A WALL FIVE HUNDRED FEET HIGH!

The proposed education of Hindu girls was regarded as chimerical and utterly impossible because of their declared inability to learn anything. The great inundation in 1832 in Lower Bengal and the famine which followed, and the famine in the N. W. P. in 1834, threw large numbers of girls into the mission schools and orphanages, and a large proportion of them were trained to lives of Christian usefulness. Reference was made to the useful work of the American Marathi, the Scotch and the U. M. S. work in Bombay and western India, and to the excellent school of Miss Agnew in Ceylon, the first girls' boarding school in Asia which she superintended for forty-one unbroken years. Altogether she taught and trained a thousand girls, a host of whom are scattered over Ceylon and southern India, shining for Jesus. The year 1837 found a big "hole in the wall" of missionary education for females, and for thirteen years afterwards the work was altogether in the hands of missionaries. No account of government schools before 1850 is found. Lord Dalhousie determined to introduce European principles of education of women. Instigated by Mr. Bethune, who opened a school for women in 1849 in Calcutta, the governor-general informed the council of education that henceforth its functions were definitely and systematically to embrace female education, than which no single change in the habits of the people was likely to lead to more important and beneficial consequences. The essayist traced the advance thus inaugurated to 1893, when in secondary and lower primary schools there were 294,318 female pupils, to which should be added the large number of girls' schools not aided by government. While the most of those reported are in the primary stage of instruction, there has been a very steady growth in the direction of higher education.

The last decade has seen the rise of two women's colleges in India, one of which is the Bethune college, founded in 1849 and affiliated to the Calcutta University in 1888; the other under the auspices of the American Methodists at Lucknow, claiming to be the first college for Christian women in Asia. In the line of higher education woman's medical work has been a great spur. The first effort in this direction also was made by a missionary, so far as can be ascertained by Dr. Humphrey of the American Methodist Mission, who in 1867 trained a class of young women, hoping to send them out where he could not go himself. Shortly after this Miss Swain of the same mission, THE FIRST WOMAN DOCTOR ever sent by a missionary society to any part of the non-Christian world, arrived in India and started the first

woman's hospital. This movement spread rapidly and the study of medicine and medical work done by women have become very popular. The universities, led by Madras in 1876, opened their doors, Calcutta following in 1878. Then came the Lady Duffer in movement, which has made rapid progress, so that in 1893 no fewer than 411,000 women patients were treated by the doctors and assistants.

Two acts of government in regard to women have helped to make the Victorian era a notable one in India—one the legalizing of the re-marriage of Hindu widows by Lord Canning in 1856; the other a law forbidding marriage under twelve years. The Sunday-school movement has been very helpful in developing the work among Indian girls, and the Woman's Christian Temperance Union, the Y. W. C. A., and the Christian Endeavor organization are helpfully touching the lives of Indian Christian women at many important points. The zenana work has made great progress. As late as 1850 Christian workers found it impossible to gain access to zenanas. Now there is absolutely no limit in this direction except that which is imposed by the lack of workers.

In developing the second part of her theme, Miss Gardiner reminded the conference that out of 150,000,000 India women not more than 1,000,000 can read. Of 1,250,000 nominal Christians there are probably 250,000 women and girls unable to read. But there is a class of educated high-toned Christian women who are making their way into positions of honor and trust, and filling them well and faithfully. Most of the honors carried off in high arts examinations are won by Christians. In Madras, out of forty-two lady students in the medical hall, only one was not a Christian. The three ladies who took the M. B. in that university were of the same faith. The majority of the M. A.'s are Christians, and well-trained women are turning up everywhere as principals of colleges, inspectresses of schools, heads of hospitals, head mistresses of girls' schools, compounders, nurses, teachers Bible women, and last, but should be first, wives and mothers training their little ones for future usefulness.

THE MOST URGENT NEEDS

of the present are provision for the training of our Christian women; a larger, more interesting, and elevating supply of vernacular literature; and training or Bible schools for workers. Special emphasis was laid upon the last, and instances of the good fruit borne by such schools were cited. The excellent paper closed with a fervent appeal for the women of the land, whose influence as wives and mothers is so potent in most momentous directions.—Indian Witness.

OLD TIME MONSTERS.—The central regions of our continent were at one time inhabited by huge reptiles, the fossil skeletons of which are being discovered and exhibited for the wonder and instruction of students. Fossil horses, fossil reptiles that could fly and swim, fossil rhinoceroses abound. In Wyoming state a reptile, 50 feet long, huge and powerful, was discovered. Another fossil saurian was found whose thigh bone is six feet long, and whose hip bone is nearly as long. Its hind quarters stood 16 feet high. Its tail was over 27 feet, and the whole length of the animal was over 62 feet.

Among Exchanges.

THEY DON'T TALK OF IT.

There is one very good thing about the Christian Scientists. When they feel sick they don't talk about it.—Exchange.

THE TALE BEARER.

Distrust, suspicions, alienations, all are caused by the tale bearer. Friends are estranged, churches disrupted, pastors unsettled and lives wrecked by meddlesome, mischief makers. There is no wound more rankling than one made by the discovery that one in whom confidence had been placed, has proven not only false, but fendish. Next to the tale bearer is the man who will make a private statement and then deny it.—W. A. CLARK, in Baptist Argus.

GOOD RESULTS.

Sam Jones recently held a ten-days' revival meeting in Nashville, Tenn., in which he spared neither high nor low, and was especially severe on wrong-doing officials. As a result, a citizens' committee of one hundred has been appointed to investigate the crookedness in the city government. There is a charm in the kind of preaching that "gets there." We don't like his style, and criticise his speech, but we must like Jones and his results.—Rel. Telescope.