

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

Book published in Japan 1,000 copies at that time good was already produced in twenty provinces of that country.

Some of the streams in France have been stocked with American black bass and the fish have flourished to an extent that they are common articles of diet in the hotels and restaurants.

The Iowa Legislature has passed a law making it a misdemeanor for a person under sixteen years of age to use tobacco or smoke cigars, under penalty of a fine of ten dollars for each offence.

Manly estimates that the commerce of the Congo Valley will be worth \$300,000,000 a year to the markets of the world. But this commerce waits the development coming from the work of the missionaries.

Teacher: "Now do you see the difference between animal instinct and human reason?" Bright Boy: "Yes, if we had instinct, we'd know everything we needed to without learning it; but we've got reason and have to study ourselves most of the time."

Master William has succumbed to a motor car craze, and is busily engaged in the art of running an automobile. A German manufacturer has given him three cars of all shapes and designs, and it is his intention to travel to the summer maneuvers in Saxony in one of them.

H. A. ...

The town of Brunswick, Me., will plant a tract of a thousand acres of land with white pine, as an investment. The town owns the land, which would otherwise go to waste. The States of Michigan and Wisconsin would do well to buy up at nominal prices large tracts of land on which the pine has been cut, and plant young trees, to be maintained under the care of a State Forester.

The telegraph was first established in Japan in 1869, when a line was built between Yokohama and Tokio by English engineers. In 1873 the Japanese Government was organized. In 1879 the Empire joined the International Telegraph Union. There are now 1,267 offices in Japan proper and 112 in Formosa, and there are 144,570 miles of line in service. In 1899 these lines transmitted 224,000 foreign and 15,275,000 domestic messages.

Last year the coal output in Great Britain reached the enormous total of 220,000,000 tons. It appears that over 40,000 had been exported to the continent of Europe. At this rate the mines, however rich, must be exhausted at no very remote period. It is no wonder a cry for a royal commission should be raised, to consider the propriety of selling to France and Russia great supplies of Welsh coal—a coal used mainly for ships of war. It seems certain that ere long Cape Breton will send coal to Great Britain.

Mr. Daniel Murray who for more than thirty years has been connected with the United States Library of Congress, prepared a bibliography of books by negro authors, together with a collection of the books themselves, to send to the Paris exposition. It is expected that the collection will also be exhibited in Buffalo in 1901. Mr. Murray's researches have revealed the remarkable fact that 1,200 books and pamphlets have been written by American colored men and women. It is perhaps not an exaggeration to say that no one would have believed that the colored race in America was so prolific in the production of literature. When Mr. Murray began his task he felt incredulous as to his ability to obtain 300 titles. He has, of course, fully identified the authors of every one of the 1,200 items; often he has been at considerable trouble so to do.

An old church member died, says an exchange, of whose goodness there was a question, but who was regarded as a pillar by the pastor, who posted on the church door a notice in these words: "Brother Johnson departed for heaven this a. m." Underneath this, somebody tacked a telegraph blank with these words: "Heaven, 4.30 p. m., Johnson not yet arrived, great anxiety."

TO THE PROHIBITIONISTS OF CANADA.

The Dominion Alliance for the total suppression of the liquor traffic, has issued the following address to the prohibitionists in the electorate of Canada:

The Executive Committee of the Dominion Alliance deem it their duty in view of the approaching general election for the House of Commons to call the attention of friends of temperance throughout the Dominion to the present position of the prohibition reform.

There is substantial reason for the feeling of deep disappointment and strong dissatisfaction that exists in regard to the action of the Dominion Government and Parliament. The electorate at large, and prohibitionists in particular, have been treated with gross injustice. They were led to believe that the polling of a substantial majority for prohibition would result in the enactment of a prohibitory law. The figures of the voting showed that a majority of the electors of Canada, including a great majority of the English-speaking electors, were in favor of prohibition. The Premier stated to a deputation of prohibitionists that the vote polled was, under the circumstances a large one. It was the manifest duty of Government and Parliament to obey the mandate of the people.

The vote was not asked for by the prohibitionists. The contest was invited by the Government and Parliament, who framed the question, specified the conditions and chose the time. In strong terms, leaders of the Liberal party promised that the will of the people as expressed in the vote to be taken, would be carried out by the Government. On these promises the Liberal party secured the support, in the last general election, of many men who in good faith accepted the pledges given. The Government and Parliament have now refused to obey the mandate which they invited, and the reasons given for that evasion are altogether insufficient and unsatisfactory. If the Government intended to refuse legislation in case of a small vote, concealment of that intention was exceedingly unfair. The vote under the circumstances was, however, as large as could have been reasonably expected.

The figures of the voting in the Prohibition Plebiscite must be kept in mind. They are as follows:

Votes polled for prohibition 278,899
Votes polled against prohibition 264,693
Majority for prohibition 13,697

An important feature of the victory was that a great majority of the constituencies voted for prohibition. There are 213 Members of Parliament. Of these 128 represent constituencies that gave prohibition majorities, and only 85 represent constituencies opposed to prohibition. There is thus a clear majority of 43 parliamentary seats favorable to prohibition. The average majority for prohibition in the prohibition constituencies was over 1,000. Outside of the Province of Quebec there was polled a majority for prohibition of 108,011. Of 148 Members of Parliament elected outside Quebec, 120 represent constituencies that voted for prohibition.

Parliament has endorsed the Government's position, declaring that a prohibitory law ought not to be enacted. In the House of Commons Mr. T. B. Flint moved a resolution stating that the liquor traffic ought to be prohibited in at least the provinces and territories that voted in favor of prohibition. Mr. F. McClure moved an amendment declaring that prohibition ought to be enacted for the whole of Canada. Mr. C. H. Parmelee moved an amendment stating that a prohibitory law should not be enacted at present. This anti-prohibition amendment was adopted by a vote of 98 to 41.

Another amendment was also adopted, by a vote of 65 yeas to 64 nays, declaring that the Canada Temperance Act ought to be enlarged in scope, and the provisions for its administration made more effective. This last amendment cannot be looked upon as at all any reasonable response to the people's demand for a prohibitory law. The division on Mr. Parmelee's motion was not on party lines. Every Member of the Government, however, who was in the House of Commons at the time, voted in favor of the anti-prohibition amendment.

The Alliance Executive calls attention to the fact that the Government and Parliament have united to sustain the liquor traffic, in defiance of the people's wishes, and in violation of what the public had accepted as an agreement that the traffic was to be outlawed if the people voted against it. The electors are respectfully asked to unite in an effort to make such changes in their representation in the House of Commons as will ensure the embodiment in law of the policy which has been endorsed at the polls.

Friends of the temperance cause are therefore earnestly urged to take a more active part than ever in political affairs, identifying themselves with political organizations, attending political primaries, and conventions, and doing their utmost to secure the nomination and election for the Dominion Parliament of men who can be relied upon to be true to the prohibition cause.

The prohibition question is of more importance than any of the other political issues of the day, and patriotic citizens are earnestly urged to unite, regardless of mere partisan considerations, to secure the election of those who will stand by the right and by the people, and the defeat of those who have treated this great movement with so much hostility and contempt.

On behalf of the Executive Committee.
F. S. SPENCE, Secretary.
J. J. MACLAREN, Chairman.

APPEAL OF MRS. LEWIS.

The Schreiners in South Africa wield wide influence. Ex-Premier Schreiner is an acute politician. Olive Schreiner has written books that everybody is supposed to know. Mrs. Lewis is a sister who writes very feelingly, as if flows, on the war, to the women of Great Britain:

Fellow women! Mothers, wives, sisters, loves of the men whose lives are being sacrificed on the South African plains to-day, of our sorrow for you we cannot speak; we have no words in which to tell it; your grief is too sacred for us to touch. But we have a word we must speak to your torn hearts and lives; it is concerning our share in your beloveds' deaths. They have died for us.

They have come, these brave, true sons of Britain from the homeland and the colonies over the seas, to lay down their lives—for what? To bring life and freedom to the people of our land, to break through the dark era of long-continued wrong and let the light of liberty shine in.

You can form no idea of the miracle and injustice which has existed in that part of the country known as the Transvaal, nor how the influence of the evil there centred have spread through the whole of South Africa, and have militated against its highest good, tainting its national life in sentiment and practice; nor how, had this war not frustrated the aims of that corrupt Government and its coadjutors, the growing blight of that influence must sooner or later have spread as a black deathfall over all the healthy growth and enlightening progression, not only of the native races of this land, but of all its dwellers, who would not truckle to a system of bribery and corruption, who would not help to uphold an unrighteous Government in its determination to oppress all who refuse to pander to its vice, its venality, and greed.

From this evil condition of existing things, this spread of a baleful influence, your "own" have come to save us, even though they die in saving. We bless God and you for them! We bless the mothers who bore them, the wives and daughters, the sisters and loves, who have surrendered their hearts' treasures up to death for us.

They are righting wrongs which have pleaded for redress through 200 years; they are sweeping away a system of legalised lawless tyranny; they are bringing opportunities for individual and national advancement which else had never been known to thousands and hundreds of thousands in the future; they are fighting for nations yet unborn; they are battling to bring in a wiser fuller life, ever for the survivors and descendants of the very people who are contending with them; they are making it possible for the white races of the Old World—whose very existence requires the opening up of these new lands to their skilled occupation—and the countless colored races, who have prior rights here to grow up in this wonderful Africa of ours, side by side mutually blessing each other, each helping to carry forward the development of the resources of this marvellously rich continent.

The Sons of Great Britain, of Great Britain—these soldiers of the Queen who have rallied to the call of national honor, and are bathing South African soil with their blood—are doing far more than merely preserving the prestige of England's name, they are dying to bless all races of mankind; they are winning for generations to come, homes of peace in these wide-spreading

plains, under just and righteous rule which, knowing nothing of class oppression, shall give each man an equal chance to develop and advance.

But England's sons are not dying alone or chiefly for those of European race. If great and lasting benefits be won by the present conflict for the people who shall come to these shores from overseas, what are our forces now called out at God's behest not accomplishing for the myriad nation races with which inland Africa is reeming?

These countless multitudes are being emancipated by the present war from a prospective slavery in reality, whether so-called or not, pitiless and cruel; from a crushing, degrading masterdom, evincing itself in barbarities and base violations of human right; from a perpetual succession of indignities in things small and great, arousing a constant spirit of resistance, which could not fail to bring a perpetual conflict.

If the plans of those who have aimed to overthrow British rule in this country had been successful, there must have resulted, so far as the native races are concerned, a condition of murderous oppression on the one hand, alternating with a fierce savage revolt on the other, the future history of white and colored races of this land becoming one of ceaseless war.

In years to come the memory of every man who lost his life in this struggle to overthrow a tyrannous oppression will come to be revered as that of a martyr to the cause of justice and of right. You beloved, whose lives darkens all life to you today, will live enshrined for all future time, not only in the heart of one nation but in the hearts of a galaxy of nations.

Historians will tell how England, true to all the highest traditions of her past, determined to put down oppression and wrong; how her soldiers responded to her call; and, recording their brave deeds will trace the efforts of the heroic deaths on the history of the world, and will show how the human race has benefited through the lives sacrificed at this crisis.

MISSIONARIES AND MARTYRDOM.

Much is said in some quarters about the cowardice of Protestant missionaries in foreign countries. We are told that the apostles and other Christian teachers and preachers during the first centuries of our era did not run away from their posts of duty. They did not call for armies to protect them. They remained in spite of persecution and met death bravely and gladly at the hands of their enemies. Certain writers for the daily newspapers criticise the action of the Protestant missionaries in China in leaving their stations during the present disturbances, and calling on the home government for aid.

Are foreign missionaries cowards? Are they violating the spirit of the gospel in using the means to preserve their lives? The New Testament has much to say about persecution, but it gives no support to the idea that the disciples should seek martyrdom for martyrdom's sake. It does not require or permit a Christian to throw away his life in a spirit of bravado. On the other hand, it teaches by precept and example, the duty of self-preservation. Every Christian has been given life and the truth as it is in Jesus. Both are to be preserved by all lawful means as he will answer to God "at the great day." If circumstances make it impossible for him to preserve them both, he should give up his life rather than the holding and teaching of the truth, for the former is of less importance.

It was on this principle that Paul acted. When his work was interrupted in one city by persecution, he passed on to another, returning at a later time when the danger was over, when opportunities were offered to escape from peril, he accepted them thank fully; at proper times he appealed to his Roman citizenship to shield him from outrage. In all this he obeyed the plain instructions of his Lord. He did not hide from his disciples the trials they must suffer for his sake, but he added, "When they persecute you in this city, flee to the next."

Shall we blame the missionaries who have escaped from the dangerous places in China for the coast cities, or other lands? It is rather an occasion for rejoicing that they found a way to imitate the example of Paul as he obeyed the instructions of Christ. May they soon be able to return and resume their interrupted work! United Presbyterian.

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.]

A BROKEN ALABASTER BOX.

Under the above title, Dr. Crook tells, in the Christian Advocate, the story of what one woman—and she old and apparently helpless, did in the support of Christian work.

From 1894 to 1897 the great corn belt, including Kansas and Nebraska, was visited by a drought rivaling, if not surpassing, the three years and six months in the reign of Ahab. Under a burning sky and a parched earth little was left over most of the immense prairies but barbed-wire fence and bony cattle. Men's hearts failed on all lands as fortune and hope fled. Thousands moved "back East," and multitudes drove they knew not whither. Such was western Kansas in 1894.

Mrs. M. E. Dodson, seventy years of age, a widow and most of the time a shut-in, real estate and bank stock gone, unable to get word from Eastern friends, and no means of support but her needle, arranged to go for refuge to a Home in Council Bluffs, Ia. In this thoroughly humiliated condition there came to her mind the darker case of womankind in India. She cried to God for light on the question of what she could do. "It was burned into her heart before she received one ray of light." Then, as if a voice, it came, "Finish the quilt on hand; sell it, and send the money to Phebe Ward in India." It was done. Then sprang up a desire to make one for Africa and one for Japan. "But I have no material." Then she advertised for quilt pieces. They came and have never ceased till now. This was better than dependence in a Home for the Aged. Her needle keeps bright, her faith brighter. She has given nearly four hundred dollars to home and foreign Missions. One by one she has adopted and supports a missionary in Peshawar, a girl in Calcutta, two Indian famine orphans, a Bible woman in Foochow, and a native preacher lately appointed by Bishop Cranston to Da-Ding, Foochow District—a family of six, whose spiritual children are already rapidly multiplying into hundreds; this "family" sustained by a lone widow of seventy-six, who had intended to retreat into a refuge for the aged and homeless.

She says: "I literally give all I earn by needle and pen, and then look to God to move hearts to give to me for missions. I have not one care about my needs, and almost daily my heart melts before God for his blessings bestowed. This work has put me in touch with many choice souls in eighteen different States besides many in other lands." Not much of a "shut-in!" Better than to have retreated! She further says: "My littleness is the chief secret of my success. I was surely called of God to teach one fact—no one is too poor to give to Missions or too old to work for God and souls." Surely, like Mary, she hath done what she could, and broken her alabaster box with as much or greater trust. They are a pair of sisters; let it be told wheresoever the Gospel is preached for a memorial of both. For the musical clink of broken alabaster boxes will surely follow in ten thousand homes and the fragrance fill the earth.

WOMEN IN INDIA.

Child-marriage is the great curse of native women in India. It is estimated that there are 24,000,000 child widows in that country who are cut off from all the comforts and joys of life. A girl may be betrothed at infancy, and if the man die before she reaches the marriageable age of twelve or fourteen years, she must ever after remain a widow, and suffer the penalties of widowhood. She must sell her jewels for her support; she must shave off her beautiful, glossy locks, and put on the widow's garb, and become the meanest slave of the household. It is a life not only of seclusion but of stigmata. These victims of the marriage

system become the worst enemies of the Hindoo household. Many of them, discarded by their friends, and trodden upon by their own people, find a refuge in the harems of polygamous Mohammedans, of whom it is said there are 50,000,000 in British India.

It is true that the British law in India permits the widows to marry again, but custom far more powerful, forbids it, and the family abetting remarriage, even in the case of maiden widows, would, in most parts of India, be doomed to social ostracism. Over 500 remarriages of widows are reported as having taken place during the past few years. This is but a few out of the 24,000,000, but shows that even this great reform has had a beginning.

It is a sad fact, that out of the 99,000,000 of Hindoo women under British rule, and several millions more under Mohammedan and Hindoo rule, only one-half million can read or write.

Would it be amiss for us, each for herself, to question her own heart with regard to the place we give foreign heathen mission work in our secret hours of communion? There are those women with narrow lives, darkened by ignorance, sorrowful, lonely, beyond our uttermost comprehension, do we care enough about them to pray for them? Or are they so far distant that their cry of pain never reaches our ears?

"What would these sister women's starving hearts count dear,
To pay for one short day of love and honor,
And they—thy Father's daughters,
too!"

FAIRLY BUSY.—The Advertiser contains an account of a woman in Bridgton, Me., who picked fifteen quarts of blueberries, walked home a distance of two miles, then canned four quarts of the berries, made a lot of pies, went out and raked hay for an hour, returned to the house and sprinkled her week's washing ready for ironing, made biscuits for the family—comprising herself, husband, and five children—washed the dishes, made the beds, washed the family colored clothes, attended to several minor chores, put the children to bed, all who were not old enough to go to it alone, and turned in herself at ten o'clock. Who can beat that?

SOUTH AFRICAN TRADE.—Mr. W. W. Moore, of the Department of Agriculture, Ottawa, leaves in a few days for Cape Town, South Africa, for the purpose of developing trade in the interests of the department with which he is connected. Mr. Moore will sail from St. John by steamer Nyassa, which is to take hay for the Imperial troops.

A VOTING MACHINE.—An Englishman, W. H. Howe, has invented a perfect and infallible voting machine. It has nothing to do with any "machine" at Ottawa or farther west. It is a mechanical arrangement. The voter passes into the polling chamber by a turnstile, which locks itself after him, and is unlocked by his passage through a second turnstile. Inside, the elector sees the names of the candidates printed up in a row before him. Below the names is a travelling pointer which is moved along by pulling a lever. All the voter has to do is to pull the lever until the pointer is opposite to the right name, and then leave the chamber by the second turnstile. The vote is recorded by a printing apparatus actuated by the turnstile. Each person who enters in thus precluded from voting more than once or otherwise tampering with the machine, because he can only vote at all by leaving the chamber. The votes are printed in consecutive numbers, and therefore the last one recorded for each candidate gives the total of his poll. The advantage claimed for the apparatus is that it secures absolute secrecy, giving effect to the voters' intentions without fail, provides for a scrutiny by which each vote can be traced in a moment, and abolishes counting.

AMONG EXCHANGES.

HE WILL NOT.
God will no more heal you of sickness that you might cure with known remedies, than he will feed the idle who refuse the work at hand.—Free Baptist.

THE WAY TO RAKE.
How do you like Mr. Green's preaching? "asked one of the deacons, pausing in his ride past the Gannet cornfield for a few words with the owner of it, who was setting up an elaborate scarecrow." "Um!" said the farmer. "He's got book-learning enough, I guess, but he's got to find out that the best way to rake ain't with the teeth up at