

Religious Intelligencer.

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

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NOTES AND GLEANINGS

Persons who lose arms or legs in service of the British army will be supplied with artificial limbs at the cost of the Government.

There are 50 towns in Italy with more than 30,000 inhabitants, 12 of which have a population of over 100,000. Naples, with half a million, is the largest town.

Japanese cotton mills are now running 22 hours a day with double the output and while wages have been raised they are still ridiculously low. Watches are made in Japan as fast as \$2, bicycles at \$12 and pianos at \$100.

There has been a marked decrease in the population of French Guiana. In five settlements, a total of 273,185 inhabitants, there has been a decrease of more than 100,000 in the last ten years, though they have been free from famine and pestilence.

The length of the Canadian Sault Ste. Marie locks is 900 feet by 60 feet and the water on the sills at the locks is 20 feet 3 inches above the known water level. The total rise or lockage is 100 feet.

The Suez canal is 87 miles long, 225 feet deep and 21 miles of lakes. The British Government purchased 176,692 shares for £3,976,582. The present value of these shares is £12,000,000, and last year the British Government derived a revenue of £1,818 from them.

There are said to be over 10,000 negroes under ten years of age employed in the cotton factories in North Carolina, and probably fifteen per cent under 12 years of age. They all of them are white. The negroes receive about thirty cents a week. Less than half the white children in North Carolina are in school.

There are about 2,500 negro graduates in the United States, one to each 3,600 of the race. These are said to possess property to the value of \$10,000,000. In view of the ways in which the negroes are being employed, especially in the South, the bulk of them are, this is a bad showing. It shows the possibilities of this downtrodden race, aided by the training which has been the heritage of the whites for generations.

The municipalities of Scotland everywhere bestirring themselves the question of Sunday trading. Edinburgh has through a private Bill secured the right of regulating such trading. Glasgow is seeking similar enlarged powers, and representatives from various bodies in Scotland have prepared a Bill applicable to the whole of Scotland. The evil is not confined to Edinburgh and Glasgow. Aberdeen a census discloses the fact that no fewer than 457 shops are open on Sunday, while a similar count in Dumfries revealed the number as 41.

Ninety-eight per cent of the slaves of Zanzibar and Pemba prefer to remain slaves, according to correspondence issued by the British Foreign Office concerning the working of the laws freeing the slaves. Fewer than 100 slaves applied for freedom in 1900 and in 1899 because the British commissioner avers most of the slaves they are not likely to gain much advantage, seeing that those who were thrown on their own resources have a difficult time to make living. The masters have been since the slave legislation was enacted, and seek to make their serfs more attractive.

VENEZUELA.—Says the Journal and Messenger: The trouble in Venezuela is a result of the claims of two New York asphalt companies, which were ready to arm their men for protection of their claims. Castro, who is really a dictator, undoubtedly tries to make a handsome sum for himself by selling claims twice, in both American fashions.

OVER THE SEA

No. IX.

While in Edinburgh we attended several receptions and "At Home's" given in honor of the World's W. C. T. U. convention. The most brilliant of these was the reception given by the Lord Provost, Magistrates and Council of the city, in the Museum of Science and Art. About four thousand guests were in attendance, and it was, indeed, a pleasing event. The Boy Pipers discoursed martial music from the upper balcony, and were the special attraction to all foreigners who had never heard the National instrument which in "ye auld days" led forth clans to war.

Another very pleasant feature of my stay in Edinburgh was a visit to New Haven and the Fish-wives. It was Saturday evening, and they were sitting on the steps of their tiny houses. Some were mending nets, others were knitting and sewing, and all seemed most industrious. They are of Seaman's descent, and are said to be singularly conservative in their habits. They wear a quaint costume which has been handed down from one generation to another ever since this colony first landed upon Scotland's shores. They do not wear hats, nor anything on their heads, and such beautiful glossy brown hair I had seldom if ever seen. Their costume consists of thirteen skirts all worn at the same time. These skirts are very short and from observation I would say they did not seem to be more than six or seven in number, but the Edinburgh people told me they actually wore thirteen. They are worn as a protection, as the fish baskets they carry on their backs are very heavy. The men do the fishing, but the fish-wives carry the baskets of fish to the cities and do the marketing. It was a novel sight to see them coming into Edinburgh.

Before leaving Edinburgh we visited Craigmillar Castle, in which neighborhood Dr. Guthrie's original Ragged School was established. Our next visit was to Stirling, via the Forth Bridge. This is the highest bridge in the world, being 450 feet from base to highest point. Fifty thousand tons of steel were used in the gigantic structure. It has a mental surface of 25 acres, and took 250 tons of paint and 35,000 gallons of oil to paint the work. It was seven years in construction, and the entire expenses (£3,500,000) was borne by the Great Northern, North Eastern, Midland and North British Railway Companies. Near the Forth Bridge we saw one of H. M. Training Ships which were told accommodated seven hundred boys.

In Sterling the historic old Castle, Wallace Monument and Cathedral are the chief points of interest to the visitor. The castle is of unknown antiquity, and the church dates back to the 13th century where James VI was crowned, the coronation sermon being delivered by John Knox.

From Stirling we continued our journey by train and coach through the Highlands. The weather was cool and bright and the trip was very enjoyable. There were lakes, streams, hills, ravines and heather-covered mountains, which gave the landscape an ever-changing and charming appearance. We made a short stop at Aberfoyle the scene of Scott's "Rob Roy," and near Loch Venachar, the scene of the combat between Fitz-James and Roderick Dhu. We then took coaches through the Trossachs to Loch Katrine, where we took the steamer to Stronachlachar. It was a delightful sail. At Stronachlachar we again took coaches for Inversaid. These coaches are each drawn by six large horses. The drivers wore long red coats and white beaver hats and low shoes. There is also a man who sits on the back of the coach and tends the brakes, the driver operates a brake in the front with his foot. The coaches are very high, and accommodate about 20 persons. They attach steps for you to mount these vehicles, and there you are till they again attach the steps or ladder when you come to the next stopping place. It was novel but pleasant mode of travel. We passed mountain after mountain, and ravine after ravine, all richly adorned with heather. It was beautiful, and I can better understand why

the heather is so prized by every native of Scotland. By the roadside were groups of little boys and girls, picking heather and wild flowers, and when the coaches come along they are ready to pass up their bouquets, after the pennies are thrown to them, but they never pass up the flowers unless the pennies are first thrown to them. At one place one of our party a gentleman from Chicago, said to these children: "Now boys and girls, what one of you will go to America with me? Just hold up your hand." Much to our surprise up went a dozen or more dirty, chubby little hands—but with bright, smiling faces. They were all of them ready to go right along with us, and seemed really disappointed when Mr. B. said, "We'll take you next time I come to Scotland." Poor little waifs, young as they were they seemed to think, as do many older in years, that America is really the land flowing with "milk and honey." After stopping a few hours at the Inversaid Hotel and visiting the Inversaid Falls, the scene of Wordsworth's poem "To a Highland Girl," we took the steamer over Lock Lomond en route to Glasgow.

Glasgow is a great city, surpassed in Great Britain only by London. Its population is estimated at more than 750,000. It is forty-five miles from Edinburgh, and is celebrated for its great shipbuilding and manufacturing interests. We all put it down as the most smoky and dirty city we had ever visited. Of course the smoke of its great industries accounts for this. On George Square is a statue of James Watt, the great inventor.

Our next visit was to Abbotsford the country home of Sir Walter Scott. We went by train to Melrose and drove out to Abbotsford. It is situated on the River Tweed, about three miles from Melrose. It is a large old building, but kept in good repair, and is visited annually by thousands of people, from whom a toll is exacted at the door. Everything is kept in the old time order, even his pens and his ink-stands. We sat in his chair at his writing table. This table was made of wood from ships of the Spanish Armada. We also saw his swords his canes, his library and his picture gallery. There are 20,000 volumes in his library and they are all behind glass doors securely locked. From the front of the building and grounds one gets a magnificent view of the Tweed lined with luxuriant trees and rich green meadows. We returned to Melrose. The drive along this country road was beautiful. Blue bells and various wild flowers lined the roadside, and many handsome trees, including the holly with its rich shades of green, glistened in the morning sunlight. At Melrose we visited the old Abbey founded by David I. in 1126. This edifice was destroyed by Edward II., but was restored by Robert the Bruce. It is an old ruin now, but the walls and fragments of the roof remain. The chancel and great eastern window merits the poetical tribute paid by Scott in his "Lay of the Last Minstrel." Under the altar rests the heart of Robert the Bruce, brought back from Spain after Douglas had made an unsuccessful attempt to carry it to the Holy Land.

ANOTHER SECT.—A curious sect of women has recently made its appearance in the province of Samara on the Volga. The sect was originated by an elderly peasant woman in Soznova, who calls herself and is called by her followers the "blessed mother." These women have fled from the villages around into a remote district, where they live singly in holes dug out of the face of a hill like so many troglodytes. They take turns in visiting the neighboring villages for supplies, but the villagers must not see their faces. They lead a life of fasting and prayer and believe themselves called from the world, which is shortly about to perish in one grand general conflagration. The "blessed mother" has "ten wise virgins" as a sort of bodyguard, and the sect believes that these eleven women are possessed of miraculous powers. The peasants in the neighborhood share this belief and invite the "blessed mother" and her "ten wise virgins" to wall round their fields in order that when harvest comes a good crop may be reaped.

RUM TRAFFIC NOTES

LAKE OF BEER.

It is said the beer consumed in the world in one year would make a lake six feet in depth and covering an area of 2,319 acres.

IN DENMARK.

It is against the law in Denmark for women to serve as waiters in public-houses. In that country if a man gets drunk, the saloon-keeper cannot drive him out. He must either have him driven home in a carriage or take care of him till he is sober.

WHAT IT COSTS.

Drink costs the American people more than war, destroys more lives than the pestilence, and corrupts politics more than slavery and polygamy together. And yet the people love to have it so; otherwise they would soon correct it, as they might.

IN FINLAND.

In Finland outside of the large towns, and they are far apart, intoxicating liquors cannot be bought. And the result is that in the savings banks of Finland, the amounts of the deposits are equal to two-thirds of the national debt!

"AN ECONOMIC FACTOR."

Rochester, New York, makes this showing in the United States Census Bureau Report, as to investments and wages:

	Dollars	Men	Wage ^s
Breweries	86,455,000	4,34	8 381,000
Invested			
Clothing	6,150,000	3,132	1,561,000
Boots & Shoes	3,281,000	4,868	2,031,000

That is to say, one-half the investment in making shoes employs eleven times as many men, and pays five times the wages as making beer. Is any comment necessary?

PROHIBITION POOR HOUSE.

Finney County, Kansas, in 1886 thought it ought to be in form with the rest of the world and so purchased a county poor farm, says the "Homiletic Review." They paid \$16,000 for the farm and \$7,000 on improvements, and were then ready for business. A man by the name of Adams contracted with the County Commissioner to assume charge of the farm, to take care of all paupers applying for care without expense to the county, paying the expenses out of the proceeds of the farm. Although perfectly honest with the county he made a fortune out of his contract. After he had been there a few years it leaked out that Adams had saved up a bank account of \$25,000 out of the poor farm and he was removed. A closer contract was made with the next superintendent, but he also made a small fortune out of it, and was removed under pressure from the outside. Then the county commissioners made a contract with the probate judge of the county to act as superintendent of the poor farm, he to be paid an additional salary for such superintendency, to have rent for himself and family free, and to turn the proceeds from the farm into the county treasury. Since the time of this contract the income from the poor farm has ranged from \$4,000 to \$7,000 the county. The secret of all this is that Kansas is a Prohibition State, and as the laws are well enforced in that county, it has had only one pauper in the poor house in fourteen years.

The Leyland line steamer Assyrian, ashore off Cape Race, went to pieces during Thursday night and is a total wreck. The centre part of the vessel is under water and the hull is broken assunder. A heavy sea is raging and the cargo is being partly washed ashore and partly carried seaward. Owing to the fury of the gale and the tremendous sea, little of the cargo has thus far been salvaged.

The tug Petrel, which was forced on the rocks while engaged in attempting to assist the Assyrian, has also become a total wreck. The crew of both vessels escaped safely to the shore and are housed in the Cape Race light house.

The proportion of girls to men at the graduating exercises of the Northwestern University School of Oratory yesterday was 42 to 1. What on earth do 42 women want to study oratory for? Our wife is a natural born orator, and says she is no worse than other women.—Chicago Journal.

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. J. M. McLeod, Fredericton.]

GOOD NEWS FROM THE FIELD

Writing from Midnapore, April 3rd, Miss Coombs tells, in the June Helper, of cold season tours away from the mission stations. She says:

The cold season is past and the hot winds are upon us, but we have been greatly favored with unusual rains and a consequent lengthening of the cooler days, so that the first half of March was quite bearable and we could keep at the outside work with much less of discomfort than usual. But now all the companies of workers are in, and the work of the stations is engrossing the attention of the missionaries, and plans are being pushed for more aggressive work in the towns. I have been very glad to be able to join in the evangelical work much more this year than last. The first time I went, in December, twenty miles to the west to Palasbani and other places and in that trip visited nine families of scattered Christians who were very glad to see us, and evidently appreciated the privilege of joining in the study of God's Word and prayer with those of like faith with themselves. These nine families were in four different places, which shows the tendency in these later years for Christians to stay in their old homes, whereas they used to flock to the missionary station on becoming Christians.

My next trip was to the northeast of Chandrakona, thirty miles away, where new work had been begun, some preachers' houses built, and a preacher sent there to live. Two Bible women went with me and we visited many of the surrounding villages and many houses in Chandrakona itself, and were well received. In one house in particular we found those who seemed like real enquirers for the truth and who listened most intently and with tears acknowledged their need of a Saviour, and how the message we brought gave them comfort.

This was the first week in January, and as soon as we returned and replenished our commissariat we started for a place about forty miles to the south, and this time our company was increased by Mrs. Wyman and her little Lena, and our old and tried Bible woman, Chandra Lila. We joined Mr. Wyman and his two preachers, so we were quite a company, and planned for a week's siege, for we were in the midst of heathenism at a Hindu festival, where a band of musicians (?) were singing the praises of their gods to admiring audiences. But we were there at the invitation of the proprietor of the whole place (called a rajah), with full permission to preach, sing, sell books, show pictures, distribute tracts, whenever and wherever we could. It was a mixture of sights and sounds—here a band of Hindus with drums, cymbals, and life, headed by a Brahmin carrying the presiding goddess to her throne under a wide-spreading tree; not far in advance of him, the Christian preachers and Mr. Wyman, with their picture-rolls, books, and tracts; on the fair grounds a company of singers sounding the praises of their gods and goddesses; and to one side Mrs. Wyman, myself, and the Bible women making a rival band and drawing nearly as large a crowd as the professionals; while all around were the buyers and sellers and those who came merely to see and hear—a motley crowd. The rajah has a city residence in Midnapore, and sometimes calls on us here. He is not himself an idolator and says he wants his tenants to hear the teachings of Christianity. Calls himself a Brahmin and at the same time has an idol temple within his walls, and there daily worship is carried on by Brahmins supported from his treasury. He has made every arrangement for our comfort and that of the native workers, and seemed anxious for us to have every advantage possible. We were there about a week, and tried to make the most of

our opportunities. God only could make a correct record of what was accomplished. We were very sure the Brahmins were glad to see us leave though there had been very little open opposition. It was coming home from there that we first heard of the death of the Queen. It gave us a shock, indeed, as we had not been prepared for it by any knowledge even of her short illness.

Again I went to the north, straight up the Pilgrim Road twenty miles, to Satbankura. Here, too, a preacher has been stationed by himself, a school started, and we found more encouraging signs than in either of the other places. A well-to-do farmer, living near by, asked us to his village, and entertained us most cordially, and the whole household listened most intently while we read and explained and sang to them. He came to us afterward, one evening, and wanted some verses explained to him, and said he was comparing the Christian Bible with the Hindu Shastras and was greatly struck with the contrast. In one village near there, we met a man who got very excited trying to impress us with our great sinfulness in eating meat and in reviling their gods by preaching there was salvation only through Jesus. "You, you, go about preaching that men must leave off their sins, while you yourselves are such great sinners!" After he had had his say he walked off, muttering, and we went on with our teaching, while those gathered about listened with all the more interest and attention.

We had more calls than we could answer, to go to this village or to that house, or to sing in another place, for we hurried home to quarterly meeting and this was about the last of our getting out. I revisited Palasbani for a couple of days to examine work, in connection with zenana teaching, and hurried home as the heat was very trying.

We hear good news from the village which the southern band of workers stumbled upon. They meet to study God's Word, and one man claims he has been granted a vision of the Lord Jesus and has renounced Hinduism, and boldly preaches "the new religion." There were tokens for good, too, among our own people in that some of them feel they are called of God to go and live among some of these far-away villages, and preach to their countrymen and let their light shine right among them. This has led to the formation of a home mission society in our two quarterly meetings, which we hope will support their own missionary.

The proposition that the Transvaal gold mines should pay a proportion of the expenses of the war in South Africa will be popular in Great Britain—except among stockholders. The mine owners were largely instrumental in bringing on the war with its huge loss in blood and money, and they are getting off cheaply enough with a charge of £50,000,000. The war has cost Great Britain over £150,000,000 already, and more millions are being spent week after week. The British tax-payer will be glad to know that the mines will lessen his burden to some extent.

AMONG EXCHANGES.

INCURABLE. If a thief steal property, the loser may earn more, and it is just as good. If an assailant wound the body, the physician may heal the wound and the man become strong again. But if husband or wife prove false to the other and wound the heart, the injury to the individual is usually incurable, and the injury to the morals of the community is irremediable.—Chris. Observer.

THE HIGHEST TEST.

There is no higher test of unselfishness in service than to continue it, for Christ's sake, when it secures from men no appreciation, but rather misunderstandings and risk of loss of reputation. It is easy to work when it brings credit and esteem, and one needs to be on his guard lest he has no higher object than to secure them. But when he can hope for nothing from men, and has to depend wholly for satisfaction upon the approval of Christ and his own conscience, he can at least be sure that his service is impelled by the highest motives, and this, to a true man, while the circumstances may be trying, will give a res of soul and a courage which will face difficulty and loss and loneliness without flinching.—Canadian Baptist.