

Religious Intelligencer.

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

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WHOLE No. 2204

NOTES AND GLEANINGS.

A woman patient in Grace Hospital Toronto, whose foot was submitted to cathode rays in search of a hidden needle, was successfully operated on one day last week. Prof. White, of Toronto University, made the photographs, and pointed out to the surgeons the exact location of the needle.

Mr. Gladstone, it is said, is editing for publication two hundred thousand letters which he has received during his long career. The edition will be small, and limited in its distribution to the friends of the ex-premier. It appears to be a risky thing to write letters, unless for publication, as in these days one knows not who will gather or edit such epistolary communications.

It is estimated by the Armenian Relief Association in New York, that as one dollar suffices to supply one person with food for two months, at least \$250,000 is required to keep the destitute Armenians from starvation until next April. The association appeals to the women of America asking that one thousand of them will give \$100 each to save the sufferers in their dire need.

A new book of the Martyrs might be prepared of the saints who have fallen under Moslem hatred in Turkey in the past six months. Here is the brief record of one at Marash:

"One young man was given the alternative of death or becoming a Moslem. He chose death, and they struck his head off. His poor body was taken to his mother, who, taking his hand and kissing it, said: 'Rather so, my son, than living to deny our Lord and Savior.'"

The first attempt, so far as Zion's Herald knows, to utilize the energy of tides for practical purposes, is to be made at Santa Cruz on the Pacific Coast. A \$20,000 dynamo has been constructed, which will be operated by a head of water raised by the tide; and the electricity thus generated will be applied to lighting the streets and houses, and to propelling the street cars. If the earth continues to rotate, the managers of this enterprise believe that their experiment will succeed.

The New York Dispatch strikes a certain nail squarely on the head in the following: "The boys of to-day who steal rides on vehicles are likely to become the thieves of to-morrow. When children steal, whatever the form of theft, the parent should sternly teach them better. The parent who neglects so to do, contributes to the boy's untoward career." Let it never be forgotten that theft is theft, whether it be only a three cent street-car ride that is stolen, or a gold watch, or \$10,000. It is the small thieves, as a rule, who make the great ones.

A suicide in St. Peter's Church in Rome is not a common incident, plentiful as are the nooks and crannies in that edifice which will serve for such an occurrence. A month ago, however, such a thing took place, at high noon beside the balustrade of the high altar itself, when Pietro Celsi, an ex-coachman of fifty years, out of employment, cut his throat. It was necessary immediately to request all the visitors to withdraw from the church; to close it; to summon certain of the clergy, and to go through the ceremony of reconsecration. Cardinal Rampolla, acting on the instructions of the Pope, to whom the matter was immediately communicated, hastened the ceremony to its shortest limits. No other suicide has occurred in St. Peter's since the year 1866. At that time Pius IX personally came immediately from the Vatican and reconsecrated the church.

Judaism has no future. Multitudes of the Jews themselves are dimly conscious of the fact, while others—like the throngs who attend on the rationalistic teachings of Dr. Felix Adler—grope in the dark for a light and comfort which are not in their old faith, and which come not from any new 'ethical' or 'theosophical' substitutes for faith. A 'learned Israelite' of Austria writes in a very hopeless strain to a Jewish missionary regarding the condition of the Jews in that country. "You have no idea," this correspondent says, "how rotten and unbearable Judaism is in Austria. Apart from the fact that many Jews do not bring their children into Abra-

ham's covenant, there are others who declare themselves to have no religious creed at all, and there are also many who, through the scarecrow of anti-semitism, have been driven into the Christian camp." And doubtless there are many others who have gone over to that camp of their own accord.

The drinking of the light wines of France and other continental countries is often favorably spoken of and quoted as an evidence that they do not tend to drunkenness, and that the custom might be followed in this country. The action of the French Academy of medicine does not sustain that favorable opinion. It recently adopted a series of resolutions declaring that the drink evil has become a permanent danger attacking 'the very life and force of the country' and laying stress on the fact that even the purest alcohol is 'always and fundamentally a poison.' Speaking of legal restrictions M. Rochard, a member of the illustrious scientific body, said: 'I know that this is difficult to accomplish. Alcohol is a terrible power. The professional hierarchy (the manufacturers and dealers) holds the country enlaced in the meshes of a net of unavoidable self-interest without pity.'

Crime in Canada.

The Report of the Inspector of Penitentiaries in Canada, summarized the "Presbyterian Witness" shows the following facts and figures: On the 30th, June, 1894, there were in the five Penitentiaries of Canada 1,233 persons, and at the end of the ensuing year the number increased to 1,277. Received during the year 479. Released, by expiry of sentence, 309; pardon, 73; escape, 2; transfer, 23; death, 18. The increase in prison population during the year was over 3 per cent.

It is noteworthy that our Penitentiary population cost us last year \$344,559,—that at least. This is at the rate per head of \$269.82. Our non criminal population has to bear this burden from year to year. It is surely a perniciously false and blind economy that restricts the labor of convicts or that interferes with its being put to the most profitable uses. Divided according to races—Whites number 1,167 of the convicts; colored 55; Indian 33; Mongolian 18. Classed according to nationality, Canada, claims 863; U. S. 129; England, 116; Scotland 39; Ireland, 61; China, 17.—The criminal propensities show themselves mainly between the ages of 25 and 37. Seventy per cent of our convicts are between 20 and 40 years of age, 64 convicts are under sentence for life; 1 for 30 years; 5 for 25 years; 15 for 20 years. The largest number in this year's report are for 3 years.

As to the creeds to which the convicts adhere we have: Church of England, 247; Roman Catholics, 634; Methodists, 184; Baptists, 58; Presbyterians, 102. The ratio, to population stands as follows: Church of England, 382; Roman Catholic, 318; Methodist, 217; Baptist, 190; Congregationalist, 178; Presbyterian, 135.

Another Blue Book is before us giving facts and figures as to crime throughout the Dominion; showing the number of indictable offences and of summary convictions. In 1894 there were convicted in New Brunswick 109; in P. E. Island 39; in Nova Scotia 182; Manitoba, 186; Quebec 1,653; Ontario 2,682; Territories 171; British Columbia 236,—making in all 5,258. This makes 10½ in every 10,000 of the population. But taking provinces separately we find the following interesting facts: New Brunswick had but 3.39 in every 10,000; P. E. Island 3.57; Nova Scotia 4.01; Manitoba 9.95; Quebec 10.80; Ontario 12.33; Territories 15.40 British Columbia 19.57. These figures speak well for the se-provinces. Crime decreased in these provinces as compared with the previous year, but decidedly increased in Ontario and Quebec.

Summary convictions numbered 30,907—a decrease of 116 on the previous year. Prince Edward Island 422; N. S. 2,266; N. B. 2,096; Quebec 9194; Ontario 14,033; Manitoba 990. Cases tried before a jury 994. 7 death sentences were commuted. The prison population is thus considerable; and the number of persons charged with some offence is large.

The True Aim in Preaching.

"Do not try to be eloquent; try only to be simple." This is golden advice to the public speaker—to him especially who is just learning the art of addressing an audience. A writer of the day says of a certain preacher whom he heard, in the sermon he spoke of ethics and economics, encyclopedic man, speculative orthodoxy, psychology, isosceles triangle, unifying force from the great Universal Self, elaborate scheme of social organization, Antinous and apollo, complex realism, sociological expansion, and the old skeleton of a defunct philosophy, etc., etc., all of which, while doubtless intelligible to the Lord, was an unknown language to nine-tenths of the congregation." Perhaps the preacher had his reward—the admiration of some people who thought him "smart"; but how much better it would have been to really instruct, inspire, and help them.

The Stingy Man's Excuse.

A Stingy man, on being asked by a minister to make a contribution to foreign missions, refused. "I don't believe in none of your foreign missions," he replied. "Then how do you expect to go to heaven and enjoy the good things God has prepared for you there if you don't give to advancement of his kingdom here on earth?" the minister asked him. "O," returned the stingy man, "the dying thief didn't give anything toward the advancement of God's kingdom, and he got to heaven." "Yes," said the minister, "and the only difference between you and the dying thief is that he was a dying thief and you are a living one." "That's it, my workers, if we are not giving to God, we are stealing from him, for everything we have really belongs to him."

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.]

The Children of India.

In the February *Helper* Mrs. Stiles writes very interestingly of the children of India. We think the readers of this column will be glad to read what she says of the little ones: Children are alike all the world over, and the children of India are as interesting at their play as our own. In India the word "play" is the commonest word used in connection with the word "child." Whenever a child is enjoined for, the invariable answer is, "He is playing." The Bengali and the American come closest together in their children. While the two in habits and education have little in common, their children might be members of the same family.

The play of the children of India, as might be expected, imitates the work of their elders. The little Bengali and Oriya girl does not bake mud pies or fry pancakes; but, with a stick for a rolling-pin, she sits on the floor and rubs out and grinds her make-believe spices for the curry, as her mother does. She takes a handful of dry earth and a few leaves, and plays get dinner. The leaves are her plates and the earth her rice; and she prepares a playful for each member of the family. She stands erect on one foot, and beats the other on the ground, saying, "I am husking rice," for that is the way she sees her mother do it in the morning. She balances her little earthen saucer on her head, and follows her mother to the well where she goes to bring a jar of water. (It is by beginning so early, I think, that the women learn to carry their heavy jars of water on their heads.) She does not rub her doll's clothes on a board, but catches up a bit of a rag and slaps it vigorously on the ground, just as she has seen the washerman beating out the dirt from the clothes upon the rocks by the village tank; and so she goes on through the whole round of Indian housework, busy and happy. She often has a doll, a rude, ill-shaped thing, made of clay, hardly worthy of the name. An American five-cent doll is a marvel of beauty compared with it. An Indian child who is so fortunate as to possess one of our American dolls is considered

very fortunate. Few children in India have ever seen one. A lady traveling in a remote part of India happened to have with her a doll which belonged to her little child. She showed it to some of the native women, who expressed great delight and wonder at it. The report of the wonderful doll soon spread, and people crowded in great numbers about her carriage, so that her journey was obstructed. She then held the doll up to the carriage window as she rode through the streets, while a crowd followed a long distance to get a sight of the doll. Girls and women seem equally pleased with our dolls. Girls of sixteen and older in the schools frequently ask for a doll, when requested to make known what reward of merit they would choose. This is the reason why dolls are so desirable for the work in India. It is best in sending dolls for this purpose to select the small, inexpensive ones, because in that way more children can be made happy.

In my walks I have many times chanced upon a child's playground. There would be mapped out in my path little rice fields, each with its surrounding wall of earth. In the tiny fields clumps of grass or twigs were planted, representing the growing rice. I have often seen the children busy at this kind of play, and I should judge it to be the most popular pastime among children of a certain age in the country. Combined with the rice fields they often make little mud houses, like those in which they live, accompanied with stables for the goats and cattle.

In the country places the flowers which fall in great profusion from the trees are a never-ending source of amusement for the children. The little girls adorn their own hair, and the hair of anyone else who will allow them, with the fragrant blossoms. The girls put them in the coil of hair at the back of their heads, and the boys stick them funnily over each ear. Then they make long strings of the flowers and wear them around their necks and over their heads. (Concluded next week.)

Mrs. Stiles, writing in the *Morning Star*, says: "I have received many letters expressing sympathy for me in the absence of my husband, which, I time, I should like to answer separately. All these expressions of sympathy have been very sweet to me, dear friends. For Jesus sake is our only reason for this separation. Since coming to Keuka College my health has been greatly improved and my weight increased ten pounds. I am now looking forward to joining Mr. Stiles in India next fall, God willing."

Seven Cents.

Within the contribution box.
She drops her offering small;
It isn't very much, 'tis true,
But then it is her all.

She's bought a lovely cake, a hat
That's fashionably strange,
And various other things; and now
The heathen gets the change.

My Vacation.

No. 5.

I spent two Sabbaths in New York. The first Sabbath morning I went to Henry Ward Beecher's church to hear Dr. Lyman Abbott, but was disappointed, as he was away. But I heard a good sermon, from some one whose name I have forgotten. In the evening, in company with Mr. Edward Milbury, I went to the 'Baptist Temple,' Brooklyn a church dedicated the Sabbath before. The church is a magnificent building, and the pastor, Dr. Myers, fills it, large as it is. The choir is a fine one, and the singing of the vast congregation something to be remembered. Dr. Myers has the reputation of being an eloquent and able preacher.

The second Sabbath, in company with my host, Mr. Seth Milbury, I attended their church. The building is a fine one, the minister a good preacher and pastor, and the Sabbath school, which I attended in the afternoon, is large and efficient; there were about 800 in attendance the day I visited it. In the evening, in company with Dr. Milbury, I went to hear Dr. Abbott. The sermon that night was the fifth of a series on Social Topics, and I was fortunate to hear one on "War or Peace." The text was, "But I say unto you that ye resist not evil, but

whosoever shall smite thee on thy right cheek turn to him the other also," etc. Among the many good things with which the sermon abounded, the following will give an idea of the tone of one of the most powerful and eloquent sermons I ever heard or read: "Is there to be no resistance to wrong doing? Many have adduced this principle from these words. And, yet, if we look at the life of Christ we shall see that he did sometimes resist wrong doing."

"Christ used force to defend others but never to defend himself. The fundamental principle in Christ's teaching is this: Love may use combativeness, selfishness may not. The wrath, says the book of Revelation, is the wrath of the Lamb.

There is a combativeness of love which is legitimate. If the highwayman demands my purse, I may hand it over to him rather than take his life; and I frankly confess, were I ever so brave, I think I would rather go without my purse, than go with the blood even of a guilty man on my hands. But if he assaults my wife, or my children, whom God hath put in my keeping, that is another matter; then if I do not defend them whom God has put under my defense, I shall be recreant and a coward.

Love may fight, selfishness may not. This is Christ's method of settling contentions. Meet wrong by the irresistible might of meekness; seek reconciliation when the wrong has been done, *whether you have done it or the other has done it.* Christ says, if you and your friend cannot get together by amicable means through conciliation, take some impartial friend and try to get him to settle. That is what we call arbitration. First conciliation, next arbitration. And suppose that fails, suppose he neglects to hear them, tell it unto the church—That is to the community to which you belong. That is law. First conciliation, next arbitration, thirdly law. If he neglect to hear the church, let him be unto thee as a heathen man, and a publican. What is that? Why, in the old Jewish conception it was let him alone. That is the end. Do all you can, and when you can do nothing more, do nothing.

"In 1775, one year before the Declaration of Independence, the greatest statesman of England plead in vain with the English people for the application of this christian principle to the settlement of a growing dispute. Edmund Burke in his great speech on conciliation with America, said, 'My proposition is peace; not peace through the medium of war—it is simply peace, sought in its natural course and in its ordinary haunt. It is peace sought in the spirit of peace, and laid in principles purely pacific.'"

"It was because the Jingoism of England in 1776 would not listen to the wise counsels of that greatest statesman that the Empire was disovered, and for a hundred years, and even now, bitterness between the mother-country and her child, was engendered in the hearts of men and women. May America learn the lesson it ought to have learned in its cradle, and heed the words which its great defender, in the English Parliament spoke to it, 'My proposition is peace,' and the other words of its own greatest warrior (for true warriors always dread war), 'Let us have peace.'"

The sermon, of which I have given a few disconnected sentences, was delivered when the strained relations between England and America were at their utmost tension; and you can imagine how much these wise pacific words addressed to more than a thousand persons, representing the highest culture, and then published in the *Outlook*, where tens of thousands read them, how very much they did towards putting out spark that, if fanned by pulpit and press to a flame, might have resulted in irretrievable disaster to the Anglo-Saxon world.

Lyman Abbot and his coadjutors shall receive the record, "Blessed are the peace makers."

Dr. Abbott does not read his sermons, neither does he memorize or use notes. He speaks in a conversational tone, speaking slowly and enunciating clearly. There is an earnestness in every tone and gesture that is irresistible. He is one of the few giants of the world, and I shall enjoy reading his sermons more than ever, now that

I have heard him. I was introduced to him, and the few minutes I spent in his company will not soon be forgotten.

C. T. PHILLIPS.

YOUR OWN AND ANOTHER.—If when sending your renewal—which it is hoped you will do at once, you send, also, a new subscriber, \$2.50 will pay for both one year. Get a new subscriber if possible.

Parliament.

Monday.—Mr. Charlton introduced his bill to amend the Seduction Act. It proposes to increase the age of consent from 16 to 18 years, making a man liable for the consequences of seduction under the promise of marriage at the age of 18 years, and making seduction a crime in case the female is under 21.

Mr. Dickey informed Mr. Mulock that a site for a dominion reformatory had been purchased in the township of Lochiel, near Alexandria, 100 acres, had been secured at a cost of \$5,000. Mr. Flint resumed the debate on his prohibition motion. He admitted the enactment of a prohibitory law would result in a temporary and immediate loss of revenue, but the evils it would eradicate were of such a nature that the loss would soon be made up. He asserted prohibition was the only adequate measure that could be adopted. Other measures, however good in themselves, were ineffectual as a complete remedy for the evils of the liquor traffic. He concluded by urging the necessity of the immediate action of parliament.

The resolution, was opposed by Dr. Lachapelle, who said alcoholism was a disease to be dealt with on different lines than those suggested in the resolution. Mr. Gullet held that even if the provinces had not power to enact prohibition the dominion parliament should refer its power to deal with the subject to them. This would ensure the enforcement of the prohibitory law if passed. He moved that the consideration be deferred till the judgment of the judicial committee of the privy council on the question of jurisdiction of the provinces with respect to prohibition was rendered.

Mr. Mills (Bothwell) moved the adjournment of the debate. This puts the motion to the bottom of the order paper.

Tuesday.—The budget debate was resumed. Mr. Dawson of Addington at midnight had completed his fifth hour talk and was not yet done.

Wednesday.—Mr. Charlton introduced a bill to secure the better observance of the Lord's day. He said the object of the bill was to prevent the issue and sale of Sunday newspapers, to provide for the closing of the canals from 6 a. m. to 10 p. m. on Sundays, to reduce railway traffic as far as practicable, and to prohibit Sunday excursions by steamer or railway. He intended sticking to this measure as long as he had a seat in parliament, and hoped it would pass.

Mr. Prior informed Col. O'Brien that an illicit still for making spirits had been seized on the premises of the Trappist monks at Oka. A fine of \$500 had been exacted and the apparatus confiscated. In the case of a corporate body it was difficult to decide on whose shoulders the punishment should be laid.

Mr. McLennan of Glengary moved the second reading of the bill respecting the sale of railway return tickets. He proposed to compel railways to issue return second-class tickets at the same proportionate reduction allowed on first class return tickets. He held this was only fair to the poor.

The second reading of the bill further to secure the independence of parliament was moved by Mr. Mulock. The bill provides that no M. P. shall be eligible to accept office of emolument in the gift of the crown until twelve months after the dissolution of the parliament in which he sat.

Mr. Dickey denied the necessity of the bill and said it cast a stigma on the entire house.

He moved the three months' hoist, which carried.

Thursday.—Mr. Davies was informed by Controller Wood that James Kelly of St. John had been appointed a preventive officer, at a salary of \$1,000 per annum; and that Allan McBeath, appraiser of St. John, had been superannuated, on account of age, on an allowance of \$528 per year. He had been recalled and is now fulfilling the duties of appraiser.

Replying to Mr. Davies, Mr. Haggart said \$200,000 had been spent in the purchase of the Harris property at St. John for the purposes of the Intercolonial.

The budget debate was resumed by Mr. Stairs, followed by Messrs. Fraser Campbell and Edwards.

Friday.—The budget debate was resumed by Mr. Casey Messrs. McGillivray, Davies and Mills, of Annapolis.

The house went into supply and passed one item.

Happiness is nothing but that inward, sweet delight that will arise from the harmonious agreement between our will and God's will.