

Religious Intelligence.

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

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WHOLE No. 2203

NOTES AND GLEANINGS.

Bicyclists, beware! In England a cyclist, riding down a hill at the speed of twelve miles an hour, knocked down and fatally injured a pedestrian. He was found guilty of manslaughter, and sentenced to three months' imprisonment.

Chicago has put a hundred type-writers in the public schools. Editors will be grateful. They look forward to the time when handwriting shall become a lost art. What is the use of teaching a child to write with one hand when he can write much better with two?

Wise in its day is an American syndicate which, in laying out a new town, offers a site and money to any church which will start work there. "A town without a church," says the president of the syndicate, "is no good. The difference between the price of lots in Zululand and the United States is just Christianity." That president's motives may be mixed, but he has struck on the true philosophy of modern civilization.

The world is becoming the world's market. The editor of the *Indian Witness* notes in a recent issue that he "took down his lamp made in Germany with its chimney made in Japan, filled it with oil made in Batoum, and lit it with a Japanese match, then, taking a pad of German paper, he took his American fountain pen, and began to write on the manufacturing and commercial supremacy of Great Britain!" The day is past when any one nation can claim a monopoly, of the world's wares and trade routes.

Unless the claims made for it are very extravagant, the farmers of the semi-arid regions of the West have found a "bonanza" and a boon in Kaffir corn, so-called from the Kaffir country in Africa, whence it came. It is reported that many thousands of acres of this grain were planted in the Southwest this year, where the drouth had destroyed other crops, and that there was an abundant yield of fodder and grain. It makes excellent stock feed, meal and flour, and delicious popcorn. It will grow in spite of heat and drouth, and may be the salvation of the broad plains which are too dry for any of our own cereals.

Among the "Open Letters" in The Century for January is one on "Advice to a Young Lawyer," in which the writer gives the substance of several old letters recently found in a package in a Washington garret written by such men as Webster, Clay and Calhoun. These letters were addressed to a young man who had requested the views of the statesmen named as to the best course of study to pursue preparatory to entering the legal profession. One letter written by Senator B. W. Leigh, a famous Virginia lawyer, is especially interesting. After mentioning several works of history, politics and law, Senator Leigh says: "I advise every man to read the Bible. I speak of it here as a book which it behooves a lawyer to make himself thoroughly acquainted with. It is the code of ethics of every Christian country on the globe, and tends above all other books to elucidate the spirit of laws throughout the Christian world."

THE ARMENIAN ATROCITIES.—A Bostonian in Constantinople under date of Feb. 7 writes: I send a copy of the latest dreadful statistics from the province of Harpoot. These statistics were prepared by a friendly Moslem. They are the principal statistics attainable up to Jan. 15 of the Turkish atrocities in the province.

Armenian Christians killed, 29,544.
Armenian Christians burned, 1,383;
teachers, preachers and priests killed, 61.

Died from hunger and cold, 3,268.
Found dead in fields and on roads, 4,330.

Died from fear, 760; total deaths, 39,334.

Wounded, 8,000; houses burned, 28,562; forced conversions to Islam, 15,379; churches, schools and monasteries destroyed, 227; women and girls outraged, 530.

Women and girls married by force to Turks, 1,532.

Absolutely destitute, 5,450.

These figures indicate about a third of the total losses of Armenians from Oct. 9 to Jan. 15, 1896.

The Prohibition Convention.

The Convention met at 2 p. m. Wednesday 19th inst. It was called to order by Rev. Dr. McLeod, who explained the reasons for calling the Convention, and said it was a gathering of temperance men to discuss the best methods of advancing prohibition.

Rev. Mr. King then invoked God's blessing on the convention.

A committee was appointed to nominate officers and suggest rules for the government of the Convention.

The committee reported, nominating the following officers: Rev. Dr. McLeod, president; Mrs. L. W. Johnston, A. H. Hanington and Martin Lemont, vice-presidents; W. L. McFarlane, secretary; C. N. Goodspeed, assistant secretary; J. R. Woodburn, treasurer.

The committee also submitted rules of order, etc. The report was adopted.

Sir Leonard Tilley, who was received with hearty cheers, made a brief address. He outlined the facts in the prohibitory struggle that culminated in the passage of a prohibitory bill in 1855, and its repeal after a brief existence on the statute book, drawing therefrom the lesson that the temperance people of to-day should neither underestimate the strength of the liquor party at the polls, nor lose sight of the vast boon prohibition would be to this Canada of ours.

The President read letters of regret that they were unable to attend from a number of gentlemen.

Various committees were appointed. Mr. F. S. Spence, of Toronto, arrived at 4 o'clock, was given a hearty greeting, and made an excellent address.

While the committees were out preparing business, speeches were made by several gentlemen, including the speaker and some other members of the legislature who happened in.

In the evening a fine public meeting was held in the City Hall. Vice President Hanington presided.

The delegates to the convention were welcomed by Ald. Gilman, on behalf of the city, and Dr. McLeod, on behalf of the churches and temperance societies. Rev. Thos. Marshall replied on behalf of the delegates.

Sir Leonard Tilley and Mr. Spence were the chief speakers of the evening. Sir Leonard, notwithstanding his 76 years, made a fine address, at times showing much of the old-time fire.

Among other things he said that in the more than forty years since he introduced the Prohibitory Law in the N. B. Legislature, during all of which time he has been closely connected with public affairs, his opinion as to the advisability of prohibition of the liquor traffic has not changed, except to become stronger. And he declared that the loss of revenue and the financial aspects of the case are the least of the difficulties in the way of prohibition. He spoke of the great gains made, and hoped the day is not far distant when the hopes of prohibitionists, of which he is happy to be one, will be realized.

Mr. Spence made a clear, strong, eloquent address, setting forth the great progress of the prohibition movement, and the reasons why an early triumph may be expected. It was a good meeting.

The Convention met at 9 a. m. Thursday. Prayer by Rev. B. H. Nobles.

The committee on Declaration of principles presented the following:

1. It is neither right nor politic for the state to afford legal protection and sanction to any tariff or system that tends to increase crime, to waste the national resources, to corrupt the social habits and to destroy the lives of the people.

2. The traffic in intoxicating liquors as common beverages is inimical to the true interests of individuals and destructive of the order and welfare of society, and ought, therefore, to be prohibited.

3. The history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible to satisfactorily limit or regulate a system so essentially mischievous in its tendencies.

4. No consideration of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy and disastrous in results as the traffic in intoxicating liquors.

5. Legislative prohibition of the liquor traffic is perfectly compatible with national liberty and with the claims of justice and legitimate commerce.

6. That, rising above sectarian and party considerations, all good citizens

should combine to procure an enactment prohibiting the manufacture and sale of intoxicating beverages as affording the most efficient aid in removing the appalling evils of intemperance.

It was adopted.

The following Plan of Political Action was presented:

1. We believe that there is no question in politics so vital to the moral and financial prosperity of Canada as the prohibition of the liquor traffic.

2. We further believe that prohibitionists ought firmly to stand by the position that in political matters they can only accept as satisfactory such candidates as are known and avowed prohibitionists, and can be relied upon to vote and work for the enactment and enforcement of prohibitory legislation regardless of party exigencies.

3. That it is the imperative duty of temperance workers to do all in their power, regardless of party, to secure the election of such representatives to every civic, municipal, legislative and parliamentary position.

4. That prohibition voters are earnestly urged to take an active part in political conventions, using every effort to secure the nomination by their respective parties of such candidates.

5. That where such candidates cannot be secured through existing political organizations, or wherever prohibitionists think it advisable, we recommend the nomination and support of independent prohibition candidates.

6. We strongly urge prohibitionists in every section of the province to organize at once for political action on the lines herein indicated.

7. We believe the prohibition of the liquor traffic should be made the supreme issue in every municipal, provincial and dominion election.

The last section was not in the report when presented, but was added by vote of the Convention.

On the recommendation of the committee on Legislative Action. It was resolved to memorialize the local government to enforce the penalty of forfeiture of license against licensed vendors in Scott Act counties who may be found guilty of illegal liquor selling.

Also, Resolved to petition the Legislature to amend the Liquor License act that applicants for licenses must get a majority of the ratepayers on their petitions, instead of but one-third, as at present.

Committees were appointed to see the Government and members of the Legislature on these matters.

The committee on resolutions submitted a motion protesting against the keeping of liquor in the Canteen of the R. C. I., in this city. The motion carried, and the president and secretaries of the permanent organization committee were delegated to forward it to the proper authorities.

The following resolution was adopted:

Whereas Parliament did by resolution passed in session of 1891, declare that it was expedient to obtain for the information of parliament the fullest most reliable data possible respecting:

(1) The effect of the liquor traffic upon all interests affected by it in Canada;

(2) Measures which have been adopted in this and other countries with a view to lessen, regulate or prohibit the traffic;

(3) The results of these measures in each case;

(4) The results of the enactment of a prohibitory liquor law in Canada would have (1st) in respect of social conditions; (2) agricultural business; (3) industrial and commercial interest; (4) the revenue requirements of municipalities, provinces and the dominion; (5) as to the capability of its efficient enforcement;

And whereas, in accordance with the said resolution of Parliament a commission was appointed in March, 1892, to obtain such data and information;

And whereas, said commission presented in April 1895 the results of said investigation made, which reports were laid before parliament during the session of 1895.

And whereas, the resolution authorizing the appointment of a commission was in amendment of a resolution in favor of the immediate enactment of a prohibitory liquor law, and was passed on the contention that Parliament could not intelligently legislate concerning the liquor traffic until furnished with such data and information as a commission would obtain.

And whereas, this convention believes that the facts obtained by commission with the deductions therefrom, as set forth in the minority report by Rev. Dr. McLeod, showing clearly the great financial and other burdens which the country bears because of the liquor traffic, the utter utility of all forms of license laws to restrict or even regulate the traffic, to minimize its insupportable evil effects; that the traffic is made more seductive, more influential and more tyrannical by license, and that laws prohibiting its traffic, even though imperfect, are the only effective methods of dealing with it.

And further that the many petitions, memorials and declarations of christian churches, temperance organizations, municipal councils and other representative bodies, and the endorsement of the principle of prohibition at the ballot box by the electorate of different sections of the country, make

it sufficiently clear that a majority of the people of Canada are in favor of the total prohibition of the liquor traffic.

Therefore resolved that it is the imperative duty of Parliament to at once carry out the promise given in the resolution adopted by Parliament in 1875 and in 1884 in which it was declared that "total prohibition is the right and only effective remedy for intemperance, and that this House is prepared to enact such legislation as soon as public opinion will sustain them in so doing, by the enactment and enforcement of a law prohibiting the manufacture, importation and sale of intoxicating liquors in and into the Dominion of Canada as a beverage.

A resolution expressive of the pleasure of the convention at having had Sir, Leonard Tilley with them, was unanimously adopted.

Thanks were voted to the press of the Province for the publication of notices of the Convention, and the full reports they have given of the proceedings of the Convention.

A resolution was passed expressing "the Convention's appreciation of the able efforts of Rev. Dr. McLeod in the interests of prohibition as a member of the Commission, of thanks to him for calling this Convention, and for the able and impartial manner in which he has presided over the Convention."

The committee on permanent organization reported as follows:

Whereas it is deemed expedient that in order to carry on the work of this convention a permanent organization should be formed in this province. Therefore resolved that an organization to be known as the New Brunswick Prohibition Association be now formed as a permanent Society for that purpose. That the officers consist of a president, vice president, two secretaries, a treasurer and a vice president for each county in the province, to retain office until others are appointed in their place and further resolved that the following officers be appointed:—Rev. Dr. McLeod, president; Mrs. L. W. Johnston, vice president; W. L. McFarlane and C. Goodspeed, secretaries; J. R. Woodburn, treasurer. Vice Presidents for the Counties: York—Ald. Rosborough; St. John—J. R. Woodburn; Carleton—Rev. J. Cahill; King's—Gideon Prescott; Queen's—R. T. Babbitt; Westmorland—Howard Truman; Kent—J. D. Phinny; Northumberland—Geo. N. Clark; Charlotte—C. N. Vroom; Victoria—S. P. Wade; Albert—Mr. Burns; That vice presidents of each county proceed to organize for political action.

It was voted that the County Vice Presidents be requested to call conventions not later than the second week in March.

The Convention closed about 10 p. m. Thursday.

Swindlers Supported by Fools.

The N. J. *Advocate* tells that recently, as the result of one raid, in the police court at Trenton, N. J., were one clairvoyant, one astrologist, a Christian medium, a palmist, a gypsy fortune teller, a "professional man," and one plain fortune teller. In the "motley crew" were two seventh daughters of a seventh daughter and "a descendant of an African black prince." They were fined twenty-five dollars each under an old law which makes fortune telling in New Jersey punishable by a fine of three months' imprisonment.

It is estimated, we know not with what degree of accuracy, that in Boston, Mass., over a million dollars per annum is paid to persons of this class. One needs only to look at the Boston daily papers that circulate most among the common people, to find abundant proof of this. A lady of our acquaintance in that city, who had a special reason for wishing to investigate a woman who professed to be only a plain fortune teller, but whose charge was a dollar, went to the house at eight in the morning, when the office hours began. To her dismay she found sixteen ladies waiting when she arrived. During the morning the fortune teller came to the door three times, and each time sent several away, saying that she could not tell them anything that day. The plan of selection seemed to be entirely arbitrary, but the would-be investigator was not one of the excluded ones. In spite of the weeding process it was two o'clock before she was admitted to the private room, and during those hours she estimated that if this, a rainy day, might justly be taken as an average, the income of this woman must be two hundred dollars a week, and that she must send away ten customers a day.

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.]

A Sad Incident.

Last Saturday evening, when returning from a Hindu School, I heard feeble groans, looking around to discover whence the sounds proceeded, I discovered, under a tree, not far distant, an object resembling a woman or child. Proceeding to the spot, I found a woman, whom I recognized as a pilgrim. On making inquiry I learned that she was both sick and hungry. Knowing that they objected to christians touching their food, I was revolving in my mind what I could give her, when she said she could eat native cakes and sweet-meats. When I returned with the food, her husband was with her. He said he had been begging something for her to eat, but had been unsuccessful. That may not have been true, as the Hindus generally give when asked by the pilgrims, so I have been told.

I knew that these people, when night came, slept by the roadside, so left them. The next morning I thought I would go and see if they were still there and needed anything. I found them in the same place, and in the day light saw that the woman was very sick. Her face, hands and feet were badly swollen. I asked if she would not go to the Hospital, her husband replied that he had no money to hire a garrie and that she could not walk. He began to cry and said he had much trouble, was alone and many miles from home and friends. They had been to Puri to see the idol Jagannath and were returning home. Occasionally he would call upon Ram and Krishna. I told him they could not give him any help.

In the meantime, one of the boys, who was with me, had been sent off to see about getting a garrie. The garrie walla (driver) objected very much to taking a sick woman in the garrie, but at last consented, if we would give him double fare. The garrie was brought to the place, and we prepared to place the sick woman within, when I found she was getting cold and stiff, and told them she was dying. As soon as the driver heard this he ran off with his bullocks, leaving the garrie. We laid the woman on the ground, and in a short time she expired. The husband with the boys' help, carried and dragged the body into the field, where they left it to be devoured by the jackals and vultures.

There are many who fall victims to disease on the way to and from Jagernath, but never before has a case come directly, under my notice. In the evening, as some of the young people were expressing their sympathy, I said, "But it is not enough that you should pity and bemoan their fate. Are you willing to carry to them the salvation purchased by Christ?"

My readers, the picture, perhaps, has not been portrayed very vividly to you, but it is such as to help you to recognize the vast difference between the people of our own country and the people of India. And what makes the difference? One has the privilege of the gospel while the other has not. May each of us ask, "Lord what wilt Thou have me do?"

LIZZIE E. GAUNCE.

Balalore, Jan. 6th, 1896.

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.

THAT PHRASE.—The "splendid isolation" of Great Britain was remarked upon by Editor Scott of the *St. John Sun*. The phrase met the eye of Hon. Mr. Foster who had taste enough to introduce it into one of his speeches in the House of Commons. Mr. Chamberlain saw it, and perceived how good it is, and complimented Mr. Foster upon it. And thus the phrase has become current coin of the realm. Scott has said many a bright thing in his time, and he will no doubt say many more.—*Presbyterian Witness*.

The Christian Minister as a Citizen.

"The minister is to preach, and not to dabble in politics."

That is true, and yet not true. He is to preach, and to preach should be his delight. And he is "not to dabble in politics" in the sense of being a partisan. But he should have knowledge of questions affecting the public welfare, and use his influence in all proper ways to promote the public good. It is his duty to make clear the seriousness, even sacredness, of the duties of citizenship. This must, of course, be done in a way that shows that he has divested himself of all mere party feeling and factional prejudice. Unrighteous methods must be fearlessly condemned, and the principle, truth and true patriotism emphasized.

Rev. W. G. Thrall, writing on this subject in *The Christian Statesman*, says:—"The better the Christian, the better the patriot." Eminently true this, of the clergy as well as of the laity. The minister of God holds an exalted position, with reference to the world about him, none more so. A position in which his life and teachings may have a most potent influence upon the thoughts and activities of those who are touched by his life. His very calling presupposes devotion toward securing the victory of truth over error; temperance over inebriety, and righteousness over iniquity. To the end that he may most effectively and promptly contribute toward these desirable and possible results, he must keep himself thoroughly informed as to the "best ways and means" to be employed, and maintain constant touch with the world about him.

If the minister of the Gospel secludes himself in such manner that his possible influence fails to touch and improve the world about him, then all his pulpit ministrations must necessarily degenerate into a mere and unmeaning formalism and superstition.

What the world, so full of friction, contention and discontent, needs today, is a practical, or applied Christianity. The spirit of the Christ alone can reach and temper every relation in social, commercial and political life. So it follows and without any argument, that if the Gospel, the great panacea for all the ills in human life, is to be transmitted into all these human relations, we must have men in our Christian pulpits; men of clear thought, sturdy convictions and fearless spirits; men who can do something more than talk and pray at long range; men after the type of a Parkhurst who step down on the level and by the side of those who are laboring to right the wrong, overcome evil with righteousness and bring about a more healthful condition of things for the good of all.

The minister of God belongs not only to his congregation but the community at large. Humanity next to the written Word, is to be his daily text-book; and this he is to study, not simply with a view of saving men from eternal woe, but from present evil. Many are the opportunities, and as great are the responsibilities attaching to the sacred office of the ministry; and it is one of the encouraging signs of the times, that more and more clergymen are responding to the opportunities and responsibilities of *Christian, patriotic citizenship*.

Among Exchanges.

SOME FENCES.

He who would go 'cross lots to success will probably find some fences to climb.—*Lookout*.

THE DIFFERENCE.

To preach about Christ is to present a bill of fare; to preach Christ is to spread a feast.—*Golden Rule*.

USELESS.

It is useless to ask God to control our hearts until we are willing to try to control our own thoughts.—*N. O. Presbyterian*.

SURE TO FAIL.

To undertake to be a Christian with no expectation of bearing the cross, is to fail before making the start.—*Ham's Horn*.

RELIGIOUS OR RIGHTEOUS?

It is far easier to be religious than to be righteous. The Athenians in Paul's day were very religious, but very corrupt. It is far easier to attend church than to lead a pure life. And yet, it is not being religious, but being righteous; it is not attending church, but leading a pure life, that counts in the eyes of the Lord Jesus.—*Telegraph*.