

Religious Intelligencer.

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

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WHOLE No. 2420

Notes and Gleanings.

Miss Floretta Vining, of Hull, Mass., owns nine newspapers. They came together by her father's will, and she overlooks the running of them herself.

In a single year the value of canaries raised in Germany is estimated at \$250,000, and the greater part of this sum goes into the pockets of the very poor.

Scotland has one hundred and sixty-six parishes without paupers, for rates or public houses, the absence of the last, perhaps, accounting for that of the first two.

Mr. A. J. Balfour scarcely ever reads a daily newspaper. Two secretaries prepare a kind of news summary for him every morning, and he peruses that at the first free moment.

The difference in manner in different countries is illustrated by the fact that in Africa a chapel would be thought only large enough for sixty Europeans holds drove a nation of the natives.

Joseph Worl, of Pera, Ind., has and tiny apples growing on his vine. The vine is under an apple tree, and he believes that the cluster of the apple blossoms mixed with that of the grape blossoms.

The Duke of Argyll, who owns the island of Iona, will not allow any residents there to keep a public house; for no policeman is needed, though several hundred people live on the island.

Excluding the two capitals there is a single city in the whole of Russia, properly so called, which could be deemed a large town in Britain. Only twenty have a population exceeding 50,000, and only 10 count more than 10,000 inhabitants.

At the Pastore Institute in Paris, 65 persons were treated in 1898, and all but three were cured. For thirteen years from the foundation of the Institute to the end of the year 1898, 13,181 persons were treated in Paris, and out of this number only 99 died.

Peas are shelled, berries and fruits peeled by machinery, but nothing has been invented that will husk corn or string beans.

A German biologist says "The Medical Record," has calculated that the human brain contains 100,000,000 nerve cells, 5,000,000 which die and are succeeded by new ones every day. At this rate, during the correctness of the human's guess, we get an entirely new brain every sixty days."

The chief sources of immigration in the United States have changed from a generation or more ago. Then the immigrants were mostly from Great Britain. Last year there were only about 45,000 Britishers to 26,000 from other countries. The Italians lead with 78,000.

A resolution adopted by the Norwegian Storting some time ago, giving the use of a purely Norwegian flag, in view of the fact that the emblem of union in the flag implied the equal rights of both Sweden and Norway, does not seem to have met with the full approval of King Oscar, who declared a few days later that he regretted the action of the Storting. However, as the constitution had been passed three years by the Storting, the king was compelled to sanction the provision of the new flag law, in accordance with the provisions of the constitution.

A Pessimist. Perceptive faculties are sharpened by practice. We know a worthy man who can detect a fault with unerring accuracy and swiftness, but the man sees nothing else but faults. An accomplished pessimist. What a man he would have been had he not been a pessimist. In the direction of discovering rather than the evil in men. Presbyterian.

A PLEDGED LEAGUE OF VOTERS.

FOR GOD AND HOME AND CANADA.

A Movement by which the Temperance People of Canada may deal a Death-Blow to the Ruinous Liquor Traffic.

WHAT IT MEANS.

Temperance with test, not mere sentimentality, but death to the drink traffic—it means that.

An army of actual voters, not merely for parade or drill, but for the supreme test of a soldier, for a fight—it means that.

Clean, wholesome political organization, the enrolling of thousands of young electors whose first vote will be for principle, not party—it means that.

A union of loyal and determined workers that will do what they desire to have done—it means that.

To Every Temperance Man in Canada.

DEAR FRIEND:—You are respectfully and earnestly requested to unite with many thousands of your fellow citizens in a campaign to secure the enrollment of 100,000 voters, pledged to consecrate the mighty power of their franchise to the welfare of humanity, and the total overthrow of our beloved country's greatest curse.

Under the sanction and protection of law the liquor traffic now wages its relentless warfare against all that is pure and good, filling thousands of hearts and homes with unutterable sorrow and shame. It debauches young manhood, crushes sorrowing womanhood, and pitilessly robs childhood of all innocence, joy and hope. Everywhere it spreads its seductive snares, luring our bright and promising boys to vice, and hurrying them on to degradation and destruction. It fosters all physical, moral and political uncleanness and crime. It is the potent ally of all that drags men down to wickedness, woe, and despair, and the worst hindrance in the way of every effort to help humanity upwards to goodness, happiness and success.

Thank God that the Christian sentiment of Canada was strong enough to record a substantial majority of our voting electorate in favor of putting this foul evil under the ban of law. We are deeply disappointed at the refusal of the Government to recognize the enormity of the drink traffic, and to obey the mandate which they invited. There can be no justification of the failure to respect the people's votes, and the forcing of this cruel curse upon a protesting nation. The traffic is still legalized and upheld, although its advocates were beaten at the polls, and the right-favoring majority is compelled to submit to tyrannical and iniquitous minority rule.

After careful deliberation, we have decided that it is our duty to invite the voters thus unjustly treated, to unite in an organized political protest against the inaction and indifference of the Government and Parliament. This is not done in retaliation, but because we cannot consent to the continuance of the liquor traffic, with its fearful and inevitable consequences, nor to the course of our legislative inertia in sustaining that traffic in spite of the prayers and votes of the people.

Total National Prohibition is our aim. Short of this we cannot stop. One Province has declared its strong opposition. This is no reason why the rest of the Dominion should be even temporarily debarré from the deliverance which the people have so overwhelmingly demanded. The majority for prohibition in the other Provinces and Territories is 108,011. Let them have their rights NOW. The battle must go on until the emancipation of Quebec is also secured.

Herewith we submit to you a pledge which explains itself, and which we trust you will cordially approve. We propose to get 100,000 voters to join this promise. It is not binding until 25,000 have signed. We want your personal signature, and we want the valued aid of your effort and influence in your church or society and your community. The pledge is to be signed only by men who are voters, or who expect to be voters before the end of the year 1900.

The voting power of the Christian people of Canada is great enough to overthrow the liquor traffic. It has been ineffective because of our lack of faith in each other. We have refused to sacrifice our party preferences because we were afraid others would not do the same, and that our sacrifices would therefore be ineffective. Political leaders ignore us because they believe that we can be relied upon to vote for party candidates whether such candidates are prohibitionists or not.

Our plan will change all this. It will give us union among ourselves, power in elections, and influence in Parliament. You are not asked to promise to vote against your party, but to promise not to vote for any man who is an enemy to our cause. Your promise becomes binding when enough voters have joined in it to make the movement certain of success.

You are asked to join a league of voters who will make right principle a political force. You are to be one of 100,000 who love humanity and hate the chief cause of human suffering more than you love any political party.

You are to be one of 100,000 men united to deliver Canada from a curse that every year causes thousands of premature deaths, wrecks thousands of homes, blights thousands of lives, plunders our nation of millions of wealth, and loads us with taxation, poverty, sorrow and sin.

Such a movement as this, backed by 100,000 pledged voters, united, determined, enthusiastic, cannot be defeated. It will not be defeated. It will surely make "The Saloon Must Go," the battle cry of a mighty political movement. It will give us a parliament that must and will carry out the demand of the people for the abolition of the liquor traffic.

We, who address to you this appeal, have confidence in the cause we advocate. We have ourselves signed the pledge in which we ask you to join. We appeal to your generosity, your patriotism, your sympathy with the distressed, and your zeal for what is right. Help us in this movement. Work for it enthusiastically, boldly, faithfully, NOW.

Yours, for the overcoming of evil with good,

A. VIDAL, Sarnia, Honorary President Alliance Council.
J. R. DOUGALL, Montreal, President Dominion Alliance.
W. A. MACGILL, D. D., Woodstock, Pres. Ont. Branch Dom. Alliance.
E. L. BOND, Montreal, Pres. Quebec Plebiscite Association.
J. C. MACINTOSH, Halifax Pres. N. S. Prohibition Convention.
J. McLEOD, Fredericton, Pres. N. B. Prohibition Association.
J. K. ROSS, Charlottetown, Pres. P. E. I. Temperance Alliance.
J. C. WALKER, Winnipeg, Vice-Pres. Man. Branch Dom. Alliance.
W. A. VROOMAN, Moosejaw, Pres. N. W. T. Prohibition Convention.
J. C. SPEER, Victoria, Pres. B. C. Branch Dominion Alliance.

"When is a Church Over-Organized?"

A thoughtful article by Dr. W. A. Hale, on "Church Societies—Over-organization," appears in the Christian World of Ohio. After some excellent deliberations on "church societies," he considers "over-organization," and presents thoughts which any denomination may well consider in these times of tendency toward superabundance of societies with great profit. The question, "When is a church over-organized?" he proceeds to answer as follows:

1. But when is a church over-organized? Whenever there are more societies than can be successfully managed and managed by laymen. In the very nature of things most pastors have more to do than they can do well, when they preach three times a week, visit the sick, do their pastoral work, and often care for the interests of organized work as it is done by any important church board. Especially is this true when we consider that most additions to the church represent the personal work of the pastor; that this means many visits, much instruction, deep spiritual concern. Men are called, not to run a machine, but to preach Christ. To do this well the preacher's mind and heart must be full of the zeal of Christ. St. Paul founded churches and then manned them and went on to new fields. Christ called him to proclaim salvation, not to enter into the details of ecclesiastical organization; others were called to this duty. Whenever a pastor must lay aside his message to conduct in detail church society work, there is over-organization to that degree there is but one society in the church.

2. There is over-organization when a society is made of greater value than public worship, the sacraments and the evangelistic work of the church. It has occurred and may occur; that leaders will so emphasize the society as to diminish the value of these first great duties. It has been said, "No difference about prayer-meeting or Sunday school or public worship; but others take care of these meetings; we must make our society a success." This is the course to make that every society a failure, and no church helped by such a society. A society honors God when it magnifies what Christ magnified; and it is hurtful when it impairs or weakens these things. Public worship, the gospel, and the sacraments first, then lesser things.

3. A church is over-organized when there is friction and strife between societies. When this exists great danger threatens the house of God. Ah, you say, but this does not mean over-organization, but bad management. Yes, that is what I mean. When a church cannot control its agents, then there are too many agents of that kind employed. Better a little less show and greater peace.

4. A church is over-organized whenever the same people make up the various organizations or societies. It would be far better to increase the function of one society than to create a new one to do work that will after all be done by the same persons. One advantage of freedom from conflict of interest would thus be secured. The breaking up of a congregation into various sets, as it ultimately result, would thus be avoided. The oneness, the divine unity of the church, should ever be uppermost in our hearts. That they be one was the prayer of Christ; and herein is the Father glorified.

The argument for the existence of a society must be that it will do a work that would otherwise not be done, and that in doing that work it will strengthen the church, increase the usefulness of the church, and the glory of God. No other reason can exist for organization within the church. The function and scope of a society are thus defined, namely, "to do special work," to make the church more useful, to magnify Christ in doing what magnifies his body.

About the Boers.

The London Methodist Recorder says: "The fundamental law of the Boer Government is 'that no native can purchase or hold land in his own name.' Every native must, therefore, be a hapless slave for ever. He can never possess a foot of land in the very country in which he is a native. 'This is,' says Mr. Kilner, 'a slavery far more cruel than the worst fate of the Indian Pariah.' We need scarcely say that in British territory no such infamous rule exists. In other colonies, again, to quote Mr. Kilner, 'the natives are rapidly purchasing land, building decent houses and schools, cultivating farms and supplying the market with produce. Secondly, the Boers compel the natives to herd together in the neighborhood of towns, in what is called 'the Location.' In this place the native is merely 'a tenant at will,' and subject to the minutest and most obtrusive inspection, and may be expelled even

from these poor quarters at a moment's notice."

In the third place, the Boers have a law entitled "The Carfew Bell" by which every native must be in "the Location" by nine o'clock at night. If any native is found outside the location beyond nine o'clock he is at once put in prison. "Even the long-established native Christian has no privilege. Every meeting for prayer or praise or social entertainment must close before the given hour," unless special permission is granted. Most outrageous of all is the fact that until last year there was no marriage law for the natives! Until last year they were treated by the Boers as though they were animals. Last year, and this is the only change in the infamous treatment of the natives since Mr. Kilner wrote his pamphlet, the Boers did enact a law legalizing the marriage of natives. But mark the incredible cruelty of the new marriage arrangement—the marriage fee for natives is the absolutely prohibitory sum of £3!

No wonder, deep down in the heart of every South African native there is an intense hatred of the Boer. The wrongs of the natives are immeasurably greater even than the wrongs of the Englishmen; and if England has one providential duty to discharge where her authority and therefore her responsibilities, are supreme, it is to defend the human rights of down-trodden natives. Those who are entitled to first consideration are neither the Boer nor the English, but the natives of the land. They are now denied the most elementary human rights, wherever the British flag does fly. Our missionaries have appealed in vain to President Kruger. A very significant passage in Lord Salisbury's admirable speech at the opening of Parliament proves that, this time, they will not appeal in vain to England.

Mistakes have been made in South Africa, but mainly in the direction of treating President Kruger with a magnanimity and a patience which he has utterly abused.

A Graphic Statement.

Gustav Schacht Editor and publisher of "The African Jewish Gazette," left Johannesburg Sept. 22, and arrived in New York Nov. 5th. He said:

The Boers have been preparing for the war ever since the Jameson raid. Every strategic point has been planted with cannon, and the Boers, though half-civilized, as I regard them, are strategists. They accumulated one hundred and forty-seven thousand rifles and three hundred pieces of artillery, and before I left they had drafted every male, except children and old men, into service. They have one advantage over the British in that they know every foot of the country, not only in the Transvaal, but in the Orange Free State and in Natal.

The foreigners have suffered severely as I know. Their horses, fodies, and whatever could be of use in the campaign were confiscated. Of course, those who were known to be friendly got receipts, but the others none. I left my plant in the care of a partner, but he has disappeared, and I don't know what my interest is worth today. The Boers will put up a great fight. They are a robust people, and they can live on coffee and mealies. This is the season when the Outlanders suffer from dysentery and fever, and that must count against the British troops. The Boers will fight till they are wiped out.

Their Faith Not Rewarded.

Pilgrims to Palestine For a Second Coming of the Lord Have Only Known Disappointment and Suffering.

Liters have arrived from far off Palestine saying that the little band of fanatics who went thither hoping to see the second coming of the Lord are in a bad way.

The pilgrimage was the result of a tract written by Mrs. Ida Dickenson called "The City of the Great King." It convinced some farmers in Balham town, Missouri, and others in Michigan that if they went to Jerusalem they could see Christ come again in all His glory, and that the faithful would be caught up to Him.

The pilgrims were headed by Mrs. Dickenson and her husband. They included Mrs. Harriet Dickenson and her sons Leroy and William; James Emory and his family, Thomas Harris and his wife and six children and James Nicholas Mrs. Dickenson's father, who was eighty-five years old. They sold all their possessions and started for Palestine, a little less than a year ago. They were sixty days on the way. They hoped to buy farms in the Holy Land and wait the great event. But they found land could be purchased only in 3,000-acre tracts.

From the beginning they knew only misery and suffering. Nicholas died and all the others have been seriously

ill. Sept. 7 last James Emory started back for his Michigan farm with his family.

A letter has just been received from Dickenson. The pilgrims are crowded into one small house. They are penniless and ill, but they are waiting.

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.]

News of Woman's Mission Work.

—In nine years Pundita Ramabai has received \$91,000 for her work.

—One-third of all the missionaries to foreign fields to-day are women.

—India will never be free in any high sense so long as child marriage is the custom.

—A young lady, who supports herself by teaching, sent her month's salary to the Foreign Mission Board.

—About 12,000 Chinese women, it is said, pass away every day, having never heard of the Gospel.

—The daughter of David Livingstone will shortly begin missionary work on the West coast of Africa.

—It is estimated that 500,000 Chinese, of whom the greater part are women, annually attempt to commit suicide by opium.

—There are over four hundred millions of women who, if reached at all with the Gospel must be taught by Christian women.

—Two hundred and fifty millions of heathen women are dependent for salvation upon the women of our American Protestant churches.

—In India there are 6,016,759 married girls between five and nine years of age, and there are 25,000,000 widows and deserted wives.

—A Brahman in India lately married a Brahman widow. Last century that widow would have been burned on the funeral pyre of her husband.

—One woman in Turkey was reported by the missionaries as showing her eagerness to read the Bible by putting on three pairs of spectacles at once as helps, occasionally looking over their tops to ask a question about some difficulty.

—Thirty-two thousand children recently marched in a Sunday-school procession in India. They were all of Hindu and Mohammedan parentage, and the procession passed through the streets of Lucknow, famous for the massacre of Europeans thirty years ago.

—The reform against foot-binding is gaining ground in China. There are few who defend the practice in itself, but custom is stronger than reason. Several organizations have been formed among the Chinese to promote the reform, such as "The Heavenly Foot Society" and "The Advantage to the Body Society."

—Mrs. Julia Barrett, a white ribboner of Sacramento, Cal., being an expert stenographer, a woman of peculiarly practical genius and an ardent missionary, has wrought out a system of stenography for the Chinese language. It has been found of great commercial value to the Chinese, and invaluable to the foreign missionary as a means of rapidly acquiring the Chinese language. The heads of several great missionary societies, the Woman's Journal says, are taking up the matter now, and either the Episcopalian or Methodist society will probably arrange to bring out a Bible in Mrs. Barrett's shorthand characters. This will facilitate their work immensely.

—Sie Walter Bassant begins in the December Century a series of papers illustrating life in East London, as it is today. His manner of treating the subject is that of the novelist, rather than the essayist. No one knows of the life of the poor in London than the author of "All Sorts and Conditions of Men."