Religious Intelligencer.

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

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NOTES AND GLEANINGS

King Edward will, at his coronation institute a new order of distinction for ladies, in honor of his wife—the first order solely for women to be established in England.

King Edward has put typewriting machines in the office of his private secretary. This is quite an innovation, for the letters of royalty have always heretofore been executed by hand.

Japan has just had her first suit for a breach of promise to marry. And, let it be said further, to the credit of the women of the land of the chrysanthemum, it was not the woman in this case who broke the contract.

Col. Geo. W Bain has given a definition of 'temperance" that ought to go into the dictionaries. He says; "I give as the Bible definition of temperance: 'Moderation in regard to things useful and right, total abstinence in regard to things hurtful and wrong.'"

The British Naval Estimates for 1902'03 show a total of £31,255,000. Thirteen new battleships, twenty-two armored cruisers, two second-class cruisers, two third-class cruisers, ten torpedo boat destroyers, five torpedo boats and eight minor craft are to be built.

No fewer than a quarter of a milion copies of Dr. Conan Doyle's "Cause and Conduct of the War in South Africa" have already been printed, and the pamphlet is now being translated into eight European languages, including Welsh.

Over 2,600 newspapers and periodicals are published in Paris, which city easily leads the world in this respect. Of political dalies there are 79; of tri-weeklies, 1; of weeklies, 73. The rest are bi-monthly, monthly and annual political journals, technical publication and trade reviews.

Professor Fleming, in a recent lecture on waves, at the Royal Institution, in London, said that the common notion of the immense length and height of the Atlantic waves was a fallacy. The longest did not exceed 300 feet, and commonly they did not exceed 100 feet. Instead of waves 'mountains high," scientific measurement showed that the highest known waves were no more than 40 feet in height, and they rarely exceeded from 16 feet to 50 feet.

German physicians after lengthy and careful investigations, have announced that cancer is not hereditary, and is contagious. The disease is not traceable through plants but can often be traced through animals, especially dogs and cats, which are frequent sufferers from it. The Reichstag last week voted to establish a cancer research branch in Berlin, and large sums of money are available from private sources for a cancer institution at Frankfort-on-the-Main. The disease has shown large increase in Germany since 1892.

It is said that there is question as to what name shall be given the new science, "wireless telegraphy." Wanted a single word which shall express the full idea of the art and the accomplishment. A secular daily has suggested airgraphy, or an airgram. But the difficulty is that the word air is English, while the latter syllable proposed is Greek. It is not allowed to mix English and another language. Beside "airgram" is not a euphonic word, any more than is airgraphy. But when it is remembered that the Greek word for air is aer, from which we get our words aerial, aeronaut, etc., it is easy to see that the word wanted is aerograph, aerogram. Thus we have air-written, air-writting, as we have "telegram," "telegraph," in genuine Greek.

—Bishop Thoburn says: "I have not preached against idolatry for twenty years. I have no time to do so. I am in India to preach Christ.'

SKETCHES OF BOER LIFE.

BY ONE WHO HAS LIVED AMONG THEM.

THE BOER AND THE NATIVE.

Is the Boer cruel or unjust to the native? The Boer would say, No. The native by many is considered to be an intelligent animal, without a soul; certainly not made in the image of God as the white man was. Others there are who admit that he is an intelligent moral being, endowed with an immortal soul, but this belief has been held feebly, and has not been allowed to influence the conduct of the Boers as a professedly Christian people in the midst of heathen nations, who needed to be evangelized, and who would have been easily taught the elementary truths of Christianity by them.

The extent of their missionary work among the natives may with absolute justice be taken as an expression of their estimate of the natives' moral worth. Just before the last census was taken the ecclesiastical returns from all the churches in Cape Colony showed that the Dutch Churches had 181,760 white persons belonging to their congregations, out of a total of 282,097.

From these figures it will be seen that all other Christian denominations in the Colony had a total of 100,337 adherents, leaving the Dutch church adherents, in a majority of more than 81,000. But of colored persons there were 245,592 belonging to the whole body of Christian churches, either as communicants or adherents. Of that total the Dutch churches claimed only 28,524; whilst the other denominations had 217,068. With a large majority of white adherents, the Dutch churches were in a minority of 189,544 with regard to the native adherents.

These figures exactly express the Boer's estimates of the natives. It is not his business either to educate or to evangelize the colored peoples. Nor is his wish that others should make it their business to do so. Amongst British Christians the missionary is held in high esteem, and the most important pulpits in that land are open to him. He is even urgently solicited to occupy them when he returns from his labors among the heathen.

Among the Dutch in South Africa, the missionaries of their own church, although regularly ordained to the work of the ministry, are frequently excluded from the pulpits of the churches used by white congregations, and in cases of emergency when funerals have to be conducted, or the marriage ceremony performed, the help of neighboring ministers of other denominations will be sought, although a Dutch missionary is resident in the town.

Of course it will be understood that colored people have their own churches and are never admitted to the membership of a white man's church.

The Boer is strongly opposed to the education of the native: he prefers to have him on his farm or in his house as an untutored child of nature. The missionaries sent out by the European Missionary Societies, have always been subjected to the active opposition of the Boers. Every effort made by the missionary to educate and elevate the native has been resented by the typical Boer.

Fortunately the British Constitution recognizes manhood, irrespective of the color of the skin; and under the British flag the colored people of South Africa can accumulate property of every kind. The process of emancipation from birth disabilities, has been carried on, in spite of the persistent opposition of the Boers, until now, in Cape Colony, His Majesty's colored subjects have a theoretically legal equality with those who are white.

Such emancipation would never take place under an independent Boer Government. In the recently annexed Republics (Transvaal and Orange Free State), the natives were denied all appearances of equality with the white men. The law put them into a position of disadvantage, and every interpretation of the law accentuated the disadvantage.

Under British rule, the native is as much entitled to consideration in a Magistrate's Court as any other person in the late Republic he could not even expect to meet with any consideration based on justice. There are many recorded instances of the oppression, and cruelly vexatious treatment of natives by both Boers and Englishmen in the Colony, but whenever the law had cognisance of such acts of oppression the wronged persons were as far as possible righted; the wrongdoers were punished, and the authority of the law was maintained.

Such procedure was regarded by the Boer as an illustration of the absurd consideration extended to the native by the British Constitution, and as an odious invasion of his rights. In the Republics every influence, every event, that could be brought to bear upon the native, for the purpose of making him conscious of his racial inferiority was eagerly seized upon. In the Colony, if a government contract was to be tendered for, a native could send in his tender, and if his offer to do the work was considered to be the most advantageous to the public purse, his color was no bar to his acceptance as a contractor.

In the Republics, the native who had dared to suggest that he should be allowed to send in his tender, would have been flogged for his impudence.

The spirit that was in the Boers, when they enslaved the natives of South Africa, is in them to day. If it had not been for the coercive influences of the British Government, the idea of emancipating their slaves would never have occurred to the Boers, and their attitude towards the natives, since the date of their emancipation, has all along been one of restrained tyranny. To-day there are many natives in the Colony who are subjected to flagrant injustice, at the hands of the Boers.

Vast numbers of the Colonial natives are still heathen; no missionary has visited them, no schoolmaster has ever been within hailing distance of them. They are living isolated lives, and have no knowledge of their legal rights; such people are easily imposed on, and can be oppressed with impunity by unscrupulous masters; and of such masters there is ample supply in the Colony.

Here is a typical case. A farmer wants a native herd; a Kaffir or Hottentot offers his services. What wages will he take? The right to graze so many horses, a few cattle, a small flock of sheep and goats, and their natural increase; and say, an annual payment of so many sheep or goats, in addition to a monthly allowance of food, and a very small money payment.

The terms are satisfactory. The first year all goes well; the second year the native's stock has considerably increased; the third year things begin to go wrong. Jackals or prowling natives steal some of the farmer's goats or sheep; the native herd is told that he must make good the loss out of his stock. He objects, the Boer threatens and bullies, and for the time subsides. Another occasion of quarrel springs up. This time the employer is actually violent and strikes the native, who restrains his temper and submits, fearing the loss of his possessions. The master has designs on the servant's little fortune, and provokes him repeatedly until, in a moment of exasperation, the native strikes back. His fate is sealad. The united forces of the white men on the place are brought to bear upon him; he and his family are hustled or kicked off the place; he is threatened with apprehension and beaten; and fearing the penal consequences of lifting his hand against a white man, he is glad to escape from his dangerous predicament, at the cost of the wages for which he has been working for two or three years.

And why should it not be so done to him? He is only a dirty Kaffir, or dirtier Hottentot, and what does such trash want with goats and sheep, horses and cattle? He is better without them, for if he is well off, then he won't work, and if we cannot get him and his fellows to work for us, what shall we do with our farms?

The type of Boer who will wrong the native because he is ignorant, is not uncommon. It is done systematically by the Boer trader, who buys the native's produce at the lowest rates, after it has been weighed on unjust scales.

A Kaffir will bring in a few bales of mohair or some wool. It is duly weighed; the trader's word must be taken; he says it is so much, the native cannot check him. The price is so many pence per pound, and the total is so many pounds. The seller is absolutely ignorant of arithmetic, the buyer is not scrupulously careful to supplement his ignorance out of his fuller knowledge.

One native seller had sufficient knowledge of arithmetic to thumb his way along the lines and columns of a Ready Reckoner. His wool and mohair have been weighed; the total is announced, also the price per pound, and the value in money. Testing the results by his Ready Reckoner, after much painful calculation he informs the buyer that he is not giving enough. "How do you know that?" "Because my book says so, and the mission teacher told me how to use it."

"Let me look at your book." It is handed over, examined by the storekeeper, and handed back with the remark, "I have offered you the right amount. That is last year's almanack, and is no good for this year."

That the Boer should ill treat the natives and cheat them when he gets the opportunity, is not surprising when it is remembered that his religious training tends to strengthen him in his conviction, that it is allowable for the chosen servants of God to oppress the children of Ham, who are to them as the Canaanites were to the children of Israel.

It is still less surprising to find the Boer ill-treating the natives, when it is remembered that there has been either open war or somuldering strife between him and his colored neighbors for many generations.

LETTER FROM AFRICA.

A. B. M. U.
Lukunga, Congo,
S. W. Africa,
Dec. 22nd, 1901.

DEAR BROTHER MCLEOD:—

The arrival of the INTELLIGENCER always is as the coming of a friend and messenger from the home-land.

To-day my heart was stirred by the reading of the tender-loving tributes, paid to the memory of one whose work on earth is done, and who has been called home—the Rev. J. W. Clarke.

While it was not my privilege to know him intimately, I remember him with Christian love for he led me down into the baptismal waters eighteen years ago this month. I have wanted many times since then, to grasp his hand and tell him how good the Lord has been to me since then, and how step by step he lead me along into deeper fuller knowledge of Himself daily unfolding His plan to me until He lead me forth to this dark land, that through me He might make known, to some at least, the great love where with He loved a fallen world.

I praise Him because He counted me worthy to be His message bearer, and if I had a score of lives I should want every one to be spent in the same way.

God has richly blessed us and the work, but my heart is made to ache over and over by the questions of the christians,—"Why don't your people send us more teachers? Many, many villages are without the Word, they want the gospel, you and Mr. Hill are here all alone to visit all the churches, to do all the work, you cannot go to all the places, but why do not others come to teach us the word of God?"

What can I answer—Why do not the christians at home realize their privilege as well as their duty in carrying the gospel light to those who sit in darkness and in the shadow of death."

May the New Year bring to you and your paper the rich blessing and prosperity which God alone can give.

Yours in Christ,
CLARA E. HILL.

Of one thing I am convinced. Do what you will, oppose it as we may, it is the Christian Bible that will, sooner or later, work the regeneration of this land.—Prince of Travancore.

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.]

MRS. WOO.

A TRUE STORY.

A missionary and his wife were sent to a crowded district in China to establish a station. They had not been there long when they heard of Mrs. Woo. She was a widow of about 65 years of age, living all alone in a dirty little hut, and earning fifty cents a week by braiding silk. The people said Mrs. Woo had a demon; and so she had—a demon of an uncontrolled temper. Only angry replies were given to those who spoke to her, and her temper, when fairly aroused, terrified the whole community. The neighbors, poor as they were, said they would gladly bear the expense of a coffin to see her buried.

The missionary's wife frequently passed Mrs. Woo's house, and whenever she saw the widow sitting by her door, saluted her pleasantly. At first the only reply was a surly muttering or a scowl; but after a while the greeting was returned, and in time the missionary stopped to chat with Mrs. Woo about her silk braiding. It was not long before the missionary began to speak of Christ and to invite Mrs. Woo to the meetings. One Sunday she came to church. Dirty and unkempt, with a defiant scowl, she was a contrast to the women around her. But she learned the Scriptural text, which each week was hung up in front and taught to the entire congregation.

The next Sunday Mrs. Woo was there again, and she continued to attend regularly and to learn the text and hymns. The first change noticed in the woman was a regard for her appearance; then the hard look on her face began to soften, and the outbursts of temper to be less frequent. At the end of a few months Mrs. Woo applied for admission to the church, and was received.

One day she came to the missionary's wife and said: "I want to learn to read. I want to be able to read the texts that are put in church every Sabbath. I want to read the hymns and the Bible."

The missionary's wife offered to teach her if she would come to her house every day for one hour. Think of it! an old woman undertaking to learn those difficult Chinese characters, three or four thousand of which must be known in order to read the New Testament! It was a weary task, and one requiring infinite patience on the part of the missionary but both teacher and pupil persevered day after day for months and months until Mrs. Woo could read the Gospel of Mark and the familiar hymns. Then the lessons ceased.

Soon after this, the missionary noticed that Mrs. Woo was no longer braiding at her door when he passed, and when an assistant told him that Mrs. Woo was not working, he called to inquire into the matter.

"Have you much work now, Mrs. Woo?" he asked.

"I m not working any more; I'm preaching all the time."

"Preaching all the time! But how do you live?"

"It's this way. You remember the red handkerchief you gave me last Christmas?"

"Yes."

"Well, I fold my Bible and hymn book in that and start out in the morning. I go to several houses, and in each the people say: "That is a pretty handkerchief you have." And I say, "Yes; would you like to see it?" Then I open it and take out the Bible, and read and preach, and then I take out the hymn book and read hymns. Then I go on, and by the time I reach a house when it is time to have rice, and the people ask me to have some, I eat, and then I show them my handkerchief. In the afternoon I go on preaching, and and I reach another house in time to have rice; and so I live."

Rejoiced as the missionary was to learn of the work Mrs. Woo was doing he could not approve of her manner of living.

"The people will call you a rice Christian," he said, after trying in vain to show her that she could not keep on in that way. "They will say that you are making money out of your religion; that you became a Christian so that you need not work any more."

Finally they agreed upon a compromise. Mrs. Woo was to work in the morning and to go about preaching in the afternoon.

In time the missionary and his wife went home on a furlough. "There will be no interest among the women when we return," said the wife, sadly. "There are good workers for the men, but there is no one to look after the women."

The furlough ended and the missionary returned to China. It was the first Sunday, and he went to church to meet his people again. The men came in and took their seats. Then women began to come. Presently all the seats were filled and women stood in the aisles. Last of all came Mrs. Woo, leading two of her friends, and pushing her way through the crowd to a place as near the front as she could go.

The next day the missionary called on Mrs. Woo.

"How have you done it, Mrs. Woo? How did you get so many women to come to church yesterday?"

"Oh, I just went on preaching. I would go from house to house with my red handkerchief, and I would read the gospel to the people, and then I would sing hymns to them. On Saturday, I say, 'To-morrow is worship day: you must go to church. When they make an excuse, I say, 'I will come for you if you will go.' Then on Sunday I go to the houses for the women. Last Saturday I said: 'You must go to-morrow: the missionary will be there.' And I stopped for those who did not like to go alone and so they went to church."

The missionary thought that Mrs. Woo's faithfulness should be rewarded. At his request she was enrolled among the regular workers, and paid from the missionary fund, that she might devote her whole time to teaching.

Instead of the woman with the demon, the terror and hatred of the neighborhood, Mrs. Woo became the best colporteur in the field, distributing more literature and reaching more people than any other assistant.

The recent outbreak in China brought death to all the foreigners in that station except to the missionary from whom I heard this story. "But the work has not stopped," he added, in closing, "for faithful Mrs. Woo is left to tell the story of Christ."—F. G. Bogert, in The Christian Intelligencer.

THE OUTLOOK IN INDIA.

The American Congregationalist sent a delegation to visit their missions in India. The delegation has returned, and their report is encouraging. Christianity, they say, is making rapid progress in India. Statistics show that while the population of India increased 20 per cent. in the period from 1851 to 1891, the number of Protestant Christians increased 145 per cent. Caste, India's greatest barrier to Christianity, is breaking down. In one school the commissioners found children of eighteen different castes living and eating together. A few years ago this would have been impossible. The attitude of the Hindoo people towards Christianity is becoming increasingly friendly. Among the causes which account for this has been the generous assistance of the Christian nations during the Indian famines and the care of the famine orphans in the mission schools.

ORANGE LODGE.—The Grand Orange Lodge of New Brunswick met in annual session in this city last week. The attendance was unusually large, showing a deepening interest in the institution. The reports showed a considerable increase in membership during the year. A. D. Thomas was re-elected Grand Master; and the other officers are nearly all the same as last year. The next annual session is to be held in Chatham.