

Religious Intelligencer.

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

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WHOLE No 2522

WHICH DO WE RESEMBLE?

Knoxonian, writing in The Westminster, wonders whether Hon. David Mills is correct in the opinion that we Canadians "are laying the foundation of a young nation that will have all the best qualities of the British and American nations without the faults of either." He raises the question,—"Which do we most resemble—our neighbors to the South or the British nation from which we have sprung, and of which we are proud to form a part? No one can deny, he thinks, that in some things we resemble our American neighbors more than we resemble Great Britain. And he points out some of the resemblances.

This habit we have formed of deifying mere numbers is distinctly American. One might live in London a year and never hear a Londoner speak about the population of the city. One can hardly live in any Canadian town or city a day without hearing some one say something about the size of the place. With us men are measured by the size of the place in which they live. In Britain a man is measured by what he can do. Bigness is an American deity, and we Canadians have learned to worship that deity. A typical Briton cares nothing for mere bigness.

The practice of changing the boundaries of a constituency to get rid of a political opponent is distinctly American. In Britain the boundaries of constituencies are arranged by a commission composed of judges.

The practice so common in our Legislatures and in parliament of attacking men outside who are not allowed by parliamentary rules to defend themselves is American. During the last session of the British House of Commons a member felt it his duty to charge an outsider with wrong-doing, and he immediately repeated the charge out of parliament, so the accused could defend himself. The member was promptly sued for slander, and the case is in the courts at present. Shooting from behind a hedge has never been a British practice.

Changing civil servants for political reason is a part of the American system and is unknown in Britain. The British civil service is the best in the world, and it is best mainly because it is permanent. If all reports that come from the West are true, and if the threats made in many other places are carried out, we must soon have the American system in Canada.

The miserable habit so common in Canada of hounding men because they happen to have an official position with a very moderate salary never originated in Britain. There the public service is respected; men are well paid for doing public work, and are expected to do it well.

Slander and libel and all kindred assaults on character are soundly punished in Britain. In no country under heaven is much liberty enjoyed but the liberty is not allowed to degenerate into criminal license. The man who thinks he can say what he likes, or print what he pleases about an Englishman on British soil is very likely to find himself in prison. British judges sit heavily on every approach to yellow journalism, and the Empire should thank them every day for so doing. Where do those who attempt yellow journalism in Canada find their models? They find them in New York and Chicago. The New York interviewer who brazenly pushes his way into some home darkened with trouble, insolently demands a statement from a broken-hearted woman, and when refused comes down with the old threat, "if you don't make a statement the public will draw their inference," would most likely get punished twice anywhere in Great Britain. The husband or brother of the woman would kick him out, and a hard-headed British judge would put him behind the bars. When Canadians learn to treat the representatives of yellow journalism in the same way, our standing in Great Britain will be greatly improved.

Crimes of the tongue and of the pen are soundly punished in England. Watch the assize records for a few months and you will find that actions for slander that could never be brought in the United States, and that would

most likely be laughed out of court in Canada, and the offence perhaps renewed before the court rose, nearly always end in the same way—heavy damages and a severe lecture from the judge.

Charging opponents with political and electoral misdeeds and denying, at least by implication, that one's own party has ever done anything wrong is a practice learned from the very scum and off-scouring of American politicians. Everybody in Britain admits that a party must have organization; everybody admits that the money is sometimes spent by men of both parties for improper purposes. Republicans in the United States charge that the Democrats are chiefly thieves, while they have all the virtues; Democrats answer that their party is pure, but that the Republicans have always been robbers. This is the substance of political warfare over there, and some of our politicians are apt imitators of these gutter statesmen.

Municipal corruption is distinctly American. British cities are the best governed in the world. New York and Chicago are among the worst. A leading British journalist wrote the other day that he heard two citizens of a Canadian city disputing as to whether one-half or two-thirds of their aldermen could be purchased. There was no question as to one-half; the only question was as to whether the purchasable number was one-half or two-thirds. That was a fine story for the editor of a leading London journal to write to his paper. The people who elect these aldermen talk much about the crown and the flag and sing the national anthem lustily. They had better sing less and govern their city as British cities are governed.

Alexander the Great once told a namesake in his army to change his name or change his character. Canadians who are proud of British connection should not encourage the introduction of practices borrowed from the lowest depths of New York and Chicago politics. The good people there are trying to stamp out the things some of our people are imitating.

HEATHEN GIVERS.

Rev. A. A. Fulton, long a missionary in China, writing of contributions by the devotees of heathen systems, says:—

The most gigantic system of idolatry in the world is sustained and fostered by a vast army of small givers. Every dollar given to idolatry is not only an absolute waste, but it is tightening chains of superstition, and is a sin which casts out from the kingdom of heaven. To-day more than six hundred millions of immortal souls are worshippers of idols. They are among the poorest nations in the world. They give vastly more to these delusive systems than all the churches in the world give to the propagation of a pure Gospel. How is this done? How can they, out of their bitter poverty, exceed the contributions of Christianity with its billions of wealth. They all give something. They all give something systematically. They all give something systematically and continuously. In the early years of itineration my attention was frequently called to long lists of subscriptions posted in conspicuous places in cities and market towns in China. I soon found that they contained the names of subscribers, together with the respective amounts contributed to idolatrous feasts, or to the building and repairs of temples. The vast majority of the subscriptions were in small sums. More money is given to lying, idolatrous worship in the city of Canton yearly than is given by the entire Presbyterian Church to the cause of missions throughout the world. To-day in our own land thousands of churches do not take up a single collection for foreign missions.

Temperance statistics just issued place Sweden in the front rank of the fight against alcoholism. The progress of the movement has been so great in the last ten years; that the temperance societies of the country have a total membership of 249,009. Thus five per cent. of Swedes belong to them, and at least one-fifth of the nation never tastes alcoholic drinks.

Woman's Foreign Missionary Society

[All contributions for this column should be addressed to Mrs. J. M. McLeod, Fredericton.]

The Cradle Roll of Little Light Bearers.

BY MRS. F. D. GEORGE.

It is now about three years since the enrolment of little children under the above name was begun among the Free Baptists in the States. For some time Junior Societies and Mission Bands have been a well known means of developing and directing the religious life of the young. But the methods employed in these have been adapted only to children of some age, and often those younger have pleaded in their childish, yet not unmeaning, fashion for something of their own—something which, of a necessity, would be more of an enrolment than of an organization, and give training by influence rather than by work.

This need was, however, unprovided for until mother-love came to the rescue with a desire that the missionary cause so dear to her heart should be early connected with her little ones, for whom perhaps her tenderest prayer was that they might love and labor for this interest.

When some bright, child-loving minds had contrived the Cradle Roll of Little Light Bearers to meet this latter need, the former was found to have been satisfied also. A system was at hand whereby we might provide for our children from their birth a simple yet beautiful connection with the mission cause (which is synonymous with the cause of Christ), and not only feel that all that was possible was done for our own, but also that we had joined hands with Christian motherhood far and wide in this effort. For almost all denominations—certainly all the more progressive—are engaged in it at the present time.

The work naturally falls into the hands of those to whom the immediate care of children always belongs—the women and, being connected with missions, to the women's missionary societies.

Briefly stated the plan is this. Each church or W. M. Society should appoint a Superintendent to have charge of its Roll. Providing herself with some sample literature in order to make things clear to the mind of the mother, and having secured a list of the names of all children in the parish of five years of age or under, she calls upon or arranges to see each mother. She explains the purpose of the plan and the desire of the church to love its little ones so enrolled and asks the mother's consent to have her child included. There is an initial membership fee of fifteen cents, and the Little Light Bearer is given a large and attractive certificate of membership. A mite-box is also provided wherein the mother may drop pennies from time to time as an offering in behalf of her child.

During the year, the superintendent will call, as occasion permits, on the members of the Roll, and when a year has passed the mite boxes are opened and their contents received as the gift of the child to the cause. This opening may, of course, be at home but by far the best way is to have a Rally Day at the church or some home, with fitting exercises, which the babies and their friends may attend.

All funds, received in this way, are devoted to the rearing of special little orphans in the Mission houses in our India field. A good amount of attractive, yet inexpensive, supplies is provided, such as gifts, souvenirs, dainty mite boxes, badges and the like, which aid in making the interest delightful as well as educational to the child.

Several objects are attained by the Cradle Roll plan. The infant is helped of course mainly by its influence on the mother. Some such influence is almost certain to be felt. Numbers of cases are reported where parents, previously non-attending, have been brought to church and

others where mothers have been awakened to love the mission cause. In some cases auxiliaries have resulted from the formation of the Roll. Usually each mother realizes more deeply her responsibility for the spiritual life and development of her babe. As the Little Light-Bearer grows older he becomes familiar with his card and box and interested in the little waif in the far land for whose welfare he gathers and saves the pennies. When he comes to the close of his fifth year, he is most unwilling to sever this connection, but passes readily into the missionary department of the Junior Band Or, if there be no such Band, he retains his membership as an Advanced Light-Bearer.

The gifts of the children amount to no insignificant sum, yet this is a secondary advantage to the influence upon child and parents.

The only other similar effort is that of the Sunday School Roll. This provides for the enrolment of the child and sometimes a yearly call, but is a doing for the child and gives no training in unselfishness and thought for others, nor does it in any sense aim to be educational. No membership cards nor helpful gifts or literature are provided. So that while the S. S. Roll is very excellent, as far as it goes, it is less extensive in its purposes or delightful to the child.

Each of the New England Yearly Meetings has organized a department of this work and many others have done so or will. Nova Scotia took it under consideration at its Yearly Session in August and adopted it.

One Little Light-Bearer has been enrolled in New Brunswick. She is, we hope, a dear little prophecy of the day when many children in her Province may follow her as Bearers of the Light for our King.

Fourth District Society.

The Woman's Mission Society of Fourth District met at Lincoln, Saturday afternoon of 13th Sept. The President, Mrs. T. Mersereau, and the Secretary were re-elected. There were a few changes in the Vice presidents. . . . The evening public meeting was opened with singing, reading of Scripture, by the president, and prayer by Rev. O. N. Mott. The President made a pleasant opening address. The report was read by the Secretary. The adoption of the report was moved by Mrs. Parker, seconded by Mrs. Barnes, both of whom spoke interestingly. Addresses were made by Revs. J. N. Barnes, F. S. Hartley, Lic. Wilson and Dr. McLeod. Interspersed with selections by the choir. There was a reading by Mrs. Parker, a collection of \$6.25 was taken. Benediction by Rev. O. N. Mott. The following is the Secretary's report:

MADAM PRESIDENT, SISTERS AND FRIENDS:

The fast speeding months have brought us to another annual meeting. In presenting the report of the work done in the Fourth District by the Woman's Mission Society, we are led to look back to a small beginning, which, though suggestive of faith and zeal, had in it hardly so much of promise as we see to-day. "Be strong and let your heart take courage, all ye that hope in the Lord." This is God's message to us as we review the work of the past year, exchange greetings and look out hopefully into the untried future. If the past has not been all that we had hoped for, we are assured that the only way to redeem the past is to do better work in the future.

The societies report as follows: Blissville, \$12.45; Patterson Sett., \$2.00; Clarendon, \$2.75; Mill Sett., \$3.15; Rusagornis, \$11.75; Lincoln, \$1.50; F'ton. Junction, \$3.50; Tracey, \$2.00; Oromocto, \$1.00; Upp. Gagetown, \$1.95; total, \$52.05.

We realize that not half has been done this year that might have been. The Master is saying to us, "Lift up your eyes and look upon the fields"—eyes forever bent over your own needs and affairs. Here are broad fields and here stands the patient Saviour, pleading with us to lift up our eyes and look away to his world, for the evangelization of which he holds us accountable. We believe that the Lord's blessing has been up-

on us during the year, and we are looking for guidance in the year to come. Here again we set up a pillar and inscribe thereon, "Praise, glory, honor to our G-d, who liveth forever."

We need more of the spirit of Christ, which is the spirit of missions. We need the help of every sister in all our churches. We need to hold regular monthly meetings in each society, and to make the meetings both interesting and helpful.

Respectfully submitted,
DORA B. MERSEREAU,
4th. Dist., Sect'y.

THIRD DISTRICT SOCIETY.

The annual meeting of the Third District Society was held at Prince William, Saturday, Sept. 21st. It was good for us to take account of what we have tried to do for the Master during the year and to confer concerning what we might undertake the next year. . . . The first meeting was held at 2.30 p. m. There were thirteen present. While we deeply regretted the absence of our Sec-Treasurer, we thanked God that He has restored her to health, and our prayer is that she may long live to work in the Master's vineyard.

Through the number was small at our afternoon meeting, God was indeed with us, in power, fulfilling his promise to the faithful few. We had a short address from the President, Mrs. McKinnon, after which reports from the Auxiliary Societies were read. The reports showed Fredericton, Marysville and Gibson in a healthy condition, and holding meetings once a month. The Gibson society has resumed its work again, having a very efficient worker in Mrs. (Rev.) A. D. Paul. It now has a membership of 10 active workers. A synopsis of what the Societies are doing will be interesting. Fredericton has 31 members, holds monthly meetings, and sends \$42.13. Marysville has 26 members, holds monthly meetings, and sends \$28.00. Gibson has 10 members, holds monthly meetings, and sends \$10.00. Keswick has a membership of four, and sends \$6.25. Lower Southampton, \$7.00. Upper Hainesville, \$6.60. No other Societies reported, excepting a verbal report from Mrs. (Rev.) T. S. Van Wart in behalf of Cross Creek Society. She stated there is some money there for our treasury which was not sent, but will probably come later. . . . After the reports were read and discussed, the following officers were elected for the ensuing year. President, Mrs. W. McKinnon; Sec-Treas., Mrs. (Rev.) F. C. Hartley; Vice Presidents,—Mrs. Sheppard, Keswick; Annie M. Lewis, St. Marys; Mrs. Elias White, Marysville; Mrs. (Rev.) T. VanWart, Upper Hainesville; Mrs. Tucker, Staples Settlement; Mrs. Thomas, Fredericton.

In the evening we had a public meeting, the President in the chair. Opening chorus by the choir; Scripture lesson by the President, prayer by Mrs. Moffatt. After the reading of the Sec-Treas., report there were addresses by Rev. A. D. Paul, Rev. J. J. Barnes, Rev. F. C. Hartley and Licentiate Rideout. All the speakers emphasized the great need of missionary work, and told of the grand results of such work. . . . While the offering was being taken the choir sang an appropriate selection. Rev. Jos. McLeod, D. D. closed the meeting by prayer, leaving the impression on many of our hearts that our meeting had not been in vain.

ANNIE M. LEWIS,
Sec. pro tem.

Methodist Women.

The N. B. and P. E. I. Women's Foreign Mission Society of the Methodist Church met in annual session at Chatham last week. About 70 delegates were present. The report of the Secretary showed that the societies now have 1578 members; there are, also, 1717 young members. The contributions this year were \$136 more than last year. Miss Killam, a returned missionary, was present and gave an interesting address on missionary work in China.

NOTICE.

The annual meeting of the Board of Managers of the Free Baptist Woman's Mission Society of New Brunswick will be held at Marysville, York County, on Friday, Oct. 4th 1901, commencing at half past two of the clock in the afternoon.
MRS. C. W. WESTMAN,
Cor. Sec'y.

Apokaqui,
Sept. 21st, 1901.