

Religious Intelligencer.

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

OL XLIX.—NO 44

FREDERICTON N. B. OCTOBER 30 1901

WHOLE No. 2525

NOTES AND CLEANINGS

It is said that an Englishman is going to buy Mt. Sinai for mining purposes. It is certain that he never get anything out of that mountain half so valuable to the world as the words that were once spoken on it.

The 12,000,000,000 letters daily distributed in the post offices of the world 8,000,000,000 are addressed in English, 1,200,000,000 in French and 1,000,000,000 in French. In other languages have less than 1,000,000 between them.

A curious fashion which is said to be spreading, was lately introduced at a cemetery in Ohio—namely, to erect a gravestone an enlarged size of the deceased. Already several are said to be leaving testamentary instructions that their memorials be so adorned.

Kansas minister informed his congregation just before the plates passed around that the members were in debt were not expected to contribute. It is, perhaps, unnecessary to say that the collection that more than exceeded the minister's stations.

About 25,000 canary birds are raised every year in Germany, and about the 100,000 birds that are taken to America the English market takes about 50,000, and the next best customers are Brazil, China, the Argentine Republic and Austria, to which country agents are sent with numbers of birds every year.

Egypt one can go anywhere without fear of molestation, for the state police, organized by British officers, are an admirable body of men. Upper Egypt he will meet with a garrison of fifteen or twenty men, and he knows that should any break out this handful represents the might of the British Empire. The fact that England has done in police work in this country, and in securing justice for the fellahin, can never be overestimated.

Jerusalem, it seems, is to have abundant supply of water at last. The old days fountains sparkled and ran in its every street. The one spot of which the ancient world was proud was water. In the days of Constantine Rome was better supplied with water than we fear, New York City will be. Solomon dug the rocky summits of Zion into terraced gardens. It was about thirty years since the town, Lady Burdett-Coutts, offered \$250,000 to bring water to Ain Aroub to Jerusalem.

Niagara is a mighty down-pour of water. Its quantity and force overwhelm the beholder. But the constant downpour of tears throughout the world from the eyes of the helpless women and children, and the intoxicating liquors, is greater than Niagara has stopped? Only by turning up the streams that feed the Erie. How can the down-pour be stopped? Only by annulling the manufacture, sale, and intoxicating liquors for beverage purposes. Till then, God pity the innocent, suffering women and children.

Lady Dufferin Fund, named after the noble wife of Lord Dufferin 16 years ago, then Viceroy of India, was established to secure medical and dental treatment for women of India. For generations had endured tortures in the name of a supposed healing their physical ailments. Nearly 350 hospitals and dispensaries have been established, all under the care of women physicians, trained from the best medical colleges of England, with the help of assistant surgeons and trained nurses. Over 1,500,000 patients are treated yearly, and hundreds of thousands are being educated as doctors.

THE POWER OF PUBLIC PROTEST.

Public opinion has come to its kingdom. In the quiet country neighborhood, in the great city, in the country as a whole, public opinion rules. Even in world-politics it is coming to its own. Seldom will any nation dare the disapprobation of the world. There are few men, or even corporations that are not amenable to this law of public opinion. This was well if vox populi were always vox Dei. But too often it is the opinion of the profane, the immoral, the irreligious, that governs. Why? Because the reverent, the pure, the religious, do not speak, and it is only the expressed opinion that exerts its legitimate influence. Why is it that virtue so often is silent while vice commands and is obeyed? Sometimes because virtue does not know its power, which is culpable ignorance—not humility. Sometimes because it shrinks from exposure to vice's tongue of vulgar abuse or biting sarcasm—which is cowardice. I do not think it often happens that the pulpit is guilty of cowardice, but a number of things of recent occurrence in the welfare in defence of the Lord's Day convinced me that the pulpit is often ignorant of the power of public protest and thus responsible for many a victory allowed the Prince of Evil. I might give many instances that have come under my personal observation. But this were only to pain without helping those concerned. Let me rather seek to encourage, to greater boldness by a few selected instances of victories won for the Day of God and, therefore, for the Kingdom of God by pulpit or other public protest.

1. A Match Ball game was announced for a certain Sunday afternoon in a mining city of British Columbia. A young minister who had not been long in the Kootenay felt that this must be prevented if possible. Having appealed to the team captains without avail, and being by them courteously invited to mind his own business, he determined to continue so by writing a vigorous appeal to the better public opinion of the community to pronounce against the Sunday sport; he delivered in addition, a strong protest from his pulpit on the Lord's Day, in which he was joined by the other ministers, and afterwards went to the Council meeting to ask the Council to prevent such things in the future. The Council, however, was divided in opinion and while the mayor did not feel like using his casting vote to settle the problem, he did so privately afterwards by warning the responsible parties that a repetition of the offence would call down the full weight of his authority upon the offenders, which put an end to the Sunday sport for that community.

Incidentally, one may note, that when the said minister was vigorously attacked by an abusive editor, a number of the respectable laymen of the city called upon the editor in question and withdrew their subscriptions and their advertisements from his paper. The argument proved effective as probably no other would in such a case.

When this contest began, to judge by appearances and past experience in that community, the odds were decidedly against the young minister, yet under the blessing of God, a protest which began with one minister's voice, proved too powerful for the combination that is a ways behind the Sunday sport.

If such a victory is possible in the Kootenay, how much more in the older portions of our country?

2. When last spring, the Toronto Ferry Co. publicly advertised a full programme of secular music by a popular military band, a few of the Toronto pulpits vigorously protested and directed the eye of Christian Toronto to the sure development going on in the direction of the complete secularization of our formerly boasted Toronto Sabbath. The following Saturday, the programme was definitely advertised "sacred."

If all the pulpits of Toronto, or any other city, were to unite in protesting against any form of Lord's Day desecration or any other evil, is there any doubt as to its success?

3. About a year ago it was proposed to legalize athletic sports in the city of Montreal. The Lord's Day Alliance of that city nobly supported by the pulpits and the press, led in a

campaign of public protest in which the opinions of Protestant and Roman Catholic divines as well as prominent laymen were brought out with the result that the proposition which had been made by an alderman in the City Council was promptly withdrawn. If this was possible in Montreal, how much more in smaller centres?

4. On a recent Sabbath morning, the good people of Collingwood, Ont., were awakened by the music of the ship-builders' riveting hammer. Two of the pulpits offered at the morning service, a vigorous protest, appealing to the Sabbath loving sentiment of Collingwood to pronounce once for all against such invasions of the rest and quiet of the Lord's Day. The community was stirred. News of the protest was conveyed to the Mayor who visited the ship-yard and ordered the work to cease, and it ceased.

5. When the official programme of the recent tour through the Maritime Provinces of the Governor General, was published it became known that he was to visit certain points in Cape Breton and New Brunswick on the Sabbath and of course there would be receptions, hip-hurraing throngs, etc. A respectful, manly protest was promptly sent by Sabbath loving friends in the neighborhood affected, direct to the Governor General. In both cases the programme was changed so as to avoid Sunday visits, receptions, etc.

We have all noted with pleasure that in connection with the tour of the Duke and Duchess of Cornwall and York through our country, no arrangements were made for receptions or like on the Sabbaths involved. It is possible that this is due to the experience of His Excellency, the Governor General, in the Maritime Provinces?

Such instances might be multiplied indefinitely. Sufficient, I trust, has been said to convince the pulpit and the friends of the Sabbath generally of the mighty power of public protest which too often lies unused.

J. G. S.

THE MAN IN THE LITTLE PLACE

FROM THE WESTMINSTER.

In the great world's work there are large places and small. The man in the large place stands out in the open and feels the throb of the world's life. The man in the little place is often alone, and his deeds are unchronicled, save by some hand of love in some secret place where the big world never sees. To both alike the temptation comes to judge from outward appearances, and to regard the worth of work according to its bulk in the eyes of the crowd. Because he stands in a prominent place one man thinks more highly of himself than he ought to think; the other becomes discouraged and thinks his work unworthy because it is done in a little place.

This applies to work and to workers everywhere, but it is more marked, perhaps, with preachers and their work than in any other calling. Two men are companions at college and share alike in the honors and distinctions of the corridor and classroom. The one is called to a city pulpit, and all his work is done under the white light of publicity. The other accepts a home mission appointment, or labors in a rural charge, where men may appreciate good work, but seldom speak their appreciation. The world makes a difference. The one is more highly esteemed, because of his position, and his name is frequently in the newspapers, while the other, his equal, it may be his superior, both in ability and in faithfulness, is but little known beyond the quiet place in which he serves.

There are dangers besetting the man in the prominent place—temptation to vanity and posing and the showy work that is not true—and he has to face the peril of exhausted vitality and be haunted by the sense of undone work. The nearer you stand to the man in the public place the less you envy his lot. You may covet his splendid opportunities, but you know that if he stands fast it is at great cost, and that the stress and strain take not a little of joy out of his life.

But the man in the little place is in danger of thinking that less than his best is good enough, and because there are few to praise or to blame he rests

content with things as they are. That content is fatal alike to the man's character and to the quality of his work. Gradually, but with unerring sureness, he loses alike the high ambition and the power to obey it. He rarely reads a book of power, and the vision fades out of his life. Or if he escapes paralysis and refuses to sink to the level of the routine, he is threatened with the fever of discontent. It sometimes happens that the man in the quiet place lusts for the stir and whirl of the city, and then enters into his life that root of bitterness which works his ruin. Jealousy of the man in the coveted place robs life of its beauty and power and blinds the eyes to the uncommon which everywhere strikes through the commonplace and gives it dignity and makes it great.

There is much need that all workers should say to themselves that the worth of a man's work is not determined by the position of the workshop, but by the spirit of the worker. It needs to be said, too, that in Canada the work in the quiet places is the most enduring work, for it is there the character is being formed which in after days will give strength and steadiness to our public life.

But the ultimate safeguard, alike against indolence and against envy, is the abiding sense of the Master's presence. So long as we are conscious of our fellows, and do our work before men, so long will we be sensitive to the frets and vexations of things near at hand. But the least work which the minister in the obscurest station may be given to do is of infinite importance, and the sense of its infinity causes the difference between it and the work of any other to fade into nothingness. And in the quietness of life, when we are most ourselves and see things in their right relations, there comes to us a vivid sense of God, which forever cures us of the petty jealousy of men, and lifts us and every piece of work we seek to do into the searching light of the great Task-maker's eye. With Him at hand as our Encourager and Judge, there can be for us no little place.

Woman's Foreign Missions Society

"Rise up ye women that are at ease Isaiah 32: 9.

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

A NEW SOCIETY.

A Woman's Mission Society was organized by Mrs. J. N. Barnes, at Rusagornis, Oct. 21st. The following officers were elected: Mrs. G. F. Noble, Pres.; Mrs. Thomas Phillips, Vice-President; Mrs. Lewis Geraud, Treas.; Mrs. T. T. Mersereau, Sec'y. The Society consists of fourteen members. May the Holy Spirit reveal Christ to each member of this society, so that we may all take a greater interest in this work of spreading the Gospel among the heathen. We intend holding monthly meetings.

Mrs. T. T. MERSEREAU, Sec'y.

Rusagornis Station, Oct. 26th, 1901.

A CHILDREN'S BAND.

Rev. J. N. Barnes organized a children's Mission Band in connection with the Sunday school at Rusagornis Station, Oct. 21st. Thirteen became members of the Band. The following officers were elected—Miss A. Atherton, Superintendent; Gertie Nason, President; Helen Mersereau, Vice-Pres.; Cora Waugh, Treas.; Maggie Mott, Secretary. We think of holding meetings once a fortnight.

MAGGIE MOTT, Sec'y.

Rusagornis Sta. Oct. 26th 1901.

REPORT OF THE CORRESPONDING SECRETARY.

[The following is the report presented at the Annual Meeting.]

MADAM PRESIDENT AND SISTERS:—By the Providence of God we have been permitted to meet again in an-

annual session. Before we begin a review of the year's work allow me to unite with you in thanksgiving and praise to our Heavenly Father for all his loving kindnesses and tender mercies vouchsafed to us during the year, as individuals and as a Society. While to-day, we deeply regret the absence of some of our dear sisters on account of sickness in their homes and death of loved ones, and pray that they may have the presence of the Comforter and may feel that underneath are the everlasting arms, we are also glad that so many of our members and workers are present who have not been with us for a time, some whom we believe have been given back to us in answer to prayer. It encourages us to have their presence today, and to know that God hears and answers prayer.

Over a quarter of a century ago our Society was founded amid fear and trembling and misgivings of some, but God has blessed us and now (at Ujarda) where a few years ago heathen darkness reigned we have a Christian community numbering sixty-three with a church of 16 members, a Sunday school of 31 scholars, and a day school, together with midweek prayer meeting and Sunday services. What hath God wrought? In addition to this work our missionary, Miss Gaunce has charge of Sinclair Orphanage, located at Balasore, containing fifty-five girls, in age from infancy to young womanhood. Miss Gaunce has, also, charge of the Balasore Bible women, seven in number, four of whom are supported by our Society. These Bible women do most excellent work and reach thousands of women who otherwise would never hear of the blessed Saviour. A pleasing and touching incident is related by Mrs. Hamlen. When going out one day with Miriam, one of our Bible women, a woman came to a house to see her and to buy some books. On inquiry she found this woman lived in a village twenty miles distant, and that when a little girl she had learned to read in one of Miss Hooper's schools, and was the only member of her family that could read. The books and tracts she had received when a child, and the knowledge she gained, had given all the Christian teaching that that village had ever had. She bought several new books and tracts and said she would take them to her distant home and read them to the women there.

I shall not speak further of the work in India, but let Miss Gaunce tell you in her own words of the work during the year. She says: "In looking over the year we thank God that He has given us the privilege of working for Him in India. The year has brought with it many changes, mingled with joy and sorrow. The Orphanage has been increased by the addition of seventeen girls, twelve of whom are famine children from Sambalpur, three from Christian parents, and two from Hinduism. There has been a decrease of eight—three of the number have been asked for by their relatives, one became discontented with the Orphanage restrictions and was sent to a home in Calcutta, and four little ones have been gathered into the fold of the Good Shepherd. The first to leave us was a little baby, who had been brought to us the evening before. They said the mother had been dead some days, and they seemed quite anxious to get rid of this little one. That evening I thought she did not look well, and in the morning saw that she was a very sick baby. About noon her brief life was ended. Hindus are in the habit of giving children drugs in order to keep them quiet, and we were inclined to believe that something which proved fatal had been given in this case. There has been much sickness in the Orphanage this year, but at present all are in good health. The work of the institution has gone on as usual. Two of the girls, who are teachers, are preparing for the highest examination that can be taken in the schools of Orissa. I hope the time will come when one of our own girls shall hold the position formerly occupied by Miss Rachel Dns. The four Bible women supported by our Society have through the year done considerable country work. Miriam, one of the women has spent some weeks in Ujarda. She has a good influence over the people; both men and women respect her and wish

it were possible that she could be kept there. When not out on tours the women are at work among Hindu homes in Balasore and adjoining villages. We pray and believe that the seed sowed and being sowed is not in vain. A silent influence is at work in the hearts of many of these Hindu homes. On Saturday the women come for their regular Bible lesson.

As usual, I have tried to give the Christians of Ujarda as much as possible of my care. After yearly meeting a pastor and teacher was sent to work among them. The pastor was last year, graduated from the Bible school, so is not a person of much experience, still he gets along very well with the people. I think I shall ask at the next yearly meeting for a change and try for an older and more experienced worker. I need a worker there. Will you not, as you meet in Conference, pray for this church and people? The people need to be made to see the hatefulness of sin, and to have a desire begotten within them to leave it, and to cleave only to God. I fear there are those who confess Him with the mouth while their hearts are far from Him. Pray for them.

The colporteur does considerable, in fact nearly all of his work is in the mofussil. He is received into the Hindu home, and must have an influence for good.

This year I made over my Hindu Girls' school to Mrs. Lougher. It seemed impossible for me to keep in touch with the children,—my time being needed here.

Dear sisters, may we, in our various departments of Christian work, make it our aim to be well pleasing unto Him. Pray that the Lord of the harvest may send forth workers into this needy part of His field, and that He may endue the workers here with power.

I wish to thank you all for your kind thoughts and interest in me and the work."

Although overworked, our missionary's health has been fairly good. We are thankful that God has given us sister Gaunce, an efficient, conscientious worker, who has the love and esteem of all the workers with whom she is associated.

Last year this Society appropriated fifty dollars to the Dorcas Smith Widows' Home, a home for the poor widows and children under the care of Miss Scott. With this work our missionary, Miss Hooper, was associated, and in it she took a deep interest. During the year a number of widows have been cared for. After careful training some have gone from the home out to service, and are making trustworthily servants. A small donation was also made to the Balasore Bookroom. This bookroom was established by bro. Boyer, and is greatly in need of funds for carrying on this good work. For India, as well as America, is cursed with impure literature.

HOME WORK.

Last year a grant of fifty dollars was made to the Conference Home Mission Executive, with the request that it go to the Moncton church to help them secure a pastor for the year. I have learned from the pastor and others that the help was much appreciated. The church has been encouraged and strengthened during the year under pastoral care, and the outlook is more hopeful. We, also, granted to the same Executive the sum of two hundred dollars to help supplement a pastor's salary for a year on the Tobique. The Board, not being able to procure a man, the money was not called for, but I am pleased to state that we, ourselves, this year have already secured a home missionary, Rev. J. N. Barnes, who will go through the several Districts organizing mission bands and societies, distributing literature and looking after the interest of the work in any way he can. This has been the ideal to which we have been looking forward for years, to have a missionary in the home field during the whole year. We feel like thanking God and taking courage. We commend bro. Barnes and his work to the sisters of our churches, and let us urge you, dear sisters, to assist your missionary in this work, in every way you can, and make it your work to see that the Bands and Societies organized are kept alive and active.

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