

Religious Intelligencer.

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

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WHOLE No. 1917

NOTES AND COMMENTS.

Now! Statements of account have recently been sent to a large number of subscribers, with request for immediate payment. They were sent because they had to be. They need and ought to have attention at once. Will those who have received them kindly do themselves and us the justice of responding *now* to the call for payments? Do it by the next mail after reading this, if possible.

AMONG THE FACTS brought out by the Ontario Prison Commission is one that should make every good citizen blush. In many counties of that Province old people are sent to jail and kept there just because they are poor and without friends. The Canada Presbyterian asks,—"are old age and poverty crimes in this country? The county councils of many counties persistently refuse to erect proper places for these unfortunate people, and they are thrust into prisons along with criminals to keep them from death by cold or starvation. Is that a proper way for a Christian country to treat men tottering on the brink of the grave? We hear a great deal about depression in agriculture. Nations are punished in this life. Can any one say that this depression is not punishment?"

THE MARRIAGE RATE is rising very perceptibly in England. In some of the agricultural counties the increase is very marked, being actually 50 per cent. in Berkshire and Hertfordshire. Evidently Englishmen are not disposed to agree that marriage is a failure.

EXPLORERS in the wilds of Southern Africa report the discovery of immense ruins, built ages ago. In one place, says the "Standard," is a circular wall, 35 feet high inclosing a space 240 feet in diameter. It is built of beautifully hewn and dressed granite blocks, and is ten feet thick. There is but one entrance, and the interior contains great trees hundreds of years old. The barbarians of the region are incapable of building such structures, and know nothing of their origin. It is conjectured that this wall was built to guard a gold mine of fabulous richness, which is by no means exhausted.

IN THE PROVINCE of Quebec the Roman Catholic church has one cleric for every 26 families; holds property worth \$120,000,000, and has an annual income of \$12,000,000.

REV. JOHN McNEILL, the famous London preacher, preaching in Regent-square Church on Samson slaying the lion, said: "This Samson was going down to Timnah on thoughts of love intent, never dreaming of such danger. Do not let us hesitate to talk about his errand; let us neither smugly about it, nor let us drop it as if it were something the pulpit has nothing to do with it. On his way to see his 'sweetheart,' here is Samson with his very life suddenly in danger. Why should I not talk about this, when so many of you go on the same errand? I do not say it is a wrong road to travel. I have tramped it myself. It is in the providence of God. God speed you and speed you well. God grant you may choose better than Samson. Do not trust to the sight of the eyes in this business."

SOME OF THE New York papers are discussing the possibility of Miss Frances E. Willard becoming a bishop of the Methodist Episcopal Church in case women are admitted to the General Conference. One of the Conference officials is quoted as saying that if women are admitted to the General Conference Miss Willard may become a bishop if she secures the requisite number of votes.

DR. WAYLAND, editor of the *National Baptist*, gives some experiences:

"A minister, in somewhat narrow circumstances, said to the Rambler: 'I was invited to go a distance of something less than 100 miles, and to address a body, not of my own denomination, representing perhaps \$100,000,000. No promise was made. I relied entirely on the generosity of those who asked me. It took me the best part of a week to prepare my address, and I received something less than my actual traveling expenses.'"

"In another instance (continued the same martyr), I went a distance of 300 miles and made an address. No

one offered me anything; no one asked me what my expenses were. I received no thanks, although a few friends kindly shook hands with me.

"Subsequently (continued the same Heaven-deserving sufferer) I was invited to go on a distance of 300 or 400 miles, and to address a body of another denomination. Having grown somewhat wise, and feeling still the smarting of the rod of experience, I replied to my inviters that I could not come short of a certain modest sum of money. I received no reply. Some months having elapsed, I wrote to ask whether the engagement was off or on. I received a response to the effect that no one connected with the body was authorized to expend any money in the premises. I returned thanks that, if I had made nothing, at least I was saved a great loss, besides the wear and tear on my feelings."

We heartily trust that none of the aforesaid incidents occurred in connection with any religious society, but only of some profane one that has no conscience. If you ask a speaker to come from a distance and address a meeting always tell him whether you expect to pay his expenses or anything more, and always reckon the expenses rather liberally, so as to cover the margin for newspapers and shoe-blackening as well as car fare and hotel bill.

THE FARMER'S ALLIANCE in Kansas, which was so successful in the late elections, elected as judge in one of the districts a gentleman who is not a lawyer. And now they have sent him to a law school, where he is to get a sixty-day's training before he takes his seat on the Bench. He may, however, be as good a judge as some who have never done anything else but read law; he cannot, at any rate, do more unjust things than some judges do. If he has good common sense and a conscience he may be trusted.

HERE ARE SOME QUESTIONS: Did you ever hear of any movement having for its object the advancement of any public interest which originated in a saloon or among saloon keepers? Did you ever hear of a town which published abroad as an inducement to prospective settlers the number of saloons within its limits? Did you ever hear of a community which enrolled among its solid, substantial and public spirited citizens the names of its saloon keepers, with their business occupation affixed? Did you ever hear of a saloon keeper being mentioned in any public place as a hero, a philanthropist, a true gentleman, a man of noble mind, or as a public benefactor of any sort?

"To The Work."

God granted man a great blessing when he said he must work.

What the Christian church needs to-day is work. The work of the church has been left in the hands of the ministers and hence the reason why so little has been accomplished. I do not mean to imply that the clergy have been idle, but scarcity of workers has resulted in but little accomplished.

The church needs to work. It is the function of the clergy to lead the church giving direction to its efforts; making plans and seeing that those plans are carried out.

We are saved by faith, but the reward is in proportion to our work. What is needed is not so much a baptism of power as a baptism of work. Baptized till every member will cry out "What will thou have me do?"

If any brother thinks differently, I should like to ask him what active efforts for Christ his church has done in the last ten years. Has it supported the pastor? Has it prayed in general and in special? Has it been loyal to its faith? Has it supported Sabbath schools, taught its classes, attended to its library &c.,? Has it given to mission work, and when especially called upon been generous in benevolent work? Oh yes. If it has done this it has been beyond the average church.

But this is not what I mean. It has needed to do all this and many other things to live; and that is what your church has been doing. Just holding its own. But beyond all this the church has worked.

How many members have, while at duty, spoken to or prayed for a fellow sinner? How many visits have the members made where they went especially to pray with another? What organized band have you who not on special days but constantly, seek to lift the low, to cleanse the filthy, to relieve the distressed? What church has a vigilant committee to scour hill and vale, city street and country lane, to

gather in new members to the Sunday school and to the church service? In a word is your church aggressive?

A working church is a power. Six live members, with a good leader, will be felt everywhere. It is this force that God uses. Baptism of power will come, not by prayer alone but by prayer and work. We want the cause and the result will come, yes, it will be there already.

It is the idle instrument that rusts; constant use polishes, and God uses polished instruments. To do this will necessitate the hardening of soft, gloved hands. I remember looking upon the hand of an old man, every finger of which was bent and every joint stiff; it was hard and callous, and thought it was ugly, but it was beautiful.

With more Christian work many a mind aching from voidness will be filled with pleasant thoughts. It will change the prayer-meeting tune. Instead of the usual testimony, so oft repeated till the pastor and regular attendants know what Bro. A. or Sister B. will say all the redeemed will sing a new song each prayer night, and instead of the usual number, new faces will be seen at every prayer meeting.

With all at work we will get rid of several things. Grumblers and critics will have no place; they will be changed into something better. There will be no dull meetings; no backsliders; there will be no difficulty in finding a leader if the pastor is away.

Blessed be work! Blessed be God for work for all. Let us go to work if we would be any thing, if we would do any thing, if we would enjoy all things. Go to work!

J. E. GOSLINE.

A Strain of Civilization.

The record of insanity is a fearful testimony to the strain of an advancing social condition. In the savage state man is most free from mental aberration. As he rises in the scale he exhibits an increasing liability to lose his balance and yield to the pressure of forces about him. In England and America the increase of this unfortunate class is two or three per cent. annually. The English commissioners report for 1889, in England and Wales, 86,000—a gain over the previous year of 2 per cent. For Scotland they give 12,000—a gain of 350, or 3 per cent. In nearly all the States of the American Union the increase is large and constant. In Michigan, for instance, the number given for 1888 is 2,518 as against 2,898 in 1889—a gain of 12 per cent. Pennsylvania reports a gain of 9 per cent., and Maryland of 17 per cent. In 1880 Mr. Wines gave the number of the insane for the whole country at 92,000. If the increase has kept pace with the population, we shall have by the current census 140,000 insane. The insanity among the negroes is much less than among the whites; and yet even here it is on the increase. In North Carolina there are in the asylums for whites 1,080, and in those for colored 250. But the fearful fact is the rapid increase of insanity among all races and in all climes.

The cause of the present rapid advance of insanity among the Christian nations is no doubt found in the demands of a complex civilization and the habits quite sure to go with it. The machinery is in rapid motion, and vinegar is applied instead of oil for lubrication. Of course friction must ensue and damage to the more delicate parts of the social system.—*Z. Herald.*

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 Miss LYDIA J. FULLERTON, CARLETON, ST. JOHN.]

REPORT OF THE COR. SEC'Y. OF THE WOMAN'S MISSION SOCIETY.

Mrs. President and Sisters:—Another year has passed and it becomes my duty to lay before you my Annual Report. As we review the past we are led to exclaim! What hath God wrought? Fifteen years ago this Society was organized in this place. With fear and trembling, our sisters began this work believing they were divinely called to it, while some were sanguine for us others looked doubtingly on; but God has been graciously pleased to own our work and the "little one has grown to

be a thousand." We have now seventy-seven societies or regular contributing churches, a District Society in every District and as I said last year, we every year get nearer our ideal,—a Society in every church in our denomination. During these years our Society has raised over nine thousand five hundred dollars. In the field we have a missionary equipped for the work, a native preacher, Bible women, and schools all doing work of which eternity will reveal the results, and while we sometimes have things that seem to discourage and hinder yet we feel like rejoicing that we have been permitted to accomplish what we have. We are gratified to-day to have our dear Sister Heine our first President with us while sadness fills our hearts that our dear friend and sister Mrs. E. M. Kierstead who was our first Secretary is passing away leaving the church militant to join the church triumphant.

How many who then took a deep interest in this work have gone before. "Part of the host have crossed the flood And part are crossing now."

Does it not become us then to be in earnest and have our work well done? For it will soon be said of us, they too have gone. Our work under the direction of Mr. and Mrs. Boyer has been faithfully done. Basudeb is still at the Bible School. Our native preacher, Daniel Naik is doing well. Mr. Boyer says "Danny is improving greatly and is doing a great deal of good. He is a man of excellent judgment and always at his work." The Bible women, under Mrs. Boyer are efficient workers. Will give you directly extracts from their reports. Of Miss Hooper's work I need not speak as I have a full and complete report from her appended. While the past year may not have been as successful as some years yet we are not discouraged. If God be for us—And He assuredly is—who can be against us?

Respectfully Submitted,
MRS. C. W. WEYMAN,
Cor. Sec'y.
Millstream, K. Co., Oct. 6th 1890.

MRS. BOYER'S REPORT.

Dear Brothers and Sisters:—The two Bible women supported by the U. B. Woman's Society have been at work during the entire year. They report monthly, the number of hearers, the villages visited and the subjects of their readings and conversation. They are usually welcomed but occasionally women say that they have no time to listen.

In February of this year I took charge of the seven Hindoo Girl's Schools formerly superintended by Miss Ida Phillips. The girls in these schools take the course of study prescribed by Government and in addition the study of the Bible and catechism. There are twelve teachers and nine female servants whose duty it is to go to and from school with the girls, keep the house clean, etc. Of the twelve teachers seven are Christian women. The enrollment is nearly three hundred mostly Hindoos but also a few Mohamedans. The schools are supported by Government and Municipal Aid here, and by an appropriation from the Women's Board. The cost is about Rs 100 per month or about \$30. The children can only attend school a few years on account of their marriage customs but during that time they are able to get sufficient knowledge of the True Way to convince them of the foolishness of idolatry. They are always particularly interested in the Bible lessons and their questions and answers are to me the pleasantest part of the school work.

I must not close this report without referring to the great revival which took place in June of this year among our native Christians. Never in the history of our Mission has the Spirit's work been so manifested. In the other stations too the good work has been going on. Already many have been added to the Churches both from the Christian community and from Hindoos.

CLARA I. BOYER.

From Miss Hooper.

MY DEAR SISTERS:—Just twelve years ago to-day since we sailed from New York for India. Eleven of us including Dr. Phillips' four children. Can it be possible that I am the only one of all that little band now in India?

To one of the party dear Frankie Millard Lawrence, the voyage of life ended so soon after our arrival. All the others are in America except Dr. Phillips now in England.

Of those who were in the field on our arrival, ten in number. Only three are now here. Dr. and Mrs. Bachelor Senr. and Mrs. Phillips, Senr. Three of the ten have entered into rest. Dr. Phillips, Senr., Miss Crawford and dear Ida. We brush away the falling tears and thank Our Father for the rest he giveth to the weary. Yet we wonder why we, so inefficient and through so much physical suffering have been spared. We thank Him too for what our eyes have seen. Great reforms that hardly dared be thought of or whispered in the zenanas have taken place and more than one of India's own daughters has pleaded the cause of her sisters publicly in England and America.

Medical colleges and hospitals have been established for women. India's own daughters have taken medical degrees and returned to minister to their suffering sisters.

The outcast widow has married again. "A barber who shaves a widow's head, thus placing the stigma of 'widow' upon her shall become an outcast."

Greater than all these is the one that now agitates all India. The abolition of child marriage. A memorial is soon to be sent to our good Queen Empress about this great wrong. How her great Mother heart will beat with joy as she sunders the iron chain that holds her Indian children in slavery.

The best of it all is that in all these advance movements India's own sons and daughters are the movers. Public sentiment has been wrought upon, the light is dawning, "The morning cometh." How I would like to be in your midst to-day, as I remember the yearly gathering. How I would like to cheer you on in the great work for our heathen sisters and help you to keep pace with our opportunities and privileges for doing good. "Let us not be weary in well doing, for in due season we shall reap, if we faint not."

Yours Affectionately,
JESSIE B. HOOPER.
Belasore, October 5th 1890.

The Fourth District Society.

EXPLANATORY.—Some time since we noticed in a letter written by Rev. W. H. Perry a reference to the small amount (\$20.60) credited to this District in the report of the Home Secretary.

Knowing that at least all the members of this Society were interested in the matter, we thought a little explanation would be satisfactory; so proceeded to look into the case.

On enquiry we found that no report had been received from this Society, to date of going to Conference. And as the Home Secretary was unable to attend the Annual Meeting, she had no opportunity to change her figures, when the real amount (\$35.95) was handed to the Treasurer which was on Saturday Oct. 5th., and was duly credited as may be seen when the account of the Treasurer is published, which we hope may be very soon.

Last week we received a letter from Mrs. Alexander the former Secretary explaining that the money had been forwarded, and that at their last Annual Meeting a new Secretary had been elected, and this in itself is explanation enough of why there was no report forthcoming from this District, for we all know how long it takes a new officer to get into the run of the work.

LYDIA J. FULLERTON.
St. John West,
Nov. 20th 1890.

The Power of Prayer.

NO. II.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day."

Jacob is on his return to the land of his birth. He is in mature manhood, for men were young in those days at four score. Twenty years absence had not abated his interest in, or love for the land promised to Abraham and Isaac and confirmed to himself. He had gone out as it were a fugitive with only his staff, and was now returning wealthy—a company of two bands. He had reached the fords of Jabbok—the stream full from the rains and melting snows of the mountains, for it was the springtide of the year. He

had been busy all day moving his vast equipage across the swollen stream. And as the shades of evening set in he was alone on the northern bank of the Jabbok. Then mysteriously appeared a man who was none other than the Angel of the Covenant. He wrestled with Jacob, and Jacob wrestled in prayer with his heavenly visitor. No human eye gazed on that struggle, or ear heard the pleading words. Only the Angels of God and the beautiful stars of heaven looked down through the gathering darkness upon the scene. As the night wore on and the faint glints of the rising sun was discernible on the higher peaks of the mountains of Gilead, the stranger said, "Let me go for the day breaketh." And he answered "I will not let thee go except thou bless me." And he said, "what is thy name." And he said, "Jacob." And he said, "thy name shall be called no more Jacob, but Israel, for thou hast striven with God and with men and hast prevailed."

That season of prayer was a new era in the history of Jacob. He became a new and entirely different man. He cast off as a vile garment his old character as supplanter, with all its eastern duplicity and guile, and from Peniel, with his new princely name of Israel, he went forward with renewed vigor having power with God and with men even prevailing.

And so we find the same idea carried out and extended in the newer dispensation of the gospel. The Israel of God—the praying ones, are made unto our God—not princes only, but kings and priests, and they shall reign on the earth.

May we each go out from our Peniel fully impressed with the princely power of prayer, and with the full assurance that God will hear and answer our petitions.

W. C.

CHRISTIAN ENDEAVOUR SOCIETY.

We are asked to say in half of the United Society of Christian Endeavour, in reply to certain alleged misrepresentations, that each true Christian Endeavour Society by virtue of its very constitution and pledge, must be loyal to its own church and must be under the control of that church alone, just as is each Sunday-school. And we are further informed that the United Society exercises no authority over any local society, demands no allegiance, levies no taxes, and asks for no contributions.

Among Exchanges.

UNCLE BILLY.

Too many preachers, like the old colored minister, find that, in revival times, all are members, but in back-sliding times, nobody but Uncle Billy and Aunt Katy.—*Standard (Phil.)*

HALF AND HALF.

"One-half doctrine and the other half 'rousement,' is the colored brother's idea of an effective sermon.—*Mich. Advocate.*

JUST TWO OBJECTIONS.

So far as we are able to understand it, there are only two objections to what is called "Christian Science;" one is that it is not Christian, and the other that it is not science.—*United Presbyterian.*

NOT TO BE TRUSTED.

Do not pay too much attention to your intuitions. The probabilities are that they are merely prejudices.—*The Hawkeyes.*

YET ALIVE.

There are people yet living who roll up manuscripts, instead of laying them out flat, and send them in that condition to a newspaper office.—*Phil. Standard.*

PIG-HEADED.

The man who is always right (in his own mind), but is invariably declared by both ecclesiastical and civil courts to be wrong, is either unfortunate or very "pig-headed"—most probably the latter.—*Telegraph.*

THE PRINTING PRESS.

The cylinder of the printing press is to be one of the wheels of the Lord's chariot. The good newspaper will overcome the bad, and the honey bees will outnumber the hornets. Instead of the three or four religious newspapers that once begged a living, sitting down once a week on some good man's door-step to rest, thankful if not kicked off, now many of the denominations have salwart journals that swing their scythes through the sins of the world, and are *avant couriers* of the Lord's coming.—*Chris. Herald.*