

Religious Intelligencer.

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

VOL. XXXVIII.—No 45.

FREDERICTON, N. B., NOVEMBER 4, 1891.

WHOLE No. 1964

NOTES AND GLEANINGS.

Pennsylvania has a case of "hood-lum" to deal with. The Senate has been convened in extraordinary session to investigate charges against the State Treasurer and the State auditor. It is charged that they are parties to a steal of state funds amounting to nearly \$2,000,000.

THE QUEEN OF SAXONY is said to maintain three physicians, whose sole duty it is to attend the ailments of the suffering poor. The Queen pays the physicians out of her own private purse.

THE BUILDING of railways in Palestine is likely to make marked industrial and social changes. It will, says the Guardian, render the Holy Land much more accessible to travellers, and thousands who would not otherwise go there will do so in the near future. The railway between Joppa and Jerusalem is well on toward completion, and now the engineers are busy surveying the line for the proposed railway from the Syrian coast to Damascus. At present they are all at work in the mountains, immediately north of the Sea of Galilee. The actual laying of the railway, they think, will begin at Acre in three or four months.

AMONG THE MILLIONS of visitors who are likely to be attracted to the World's Fair at Chicago in 1893, there will of course be representatives of almost every religious denomination in Europe and America, and probably in Asia too. It has occurred to somebody to improve the occasion by holding a grand "Central Religious Congress," on a basis of "a broad and enlightened theism." The committee now making the necessary arrangements exhibits a charming variety in its own constitution, including, as it does, Jews and Roman Catholics, Unitarians and Swedenborgians, Methodists and Lutherans, Baptists and Presbyterians, Universalists and Congregationalists. Any idea of encouraging "indifferentism" in regard to the important points which distinguish the sects is disclaimed, but the object is to bring together, in frank and friendly conference, eminent men, "who will strive to see and show 'what are the supreme truths, and what light religion has to throw on the great problems of our age.'"

POLICE AFFAIRS in New York city are managed in a strange way. The N. Y. Journal of Commerce says:

The saloon-keepers, one and all, purchase their freedom from arrest for violating the excise law by paying tribute to the police. The captain is supposed to receive and distribute the exaction, but the collections are usually made through the ward agent or some friend or tool of the officer who can be depended upon to make due return of the plunder. The monthly charge for allowing a saloon-keeper to violate the statute without complaint or arrest is five dollars for the lowest class of beer-shops, ten dollars for a corner saloon, and runs up to \$100 a month for the highest grade of liquor selling. There are over eight thousand saloons thus under contribution, and the average exaction is over \$150 a year; some put it as high as \$250 per annum. At the inside rate \$1,200,000 is annually levied on the saloons for the benefit of those in authority. With whom the captains share this plunder, how many in high places replenish their pockets out of it, no one may know; but taking human nature as it is, it is reasonable to suppose that there is some division by which the highest on the roll gets his share, or it would not be allowed to go unmolested. In addition to this there are the petty exactions of individual policemen, many of whom have these saloons under their "protection" for a private fee that goes into their own pocket.

FROM ST. PETERSBURG comes news that many thousands of starving peasants are roaming over the country, that deaths are frequent, and that disturbances are already occurring in the shape of incendiarism, pillage of granaries, and even armed resistance to the troops. In the country districts of Kazan there is not even money enough to pay for the organization of relief. While the Christians are thus dying of hunger, there is no relaxation of the persecutions of Jews, and a party of 94—alleged to be aliens—are described as starving on the Austro-Russian frontier, both countries refusing them admittance.

ESTIMATES of the European grain shortage vary. It is now generally admitted, though, to be considerably greater than was at first supposed. The latest calculation is that the world's shortage this season in wheat and rye will be 200,000,000 bushels. The American surplus cannot make up this deficiency. But the splendid crops of Canada and the United States cannot fail to bring such prices as will make the year an exceptionally prosperous one with us.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease." Isaiah 52: 9.

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

Miss Hooper's Report to the W. M. S.

[Read at the Annual Meeting, at Marysville, Oct. 12th.]

My Dear Sisters,—It seems unnecessary to write another report of our work over here for this year. I simply send the account of it from the "Indian Report" with a few explanatory notes on the changes which have come since the above was written in April.

The school at Chumpeu five miles distant was closed the first of April. The teacher was a Hindoo—cause for closing—inefficiency of teacher. We were asked at our yearly meeting to cooperate with our brethren in dismissing all Hindoo teachers in mission schools by April 1893. New Brunswick falls into line first by the closing of this school.

The school at Swaraswatipur still occupies the house which was an idol temple. The teacher is faithful. He says the people find fault with him for teaching the catechism and other Christian books. One rupee per month rent serves in place of the idols. The opposer of the work at Janung has become outwardly submissive. By my invitation he actually presented the prize to the children a few weeks ago. He looked askance at the Christian books as he handed them to the children.

The school at Brahmooia is composed of children from villages of all caste. The highest and lowest sit side by side. All are very poor. The houses at Jangung and Brahmooia were built by the people. This year I had to thatch and repair them. The child wives who have graduated we follow to their homes and continue the Christian teaching. They still expect prizes with the other school children. Although one school has been closed there is an increase in the number of pupils. There are now over 100. From these children and the books they have, with the Gospel story, we trust the heaven may spread. James Singh left the work on the first of this month. I could not give him more than rupees 53. He now gets 15 in Government employ. I miss his help sadly, yet I am glad for James, for he is worthy and the family is large. At Balia, the leading village, which Brother Boyer had so much on his heart, a Sabbath School is held in which James still helps me.

The work of the Bible Women is interwoven with the school work. They visit with me the homes of the children. The work has enlarged this year. Forty one villages have been visited, many of them for the first time. More than 14,000 have heard the Gospel Message from their Christian sisters. At Toondari, a distant village, a poor woman, weeping, said to me: "Why have you never come to tell me this before?" Uma replied—"We have never had a garrie to come so far before, when we can we will come again." There are five women to work now Uma, Kokoi, Gelha, Emir, and Sora. Emir and Sora are not so well educated as the others, but they can sing and tell of Jesus. They have written to you. Extracts from their letters are appended. The burden of their letters are requests for prayer for themselves and the work.

Dear burden bearers, Jesus says "If ye ask anything in my name I will do it." Oh the pressure of the burden of souls seems greater than I can bear. Assured of your prayerful sympathy and with gratitude to our Heavenly Father, though

"I see not a step before me
As I tread on another year
The past is still in His keeping
The future His mercy will clear."

JESSIE B. HOOPER,
Sinclair Orphanage,
Balasore, Aug. 22, 1891.

Miss Hooper's Report, as published in the Annual Report issued from the Mission Press in India:

BALASORE GIRL'S SCHOOLS:—

Under my care are four Lower Primary schools, for Hindu girls. They are all in country villages, distant from Balasore, from two to five miles. The question has often been asked. Why do you have schools so far away and across rice fields? Because the need is greater than in the town where girls' schools have long been established.

Every country village has its school for boys, but none for girls. There are greater difficulties and prejudices to content against, to be sure. The mothers never having been taught, why should their daughters learn? Fathers say "What is the use of my girl learning to read? She is going soon to blow some one's else fire."

Marriages, visits to the homes of the mothers-in-law, fever, cholera, small-pox and consequent deaths, all tend to lessen the interests in the school. The number in attendance last year was one hundred and nine. This year it is ninety-six. Six pupils went up in January for the yearly examination. Five passed, three in the first grade, two in the second.

Catechism, the ten commandments, the Lord's prayer, are taught and religious instruction regularly given. We are sorry to state that the four teachers are Hindus. Many requests come from other villages for girls' schools. We have firmly resolved, however, to establish no others, till Christian teachers can be had. At present, James Singh, a Christian, renders invaluable help in the schools by examining the classes and giving religious instruction. The Bible women also visit the schools and the homes of the children with me.

We often ask ourselves, Are the results equivalent to the expenditure of time, money and strength? When we find girls who have married and left the schools, teaching others in their homes to read, so they, too, may learn the hymns, we feel it does pay. Just now there is in my mind the case of a young widow in one of these secluded homes. For months she stayed alone in a filthy, dark room of a house, away from the other members of the large family, the head family of the village. One day we begged the mother-in-law to let us see her. "O," said she, "What is the use? She weeps all the time." It was true. We found her crouching in the surrounding filth and weeping. The stench was so bad, the Bible women said, "Don't stay, Misses baba." They told her of the love and sympathy of Jesus. Every time we went to the house we talked with her. One day we coaxed her to come out where the others were. She is now the most eager listener in that home. Her bright face always helps me. She is being taught to read by one of the girls of the school near.

The W. F. C. B. Mis. Soc. of New Brunswick supports these schools, with the exception of a grant of rupees five each per month, for two schools, from the Balasore District fund.

BALASORE BIBLE WOMEN'S WORK:

The work of the Bible women is nearly all in country villages. During the year thirty-six have been visited. In the homes, twelve thousand two hundred and ninety-five women have heard the story of Jesus' love. Many of these villages have never been visited before, not even by Christian men. There are no roads to them except the paths over the rice fields. We go as far as possible in a bullock garrie, and then walk from three to four miles. Despite the long distances to walk in the sun, the Bible women are always asking to go to some new village. They show more zeal in the work than they did last year when visiting villages in Balasore. In one of these out-of-the-way places, last week, a poor widow, weeping bitterly, said, "Why have you never come to tell me about the Saviour before?" In these same homes where the women hear nothing of Jesus, we have talked with men, who have heard the Gospel again and again preached in the bazars, at markets and fairs. They can read, too, and have Christian books and tracts. "Why should we talk of such things to women? They cannot understand. All they need to know is to cook our rice and take care of the cows." India is a land of contradictions. For instance, the next day, in another home, a boy of about eighteen, stood near listening to the Bible women's teachings. He repeated what they said to the Hindu women saying, "Now listen and obey what is said, for your souls will be saved." We used to fear the old women in these homes, as our greatest hindrances. Now the majority of them are our helpers. In every home there is a leading character. It may be the mother, grandmother, or mother-in-law. Whoever she may be she is looked up to. Her judgment is relied upon, in short, she is the oracle of the women of the family. A few days ago, coming from a village, we found one of these oracles waiting under a tree to see us. "Now you wait till I bring my boys," she said. From the house near she brought four beautiful young women. After introducing them and explaining that they were the wives of her four sons, she said to them, "Now you must listen and learn." Such incidents cause us to feel painfully how desultory much of our hope is. We would like to teach regularly in such places. This was the first time we had seen those women and it may be the last. The village is so far away and there are hundreds nearer, where the women have never heard of Jesus. Access to these country homes is not always easy. In them Brahmins and pandahs (priests of Juggernaut), reap their richest harvests. While at Soro, in February, every where these priests confronted us, thirsting for argument, of which they never weary. We would not argue, but when forbearance was no longer a virtue, we said, "God will judge you and he will punish you for deceiving the people."

(To be continued.)

W. C. T. Union.

OUR MOTTO.—If God be for us, who can be against us.

All the universities are open to women.

A wise physician once said that the opinion that a good woman should stay closely at home had killed more women than any other one cause.

The World's Women's Christian Temperance Union presented a memorial to the Ecumenical Conference, asking it to issue an address to the world for the suppression of the liquor traffic. No action has yet been taken upon it.

Lady Henry Somerset, the president of the British Women's Temperance Association, is about to visit America to attend the National Temperance Convention at Boston. While in New York she will be entertained by Mrs. W. Astor. Lady Henry Somerset is Mrs. Margaret Bright Lucas' successor in the office she holds, and is the eldest daughter of Earl Somers, of Eastnor Castle. As a speaker, she is the finest woman orator we have—clever, logical, impassioned and eloquent. Eastnor Castle is beautiful in situation, and is set on a pinnacle in the hearts of the London poor, especially the waifs and strays of Soho, who annually enjoy the cottages about it. Lady Henry Somerset is a fresh air mission by herself.—British Temperance Bulletin.

The Teutonic, bringing Lady Henry Somerset and Hannah Whitall Smith, arrived at the pier in New York City at 7:15 p. m., Wednesday. The voyage was terribly stormy and rough. A large delegation of white ribbons waved their welcome as the steamer came to the wharf, including the state, county and city officers of the W. C. T. U. of New York. Mrs. Mary T. Burt bore words of welcome handsomely engrossed on parchment. Madame Demorest carried two elegant bouquets of white roses; Miss Willard's floral greeting was in the shape of a "world" made of white flowers and belted with bands of ribbon white, carried by her secretary, Miss Gordon, while Miss Ames, from Miss Willard, presented Mrs. Smith with choice roses; Mrs. Frances J. Barnes gave a unique welcome from the Y's, consisting of two beautiful silk flags, the English Jack and the stars and stripes gracefully tied together with the white ribbon. Lady Henry Somerset and Mrs. Smith had both been very ill all the way, but early the next morning Lady Henry telegraphed Miss Willard this message: "Your loving welcome makes America home."

THE ROOT OF THE MATTER.

If there is any liquor seller who labors under the delusion that he is of importance enough to have this temperance movement aimed at him, he has a very much better opinion of himself than we have. If you could catch every liquor seller in the state to-night tie him hand and foot and drown him, unless you could root up the accursed law which propagates liquor sellers as a hotbed propagates vegetation, you would have another crop in three months just as mean as the old one. But if you root up the law that legalized a business in which a man can make more money with less capital, and less brains and character, than any other business on earth, the good men, if there are any such in the business, will go into other trades and professions, and the mean will fetch up in state prisons, where they should have been long ago.

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter-Lesson VII.—Nov. 15.

CHRIST'S PRAYER FOR HIS DISCIPLES.—John 17: 1-19.

GOLDEN TEXT.—He ever liveth to make intercession for them.—Heb. 7: 25.

THE LORD'S LAST PRAYER.—FIRST, FOR THE GLORY OF GOD. These words. Recorded in the previous chapters. Lifted up his eyes to heaven. This attitude expressed reverence and faith. And said, Father, the hour is come. The hour of his passion, the culmination of his redeeming work. Glorify thy Son. This glory was manifested in the atonement on the cross, in the resurrection and ascension, in the gift of the Holy Spirit, in the conversion of men, in his exaltation in heaven, and his exaltation to be the king of men. That thy Son also may glorify thee. Jesus being divine, all the manifestations of his glory also manifested the Father's glory, i. e. his goodness and love and wisdom.

PRAYER THAT THE GIFT OF ETERNAL LIFE MAY BE EFFECTUAL.—Vers. 2-5. Thou hast given him power. The Greek word implies both authority and power. Over all flesh. All mankind. His religion is universal. That he should give eternal life. Not merely life in heaven, but true spiritual life. To as many as thou hast given him. To the whole body of believers. And this is life eternal, that they might (should) know thee. This knowledge is no mere intellectual knowledge, but the knowledge which comes from experience of the divine life. Those that know God must live a spiritual life, in love, goodness, purity, and this is eternal life. And Jesus Christ whom thou hast sent. To be the revelation to men of the character and love of God. I have glorified thee on earth; I have finished, etc., having finished. The Father was glorified by Jesus completing the work of redemption. He was yet to suffer, but practically the work accomplished. O Father, glorify thou me, Show forth my glory. With thine own self. Their work was one, and their glory was one. With the glory which I had (possessed) with thee before the world was. Let the world now see that this human friend is divine, with the character, and power, and love of God.

FOR WHOM THIS PRAYER WAS OFFERED.—Vers. 6-10. I have manifested thy name. Jesus revealed God to them by his teachings, and by his life and works. Unto the men which (whom) thou gavest me out of the world, of which they once were a part in character, life and destiny. God had taken them out of the world and gave them to Christ to be his disciples, the up-builders of his kingdom. Things they were, by creation, by providential care, by redemption. And thou gavest them me.

The Divine Side of salvation is here expressed, and, rightly viewed, there is great comfort in it. Every one who looks at his life knows (1) that there are many things entirely beyond his control; as the nature with which he was endowed, the circumstances which surround him; (2) that he has a perfectly free will and choice in the use he makes of these things. Now the comfort and hope of life is that all the things beyond our own control are under God's control; that, not chance, not men, not demons, but a wise and loving God guides all things for the good of those who love him. They have kept thy word. It includes the idea both of watchful attention to the word and solicitude to preserve it by obedience. They have known (learned to know) that all things, etc. That whatever Jesus had taught them was a divine message. For I have given unto them, etc. I have delivered the message given me. And they have received them. Here the human side of salvation, the free choice, is recognized. And they have believed, and proved their belief by obedience and readiness to accept Jesus as their Saviour and teacher. I pray for them, i. e., in this prayer; now I am praying only for them. I pray not (now) for the world. Of course, this verse does not mean that Christ never prays for unbelievers; ver. 23 and Luke 23: 34 prove the contrary. And all mine are thine. This declares the perfect union of Father and Son. What honors one, honors the other. I am glorified in them. As the vine is glorified in its branches and fruit.

PRAYER FOR THE UNITY OF ALL BELIEVERS.—Ver. 11. These are in the world. To carry on the work Jesus began, and enlarge the kingdom he inaugurated; exposed to dangers, assaulted by temptations, liable to err, and their Master taken from them. Great was their need of being kept. Keep through (in) thine own name. To keep is to guard with watchful care. The name stands for all which that name represents. That they may be one as we are. It is not perfect similarity of belief, or usage, or ceremonial. Much less is it unity of outward organization. The unity for which the Saviour prays is oneness of principle, not uniformity of manifestation. It is the unity of nature, of the same spiritual life in all; the unity of one great Master and head for all; the unity of love and sympathy; the unity of aim and purpose; the unity of one kingdom, with one law and Gospel; one government under one Invisible King. It is this unity with one infinite variety of manifestations. Christ-

tian unity shows the power of the Christian religion. It shows the divine nature of religion, in that it produces the same characteristics in all.

PRAYER THAT HIS DISCIPLES MAY BE KEPT FROM THE EVIL.—Vers. 12-16. While I was with them in the world, I kept them. He watched over and taught them, preserved them from falling. Now he committed them to unseen guidance. And none of them is lost, but the son of perdition. Judas associated with them, perished. That the Scripture might be fulfilled. Of course, it is not meant that Judas fell just in order to fulfil the Scripture. But when he fell, it was seen to be in exact fulfilment of the prediction long before uttered. These things. The whole course of instruction at this supper. My joy fulfilled in themselves. See lesson V., ver. 11. I have given them my word. To keep, to teach, and proclaim. And the world hated them. Just as they hated Christ himself, and for the same reasons. I pray not that thou shouldst take them out of the world. He would not have them escape from the active, tempting world; for (1) they were to be his representatives on earth. They were "to be the world's Bible," to make Christ's light shine over all the world. They were needed in the world to do Christ's work to carry on his kingdom to success. They needed to remain in the world for their own discipline and growth of character. They were perfectly safe in the world, so long as they were kept from the evil. And now, Jesus does not wish his disciples to keep out of the active world. God's saints are oftenest found amid the throng of family cares, amid the burdens and anxieties of life. But that thou shouldst keep them from the evil. We want to be delivered not only from the evil one, but from all evil, of every kind.

PRAYER THAT THEY MAY BE MADE HOLY.—Ver. 17. Sanctify them. The idea at the root of the word rendered "sanctify," is separation. Hence it comes to mean, holy, fully and freely devoted to God in active holiness. "Keep them from the evil" was the negative side of holiness. Now he prays positively, sanctify them; separate them from the world, from sin and sinners, by making them more and more holy in body, soul, and spirit, more like thyself and myself. Through thy truth or (in the truth) Thy word is truth. What the eleven needed above all things was a profounder apprehension of Christian truth, and a holier character.

PRAYER THAT THEY MAY FULFIL THEIR MISSION.—Vers. 18, 19. As thou hast sent me into the world. To save it from sin, and build up a kingdom of holiness. Even so have I also sent them into the world. To fulfil the same mission, to carry on the same work, to preach the truth, to help the poor, to relieve suffering, to lead men to God. And for their sakes I sanctify myself. Consecrating himself to the work of saving men; and especially at this hour was he consecrating himself by being obedient to death on the cross. That they also might be sanctified through (or in) the truth. When a believer in Christ dedicates his whole heart, strength, and life to promote the glory of God in the salvation of men, he realizes the idea of Christian holiness.

PRAYER THAT ALL CHRISTIANS MAY HAVE PART IN THESE BLESSINGS. Christ intercedes not only for eminent believers, but for the weakest, even for those that in the eye of the world are inconsiderable.

PRAYER THAT THEY MAY BE PARTAKERS OF CHRIST'S GLORY. And further, Jesus prays that his disciples may be with him in his glory, see it and partake of it; that those who walk with him in the way of the cross may wear the crown with him; that those who suffer and work with him may reap the reward with him. These being the things which Jesus prays for in our behalf, they are therefore the things most desirable in life, and to be most earnestly sought after.

PRACTICAL HINTS.

We learn what things we should earnestly seek for, by noting the things Jesus prayed for in our behalf.

The best of all knowledge is the knowledge of God and Jesus Christ. And this is the first condition of the Christian life that we should know Jesus Christ, by love, by imbibing his spirit, by working with him.