

Religious Intelligencer.

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

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NOTES AND GLEANINGS.

THE KNIGHTS OF LABOR are not nearly so strong as a few years ago. The membership has fallen from over half a million to less than 100,000.

A LAW SCHOOL for women is to be established in New York this year. Mrs. Kempin L. L. D. is to be head of the school.

A LEADING NEWSPAPER in Rome warns the Pope that once he leaves that City return will be impossible. And it adds that Italy is perfectly indifferent about his departure.

A MISSIONARY in Africa writes home: I got on board a boat at one of the prominent African ports, and saw landed on a single Sunday from two steamers about 50,000 casks of gin. Think of one missionary and 50,000 casks of gin coming into Africa at once.

IT IS STATED—though the N. Y. *Advocate* does not know whether to regard it as a satire or a fact—that an Italian physician, Dr. Malinconico, of Naples, has discovered the microbe of old age! Our estimate, made when his rejuvenator was first announced, that Dr. Brown-Sequard is in his dotage, appears likely to be the final verdict. The "faith-cure" principle accounts for the results of certain experiments. Old age may have microbes, but no way of killing them has been or can be devised. An operation was performed on Louis Napoleon, and the surgeon who performed it was asked the next day how the patient was. He said: "The operation is an entire success, but the emperor has one disease that we cannot operate against. He was born in 1809!" Old age is sure death. Nevertheless it is the only way to enjoy long life, and the best antidote to all sorts of disease-microbes are simple living and a clear conscience.

MR. ISAAC HOLDEN is said to be the richest man in the British House of Commons. He began life poor enough. He was in young manhood for considerable time an ill-paid school-master. While teaching his pupils chemistry he discovered the principle on which lucifer matches are made. But out of this great invention Mr. Holden made no money. Later on he began to devote his mind to the study of machinery for the carding of wool, and a machine was invented which revolutionized the whole manufacturing history of England and the world. Possessed of the patent-rights in these valuable machines, fortune poured in upon Mr. Holden. He has mills not only in Yorkshire but also in several parts of France. The average sum he receives every year probably is something like \$1,000,000.

TWO WONDERFUL WATCHES are those owned by Mr. Huntington and son of Cleveland, Ohio. They are duplicates, and were ordered by the senior Huntington in 1881 in Geneva, Switzerland. He agreed to pay \$5,000 in gold for watches that should combine every movement then known to the art of watch-making. A description of one answers for both. The case is of pure gold; the works number 400 pieces. On the large dial appear four smaller dials. The one at the top shows by a diagram of the sky the changes of the moon, the firmament being of lapis lazuli, studded with golden stars. The next dial to the right shows the leap year, the tiny hand moving around the circle once in four years, and an auxiliary hand shows each month. On the dial at the bottom is a hand marking the quarter-seconds, and one showing the day of the week, and another the tide as it ebbs and flows. Around the large dial, besides the usual hour and minute hand, moves a second hand and an extra horse timer, so arranged that the distance between two horses at the finish is accurately noted in quarter-seconds. By pressing a button the past hour is struck on a deep-toned bell, one of a chime; the quarters are a more silvery note, and a rapidly tinkling companion gives the minutes. The watch is a stem winder, and one spring furnishes the motive power.

Progress and Encouragement.

The Rev. S. L. Baldwin, D. D., of New York, delivered a telling sermon recently from the text: "The wilderness and the solitary place shall rejoice and blossom as the rose."—Isa. xxxv. 1.

People, he said, were inclined to regard it as a prophecy of long ago, and not one that was being fulfilled at the present day. The world wilderness, he said, denotes spiritual destitution, the solitary places where God is unknown. The text is a prophecy of the coming of Christ, and the setting up of His kingdom in all waste places. But the question is asked, is this prophecy fulfilled? We need go no further than 50 years to prove that it is being fulfilled. This is an age when people want to know if a thing pays. Evidence is at hand to show that missions do pay in the broadest sense of the term, but those working for them have a higher motive.

The Sandwich Islands fifty years ago was a nation of cannibals and idolaters, and the savage roamed in a naked state. Now there are no idols except in museums, and the Sandwich Islands have been essentially Christianized. A larger proportion of the people now gather to worship God there than in this country. In the Fiji Islands a large Wesleyan Church has been erected, and the king of the islands glories more in his title of preacher than that of king. In answer to the question does it pay in dollars and cents, one need only refer to history for an affirmative answer. Fifty years ago the trade of the United States with the Sandwich Islands did not amount to five dollars a year, now it amounts to over \$5,000,000 annually, which is more than double the entire sum spent by the United States in evangelizing the country. In Japan we need go back but a few years to date the progress of the work of the Christian mission. I remember 17 years ago that our missionaries were not allowed to preach publicly in Japan. They were not allowed to preach anywhere in the Empire, for the edict of the King had gone forth that any one who attempted it should be sacrificed. Now the gospel can be preached everywhere in Japan. Christian churches of the Methodist, Baptist and Presbyterian denominations have been erected, which have altogether 15,000 communicants, who were, a few years ago, worshipping idols and living in heathenism. In a quiet way the Gospel there is reaching out to all parts of the Empire. All government offices in Japan are now closed on the Sabbath by order of the King, not because he is a Christian, but because of the influences that have been exerted by Christian people. This gives those employed by the Government a chance to attend church and is a great step forward. Some of the revivals in Japan, Dr. Baldwin said, reminded him of the old time camp-meeting revivals in this country. He said he would not be surprised at the end of this century, near as it is to a close, to find Japan a Christian nation, and the worship of Christ the prevailing religion.

In China the people are not moving as they are in Japan. The Chinese are the English of the East, and are slow to adopt new methods and break away from their own religion. But wonderful advancement has been made in 30 years even in this heathen stronghold, and there are nearly 40,000 communicants members of Christian churches. Dr. Baldwin said that as in this country there were many lukewarm, namby-pamby Christians, and many who the church could do without, but the proportion was not as great as in this country. The conservative character of the Chinese and their stability he regarded as most hopeful, for, when the religion of God has taken hold, it will be everlasting. Nowhere is the prophecy of the text better in process of fulfillment than in the once moral desert of India. There are people living there to-day who remember the funeral pyre, where the wife was burned alive with the dead body of her husband; the cruel Juggernaut, the mother casting her young to the Ganges, the terrible flesh hooks, all on account of their Pagan belief. All this is now a thing of the past, and the Christian religion is taking fast hold in India. In one presiding elders' district in North India there were over 1000 conversions in a year. Few of our churches yield as many here. There are over 500,000 Christians in India to-day, and half that number are communicants.

When all over the world the doors are being thrown open for the promulgation of the gospel, what should we do to aid it. I know there are many who say we have heathen at home, but my experience is that those who are not willing to give for the heathen abroad are not willing to give to the heathen anywhere. In closing Dr. Baldwin gave instances of the earnestness and faithfulness of the converted in China and Japan, and said the good results accomplished were largely due to the Women's Foreign Missionary Society. The habits of the people of Orient permitted women to go where men could not be admitted, and their efforts were of course more fruitful.

Stay at Home.

This is advice urged upon girls by a benevolent lady in the *Independent*. For large classes it is most excellent and timely advice:

As long as farmers' daughters crowd into the towns for work, the supply of saleswomen is far beyond the demand. The applicant must take what she can get.

In inferior shops (which make up, of course, the large majority of the whole) the custom is to keep the doors open for customers as long as they choose to come. I know of large dry-goods shops on Eighth Street and Ridge Avenue, in Philadelphia, which are open every Saturday night, and in the busy season every night until eleven o'clock. The poor white slave behind the counter is busy until midnight putting away the goods, and then creeps unprotected through the dark streets to such miserable lodgings as she can pay for, to be back in her place by half-past seven in the morning. For this service of fifteen hours daily she is paid \$2.50, \$3 or \$4 per week. She cannot threaten to give up the place, for there are crowds of applicants waiting to take it.

Mr. John Wanamaker, who claims to be at the head of the largest retail shop in the country, was asked some time ago to employ such a girl, who had had four years' experience in the sale of hosiery in a country store. He offered her \$3.50 per week. "But you know," said the applicant, "no girl could feed and clothe herself on that in town."

"No," was the reply, "but I am overrun with applications from girls, the daughters of mechanics and laborers in town, who board at home, and who use their wages only for clothes. They set the rate of wages."

Thousands of country girls take the risk, and come at those wages; and what is the result? The houses of ill-fame are recruited from their ranks. A woman, widely known for her philanthropy and experience, and who has now the oversight of more than five hundred women employed in a retail shop, lately made this statement to me: "Girls from the country crowd upon us every spring and fall with applications for places as saleswomen and cash girls. We offer them, if engaged, but \$2.50 and \$3. It is impossible for them to clothe themselves and pay boarding for that sum. Three or four, therefore, join to rent a room, furnished with wretched cots. Here they sleep, and eat a breakfast and supper of dry bread and tea. Then dinner at a cheap lunch counter costs, say, twenty cents. This life is squalid and miserable beyond words. No wonder they are ready to brighten it. One of these girls make the acquaintance on the street of a man about town, or a young fellow of her own class, too poor to marry. She has no place in which to receive her 'gentleman friend' but this room. Then come the variety theaters, late suppers, a little liquor, a present or two—the end we all know." She added: "I have put these facts before hundreds of innocent country girls when they applied to us, and urged them to go home; but each one fancies that success and fortune await her alone. She will have none of my advice."

Our country women crowding off to Boston and neighboring towns run most serious risks. A small proportion do very well; but the majority do most miserably. Stay at home, and be healthy and happy!

The Rum Shop is Labour's Worst Enemy.

George F. Parsons, in the *Atlantic Monthly* says: "While labour is throwing away that enormous sum annually, with what show of consistency can it lament its condition? One year's remission of that destructive self-indulgence would solve every labour problem extant. At present the working-man can hardly make both ends meet; is it not because he insists in creating capitalists out of the saloon-keepers? The saloon is the most hideous abuse of the day, but where would it be if the workmen withdrew their support from it? It keeps them poor. It stifles progress. It brutalises husbands and fathers, breaks women's hearts, puts rags on workmen's back, dis-

ease in his body, and shame and despair in his heart. Yet when labour is most disturbed, when the demand for advanced wages is loudest, when strikes are most frequent, when hunger and misery are most rife in the houses of the poor, the saloon flourishes still. There may be no bread at home, but there is always beer and whiskey at the bar, and the men who consider themselves victims of circumstances or the 'thralls' of Capital squander their earnings in these dens. Can there be a serious labor question while this state of things continues? Can workmen talk gravely of their wrongs while it is plain to all the world that if they only saved the capital they earn, they would be all right?"

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, CARELTON, ST. JOHN.]

The Importance and Method of Missionary Meetings.

In consideration of the methods of women's work in our societies, the manner of conducting the meetings is an important matter. With some, there is an impression that the raising of money is of the highest importance; that if a due amount of funds are sent to the treasury, the other departments of work may be allowed to languish, or even to cease altogether, without serious detriment to the cause. The contributions are said to be the pulse of the work, and so they are, as a sign of the strength or weakness of the whole. A strong full pulse must have behind it a steadily beating heart, a clear head and thorough circulation. So in our societies in order to have a full treasury, there must be hearts warm with the love of God, and sympathy with the women for whom we labor; a thorough conviction of the duty and privilege of proclaiming the gospel to them, a knowledge of their needs, and the best means of supplying them. In promoting this intelligent interest, we do not hesitate to say that our meetings, more especially those of our auxiliaries, hold the first place. Issues from the press are among the foremost instrumentalities in this respect, but they lack the warmth and inspiration of the heart to heart contact of the social meetings. When these gatherings grow few and feeble, or cease in any way, the paralyzing effects is soon felt upon the contributions, and the prayerful interest so necessary to our success.

In the first place no meeting will be successful without continued and special effort by some one, probably the officers of auxiliary, or perhaps the one woman who stands as its leader. Time, thought, labour, must be given freely and constantly; not only a day or two before the meeting, but all through the month. An ideal leader will have eyes and ears open to be ready to seize upon any special aptitude, her active brain immediately begins to consider how it can be made available for her meeting. One may have shown powers as an elocutionist, and may read some selection so as to touch the coldest heart, another can sing; another can draw, and make things distant visible to the eye, another can train some children to take a part in the meeting; indeed, there is scarcely a talent that may not be made useful, provided there is a wide-awake leader to make it go into its proper place. One says: "Methods can be devised if one's mind is on the subject. Methods must vary in different localities, but somebody must spend labor and thought in preparing for the missionary meeting. Suggestions from others are, of course, helpful, but they do not take the place of the leader's own efforts. If the same ingenuity could be exercised in religious work as women expend in dress-making, ways and means could be found to accomplish the desired end."

Meeting together year after year, with the subjects of foreign missions the one theme the exercises will imperceptibly fall into ruts, unless great care is taken to prevent it. "No one plan adhered to without varying would sustain uniform interest. When a consecrated loyalty to mission work controls every woman, then we shall

have an abiding interest, no matter what the method; until then, we must use tact and common sense." An instance of desirable variety is given by one writer, as follows:

In an auxiliary we can hardly say we have any method, for no two meetings are alike. They are largely devotional. Sometimes we have conversational meetings, and again for items and topics; there are Scripture meetings, including praise, and promise, and thank-offering meetings; besides all the combination of the social element. Sometimes we study the mission-field geographically and historically, and items of interest from our mission field and work, having as many take part as possible, having previously had a division of the subject assigned to each one. Sometimes we read a passage from the Bible, and sometimes each one repeats a verse appropriate to our subject; then a rich treasure house is thus opened, supplying us all with new courage and enthusiasm. Sometimes we have a missionary paper from which we read items and gather information from our own mission field, always having a map in sight of all, the leader drawing a map herself if she can procure one in no other way. Some who are not members, have given valuable assistance, and become themselves greatly interested in gaining and giving geographical information, and others are glad to learn and tell the profits of the people, while the work for Christ that has been accomplished, or that needs to be done is made the centre of interest. Young ladies are brought into each meeting to assist in singing, new voices are often heard in prayer in those meetings, and all feel that the blessing they seek for others, come also to themselves.

We have given a few suggestions, we would however urge the importance of this work as giving life and energy both spiritually and financially to this Christian enterprise. A minister stated to us recently that in his former pastorate of two years their existed a missionary society. The first year he was there they held no meeting and raised seven dollars. The second year they held meetings in connection with their society and raised eighty-seven dollars.

Some Notes on the Modern Missionary Movement.

Sometime towards the latter part of the eighteenth century there was living in New England a godly woman, who was in the habit of setting apart stated times for special prayer to God for the conversion of her descendants to the remotest generations. Can we doubt that the answer to those prayers is clearly shown in the fact, that in the year 1857, there were three hundred of this woman's descendants who were members of Christian churches? Among these was the Rev. Pliny Fisk a missionary to Palestine, who went in the year 1819, leaving in the farmhouse of one of his brothers in America, a little three-year-old niece named Fidelia. How much of the Divine anointing, given in answer to the prayer of her great-grandmother rested upon the little girl we cannot know; but no doubt God was shaping and moulding her for Himself in answer to the petition that ascended to Him so many years before.

Fidelia listened eagerly to all she heard, read, or was told, concerning her missionary uncle, and very early in life her heart turned yearningly towards missionary work. Through an earnest, faithful appeal from her Sunday-school teacher, she was early brought to feel her need of a Saviour; and under the wise, spiritual guidance of her mother, she was brought to trust in Jesus as her own Redeemer. At the age of fifteen she was received into the membership of the Congregational church, and immediately began active Christian work among her young companions, and thus was the means of much spiritual good to the young people within her circle. Thus, too, her Christian character quietly developed, and at the age of twenty-three, she entered Mt. Holyoke Seminary, South Hadley, Massachusetts, as a student. Just here we will pause for a little, and go back a few years in search of another golden link in that chain of influences, which bind churches and Christians of every shade of religious belief together in the bond of a common fellowship of work for

Christ in the great field of missionary enterprise. This link we find in the person of Mary Lyon, a young school teacher in New England. This young woman had educated herself in the face of many difficulties, for her vocation in which she spoke very successfully. But the routine of her daily tasks did not satisfy her enlarged ideas of Christian usefulness. She longed for a sphere in which she could gather around her young women who thirsted for usefulness as well as knowledge—young women to whom in a practical way she might preach the gospel of practical holy living, and if any should come to her ignorant of the way of life, lead them by direct personal effort to Christ. This idea grew and grew in the mind of Miss Lyon, until it found expression in Mt. Holyoke Seminary which has been the alma mater of missionaries, teachers, faithful Christian workers, in almost every department of life, her seminal idea, the starting point of a large number of other institutions of a similar character.

In 1842 Mt. Holyoke was visited by a returned missionary, Dr. Perkins, who laid the request before the Faculty that a young woman might be set apart from the school to go with his party to the East to work among the Nestorian women and girls. Miss Lyon called a meeting, and urged them to take the matter into prayerful consideration. The result of that meeting was that six ultimately gave themselves to the work of missions.

After leave taking from her widowed mother, Miss Fisk embarked for Persia on the 1st of March 1843 at the age of twenty-seven. After enduring many hardships, travelling through inhospitable regions they reached Urumiah, a town near the borders of Lake Urumiah. The Nestorian women, among whom it fell to Miss Fisk's lot to work, were a very ignorant and degraded class. These women were the farm and household drudges, and with no idea that anything else was possible to them. Betrothed and married when mere children, and inured to hardship and abuse, looking upon their husbands as their masters—their owners, to whom the most abject deference and obedience were due, accustomed to beating and abuse, and being taught that they had no soul, consequently no life beyond the grave, they had come to consider themselves as mere animals.

The young missionary found their homes, if such they might be called—dens of vermin, filth and disease; but with patient trust in God she went down to their wretched abodes and began to tell them of God. Fancy her feelings after giving them in a little lesson some of the most rudimentary ideas of Christian truth, and when questioning them with regard to what they had learned, she met the answer, "We do not know; what do we know? we are only donkeys!"

Concluded next week.

SMOKING GIRLS.—A writer in the *Chicago Tribune*, writing of Connecticut, says there are a great number of Connecticut young ladies who smoke; that not less than a score of Norwich maidens smoke, "and two or three girls in short dresses occasionally are seen puffing at a cigarette while on their way to school"; that in Hartford, Bridgeport, New Haven, Meriden and Waterbury "there are female smokers, both minors and adults." Their purchases, it is stated, are sometimes made boldly at the cigar-stores and sometimes through "a gentleman friend." The writer says: "Lots of girls learn to smoke in boarding-schools. They frequently begin by borrowing a cigarette from a gentleman friend, and, after they have learned what a jolly thing tobacco is, why, they take up cigar-smoking—just a little bit, you know,—because then they have learned to enjoy smoking as a luxury, not as a novelty." If the statements of this correspondent are true, there would seem to be an important field of missionary labour for some one among the young ladies of Connecticut. Though possibly somewhat exaggerated there may be too much truth in them. The tobacco habit, well-nigh universal among men, is infectious, and why should it not involve also thoughtless, giddy girls?

WHAT HE REALIZED.

"Did you ever realize anything in the lotteries?" "I realized I was an idiot."