

# Religious Intelligencer.

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

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### NOTES AND GLEANINGS.

KOSSUTH is still living. He has his home with his sisters near Turin. His rooms and conversation with him are the delight of the Hungarians living in his vicinity. He has for many years been writing his memoirs, but the works proceed slowly, as the old patriot will often fall into a reverie for hours without putting a line on the paper before him.

A CASE illustrating the hardship inflicted by Hindoo Marriage Customs, and the growing feeling of revolt by native women, has been creating considerable interest in Bombay. A young Hindoo widow applied to the magistrate for protection. She stated she was left a widow at nine years of age. She had been cruelly treated by her relations and had determined to re-marry, but all her caste people threatened her with persecutions. The magistrate referred her with an introductory letter to Madhowsa Rugnathdas, the famous Hindoo social reformer, who not only provided her with shelter, but arranged for her re-marriage in his own house. This is the twenty-eighth widow whom he has enabled to re-marry, 16 of these marriages having taken place under his roof. A large number of Hindoos were present at the marriage.

A SOUTHERN paper tells this story of a coloured brother. He was asked recently how many members there were in the church to which he belonged. His reply was: "A little more than two thousand; but they don't seem to be so numerous as that when you go round with the collection paper to raise money for the minister's salary."

THE RUSSIAN GOVERNMENT has, it appears, refused to listen to the expostulations and petitions of the Evangelical Alliance, and has determined to conform to the religion of the state. According to the latest official reports—says the *Journal and Messenger*—there are in the empire 2,950,000 Protestants in European Russia, the vast majority of them members of the Lutheran church, descendants of those who, 120 years ago, were induced by the Empress Catherine II, under promises of religious freedom, to settle in her dominions, and especially along the Baltic. These promises are to be totally disregarded, and now those who are not willing to give up their religion and receive that presented to them by the Russian or Greek church, must leave the empire at once. This is justly regarded as one of the greatest outrages of modern times, equalled in spirit only by the subjects of the Pope. Just what its effect will be, and how the Lutherans will conduct themselves in the emergency, remains to be seen.

THE FOLLOWING extraordinary passage has been found in a book till very lately given as a prize in the Government Girls' school in Bombay:

"The wife who gives an ugly answer to her husband will become a village parish dog; she will also become a female jackal and live in an uninhabited desert. The woman who eats sweetmeats without sharing them with her husband will become a hen owl living in a hollow tree. The woman who walks alone without her husband will become a filth-eating sow. The woman who speaks disrespectfully to her husband will be dumb in the next incarnation. The woman who hates her husband's relations will become from birth to birth a musk-rat, living in filth." For the future this Hindoo combination will cease to have the sanction of the British Government. The husbands may well be tyrants whose wives have such maxims instilled into their minds.

AT A CAMP-MEETING in Illinois, held by coloured people, where 20,000 people were present on a recent Sunday, it is reported that there was a vivid and dramatic portrayal of the parable of the prodigal son, the fattened calf being killed, cooked, and distributed among the multitude. Many devices, says the *N. Y. Advocate* with pious pretense have been resorted to in order to draw crowds to camp-meetings, the real object often being

to raise large sums of money to pay the expenses of the meeting, or to relieve a church from debt, or to make up the deficiency in the pastor's salary. But this Carthage scheme eclipses every thing of the kind so far as we know. It is gratifying to be assured that there is a growing aversion to all these abominations. The conviction is general that all devices for money-making at camp-meetings are abuses of the Sabbath and of religion. Let this conviction be cultivated until the moral sentiment of every community will not allow these things among any respectable body of Christians.

QUEEN VICTORIA has, during the last twenty-five years, captured 447 agricultural prizes with stock from her Windsor farms. She takes great interest in cattle shows and is a good judge of Shorthorns and Jerseys. At Windsor, on Albergeldie farm and at Osborne she has herds of cattle worthy a royal owner. The park at Osborne is now stocked with a picturesque herd of West Highland cattle. It is strange that Victoria, fond of cattle as she is, should care but little for horses, but she has not a particle of taste in their direction. In sheep she takes some interest, and also in poultry.

### Bible Distribution.

Few persons have any conception of the great agencies at work circulating the Bible, or of the large number that are distributed every year. Chief among them are the two great Bible societies of England and America. The British and Foreign Bible Society was organized in 1804, the American Bible Society in 1816. The average age of the two societies is seventy-nine years. During the year ended April 1, 1889, the two societies together issued 5,117,699 copies of the Bible, of all sizes. Their combined receipts for the same period were \$1,531,204.09. The moneyed receipts of the two societies for the whole seventy-nine years have reached the very large sum of \$76,517,339.81, besides legacies of which they can spend only the income, and also valuable real estate, which is necessary for their operations, and which has risen constantly in value on their hands. The two societies, in their history of seventy-nine years, have issued the enormous aggregate of 171,406,801 copies of the Bible and the parts thereof. Over one-fourth, however of the whole issue of the two societies has been within the last nine years, within which time the new version made its appearance. The average per year for their entire existence is over 2,000,000 copies, and for the last five years over 5,000,000 Bibles every twelve months, 17,494 for every business-day. In other words, nearly as many Bibles are issued every year as would be required to put one new Bible in the hands of every inhabitant of the Empire State. Some eminent statisticians are of the opinion that the two great Bible societies of the world, by their present issues, have caught up with the increase of the population of the earth, i. e., the increase of births over deaths.

Taking the *Encyclopedia Britannica* as authority, there are seventy other Bible societies, of different nationalities and languages, in different parts of the earth. This is proof that the Holy Ghost is in earnest that men shall "not live by bread alone, but by every word that proceedeth from the mouth of God," and "is taking of the things of Christ, and showing them unto us." The Magna Charter of England came into existence between six and seven centuries ago. The Constitution of the United States has for over 100 years been the supreme law of the land, but Jehovah said, by Isaiah the prophet, over twenty-five centuries ago, that the word of our God shall stand forever. Go ye and preach, is the command, and the promise is, For the earth shall be filled with the knowledge of the glory of the Lord, as the waters that cover the sea. It was a favourite saying of the late Dr. William R. Williams, that God is timing all nations, every family, each individual in the interest of Christ.

### The Jews in Russia.

An eminent French writer, M. Beaulieu, in a series of articles of unusual merit in the *Revue des deux Mondes*, gives an exhaustive account of the Jews in Russia. A correspondent from Paris in the *Allgemeine*

*Zeitung des Judenthums* characterizes these articles as most reliable in their description of the present condition of the Jews in the empire of the Czars.

Under Peter the Great, Jews were not allowed to live in Russian Territory; to-day, however, more Jews live in Russia than in any other State. Toward the end of the Middle Ages, Poland became the favorite home of the Jews in Europe. About the half of Israel lives under the Czar's rule. The exact number is not known. It is variously given from three to four millions; some place it as high as five millions. There are more Jews in Russia than Swiss in Switzerland or Hollanders in the Netherlands. They are not scattered over the empire, but are found principally in Poland, and in some of the neighboring provinces. In these regions their numbers in proportion to Christians is unusually great. In these western provinces the Jews are from fifteen to twenty per cent. of the population. In the cities and larger towns the per cent. of Jews is still greater, as they prefer to live in these places. In some of the cities of Poland, Lithuania and little Russia, the Jews are sometimes in the majority. Some places of 20,000 and 30,000 inhabitants are a kind of miserable Jewish Zions, where the Christians are a lost people to the sons of Jacob.

It is the policy of the Russian Government to keep the Jews confined to certain localities. The Semitic question has necessarily a much greater significance here than in any other part of Europe. M. Beaulieu declares that the purely religious sentiment is the least factor in the anti-Semitic agitation; what the people hate in the Jew is not so much the non-Christian as the foreigner, and the man who manages to draw to himself the wealth of the land. That this is the true motive of the violent hostility to the Israelites in Germany also, admits of not a moment's doubt.—*Standard*.

### 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 LYMA J. FULLERTON, CARLETON, ST. JOHN.]

Historical Sketch of a Woman's Missionary Society for the Chinese Women on the Pacific Coast.

The Chinese women on the Pacific Coast are most of them carried there to fill houses of prostitution, or to be secondary wives to the Chinese who are able to support them. Many of them are sold by their parents, or relatives when young, as servants and at a certain age are sold to live lives of a living death. Some, while little children, are kidnapped by men who roam about the country, and make their living by stealing and selling children.

Many of those women who find themselves strangers in that country are unwilling slaves in the worst kind of servitude. One can scarcely imagine a more hopeless life than that led by those poor creatures. Living where they cannot speak the language of the people, and fearing to make their troubles known to their own countrymen, was it at all strange that among the items in the morning papers one would often read that the night previous a Chinese woman committed suicide? Some of the ladies of San Francisco reading such paragraphs, began to think of the condition of those poor women, and to wonder if they could help them to a better life. They seemed entirely out of reach, with the barrier of an unknown language between them, they were widely separated from Christian women. But they felt something must be done, hence the "Woman's Missionary Society" of the Pacific Coast was organized in Aug 1870 the object being as stated in their constitution, to "elevate and save heathen women on those shores." They met with discouragement from some Boards, and encouragement from others. Some Boards encouraged them with yearly appropriations for the work. The ladies were organized for work, but how were they to reach the women whom they wished to aid? They need not scatter notices among them as they could not read and the men would not tell the help less women of a place of refuge. The officers of the Society let it be known at the police station that they had rooms fitted up as an asylum for any who might wish to escape from their life of bondage.

Still no one came. The furnished rooms waited a year and three months before any one came to occupy them. Then a young woman eighteen years of age, who had wearied of her sad life, with despair in the heart, went to the bay and cast herself into its waters to

blot out life and sorrow at once. She was rescued and taken by the police to the waiting rooms. In about eighteen months from that time she was baptised. Soon after married a converted Chinese man. They lived consistent Christian lives. About seven years after her rescue she died in the faith of Christ—the first fruits of that Society's seed sowing garnered safe in Heaven. Slowly, one by one, they came, claiming care and protection.

In 1873 the Soc. opened a boarding School with accommodations for about thirty. This School took in females of all classes and ages; among them was a class of little slave girls, their ages varying from eight to fifteen years, whose servitude and beatings under hard taskmasters became unendurable and who fled to the school for protection. They obtained the legal guardianship of these girls and even then sometimes writs were served on them to recover the girls.

The work accomplished by this Society and its school, is encouraging and strengthening to the faith of Christian women, who are struggling under discouragement to elevate the degraded, save the fallen and enlighten the minds of idolaters.

There is not space here to give particulars, but will give one or two remarkable cases illustrating the power of God to enlighten the most unenlightened hearts.

In the month of May 1884 three young girls were brought to the Mission. The eldest of these, about eighteen or nineteen years of age, was very ill, and fainting twice in going three blocks, so that the police officer was obliged to nearly carry her. She seemed so grateful for rest from abuse, and the kind care she received from the Christian girls, that she was ready to listen to the "Story of Jesus and His love." Her disease was consumption. After a few weeks the time came when she said to her teacher, "I am dying, away with me." She could neither speak nor understand English, but the Christian girls pointed her to the Lamb of God that took away the sins of the world. She said she would believe on Jesus, that she would trust him. Then after awhile she said, "Oh I am afraid I cannot find the way!" One of the girls prayed with her, and again told her as well as she was able, how to trust in Jesus for the forgiveness of sins. She laid quietly for a little while, then said, "I am afraid the door of Heaven will be shut, it will not open for me, I cannot see the way! who will lead me?" Prayer was offered for her from many hearts, but instruction could only be given her by an interpreter. At length after remaining with closed eyes for some time, her face lighted up with joy and she exclaimed, "I see! the way, the door of Heaven is open, it is all beautiful there, oh, how beautiful! and almost instantly ceased to breathe. Who will say that the Holy Spirit did not enlighten the darkened mind of that poor, unbaptized Chinese girl, and lead her heart to understand that Jesus is "the way, the truth, and the life?" Another case was that of "Chy Hay," who after being a year in school married and went to Sacramento, and for four years all traces of her was lost. She kept secluded for fear of her old taskmaster. At last by great perseverance she was found. She had not forgotten what she had learned in the Mission School. She again eagerly sought instruction, was baptised, and lived a Christian life, suffered persecution at the hand of her heathen husband, and in June 1882 died the death of the Christian, received a Christian burial. Will the day ever dawn that every Christian woman will arise and go to her heathen Sisters and lift them out of their darkness and ignorance into the light and knowledge of the glory of God as it is in Christ Jesus.

### Sixth District Society Meeting.

On Saturday, July 13 at 9 a. m. the ninth Annual meeting of the W. M. Soc. of the Sixth District was held at Cornhill. After singing and reading of scripture by President, the meeting devoted half an hour to prayer led by Mrs. A. C. Thompson. We believe good results follow these prayer services. The meeting was then open for business. The minutes of the last meeting were read and approved; the Treas. report was read and adopted;

Mrs. C. W. Weyman was elected President for the ensuing year, Miss J. A. Weyman Sec'y Treas.; some changes were made of Vice Presidents, Mrs. George Graves is Vice President at Graves Settlement, Mrs. George Gorham is Vice President at Lower Ridge, and Mrs. William Smiler at Erb Settlement. All the delegates from local Societies present spoke of the pleasure they had in being at the meeting and of the hope they had of seeing more money contributed for mission work in their several localities. We do hope each sister present at that meeting will be true to her convictions. With a little effort on the part of some much more could be done. After the business of the meeting was through, a number of old sisters spoke of their gladness in being at the meeting. It was a good season of rejoicing and one to be remembered by many.

The following is the Report of the Secretary of Sixth District W. M. Soc.

Dear Sisters:—It has pleased the almighty God our Heavenly Father to spare our lives another year. None of the officers of this Society have been taken from our ranks since we met last year, except our very aged Sister Mrs. Sarah Taylor of Taylor Village. For this we should give Him devout thanksgiving. True, while we meet today we miss the familiar faces of some we loved because of the deep interest they had in our mission work. But they are not with us. May God bless them and finally bring us all to dwell with Him in that world where there will be no separations.

For sometime our hearts have been made sad by the intelligence that our Missionary and beloved Sister Hooper has been so ill. But while sad on her account, we are not at all discouraged in our work and labor of love, for should it be the will of the Lord to release her from sickness and toil by calling her up higher we believe her work will live, and that the seed sown in the soil of many a heathen heart will spring up and bring forth fruit to the glory of God and the everlasting joy of many souls. And while we pray for her recovery, yet we can say "Thy will, O Lord, be done," only let the mantle of her spirit fall on some one whom Thou shalt call to fill her place. We would not for one moment think the Lord was dealing hard with us. It may be that Satan will suggest to some hearts that the Lord's hand is against us, and that our money is to be consumed in paying bills for our sick missionary. But, sisters, rest assured that not one cent on the dollar you give to help in sending the gospel to perishing men and women will ever be lost. If it is God's will that our faith be tried that it may grow stronger, let us cheerfully submit and bring more abundant offerings unto Him. O, I pity the professed Christian who, when asked for a dollar for missions, can answer I have nothing to give, I have not enough for myself. Sisters, Jesus gave His life for you, how can you refuse to send the glad tidings of eternal life, purchased by his death for all who will believe on him, to the heathen?

I fear that many professions of love for Jesus will not bear the test of the Judgment day, if that love is not strong enough to make us willing to sacrifice for His dear name sake and the lifting up of mankind from the depths of everlasting misery. Hear the words of our Saviour, "Not every one that saith Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Sisters I trust we will go home from this meeting with minds fully made up to do more for the spreading of the gospel in heathen lands and the strengthening of God's cause in our churches.

In May I wrote and sent blank forms to the Secretaries of the societies and to Vice Presidents of the District society, in churches where no societies have been organized, 25 in all. 20 have reported or sent some money with list of names; only three report having kept up their monthly meetings, viz. Taylor Village, Cornhill and Apohaqui; the latter had not kept up its meetings for some years till this spring; the Secretary reports a growing interest since they have held meetings. Taylor Village society has kept up the meetings since first organized. The late Mrs. Sarah Taylor, who had been President of the Society for thirteen

years, contributed to the society \$8 before she died. A number of our Societies are very fluctuating; some years they send a few dollars and sometimes none. One Society that had not contributed anything for some years sent us \$5.41 this year. The amount paid by each Society or church is as follows:

|   |          |
|---|----------|
| Midland   | \$ 10.95 |
| Norton  | 4.75     |
| Snider Mt.  | 6.00     |
| Millstream  | 13.50    |
| Apohaqui  | 9.00     |
| Sussex  | 21.25    |
| Penobscus   | 16.25    |
| Dutch Valley  | 5.41     |
| New Town  | 3.25     |
| Cornhill  | 19.00    |
| Tower Ridge   | 4.00     |
| Portage   | 2.50     |
| Graves Settlement   | 3.60     |
| Peticodiac  | 4.50     |
| Coverdale   | 7.00     |
| Wheaton Settlement  | 3.00     |
| Lewis Mt.   | .85      |
| Moncton   | 3.25     |
| Dover   | 11.28    |
| Taylor Village  | 16.50    |
| Half of collection taken up at public Missionary meeting. | 7.32     |

Total 178.16  
Respectfully submitted,  
J. A. WEYMAN,  
Sec. Treas.

Received from Mrs. Richard Alexander, 2nd District Treasurer the sum of One Hundred and Eighty-Five Dollars and Ninety-Five cents (\$185.95.)

A. E. SMITH,  
Treasurer.  
St. John, July 24th, 1889.

### NOTICE.

The Annual meeting of the Woman's Foreign Mission Aid Society of the Seventh District will be held during the Annual Session of that District. Secretaries of Local Societies will please send a full report of the state of their societies and the amount of money contributed at as early a date as possible. I am sorry that I have been unable to obtain the necessary forms for Local Societies, though I have written to the sources where I supposed they were obtainable.

Each society should send at least one or two delegates to the Annual meeting, who shall report the proceedings of the several sessions to the Society on their return.

We trust that those who attend and those who remain at home will pray that the Spirit of the Master may govern all our doings.

L. J. FULLERTON,  
7th Dist. Sec.  
West End, St. John,  
Aug. 8th, 1889.

THIRD DISTRICT.—The annual meeting of the 3rd District W. F. M. Society will be held during the Session of the District Meeting at Penniac, York Co. on Wednesday, Sept. 18th. It is important that all the local societies send reports, and so far as possible be represented by delegates. The sisters in Churches which have no societies should report what they have done in the work, and forward their contributions.

MRS. C. BURTT,  
Sec.

### Among Exchanges.

SIMPLY LAZINESS!  
Trusting to luck is only another name for trusting to laziness.

### VAIN WAITING.

In all good things this world could have been much farther on than it is, had not so many men and women spent their lives in waiting for time to bring around some great thing for them to attempt. And the world would now be spinning along on good lines much more swiftly than it is, if so many people were not still waiting for that "opportunity of their lives," which will come, not to them, but to some one too busy doing to-day's work to-day to wait for something greater.—*Congregationalist*.

### THE ENGLISH LANGUAGE.

The steady march of the English language in its mission of conquering all nations of this world, is one of the noticeable features of the times. It has already been noted that the Saman Conference at Berlin employed the English language as a medium of communication between the German and American representatives; and gradually French, the diplomatic language of the past, is yielding to the English. When Nansen, the Greenland explorer, arrived last fall, on the west coast near Godhaab, the first question asked him as a crowd of people came to meet the party was, "Can you talk English?" It seems that English is used in Danish Greenland as freely as Danish. Evidently it will be needless to invent a universal language when the English tongue is winning its way so rapidly.—*Z. Herald*.