

Religious Intelligencer.

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

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WHOLE No. 2072

The Intelligencer for 1894.

Renewals Now! And New Subscribers!

The only Free Baptist paper in Canada is the INTELLIGENCER.

Forty-one years it has been the one Canadian journalistic standard-bearer of the denomination.

The Conferences of New Brunswick and Nova Scotia have, year after year, for more years than we can now tell, adopted resolutions endorsing it and commending it to Free Baptist homes.

It is the one medium for the diffusion of news of Free Baptist ministers and churches—their work and their successes. It keeps the people informed about denominational affairs, and advocates the views and practices peculiar to the denomination.

The INTELLIGENCER is glad to be permitted to enter so many Free Baptist homes. It wants to continue to do to all which it now visits. And it desires to have an entrance into all the others.

The Conferences have many times declared that it ought to be a regular visitor to every Free Baptist home in the country. They have also urged he ministers and others to use their endeavours to introduce it to all the people.

It craves the privilege of this wider circulation, because of the wider influence it may thus exert.

So near the end of another year of its life, it looks toward the new year with desire and hope.

The desire is,—(1) That the INTELLIGENCER may retain for 1894 all the subscribers it now has, and that they promptly forward their renewal subscriptions. (2) That a large number of new names be added to the list of subscribers; the present number doubled would be gratifying, but a still larger increase will not be objected to.

The hope is, (1) That every minister will present the matter to his people from the pulpits and in his visits amongst them, and seek to show them the importance of being regular readers of the INTELLIGENCER—their own only denominational paper.

(2) And that every other friend of the INTELLIGENCER (and every reader of it is counted its friend) will endeavor to secure new subscribers.

The INTELLIGENCER's chief, indeed its only, dependence for increase of circulation is on those who know it—the place it occupies, its mission, what it has done, and what it aims and desires to do.

They have done it good service in other years—many of them. It is looking, expectantly, to them to give it a hearty lift just now.

Whatever is done is better done now than later. The last month of the year is the time when many people are determining what papers they will have next year.

It is, therefore, important that the canvass for renewals and new subscribers be begun at once, and be prosecuted vigorously during these last weeks of the year.

The INTELLIGENCER will be what it has been—and better.

In the denominational news department, and in the consideration of questions of denominational interest we are hoping and expecting to introduce some new and interesting features in the next year.

It has always been, and will continue to be, not only a good church paper, but more—a good christian paper. It rejoices that many members of other communions, have for years welcomed it to their homes, and have regarded it a friend, counsellor and helper to themselves and their children.

The general religious reading will always be carefully prepared; the young people's special page will contain the choicest things obtainable for them; the Sabbath school lesson notes will be a feature old people will be had in mind, and things comforting to them will be provided; active christian workers will be furnished with things stimulating thought and zealous endeavour; parents will be furnished with teachings and suggestions helpful in the perplexities incident to the training of children; the work of the Lord, through various instrumentalities, all the world over, will be duly chronicled; the temperance reform will receive earnest advocacy; every cause which seeks the well-being of humanity will have cordial support; and the secular news summary will be such that the family which takes no other paper will know pretty well from week to week what is going on in the world.

Now for a month's work—earnest, hearty, successful work—by the INTELLIGENCER's friends.

With each one doing even a little, great results will be accomplished in a few weeks.

See Special Offer on another page.

NOTES AND GLEANINGS.

The assassin of Chicago's Mayor was, it is said, a beer guzzler, and doubtless at the time of committing the awful crime had his brain inflamed by the murder inspiring liquid. His landlord says: "He went out to a neighboring saloon nearly every night for a pair of beer, and drank it in his room." The saloon, drunkenness, murder, and assassination go hand in hand; and yet Christian people sanction the licensing of the saloon and tolerate its existence!

An investigation of the liquor problem is to be made by fifty American scientists, who are members of what is known as the Sociological Group, which was organized in 1883 for the study of modern social questions. They are to inquire into the physiological, legislative and ethical aspects of the subject, and committees for this purpose have already been appointed. They include such names as President Eliot and Prof. H. P. Bowditch, of Harvard; Prof. Farnham and Prof. Chittenden, of Yale; Frederick H. Wines, Carroll D. Wright, Bishop E. G. Andrews, Cardinal Gibbons, Archbishop Ireland, Washington Gladden and Charles Dudley Warner.

Great Britain has been stretching her wings over India. In 1842 she laid claim to 626,000 square miles of that country. She made additions to this every year except 1843, 1845 and 1852, down to 1856, when her possessions aggregated 856,000 square miles. Advances were made in 1866, and now the area of India under British rule is 927,887 square miles. British India is larger than all that part of the United States lying east of the Mississippi River, and its population five times as great as the present population of the United States.

That was a strange scene, says the N. Y. Advocate, which occurred in a prayer meeting in an Iowa city some time ago. A man walked in, drew a revolver, and ordered everyone present to throw up his hands. Charles Goff, who was praying, quickly rose to his feet and grappled with the robber. In the struggle which followed the revolver was discharged, but the ball struck a truss worn by Mr. Goff, and was deflected. The robber then fled. If the story is true, we should like to know Mr. Goff. Toward God he was a humble suppliant; toward the robber, a man of war; toward the rest of the congregation, a protector and an example of moral courage; toward the country, an officer of justice; a true member of the Church militant.

A new law in Pennsylvania provides, says the Christian Statesman, that a married woman may have the same right and power as an unmarried person to acquire, use, lease and dispose of property, but she may not

mortgage or convey her real estate unless her husband joins. She may also make any contract in writing or otherwise which is necessary, appropriate, convenient or advantageous to the exercise or enjoyment of her rights of property, but she may not become accommodation indorser, maker, guarantor or surety for another. She may sue and be sued civilly, but she may not sue her husband except for divorce or to protect or recover her separate property when deserted or refused support, and he may sue her for divorce or to protect or recover his property when deserted by her, but she shall not be arrested for her torts. In suits between husband and wife both shall be competent witnesses, but cannot testify to confidential communications unless by agreement. She may dispose by will of all her property, but the husband's right as tenant by courtesy shall not be affected.

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. Jos. McLeod, Fredericton.]

All will be pleased we know to hear of Miss Gaunce's safe arrival at Liverpool. A card just received will be gladly read by her friends.

Shaftesbury Hotel, Liverpool Eng., Nov. 16th, 1893.

Dear Mrs. McLeod:—I send this postal, as I have not time to write a letter. We arrived here Wednesday about noon. Had a very rough passage across, was sea-sick during the first part of the voyage. We expected to go on board our vessel to night and therefore made preparation, but this afternoon we received word, not to go till to-morrow at eight (p. m.). We sail from this port in the "Clan Grand." We expect it will take us nearly six weeks to reach Calcutta. Have enjoyed my stay in Liverpool; have met some very kind and entertaining people. Shall send a letter from Malta, our next mailing station. Yours sincerely,

L. E. GAUNCE.

What Christianity has done for Women.

BY THE REV. HUGH PRICE HUGHES.

Christianity has done so much for women that it is difficult for us to realize how much. When Christianity came into this world woman was the slave—it would often be literally correct to say the chattel—first of her father, then of her husband. Even in the most civilized countries she had practically no personal rights at all. Such rights as she did possess were hers not for her own sake, but for the benefit of her father, her husband or her son. She was practically treated as the toy or the drudge of the particular man who happened to have legal possession of her. Jesus Christ was distinguished from all other great leaders of thought and religion by the marked courtesy and reverence with which he always treated woman. From him she invariably received nothing but respect and kindness; and it is an interesting and delightful fact that so far as we know no woman ever persecuted him, or did him any injury, or deserted him after becoming his disciple. His relation to the other sex was one of unbroken peace and good-will. Woman had no share in the wrongs and cruelties which ultimately broke his heart. He alone of all great Oriental teachers denounced, and abolished forever polygamy, which under all circumstances must be the degradation of woman. He introduced into marriage its tenderness and its sacredness, and in so doing created for the first time in human history a true home. It is only so far as the influence of Christ extends that woman receives, either from her husband or from her children, the respect and reverence, and therefore the real affection, to which she is entitled.

What a contrast all this is to the most conspicuous facts in the lives and teaching of other leaders of mankind! Buddha began his remarkable career by the cowardly and disgraceful abandonment of his wife and child. The relation of Socrates to his wife is the darkest blot on his memory; even at the solemn close of his life, when his wife and children were weeping over him, what hardness he displayed in his references to them, and in his command that they should be removed

from his presence! Of the infamous teaching of Mohammed with respect to woman I need say nothing. No one until Christ came recognized and proclaimed the true sphere and mission of woman; and, indeed, Christ's teaching with respect to woman was so unheard-of and so revolutionary that it is only at the close of the nineteenth century of the Christian era that Christians themselves are beginning to act upon it. All through the Christian centuries until now the teaching of the Christian Church with respect to woman has been largely heathen, in the very teeth of the doctrine and the example both of Christ and of his Apostles.

One of the most curious delusions respecting woman current in the Christian Church is a total misapprehension of the teaching of St. Paul on this subject. He has been supposed to advocate a subjection on the part of woman which the enlightened conscience of our own time resents and denies. But this interpretation of certain sentences used by St. Paul is wholly erroneous. There is nothing in the Scripture itself more exalted than the true doctrine of St. Paul with respect to woman. He asserts, indeed, that as Christ is not the Head of the Church to lord it over the Church, or to take advantage of the Church, or to use the Church for his own personal advantage; but in order that he may give all that he has to the Church, and exalt the Church to share his own throne and his own joy. In like manner, argues St. Paul, the highest mission of man is to lift up woman to the full enjoyment of all the authority and all the happiness of which he himself is capable. There is no reflection upon woman in stating that it is the duty of man so to lift her up, because, as a matter of fact, in all heathen lands, and in all so-called Christian lands where the teaching of Christ is not yet accepted, woman is degraded. The selfishness of man has taken advantage of her physical weakness, and also of the way in which beautiful and sacred maternal duties handicap her in the mere struggle of existence, to degrade her and to wrong her. Now, the essential duty of the Christian man is to do the exact opposite, and ultimately to create a social order in which no degraded savage of the male sex will be able to take advantage in any way of the physical weakness of woman.

Every man's true position in the scale of real greatness is determined by his attitude and relation to woman. Any man who despises woman, or disparages woman, or takes any advantage of woman, may boast much of his honor and of his wisdom and of his greatness; but he is really a degraded and contemptible savage. All moral progress for man depends upon the extent to which he accepts and imitates our Lord's treatment of woman. And the true position of all communities in the scale of civilization is determined by the legal position which they concede to woman. In our own day the teaching of Christ has suddenly taken possession of the best men in all communities. During the last thirty years the Christian movement in relation to woman has made greater progress than during the preceding seventeen centuries. We are rapidly realizing the truth of St. Paul's teaching; and the most characteristic as well as the most revolutionary fact in the modern life of civilized communities is the way in which the personal rights of women are being recognized in all directions. There is not sufficient space at my disposal to enumerate all the astonishing ways in which for the first time in history woman is being emancipated from the servitude to which heathenism had doomed her. Neither is it necessary to enumerate them, they are so patent, so well known. Indeed, we are so familiar with them that we scarcely realize the change which has taken place in the lifetime of the present generation. Let any one try to realize the advance which has been made in the direction of educating the minds of women. Now for the first time in human history woman is being educated. In the primary schools of England no heathen sex distinction is now made. The girl is treated exactly like the boy. In secondary schools this is also the case. Even in our universities the barbarous distinction of the sexes is rapidly disappearing. Then, again,

with respect to the various occupations, poor women have always been obliged to work for their livelihood, but, after a fierce resistance from reactionaries of all sorts, the learned professions themselves are now opening to women. I need not dwell on the extraordinary and increasing degree in which women participate in church and public life. The Society of Friends and the Salvation Army have the immortal honor of being the first communities of Christians to accept the teaching of the New Testament, that in Christ Jesus there is neither male nor female. In the activities of civic life woman is now for the first time taking active and beneficent part. You find her on boards of guardians and school boards; she will soon be found in town councils and parliaments.

All this is the direct and inevitable result of the teaching of Jesus Christ, who abolished all distinctions between the sexes except those which are natural, and inevitable, and blessed. Selfish and degraded men have tried to establish some mental superiority for their own sex; there is no evidence of this in reason, in Scripture or in history. So far as any evidence does exist, it is the miserable result of the selfishness of men in heathen countries, where they have taken full advantage of their physical superiority.

A very curious indication of the effect of Christianity upon woman was brought to light by the late Professor Rolleston. He made in the Museum of Oxford, one of the largest and most remarkable collections of human skulls that has ever been brought together. A friend of his informed me that when the professor instituted minute investigations with respect to the capacity of skulls before the advent of Christ and since, he discovered the striking fact that the difference in size between the male skull and the female skull is much less in the Christian era than in any previous period of history. Here, then, we have imbedded in the very physical frame of woman a striking indication of the way in which Christianity will render to woman in the holier ages before us.

Much as Christianity has already done for woman, there is still a great deal to achieve. The laws of England do not yet fully recognize the claims of womanhood as such, notwithstanding the enormous advance of recent years. The right of woman to her own property, to her own body, and to her own children, is now fully recognized and established by great legal decisions; and no words can describe the priceless value of each of these acts of justice, or the miseries which they will avert in millions of cases. Not a few excellent persons are still so misled by utterly unchristian customs and traditions which have come to us from heathen, generally from Oriental sources, that they are alarmed at the way in which many of the old disabilities of woman are now being removed. But there is not the least occasion for this alarm. To talk about woman being under any conceivable circumstances "unsexed" is to talk utter nonsense. Sex is a fact too patent, too vital, too essential, to be altered by any law or custom. There can be no doubt, however, that every purely artificial and conventional distinction between man and woman is on the point of being abolished. When that is achieved it will be found that necessary and inevitable sex distinctions will suffice, and will achieve much more directly and thoroughly than any vain inventions of man the purpose of the Eternal when he said, "It is not good for man to be alone." No doubt, in the daring attempt which is now being made to act on the teaching of Christ, there will be mistakes and blunders for which some must suffer; but it will end in an immeasurable enrichment and elevation of human life.

I am very much afraid that even now I have given readers who have not specially studied this subject a quite inadequate conception of what woman owe to Christianity; but if they will try to realize the existing condition of woman in Africa and in Asia they will be able to form some idea of the immense moral and spiritual revolution initiated by our Lord Jesus Christ, which is slowly constructing human society. I will only add that, as Christianity has done so much for woman, it is natural to expect that woman would befriend Christianity.

This she has done in all ages. Women were last at the cross and first at the grave of Jesus Christ; and from that time until now they have rendered the Christian faith unspeakable service. Ignorant and degraded men have sometimes sneered at the marked devotion of women to Christianity; they could not in any way more conspicuously exhibit their own imbecility. There could be no higher tribute to the Christian faith than the reverence and affection with which pure women cling to it. There is no better test of any particular religious, social or political movement than its probable effect upon the condition of woman; and the most hopeful sign of the future, as we now stand on the threshold of the twentieth century, is the ever-increasing interest which woman takes in every department of human life. Until now she has been unduly confined to the kitchen and the nursery; she has been prevented from taking her legitimate part in all spheres of human life. Now, however, she is realizing her many-sided mission, and those who would fain prevent her from fulfilling it are growing weaker every day. This is the brightest of all omens, and indicates that the twentieth century will probably be the best and the happiest in the history of mankind.

LONDON, ENGLAND.

Rev. Jonathan Puffer.

Though described in a Presbyterian paper—the *Mid-Continent*—this gentleman is not a Presbyterian exclusively; he belongs to some other denomination—perhaps to all of them.

There is one man with whom the editor of a religious paper is well acquainted. He believes in printer's ink, and he endeavors to use it for all it is worth. He is not very 'numerous' individual, but his kind is found here and there through the country. He is the Rev. Jonathan Puffer. This name will probably not be found in the general assembly minutes, or in the list of ministers of any church, but the man is in each of them nevertheless. The religious editor's acquaintance with him is chiefly through the church news department. The aforesaid editor when he enters his office in the morning finds a number of letters on his desk purporting to contain church news items. Most of them are what they purport to be. He comes across one which reads substantially on this wise:

When the Rev. Jonathan Puffer came to the church in Estevanville it was almost on the brink of disorganization. But Mr. Puffer's coming inspired them with hope and confidence; and under his able preaching, faithful visitation the congregations have more than doubled," etc. This is the gist of what is generally a somewhat lengthy communication. Mr. Puffer's plan is generally to have a dark background in order that the splendor of his work may be more apparent. He virtually discredits the work of his predecessor, practically represents him to have been a failure, and all for the purpose of enhancing his own reputation, and thus paving the way for his call to a wider field of usefulness. Now, seriously, these men are not generally known to the church at large, but they are known to the church papers. They would probably be known to the general public if the aforesaid editors would print their communications just as they wrote them. Sometime ago we received a communication from Mr. Puffer which was of the style indicated above. We happened to know something about the church of which he wrote, and of the faithful and successful work of the minister who had preceded him. We knew that the church was not on the brink of disorganization, far from it. It had all the organization that our book requires. The session was composed of five or six faithful men; the church membership was over 150, and there was a fine Sabbath school besides a pretty and substantial house of worship. Mr. Puffer's predecessor was one of the most highly esteemed members of the synod as well as a most successful worker. Knowing all this we carefully 'edited' Mr. Puffer's communication and hence it appeared as a plain news item, with the dark background absent. We are happy to say from a large experience in dealing with church news matter that the great majority of ministers are not obnoxious to this criticism. They send us what is always welcome, viz: Genuine, unadorned news items. The Jonathan Puffers appear only now and then. May their shadow grow beautifully less.