

Religious Intelligence.

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

XLVII.—NO 29

FREDERICTON N.B., JULY 19, 1899

WHOLE No. 2401

Notes and Gleanings.

The eight principal causes of injury have been tabulated, and results presented to a London scientific society. Drink stands at the top, and accounts for about a third of all the cases.

The women of Holland have started a movement of their own, and as it is expected from that thrifty people, it is an eminently practical one. The object is to take the poor to the cities and plant them in the colonies.

electric gun-soundless and noiseless—which will throw an invisible shot five and a half miles in two seconds, has been invented by a grocer's son. The English Admiralty has offered one hundred seventy-five thousand dollars for it. What next?

A clock in the War-Department at Washington "has a history of three centuries of a century. It is a some old clock of the old hall, and stands in its frame eight feet high, and strikes hours and halves as loudly, clearly, and clearly today as it did years ago. Besides striking time, it has a calendar which is correct.

Writer in the "Medical World" says out the fact that if a man had begun to labor on the day when Christ was born, and worked every working day from time till to-day, and had saved a day, he would not yet be a millionaire. He would be worth a little under 600,000 dollars; accurately \$591,898. The question whether any one near making a million dollars by his own labor in his own life. It takes the million to make a million.

Marconi, of whose discoveries the matter of telegraphy all the world continues to talk, is very young, having been born at Giffone Bologna on April 25, 1874. He has been from a lad of fourteen, interested in electricity. Experiments in England were commenced in July, 1896. It will be remembered that on his arrival in England his instruments, mislabeled for bombs or infernal machines, were broken up before the British customs authorities, and so rendered entirely useless for his experiments.

There is a good deal of rivalry among European nations over the question of missionaries in heathen lands. France has been proposed as protector for Catholic missionaries generally in foreign lands, but Germany has not been asked to grant this full privilege. The mistreatment of German Catholic missionaries in China was made the occasion for the intervention of the European powers in foreign missionary affairs, and is made the cause for opposing and robbing and barbaric nations of their lands.

According to the number of 303,633 celebrated in the United States this year, The Home Office estimates, and babies to the number of 1,213,815 expected to make their appearance. Upon the year's marriages, \$15,000,000 will be spent, and another, and the placed in an immense pair of shoes, would outweigh 2,000 tons. In sovereigns it would be a golden street, eleven feet from Charing cross to St. James. The infants of 1899 will number the British Army by one. The little ones see day at the rate of 138 an hour. The cost of their arrival and maintenance will cost the nation £15,000,000. This amount in gold is about in weight to 40,000 tons.

More than twenty years ago the small-pox in Germany killed 142,000 in a single year. As a result of a law concerning the vaccination of every child during the first year of life, and requiring that every child shall be vaccinated once, the deaths have fallen to one hundred per annum.

During the Franco-German war small-pox broke out in both armies. The deaths in the French army were 23,000, while those in the German army were only 278; the difference being due entirely to the neglect of vaccination by the French, and to the insistence upon vaccination by the Germans. Medical statistics are fairly crowded with equally convincing figures, but the anti-vaccinationist lives, thrives and sees his tribe increase. Only last year the British Parliament weakened the admirable vaccination law which its statute books had contained for many years by inserting a provision to exempt conscientious objectors. The immediate result was to reduce the number of vaccinations to such an extent as to warrant the opinion of medical men that Great Britain will soon be in such a condition as to make an outbreak of small-pox more to be dreaded than any plague of modern times.

Woman's Foreign Missionary Society.

"Rise up ye women that are at ease." Isaiah 32: 9.

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

Fifth District Society.

The annual meeting of this Society was held at Carpenter, Q. Co. on Saturday, 8th inst. A business meeting was held, at the residence of Rev. T. W. Carpenter, in the afternoon; and in the evening a public meeting was held in the church. The business meeting was one of good interest, encouraging the sisters in their work. The public meeting was largely attended, and in every way a good meeting. The President of the Society, Miss Augusta Sipp, occupied the chair, announcing the hymns and reading the Scripture lessons (Ps. 46 and 67). Prayer was offered by Rev. J. Noble. The President then made an address, as follows:

DEAR SISTERS AND FRIENDS:—The Fifth District Missionary Society has completed another year of its existence, and we have been called together to make plans for the future, and to gather inspiration and help for the work which may be before us. We are devoutly thankful to our Heavenly Father for His tender care over us; we thank Him for the workers who have labored for the extension of His Kingdom; we feel encouraged not only in the advancement of the foreign work, but in the spreading of the missionary spirit among our own women; and the years which have come and gone teach us that we can look forward to the future with confidence that, so long as God's will is ours, our way, even in the midst of discouragements, will "never be illumined by the sunshine of His presence."

It will not be necessary for me to give a detailed account of what has been done in our own Society during the year, as the report of our Secretary, Miss Carpenter, will cover all the ground. Her report gives evidence of earnest, continuous effort, and shows some progress. While we do not know all that has been accomplished, we are glad that the Master has the record, and He sees the full fruitage of our labors. That "woman's work for women" in heathen lands is the direct result of the work of the Holy Spirit is, we believe, clearly demonstrated, by the rapid growth of the movement in the various denominations, by the increase of spiritual life in the home workers, and by the successes in the foreign fields.

Our N. B. Free Baptist Woman's Missionary Society took its place Oct. 4th, 1875, as a factor in the redemption of the world. It was organized by Mrs. Dr. Phillips, wife of the sainted Dr. Phillips, who was making a tour of our province at that time in the interest of the foreign work. The object of this society is to give Christian religion and education to women and children destitute of Gospel light, by sending and supporting missionaries and teachers, and establishing schools to develop an intelligent and permanent work of women for women and children, and, as far as the way is open, to obey the Lord's last command to carry the gospel to every creature. In none of these objects is the society infringing upon any other organizations of the denomination. It is based upon the simple plan of an auxiliary in each church, those uniting to form District Societies (such as is now in session), which are auxiliary to the Free Baptist Woman's Missionary Society of N. B. There were three very emphatic conditions. (1) It should be a home and foreign mission society; (2) it should act in conjunction with the foreign mission board; (3) it should have an independent treasury. Perhaps it would be well in this public

meeting to take up the foreign workers. We are often asked as to the work of the past as well of the present. Our first missionary was Miss Hooper. She went to India in 1878. While in health, our sister served us well and did good work for the Master. In 1886 Mr. and Mrs. Boyer were sent out by the General Conference, and did grand work in telling the story of the cross to those who had never heard. When Miss Hooper resigned her work, a remittance was sent quarterly to Mrs. Boyer with which a part of the work that Miss Hooper had laid down was still carried on. At the same time many earnest prayers were being offered in homes and in the District meeting and in the yearly gatherings of the parent Society for a missionary. God heard and answered prayer, and gave us our present missionary, Miss Gannon, a woman well fitted physically, intellectually, and spiritually for our missionary. In Oct. 1894, she sailed for India, bidding good-bye to an aged father and mother, and for the love of the Master and perishing souls went out into the, to her, unknown land of heathendom and idolatry. God has been with her and blessed her efforts. Miss Wile, speaking at the General Conference last Fall at Sussex, said of Miss Gannon that "she was beloved by the entire mission for her work." Our hearts have gone out in deep sympathy to Miss Gannon during the past weeks on account of her sad bereavement in the death of her mother in the early spring. From the papers we learned that she was ill only a short period, and her death was unexpected to home friends but to think of the shock to her daughter in that far distant land from home and home friends. To return to the work: Miss Gannon has been toiling faithfully and has proved herself an efficient worker. She is located at Balasore, and lives there the greater part of the year. She has, this year, taken permanent charge of the Sinclair Orphanage. She also has charge of the Hindu girls' school, and does zenana work and goes out with the Bible women. The Hindu girls' school and Sinclair Orphanage are situated at Balasore, but the greater part of Miss Gannon's work has been at Ujda, which is 20 miles distant. She has had charge at Ujda since Mrs. Boyer resigned the work. We have at Ujda a native preacher, Elliston Sarem by name, one of our two school teachers and Bible women. We support these native helpers as well as Miss Gannon, and they are under her direction. And all branches of Christian work are being carried steadily along. The Christian Endeavor movement seems to be peculiarly adapted to India, and has proved a decided blessing in a number of villages. It develops and broadens the minds of the native young people. Dr. M. W. Bachelor writes encouragingly of the Temperance workers. India, far off India, knows the blighting curse of rum, the deadliest of human curses—the liquor traffic. It was the greatest Manning who said, "the greatest hindrance to the workings of the Holy Spirit of God in the souls of men and women is intoxicating drink." God bless the political prohibitionists of Canada in this crucial hour. Their work is slow and hard and thankless. What the saloon is and does in politics has been partially shown during the past year. One of the most insidious vices of the times is the disposition to compromise, but may the day speedily come when the rulers of this Canada of ours shall feel their solemn duty before God and humanity to render the liquor traffic illegal—as expressed by the will of our people in the recent Plebiscite. . . . To return to the foreign work, I think that as Free Baptist we are more interested in the work at Ujda than any other in far-away India. It was there that Mr. and Mrs. Boyer worked so faithfully and success fully, for in the midst of dense heathenism they established a church. From the annual Indian Report we learn that this church has a Sunday school fairly well attended by both parents and children, and weekly prayer meetings and day school. Miss Gannon writes I cannot help feeling grateful and somewhat encouraged in reviewing the work of the year, and when I call to mind the many prayers that have been and are being offered by the people at home for the work and workers here, I take courage and know if we can issue faithful, God will surely grant our petitions. . . . We have, indeed, abundant cause for thankfulness in the success of our foreign workers; but if every Christian woman in our churches could be induced to feel her own personal responsibility in this work of redeeming the world for Christ, how much we could accomplish!

(London) said "the woes and sorrows of heathenism are beyond telling"; and I would ask my sisters here tonight to remember that those who press most heavily upon the women, who in the seclusion of their homes are exposed to nameless cruelties. When we remember those millions who are without God in the world, let us go from this meeting resolved to send the knowledge of Christ into their miserable homes. We "know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor," and we hear his voice to-night ringing down through ages of selfishness and luxury and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of His own. May He touch our hearts with the spirit of self-sacrifice, and with the inspiration of that love of His, which, when He came to redeem the world, kept nothing back. Let us use our prayers, our influence, our word, our work, whatever our hands find to do may we do it with all our might, that when we are called away to the heavenly home, those words of Christ's may be ours, "I have glorified thee on the earth. I have finished the work which Thou gavest me to do."

The President introduced the Secretary Treasurer, Miss Carpenter, who read the following report:

Another year with its privileges and opportunities, is passed, and by the goodness of our Heavenly Father, we are permitted to meet again. Allow me to unite with you in gratitude and praise to our loving Father for all the kindness He has so graciously bestowed upon us during the past year. When we enjoy so many blessings we are apt to forget the sufferings of the heathen, who know no thing of the love of Christ, or the pure enjoyments of this world. This is a part of God's work we should all be deeply interested in; and God will hold us accountable if we refuse to give of our means and of our time for the help of those who are treated so cruelly and who need the knowledge of Jesus Christ. . . . Let me give you a short account of the lives the Hindoo women lead in their zenanas. As soon as a woman in India is married, custom requires that thenceforward she shall no more go outside the walls of her home, save on very special occasions. Her marriage takes place when she is still quite a child. From the age of eight or nine years the women of the higher classes are doomed to a life of seclusion and ignorance. In the outer life these women have no part, or recognized position at all. She has little to do, so the dreary hours are spent in sleeping, cooking, making garlands for the gods, looking at her jewels, or braiding her hair. Forty millions of women are today thus shut up in India, having little or no intercourse with the world. Secluded in her home the woman silently suffers wrongs, and yields most unquestionable submission, not only to her husband, but to her mother-in-law. If she is a woman of some character and strength of mind, this changes as she grows older, but while she is young she must not speak in the presence of the older women unless spoken to; she must not unveil herself; in fact, she has no independent life, but is ever subject to other members of the household. A Hindoo woman once said of the life they lead in their zenanas, "It is like that of a frog in a well—everywhere there is beauty, but we cannot see it, it is hid from us. The book, the letter, the school, the scroll of music, the line from the absent friend, the power of spending an hour in mental feast or spiritual edification over some silent page, are all boons enjoyed by the men, but denied to the women. Woman's condition is thus summarized: 'Girls are despised in their birth, subject to ill-treatment, bartered away to some unknown husband, condemned to lifelong imprisonment, ignorance and drudgery; neglected in sickness, looked upon as unclean, polluted beings in health, and shut out from communion with the enjoyments of nature. Here is the outline! The unwelcome birth; the child marriage; the lonely widow-life; the vacant, listless days; motherhood; the horrors of widowhood; the gloomy future; life without hope, and death in darkest despair. It is not astonishing that great ignorance should be the result of their lives. . . . The following pathetic cry came from a Hindoo widow in Calcutta who, in her sorrow and solitude, wrote out the prayer that has touched many hearts. She was one of the few that could write, and had evidently received some instruction, and believed a divine ear would hear her complaint. She says: 'O Lord, hear my prayer! No one has turned an eye on the oppression that we poor women suffer, though with weeping and crying and desire we have turned to all sides, hoping that some would save us. No one has lifted up his eyelids to look upon us, or inquire into our case. We have searched above and below, but Thou art the only one who wilt hear our complaint; Thou knowest our impatience, our degradation, our dishonor. O Lord, inquire into our case! For ages dark ignorance has brooded over our minds and spirits; like a cloud of dust it rises and wraps us round, we are like prisoners in an old and mouldering house, choked and buried in the

dust of custom, we have no strength to go out. Bruised and beaten, we are like the dry husks of the sugar cane when the sweet juice has been extracted. All-knowing God, hear our prayer, forgive our sins, and give us power of escape, that we may see something of thy world. O Father, when shall we be set free from this jail? For what sin have we been born to live in this prison? From thy throne of judgment justice flows, but it does not reach us; is this our lifelong misery? Only justice comes near us. O Thou hearer of prayer, if we have sinned against Thee, forgive! but we are too ignorant to know what it is. O great Lord! our name is written with drunkards, lunatics, with the very animals, as they are not responsible, we are not. Criminals confined in the jails for life are happier than we for they know something of Thy world. They were not born in prison, but we have not for one day, no, not even in our dreams seen Thy world; to us it is nothing but a name; and not having seen the world, we cannot know Thee, its Maker. Those who have seen thy works may learn to understand Thee, but for us, who are shut in, it is not possible to learn to know Thee. We see only the four walls of the house. Shall we call them the world, or India? We have been born in this jail, we have died here, and are dying. O Father of the world, has Thou not created us? Or has perchance, some other god made us? Dost Thou care only for men? Hast Thou no thought for women? Why hast Thou created us male and female? O Almighty, hast Thou not power to make us other than we are, that we too might have some share in the comforts of this life? The cry of the oppressed is heard even in this world. Then canst Thou look upon our victim hosts, and shut Thy doors of justice? O God Almighty and unapproachable, think upon Thy mercy, which is like a vast sea, and remember us. O Lord save us, for we cannot bear our hard lot; many of us have killed ourselves, and we are still killing ourselves. O God of mercy, our prayer to Thee is this, that the curse may be removed from the women of India. Create in the hearts of men some sympathy, that our lives may no longer be passed in vain longing, that, saved by thy mercy, we may taste something of the joys of life. . . . This woman but voices the feelings of thousands of her sisters. Shut up in the zenanas of India are multitudes of Hindoo widows, children from eight and ten years old and upwards. Heathenism is cruel; it is notably so to the widow. How are these women in their ignorance and seclusion reached? By the ministry of Christian women. By simply carrying to them what they cannot come forth to receive, Christian education. It is telling to these secluded ones the 'sweet story of old' which ever brings life, light, and liberty. This method of taking the Gospel to the homes of India's women is one of the most important agencies in bringing India to Christ. We in this highly favored Christian land, can hardly comprehend what it is for a Hindoo woman to make a profession of Christianity. In many cases it is the commencement of a persecution, which ends in her being cast out upon the world, homeless, defenceless, and friendless. In view of all this, we call upon every woman and girl of our denomination; we ask not for a spasmodic effort, but for a faithful, systematic laying hold of the work. Let a Women's Aid Society be formed in every church, let every woman in the church and congregation be a member of it, by paying two cents a week. Women who long to help, but feel too poor, think a moment:—save for heathen women what you waste. Save an extra egg in the kitchen, a fold in the sewing-room, a dollar or two in the milliner's shop,—and how full your treasury will be,—and what a work done for women who have no light and life. Nine cents buys a 'Peep of Day,' a book which is being most abundantly blessed in India. Twenty dollars supports an orphan girl one year who may make a more efficient teacher than any missionary you can send. Oh, how little the sum necessary to do a good work! Let the little helpers come and give their weekly mites. Let the children everywhere have their own societies. Let old and young meet monthly to hear the freshest missionary intelligence that can be gathered, to sing praises to Him who has saved us, and to implore fresh help, and the result will be that our forces will be doubled in foreign lands, and, better still, our home women and children will be taught how blessed it is to work for perishing souls.

The report received from the different churches are: Wickham has no society, send \$2.60; Carpenter \$5.00; Central Hall instead Society was organized in 1877, it has five members, the amount raised this year is \$11.56, the members of the society held monthly meetings during the winter. Tennant's Cove has no Society, sends \$1.50; Narrows society was organized in 1896, it has five members, they send \$5.30. Shannon church has no Society, the vice president says they have tried to organize, but cannot get the sisters interested enough in mission work to assist them, they send \$2.50. The church at Perry's Point sends \$6.25; they are trying to make all the advancement they can. The Vice President at Lower Gagetown sends \$11.00.

she is sorry the amount is so small. In closing her report she says she often wonders at the careless, thoughtless remarks some make when approached on this subject; she also regrets that she cannot be present with us, but hopes we will have an interesting meeting and the presence of our Master. Hibernia Society, through some mistake, did not get their money paid in to the Treasurer last year, so the amount for the two years is \$8.20 for W. F. M., and \$13.16 for support of an orphan they have adopted. Bethany sends 32 cts. Total amount \$67.32.

In closing this report we have to express regret that so little is paid in this District for W. F. M. But, sisters, we must not be discouraged. Let us pray earnestly that God will bless our weak efforts, that they may be like bread cast upon the water. "One sower, another reapeth." Let us be careful to sow the true seed, that some day the sheaves may be gathered into Christ's Kingdom.

Scatter kind words all around you; Perchance, when your Mission is o'er The seed you have dropped in a moment, May bloom on Eternity's shore.

Among Exchanges.

WHICH? Which one is it that doesn't want prohibition—Christ or the devil?—Free Baptist.

HAVE NO RIGHT.

Papers that print the advertisements of liquor dealers have no right to a place in a Christian home.—The Telescope.

"MORAL SUASION."

"Do you mean to say that your teachers never thrash you?" Never! We have moral suasion at our school."

"What's that?"

"O, we get 'em in, and stood up in corners, and locked out, and locked in, and made to write one word a thousand times, and scowled at and jawed at, and that's all."—Globe Days.

The adoption of the report was moved by Mrs. Robt. Scott, who said, "The report just read has shown us in a vivid and impressive way the degradation and misery of the child-wives and widows of India. Our hearts should be deeply touched, and our zeal in this cause be greatly increased. It is gratifying that the financial report from our local societies show an increase over last year; yet we cannot but feel that we should have done better. God requires of us a portion of our substance for His work: And all the tithes of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Withholding this we rob God. 'Will a man rob God? Yet ye have robbed me. But wherein have we robbed me. In tithes and offerings. God's claim should have prompt and hearty attention. 'As so on as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine and oil and honey and of all the increase of the field, and the tithes of all the things brought they in abundantly.' Prosperity is promised those who honour God with their substance. 'Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.' Our offerings are accepted according to what we have. 'For if there be first a willing mind, it is accepted according to that a man hath, not according to that he hath not.' All our offerings should be willingly and with gladness. 'Every man according as he purposed in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver.' Neither poverty nor limited means is an excuse for not giving to the Lord. 'They shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee.' And Jacob vowed of all that thou shalt give me, I will surely give a tenth unto thee.' If, dear sisters, we all act on these principles and teachings, we will have an abundance of means not only to carry on our work, but to enlarge it. . . . Mrs. W. H. Perry in a brief speech, seconded the motion to adopt. . . . Revs. Jos. Noble, Jos. McLeod, O. N. Mott and D. Patterson spoke, and a paper was read by Mrs. J. T. Carpenter, which has to be held over this week. . . . The meeting was closed with the benediction by Rev. J. Noble.

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