

Religious Intelligencer.

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

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NOTES AND GLEANINGS

A SERMON TO TWO.—The story about Lyman Beecher preaching to an audience of one is almost matched by an authentic incident recently in an English parish. A well known preacher, of excellent repute, preached for a full hour to an audience composed of two elderly gentlemen.

AN INTERCOLONIAL CONFERENCE.—Referring to the proposed intercolonial trade conference, Hon. Mr. Foster says:

"Various unofficial communications passed between us and the anti-dean governments before we decided to invite them to meet us. There is no doubt that a large trade can be worked up. Canada could supply Australia with agricultural implements cheaper than any other country in the world. Great interest is being taken in the subject in those colonies, hence it seems to be an opportune moment to make this move."

A GOOD WORK.—Dr. Barnardo's work in behalf of the poor children of London is most praiseworthy. From the Home in the great city, into which he gathers them, he has distributed over 3000 boys and girls in Canada, and 580 of these went out in 1887. More than 500 have been sent out this year. A farm of 7000 acres has been secured near Russel, Manitoba, which will be a distributing home in the North-West. Many poor children are thus taken from homes of filth and poverty, and are placed in good homes in our Dominion.

NOT ADDRESSING HIM.—This story, says the *Independent*, is told of Rev. Myron Reed, of Colorado, who two years ago ran as congressional candidate in that State. It seems that during the canvass the reverend gentleman was interrupted in the midst of a public prayer by a man who shouted, "Louder!" Reed stopped short, looked at the interrupter, and said with grave courtesy, "Sir, I wasn't addressing you; I was addressing the Almighty." Then he went on with his prayer.

WONDERFUL MEMORY.—The *Chautauquan* tells a story of memory which seems almost incredible, but given on the authority of Prof. White, it must be true. It is that "a lady member of Dr. Howard Crosby's church, in New York, has been writing out from memory, without a note, her pastor's sermons after hearing them. Dr. Crosby declares that she never omits a conjunction or article, and follows him even in his Greek, Latin, and Hebrew examples. She has written out some two thousand sermons in the last twenty-five years, besides many lectures and expressions of opinion."

SEE YOUR LABEL.—If your label has a date previous to Dec. 88 your subscription is due. A number of subscribers are a year and upwards in arrears, and from carelessness or neglect, are putting us to considerable inconvenience and loss.

RUNAWAYS.—Runaway convicts in Siberia form a large class. They are generally recaptured, however, or surrender themselves to avoid starvation. Mr. Kennan tells, in *The Century*, of meeting with a man who had made four escapes from the mines, and who had walked eight times the 2,000 miles between Tomsk and the mines at Kara. He heard of men who had been over the road sixteen times in leg fetters, and had come back sixteen times across the steppes and through the woods—equivalent to walking twice the circumference of the globe at the equator. In 1884 1,360 runaways were recaptured in Western Siberia, and hundreds more perished.

DECLINING.—The Salvation Army does not flourish in the United States. It is said to be declining rapidly. Not long ago there were seven barracks of the army in New York, and six in Brooklyn. Now there are two barracks in New York—one of them in Harlem, and one in a hay-loft at Hudson and Jane Streets. There are four in Brooklyn, but none of them are in a flourishing condition.

PILATE'S JUDGMENT.—The judgment of Pilate on Christ is said to be given on a brass plate which exists in Italy. It is engraved in Hebrew characters, and Pilate sentences Jesus Christ of Nazareth to death on a cross between two robbers, as the numerous

and notorious testimonials of the people prove:—1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws. 4. He calls himself the Son of God. 5. He calls himself falsely the King of Israel. 6. He went into the Temple followed by a multitude carrying palms in their hands. A note on the plate says that a similar one has been sent to each tribe.

THE OPIUM SLAVE.—The term slave applies to no person on earth more than to the man addicted to the opium habit. And yet says the "Gospel Herald," this form of slavery is voluntary and sought. It is a worse form than the negroes of the South ever knew, for that did not necessarily enslave both mind and soul, and ruin health, life, morals, and soul. The worst feature of the opium habit is that Christian men and women easily and often without thought of moral wrong, drift into it. It is estimated that 32,000 persons—a large part of whom are women, and professed Christians—are opium slaves to day, in the United States. One would be shocked could he look upon this army as it emerges from once happy homes, gilded halls of luxury, and from the Sabbath-school and sanctuary of God. Marching on and yet ever downward to degradation and early death, he would see the devoted mother, manly son, cultured daughter, sainted teacher, and holy minister of God. What an army, and an army self-recruited, though doomed to constant misery and horror death!

BRAZIL'S ABOLITION.—Says *Zion's Herald*: Accommodation to the new industrial conditions in Brazil, following the abolition of slavery, goes steadily on. The planters have been greatly helped in tiding over the emergency by a governmental loan of \$3,000,000, deposited, without interest, in the Bank of Rio de Janeiro, that bank adding an equal amount to it and letting out the money at 6 per cent. The land can now be parcelled out among the freedmen for cultivation on shares, and provision can be made in the new plantations for the necessary waiting of three years for the coffee trees to reach the condition for bearing. Altogether, a decidedly hopeful state of feeling exists in Dom Pedro's dominions.

A Strange Penance.

A correspondent of the *Overland Monthly* writes:—While I was in San Salvador I saw a strange sight in the street one feast day. A man was undergoing penance by crawling from one church to another. Both churches were in the same street, and the distance between them was about half a mile.

The man had on a white suit of light underclothing, and a white cap was drawn down over his face. He crawled—not on his hands and knees; no, those who imposed the penance knew a trick worth two of that—he crawled on his elbows and knees, and in the middle of the street, over the irregularly laid jagged stones.

One or two women stayed with the man and spread pieces of cloth to soften somewhat the hardness of the road. What was his sin I did not learn.

An Effective Sermon.

The rainy Sundays lately, says the *Portland, Me. Advertiser*, have had rather a demoralizing effect on church congregations; but one Portland minister does not let this discourage him, having in mind a story that Dr. Payson of this city used to tell. One very stormy Sunday he went to church more from habit than because he expected to find anybody there. Just after he had stepped inside the door, an old negro came in, and asked if Dr. Payson was to preach that day. Dr. Payson was to preach there as a stranger in town, and had been advised to go to his church. "Upon that," said Dr. Payson, "I made up my mind to preach my sermon if nobody else came." Nobody else did come, so he preached to the choir and the old negro. Some months afterwards he happened to meet the negro, and, stopping, asked how he enjoyed the sermon that stormy Sunday. "Enjoy dat sermon," replied the old man, "I 'clar, doctor, I nobber heard a better one. Yo' see, I had a seat pretty well up front; an' whenever you'd say something's pretty hard-like 'gin 'de sins of men, I'd just look all round ter see who you's a hittin', and I wouldn't see nobody on'y jess me. An' I says to my'self, He must mean you. Pomp, you's a sech a dretful sinner. Well, doctor, dat ar sermon set me a thinking what a big sinner I war, and I went an' joined the church down home. I se a deacon now."

Party Politics.

Rev. Dr. Lorimer, of Chicago, created a great sensation at the funeral of the late assistant postmaster of that city, by an out-spoken denunciation of the United States Civil Service System. The deceased, it is said, fretted himself to death as the result of having been reduced in rank in consequence

of party exigencies, whereas by dint of long and faithful and able service he was entitled on his merits to the chief place. Said Dr. Lorimer, "I see in the dead before me arraignment of civil service. I think as he lies there he declares the failure of the system. Our ideal is still beyond our intellect, nor will justice and purity prevail in civil service until preferment shall be given upon a scale of talent and fitness." Appointment and promotion on the score of merit alone is an ideal which is to be feared, yet far from being attained in Canada, as well as in the United States. Party politics have too much to do with the matter in both Dominion and provincial public offices. Every good citizen should set his face against the system which appoints or promotes on any other principle than that of "talents and fitness." The mother country is far ahead of us in this reform, and is steadily approaching the ideal.—*Canada Baptist.*

Temperance Notes.

—The Church of Ireland Temperance Society comprises one hundred local associations, with over 24,000 members.

—No boy will be admitted to the Chambersburg (Pa.) Academy who uses tobacco in any form, on the ground that tobacco produces baneful effects on the minds and health of the students.

—More temperance work is done in Ceylon than in most places in India. Bands of Hope are common, and there are some total abstinence societies of adults.

—There are thirty thousand idiots in this country, and three-fourths of them are the children of drunken parents. Statistics also show that seventy-five per cent. of our paupers are manufactured by the rum mill.

—Bishop Crowther of the Niger Mission has received from the Mohammedan Emir of Nupe, West Africa, this message: "It is not a long matter; it is about barasa (rum). Barasa, barasa! It has ruined our people very much; it has made our people mad. I beg you, Malam Kipo, don't forget this writing, because we all beg that he should beg the English queen to prevent bringing barasa into this land."

—From the *Boston Transcript*:—"And do you receive a large salary?" asked the searcher after information of the busy bar-tender.

"Well," replied the knight of the beer pump, setting out half-a-dozen foaming glasses. "I draw the pay of a hundred men daily."

"Oh! I only drink now and then." "Don't you think you drink more now than you did then?"

—A temperance society lately formed in St. Petersburg is said to be gaining about two hundred members each week.

—Dr. Daniel Dorchester says: "The cause of temperance has nothing to hope, but much to fear, from a license system."

—In a lawsuit at Brooklyn a book was produced which contained directions for making twelve kinds of "pure liquor" out of the same barrel of spirits.

—Every eighth shilling earned in Great Britain is consumed in strong drink! Directly and indirectly one-fifth of the people's income goes this way—the way of shame, ruin and death! England drinks a thousand pounds worth of liquor every ten minutes of every Sabbath day!

—An item is going the rounds of the press, to the effect that whiskey is now manufactured out of old rags. We see nothing remarkable about this. Every one knows that nearly all the old rags now in the country are manufactured out of whiskey, and there is no apparent reason why the process of conversion may not work as well one way as another; from whiskey to rags and from rags to whiskey. What a beautiful business it is!

PETROLEUM IN RUSSIA. The Russian petroleum district is limited in area, but is wonderfully productive. It includes only about 1,100 square miles, and is confined, principally, to the peninsula of Aspheron, which juts into the Caspian Sea. The wells are numerous, not deep, and flow steadily. One of them, only three feet in depth, sends up a column of oil to the height of 246 feet. The very soil is saturated, like a vast sponge. Thus far the annual product of this district is more than one-third, but not quite one-half, that of the United States. The port of shipment is Baku. It has been connected by rail with Batoum on the Black Sea, and thus brought into easy shipping relations with Europe. As fuel is lacking in the vicinity of Baku, the principal refineries are built elsewhere in the empire, and the crude petroleum shipped to them. It is believed that Russia will ere long become a dangerous com-

petitor with this country, in the European and Asian markets at least. During the recent visit of the Czar at Baku, one of the petroleum kings entertained him at a cost of \$25,000, and another did not hesitate to expend a sum nearly as large. The Czarina received from one of these as a gift a bouquet holder valued at \$10,000.—*Herald.*

A NEW "COMBINE."—A new and very peculiar Sunday-School Union has been formed in the lower part of the city of New York. Baptists, Presbyterians, Episcopalians, Methodists, and others have united in it. One of its chief objects is to prevent children "trading in Sunday-schools." It has long been noticed that as festivals and excursions are proposed, the attendance increases, and that many children flit about from school to school according to the festive attractions that may be proposed. This new union proposes a system of enrollment which will defeat such artifices. The *Sun*, speaking of it, says that such arrangement is "fair to all concerned," and that the scheme is "in the interest of order and economy, and deserves to be successful."

A manufacturer who, for nearly forty years, has stood in the relation of employer to a large number of workmen, made a significant statement at the late meeting of the Social Science Association in Saratoga. He remarked that in trying to elevate the laboring classes, or to improve their condition in any way, the two great obstacles which he meets are intemperance and improvidence. A drinking man decreases his value, both as a wage-worker and as a citizen, about ten per cent. A temperate man, while worth more in these two directions, decreases his value to his family by having no habits of thrift. He earns large wages which slip through his fingers like water, though the money never finds its way to the saloon. Neither he nor his wife nor children has the least idea of principles of economy. He does not know how to convert his earnings into a permanent home, or to invest in a business of his own. Here is an encouraging field for the Christian philanthropist, because in most cases, there is a good foundation of moral principle upon which to work.

A CLERGYMAN'S SILVER WEDDING.—Havelock was the scene of a very pleasant event, Friday evening, 16th inst., when nearly 200 of the friends of Rev. Benj. N. Hughes, pastor of the Havelock Baptist Church, and wife, assembled at the parsonage of the rev. gentleman and wife to celebrate the anniversary of their silver wedding. The evening passed away most pleasantly, happiness and good-nature seeming to prevail throughout. The presents were many and handsome, including a needful and costly silver tea service from several of the members of the church and congregation, as well as handsome gifts from other members and from friends in St. John, Fredericton and Woodstock. The people of Havelock displayed their usual generosity in bringing abundance of ready-cooked material to the minister's house, and tea was served till near midnight. Mr. Chas. I. Keith was chosen chairman and called on Mr. Corey, who read to Mr. Hughes and wife an address from the church, conveying their congratulations and best wishes and expressing the hope that he and his beloved wife might be spared to celebrate among them the golden anniversary of their wedding day. The rev. gentleman made fitting and touching reply, expressing his gratitude to the people for the many and repeated acts of kindness he had received from them since his coming to Havelock.—*Telegraph.*

Literary Notes.

The National Temperance Almanac for 1889.—The "National Temperance Almanac and Teetotaler's Year-Book for 1889" has just been issued by the National Temperance Society. It contains the latest official statistics of the drink traffic, beer and liquor statistics, death-rate and intoxicating liquors, a list of temperance periodicals, and temperance societies. It has twenty fine wood engravings, including sherry temperance worker. Price 10 cents; \$1 per dozen.

Address J. N. Stearns, Publishing Agent, 58 Reade Street, New York.

Ninth Volume of Alden's Mansfold Cyclopaedia.—Open at random at which page you will, or look for almost any subject you choose, and concise, accurate and valuable information meets the eye. With each new volume one's surprise at the available knowledge contained in these handy and even elegant books is increased. There can be no doubt that the completed set will form one of the standard works of the generation. The small handy volumes are so much more convenient for consultation than the big unwieldy octavos or quartos of rival cyclopedias that one naturally refers to them much more often, and is gratified to find that except in rare cases the information afforded is fully as satisfactory as found in Appleton's Johnson's, Chambers's, or the Britannica. The price is low beyond all precedent, placing it within popular

reach—50 cents a volume for cloth binding, 65 cents for half morocco; postage 10c. A specimen volume may be ordered and returned if not wanted. John B. Alden Publisher, New York, Chicago, Atlanta, and San Francisco.

THE WOOD FAMILY.—Rev. T. O. DeWitt sends us the following list of the Wood family of Burton, S. Co.: Mr. Daniel Wood, born June 30th, 1764, died 21st Aug. 1847. Miss Ann Wood his wife born, Nov. 6th, 1769, died 4th Sept., 1847.

THEIR CHILDREN.

John Wood, born Dec. 25th, 1788, married D. Stennick and G. Meally, widow, died 1870.

Amelia Wood, born Oct. 12th, 1791, married to Thos. Mersereau, died, 1785.

Margaret Wood, born July 16th 1793, married to John Mersereau, died 11th Nov. 1879.

Ann Wood, born June 7th, 1795 married to John DeWitt.

Elizabeth Wood, born March 6th 1798 married to Geo. Morrōw, died May 19th, 1876.

Mary Wood, born March 17th, 1800, died July 20th, 1861.

Hannah Wood born, March 21st 1802, married to Thos. Stennick died March 1846.

Mary Wood, born Sept. 22nd 1805, married to Luke DeWitt, died Jan. 7th 1880.

Phoebe Wood, born, April 20th, 1809, married to Orlo Hoyt, died 1836.

He says:

"I send you a list of my mother's family. She is still living, as is my father. He is in his 96th year and she in her 95th. Both are looking well, and hale. If they live till next October they will be married 75 years. They live with G. M. DeWitt, Avondale, C. Co. I think there will be some kind of celebration or re-union to mark their long married life."

Is It Right.

Is it right to build churches to save men and license shops to destroy them?

Is it right to license a man to sell that which makes a man drunk, and then punish a man for being drunk?

Is it right to license a man to make paupers, and then tax sober men to look after them?

Is it right to license a drink shop to teach vice and then tax people for schools to teach virtue?

Is it right to derive a revenue out of a traffic which no decent man defends?

Is it right to teach your boy not to drink, and then vote to license a place where he may be taught to drink?

Is it right to teach your boy to be honest, and then vote to license a place where he may be taught to gamble?

Is it right to teach a boy to restrain his passions, and then vote to license a place where his worst passions will be inflamed?

Is it right to take care of your own boy, and vote to license a place which will ruin your neighbor's boy?

Is it right to preach justice and charity, and then vote to license a thing which robs the widows and orphans of their bread?

Is it right for you to go to the polls and vote without having studied this question seriously and carefully?

A SAD EVENT, which has cast a deep gloom over this neighbourhood, occurred last Sunday night the 10th inst. About 10 o'clock, Mr. Hudson Hoyt a well-to-do farmer of Prince William got out of his bed, rushed out of the house and ran to the river, and no doubt drowned himself. His family say that he was in poor health for some time past. Diligent search has been made for his body, but without avail. Tracks have been discovered leading to the water, also one of his socks has been found near the tracks, part way to the river. It is hard at present to tell what caused him to take his own life. He was well respected by all who knew him. He was about 38 years of age and leaves a wife and four children. He was a member of the Baptist church here. J. R. V.

FIRE.—We are sorry to hear, that Dr. Hopper, who is in California, has suffered loss by fire. His residence, with nearly all its contents, was burned a few days ago.

RETURNED.—Mr. Geo. R. Parkin, Principal of the High School in this city, returned from England last week. He had been absent several months.

NAME WANTED.—Will "A friend of the Young" send us his name.

IN P. E. I.—Rev A. J. Gordon is now in P. E. Island in the interests of the Union Baptist Seminary.

P. O. ADDRESS.—The friends of Rev. W. H. Perry are notified that his P. O. Address is now Hoyt Station, S. Co.

HON. GEO. L. FOSTER is at Apohaqui, K. Co. to see his father who is quite ill.

FINED.—Davis, Staples and Co. Druggists were, a few days ago, fined \$50.00 for tinselling. Can anybody tell why the matter has been kept so quiet? If reports be true they ought to be fined often.

SUDDEN DEATH. Dr. Gunter of Chelsea, Mass., died suddenly on Saturday. He was a native of Queensbury in this County, son of the late Isaac Gunter and nephew of Rev. Jacob Gunter of this City.

FORTY-FIRST.—Albion Division S. of T. St. John, celebrated its forty-first anniversary on Thursday evening. Addresses were made by Sir Leonard Tilley and others.

FATHER SCHLEYER, the inventor of Volapuk, is dead. He was an obscure German Catholic parish priest until he became known in connection with the new world-language.

NORTH WEST WHEAT CROP.—A subscriber in Wolsley, Assinaboia writes:

"Fine crops here this season. Have had splendid harvest weather; grain is saved in good condition. The yield ranges from 25 to 40, with exceptions above. The price also is nearly double former years; it now brings from \$1.00 to \$1.10 per bushel for No. 1 hard, and it is nearly all that as in the Territories not over five per cent. is frozen; ninety five per cent. is a 1."

Among Exchanges.

"ALL ODD."

"How many have you in your new church?" "Oh! 200 and some odd. How many have you?" "200 and all odd."—*Burlington Free Press.*

HE DIDN'T KNOW HER.

A certain Bishop is well known for his dislike of cant, and his skill in snubbing those who practice it. A pious lady of his diocese was illustrating the doctrine of special providence by a case in her experience. An aunt of her own was setting out on a sea voyage, when she felt "a warning on high." She obeyed the warning, and did not sail. Next day the ship was wrecked, and all the passengers perished. "Was not that saving of my aunt's life a clear case, my lord, of divine providence?" "I cannot say," replied the Bishop, "for I do not know your aunt."—*Pall Mall Gazette.*

A MISERABLE TIME.

The man who spends his entire time in criticism, snapping, clawing, and biting at all who come in his way, does very little harm, perhaps, but what a very miserable time he has of it! If God could but sweeten him up so that grace would flow from his lips, he would find life full of a new blessedness.—*Home Journal.*

ITS ORIGIN.

The dogma of infant baptism had its origin in "sacramentalism, which spread by the growth of the superstition that there is a saving efficacy in the practice, and which to-day, in the majority of those churches that teach it, and with a large percentage of their membership, still squints at the effect superstition."

A STUMBLING-BLOCK.

The professor of religion who boasts of his orthodoxy and indulges in extravagant assertions concerning his personal experience, but does not pay a hundred cents on the dollar when able, is one of the most serious stumbling-blocks Satan ever invented.—*Advocate.*

WELL SAID.

If we are not a craven race unworthy of our sires we shall rise to a national life that shall draw inspiration from the magnificence of the mountains, the wealth of the prairies, and the wonders of the sea. It is blasphemy against the bountiful King of Heaven to belittle our splendid heritage. Better the shrieking spread-eagles of the patriotic Yankee than pessimistic drivels of the man that despairs of his country. Let us laugh at impossibilities and say it shall be done!—*Pres Witness.*