

Religious Intelligencer.

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

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Special Notice.

A few weeks ago we sent reminders to those whose subscriptions are past due, asking for payment before the end of September. We have to thank those who have so readily responded. The number of those from whom nothing has yet been heard is large. We are anxious to hear from them, we need to hear them; and we are therefore compelled to repeat in this way the request that they will, without further delay, send forward their payments.

NOTES AND GLEANINGS.

POPULATION.—India is the home of one-sixth, and China is the home of one-fourth of the human race.

BENEVOLENCE.—In New York city there are over three hundred religious and charitable institutions whose sole object is to help the poor. They receive and distribute about \$4,000,000 annually.

CHINESE LITERATURE.—The literature of China is voluminous, even if it consists alone of that issued under imperial sanction. In the seventeenth century their literature was printed by the government in 6,000 volumes. A new edition has lately been printed and is now being bound in 1,800 volumes. This comparatively unknown literature may yet become a source of valuable information to the Western world. It can be that this ponderous library contains nothing of interest to the race outside of China.

SMOKING WOMEN.—Happily, public sentiment in this country does not encourage smoking by women. The man who is himself most given to indulgence in tobacco could not see without repulsion his wife, his sister, his mother or his sweetheart following his example. In Paris, however, so many women smoke that one of their number has thought it worth while to draw up a set of rules to regulate the practice among ladies having any pretensions to politeness. Ladies must never smoke in a restaurant nor out of doors, nor yet after five o'clock tea. They must smoke only after their meals at home; and then solely in a special room or their boudoir. Other rules are given as to holding of the cigarette and the emission of the smoke. Some of the rules seem to indicate that is perhaps usually the truth—that smoking women are not specially afflicted with ladylike instincts.

"WHITE SLAVE WOMEN."—The Chicago Times, whatever its motive, has been doing a good thing in the publication of a series of letters on the "White Slave Women" of Chicago. The writer has been visiting the various manufacturing establishments. Her reports as to some of these have been a startling revelation as to the careless inhumanity of employers, the small wages paid, and the heathenish disregard of the proper sanitary conditions of the crowded work-rooms. Establishments of this sort, it should be said, are not the rule; they are the small exception, but are numerous enough to more than justify all the burning indignation that has been awakened against these meaner than slave masters, and the sympathy that springs into every heart for the women and children who have to toil under such hard conditions and amid such miserable surroundings. It is well to give publicity to such facts, even the vilest miscreants are not indifferent to the public indignation.—When detected and exposed.

Nova Scotia Free Baptist General Conference.

(Concluded.) As instructed, the report of proceedings in difficulty dealt with by the Elders and General Conference is separately that all may understand what action was taken by the conference.

Elders' Conference. Wednesday Oct. 12th, 2-10 p. m. The following resolutions passed last year were introduced:

1. That we have the utmost confidence in Free Baptist doctrines and practices.

2. (a) Whereas the word of God is the interests of our denomination and that we should as Elders be in harmony as to our teachings and practices; (b) And whereas there is a difference of view as to the doctrine of sanctification; (c) And whereas we believe that sanctification is progressive; (d) Therefore resolved we pledge ourselves to be loyal to our articles of faith, covenant and laws, and to the government and interests of our denomination; Also, to

each other in the Lord, and to promote the unity of the spirit in the bonds of peace. After a general discussion, adjourned 5-15 p. m.

Thursday 8-15 a. m. **Resolution** marked I was carried unanimously. Resolved the resolution marked II be divided. The first section marked (a) was adopted unanimously. The second section marked (b) was adopted unanimously. On the third section, marked (c), nine voted for and 2 against. The fourth section marked (d) was adopted unanimously. Moved and seconded that the resolution be adopted as a whole, 9 voted for and 2 against. The resolution was adopted.

Resolved. That a committee of five be appointed to consider our present relations and circumstances as to the resolutions reaffirmed, and make such recommendations as they shall deem fit and wise, and report at a future session of this Conference. Committee—Brethren E. Crowell, T. H. Siddall, G. E. Sturgiss, Wm. Miller, and W. M. Knollin, adjourned 9-50 a. m. Friday 8-30 a. m. The committee above named reported as follows:—

Dear Brethren:

STATEMENT

A year ago in applying the usual tests of loyalty to our denominational faith, the Elders' Conference, found that a doctrine contrary to scripture, and foreign to our treatise of faith, had been introduced amongst our churches and had been diligently emphasized by one of the brethren of this Conference. In view of the practical results of that doctrine where it had gained a foothold in Free Baptist organizations, it was deemed wise to express an opinion which would be recognized as of denominational authority; and, therefore, with all due and charitable regard for individual conviction, consistent with the position of a Free Baptist minister, resolutions were passed referring to the doctrine involved, and asserting mainly our purpose to be loyal to the faith, rules and practice of the denomination.

The vote of dissent on the part of one member of this Conference led to the reference of the matter to the General Conference, when, after consideration, the restrictive resolutions of the Yarmouth and Shelburne Quarterly Meeting (see page 19, minutes of Conference 1887) were almost unanimously adopted as a necessary safeguard against the further invasion of our churches. The moderation of last year has not, however, been followed by the hoped-for conformity to the practices and rules of this denomination, and we regret it is too evident that Elder Aaron Kinney has violated the spirit of the aforementioned preambles and resolutions, by teaching and preaching views of sanctification declared by this Conference to be unscriptural. His lack of submission to the rule of this Conference is characterized by a disregard of the claims springing out of the peculiar relations of Free Baptist ministers to each other and the denomination; by a more vigorous advocacy of the proscribed doctrine, evidently assuming that this Conference dare not enforce its will, and holding its rulings in contempt by the persistent circulation of literature promotive of unholy division; by utilizing our denominational gatherings for that purpose; by representing the existing variance as our denominational departure from the true Free Baptist faith; by overturning the financial methods and ignoring the organic church relationship secured by long endeavour, in places where personal friendship or doctrinal sympathies offered the opportunity; by preaching those distinctive views not only in pulpits of his own pastoral charge but also in pulpits of his brethren who with brotherly kindness have invited him to preach from time to time.

Resolution. Whereas at our last Elders' and General Conference we defined our belief and teaching as a denomination of the doctrine of sanctification;

And whereas we have at this Elders' Conference reaffirmed the resolutions of last year;

And whereas we believe that the teachings and belief of the doctrine termed entire, instantaneous sanctification are not, and never have been, the teachings and belief of this denomination;

And whereas the experience of another year confirms us in the persuasion that such teachings and belief are erroneous, hurtful, and a fruitful source of discord and dissension amongst us; impairing our usefulness as a people, retarding our prosperity, and imperiling the heritage bequeathed to us as a branch of the church of God;

state of things, we cannot longer, as Elders, do the work God has given us to do, and serve the best interests of our beloved denomination.

Therefore resolved that we, as an Elders' Conference, with deep regret and heartfelt sorrow, have to declare that we are out of sympathy with the aforesaid brother, and cannot any longer fellowship him as a loyal Free Baptist, so long as he propagates amongst us views so injurious to our cherished interests, and manifests a spirit of disloyalty to our laws and usages, and pursues a course of action destructive to all that is dear to us as a people.

Further resolved that we recommend the foregoing to be presented to the General Conference for their prayerful consideration and action, and we recommend the same be considered at a session of this General Conference.

Signed

E. CROWELL.
T. H. SIDDALL.
G. E. STURGISS.
WM. MILLER.

The following are the resolutions named in the statement of the foregoing report as passed by the Y. and S. Q. M. and endorsed and adopted by the General Conference of 1887:

Resolved, That the resolutions of the Quarterly Meeting, referred to this Conference, be now considered.

Resolutions as follows:

Whereas, We believe that the doctrine of sanctification, as revealed in the Word of God, is progressive in character;

And whereas, We believe, as a leading doctrine of the Word of God, it should be emphasized and clearly taught, not as a specialty, but in harmony with the oneness of divine truth;

And whereas, We believe that the teachings and faith of a denomination should be harmonious, to secure the peace and prosperity of the whole body so united;

And whereas, We believe that the teachings of some of our brethren as to sanctification are not in accord with the teachings of the Word of God or of this denomination; and that the outcome of such teachings is to create discord and retard the prosperity of our beloved denomination;

And whereas, We do not desire to deprive any of that liberty of private judgment we claim for ourselves, yet how can a denomination or a church enjoy peace and prosperity unless there be agreement in accepted beliefs?

Therefore resolved, 1. That we earnestly appeal to our brethren, if possible, to adhere to our accepted and believed teachings as to the doctrine of sanctification.

2. That kindly, and in the spirit of Christian brotherhood and sympathy, we counsel the churches of this Quarterly Meeting to employ no minister who holds views of sanctification not in accord with our standards of faith.

3. That as a Quarterly Meeting we urge not to grant a license to preach to any person accepting and teaching what is termed the doctrine of entire instantaneous sanctification. And we further trust that all our churches will not grant a license to any person to preach who so believes and teaches.

After a kindly discussion these resolutions were adopted.

Resolved, That the action of the Elders' Conference be approved.

Resolved, That the General Conference be requested to publish this in their Minutes.

Resolved, That this Committee of the Whole rise.

Resolved, That this Conference endorse the action of the Committee of the Whole.

Rev. W. M. Knollin, one of the committee, declined to sign the report but presented no minority report.

After some general conversation it was voted that the report be received. Adjourned at 10-20 a. m. Met again at 2-30 p. m. The report was discussed generally. Just before the close of the session a season of prayer took place. It was a solemn hour and deeply impressive. Bowed hearts pleaded with intense earnestness at the throne of grace. Earnest appeals were made to secure unity. Adjourned at 4-40 p. m. Met again at 10-30 p. m. After a general conversation it was moved and seconded that the report of the committee be adopted. Eight voted for and one against. Resolved that we request Revs. G. A. Hartley, J. B. Jordan, Jos. McLeod and F. L. Hayes to draw up a statement of their impressions of the efforts made, and the spirit manifested in the attempt, to adjust matters of difficulty in this Conference. Adjourned 12-40 p. m. Met again Monday at 8-30 a. m. The following statement was read:—

"After having attended the Elders' Conference of the Free Baptist brethren held in this town, we are asked by that body to express our impression as to the spirit of the Elders', and their manner of dealing with a difficulty that existed, by which the harmony of the Conference had been disturbed. We have to say that, seldom if ever, have we witnessed such melting power, and so glorious a manifestation of the Holy Spirit's presence in a meeting in which difficulties were sought to be settled: or such patience, forbearance, and loving kindness were exercised and emphasized by the brethren towards Rev. Aaron Kinney, one of the members of said Conference,

in their sincere desire to save that brother with them, by trying to induce him to fall into line with the denominational modes of work and general usages.

Sept. 18: 88

(Signed.)

G. A. HARTLEY,
Delegate from F. C. Baptist General Conference of N. B.

John B. Jordan,
Delegate from Maine Central Yearly Meeting.

Bro. Hayes was not present at but one of the earlier sessions, and Bro. McLeod at two in which the matter was considered. So far as they could judge by the opportunities they had of observing, they agreed with the statement, but not being present at the sessions specially indicated in the statement, they could not, of course, sign it.

Resolved that the statement be received and sent to General Conference. Adjourned 8-50 a. m. The number of sessions held was six; the time spent in consideration of the difficulty was over ten hours.

General Conference. Monday, 9 o'clock. Resolved that we go into committee of the whole to consider matters sent to us by the Elders' Conference. The committee reported: Bro. moderator, your committee beg to report as follows that we have prayerfully considered the reports submitted to us. After due deliberation it was voted that the reports be received and adopted. For 21; against 10.

Moved and seconded that the report of the committee be adopted: For 17; against 9. Adjourned 12-15 p. m.

T. H. Siddall
Secretary.

The Great Mackenzie Basin.

A Blue-Book has just reached us containing the report of the select committee of Senate on the resources of the immense and hitherto mysterious Mackenzie River Basin,—a portion of our vast western heritage. It is a volume of rare interest appealing to one's imagination and sympathy as well as Christian patriotism. We quote the *Witness* Summary. The Mackenzie Basin lies north of the Saskatchewan watershed, east of the Rocky Mountains, and West of Hudson's Bay. It covers an area of 1,260,000 square miles. Its coast line on the Arctic Ocean and Hudson's Bay extends over 5000 miles; and more than half of this coast is accessible to whalers and sealers. It abounds in lakes whose coast lines offer navigable waters at least 4000 miles in extent. Indeed the lakes of the Great Mackenzie Basin are hardly inferior in vastness to those of the St. Lawrence Basin. There is a river navigation of 2750 miles for sternwheel steamers, and 1360 for small seagoing steamers; and a grand total of 6,500 of continuous lake and river navigation broken only in two places, on the Great Slave and Athabaska rivers. Only 90 miles of wagon road are required to connect this system with the Saskatchewan at Edmonton. Suitable craft will bear the freightage of the Mackenzie out into the Arctic sea, through Behring Straits down to Victoria and Vancouver.

In an area of 656,000 square miles of the Mackenzie basin potatoes may be grown! 407,000 square miles are suitable for raising barley, and no less than 316,000 square miles are capable of raising wheat. There are 26,000 square miles of prairie country, 274,000 square miles are regarded as arable land, 400,000 square miles are waste land. It is remarkable that in regions north of Great Slave Lake spring comes as early as at Winnipeg or Ottawa. Vegetation is in many districts luxuriant. South west winds, benign currents from the Pacific, temper the climate as far north as the Arctic circle, and almost as far east as Hudson's Bay. The lakes and rivers abound in fish, which no doubt will yet reach the markets of our great cities. Salmon abounds. Cod-fish is found in Hudson's Bay and the Arctic ocean. Magnificent forests cover large areas. Balsam of Gilead trees rise 120 feet high with a stump diameter of from 5 to 6 feet. The white spruce reaches a height of 150 feet to a diameter at the ground of 4 to 5 feet. Larch and pine abound, as in the valleys of British Columbia.

There are mineral regions of unknown extent, estimated at 150,000 or 200,000 square miles. West of the Rockies the gold-bearing region is 1300 miles in length, and from 300 to 500 in breadth. Minerals enrich regions where cultivation is out of the question. A vast petroleum basin borders on Hudson's Bay. Iron and

coal have been discovered in rich abundance. The present product of this region is fur; indeed the "Great Mackenzie Basin" is the last important fur preserve in the world, and its fur "crop" is worth annually "several millions of dollars."

Of necessity the greater part of the country we speak of is still unexplored; and it will be long before we have a minute account of it. Indians are few and widely scattered; and they are orderly and docile.

The Hudson's Bay Company practically own the country, and their policy is not favorable to its being opened up. It is their "fur preserve" and they make wise use of it.—The company send supplies all the way from Winnipeg to the Arctic circle, with little over 100 miles of wagoning. The Mackenzie is over 6 miles wide at its mouth. Its whole length is about 2500 miles—and its general course is north-west.

The region dealt with in this report is greater than Australia,—greater than the British Isles with Norway, Sweden, Denmark, Germany and Austria! Its resources are as yet very imperfectly known; but those who know most are the most sanguine in their hopes and conviction of the value of this territory.

Our Dominion may well be proud and thankful when viewing the vast heritage which is ours to control and develop. If we fail to use it wisely we shall surely be held to a sharp account.

We hold these grand lands, not for ourselves, but as trustees for the good of all who come to share our country's toils and rewards. Let us lay firmly and wisely the foundations of a righteous Christian nation, and the God of nations will surely prosper us.

Presbyterians and Prohibition.

The following resolutions sent the temperance question were adopted by the Maritime synod of the Presbyterian church at the session just closed at Charlottetown:

1. Time and reflection but deepen the synod's conviction that the liquor traffic is a monstrous evil, and must be reprobated by every Christian and crushed by the strong arm of the law.

2. That we encourage and enjoin our people to avoid all complicity with the traffic by any word or action that might be construed into willing tolerance or approval.

3. That our people be encouraged to continue all lawful efforts for its utter suppression, and to co-operate with our fellow citizens of every class in constitutional efforts to secure the enactment of a general prohibitory law.

4. That the temperance convention be authorized in the name of the synod to memorialize the boards of education in the various provinces, where it has not yet been done, to provide systematic instruction in our public schools.

5. That while the synod gratefully acknowledges the services rendered to the cause of temperance by temperance organizations, the circulation of temperance literature, the religious press and other agencies, the synod relies upon the Christian pulpit to educate and mature public opinion upon this subject.

6. That, under whatever discouragements or disadvantages, therefore, we give ourselves resolutely and hopefully to the preaching of the gospel of the grace of God as the surest and best remedy for intemperance and all other evils affecting our race.

The Tear Handkerchief.

In some parts of the Tyrol a peculiar and beautiful custom prevails among the peasantry. The mission of the "tear handkerchief" is thus described:

When a peasant girl is going to be married, before she leaves her home to go to the church her mother gives her a handkerchief, which is called the "tear handkerchief." It is made of newly-spun linen and has never been used. She is supposed to dry her tears with this when she leaves her home and when she stands at the altar. After the marriage is over, and the bride has gone with her husband to her new house, she carefully folds up the handkerchief and places it unwashed among her little treasures. So far it has done only half its duty. Her children grow up marry and go away to new homes, each daughter receiving in her turn a "tear handkerchief," and yet that last present the present received from her mother, has not fulfilled its object. Years roll by, and the once young and blooming bride has become a wrinkled old woman, and outlived, perhaps, her husband, and all her children. At last, when the weary eyelids are closed for their long sleep, the "tear handkerchief" is taken from its resting-place and spread over the placid features of the dead. Thus it performs its mission.

Concerning Women.

Girls are employed as shingle packers in the mills at Bay City, Mich.

The only woman lawyer in Philadelphia is Mrs. Carrie B. Kilgore. She has an enviable reputation at the bar.

The Empress of Japan, it is said, is rapidly becoming one of the best informed women of her time. She is a hard student of German, Russian, French and Italian.

Mme. de Valsayre has become notorious in France because she yearns presents a petition to the Chamber of Deputies that women be allowed to wear any costume they like. This year she received a reply saying "that the law did not prevent women from wearing men's attire, but that the police did."

In Cuba a woman never loses her maiden name. After marriage she adds her husband's name to her own. In being spoken of, she is always called by her Christian and maiden names. To a stranger it is often quite a task to find out whose wife a woman is. Never hearing the wife called by the husband's name, one naturally does not associate them together. The children take the name of both parents but place the mother's name after the father's.

The general manager of one of the largest "horse" journals, the *San Francisco Breeder and Sportsman*, is Miss A. L. Wilson, who is reputed to be one of the best informed persons on the pedigree and history of horses in America.

According to an English authority, the world consumes annually 650,000 tons of coffee.

There are reported to be fourteen thousand people in London who make a living by writing books and by contributing to magazines and the daily newspapers.

A company has been formed in Berlin to manufacture electrical watches. Two small cells and a small electric motor take the place of the ordinary movement.

An increase of lunatics to the number of 1,752 is reported for England and Wales for the last year. This is greater than the average for the past ten years.

A Cresco (Iowa) undertaker advertises he has a number of creditors who, though now living with second wives, have not paid the funeral expenses of their first ones, and he threatens to publish their names if they do not pay up.

A new glass recently invented in Sweden is said to be capable, when made into a lens for a microscope, of "enabling us to distinguish the 204,700,000th part of an inch." It is also said that there is great promise of this glass producing wonderfully powerful telescope lenses, and a new departure in astronomy.

Among Exchanges.

WHY.

Why will members come to church and take back seats when there are so many vacant seats in front? When you wish to get warm, get near the fire.—*Western Recorder.*

AN ANSWER.

The question as to whether marriage is a failure may be thus summarily answered: Marriage itself is no failure; but a great many people are fools.—*Independent.*

SUICIDES.

Forty-nine suicides of ruined gamblers at Monte Carlo in two-and-a-half months! As every one lived as the fool liveth, it is not strange that all died as the fool dieth.—*Advocate.*

NASTY.

In spite of the Pope's permission, the marriage of the Duke of Aosta to a near relative attracts more attention than approval. As the *Mail* puts it, a most peculiar feature of the Prince's recent marriage is the fact that he is his bride's uncle, her mother, the Princess Clotilde, being his full sister. The result is a most extraordinary mixing of relationships. The Princess Clotilde becomes the sister-in-law of her daughter, and the mother-in-law of her own brother. Her daughter is both the cousin and the mother-in-law of her husband's children, by his first marriage, and King Humbert is her brother-in-law as well as her uncle. Should there be issue of the marriage the Prince's children will be first cousins of his sister's children and, therefore, first cousins of their mother; they will also be his own grand-nephews or nieces.

The Pope's conduct in this matter is highly censurable. Ordinarily the Church of Rome is careful about degrees of affinity and consanguinity, but not always by any means.—*Pres. Witness.*