

# Religious Intelligencer.

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

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## NOTES AND GLEANINGS.

**TELEPHONE.**—In some English Hospitals, telephones have been attached near the beds, enabling the patients, without any great exertion or derangement, to receive private messages from the talk to their friends at a distance. Some patients get their friends to read to them in this way, the reader sitting at home in his library and the patients listening through the telephone.

**TO BE EXPELLED.**—The report is confirmed that the Russian Government has decided that the foreign Jews resident in Russia are to be expelled at intervals in twenty periods, in such a manner that industry and commerce do not suffer. It is estimated that by 1890 the whole alien Jewish population of Russia will have disappeared.

**ANOTHER.**—A Christian science student in Cleveland, Ohio, named Frank Farmer, has gone crazy. The *Christian Advocate* says that among other absurdities he holds that it is not necessary to eat to live. This, however, is a logical conclusion from the doctrines of Christian science. In jail he was violent, tried to kill himself, but in the midst of his raving uttered an assertion that is not so far from the truth as it might be: "Christian science is for a short period being handled by devils."

**NIHILISM &c.**—This is the *Christian Standard's* definition: "After a careful study of nihilism, communism and anarchism you will see that the man who brought the bung hole of an old barrel to the cooper, and wanted a new barrel built upon it, was the primordial and typical anarchist. They are ready to destroy all existing institutions except the bung. They have been brought up on that, and it must be preserved. And it must be that, too, upon which the new order, or disorder, must be built. It is the symbol of unlimited gratification of unchecked lust, and not a few regard that as the essence of liberty. Yet self-denial and submission to powers that be are not only safer and happier, but, in spite of paradox, the surest way to liberty."

**MONKS AMONG THE KAFFIRS.**—With the missionary workers among the Kaffirs of Natal is a body of Trappist monks and nuns. An account of their convent and their manner of life is given by a special correspondent of a Grahamstown paper. The monks are Germans, and, with some necessary exceptions, are under a vow of silence—a strange condition for missionaries. The sisters, however, have full use of their tongues. Altogether there are about ninety monks, forty nuns, and nearly three hundred scholars. The monks rise at two in the morning, engage in religious exercises till daylight, then work in the fields or in building their brick church, till evening, and they go to bed at seven. The scholars, taught by the nuns, are Kaffir girls of all ages, with a few white children, but white and black are put upon the same footing.

**LATE COMERS.**—Dr. Cuyler tells this story, which may have good effect on those inconsiderate people who so often disturb the services of God's house: "A plain-spoken Methodist pastor in Ohio had quite lost his patience under the interruption of late comers. So one Sabbath, when at the close of his prayer he observed the usual procession moving up the aisles, he stopped short and exclaimed: 'Here come the tardy troop again, and this time my Betsey is at the head of them.' That shot did not have to be repeated, and the pastor's wife became an ensample to the flock."

## The Union Baptist Education Society.

The annual meeting of the Union Baptist Education Society was held yesterday afternoon in the vestry of the Leinster Street Baptist church. The president, William Vaughan, occupied the chair, and there were present: Rev. J. A. Gordon, Rev. Geo. A. Hartley, Rev. S. B. Welton, Rev. C. Goodspeed, Rev. H. C. Mellick, Rev. Mr. Wallace, Rev. Mr. Martell, Rev. G. O. Gates and Dr. F. McFarlane, Dr. Musgrove, Wm. Peters, Thos. L. Hay, A. Wilson, R. C. Elkin, John March, G. J. Colter White, C. E. Burnham and Mont McDonald.

After prayer by Rev. Mr. Wallace,

the minutes of the last annual meeting were read and confirmed.

The secretary then read the report of the board of directors. They stated that exercising the discretion placed with them at the last annual meeting they had deemed it best in the interests of the society to discontinue the school at the close of the term ending in June last. The directors went on to explain how the money had been obtained to meet the liabilities of the society. On May 1st, according to arrangement, the building (except such parts as could not be finished until the connections in the heating apparatus were made, and a few minor details) was completed, which connections and details are now being made and finished. In a few days the building will be completed and ready for the purposes for which it was erected. The board has expended on building account over \$26,000—to Smeed, Dowd & Co., \$615; and the balance for lands, insurance, interest, extras, etc. The sum of \$250 had been expended on reservoir and water connections. They reported that Capt. G. W. Marsters, who had subscribed \$10,000 for the seminary building to be paid at his death, had, seeing the needs of the society, kindly offered to pay the amount over to the board at once on receiving security for the payment of interest thereon during his life at the rate of 6 per cent. This amount the board had received, and the security given. Capt. and Mrs. Henry A. Calhoun had donated a mortgage on property in the parish of Simonds for the sum of \$2,600, and on this mortgage the board had secured a loan of \$2,000. The board asked the society to approve of the action in procuring a loan of \$10,000 from the North American Life Assurance Co. secured by a mortgage on the seminary building. The directors pointed out the necessity of having a financial agent in the field. They suggested that as the building is nearly ready for occupancy the question as to opening the school should be decided by the society at this meeting. With a view to opening, the directors reported having engaged Miss Thomas as preceptress. They were now in correspondence with Rev. B. F. Simpson of Chicago as principal and with Mr. Downey, now of Maine, as second teacher. In conclusion the directors stated that they could not close the report without special reference to the gifts of Capt. Geo. W. Marsters and Capt. and Mrs. Henry A. Calhoun. They suggested that the heartiest thanks of the society be conveyed to Capt. Marsters and Mr. and Mrs. Calhoun for their generous gifts.

On motion the report was adopted.

The report of the treasurer, John March, showed that he had received during the year \$26,584.21. The amount paid out on orders of the directors was \$26,376.26, which left a balance of \$207.95, on hand. There were on the order book, however, unpaid orders to the amount of \$404.49.

This report was adopted and referred to the audit committee.

The secretary, A. A. Wilson, submitted his report, which showed that the receipts during the year were:

From I. B. Oakes.....	\$307 50
" Wm. Vaughan.....	775 50
" Mr. Baile.....	244 83
" Mr. Robbins.....	374 50
" the secretary.....	761 69
" W. Vaughan, order 313 32	
	\$ 2,771 15
" Capt G W Marsters	10 000 00
" mortgage on building	10 000 00
" received on Vail property.....	2 000 00
" Wm Peter's tuition.....	25 00
" Rev Mr Noble, mortgage.....	500 00
	\$25,296 15

This report was adopted.

The election of directors was then proceeded with, the nominating committee being Rev. Messrs. Gordon and Hartley. The following directors were chosen:

Free Baptists—Hon. E. McLeod, Hon. Geo. E. Foster, D. C. L., D. McLeod Vince, Jas. A. Vanwart, Wm. Peters, A. C. Smith, Dr. Musgrove and James Patterson.

Baptists—Wm. Vaughan, David Vaughan, Mont McDonald, R. C. Elkin, Dr. F. McFarlane, John McGinty, John March and Thos. L. Hay.

A discussion ensued as to when the seminary shall be opened. All present agreed that it was desirable to open the school just as soon as possible.

On motion of John March, second

ed by Dr. McFarlane, the following motion was carried:

Resolved, that the board of directors be urged to press on with the work of completing and furnishing the building and to arrange for the opening of the seminary at the earliest day possible.

The president said a young man who attended the educational meeting at St. Martins in connection with the Baptist association had offered to furnish one of the rooms in the seminary. Two ladies at St. Martins were also ready to furnish a room.

It was explained by Rev. Mr. Gordon that the directors had secured a staff of teachers for the seminary. Rev. Mr. Simpson, who had decided to occupy the position of principal, was a provincialist. His record in the past was more than that of an ordinary man. He was educated at Acadia, and had gone from that college to Morgan Park, Illinois. He was now pastor of the church connected with the park. Mr. Downey, it was stated by Rev. Mr. Hartley, was the son of Rev. Mr. Downey of this province. He studied at Dalhousie and was a graduate of Bates college, Lewiston. He was now a teacher in a high school in Maine. It was further stated that the staff would be as good as could be desired.

On motion of Mr. March it was resolved that the board of directors be requested to appeal to the Baptist and Free Baptist churches of New Brunswick for means to furnish the building, and that Revs. J. A. Gordon, G. O. Gates and C. Goodspeed and any other members who can go be delegates from this society to the Western New Brunswick Baptist association to present the claims of the seminary upon the churches of that body.

The members in attendance from the following churches promised to furnish rooms in the seminary: Waterloo street, F. C. Baptist church, Leinster street church, German street church, and Crisston F. C. Baptist church.

On motion the president and secretary were instructed to convey the sincere thanks of this society to Capt. G. W. Marsters and Capt. Henry A. and Mrs. Calhoun for their generous gifts to the board of directors and for the timely way in which their gifts were made. The society also express the hope that other friends of the cause of education will be found to help in carrying the work forward to a successful issue.

The society having adjourned, the board of directors organized and elected officers as follows:

President, Mont McDonald.  
Vice-president Wm. Peters.  
Treasurer, John March.  
Secretary, A. A. Wilson.

Finance and audit committee, R. C. Elkin, Dr. Musgrove and Wm. Vaughan.

Teachers' committee, Rev. Messrs. Gordon, Hartley and Goodspeed, and Dr. Musgrove.—*Daily Sun.*

## The Ideal Plan.

The Hebron N. S. Baptist church deserves honorable mention. We learn from its letters to the Association that it has adopted a way of contributing to the Lord's work which is, we believe, as near an approach to the ideal as is possible. They long ago gave up pew rents, as a means to secure funds for church purposes. They also gave up the old plan of appointing collectors to solicit gifts. They have now abandoned the envelope system. Instead, each one places on the plate every Sabbath what is felt to be a contribution acceptable to the Lord. The pastor, at the close of the sermon, says, "we will now worship God by presenting our offerings," and the plates are passed. No one knows what any one else gives; it is felt to be a matter between the giver and God, and the feeling is encouraged that it is presented as in his sight and for his glory. At the close, Bro. Cohoon asks God to accept their offering, and bless it. Thus far the receipts have been larger than ever before. We have no doubt but that this will continue to be the case, so long as the people have the abiding conviction that they give to the Lord, and make it an act of worship. The giving is on the highest and purest motive, and must be correspondingly satisfactory, so long as the heart is in a condition to respond. In view of offerings of this kind to the Lord, how insulting to him does the ordinary cent collection appear.

While we believe the Hebron church has reached the ideal way of giving, so far as manner is concerned, saving no end of worry and work, and placing giving upon the right basis and motive, still, it requires a course of previous training before it might be safe for a church to follow its example. Still, it should be the aim of our pastors and churches to attain to the most excellent standard, both as to manner and amount in their beneficence. We hope this case will set many to think.—*Messenger and Visitor.*

## A Reply To An Objection.

The objection is very frequently urged that we ought first to convert our own country and then turn to the heathen world. "Look at the great cities," it is said; "look at New York and London before you busy yourselves with distant populations." In an address at a recent missionary meeting in London, the Rev. R. F. Horton referred such objections to the missionary efforts begun from an ancient great city where the Holy Ghost said, "Separate Me Barnabas and Saul for the work whereunto I have called them."

"It was at Antioch where the disciples were first called Christians—Antioch, the London of the eastern Mediterranean in those days, with a million of population, with a gigantic Oxford Street four miles long, lined with marble palaces and halls, and just outside its gates the celebrated grove of Daphne, where Apollo was worshipped with indescribable and unimaginable lust, and where £30,000 of annual endowments maintained this iniquitous worship. I can imagine it being said at Antioch, 'Don't send your men away until you have converted Antioch. Convert this city, intelligent, cultivated, wealthy, and intensely impure, and when you have converted Antioch, send your missionaries to convert Asia, Italy and Spain.' But the Holy Ghost separated these men for the mission work, and the result justified it. For what happened? When Julian the Apostate went to Antioch in the middle of the fourth century, hoping to re-establish the pagan religion, he paid a visit to the grove of Daphne and found there a solitary pa'e priest, who brought him a single goose, furnished at his own expense, which was the sole surviving inmate of the great sanctuary. The result justified the measure."

This method, strange as it may seem to some, has always been advocated even in worldly conquests by men in whom was the instinct of conquest and of empire. Divide and conquer has been their rule. "An army which does not spread itself out, will die out," said Napoleon. "When the victorious Carthaginian general, Hannibal," says Canon Liddon, "was in the heart of Italy, and threatening Rome itself, the senate despatched a fleet and army to Spain, that they might, by laying siege to Saguntum, deal a deadly blow to Hannibal in his rear; and this bold venture was abundantly justified by the result. Now every heathen land is the Saguntum of the Christian Church."

*Spirit of Mission.*

## A \$1,000 Penalty.

The Church of the Holy Trinity in New York imported an English-born rector—the Rev. Mr. Warren. There is a law forbidding the importation of laborers under contract—a law meant for the protection of laborers. While actors and artists were specially exempted from the prohibitions of the law, clergymen, it seems, were not so exempted—probably were not thought of. Some one—for what reason we know not—brought up Mr. Warren's case as a violation of this law; and Judge Wallace, in the United States District Court at Syracuse, convicts the church of violating the law, and imposes a penalty of \$1,000. This is an instance of adherence to the letter of a law in defiance of its spirit. No one, we judge, will affirm that the law was meant to apply to such a case. There surely was no desire on the part of the clergy of this country to be protected against foreign competition; nor was there any danger of contracts being made with foreign clergymen that would place them at a disadvantage in regard to compensation when they came here, as was apt to be the case with foreign laborers ignorant of the rates of wages in this country

and likely to be employed under contract in advance at inferior rates of compensation. It strikes us as a ridiculous affair that artists and actors should be exempted from the operation of such a law, while clergymen are exposed to penalties.—*Chris. Standard.*

## Backbiting.

Backbiting is the habit of dogs, and only mean dogs at that; it certainly cannot be a characteristic of good Christians. And as for sanctified persons, we would naturally conclude that they have no teeth to use in this way; it were impossible that they could be found biting at the back of a brother by sly innuendo, by damaging misrepresentation, by tale-bearing and gossip. So it would appear from what is required in the Bible of Christians, and from what is claimed by all professors of sanctification. The Scriptures plainly forbid evil speaking, and all professors of perfect holiness assert that the blood of Jesus cleanses from all sin. But what are the facts revealed in practical life? We know that many converted persons are not saved from backbiting; it is a habit with them to do more or less of detraction; and is it not a sad fact that even those who witness to the attainment of full redemption are found sometimes nipping at the backs of their brethren? Their teeth are not sanctified—at least not wholly.—*Divine Life.*

## A Romance Of Real Life.

There is in Japan a place called 'The City of Gardens.' It is not surprising that a locality with so pleasant a name should be specially inviting in this season of flowers to the Japanese, who love to linger by its temple. In that spot not long ago four persons happened to meet: one an old man accompanied by a young girl; another a middle-aged man accompanied by a lad. The men were resting and refreshing themselves; but the younger of them, Kakujiro, attentively regarded the elder, Suda, and at length charged him with having slain a brother of his many years ago. He had been seeking Suda ever since to revenge his brother's death. Suda admitted the charge, but justified the deed on the ground that he had been insulted, and expressed himself quite ready to face his present challenger in a duel. For this the pair proceeded to make arrangements, when, not unnaturally, the young girl interposed, and besought her aged father not to risk his life. Her father's accuser gazed at her, and sadly said she reminded him of a little girl he and his wife had lost in a crowd many years before. Suda then said that she was not his child, but had been found by him at the time and place indicated by his opponent, and that he had adopted and cared for her. To complete the story, Kakujiro mentioned that his daughter, when lost, had carried a bag of charms, which the girl present immediately produced from her bosom. This settled the question of her identity, and Kakujiro discovered that, in seeking for an enemy, he had found his child. Of course, after this, all question of duelling was dropped, especially when the lad broke silence and reminded his elders that that method of settling differences was now old-fashioned, and was regarded only as a barbarous relic of the past. The little party, therefore, went away friendly and happy.

## Sunday Observance.

A late number of the *Railroad Record* contained the following, which is matter for serious thought: "How on earth do you manage to stand up under the tremendous physical as well as mental strain which you continually endure?" a gentleman in our presence asked young Joe Brown, the General Freight and Passenger Agent of the Western & Atlantic Railroad. "You seem to be close at your business all day, and I am told you scarcely ever quit before midnight. You look slender, and like one of feeble constitution, yet you do more work than any man in your position or any other that I know of. How do you stand it?"

"By never doing any work on Sunday," was the reply. "When twelve o'clock Saturday night comes, I drop any business that I may have in hand, and I don't touch it again before Monday morning. I never open a telegram on Sunday;

so if any one wires me a message which he knows will reach me on that day he may just as well wait till Monday.

"I think every business man ought to scrupulously abstain from all business matters on the Sabbath first, because it is required by the Bible and secondly, because if he does his duty on week days he needs the rest on that day. The first is my principal reason; but the other is an important one; and I always find that although I may close the week very tired, yet I begin it as fresh as a rose."

## Concerning Women.

"—Mrs. Livermore and Mrs. Stanton, in 1869, in Illinois, were not allowed to speak until they had paid a license of five dollars. 'But now,' said Mrs. Livermore at the suffrage festival, 'instead of paying for a license to speak, we make everybody pay a dollar to come and hear.'"

—The golden rose, which the Pope bestows annually, comes to America for the second time, the recipient being Miss Mary Gwendolin Caldwell, of New York, whose benefaction of \$300,000 toward the erection of a Catholic university at Washington has won for her this special mark of pontifical favor. The only other American woman upon whom it has been bestowed is Mrs. Sherman, wife of Gen. Sherman.

—Women lawyers are becoming a power in the land. Michigan University has already sent out twenty-four young women holding the degree of LL. B. This year a young woman from the Sandwich islands, Miss Alma Hitchcock, will make the twenty-fifth. In England there is a club of women lawyers. It is mainly a correspondence club, yet letters from the members being printed and circulated. Mrs. Belva Lockwood, and Miss Waugh, from the Law school in Chicago, are among the members. The motto of the club is: "All the Alms of Each."

"O my friends, there are some spectacles that a person never forgets!" said a lecturer, after a graphic description of a terrible accident that he had witnessed. "I'd like to know where they sell 'em remarked an old lady in the audience who is always mislaying her glasses."

## Among Exchanges.

### WHAT TO FIGHT.

What are you to fight? Sin in every form. War to the knife with sin! Vulgar or respectable, clothed in broad-cloth and satin, or veiled in filthy rags, wherever you find it plunge your sword into it. Call it by its right name. Hate it. Loathe it. Uncover it, and make men hate it, and put it from them in disgust.—*N. Y. War Cry.*

### PUT THEM AT WORK.

Now is the time for many to find active employment in the churches. Out of the throngs of new converts select those whom you can watch over and encourage. Visit them. Read and pray with them. See that they are faithful in attendance at church. Help them in the study of the Scriptures. Go after them if they go astray. Enlist them in some good work. Guide them safely through the first year of their new life; and you will have done a great service to them and to the church.—*Chris. Standard.*

### "OUTWARD" CHRISTIANS.

An English evangelist ca across the phrase "outward generation," which he turned into "outward," and therefore paid his respects to the "outward generation of Christians," whose religio in described as external, not effe n the heart. If his etymology wa in fault it is probable his judgment was correct.—*Chris. Inquir*

### How True!

Contentment with present attainments is sure to be followed with a low state of piety.—*Rel. Telescope.*

### Just So.

It is a good thing for a man to belong to a church, but a poor thing for a man to think the church belongs to him.—*Home Journal.*

### A LONG WAIT.

If we wait until we all think alike before we are willing to work together, we will be working apart when the last trumpet sounds.—*Nashville Advocate.*