

Religious Intelligencer.

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

VOL. XLII.—No. 10.

FREDERICTON, N. B., JULY 17, 1895.

WHOLE No. 3017

NOTES AND GLEANINGS.

John Wanamaker, of Philadelphia, has increased his life insurance to the remarkable aggregate of \$2,000,000. He is certainly the most heavily insured man in America, and possibly in the world. John B. Stetson, of Philadelphia, has policies on his life for \$750,000, and Hamilton Diastion for \$600,000. Chauncey M. Depew is said to be insured for \$500,000.

An English manufacturing firm which five years ago changed from the ten hours to the eight hours system say that it has not increased the cost of production and that there has been great improvement in the regularity, sobriety and health of the men. In physical and moral condition there has been marked improvement, and especially in good will toward the employers.

The Nemesis which so frequently follows and overtakes vice and crime is illustrated in the criminal and abominable Jim Fiske who, at the time of his murder by Stokes, was worth about \$2,000,000, all, or nearly all, acquired by dishonest practices. Fiske's widow is living in a humble frame house in the tenement district of Boston, on an income of \$50 a month. And even that beggarly stipend is derived, not from her husband's estate, but from property owned by her family at Brattleboro, Vt. Fiske's estate has vanished utterly.

The introduction of metallic yarns is a new device of the carpet-makers to secure greater durability in the goods. The yarn or thread is coated with a non-oxidizable metal. The composition for coating is composed of aluminum, borax, alum, litharge and wax. These are melted, and the thread is drawn through the liquid mass, taking on in the process what seems to be a metal coating. The threads, drawn in at certain intervals, are said to add to the beauty and durability of the fabric.

A jury composed of the best men in the town of Perry, O. T., has just rendered a novel verdict. It was a case of drunkenness and disorderly conduct, and the verdict read as follows:—"We find the defendant not guilty as charged, but we find the judge of this court guilty of the offence charged against the defendant, and that the costs in this case be assessed against him." Since this verdict was rendered the judge has been arrested for intoxication.

A U. S. Government special agent who has been inspecting the Milwaukee breweries, reports that some of them, at least, are places of much immorality, and is reported to have reported that they are "prostitution factories." The brewers indignantly deny the statements of the Government agent, and one of them declared that he "simply manufactured them out of whole cloth." But the question would naturally arise, Why should a Government agent do such a thankless piece of tailoring? One thing is certain: whatever the breweries may be in themselves, they do work an immense amount of immorality and crime in the outside world.

The "Christian World," London, calls attention to the reports that certain parts of Africa are being flooded with rum, greatly to the injury of the natives. This shameful condition reminds us that we were recently informed, and by unquestioned authority, that the statement so often made from the pulpit and the temperance platform about the shipment of Medford rum to Africa has no foundation in fact. There is no doubt but that large quantities of rum are shipped from this city to Africa, but not one drop of that manufactured at Medford goes to the Dark Continent. This assertion may spoil many of the most vehement passages of sermon and platform address, but a conscientious regard for truth justifies the correction.

Overwork on the bicycle is often fatal. The N. Y. Advocate says it could publish a case a week with ease. The last is that of the son of a leading merchant of Long Island, who rode from his father's residence on Saturday sixty-two miles, and on Sunday started for home. After covering the distance,

when within a quarter mile of home he fell from his wheel. He called for a doctor, and two physicians worked over him for more than two hours, but he died in terrible agony, without recognizing one of his family. Among the police of this city, a class of cranks is spoken of as having "wheels in their head;" but certain it is that many enthusiastic bicyclists act as though bereft of reason.

Some Reminiscences.

No. 12.

I took a heavy cold, and was sick for several days, and was not able to go out for some time. Looking back over those years, it was no wonder I was sick; the wonder to me now is that I was not sick a dozen times where I was once. There have been great changes in fifty years in all the necessities of life, and very especially in clothing. We had no fur coats, nor overcoats, then our clothes were largely made of home-manufactured cloth, which is the poorest cloth ever made to keep out cold. My way of travelling was on horseback, and, consequently, the cold and wind pierced me through. I got some better, and went home, but was poorly for several days. When I got well I decided that I could not stand the cold to travel on horseback, and so went in debt for a sleigh, if it could be called that; my brother sent to St. John and bought me a set of harness; a man came along selling buffalo robes, and I borrowed five dollars and bought one, so I was well fitted out for travelling. I made a visit to the Millstream Mountain, stayed several days, held meeting every day, had a good time. Then went to Millstream, attended to three meetings, and then went with brother Weyman to what was then called Upper Sussex, where I stopped with him to three meetings. Brother Charles McCready gave me sixty cents, it was the first money I had received since I commenced to preach, except what my brother had given me, as I have already named, which was the horse and watch and harness, beside some money, I do not just remember how much; one time he gave me a dollar and I thought another preacher needed it worse than I did, and so I gave it to him. My brother did not profess religion; he was considered then quite well off, was a young unmarried man, had been engaged wood-boating for a number of years, which at that time was a good business; he did more financially than the whole Free Baptist church in that place did for the cause of religion. I went from Upper Sussex to Smith's Creek where I was an entire stranger; I attended two meetings, the Lord helped me to preach His word, the people wanted me to stay longer but I did not know enough for that, and so misad seeing the good that might have been done. I returned home after being away two or three weeks. In a few days I went to Bellisle, and there I learned that brother Hartt had appointed a protracted meeting at the Carpenter neighbourhood. I met brother Flanders and he told me that the meeting was appointed to ordain T. W. Carpenter and me. I told him that must be a mistake, but he said it was a fact. I said I had not heard anything of it before, and so far as I was concerned he might rest assured that it would not be. When I got to the meeting, brother Hartt told me that was what the meeting was appointed for, to ordain brother T. W. Carpenter and me. I told him I could not think of that. When he asked why, I told him there were several reasons; in the first place I was not old enough, I was not twenty-three years old, and it had not been three years since I professed religion; I did not know enough, nor had I experience enough to be ordained. He did not think my reasons were sufficient to prevent me from being ordained. But I told him I would not be ordained, and so brother Carpenter declined as well. I think brother Carpenter made a mistake though perhaps he was the best judge. The meeting closed after three days; it was a good time, the blessing of God was manifested among the people; I preached twice, and the spirit wonderfully helped me. At that time there was quite an excitement about adventism, not so much down the river as it was up the river. Some years before that, a man from the State

came over, and quite extensive reformations were the result of his preaching; at Woodstock, Oromocto and Lincoln a good many were converted. He was considered an able preacher. He had now come back with what the brethren thought was a new doctrine, and false as well. Many of his old friends received him and his doctrine joyfully, but a large majority of the people would not receive him nor his doctrine. After the protracted meeting brothers Hartt and Pennington went to Lincoln and met Hamilton, which was the name of the preacher from the States. I went with brother Pennington to the meeting; they argued two days or part of that time. The particular point of their contention was in reference to the Kingdom; Listening to them I considered then that on both sides they were both right and both wrong in part, and I think the same yet. That may seem like a contradiction, but it is as plain to me as the light of the sun at noon. There was no doubt in my mind but Hamilton had the best of the argument, not that he was nearer right than the others, but because he knew how to handle his subject better, and kept himself perfectly calm and appeared as sweet as honey, while brother Pennington would get excited, and Hamilton would take advantage, asking questions that I thought very unreasonable. They parted about as they met. Hamilton proved himself a corrupt man before he left. Brothers Hartt and Pennington went up river, and I returned home. I continued to visit different places the remainder of the winter, spring and summer; I made short visits to Upper Hampstead, Little River, Bellisle, Bellisle and New Canaan. I had to work some to supply myself with clothes, for though not expensive, it took money to buy them. Next Fall the General Conference was held at Little River, commencing as usual, the first Friday in October, at ten o'clock. That was what was called the Elder's Conference, but it was the day that all the business of the denomination was done, and it was done with closed doors, just as if some secrets were to be discussed, where really there was nothing but what anyone might have heard. There were clouds lowering over the denomination; the outlook was not nearly so bright as in former years. The business was done about as in other years. But it was pretty hard times with the preachers financially. Brother Hartt had found himself embarrassed, so much that in the summer preceding the Conference he had gone to see deacon Leonard Slipp, who was the ablest councillor in the denomination, to get his advice in reference to what course he had better take. After looking the matter all over, brother Slipp advised that brother Hartt had better, for a while at least, look after his worldly business. That meant work on his farm, and with brother Hartt it was not play; so when he got to Conference he was not prepared to work as at other times, either in body or mind; and the other preachers felt some of the same burden. Then, for the first time, the question came up in the Conference about preachers receiving anything for their preaching to support them. It had never been talked about nor thought of, for they believed the gospel was free without money or price; one old deacon said he did not believe a word about paying preachers, for the gospel was as boundless as the ocean. After considerable talk, a committee was appointed, although it was not called a committee. There were five appointed; I only remember four of them—deacon Leonard and John Slipp, deacon Robert McLeod and John McLeod. They went out and deliberated over the subject, and brought in a report, which was that the preachers who had families should receive forty-five pounds a year, and the young men twenty pounds, but they did not say where the money was to come from, and the matter dropped there. If there had or could have been any money, the young men were more liberally provided for than the men who had families; but as there was no money it made no difference. After Conference I went up to the Oromocto and stopped five weeks; in the same time I made a visit to French Lake and Geary. Brother Richardson Webb gave me a dollar. I had a grand time preached every evening and twice on Sundays. The churches were alive

religiously; there were a good many strong men and women in the churches at that time. I returned home stopped a day or two, and then went to Upper Hampstead. There I met brother Pennington and agreed with him to accompany him up the river where he lived. He was going to stop over Sunday at Little River, and I was to go to Upper Gagetown and spend the Sunday, and Monday he was to meet me there. I stopped till Wednesday and he did not put in an appearance. I thought he must have gone some other way and so I went on to Lincoln, and sure enough, he had taken what was called the back road, and had four or five horses he had bought to sell for the lumber woods. I stopped there about a week, and held meeting every evening. Deacon John Mitchell gave me a dollar. I returned down river, the ice was strong enough to cross the river, and so got home. I stopped a few days got my sleigh and went to Millstream Mountain. There I encountered a storm. They had heard the doings of Conference, and they said the Free Baptist preachers had become hireling priests, and they would not hear a Free Baptist preacher that was a hireling; very soon the poor man's cow would be sold to pay the hireling priest etc., etc., I told them I had not come for their money nor goods, and so I got them calmed down. I stayed about two weeks, had a good time with them, preached every evening, and the church was strengthened and revived. Then I went to Millstream, put up with brother Samuel Fenwick, and he and I became fast friends, and continued so as long as he lived. We went up the Millstream; it was a new place, no church nor meeting house; we would have had a good time but for a man living in the place in whom no one had any confidence, who like one of old, followed us to every meeting declaring that we were the servants of the most high God and were showing them the way of Salvation; so we had to leave, as we saw we could do nothing. I returned home, made a visit to New Canaan, had a good time, as I always had there. When the news would reach them that John Perry was in the place the boys would go up and down the settlement and let the people know that there would be meeting, and the house would be full in a short time. From there I went home, stopped a day or so, and then went to Bellisle, preached there and at Tenants Cove till the first of April; I was there six weeks had grand meetings. My pants being much worn a good sister offered to patch them I thanked her and told her I would not wear patched pants. Spring was now coming on, and I began to look over my situation; I was now nearly twenty-four years old, and although I was born with almost an iron constitution, and never had any sickness until I went preaching, now I was getting quite weak physically and would very soon break down, the way I was going, spending my time and strength and getting nothing, not enough to keep me in stockings. I said, I have gone as far in this way as I am going.

JOHN PERRY.

Church Unity.

One of the marked features of our age is the desire for Church unity. Lord Halifax, has been to Rome, and claims the credit of interesting the Pope in the feasibility, and desirability of church union. As a result a letter has been addressed to the English people.

Archbishops and Bishops of the Anglican church, have been interested and movements made for church unity. Conferences have been held in Great Britain of leaders of different branches of the Christian church in the interest of church unity. Much benefit has come from such gatherings. There's a truer knowledge, and better understanding of each others position. But, this has been made manifest that church unity, and the only union possible, is that of unity in diversity. The unity of the New Testament, nature, and common sense.

When we speak of church reunion it is either absorption or fusion, always the idea of uniformity. That has not been with the living church, and from the nature of things cannot be. Growth means life; and life diversity.

Take the Anglican church, we have not, "one mind in an house." Everybody knows the fact. The diversity within the Anglican church is as great as that without. East and West same fact is manifest. That being so, is it not strange to read that those who hold to New Testament baptism, "have broken the unity of the church?" The unity of the Anglican church is that of three distinct, clearly marked lines of thought, i. e. High church, Low church, and Broad church. Which represents the "one mind?" Then how can obedience to a Divine command, break the unity of the New Testament church? "If ye love me, keep my commandments." "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you."

"And they both went down into the water, both Philip and the Eunuch; and he baptized him."

"Suffer it now; for thus it becometh us to fulfil all righteousness. Then he suffered him, and Jesus, when He was baptized, went up straightway from the water." "Having been buried with him in baptism."

Continuity of the church is of a spirit, even the spirit of Christ. Where that is with even "two or three" gathered in His name we have the church. The Divine life in the soul, is evidence of being of the "body of Christ." The unity of the church is in the unity of the spirit; and the fruit of the spirit is obedience to the one Master, "even Christ." Then why should men speak of breaking the unity of the church, on the part of those loyal to Christ and His commands?

For surely a symbol to have meaning must declare a definite act. And, the act to give expression to the contents of the symbol, must be in correspondence. If the acceptance of Christ means an entire surrender, then the outward symbol to declare that fact must to have meaning be in correspondence.

Then the "broken unity" is somewhere else, but to say so would be esteemed a breach of charity. For Baptists to charge Peto Baptists with breaking the unity of the church, would at once be resented. Then why should Peto Baptists, even those of the Anglican church, charge Baptists with that which is neither wise, generous, or in accord with fact?

Such a mode of promoting church unity, surely is outcast of the spirit of Christ.

The day has gone, to those of the mind of Christ, that any branch of the Christian church can claim to be the entire vine, while Baptists are fully persuaded as to obligation as members of Christ's "body"—the church—they are not guardians of other people's conscience, and do not seek to alarm with that ugly word "schism."

The one true church is the church of the living God, and that church is vastly bigger than man's church.

Is it not wiser instead of praying for the unity of the church which too often means our church, that we prayed for a fuller expression of the spirit of Christ in all the churches. For the unity of the spirit in that loyalty and liberty, the privilege, and obligation of regenerate souls within the one fold of Christ.

T. H. SIDDALL.

Among Exchanges.

WORTH REMEMBERING.

Riches may be secured by breaking God's commandments, but they cannot be enjoyed without his favor.—*Ram's Horn.*

THEY KNOW THEMSELVES.

Foxy men are always most ready to suspect other men of being foxy. They know how it is themselves.—*Telescope.*

A LITTLE DOUBTFUL.

Modern invention has greatly increased knowledge, but we are not sure that it has diminished the tribe of fools.—*Currier Standard.*

YOUR DOG.

Your dog, often made to mind, denied a walk with you, shut away from your company, and chastised, perhaps, forgives you so lovingly. But how often even a professing Christian goes around saying, "I can't forgive."—*Standard.*

WOMAN'S FOREIGN MISSION SOCIETY.

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

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

Report of Second District Society.

To-day we meet in the fifteenth annual meeting of the W. F. M. Society of the Second District, to look back over the work which our Heavenly Father has enabled us to accomplish, to thank Him for the preservation of our lives, and to discuss ways and means by which we can successfully carry forward our work. We have heard from eighteen of our Societies. Three of these have sustained monthly prayer-meetings, viz., Woodstock, Tracey Mills, and Hartland. These three societies have contributed more than any of the others, teaching us the lesson that the interest in this work can be better sustained by the members meeting and praying for our missionaries and talking about our work. The returns from the local societies are as follows:

Woodstock, thirty members.....	39 25
Hartland, nine.....	18 86
Tracey Mills.....	26 73
Victoria Corner.....	13 00
Lower Brighton.....	15 20
Upper Brighton.....	2 25
Knowlesville.....	5 25
Gordonville.....	5 05
Pembroke.....	6 50
Knoxford.....	10 60
Third Tier.....	6 60
Connell.....	9 50
Somerville.....	5 75
Waterville.....	14 18
Charleston.....	1 75
Rockland.....	4 35
Lindsay.....	6 08
Windsor.....	4 20
Half Collection, public meeting.....	4 36

Total 200 06

This is a larger amount than was ever raised in our District. Last year our contributions were \$185.52. When we were organized, fifteen years ago, some of our good ministers thought we were moving too fast, but the Lord has been leading us and blessing us, and we have prospered in our work, and to-day we have the sympathy and may we not say the help of the entire ministry. We acknowledge that "not unto us, but unto God be all the glory."

At 2 p. m., our Society met in the school house near the church. A letter was read from Sister Rideout, our Home Sec. who was unable to be present; she forwarded the money in her hands, and suggested that Mrs. C. Holmes be elected as Sec. Treas., which was done.

The question as to what should be done with the money obtained through the mission boxes was thoroughly discussed, and a resolution was passed that it should be given to the Orphanage for Mrs. Boyer's boys. Mrs. S. Shaw, Woodstock, will have the boxes for distribution.

An interesting letter was read from Sister Gayton. She told of a boy at Grafton eleven years old who appeared to be very fond of money. She asked him if he would not like to give something for a good cause, and offered him a mite box. After thinking about it a few days, he took it. This year he brought its contents—a dollar—for Mrs. Boyer's Boys. "Now," said he, "I will commence to lay by a tenth of all I get." A good resolution for those of older growth as well.

There was an interesting meeting in the evening. The sisters occupied the first part of the meeting. Mrs. McFarlane occupied the chair; Scripture lesson by Mrs. H. Hartt; reading report by the Secretary; short and pointed addresses by Mrs. J. J. Barnes, Mrs. C. T. Phillips and Mrs. C. Holmes. Then followed a good missionary sermon by Rev. G. F. Carrie.

And now, sisters, let us make a forward movement this year. All along the line of our societies "each in her own little sphere." With greater love and more energy, let us hasten to send the glad tidings to the thousands in heathen lands who are going down to darkness and death without a ray of hope.

"What shall we render unto the Lord for all his benefits unto us?"

Respectfully submitted,

R. J. ALEXANDER.

WHAT IT IS LIKE.

It is related that an old-time legislator who, after several sessions devoted to the service of his country, was promoted to private life, remarked as he was about to return to his home on the prairie: "I'll tell you how it is about this business of making laws; it's just like making sausage. The less you know about it the more you think of the product."—*Chicago Standard.*