

Religious Intelligencer.

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

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WHOLE No 2280

NOTES AND GLEANINGS.

Mr. Edison wished to test how soon a message by telegram could go round the world. The despatch was sent, and in fifty minutes it came back and was put into Mr. Edison's hands as he and his friends were still sitting at the table.

Kansas do some extraordinary things. Two years ago Mrs. Price King divorced her husband, who, being thus deprived of his means of support, went to the poorhouse, where he has remained ever since. A few days ago Mrs. Price went to the poorhouse, took her ex-husband out and married him over again.

A "blue-gum" negro was recently hanged for murder in Georgia. The "blue-gum" negro is rare, but he invariably represents the most depraved qualities of his race. He has light blue gums and short teeth, and there is a well-grounded superstition among the negroes that a bite from such a person is as poisonous as that of a rattlesnake. In a personal encounter the "blue-gum" man always bites.

The sum of \$2,000,000 would not be an extravagant estimate of the Queen's china at Buckingham Palace and at Windsor, considering that the Sevres dessert service in the drawing room at Windsor is valued at \$500,000 and the Rose du Barri vases in the corridor at \$250,000, while there are six Sevres vases at Buckingham Palace for which there would be an eager competition if they were put up to morrow at \$150,000.

It is estimated that a small island has been discovered in the Atlantic latitude 47 degrees north, longitude 37 degrees 20 minutes west, or, translated into landmen's language, five hundred miles north-west of Azores and seven hundred miles east of Newfoundland. Should the report be confirmed there certainly ought to be a lighthouse an automatic buoy placed on the islet. The islet is south of the usual track of steamers, and this will account for its being so long unheard of.

Thomas G. Sherman in the New York World claims that fewer than 40,000 persons in the United States own half the wealth of the country. One-seventieth of the people own two-thirds of the wealth. The total wealth of the United States is set down at sixty-two billions dollars. The total of gold produced in the United States in 1896 was \$53,088,800, of which \$15,235,900 was the product of California and \$14,911,000 of Colorado. The production of silver was \$36,000,000 commercial value and \$76,000,000 mining value.

No more striking illustration of the relatively bloodless character of the recent Turko-Grecian war can be given than that afforded by the official returns recently issued, according to which the number of prisoners taken by the rival armies amounted to 200 men each, while in the Greek hospital there has throughout the campaign not been a single Greek soldier treated for a sabre, bayonet or lance wound, the only injuries being those inflicted by rifle bullets or by the explosion of shells. This is equivalent to a demonstration that there was no hand-to-hand fighting, and that the troops never really came to close quarters throughout the struggle.

A statement is just published of the conversions in Germany from one church to another. All converts made by any form of faith are required to report the fact of their conversion to the authorities, and the official statistics show that from 1890 to 1894, 17,002 Catholics had become Protestants, while only about one seventh of that number, or, to be exact, 2,794 had ceased to be Protestants and become Catholics. In 1896 there were 277 conversions to the State Church from the Jews, 2,866 from the Roman Catholics and 889 from Protestant non-State Churches. On the other hand, the conversions from the State Church to the Jews were 10, to the Roman Catholics 292, and to non-State Protestant Churches 1,584.

One of the keenest observers of matters in England and on the Continent is Harold Frederic, London correspondent of the New York Times. In a recent letter, speaking

of the progress of the movement steadily going forward inside the Established Church toward the assimilation of Roman forms, he says that recently the new Bishop of London displayed a miter, the first one seen in St. Paul's since the Reformation. The High Church Union, in its annual report, shows that the daily Eucharist is celebrated in 500 churches, that incense is used in 337, and that ritualistic vestments are worn in 1,032. He says that a large advance in the employment of the confessional is reported, and that regret is expressed that prayers for the dead and extreme unction are not making the headway that could be wished. At a recent early morning service of a parish church he saw "twenty nun clad women of a Church of England order who during prayers, bowed at the name of Jesus but knelt at the mention of the Virgin Mary."

Wanderings.

No. VI.

Grand Manan island is one of the most interesting spots on our coast. Situated in the mouth of the Bay of Fundy, about twenty miles from the mainland, its population is upwards of three thousand, mostly of English descent. Almost the entire population are sea-faring men, and a more hardy courageous class of men it would be hard to find. The sea and its work is their theme, just as the farmer discusses crops and lands, or the factory hand talks of his work in the mill. A Grand Manan boy learns to box the compass and steer a course, just as the farmer's lad learns to drive a horse.

Grand Manan's situation makes it a constant danger to the mariner approaching the Bay, and many a gallant vessel, and many a stout-hearted sailor or have found their last resting place there. Among the most notable shipwrecks is that of the "Lord Ashburton," a large full rigged English merchantman. On a dark stormy night in winter, some forty years ago, she was driven upon the north part of the island, and twenty-one of her crew perished before the break of day. Their bodies were recovered and were buried in one yard in the North Head cemetery. Only two were saved from the wreck, and one of them at once abandoned the sea and settled on the island, and has lived there ever since, a worthy citizen. Among the modern wrecks are the ships "Turkish Empire" and the steamers Humora and Warwick, the latter having been lost last winter.

The island is rapidly becoming a popular summer resort. Good hotels are open the year round, and scores of tourists find their way there during the warm months. Surrounded by the sea, it cannot but be cool.

The first impression one gets as he approaches the island is that of solidity; it is, evidently there to stay. Its shores rise to a height of from one hundred to five hundred feet of solid rock laid up as though by a hand of a skilled builder, layer upon layer, the strata being clearly defined.

While on a trip to Boston, a while ago, I was amused to hear a description a fellow passenger was giving of the islanders—how they lived in mere hovels, and existed solely by barter of the products of the sea. I lost no time in assuring my friend that he was entirely mistaken. There are few places in New Brunswick or elsewhere, that I had visited, where the masses live in more spacious and comfortable homes, and where more ready money is handled by the working people than on Grand Manan.

In the early fifties Elders Taylor and Doucet planted the first Free Baptist churches on Grand Manan. The doctrines of the denomination became popular at once, and they soon were in possession of the greater part of the field. Our churches grew and flourished; the people lived in harmony, presenting a united and solid front to every form of evil and immorality; there was little or no distinction of sect or set. I am not saying that the island was a paradise or what it ought to have been religiously and socially, for they had imperfections and shortcomings; but, as a whole, they were a community of unusual good will and harmony, doing good service for Christ's Kingdom. In those days there were strong men of God in the midst of the people; I remember some whom I used

to know when a boy there, such men as Deacon Flagg, whose earnest testimony I readily recall, and whose Godly life was a rebuke to every sinful man. I would not be understood as saying that the island has become degenerate and altogether evil, nor that there are no God-fearing men there now; but I think nobody who knows will question the correctness of the statement that the religious condition of Grand Manan is not now what it once was. The unhappy effects of the so-called holiness movement have been manifest in divided churches, separated brethren, and a painful degree of unbrotherliness. I am writing kindly; I have no desire to be severe in judgment, for I remember that as I judge so I will be judged, and with the measure I mete it shall be meted to me again, but the more I see of the fruits of that movement the more I am convinced that it was a grave error; and the results are such as should persuade those who sincerely participated in it that they made a mistake. Let us all hope and pray for the reunion of separated brethren.

JONATHAN.

Mountain-Top Experiences.

BY REV. THEODORE L. CUYLER.

At this season of the year, when so many people are setting their faces toward the pure air and picturesque outlook of various "everlasting hills," it is a good time to say a word about the Christian's mountain-top experiences. Many of the greatest events mentioned in the Bible are linked with certain mountains; they are both nature's monuments and the memorials of divine grace. Ararat, the patriarch of mountains, smoked with the first sacrifice of the restored world. Moriah reminds us of the victory of faith, and Nebo of the Christian's vision of the celestial Canaan. Sinai still towers as the sublime symbol of divine law, and Olivet is redolent with Christ's loving interviews with his disciples. Carmel quickens our faith in the power of prayer, and Zion is the type of Christ's everlasting reign and the saints' everlasting rest.

On a certain occasion Jesus took his three favorite disciples up into a high mountain apart; it was probably one of the southern spurs of Hermon, and it commanded a wide outlook. The Master is still doing the same thing with his followers. Worldliness has a tendency to dwarf us, and selfishness to cramp us into narrow quarters. We need to be called up where we can not only live higher, but look more widely where we will not think of our little selves, but of the wants and claims of other people. The horizon of Peter and John was wonderfully widened when they ceased to catch fish for a livelihood, and became fishers for immortal souls. By the same view-enlarging process Christ's spirit still makes ministers, and missionaries, and evangelists, and philanthropists.

Saul of Tarsus was not merely converted; he was enlarged into an apostle to the gentiles, and kings, and Roman emperors. When John Bright lost his wife, a Quaker friend came and told him that his best comfort would be in laboring for the starving poor of England; Bright threw himself into the movement for cheap bread for the masses, and soon became enlarged into the great leader of many social reforms. That is the way the Master deals with the men and women whom he wishes to make useful; he calls them up out of the lower atmosphere of selfishness, and teaches them that true religion does not consist in feeling happy, but in making others happy. That is the true "higher life," which lifts us into closer fellowship with Jesus, and at the same time into a wider outlook. Then heavenly things come into our vision; for the things which selfishness sees are temporal, but the things which faith sees are eternal.

When Jesus took these three disciples up into that high mountain apart he brought them into a close communion with himself. They saw no man but Jesus only, and it was good to be there. The Master had times and places for quiet converse with his disciples; once on the peak of Hermon, but oftener on the sacred slopes of Olivet, and there he held his last interview before his ascension. Every Christian now should have his Olivet also. Most of us, especially in the cities and towns, live at high pressure. From early morning until bedtime we are exposed to the whirl,

The world meets us at the breakfast table in the columns of the morning newspaper; then we launch out into the crowded day. Care collars the tradesman, the lawyer, the mechanic, — in fact, everyman — as soon as he leaves his home. The day's furnace of exciting occupation is kindled in the morning, and glows at a white heat until the sunset. After such bustling days come the evening meal, the evening paper, the evening visitors, the social entertainments, and in some happy cases the evening prayer meeting in the house of God. Amid all this maelstrom how little chance for quiet thought, for family worship, for God's Word, for prayer and heart fellowship with the blessed Master!

Can no Olivet be found? Can Christian dwellers in the cities and the towns discover no time or places for meditation, for prayer, for spiritual reading for their Bibles, or for heart-converse with their Savior? Yes, they may, if they will resolutely determine so. The leading Christian merchant of New York was in the habit of rising early, and having a good half hour over his Bible and on his knees before he met his family for household worship; and then he went to his place of business with his face shining. Another one walked home for his noonday lunch with his family, and said that he thus caught time for good thought and secret prayer; Arthur Tappan had a private room for noonday devotions up in his warehouse; and some catch a little refreshment in the noon prayer meeting. Others keep conscientiously a quiet evening hour for bathing their souls. No Christian can keep his religion alive in the constant whirl of worldly excitement. Daniel needed to have an Olivet in his chamber amid Babylon's roar and idolatries. Peter found his on a housetop in Joppa, and Martin Luther found his in that "upper room" at Wittenberg, which is still held sacred. Let every child of Jesus resolve that he or she will have some special place and seasons for meeting their beloved Master alone, and they will go forth from such interviews with their hearts lightened and their strength renewed. Our Olivets will prepare us for that mount of heavenly glory where we shall see Jesus as he is.

There is another kind of mountain-top experience to which every faithful Christian may aspire. John Bunyan, in his immortal allegory, brings his pilgrims to certain "delectable mountains," which are clad with orchards and vineyards, with gardens and fountains of water. From these sunny heights they caught some glimpses of the Celestial City, and were regaled with pleasant fruits. Now, there is no reason why any of us should be content to live down among the damps and the "dumps" of the low grounds, or in those marshy regions where the malaria of despondency prevails. Much of our unhappiness in this world is of our own making. We might have a great many more joyous days during our earthly pilgrimage. When we have had a conflict with some strong temptation, and by Christ's imparted help have conquered it, then we reach a delectable mount, and can sing our psalm of gratitude. Every good deed wrought for the Master or our fellow-men, every answer to prayer, every new discovery of Christ's love, every new attainment in the spiritual life, carries us up into a higher, purer, atmosphere. We can read the eighth chapter to the Romans up there, and sing the one hundred and third psalm. They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles. In these best, and holiest, and happiest hours we rise above the petty vexations, the carking cares, and the wretched worries of life, and realize what it is to be the children of the King and the heirs to a magnificent inheritance.

Yet we must not expect to reach Heaven before our time. Jesus Christ did not spend all his time on Hermon, wearing a raiment as glittering as the sunlight. The impulsive Peter suggested that they should build their tabernacles up there, and stay on that mountain summit. But the Master was needed down at the foot of Hermon, where a poor youth possessed of evil spirits was waiting to be healed. Duty forbids you and me to spend all our time in meditations, however profitable, or in devotions, however holy, or in psalm singing, however sweet. There

is too much work to be done — too many battles to be fought, too many crosses to be borne, too many trials to be endured. Spiritual frames should not unfit us for practical duties, but the hours on the mountain tops should fit us all the more for the humbler valleys of everyday life. We can have the Master with us all the time — in our common rounds and daily tasks. And the lowly valleys in which we do our work and meet our friends and business associates ought to be just as verdant and well watered as those mountain tops, where we "see no man save Jesus only."

Brooklyn, N. Y.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease."

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

Fifth District Society.

The annual meeting of the W. F. M. Society of the Fifth District, was held at Brown's Flat, Kings County, July 3rd, at 2:30 p. m. The meeting was opened by devotional exercises, in which a number of the sisters joined. The Sec-Treasurer's report was read and adopted. The contributions received from the different churches are the following:—

Narrows, \$5.75; Wickham, \$3.00; Shannon, \$1.00; Carpenter, \$4.00; Hampstead, \$9.40; Jerusalem, \$4.00; Greenwich, \$1.00; Brown's Flat, \$1.00; Johnston, \$2.90; Collection, \$2.65; total, \$34.70.

There are other churches in this District from which we hope to hear yet. The officers elected for the ensuing year are, — Miss Augusta Slipp, President; and Miss Sadie Carpenter, Sec. Treasurer. A committee was appointed to select a vice-president from each church in the District, thinking an interest can be awakened where none now exists. The vice-presidents selected are, — Mrs. Isaiah Price, Greenwich; Mrs. A. E. Slipp, Hampstead; Mrs. Thomas Redstone, Gagetown; Mrs. Charles Ebbett, Upper Hampstead; Mrs. Robert Scott, Hibernia; Mrs. John Hamilton, Hamilton Mountain; Mrs. David Patterson, Johnston; Mrs. Amos Belyea, Narrows; Mrs. David Willigar, Kars; Mrs. James VanWart, Tennant's Cove; Mrs. James Rice, Ball Hill; Mrs. Robert McCready, Shannon; Mrs. John Vale, Henderson; Mrs. Adam Akerley, Lewis Cove; Mrs. J. R. VanWart, Wickham; Miss Laura Belyea, Brown's Flat; Miss Zella Harrison, Jerusalem; Miss Sadie Carpenter, Carpenter. We sincerely hope the sisters who have been appointed to assist, will carry the spirit of mission work among the children in our various communities and in the Sabbath Schools, that through their efforts many men and women may be lifted above the heavy load of sin and slavery which now darkens their pathway and makes their lives almost beyond endurance. . . . The ladies appointed to arrange for the public meeting for 1898 are, — Mrs. Charles Ebbett, Mrs. Robert Scott, Mrs. T. W. Redstone and Miss Augusta Slipp. . . . A public missionary meeting was held on Saturday at 7:30 p. m. The meeting was opened by singing "Speed Away," reading of Psalm 115 by the President, and prayer by Rev. Jos. Noble. The President gave a very interesting address on mission work. The Sec-Treas' report was read. The adoption of the report was made by Miss Stockford and seconded by Mrs. Robert Scott; both ladies spoke in an interesting manner in regard to mission work. A letter was read by the President from Miss Gaunce, which told of her work in India. Rev. Joseph Noble gave an encouraging account of his mission work during the year. Revs. Dr. McLeod, David Long, G. F. Currie and G. W. Foster also spoke. The choir sang several appropriate selections, which helped to make the meeting very interesting; the music and singing were rendered in a most creditable manner. The meeting was closed by singing, "God be with you," &c. . . . Will the committee appointed to select homes for the ministers and delegates at the next Fifth District meeting, be kind enough to provide homes for the ladies also.

SADIE CARPENTER, Secretary.

The Typewriter in China.

The gospel is not the only benefit conferred upon heathen nations by Christian missionaries. They have been the heralds of commerce, the advisers of rulers, the compilers of dictionaries, the founders of schools. The death of the Baptist missionary who invented the jirikisha, the most popular vehicle of Japan, was only recently announced. Now a Presbyterian missionary in China has invented a typewriter for the Chinese language, which is sure, if it proves successful, to be of great practical benefit. There are something like 18,000 characters in the Chinese language. About 4,000 of these characters which are in common use have been placed upon the wheels of the typewriter. The saving of time and patience, not to mention ink and pens, such a machine will effect, may be easily imagined. The readily imitating, educated Chinese will speedily adopt it for business purposes.

MORMONISM.—It is a sad and curious fact that over a thousand Mormon missionaries are at work in the United States, Canada and England and other lands trying to beguile unstable souls and attract them to Utah. Every young Mormon is bound under social if not legal penalties to go out as a "missionary" for two years. Polygamy is still a doctrine of the church. The church is infallible; the priesthood inerrant; there is no salvation for any one outside of the Mormon Church. The younger Mormons, under the influence of education, are losing their faith in Mormonism as a religion. The Presbyterians, Methodists and Congregationalists have established churches and schools in Utah which have done much to limit the influence of the Mormon Church. A considerable colony have migrated to our own North West. They are doing well from an industrial point of view, and they are under legal obligations not to introduce the abominations of polygamy.—Pres Witness.

GOSPEL AND TOBACCO.—"A pastor states that while his whole society expended in a year only \$841 for the support of the Gospel at home and abroad, sixty-seven of his church-members expended \$845 for tobacco. A pretty close race between the Gospel and tobacco. Scores of men spend fifty times as much for tobacco as they do for missions; and yet they profess to be servants of the Lord Jesus Christ, and to love Him more than all else. One hundred dollars for tobacco and two dollars for missions! Or even the same for each! What a record for the day of judgment! Has Christianity no voice against such hideous hypocrisy."—The Conservator.

The new Bedford Mass., Journal is authority for the statement that at a gathering of ministers and members of various religious denominations recently, the question arose as to how many in the company could repeat the books of the Bible in their order. Out of the 200 or more present, one person only, and that person a woman, had the confidence to raise her hand and acknowledge she was equal to the occasion.

Among Exchanges.

DAMAGES HIM.

An eminent preacher at New York says: "Just whisper that a man drinks and his reputation is gone. No store, no church, wants a man who drinks. No sensible woman wants him for a husband. If the odor of liquor is upon him, if his cheeks are a flushed and his eyes glare the world shies off, and he is blasted. A young man who tipsles might as well be at the bottom of the sea, so far as worldly success goes." That sentiment is spreading and growing.—Hamilton Times.

A STRIKING FEATURE.

One of the most pleasing features connected with the Diamond Jubilee celebration was the exhibition it afforded of complete confidence between Queen and people. In what other great monarchy or empire could the reigning sovereign have gone freely and fearlessly about among the dense crowds of people of all classes, without special and elaborate precautions for her safety? This is one of the grand fruits of constitutionalism, self-government, liberty. . . . The throne that is "broad-based upon the people's will" is the throne that is secure from assault in these liberty-loving days.—Can. Baptist.