

Religious Intelligencer.

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

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WHOLE No 2240

Notes and Cleanings.

It is stated that the world's poorest district is the seventeenth, eighteenth, and nineteenth wards of Chicago.

One million and a half men work in the coal mines of the world. Of these Great Britain has 535,000; United States, 400,000; Germany, 285,000; Belgium, 100,000; Russia, 44,000. The world's miners of metal number 4,000,000.

Although Spain is a country of 18,000,000 population, there are fewer newspapers published in it than are published in the State of Illinois. Not one of these papers has over 5,000 circulation, and most of them but a few hundred each.

In Cuba the Captain General receives \$50,000 a year, the Director of the Treasury \$18,500, the Archbishop and Bishop \$18,500 each, the Naval Commander \$16,392, the General \$15,000. All these are Spanish officials which the Cubans have to pay.

The flag of the Cuban Republic, according to best information, is composed of five broad stripes, alternately deep blue and silvery white, bearing a single white star in the center of a triangle of dark red, its base running along the staff for the whole breadth of the flag, and its apex reaching nearly to the center of the middle blue stripe.

The population of London has reached nearly six and a half millions, and notwithstanding the increased activity of the Church of England and of Nonconformists and dissenters, only a minority of the people know anything about spiritual Christianity, and many of them are as immoral as any heathen on the globe.

Within the last five years \$197,000,000 has been given by wealthy inhabitants of the United States to build and support schools, hospitals, libraries, and picture galleries. This sum represents personal contributions only; no Church, State, or municipal grants are included. It is in our opinion less than the amount, rather than greater.

James Barton, of Conklin, N. Y., has just unearthed on his farm a turtle which, in its way, is a family heirloom. Mr. Barton was plowing last week when the turtle was brought to light. On its shell was inscribed "Ashabel Hastings, July 24, 1824; Joel Barton, June 16, 1863." Ashabel Hastings was James Barton's grandfather, and Joel Barton his father. A short distance from the field is a road where, while Ashabel Hastings was yet living, the turtle was found and marked by Joel Barton. Ashabel said that at the time of its first capture it was apparently old. It is thought the turtle is more than a hundred. James Barton inscribed his name on the shell and set it free, to bear the record to future generations.

A meteorite, described as half the size of St. Paul's Cathedral, London, is said to have fallen at Port Alfred, in South Africa. It made a hole in the ground 50 feet deep, 120 feet long and 60 feet wide, which would make it the largest known meteorite on record. Being a single piece, apparently, it was probably solid iron, like other meteorites known, some of which have weighed a number of tons, but none of this size is recorded. And yet there is no reason to believe that multitudes very much larger may not be traveling in the celestial spaces; and it is only good luck that prevents our falling in with them. There is no inherent impossibility that a meteorite or little asteroid, as large as some of the multitude that revolve between Mars and Jupiter, might come within the sphere of the earth's attraction, large enough to cover an entire State. They may be even moving in the tracks of comets, although we know perfectly well that the bulk of the material of comets is very inconsiderable, and the earth has more than once passed through the tail of a comet without any more effect than a shower of falling stars.

A Forty Years' Pastorate.

Last week Rev. G. A. Hartley completed forty years as pastor of the Carleton, St. John, Free Baptist church. His sermon on Sabbath evening, the 3rd inst., had reference to the event. It was, in the main, an historical sketch of the church's life, and an offering of thanks to God for His great goodness to pastor and people. The following report of the sermon, for which we are indebted to the "Telegraph," will be read with interest by our people.

He took for his text Deut. 8:2—"Thou shalt remember all the way which the Lord hath led thee these forty years."

Rev. Mr. Hartley said "It would seem quite natural and proper for the pastor to begin his review with a close and careful examination of his own innermost life, comparing what he was with what he now is; that it might be known whether his course had been progressive or retrogressive. But an attempt at this would include a series of personal struggles and reminiscences sacred to the individual, but such as the general public might not feel interested in. To every man there is a life within a life, an inner course of events and incidents, of feelings and thoughts, with which notably strangers, but even friends and associates cannot intermeddle.

But let us hope and even say that in the present case the pastor feels that he is under infinite obligations to Him whose servant he is for the growth in grace and the increase of knowledge to which he has attained during these 40 years. When he took charge of this people he was a young man of 27 years. He had one year's pastoral experience only. He had little or no confidence in his own ability as either pastor or preacher and thought that if by any possible consecration of himself to his Master and by constant devotion to the interests of the church he could hold the pastorate a full year, he would do marvelously.

But by the abounding, and everyday supplied grace of God, he is with you at this late date in his life. But no pastor can very well review his personal history without recalling many things which have occurred in the wider sphere of public life, and which have left their marks secular and sacred on the world, his own nation, his immediate community, and especially in the church of his love and care. While the pastor, from his own centre of observation sees many things as he looks out on the varied phenomena of public events, that have transpired within his knowledge, and are stored in his memory, he feels that he is compelled to confine his observations for the present, to a few local changes that have been brought about in our immediate midst, and to a brief review of the history of the church, for the forty years, during which he has both wept and rejoiced with this dear people.

From the post of observation which I have occupied, I have witnessed several movements and changes of which the younger portion of the congregation can only know as matters of history, while those of more years will remember them as matters of personal knowledge. Of these I may now name a few.

When I came to Carleton, in 1858, there was not to be found in the map of the world such a country as the Dominion of Canada. We had the several British provinces, and the matter of confederation had been agitated more or less from the early part of the century, but it was not until March 29, 1867, the British North American Act received the royal assent. On May 22, 1867, the proclamation was issued declaring July 1st, 1867, as the birthday of this dominion. For a nation of only thirty-one years of age, Canada is a country of which any true man or woman may justly feel proud. But great and prosperous as this country now is, we all hope that after we shall have the plebiscite submitted and the vote taken, and a good dominion prohibitory law enacted, we will prosper even more rapidly.

Forty years ago not a single line of railroad came into or went out of St. John. I well remember the day when the first sod of our present I. C. R. was urled. We of en now see, limping on our streets, an estimable lady, who was seriously injured on that occasion by the giving away of the large stand on which many enthusiastic citizens stood. Now we have several lines, with a large number of daily trains coming and going constantly.

Forty years ago we were without our water-works system. There was no such blessing as a water-tap or as a bath room in any house in Carleton. I remember going with my pail for water up to the Thell place, as we called it, a spring near the present Jewett property. It was not until 1862 the water from Spruce Lake was brought to our very cook-stoves.

The change and improvement in our ferry accommodation, is about as marked as anything in our public affairs. Those who remember the little dingy cabin, down into which we had to descend on almost perpendicular steps, in the old Lady Colebrook, will smile as they contrast those cramped and death like holes, with our handsome and comfortable ferry steamers. The improvement in our streets from the

time when we walked through mud and slush, even before the time of wooden sidewalks, is marked. We do not have to go back many years, to recall the days of darkness, before we had our street lights.

Of the changes in the morals of the people, especially in the matter of strong drink, I will only take time to say that 40 years ago there were probably 20 or 30 open saloons in Carleton inviting the people to death. Now not a licensed saloon exists here.

From my position I see a marked change in the style and manner of living amongst our people. Forty years ago there was one piano only, and not one organ owned by the families of the church and congregation, and but one young woman who could play upon such an instrument of music. Now I think 35 or 40 such instruments can be counted in our homes and quite as many players. There are now probably more hang nags, expensive furniture and such like furnishings in any one of several of the homes of our people than were to be found in all the families of the congregation when I took charge of it.

There was good material and strong gifts in the church in those days. Their social position was also fairly good. So far as known twelve of our families owned their own homes. We have always had in our membership some of the best and most godly people on this side of the harbor. We have a goodly number of such to day. As an evidence of increase in one direction, I may say that, to-day, I can count 59 families owning the homes they occupy. These families also rent 30 houses or tenements to other families. These things indicate permanent improvement.

This church was organized in 1855 with 21 members, three of whom, Dea. D. W. Clark, Sister Clark and Sister McDougall, are still with us. When I took charge of the church there were just 100 names on the church roll, the last of whom is our aged Sister Ross, the mother of Elijah and Sergeant Ross, who is now 88 years of age. Of these 100 members 18 are living, 11 of them in or near Carleton. In those days the church had no house for worship but held services in the old meeting house on King street, now owned by the W. C. T. U. of Carleton.

In 1860 Deacon D. W. Clark, with his characteristic energy and liberality, and such assistance as he could secure, undertook the building of our first place of worship. In February, 1861, the basement of that church was dedicated, and in July, 1862, the audience room was also dedicated. On March 27, 1870, that beautiful house was by some wretch set on fire and consumed, with its valuable contents. Such a day of sadness had never been experienced by the church. After this we worshipped in the Temperance hall for about two years. In 1880 we bought the two lots we now occupy here, for which the pastor gave his personal note for \$400—endorsed by three good and willing brethren.

Work was begun at once. On the first Sabbath in January, 1881, the basement of this edifice was dedicated. Sermons for the day were preached by Rev. J. T. Parsons, Rev. G. W. M. Carey and the pastor. This audience room was dedicated on May 18th, 1884. Sermons that day by Revs. J. McLeod, J. T. Parsons and J. W. Clark.

Our first house cost about \$6,000. It was mortgaged to secure a just debt against it. When burned the mortgagee of course, got the full amount thus secured to him. This present house cost about \$9,000, all of which has been paid but a mortgage of \$1,300. Towards this amount the trustees have in hand \$600, and the sewing circle \$400. It is devoutly hoped that at the meeting being arranged to be held on the 14th of this month our brethren and friends will come to our help and by their thank offerings put the trustees in a position to pay off the entire claim and to allow the pastor, for once in his ministry here, to preach in a church against which there was no financial claim.

Our first deacons were Brothers D. W. Clark and J. Smith. Deacon Smith moved to Stanley in 1871, and died in 1882. Brother Jacob Bacon was chosen to the office of deacon in 1871. He moved away in 1879 and died in Nov. 1882, aged 93 years. Brother A. C. Smith was elected to this office in January, 1882. The first church clerk was Brother Wm. C. Ellis. He had died a little before I came. Brother James T. Peters filled the office until 1897. He was succeeded by Brother James Earle. He was followed in office by Dr. Musgrove. When he left the country our present clerk, Brother Jas. S. Clark, was chosen and continues to serve the church.

During my first year here I was pastor of the three St. John churches and had an assistant. These churches gave \$50 each for the support of pastor and assistant. For the first year I gave all my time to Carleton. I received \$30. The salary has been increased from time to time, without request from the pastor, until it has reached its present amount.

During these 40 years I have added to this church 762 members. Besides these I have baptized, while on short visits to the country and engaged in revival work, 316 others, making a total of additions to our churches in 40 years of 1078. During this term I have married 840 couples; not all in Carleton. In the earlier years of my ministry, when our churches were not

supplied with settled pastors, I married and buried many in the country.

In forty years I have buried 720 persons.

Of the Sabbath school I can only take a moment to say that from the time of its organization in 1855, it has been large and efficient. For many years the veteran superintendent, Deacon D. W. Clark, did excellent work. The result of which can by us never be known. At present it is in a flourishing condition under the superintendency of Bro. W. O. Slipp, assisted by an efficient staff of officers and teachers. The society of Christian Endeavor was organized in 1892, since which date it has been doing excellent work and has rendered substantial aid.

In closing, Rev. Mr. Hartley urged his people to be more faithful than ever in keeping God's commandments, that ultimately they might together reach the Heavenly home on high. "Starting as we now are for another year's labor let our motto be 'Go Forward.'"

The Friars in The Philippines.

The Rev. F. Castells, now of Guatemala, Central America spent some years in the Philippine islands when General Weyler was governor there. He was a preacher, and was well acquainted with the Spanish language. He was not permitted to exercise his ministry except strictly in private.

The services he conducted in Spanish were held in secret, but they were discovered and Mr. Castells suffered imprisonment at Weyler's hands for holding even a secret religious service that was not authorized by the Church of Rome. There are about 8,000,000 of people in the Philippine group. The whole group has been under the power of Spain, and Spain encouraged in every practicable way the rule of the monk. It was in 1521 the group was discovered by Magellan, and named after Philip II, the hero of the Netherlands massacres and of the Invincible Armada. It would seem that the spirit in which the islanders have been ruled has been worthy of the instincts, the principles, and the policy of the husband of Mary Tudor. Spain has been all these centuries very largely under the dark rule of monks and priests, and the colonies have fared worse even than the parent country. "All the king's subjects shall be Catholics" was the Spanish theory of missions. The natives have been baptized, but have been guarded as carefully as possible from contact with Western ideas. Strangely enough, they were not even encouraged to learn Spanish lest: possibly they should "be contaminated."

Some of the islanders however, learned Spanish and did admit into their minds foreign ideas, and it is these men that have been leaders in the rebellion of the last year or two. All the natives were supposed to be fervent Catholics, altogether obedient to the priests. There were no Protestants—not a single Protestant church—in the whole group, for the Government carefully shut them out. Strange then that harm should arise when those deadly principles—liberty of conscience, freedom of worship, the right of private judgment, were all kept at quarantine for three hundred years!

The cause of the trouble has not been explained. Some authorities blame the Jesuits, others blame the Franciscans. At any rate "priestcraft" of the most unrelenting type has had a fair trial in the Philippines, and the result is seen. The insurgents have acted barbarously and cruelly; but their excuse is that they are but repaying long-accumulating burdens of savage oppression by their priestly rulers. It is said that one bishop and many priests took part in the war of Spain against the insurgents; and it is added that the Church has derived from the islands a revenue of \$24,000,000. This estimate is incredibly large, surely. Some years ago the British and Foreign Bible Society sent to these islands a colporteur and a converted priest. The priest was killed, the Bibles were confiscated, and the colporteur had to flee for his life.

The taxes exacted by the authorities are enormous and keep the people in the deepest poverty. The surplus of revenue sent to Spain is about \$9,000,000 a year.—Professor Worcester of the University of Michigan, tells damaging tales as to the morality of the Spanish friars who are in charge of the native villages—tales like those that darken the pages of mediæval history. He adds that the controlling power in the government of the islands is really vested in the clergy. If a civil ruler attempt to interfere with Philip

pine monastic life he will either meet a sudden and mysterious death, or be recalled to Spain,—for money can procure the recall of even a Governor-General. It is not likely that the Spanish regime can ever be restored in the Philippines. Protestant missions will at least be tolerated, and religious liberty will be the order of the day. Presbyterian Witness.

Woman's Foreign Missionary Society.

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

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

Letter From Miss Gaunce.

Ujorda, May 31st, 1898.

DEAR INTELLIGENCER. I beg pardon for delay in writing. The days have so swiftly glided into weeks, each bringing its own duties, that I have had little or no uninterrupted time for correspondence.

The appearance of the plague in Calcutta, together with the inoculation scare, has caused quite an excitement among the natives, especially among the lower classes. The scare has reached even remote villages in this district. Some of the people in this village became so frightened at the report that they refused to eat. The most absurd stories about inoculation are afloat. Any sensible person could, at once see the unreasonableness of them, but they are readily believed by these credulous people.

The schools, Bible and Zenana teaching have been closed since the 15th inst. The hot season holidays end with 15th June. A number of children from both orphanages have gone to visit their relatives. Several of the missionaries have gone for rest and change. Rev. and Mrs. Coldren, Rev. and Mrs. Hamlen and Rev. and Mrs. Wyman have gone to Satbhya, an out of the way place, near the sea. Several who have spent their vacations there say it is cool and quiet, with good sea bathing.

A week ago to day I was making preparations for spending a few days in Ujorda. Late in the evening I managed to send a bullock cart, containing provisions and bedding, with a servant. Early the next morning I started on my bicycle, and made the second bungalow on the way before the heat became intense. A shower was threatening, so I left as early as possible, in the afternoon, and reached Gudi Kal a few minutes after three, where I found the gaily and servant awaiting me. Leaving my bicycle to be brought on with my luggage, I prepared for the walk across the paddy fields, and a long tiresome walk I found it, the fields having been newly ploughed and prepared for seed. I was very thankful when I reached the river, and found a peon who called across for the boatman to hurry over with the boat. My next business was to send men out for my luggage. Owing to a very heavy storm, which we had some weeks ago, several posts and part of the thatch of the new house and the school building have been destroyed. I had to send out wood for repairs; and I thought it best to come and see the extent of the damage. The expense of repairs will be less than I anticipated.

I find it very much cooler here than in Balasore. If all of May is as pleasant as the week I have spent here, I would be very willing to spend the whole month here. Last evening we had quite a heavy shower, which was refreshing.

The farmers are busy with their sowing and planting, the women of the village, after their morning work, may be seen each with a small Kaulsi and net, on their way to the river to fish. Many days not more than two or three cents are earned. With these small earnings ingredients for curry are provided for the household.

Preparations are being made to leave this afternoon; I will spend the night at Basta, and early in the morning make for Balasore. All the morning I have been having callers. Nearly all of them are complaining of hard times and inquiring how they shall manage to get a living. If I cannot help them who can, they say, as I am their "ma bap" and can do everything,

I feel as though I need all the patience wisdom, and love obtainable.

I have not space for a longer letter, but will try and write next mail.

Yours very sincerely,
L. E. GAUNCE.

The First District Society.

It becomes our duty to report the work done for Foreign Missions by the

sisters in the First District. The first meeting was held at Mrs. F. C. Bloodworth's, at 2 p. m., Saturday, June 25th, and opened by prayer and singing. A few delegates were present, and, also, a number who were not members of any society, but, who will we hope become so in the near future. The officers elected were—Mrs. S. Barker, Pres., Mrs. R. Currie, Sec. Treas.; and Mrs. Thomas Wetherby, Asst. Sec. A number took part in the meeting; and it was resolved to do better work. The effort put forth has been, under circumstances, not as favourable as in the other Districts of our denomination. Our field is scattered, and the mission work has not been agitated as it might and should have been. Yet, we trust that in the future it will be more successful. Our motto is, "Pray and Give"—pray because our God hears and answers prayer give, because of the need of such to spread the Gospel where it is not known.

The Society at Lower Perth holds a meeting once a month. Subscriptions collected by dues. The amount raised this year is only half of that of the preceding year, owing to the fact that \$39 was contributed towards the painting of their church, which is very commendable and shows their christian sacrifice more plainly than words can express. Bath Society holds no regular meetings. \$8.75 has been signed, \$4.75 has been collected. A Society has recently been organized at Authurette, with a membership of six. \$3.90 was contributed, and more is to be sent before Conference.

The public meeting in the evening led by the President, was very interesting. The collection amounted to \$3.30, half of it, with \$1.00 from a sister; was contributed towards Home Missions. We were very grateful for the presence of Mrs. H. Hartt. Her words filled us with enthusiasm. We hope that next year, as we may meet, there will be a number of sisters from the other districts.

THE SEC.

RELIEF WORK.—A National Relief Commission, organized as soon as the war began, is doing excellent work in behalf of the soldiers. It gathers and forwards supplies of such things as contribute to the physical comfort and moral welfare of the soldiers in camp. For instance, the Independent tells that one day last week the Philadelphia branch of the Commission sent 1000 magazines and weeklies, 3,000 books, including a small book of prayer, 1,000 towels, 20 boxes of lemons, 200 pounds of dried beef, 1,000 cans of fruit, 600 sheets, 500 pillow-cases, 500 pounds of cornstarch, 200 cans of milk, 100 quires of letter paper, 100 inkstands, and many other similar articles. It is the intention of the Commission to establish for each of the four large camps store-houses for the reception and better preservation of such supplies. The work is aided by chaplains and Christian workers. All denominations are associated in the Commission.

Among Exchanges.

IT HAS COME.

We have expected it. Some "hustler" suggests "Dewey and Hobson" as the presidential ticket for 1900.—Morning Star.

LAZINESS.

The cause of Christ is suffering on account of laziness upon the part of many of our churches and preachers.—Baptist Reaper.

MAN'S DUTY.

God never does for a man what he can do for himself. The ballot is in the hands of professed Christians, and they can pulverize the liquor traffic if they wish to.—Nat. Advocate

SURE ENOUGH.

Two citizens of the U. S. were discussing, in Houlton, a few days ago, the war with Spain, when one said to the other: "What do we care for England or Canada; we have Great Britain on our side."—Woodstock Press.