

Religious Intelligencer.

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

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Notes and Gleanings.

Probably the most extraordinary journal in the world is published weekly at Athens. Its contents are written entirely in verse, even to the advertisements.

More than two hundred kinds of extinct life, including insects, reptiles, plants, shells, fruit, etc., have been found in amber. In an English collection, which is valued at £100,000, is a perfect lizard eight inches long.

At Olden, Mo., is located what is probably the largest fruit farm in the world, consisting of 2,500 acres, on which are more than 100,000 peach trees, 60,000 apple trees, and 2,000 pear trees and there are forty acres of blackberries.

A correspondent in Pekin writes that there is a favorite way of the Chinese government to get at the truth is still to put a very tight woven wire vest over the person they want to get the truth out of, and then when his skin begins to protrude between the meshes to shave it off with a blunt knife.

The sect of the Nazarenes in Hungary is increasing so rapidly that its growth threatens the Austro-Hungarian government with an additional burning question. These people, whose tenets with regard to military service and swearing allegiance closely resemble those of the English Friends and the Russian Mennonites, refuse to perform the military duties imposed on them.

The British Empire is fifty-three times the size of France, fifty-two times that of Germany, three and a half times that of the United States of America, thrice the size of Europe, with treble the population of all the Russias. It extends over 11,000,000 square miles, occupies one-fifth of the globe, containing one-fifth of the human race, or 350,000,000 people, embraces four continents, 10,000 islands, and 500 promontories and 2,000 rivers.

Twenty million hogs costing \$175,000,000, were dealt with in American pork-packing houses during a period of twelve months, which ended recently. This is at least 3,000,000 more than any previous year's total. The products of this great porcine army amounted to 3,333,000,000 lbs. in lard, pork, hams and incidental raw material for manufacture. In the first four months of this year the United States exported nearly \$55,000,000 worth of pork to this and other lands.

The largest wild beast bounty payment ever made in the west is now being paid at Helena, Mont. It amounts to \$50,096, and represents the amount due on the state's payment on the skins of 16,698 wolves and coyotes killed in 1897. The cost to Montana's state government for the killing of these animals in 1897 amounts to \$85,650, though claims for more than \$150,000 were filed and verified. Besides this sum paid by the state, at least as much more is paid by counties and private stockmen. It is estimated that the cost to Montana of keeping its wolf supply stationary—for the bounty has no effect in lessening the number—is not less than \$400,000 a year.

In June John D. Morrissey died in the county poorhouse at Leadville, Colo. Twenty-one years ago he went to Leadville, got an interest in the Crown Point mine, and two years later was worth half a million dollars. Two years after that he bought a string of race horses at Coney Island, and entered them at Sheephead Bay. In six weeks he had lost a large part of his half million. After that he lost money rapidly, and in five years was a pauper. For the rest of his life he lived on the bounty of friends. He was a very ignorant man, and could not write his own name when he made his fortune in the Crown Point mine. While he had money "every sport in the State sponged upon him." This is one case out of many. Riches are rarely long retained when accumulated by means that do not require the development of business sagacity to secure them.

If we forgive, we bury remembrance of the provocation.

Free Baptists in Nova Scotia.

In a late number of the 'Morning Star' Rev. M. C. Henderson who in 1842 laboured for several months in Nova Scotia, furnishes a brief historical sketch of the early days of the denomination in that Province. We reproduce the sketch, as of interest to our people. If there are other facts of interest touching the period covered in Mr. Henderson's outline we will be glad if some brother will furnish them for publication.

In 1842 the writer formed an acquaintance with Elder Asa McGray, who organized the first Freewill Baptist church in Nova Scotia, and was the veteran of our cause on those shores. He was from Maine, and early in 1821 visited Cape Island in the township of Barrington, and commenced his labors. A revival immediately followed, and in March he organized a church, the first in the province, bearing the name of Freewill Baptist. His labors were now in great demand. In less than five years his home church numbered one hundred and thirty members, and three churches were gathered by him in other parts of the township. He was instrumental with the preachers raised up in extending the good work and gathering churches in the adjoining townships.

A little later, Elder J. Noron, a minister of the Christian denomination from Maine, visited the place, formed an acquaintance with Elder McGray, and joined in the work, identifying himself with the Freewill Baptist cause. Under their united labors the good work extended into other parts of the province with remarkable success, and churches were gathered. As the number of churches increased it was deemed expedient for unity and greater efficiency that a conference, embracing the churches, be organized. The conference was to hold annual sessions, and its membership to consist of the ministers and delegates chosen by the respective churches. All parties interested were agreed, and the measure was adopted. The ministers and people regarded it as a bond of union. This state of affairs continued until 1837, when, owing to a disagreement among some of the ministers, a motion was made to substitute the name 'Free Christian Baptist' in lieu of 'Freewill Baptist,' and the respective churches and conference to be known as 'Free Christian Baptist.'

Elder McGray and others remonstrated against the proposed change, but the motion finally prevailed. He felt deeply the action of conference, and, knowing the circumstances, was unwilling to join in the change. After a careful consideration he addressed a letter to the Farmington, Me., Q. M., asking for help. The Q. M. considered the request, and appointed Elder John Chaney to visit the province, ascertain the true state of affairs, and recommend such measures as seemed best. Bro. Chaney accepted the appointment, and without delay visited Cape Island, the home of Bro. McGray. He considered the action of conference and the unsettled condition of the people, and recommended to Bro. McGray and those who sympathized with him to organize themselves as into a church on the Island; also at Woods Harbor, about ten miles distant, leaving them in care of Elder McGray. These churches were reported to the Farmington Q. M. for membership and received.

In 1841 Rev. K. R. Davis visited the province and gathered a church at Beaver River. The year following, Revs. M. Atwood and M. C. Henderson spent eight months with the churches in revival work. They found the churches much discouraged and strongly inclined to disband giving the members an opportunity to find a church home with some other people. But their coming and the measures recommended revived hope and courage. Knowing union is strength they recommended that the churches form a Q. M. and secure membership with the Maine Kennebec Yearly Meeting. The measure was approved, and without delay they were organized into a Q. M. This action brought the churches in touch with our people in the states. The bond of union secured at that time kept them in sympathy with the denomination of their first choice. During our mission of eight months large accessions were made to the churches and they were greatly encouraged. At this time the Q. M. consisted of three churches and four ministers, namely: Revs. McGray, F. Brady, E. Reynolds, and J. Nickerson. The following winter Elder McGray, the leading minister in the Q. M., died. A call was extended to the writer to become their pastor. In June commenced his pastorate which continued three years. Their next pastor was Rev. I. G. Davis for one year. He was followed by Rev. H. W. Harris of Vermont who remained seven years. During this time seasons of revival were enjoyed, and the churches greatly strengthened and encouraged.

The next to take the work was Rev. J. C. Brown of Rhode Island, and he remained several years. Rev. E. G. Eaton of Maine visited the place, accepted a call to the pastorate, and was eminently successful in revival work.

Large additions were made to the churches during his pastorate.

From the organization of the Q. M. in 1842 to 1866 four churches had been received, and the three original churches greatly increased in numbers and strength. In 1866, by mutual agreement, the F. Baptist and F. C. Baptist surrendered the "will" and "Christian" in their respective denominational names, thereafter to be known as the Free Baptist Conference of Nova Scotia. In doctrine they were substantially the same. The union has unquestionably strengthened the cause of the Free Baptists in the province, and under God may accomplish a greater good.

In mission work they are with us. One of our excellent missionaries is in India, and her support is pledged by the conference of which she is a member. Bates college and Cobb Divinity school have received a liberal patronage from the conference. Many of their young men contemplating the ministry have availed themselves of our educational facilities and are rendering valuable service. Some have returned to labor in their home churches, but not all. Several have remained and are rendering excellent service as pastors in some of our principal churches.

All the writer claims in this communication is simply a few historical facts from the organization of the first Freewill Baptist church in the province in 1821 to the union previously mentioned in 1866, but the fruitage of the labors of Bro. McGray and his associates, with the many changes, will fully appear in the crowning day.

Stead's Latest.

Mr. W. T. Stead is determined to bring all the world together. One of his latest devices is the promotion of matrimony, together with fellowships more or less distantly allied thereto, by means of 'Wedding Ring Circles,' his own suggestive title for correspondence societies for lonely men and women. Any one who cares can, by joining the society, correspond with members of the opposite sex anonymously through the medium of Mr. Stead's central office. If the correspondence becomes interesting the writers can, if they choose, drop the mask of anonymity and draw closer together. The movement has an organ, the first number of which, Round About, has just appeared. The most interesting feature of the journal is its list of members with the appended catalogue of their qualifications and desires. There are six closely-printed pages devoted to the ladies, the vast majority of whom are on the look out for life-long partners. One has had 'two offers of marriage, but no Mr. Right,' and 'would not marry under £400 a year.' Another occupies fourteen lines, and uses up nearly thirty adjectives in the description of herself and her ideals. She is, amongst other things, novelist, essayist, poetess, artist to the core, noted as an interpreter of Chopin; has had much admiration: is of intense, devoted, romantic nature, and seeks affinity and comradeship of similar age, who is loving, faithful, intellectual and refined. One lady of twenty-two, after describing herself as 'considered handsome,' seeks a man friend, not (she is careful to explain) a future husband, as she does not wish to marry for at least six years. The gentleman's column is much shorter and sadly less romantic. A feature of the applications is the continually recurring statement—'broad religious views.' One might think from a perusal of these columns that English Society had become exclusively Broad Church.

Abolished After 700 years.

Every thirteenth of July, for seven hundred years past, has the French Pyrenean Valley of Baretous had to perform a ceremony of humiliation, called the 'Junta de Baretous.' It is to expiate a murderous raid made by the men of that valley upon the herds and inhabitants of the neighbouring valley of Roncal on the Spanish side of the Pyrenees, one thirteenth of July in the twelfth century. The delegates of Baretous bring a tribute of three heifers to the men of Roncal, and wait whilst the latter express their defiance of French aggression by firing shots and hurling lances in the direction of the French frontier. Christian-minded folk will be apt to think that any such ceremony of national humiliation and national defiance has lasted quite long enough, and is out of date to-day. This same conclusion has just now been come to by the Franco-Spanish Pyrenean Commission, which has decided that though the tribute of

heifers is still to be annually paid, they are, nevertheless, to be driven into the village quietly, and all the ancient ceremonial is to be henceforth suppressed.

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.]

The Fifth District Society.

The annual meeting of this society was held at Jerusalem, Saturday, July 2nd. The business meeting of the society, in the afternoon, was very well attended. Reports from the local auxiliaries were heard, officers were elected, and various matters connected with the work were considered.

In the evening a largely attended public meeting was held, presided over by Miss A. Slipp, President of the Society. The Scripture lesson was read by Miss Slipp, and prayer offered by Rev. J. Noble. The President made an address, dealing chiefly with Female Missions—why they are, and how they should be conducted. It was an interesting and suggestive treatment of the subject. We hope to have it for publication later.

In the absence of the Secretary, Miss Carpenter, her report was read by Mrs. A. E. Slipp, as follows:

MADAM PRESIDENT AND CHRISTIAN FRIENDS:—

One can hardly realize that a year has passed since our last annual gathering, but it is so; and today we have met to review its work. We feel somewhat discouraged when we know how little progress has been made in the mission work of this District; still, we feel like saying, "Bless the Lord, and forget not all his benefits." When we read of the sufferings of the heathen it fills our hearts with the deepest sympathy to know that human creatures are undergoing such hardships.

There is one thing that makes us feel very sad, viz.: to see Christian people, who have found Christ to be their Saviour, and who enjoy daily blessings from His hand, so unwilling to give even a little of their money to send the gospel to those who are overshadowed with sin, which darkens their pathway through life, and who, at last, unless reached by the Gospel, will die without enjoying any of the blessings that we are surrounded with. I feel quite sure if we considered this matter as we should, we would be in greater earnest.

Some will tell you they do not believe in giving to Foreign Missions; they think it is right to give their money for the home missions only. If the home mission is well sustained, it would not be so difficult to convince people that it is their duty to give to Foreign Missions also. If we were only willing to do the little things that God wants us to do, many more would be won to Christ and we would hear of greater blessings both in home and foreign work.

I will relate an instance of a small yet fruitful gift. A lady, who was much interested in the poor of India, was packing a box of clothing to send to them. Her little boy, who was watching her, said, "Mother I have a penny. I should like to buy something to put in the box for the poor Hindus." His mother did not know what to do with the penny, which was too little for the smallest article of clothing, and so she put in a tract, the only thing she could think of. When the box reached India and was opened, the box reached India and was opened, and gave it to a clever Hindoo, asking him to translate it into his own language. As this man studied it to translate it, the Holy Spirit taught him its meaning, and he became an inquirer and then a believer. Nor was this all. That man finally became a native Christian teacher, and is now employed in leading his own countrymen to Jesus.

Now I believe God has made and will make, every penny that is given, with the same faith, as great a blessing. Dear sisters, let us take new courage and go forward, trusting in our great Captain.

The reports received from the different churches, are as follows: Lower Greenwich has no society, the church is in so low a state that the Vice President could not collect any money. Big Cove church is so small the Vice President wrote me that it was impossible to get money. Lower Wickham sends a much more encouraging report. At Gagetown the Vice President is ill and could not take as great an interest as she would like to. The church at Carpenter is like some of the others, in a low state, but the sisters give in faith, trusting for richer blessings. The Secretary of the Narrows society writes that they are trying to instruct their friends to assist them in this work, and they are hoping for a larger membership. The Vice President at Tennant's Cove writes that the church

is small and that she met with many discouragements in collecting for the Mission, but prays that many who think they have nothing to give, may have their minds so enlightened by the influence of the Holy Spirit that they may give and what they have with their whole hearts. The Vice President of First Johns on church sends a very encouraging report, they have no Society but she has collected what she could, and sent it praying the Lord to bless it to the conversion of some benighted soul. She cannot meet with us, but bids us God-speed and prays that we may be blessed and directed in our work.

These are all the reports that have reached me. I would have been glad to have reported on hers. Let us hope that others may respond to the call.

SAMIE J. CARPENTER, Sec. Treas.

The contributions received are as follows:

Lower Wickham, \$3.05; Carpenter, 4.50; Lower Greenwich, \$1.00; Narrows, \$4.50; Tennant's Cove, \$1.00; First Johnston, \$7.25; Central Hampstead, \$7.75; Hibernia, \$14.00; total, \$43.05. Others are yet to be heard from.

The adoption of the report was moved by Mrs. R. Scott, seconded by Miss Stockford, both of whom made brief speeches. Rev. J. Noble spoke words of encouragement. A solo was sung by Miss Webb. Rev. Dr. McLeod made an address, and was followed by Revs. J. N. Mott and G. W. Foster, urging deeper interest and a more generous support of both home and foreign mission work.

Woodstock Society.

The Woodstock auxiliary of the Woman's Mission Society held its monthly meeting at the home of Mrs. Chas. Oliver. About twenty were present. After devotional exercises, led by the President, an hour was spent devising ways and means by which we could further the work. Neither of the delegates being present with their report from District meeting at Connell Mrs. Phillips gave a very full and interesting verbal report of the programme and of the grand meetings and the increase in interest along the missionary lines—due in a large measure to the earnest work done by our loved sister Alexander in her last days on earth. "She being dead yet speaketh." May God bless all efforts in the coming year put forth by our sisters all over the land for wider knowledge and better service.

We are getting another box ready to send to Miss Gaunce, and Mrs. Vince reported having received word from Boston of a missionary and his wife going to India in September with whom we can send our box at that time, by paying one dollar per cubic foot freight, which we will gladly do.

There was a discussion followed on Home Missionary work, as to the best methods of raising means to support labourers in neglected districts, or places where they only have an occasional service.

Mite Boxes for the year were distributed. The secretary reported the amount raised this year by our society as larger than ever before in its history, which was very encouraging, and we felt to sing "Praise God from whom all blessings flow."

The ladies had all brought baskets, and at five o'clock we had tea. Our pastor pronounced it the best missionary meeting he had ever attended.

MRS. G. W. SLIPP.

July 8, 1898.

THE DIFFERENCE.—Says the Philadelphia Standard:

"Justice" sends a girl to jail for having stolen a little fruit from a street stand. Politicians can steal thousands of dollars and then go to the Legislature or to Congress, but a hungry baby must go to jail for taking a bite of fruit from a stand! The child, it is said, has been delicious ever since her commitment and now lies at the point of death. Says Zion's Herald: "You can attack petty larceny and fill the penitentiary with the hapless wretches who, to avoid starvation, have pilfered pantries or pig-styes, and you are apotheosized as a benefactor. But dare to expose the crimes of the lofty, and show where the rich thief adds to his millions by thievery of other millions, and you become at once a reckless disturber of the public peace, an interloper in a most dangerous field."

POLITICAL NEWS.—The Legislature of Ontario has been summoned to meet on August 8th.

It is announced from Ottawa that no appointment has yet been made, as was reported, to the Senate for the Prince Edward Island vacancy, and none will likely be made until after Sir Louis Davies returns to Ottawa from the Quebec conference, probably the beginning of September. Mr. Yeo may then be appointed.

There is a rumor of the possibility of the dissolution of Parliament before another session. It is hardly probable we think.

The Provincial election in British Columbia has resulted in a tie.

Dr. McDonald and H. Wood have been nominated as the candidate of the local opposition in Queens Co.

THE OPERATOR BLUNDER.—Religious

bodies in exchanging salutations by telegraph find economy in referring to a text of Scripture as an expression of their sentiments. That this cash-saving expedient is attended with risk was comically proven by the recent experience of the Cumberland Presbyterian Assembly (U. S.) in their endeavour to testify their amity to the Southern Presbyterians assembled at New Orleans. The Cumberland brethren telegraphed 'Acts twenty, thirty-two,' which reads: 'And now brethren, I commend you to God and to the Word of His grace,' &c. But the operator at New Orleans got it thus: 'Acts twenty-three, two.' And the high priest Ananias commanded them who stood by to smite him on the mouth.

DRINK DID IT.—In the city of

Philadelphia is a mission called the Sunday Breakfast Association, which each Sunday morning gives coffee and rolls to the hungry. It is a pitiable sight—the hundreds who gather eager for the food. After the repeat a gospel service is held, at several of which it has been my privilege to present the precious promises of our Master.

At one of these meetings a worker said to me, 'Do you see that old man in the second seat, the one with the pale face and white hair?' 'Yes.' 'Five years ago,' he continued, 'he donated these big coffee cans. He was a hardware merchant doing a good business. Then he was a moderate drinker, now he is a hungry, drunken tramp drinking free coffee from the very can he donated.' The moral is plain—that is, what strong drink will do.

Salaries of Rulers.

The following paragraph will give some idea of what it costs some nations to support their rulers.

Italy pays her king \$2,600,000 a year, in spite of the fact that she lost 10,000 men in Abyssinia. The German emperor receives about \$4,000,000 a year, besides the large revenue from estates belonging personally to the royal family. Though the United States is such a wealthy nation, the President receives but \$50,000 a year. The Czar of Russia owns in fee simple 1,000,000 square miles of cultivated land, and has an income of \$12,000,000, although, as he is a despot, he can command the resources of the whole nation. The president of France receives \$240,000 a year—a large salary, when it is remembered that the government is struggling under a debt of \$6,000,000,000, which is the largest debt ever incurred by any nation. (If little Alfonso of Spain saves as he should, he will be one of the richest monarchs of Europe when he comes of age, as the government allows him \$1,400,000 a year, besides \$400,000 additional for family expenses.

A GOOD THOUGHT.—Mr. Moody says

that it is worth going a thousand miles to get a good thought. Recently he offered a prize of five dollars to the young man who would send him the best thoughts that he had obtained during the month of April. The following was adjudged the best of those submitted for the prize: "Men grumble because God puts thorns on roses. Wouldn't it be better to thank God that he puts roses on thorns?"

MISSIONS ATTACKED.—A despatch

from Chung-Khing, China, says the Protestant and Catholic missions at Shun-Ching Fu have been attacked by rioters, and that Yuen-Chong and adjacent cities are much disturbed. A French priest has been captured by brigands, and a ransom of 10,000 taels is demanded for his release. Several natives have been killed and much property has been destroyed. The situation is critical. The consuls at Chung King are on the alert. Chung-Khing is quiet.