

Religious Intelligencer.

RELIGIOUS INTELLIGENCER.

VOL. XXXIV.—No. 35.

FREDERICTON, N. B., AUGUST 31, 1887.

WHOLE No. 1750

NOTES AND COMMENTS.

FIFTY YEARS AGO, says Dr. Pierson, seven humble shoemakers in a shop in Hamburg, undertook the work of evangelization on the principle of individual responsibility. In twenty years they had organized fifty churches, gathered ten thousand converts, distributed four hundred thousand Bibles and eight million pages of tracts, and preached the gospel to fifty millions of people. As they went from place to place, the work grew, and new converts, inspired with similar zeal, became helpers; so that a population as great as that of the United States, or of the Congo Free State, heard the gospel within those twenty years. If any are distrustful of mere arithmetic as applied to the problem of missions, here is a practical proof that it is perfectly feasible to so organize the work as to reach a hundred millions of people every year, and that, too, with only an insignificant Gideon's band.

PRINCESS CHRISTIAN has organized a society for the encouragement of servants who continue in their places for ten years and upwards. Encouragement for steadfast adherence to duty, and care for the interests of employers as well as the interests of servants, is well bestowed.

THE WELSH PEOPLE are very fond of preaching. Sermons are the chief feature of their great religious gatherings. At their recent June meetings as many as twelve sermons were preached in one day to the same congregation.

IT IS STATED that a company of Mormons have been prospecting with a view to the formation of a settlement in the North-West Territories of the Dominion. Their difficulties in Utah have, of late, been increasing, and there is no sign that they need expect peace so long as they cling to polygamy. Their settlement in Canada with that institution is impossible. Neither the laws nor the moral sentiment of the people would tolerate a polygamous settlement in the North-West, or anywhere else in the Dominion.

THE BRAZILIAN PARLIAMENT, it is believed, will readily pass the bill providing for the final emancipation of the slaves of the empire. The bill declares all slaves registered under the Act of 1871 to be free. But they must serve their masters two years more, being paid, however, and being cared for. Moreover, they can redeem themselves for about \$200 each. Slaves fifty years old or more need not thus serve their masters, and if one of a married couple happens in some way to free himself, the other also becomes free. The registered number of slaves now in the empire is about 1,200,000.

THE APPEARANCE of cholera in places so widely apart as Italy and Mexico is beginning to excite apprehension of its possible spread. In the East, also, official reports have just revealed the extent of its ravages. In China there were 10,236 deaths from January to June of this year, and the Government expended \$1,007,000 in fighting the epidemic.

Reminiscences of my Early Life and my Religious Experience.

XXIX.

The request of the Committee, was that I should visit them as they were then without a pastor. With that request I concluded to comply. After preaching there a few times, the Church gave me a call to its pastorate, which, after prayerful consideration, I accepted; I also took the pastorate of the church in Knoxford. This was in the Fall of 1876. I spent the winter labouring there and visiting from house to house, and doing the best I could. It took me about four months to get to see them all. I spent about ten days of the time at Presque Isle Me. attending Meetings with Elder Bubar and the pastor Rev. J. W. Carr. I think this labour was not in vain. A Mrs. Groom had a little place at Tracy's Mills to sell and the Brethren thought I had better buy it. My family, also, thought the same. Accordingly I bought and in the spring of 1877, I moved my family to that locality, and there my home

has been since. I think it was the will of the Lord that I should take charge of those churches at that time. The people in Lower Hampstead were always very kind to me, and even made my family a donation visit when I was labouring in another field. The first thing I had moved there was to purchase me a cow as a gift, which was a great help to my family then and since. In some things they are a peculiar people at the Mills and at Knoxford. When they have a pastor no matter who he is, he is in their estimation the greatest preacher, the most genial gentleman and the best man that can be found; no preacher can compare with him. So, of course, I had to meet all this, and if I had not been prepared to meet it properly I do not know but it might have had a bad effect, perhaps have led me, in a degree away from God. As it was, by God's help, I was preserved from thinking too much of myself. This feeling in a church is a good thing, but there is danger in carrying it too far. Their present pastor in Rev. J. W. Clark a noble Christian man, a devoted follower of Christ, and an excellent preacher. Our relations have always been of the most cordial kind, and I wish him every success in his pastorate. Our respected brother in the Ministry, Rev. E. B. Grey also resides near these two churches, and my relations with him have been of the most pleasant and tender kind, and I can bear testimony to his upright, and honest character, his loyalty to Christ and his Denomination, his very good preaching ability, and his devoted and pious life. Indeed with all our ministry my relations are, and have always been most friendly and endearing, and many of them I have learned to love more than I can tell. I should deplore a separation from any of them on any account, and hope it may never come to pass in this life, and assuredly it will not in the life to come. The first year of my pastorate at the Mills not much in the way of revival was accomplished, and only a very few were baptized. But the winter following God revived his work in a powerful manner and fifty or more were added to the mills church, and at Knoxford, twenty or twenty-five were added. Rev. H. Mills laboured in this revival very well. About the time of which I am writing I was invited to assist in opening the Free C. M. Baptist Meeting House in Jacksonville. As I was preaching in the afternoon service of the Sabbath I had a peculiar scene pass before my mind, which perhaps it may be well to relate. A Brother in the audience had not been on speaking terms with me for a number of years. My subject was the nature and power of divine love. As I was preaching I got warm with my theme, and was describing as best I could, the effects of this love in men, when this soliloquy took place in my mind.

You are talking properly about love, but would you carry into practice? Yes I would. I do not know about that; if you met such a person would you speak to him? Assuredly I would. The thoughts then passed away from me. I finished my sermon, and the meeting closed, as I turned to get my top coat, I met the brother face to face. I spoke to him and gave him my hand as a sign of friendship and brotherly love; we had some conversation and we have been good friends ever since. I then had demonstrated what I well knew before, that it is one thing to talk about love and quite another thing to practice it. Soon the churches of the Second District attempted to form themselves into several pastorates. I may here say that in my opinion that this pastorate system was the best thing for our churches ever introduced among us, and could it have been carried out in its details would have done us great good. As it was some of the ministers would not carry it out, and it all fell to the ground. I continued my pastorate with the church at the Mills until the Fall of 1882 when I resigned, having held it for six years. Rev. T. O. Dewitt took charge, and I went into the missionary field for nine months, being laid aside by sickness for three months of the year. The next year I preached at Waterville, Third Tier and Jacksonville; but owing to certain circumstances did not accomplish much. I baptized two

or three on the Third Tier. The next year I took the churches at Tracy's Mills and Knoxford again. The next summer, in company with brethren Perry, H. Hartt and Gravinor, I opened the meeting house in Bath, and, also, about that time went with brethren Perry and Noble to Knoxesville and helped to open the new meeting house there. In the Fall of 1886 I spent about two months on Grand Manan and Campobello, in company with Rev. H. H. Cosman and Rev. J. N. Barnes and enjoyed the visit very much. About the middle of December 1885 I was employed by the Home Missionary Society to labour where desirability was to be found. I spent a little time at McAdam, and had it not been for some things unnecessary to mention would have seen good done there. I went to Deer Island, but could not do much there as the people had their minds on another minister. I spent a week in Eastport, Me., and with profit I have every reason to believe. Some eight or ten professed religion in the time. I assisted Rev. J. W. Clark in his work at Tracy's Mills for two or three weeks, and then went to Upper Hampstead, and helped the pastor, Rev. J. Noble in a good work of grace; and were joined by Bro. L. Slipp also. He baptized about twenty-five persons. In Central Hampstead also people were helped in some respects, and Bro. Noble baptized fifteen or more there. I then went to Grand Harbour and Seal Cove, Grand Manan, but as things did not suit me I returned to my home. I visited Bristol, Riverside, Knowlesville, Coldstream, Wicklo, Bath, Lower Perth, Perth Centre, Kent, Canning, Wright Settlement, Valley Settlement, Fort Fairfield, California Settlement, Salmon River, Arthurette, Long Island, Dow Fiat and Riley Brook. I laboured more or less in all these places, and hope my labours was not in vain. I assisted the pastor of the church in Woodstock, Rev. C. T. Phillips, in company with Rev. J. McLeod, D. D., and Rev. J. Noble, in opening the new church in that town. The first of the winter the people of Waterville, Third Tier, Jacksonville and Woodstock kindly donated about thirty five dollars to get me a fur coat, cap, &c., and laid me under great obligations to them all. But I am under special obligations to Bro. Bradford Palmer of the Third Tier as he it was who took the lead in this matter. Last Fall I spent a month with the church at Fredericton Junction helping them what I could, after which I went to Upper Brighton and assisted in opening the new meeting house on Christmas day. I ought to have remained there a while, but I left to attend Bro. Downey's appointments. While on Bro. D's circuit I took a heavy cold, and was very sick for the rest of the spring. I did not know but death was near, but I felt all right about it which ever way it might turn. I got better slowly, and by the middle of March I was able to preach an opening sermon of the new meeting house at Charleston. After this my youngest son was going to the West where his brother is residing, and the brethren at Tracy's Mills, Jacksonville and Woodstock presented me with money to carry me to Boston and back. My children in Pennsylvania insisted I should come there also; the change of air and of scenery did me a great deal of good. I am indebted to brethren J. W. Clark and C. T. Phillip for the pains they took in collecting the means to carry me to Boston and home again, and an under obligation to all those who assisted in this matter. After a few weeks at home, I am, at the close of these reminiscences, supplying for Dr. McLeod while he is visiting some of the churches.

A. TAYLOR.

There is just one time to stop drinking intoxicants, and that is to stop before you begin. This is the home-side of the Temperance question—the side to be taught at every table and at every fire-side.—T. L. Cuyler.

Let us treat our children as Noah did the dove, welcoming them into the ark of our confidence whenever they are weary, and never putting them upon the wing except for right purposes. Then, like the dove, they will return "bringing an olive leaf" to garland our gray hairs.

It takes two to quarrel—when one won't the other can't.

Their Only Business.

Sam Jones says: The only business of bar-rooms in any community is to take boys and make drunkards out of them. Talk about high license! Imagine a man coming to my house with a confluent case of small pox broken out. I say to him: "Get out! You are scattering this pest in my home to the danger of my wife and family." He says: "I won't get out. I have paid one thousand five hundred dollars for the license to carry small-pox in this city. I pay the highest license of anybody in the State." Nice thing, ain't it, when there's one fellow who can pay \$100,000 for the privilege of doing any killing he wants and just going round shouting: "Don't stop me; I am killing men, I know, but I pay license to kill anybody I want to." How would you like that? Now, you want to know what high license or low license—I don't care which you have got—will do. It will make the liquor-sellers respectable, and that's the very thing we don't want. Down in Georgia a wholesale Cincinnati liquor-dealer said to me: "Jones, you all have done the wrong thing down in Georgia." Said I: "What?" He says: "Why, there ain't a decent man, hardly, that will sell liquor in Georgia now." Said I: "God bless you, old fellow, when we get the traffic where it belongs, and where nobody but a dog will sell it, that's getting the thing in good shape." But where you license it and pay high license on it, any respectable man will go into the business and say: "Why I pay license to do this, and it's respectable."

A Quaker on Good Manners.

Recently a Quaker was travelling in a railway carriage. After a time, observing certain movements on the part of a fellow-voyager, he accosted him as follows: "Sir, thee seems well dressed, and I dare say thee considers thyself well bred and would not demean thyself to any ungentlemanlike action, wouldst thee?" The person addressed promptly replied with considerable spirit, "Certainly not; not if I know it." The Quaker continued, "And suppose thee invited me to thy house, thee would not think of offering me thy glass to drink out of after thee had drank out of it thyself, wouldst thee?" The interrogated replied, "Abominable. No. Such an offer would be most insulting." The Quaker continued, "Still less would thee think of offering me thy knife and fork to eat with, after putting them into thy mouth, wouldst thee?" The interrogated answered, "To do that would be an outrage on all decency, and would show such a wretch was out of the pale of civilized society." "Then, with these impressions upon thee, why shouldst thee wish me to take into my mouth and nostrils the smoke from that cigar which thou art preparing to smoke, after sending the smoke out of thy own mouth?"—*League Jour.*

Christian Triumphs.

In India when the Christian church tackled the Hindoo faith it undertook the greatest of tasks, but there have been marvellous results. Only recently a procession of 2,000 Sunday-school scholars took place in Lucknow. In Travancore the London Society have 20,000 Christians, and in Burma in the Karen Mountains, there are 100,000 native Christians. A lady from India says, the question is not how to get into zenanas, but how sufficient workers can be sent out, for on every hand are these open doors. A few years ago there were not ten converted Jews in Turkey, now there are 3,000, and a Hebrew Prayer Union has several hundred members. Fifteen years ago, if a missionary had gone into Russia, many a Jew would have deemed it an honor to kill him, but now it is very different. Today, in Russia, thousands are studying and reading the New Testament. In China, now, relates one missionary, there is no need of announcing meetings. "We can have a meeting in the street at any moment," he says, "and there we can preach as long as we are able. Often when I have arrived the whole city turns out to see me. The streets have been lined, so that there has not been room for me to walk up the street. On the tops of the houses, and on the walls, and at the windows, and at the doors, the people now crowd around to see the 'foreigner,' and to hear what he has to talk about."

Homes Without God.

One alarming evil of the nineteenth century is the number of irreligious homes found in every community. Not homes without culture, refinement and elegance; not homes wanting in social and world y enjoyment; but irreligious homes; homes in which practically there is no prayer, no God, no Bible reading, no worship. Practically, God is as much excluded from many homes as he is from the marts of trade or the ball-room. Alas for such homes!—the father unsaved, bearing no testimony for Christ, placing before the children no Christian example. Sometimes both parents are unconverted, and as indifferent to the gospel or to a word like this as the most blasphemous infidel. Oh, what a calamity is this! If parents are irreligious, and can dispense with God and his church, how are we to expect better of the children? Godly homes have done more for the peace of society and the spread of the gospel throughout the world than any other single agency. If this be true, who can speak the dreadful influence and results of irreligious homes?—many of them excellent in many things, but wholly unchristian. God have mercy on such.—*Our Young People.*

Take Life in Earnest.

I meet with a great many persons in the course of the year, and with many whom I admire and like; but what I feel daily more and more to need, as life every year rises more and more before me in this true reality, is to have intercourse with those who take life in earnest. It is very painful to me to be always on the surface of things; and I feel that literature, science, politics, and many topics of far greater interest than mere gossip, or talking about the weather, are yet, as they are generally talked about, still upon the surface—they do not touch the real depth of life. It is not that I want much of what is called religious conversation—that I believe, is often on the surface, like other conversation; but I want a sign which one catches as by a sort of intuition, that a man knows what he is about in life, whither tending, in what cause engaged, and when I find this, it seems to open my heart as thoroughly, and with as fresh a sympathy, as when I was twenty years younger.—*Dr. Arnold.*

The Oldest Man in the World.

The oldest man in the world is said to be James James, a colored citizen of the United States, who resides at Santa Rosa, Mexico. He is 135 years old. He was born near Dorchester, S. C., in 1752. He was one of the laborers at Fort Moultrie during the unsuccessful attack of the British fleet in 1776. He was then 24 years old. His master, James James, manned one of the guns during the fight. His last owner was Henry James, who moved into Mexico in 1853 in order that his slaves might become free before his death. At present the rheumatism keeps James from walking, but he can drag himself a short distance and otherwise is in fairly good health.—*New York World.*

Great Results from Seemingly Trifles.

It is said the needle of a missionary's wife was the simple instrument God used to give access to Oriental zenanas. A piece of embroidery wrought by her deft fingers found its way to the secluded inmates of a zenana. If a woman could do such work as that, other women could learn under her instruction; and so, with the cordial consent of the husband, this Christian woman was welcomed to the inside of his home, and as she taught his wife the art of embroidery, she was working the "scarlet thread," dyed in the blood of the Lamb, into the more delicate fabric of their hearts and lives.

The breaking up of the family circle on earth has often been the means of reuniting all the loved ones in heaven. The treachery of earthly friends has often driven us to closer communion with the faithful and true Friend on high. The wreck of earthly hopes has often enriched our immortal hopes. The vanity of this world has led us to seek more earnestly for the solid realities of the world to come.—*Dr. Peck.*

Among Exchanges.

TOO MANY BRANCHES.

There is a strong reaction setting in against the number of branches taught in the common schools. The Boston School Board has taken a novel step in regard to the education of the children, under its control, and henceforth the common school curriculum will omit all but the simpler branches of arithmetic, it being felt that the mind of the average child is more likely to be injured than improved by the effort to impress upon it the meaning of rules and formulas that older people find it difficult to comprehend. The change was made at the suggestion of prominent educationists, and meets with general commendation in the press of the city, by which it is regarded as a piece of humanitarian legislation, the beginning of a reaction against the too varied and too severe course of studies it has been the custom to require, and the benefits of which have been frequently and on the highest authority questioned.—*Can. Presbyterian.*

APPROPRIATING FAITH.

Dr. William M. Taylor tells that in his early boyhood, after having heard a sermon in which the preacher dwelt upon "the appropriating act of faith," he asked his father what was meant by that expression. The old man gave the same reply which had been given him by his mother to the same inquiry when he was a lad, namely: "Take your Bible and underscore all the 'mys,' the 'mines,' and the 'me's' you come upon, and you will discover what appropriation is." *The Standard.*

HOLINESS.

Holiness! How much in that word, how vast its import! God is holy, Jesus Christ is holy, the Spirit is holy, the fallen angels are holy, all the saints in heaven are holy; and what a vast company on earth know and enjoy its blessedness! Their robes are washed in the blood of the Lamb, and they are ready at the Master's call to exchange earth for heaven. What a happy company! "Jesus all the day long is their joy and their song." They can sing, "The men of grace have found glory begun below." How useful—always doing good to the souls and bodies of men. They are making the world better every day. Oh, to be holy, to be like Jesus, to bear His image! "Be ye holy," is the divine command. It is for all! Have you this inestimable treasure? If not, it is for you. Go to Jesus; He can and will save you "to the uttermost." Delay not a moment in obtaining this glorious blessing.—*Zions Herald.*

VERY IMPORTANT.

There is no more important work for the Christian family and the Church of God than that of training the rising generation into the knowledge and belief of the Bible, and the acceptance of the salvation which it reveals. The adult Christians of this generation will soon be gone, and those who are now children will have to fill their places, if they are filled at all. The most effective way of propagating religion is to educate the children for God.—*Independent.*

CONCERNING FORMS.

A good brother prays: "Lord, save us from forms!" Is that a good prayer? The brother was using form in the prayer. What can we do in a religious life without form? The brother evidently meant what his words did not express. Form we must have in everything we do, and it would be better for some if they had more of it. Form is not antagonistic to spirituality, but, if rightly used, will make the heart and life more spiritual. None feel the need of right forms more than the spiritually-minded. Never trust in the form, but use it for the highest spiritual attainments. Excessive formalism should be shunned, but hold fast to sound words, and such forms as lead to God and heaven.—*Herb.*

—One of the largest wheat fields in the world is that of ex-Congressman C. F. Reed, of Stanislaus County, California. It consists of 10,000 acres in one unbroken stretch along the bank of the San Joaquin River, and much of the land is higher than the shore. The grain this year is as high as the back of a horse, and is estimated the yield will be forty bushels to the acre. This will give 400,000 bushels, which will load ten large vessels.