

Religious Intelligencer.

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

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WHOLE No. 1724

Around The Table.

—The legislature of Nova Scotia is to meet on the 10th inst.

—Western Baptist papers remark that "nothing can take the place of spirituality in the pulpit."

Nothing certainly, unless it be upright spirituality.

—Moderate drinkers often, indeed almost always, become drunkards. But drunkards never become moderate drinkers; they either become total abstainers, or they die of drink.

—A bishop Herrick, one of the most wealthy and influential Mormons, has renounced polygamy, and abandoned three of his four wives, and will soon remove his household property from Utah to California.

—Handkerchiefs, with Queen Victoria's portrait on them, are likely to be plenty this jubilee year. It is stated that a firm of silk-weavers in Lyons, France, has an order for 2,800,000 such pocket handkerchiefs.

—It is never safe to judge by appearances. There appeared recently in the rooms of a London missionary society, a man with badly patched garments. It was thought, from his appearance that he had come to beg, but taking out a package of bank-notes, he said he wished them to be used in preaching Christ to the heathen. His gift amounted to \$375.

—The Jesuits appear to meet with but little toleration anywhere, but in Great Britain. The Sultan has now issued a decree enacting that henceforth they are not to open any new schools in the Ottoman Empire, that they are not to teach except in schools placed under the authority of the Porte, and that all the schools now conducted by them are placed under the supervision of the state, and must be subjected to a rigorous supervision.

—It is told of a good woman in the South that expended \$3000 in educating a young minister, through whose labors in a year or two 300 souls professed conversion, and he is gathering in more almost every day. The dear old sister smiles and cries both as she talks about how glad she is that she put her money into a young preacher and not into a bank.

—Some people are forever talking about "fallen ministers," as though they were very numerous. A Methodist exchange, referring to a list of eleven, shows that but two of them and no more, were regularly ordained and recognized by the church. The others were cranks, the Lord's "unaccountables," or the devils, more likely. Remember this when a sneering reporter heads a scandal story with "Another naughty minister."

—One could scarcely get a better, meaning of the word miscellany than by attending an auction sale of dead-letter material. In Washington last week there were brought to the block 25,000 articles in 4,500 packages, containing ladies' undergarments and plug tobacco, Bibles and revolvers, face powder, cosmetics and seersucker suits, bath towels and dentist's tools, Easter eggs and men's trousers, ladies' hair bangs and egg beaters, playing cards and an infant's wardrobe, ear muffs and linen dusters, embalming needles and some bottles of the elixir of life, and so on through the list of necessities and luxuries.

—The Hebrew race is distributed over the Eastern continent as follows: In Europe there are 5,400,000; in France 63,000; Germany, 562,000, of which Alsace-Lorraine contains 39,000; Austria-Hungary, 1,544,000; Italy, 40,000; Netherlands, 82,000; Roumania, 265,000; Russia, 2,552,000; Turkey, 105,000; and in other countries, 35,000; Belgium containing the smallest number, only 3,000. In Asia there are 319,000; Asiatic Turkey, 47,000 (in Palestine there are 25,000); Asiatic Russia, 47,000; Persia, 18,000; Middle Asia, 14,000; India, 19,000; and China, 1,000. Africa contains 350,000, as follows: Egypt, 8,000; Tunis, 55,000; Algiers, 35,000; Morocco, 60,000; Tripoli, 6,000; and Abyssinia, 200,000. The entire number of Hebrews in the world is nearly 6,300,000.

Reminiscences of my Early Life and my Religious Experience.

In the spring of 1825, if my memory serves me right, came the first great check in the timber trade of the Province. This depression in the timber trade (for deals then were unknown) was caused by the British Government taking off the duty on Baltic timber the previous winter. News then travelled very slow, but when a ship arrived bringing the news, the hard times began. The failures were many and great, ship building almost ceased; a large number of vessels on the stocks was covered over to keep them from harm, and many remained that way for two or three years. Alexander Nevins & Co. failed at that time, and my father lost two or three hundred pounds by their failure. Provisions became dear, the means to obtain them became scarce, and a good deal of suffering, especially among the poor and improvident, was the consequence. I can never forget the weebegone look of almost every person whom you met. One saw few smiles and heard less laughter. It was a time that I shall not very soon forget. I was taken from school then, and did not have the privilege of attending school again until I had passed my twentieth year. It has been often said that trouble never comes singly, and it was true in this case, for in October of the same year another calamity fell upon the Province, that which is generally known as the Miramichi fire. It had been unusually dry all that summer, and as the Autumn began the drought increased until on the ninth of October, the date of the fire, almost every thing was parched and like tinder. I can well remember how smoky and lurid the atmosphere was for some weeks before the fire; people said there was a great burning some where, and that was the case, for many places in this Province and in Maine were burned at that time also. It was a great fire and nearly destroyed the northern part of the Province as well as destroying a number of precious lives. In the fall of 1829 my father went to sea as has been previously stated, after which my mother began to droop and fail, and in May 1830 she passed away, and was buried in the old graveyard. I shall never forget her death or burial, although I was very much afraid of death at that time, yet my grief was so great that I should have been glad if I could have been laid in the grave beside her. I was then a little over 13 years old. The family was broken up; a younger brother and sister were taken care of by the Parish, and I had to shift for myself as best I could, being thrown, almost as a waif, upon the tender mercies of this wicked world. In looking back I have often wondered how it was that I was not destroyed altogether. It is true my parents taught me a great many good things, and I profited by them, and God's mercy surrounded me when I knew but little about it. As I had not a father's care nor a mother's love to direct and help me in the most critical period of my boyhood days, it cannot cause much surprise that I grew careless and well nigh reckless, after saying to myself; "nobody cares for me and I will care for nobody." I had learned never to tell a willful lie, and to take anything that did not belong to me was horrible in my estimation; but I am sorry to say that I would drink liquor when I could obtain it, and it was quite easy to do so at that time; and I soon got so that I could use a good deal of profane language; indeed I was so foolish as to think that if I could only drink rum, smoke tobacco and swear, I would be quite a man. In a previous paper I stated that an old Military store stood at the corner of the bridge and Main street in Portland. At that time in that old store was a man who carried on the shingle business, whose name was John Ogden. He wanted me to live with him and work at bunching shingles and such other things as he had to do. And I lived in his family for nearly two years. About Ogden I will say nothing; but Mrs. Ogden was a fine woman, and did for me all she could in the circumstances. She has been dead many years, but I shall always cherish her memory. I fished for gaspereaux in the harbour the last spring I was with John, and caught a good many barrels. As Ogden was heavily involved, he ran away to Calais, Me., whither his family soon followed him. One fourth of the fish should

have been mine, but all the fish was taken for his debts, and as I had no one to advise me I lost the whole, and was left penniless again. I was cross and reckless and determined to leave the City if I could get away. Mrs. Ogden had a brother named John Jones, residing in Richmond C. Co., he was at that time in the City, and he offered to take me to live with him. I did not care when I went, so about the middle of June 1832 I left St. John and did not see the City again for more than sixteen years. We left Indiantown on a Saturday evening and did not reach Fredericton until after dark in the evening. We went up the river in the Steamer St. John, and our stopping place in Fredericton was in the Stone House then kept by a man named Yerxa. The next day was the Sabbath; I shall never forget that Sunday, the first I ever spent in Fredericton. From Saturday night until Monday morning I never spoke to but one person, and he wanted me to play cards with him on Sunday afternoon. This was enough for me; I was bad enough, God knew, but to play cards on Sunday was more than I would do, and I left the fellow without another word. Do you ask where Jones was? I am sure I could not tell, I only know that I did not see him until Monday morning. I have often thought since, how much older people should look after boys, especially boys that are strangers; I am pretty sure if any one had invited me to go to church I should have gone, and perhaps might have received some good. No one spoke so, however, and I spent the day wandering about the City, heartsore and lonesome enough. On Monday morning we left for Woodstock on a Tow-boat, and on Wednesday noon arrived there, and immediately proceeded to Richmond. I remained with Jones a couple of years, working hard and getting little for it. Then I went to Abraham Gerom's, and lived six or seven months with him, and then went to Jared Williams in Amity, Maine, and wrought all summer with him. Williams used me well and paid me what he agreed. In the Fall and Winter I cooked in the lumber woods on the Mattawamkeag for a man named Thomas Gillman. I remained with him over a year, and it was while I lived with him that I experienced the religion of Jesus. This changed my whole life, and started me in another direction. In the next paper I will give a recital of what the Lord has done for my soul.

A. TAYLOR.

The Poor of Russia.

According to the statements of a writer in the *Nineteenth Century*, the condition of the Russian peasantry is exceedingly gloomy. By the Act of Emancipation of 1861, 52,000,000 serfs—more than three-fourths of the whole population—were converted into owners or perpetual tenants of about one-half of the arable land of the empire, thus constituting the largest landed peasantry the world has ever known. This act of the Emperor was applauded throughout the civilized world for its humanity and justice in behalf of a race which for ages had been under the heel of a most exacting tyranny. Owing, however, to the effects of those long years of oppression, these freedmen seem now to be in a worse condition than before. Densely ignorant under the old system, they were, upon their liberation, utterly unable to direct their own energies, and therefore have become even more destitute and scarcely less ignorant than when under the control of the seigneurs, who gave a more intelligent application to their labor than they are able to do for themselves. Their helplessness is aptly illustrated by an old peasant, who asks, "What have I gained by the emancipation? I have nobody to go to to build my house, or to help in the ploughing time; the seigneur, he knew what I wanted, and he did it for me without my bother." It is the terrible fruitage of the ignorance and oppression of the past that the Russian village of to-day, with its situation upon a wide gray plain, with a background of scrubby pine, is so forbidding, and that the peasant's houses, scattered about without any thought of regularity in their relation to each other or to the roads, are so wretched. "The interior contains little besides an enormous brick stove five or six feet high; the whole family sleep on the floor in their

rags, in a heat and in odor that are unendurable to one accustomed to any other kind of life." Another feature of this transitional stage is that the idleness of the men imposes the heaviest part of the labor upon the women, eight out of ten of whose neglected children die before they are ten years of age. With allotments of land so small and so impoverished by bad tillage that they cannot pay the taxes and afford the occupants a living, and with industry discouraged by the numerous festal days and the rigor of the climate, it is not surprising that the peasants are described as paupers with few exceptions, and in a state of semi-starvation from one end of the country to the other. The *Moscow Gazette* represents the condition of the people in nearly one-half of Russia in circumstances of destitution hitherto unknown. And unless there is a change of policy on the part of the Government, the condition of these unfortunate people has little prospect of improvement. The vast military establishment, maintained for the gratification of ambitious projects of territorial conquest, imposes a burden of taxation which is throwing the best of the lands into the hands of extortionate usurers, who have no mercy upon the victims of their rapaciousness; and contributes to the stolidity, ignorance and passiveness everywhere characteristic of these unhappy people, who because of their helplessness are incapable of effective remonstrance, even if they have enough of ambition to think of attempting it. Add to these facts concerning the masses of the people of Russia, the bankruptcy of the majority of the nobles, the ever increasing debt of the Government, which is also practically bankrupt, and the frequent outbreaks of the Nihilists, and the outlook for the empire is sufficiently appalling, one would suppose, to induce in any government not intoxicated with an insane jealousy of surrounding nations, some thought of internal reform, that would give promise of relief from impending ruin by which it must otherwise sooner or later be overwhelmed.

ENCOURAGING INDICATIONS.—In India, in China, in Burma, and among the Telugus, the converts to Christianity have always been among the poorer, and what may be legitimately termed the lower classes. This is as it was in the beginning. Christ's immediate followers were chosen from among fishermen and those of kindred occupations. He passed by the rich and powerful and came down among the common people, and in this companionship did his earthly work. His modern followers in carrying out his injunction to disciple the world, have been compelled by force of existing circumstances to largely follow his example and labor with the same strata of society. But it appears that there are no able exceptions, at least in one great mission field. In Japan the gospel is taking root and bearing fruit among what in worldly parlance are called "the higher classes," and Christianity is securing an increasing influence among them. The favour of these classes and of the government in a country like Japan will give an impetus to the work of our missionaries among the masses, which will accelerate it and secure an earlier triumph. These are the indications of the present. It is stated, in late letters from that country, that officials are becoming Christians and uniting with the churches. An instance is given: At the recent organization of a new church in Tokio, the professor of political economy in the university, the vice-president of justice and the daughter of the postmaster-general, became members. The vice-president of justice was converted in England, and was baptized, and on returning to his native country made a public avowal of Christianity; and such things are reported to be occurring all over the land. There is no reason to believe that these educated and influential people are not as honest and as sincere in their professions as other classes of the people. —*Standard*

A Deaf Mute's Experience.

A Nebraska Baptist Pastor writes in the *Standard* of the conversion recently of a deaf mute boy of fifteen. And he says: Instead of attempting to tell his experience in the usual mute language, he sent in to the pastor a list of Scripture references. The first of these re-

ferred to his seeking God, and was the case of Peter sinking in the waves and crying, "Lord save me" (Matt. xiv. 30, 31). And then to show his present confidence and enjoyment he referred to First John, fifth chapter, where the witness in ourselves is spoken of. His views of the ordinances were shown by referring to Luke xxii. 19, where the injunction of eating in remembrance of Christ's death is spoken of, and Mark, first chapter, was referred to as showing his view of the duty and manner of baptism.

What is remarkable about it is that he had never been instructed in these matters otherwise than would come in the regular course of instruction at the institute for the Deaf and Dumb. And this is wholly under Pædo-baptist influence. When asked if he wanted to be sprinkled he gave a very decided shake of the head, and his whole face was expressive of his emphatic disapproval of sprinkling for baptism. When he came before the church, and pastor Bedell read the selections of Scripture, all were much pleased, and he was most heartily received. And on Sabbath evening in company with four others, was baptized. He bears his part in prayer-meetings by selections of Scriptures and some few written words expressive of his feelings and desires. His life and experience are a powerful testimony to the divine character of our religion. Below is a copy of his experience as he sent it to the pastor, and on which he was received:

"Matt. xiv. 30, 31.
1 John v. 3, 4, 5, 7, 10, 13, 20.
St. Luke xxii. 19.
St. Mark i. 5, 8, 9, 10, 11, 14.
I am a child of God.
Let any one look out these references, and he will see how God can speak to a soul that is largely cut off from intercourse with his fellowmen.

Apples of Sodom.

The old tradition in regard to the apple of Sodom affords one of the best illustrations of the deceitfulness of all worldly honors. But in no sphere of life do men find such occasion for comparing their disappointment with the dust enshrined in the beautiful fruit of the *osher* plant, as in their experience in politics. We have recently read what Macaulay wrote after his ambitious struggles and splendid success in public life. Here are his words: "Every friendship which a man may have, becomes precarious as soon as he enters politics." But still more sad are these words of Daniel Webster, written near the close of his remarkable career: "If I were to live my life over again, with my present experience, I would under no circumstances allow myself to enter public life. The public are ungrateful. The man who serves the public most faithfully receives no adequate reward. In my own history those acts which have been before God most disinterested and the least stained by selfish considerations have been precisely those for which I have been most freely abused. No, no; have nothing to do with politics. Sell your iron, eat the bread of independence, support your family with the rewards of honest toil, do your duty as a private citizen to your country, but let politics alone. It is a hard life—a thankless life."

To some extent the same holds true, however, in other callings. Faithful physicians are very often treated with shocking ingratitude and, as to ministers, how many have been sorely grieved by the unkindness of those they have long and faithfully served.

Referring to the fact that some of Christ's aged ministers are unappreciated and neglected, Mr. Spurgeon reminds such that ingratitude is common towards soul-winners. "How often," he says, "a minister has brought sinners to Christ, and fed the flock in his early days; but when the old man grows feeble they want to get rid of him, and try a new broom which will sweep cleaner. 'Poor old gentleman! he is quite out of date! they say, and so they get rid of him, as gypsies turn an old horse out on the common to feed or starve, they care not which. If anybody expects gratitude, I would remind them of the benediction, 'Blessed are they that expect nothing, for they will not be disappointed.' Even our Master did not get praise from the nine; therefore, do not wonder if you bless others, and others do not bless you." —*Baptist Weekly*.

Among Exchanges.

STRIKES.

The strikes cut down profits and property, but while they trouble the rich by the ounce they trouble the poor by the pound. —*Independent*.

AN OBJECT OF PITY.

Pity the individual who can see nothing good in others, who is always picking out flaws and foibles, who attributes every good work done by others to selfish motives. Such a person must have an intensely bad nature by the standard of which he measures his fellows. —*Michigan Advocate*.

ARTIFICIAL.

Many, like the users of perfumes on their persons, have an artificial odor of religion in their walk and conversation, so offensive to good society as the vinaigrette of the evening party. If there be real godliness, and that cleanliness which is next to godliness, the natural flavor of these in quiet goodness and honest speech, will be greatly preferred to the harsh fragrance of an assumed religion. As those who use the manufactured perfumes are often suspected of using them to counteract the effects of personal uncleanness, so those who savor of artificial religion are often suspected of making it a cloak to hide what is offensive. —*Evangelist*.

ARE YOU.

Are you doing all you can to promote the revival of God's work in your church and in the community where you live? Are you excusing yourselves by saying, "Others can do that kind of work better than I; the good work is going on—the evangelists are laboring very successfully." But suppose, my Christian friend, that the work will go on through the instrumentality of others—are you willing to lose the blessing to yourself you would receive by active service in the work, and the great good you might do for others? Don't delay; it is a harvest time. God is calling all His laborers to active service. Enter into the revival work with all your heart, and thereby encourage the earnest laborers and secure new spiritual strength, power and happiness to your own souls. God is calling you now to enter the revival work. Delay not! —*Zion's Herald*.

THE RIGHT PREACHING.

A shrewd Yankee—some recently read—defined the kind of sermon he enjoyed thus: "I want a sermon that warms my soul and at least does no violence to my intellect." We consider that a discriminating definition of good preaching. If the pulpit is to command respect and to have power, there must be intellectual force in it. We do not want, and will not long tolerate, weak twaddle, however pious its tone. We want the preacher to show intellectual grip. We want it manifest that he is abreast of the thought of the age. But at the same time we do not want the preacher to address merely the intellect. We do not want thought, that is only cold. Our hearts must be touched if preaching is to do us good. We are making no plea for religious sentimentality. But there is preaching that takes hold of great thoughts and at the same time comes warm to the heart as it appeals to the deep affections of the nature. There is pregnant meaning in the words of Scripture: "As a man thinketh in his heart, so is he." True preaching will appeal to this thinking that is done in the heart, and so it will sway the mighty currents of the being. —*Illus. Ch. Weekly*.

Some American "notions" are practical as well as eccentric, and among these is that of a merchant in Chicago who has started what he calls the "Universal Tinker Company." Householders who pay an annual subscription of \$15 are to be entitled to have their windows cleaned and mended, their bells kept in order, their clocks wound up and regulated, the leakage in their water pipes stopped, escapes of gas looked for without the aid of a lighted candle, and many other small jobs done without further charge. In the ordinary course one of the company's men will come round to the house of each subscriber once a week; but in the event of any leakage or escape of gas, or of a window being broken, the occupier of the house will only have to send a message to the office of the company for a workman, who will come and repair any pressing damage.