

Religious Intelligencer.

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

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Reminiscences of my Early Life and my Religious Experience.

XXIII.

My work as pastor on Grand Manan and Campobello, went on in the usual way, nothing of special importance transpiring in either place. The work on the meeting house at North Head went forward slowly, for the people were poor and had as much as they could do to make an honest living. The ladies' sewing circle contributed much towards the work, and had it not been for their persistent and unwearied endeavours I do not know as there would have been a church building at North Head until the present time. It is very true the ladies could not have done so much if the men had not aided them in their work, but still great credit is due them for their diligence and perseverance in the good work. They held two or three tea-meetings in the time, the first I ever attended, if all tea-meetings were conducted as they were there would be no harm done to the cause of God.

It was in the Fall of 1855, and only a few weeks after I had moved my family to Campobello, that I went to Brighton, Carleton Co., to attend the Second District Meeting, to which I had been appointed by the General Conference. When the report of the church in Bridgewater Me. was read, I said if I had any way to go to Bridgewater I would go there for a little while. The late Rev. Charles McMullin, then present said he would take me, and the next day he did take me. We passed through Williamstown and Centerville, and past Tracy's Mills, enroute. Centerville, especially, did not then look much like it does today; a few scattered houses were all that were there at that time; Tracy's Mills, too, is very much changed, although its general features remain pretty much the same. It was the first time I had ever seen those localities. In Bridgewater I began to hold meetings, and God revived his work among the people, a number professed religion and were baptized, and the church was very much benefited. Soon I went to what was then called Portland Grant and London's hill, and the work went forward with power. I found the work increasing on my hands, and as I could not possibly remain long, I sent for Rev. Charles Bell to aid me in the work. Bell was in good standing among the people at that time, and he came to my assistance, and helped much. We organized a branch church in Portland Grant in the house of Thomas Durgan, and near to where the Smith meeting house (so called) now stands. I baptized some fifteen or twenty before I left, and before the revival was over Bro. Bell baptized sixty-five or seventy converts. Charles Bell was a good preacher at that time, and had he lived right he might have been a great power for good; but he was greedy for the world, and determined to have money, and it was not many years before he had to be excluded from the denomination.

I had left home intending to be absent about two weeks, but was away eight weeks. Expecting to go home almost every day, I had neglected to write, and my family and friends became uneasy at my continued absence. Bro. Thomas Slipp carried me to Houlton. I stopped one Sabbath with Elder Haskell and the brethren in Hodgdon. On Monday took I the stage for Calais, and thence the road for Eastport, when I landed at Eastport I found two of our young men from Campobello with their satchels in their hands ready to go and hunt me up, dead or alive, if I had not come home on that boat. The church in Bridgewater was always attached to the denomination in this Province, and properly enough too, for in the organization and for long afterwards we were the only people that helped them in the divine life. A few years after this the late Rev. Wm. Pennington had a revival there and at London Hill (so called), and reorganized the church in its present shape. About a year ago they got their dismission from our denomination, and joined the Houlton Free Will Baptist Quarterly Meeting; we wish them every success in their new relations with the Free Will Baptist people.

Some time about 1854 or 1855, a minister from Nova Scotia, by the name of Elder Cann, visited St. Stephen, Upper Mills, had a revival and organized a Free Baptist church. This church united with the Fifth

District Meeting. A year or two later I visited them, I found there a brother from Nova Scotia, Edward Sullivan, just then commencing to preach Christ's Gospel; he helped the church very much. He was afterwards ordained to the work of the ministry, and for a number of years was a very successful minister of Christ. I continued to visit them occasionally as I had opportunity, for a number of years; but later, trouble came among them, and after a while the church lost its visibility. I should hardly have mentioned this but that I wished to say that I came near setting among them when I first came to the Province. I bought a lot of land in the town of Baring for which I paid seventy-five dollars; paid taxes on it, for a number of years until 1867 if my memory serves me, and then sold it for fifteen dollars, and was glad to get that for it as I was sick of paying taxes on it. That was the way I came out of my first speculation in buying a house lot. Some years after this a church was organized by the late Rev. C. Doucet at Union Mills in the town of Calais. It prospered for a few years; the late Rev. Wm. Brown was licensed to preach by them. I visited this church a number of times while residing on Campobello, but a minister from some place in Maine came among them and they left to join the Springfield F. W. Baptist Q. Meeting. I do not know as they maintain any visibility as a church, but if they do not, it is a great pity, and if I had the time I would surely make them a visit, for I think it an important field, and that something should be done to cultivate it. At Wilson's Beach, Campobello the people persuaded me to build a house. The late Jeremiah Wilson gave me a building lot free of rent. The brethren got the frame for me, and I built a comfortable house. It cost me about \$950, and I lived in it a number of years. In 1862 or 1863 I moved to Andover, Victoria Co. I sold the house, but had to take it back again. When I got driven out of house and home, about 1868 or 1869, I was glad to go back to it, and I occupied it two or three years more. Then I sold it for \$425, and when I got the business wound up a few years ago, I got for it about \$400. That was my second venture in house building, and I was minus a good many hundred dollars. I have often wished that some brethren who speculate and buy and sell and make money would tell me how it is done, for my speculation always turned out the other way. It is all right, however, for a man can only do one thing well, and one thing well at a time.

A. TAYLOR.

What my Books say to Mr. Thaddeus.

If loving well the creatures that are like yourself, you feel that you would love, still more dearly, creatures better than yourself were they revealed to you if striving to mend what is evil, near you and around, you would fain look for a day when some judge of all the earth shall do wholly right, and the little hills rejoice on every side; if parting with the companions that have given you all the best joy you had on earth, you desire ever to meet their eyes again and clasp their hands, when eyes shall no more be dim, nor hands fail;—if preparing yourself to lie down beneath the grass in silence and loneliness seeing no more gladness you would care for the promise to you of a time when you should see God's light again, and know the things you have longed to know, and walk in the peace of everlasting love, then the hope of these things to you is religion, the substance of them in your life is faith, and in the power of them it is promised us, that the kingdom of this world shall yet become the kingdom of His Christ.

Ruskin.

"Confession is the best peace-makers."

James Freeman Clarke.

"The heart, under certain circumstances, has surer tests than the head."

Beecher.

"Whoever fears God fears to sit at ease."

Mrs. Browning.

"There is a little condemnation more severe in poignancy than that which will come to the christian on his dying bed, if he has neglected the opportunity of imitating his Lord by going about from house to house, caring for the poor."

An Austrian philosopher said, "O God, be kind to the wicked; Thou hast been sufficiently kind to the good in making them good."

Joseph Cook.

"Whoever sins against light kisses the lips of a blazing cannon."

Jenny Taylor.

Such is the constitution of things that unwillingness to goodness may ripen into eternal opposition to it."

Julius Muller.

"In the Fingalese books of Gotama Buddha written under the shadow of the Himalayas, we find that as surely as the pebble cast heavenward abides not there, but returns to the earth, so proportionate to thy deed, good or ill, will the desire of thy heart be meted out to thee in whatever form or world thou shalt enter."

The laws of the self-propagating power of habit bless the righteous as much as they curse the wicked. The laws of which we attain supreme bliss are the laws by which we descend to supreme woe. In the ladder up and the ladder down in the universe, the rungs are in the same side pieces. The self-propagating powers of sins and the self-propagating powers of holiness are one law. The law of judicial blindness is one with that by which the pure in heart see God; and they who walk toward the east find the morning brighter and brighter to the perfect day.

Joseph Cook.

Sermon by Dr. Philip Brooks.

The following Verbatim Report of Dr. Philip Brooks Sermon in London appears in *The Christian World Pulpit*. It was based on the words, "Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?" (John xi. 37). All that has happened to Christianity, said the eloquent preacher, happened first to Christ. If men have taunted Christianity because, with all its claims, it allowed itself to be despised and trodden under foot of men, we can hear their mockery as in the words uttered to Jesus, "If Thou be the Son of God, come down from the Cross." It is a sign how Christianity is but an extension and perpetuation of Jesus in the world, that all said of Christianity to-day was said years and years ago of Christ. The miracle of opening the eyes of the blind was fresh in people's minds when Lazarus died, and, as they stood around the tomb, they asked, "Why was there not another miracle?" Mary and Martha felt the same wonder: "Lord, if Thou hadst been here my brother had not died." Some must have doubted whether Jesus cared for Lazarus. Then there must have been others to whom there came some new light. "Perhaps Jesus did love Lazarus, and could have saved him, but did not choose to save him; perhaps, not the repetition of former mercy, but something new and different was best." The power and love of Jesus were to them beyond all question, and so they waited. They believed in Jesus, whilst to the others He was still upon test and trial. Here, at the parting of the ways, some men go on to the greatness of full faith, or go back into partialness and scepticism. Has not the same scene, asked Dr. Brooks, been repeated ever since? Some manifestation of the eternal spiritual power of Christ is made, and the whole world recognises it with shouts of joy. Then, by-and-by, a new emergency occurs, and men say, "Christ, who saved us yesterday, will save us again." But the emergency works itself out to its catastrophe, and there comes dismay, and men ask, "Has Christ grown powerless or pitiless?" But some soul still stands strong and patient, with more spiritual insight into Christ than into what He will do. He will not work the same work twice; He never did. He will do something new and greater. By-and-by such faith is testified, and the greater miracle has taken place where the smaller miracle seemed to fail.

God's methods of treatment in His world, continued the preacher, seem to be manifestly bewildering, changing. In crises of religious thought, great souls like Athanasius, Augustine, Luther, and Calvin, have with some great word seemed to satisfy men's souls, and set them at rest. Never was the human heart seeking for truth more distracted than now, and men ask, "Where is the mighty champion of

truth, who is going to answer all these questions?" What if God chooses, by the very process of unanswered questions and unresolved doubts, to bring the whole soul of man up to a higher level, into a broader life, and make it ready for a larger and completer faith? In matters of social life, too, we may expect that God will guide man and supply him as He has done in all times which are past and gone; but that the new government, the new guidance, will be different for the new day. After showing that Christ Himself, as when He cried, "Father, save Me from this hour," went through the struggle with which we are all familiar—the struggle to let go one kind of mercy and pass into another—Dr. Brooks went on to say that the everlasting difference in people's faith lies in the distinction between faith in what God has done and faith in the God who did it. Some men only look to see the old machinery of the world and the Church repaired and kept in order; others look to see the world and the Church ever made new, ever bearing new testimony, with ever fresh and living utterance of Him who has always larger and deeper manifestations of Himself to make. Had not the latter spirit, asked the preacher, some relation to the spirit which had filled the nation during the Jubilee week? Behind the fading miracles of the past, who did not see the greater miracles of the future dimly but gloriously issuing from the purposes of God? The fifty years which had done so much were great; the fifty years which had made so much more possible were greater still. Having further illustrated, by reference to temptation and death, the truth that belief in God rather than in His modes of works is the highest form of faith, Dr. Brooks remarked, in closing, that the day would come, some time and somewhere, certainly for his hearers, when it would be their everlasting thankfulness and joy that their Lord refused just to repeat the old familiar melodies of the past, but forced them through everything, in tears and in distress, to go on and let Him do for them the larger mercies which their souls required.

Progress in Japan.

The total number of churches in Japan is now 193, and of this number sixty-four are self-supporting. The additions during 1886 were 4,269, and the present membership is 14,815. There are also 4,805 scholars in the various schools, and 169 are pursuing the study of theology. The total contributions for the year were \$26,866. The increase in 1886 was 3,107 members and \$2,721 in contributions. There have also been 426 baptized during the month of January, 1887.

In many parts of Japan there is an especial awakening, and large numbers are inquiring in regard to the way of salvation. This is particularly true in the province of Tosa, where the work began in November, 1884, has resulted in a church of 194 members, and the desire to hear the gospel is so great that it is impossible to meet all the demands. One of the missionaries says, in a letter just received: "At a village where seventeen persons were baptized last month, the people began to come in such crowds that they had to stop the Bible-class and turn to preaching. They have preaching every night, and have asked for some one to come out and spend two or three weeks in instructing the people."

"Last week I went out to a neighboring town, where we had at least two hundred hearers at a few hours' notice. Returning next day, we stopped at a wayside tea-house. Replying to the keeper's question, we told him that we had been to such a village to tell about the way of life. 'Then that must be something about food, isn't it?' 'Yes; but not food for the mouth. It is received by the ear. It is truth about the one God, and the life which He gives.' Then we told him about the God of the universe who created and rules all things. They seemed much interested, and the old man said: 'Yes, these gods of a small reign are not good. If all men worship one God they become friends and brothers, as if they belonged to one family.'"

"Without a Bible or other instruction, he thus quickly and clearly saw this Bible truth flowing from the doctrine of one God. He seemed much impressed with this good religion, which men had come all

the way from foreign lands to teach. We promised to send him some tracts, and invited him to preaching." There is also much interest at Sendai and in the five different churches connected with the Northern Chukwai, or Presbytery. There was an addition of ninety-five during the month of December, and fifty-one more in January. At one new place there were twenty-six persons baptized, and they have asked to have a preacher sent to them, and they promise his whole support.

Some of the churches in Tokio have also felt the quickening of the Holy Spirit and have had large accessions, as e. g., the Bancho church received twenty-three members in January, the Shiba church twenty-seven, and the Shinsakai church ten. These are general indications of the rapid growth of Christianity in the capital.

Some months ago a very talented and energetic young man named Sakuma, who had been a zealous infidel and opponent of Christianity, was arrested for harboring a political friend who had been guilty of crime. While in jail he received from a Christian officer a copy of "Martin's Evidences of Christianity," which led him to abandon his former belief and to accept the teachings of Christ. During a term of five months in prison he was as zealous to serve the Lord as he had formerly been to oppose him. His faithful efforts led to the conversion of three of his companions, one of whom was a teacher, and the other a doctor. Both were soon after released, and have been very active and successful spreading the gospel among the people where they live.

I have just seen a letter from the doctor in which he says that his labors to extend the truth have aroused opposition, but he is ready to sacrifice even his life to make known the religion of Jesus to others, and very many are seeking a knowledge of Him who is able and willing to save men from sin and eternal death.

Mr. Sakuma has finished his term of service and recently visited Yokohama and Tokio to make arrangements for entering upon a course of study for the ministry. His young and accomplished wife is in full sympathy with him in this new purpose, and she also is expecting to prepare for Christian work among her own sex, and will thus become a co-worker with him in bringing the people to a knowledge of God and obedience to his will.—*New York Observer.*

The Presbyterian Church.

A special correspondent of the *Montreal Witness*, giving an account of the recent meeting of the General Assembly, remarks that the financial strength of the Church keeps pace with the numerical growth. Four years ago the Augmentation Scheme was launched, which provides for every settled pastor a minimum stipend of \$750 per annum and a manse. Its success was somewhat problematical. During the first year a reserve fund was fortunately secured, and though this is now exhausted, the amount contributed by the Church is annually on the increase, so that the minimum stipend has every year been paid in full, and there remains a balance of \$1,364 in the treasury. Since the Scheme was launched nearly 150 congregations have become self-supporting, and at present 177 are receiving grants from the fund to aid in supporting their ministers. The minimum stipend in the Presbyterian Church in Canada is greatly in excess of that of any other Protestant Church in the Dominion. While looking after the comfort of its hardworked ministers, the Church has not lost sight of other interests. With commendable zeal and energy it is pushing its Home and French Missions, and doing a marvellous work among the heathen, as is evinced by the following table of expenditures for the past year: Home Missions, \$52,000; Augmentation of Stipends, \$37,685; French Evangelization, \$34,000; Foreign Missions, \$70,500; other Church Schemes, about \$40,000, total, \$234,785. This does not include the colleges of the Church, the receipts of which last year (including Endowment Fund receipts), exceeded \$120,000. In other words, the Presbyterian Church in Canada last year raised for missionary and collegiate purposes upward of \$350,000. The Church, however, is not only growing in numbers and in liber-

ality, but in spiritual power. Last year 12,562 conversions were reported, and special attention is being given to evangelistic services in nearly all the Presbyteries of the Church. A conference of ministers and elders was held during the meeting of the Assembly for the furtherance of special evangelistic work, and in was resolved to hold similar conferences next fall in Winnipeg, Toronto and other points, with a view to arrange a systematic plan for the conduct of special services throughout the Church during the winter.

What The Women Are Doing.

"The Woman's Temperance Publication Association of Chicago was founded less than seven years ago by women, and is controlled by them. It is a joint stock company, with shares at twenty-five dollars each, which must all be held in the name of white ribbons. Its finances have so prospered that it has for the last two years declared a dividend of four per cent. the first and five per cent. the second year."

It employs four editors, and has a total of sixty persons on its pay roll. Its types are nearly all set by women, and it published last year thirty millions of pages of temperance literature, and this year will not publish fewer than fifty millions. These cover the six divisions of the modern reform as set forth by the Woman's Christian Temperance Union, namely: Reformation, Education, Evangelization, Society, Laws, Workers' help.

Everything useful in the forming of juvenile societies is provided; also literature with special reference to local option, and constitutional amendment campaigns; the White Cross movement has a varied literature of its own from the pens in England and America devoted to that cause; and all of these are furnished by the Woman's Temperance Publication Association.

The progress of emancipation in Brazil bids fair to be greatly accelerated by the action of the Brazilian Chambers, now in session. A bill has been introduced in that body which provides that all slaves in the Empire of Brazil shall be declared free from the date of the promulgation of the new law. In order, however, that no unnecessary hardship may inure to slave owners, it is provided that those who are free from bondage by virtue of the law shall continue in the service of their former masters for the space of two years. But this additional service may be escaped on the payment, by the freedman, of a sum not to exceed two hundred dollars. Persons over fifty years of age are exempt from the operation of the two year clause, and are given full freedom at once. Husband or wife being freed, both are set free simultaneously. It is estimated that there now about half a million persons in Brazil who will be affected by the proposed law. Bitter opposition to its enactment is expected on the part of the wealthy slave-holding class, but there is good ground for believing that it will succeed. The Emperor is in sympathy with the emancipationists, and the latter party includes the most intelligent, moral, and progressive portion of the people. The present emancipation law is too slow in its operations to suit this class, and public sentiment also favors an immediate change. The opponents of slavery in Brazil have fought a long and hard fight, and have well earned the success which now promises to crown their efforts.

ALL SORTS.

—The Sunday law enacted by the Missouri Legislature last winter will be rigorously enforced in St. Louis. It closes all saloons, beer-gardens, theatres, base-ball parks, etc.

—The President and Secretary of State have conceded the demands of England in regard to the Alaskan seal-fisheries, and gives the English rights not possessed by American citizens.

—A revolution in the Argentine Republic broke out a short time ago, but has been suppressed after a loss of 400 lives.

—There are 20,000 miles of telegraph and telephone wires in New York city, of which the Western Union controls 5,000.

—A famine prevails in Asia Minor caused by a drouth. Eighty thousand people are reported to be destitute, and starvation stares them in the face.