

Religious Intelligencer.

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

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WHOLE No. 1741

DO NOT DELAY.

A number of our subscribers are yet in arrears. They, doubtless, intend to pay, but have delayed longer than is good for us. We are compelled to call their attention to the fact that we need the money due, and need it now. The amount due by any one is not large, but the aggregate of several hundreds of small bills is a considerable sum, the need of which we feel very much. The expenses of publication are heavy, and have to be met promptly. Will those whose subscriptions are due or over due, do us the kindness of remitting at once? A prompt response to this call will greatly help the work in which we are engaged, and in which, we are glad to believe, they also have an interest. Please do not delay longer.

Reminiscences of my Early Life and my Religious Experience.

XX.

I was engaged in mission work in the Fifth District until the session of the District Meeting held in Johnston, Queens Co., in Feb. 1854. At that meeting it was decided to continue my labours as a missionary in the District for another year. Just before that meeting and on my way thither, I had a peculiar experience. I had a dream, and although I attach but little importance to dreams, I may act on the suggestion of the good Book, "If a man has a dream, let him tell his dream." I thought I was at a large meeting where there was a number of ministers, and among them was the late Rev. Wm. Pennington. There were many people present, but they appeared a long distance away. I thought I said to Bro. Pennington, "I am going to ask these people to come nearer to us," and he joined me in doing it. As we called them, they began to move towards us. As they came they began to take off their ornaments and even their apparel, till they were almost in a nude state. Bro. Pennington took hold of a number of them, and I caught two, a little boy and a little girl. I further dreamed that Bro. Pennington had then to leave, and that the people stopped, looked at me for a while, turned away from me, began to put on their apparel, and ornaments, and, although I kept calling them to come near, they continued to go away until they were all out of sight. Now for the interpretation of the dream. We went to the District Meeting held in the old Perry's Point, meeting house on the Washedemoak. The people were there, but religiously a long way off. The ministers were there and among them was the late Rev. Wm. Pennington. I spoke to him of my intention to work for revival, and he agreed to co-operate with me. We began to call sinners to repentance, the people heard and began to draw nigh to God; as they did so they cast aside their ornaments and other superfluous things. Bro. Pennington baptized 15 or 16, and I baptized two—a little boy, and a little girl. Bro. Pennington had to leave, his appointments calling him elsewhere. Then the work changed. The people stopped, looked at me for a little, and turned away, saying "Taylor" can do nothing to help us. The feeling ran high, and the people began to array themselves in their old apparel, and in their useless ornaments. One evening after service, the night being very dark, I got on one of the teams to go a mile or two to where I had been invited to spend the night. The people did not know that I was on the sled, but they knew Bro. Pennington was there, and as soon as the team started they began saying to him, "Now you must not leave us. Taylor is of no use, and can do nothing to help us, he is of no use here nor any where else; and so they ran on with their talk. Bro. P. tried to stop them and hush them up, for he knew I was present and hearing all that was said. But he could not stop them, as they were intent on speaking what they believed.

ed. At last I spoke saying "Bro. Pennington let them alone, let them talk as they wish, perhaps freeing their minds will help them feel better." There was silence then on that sled, not a whisper was heard again for a half mile. Bro. Pennington left, the people turned away from me, I called them to return, and continued to call till they were out of sight. After a week or so I left the place. Some may wonder whether I was tried with the people so that I did not want to see them again. By no means; they had not done me any real harm, but they had hurt themselves. How often I have thought since that time; God sends people help, but they will not accept it unless it comes through a channel of their own choosing. But enough of this. At this District Meeting I first met the late Bro. P. Malloch. He came to unite with the general conference, and also to have the Church at William's Beach, Campobello received into the denomination. Both were received into fellowship. At William's Beach, they were just about finishing their Meeting House, and it was considered best for me to go there and assist in the opening services, and make a visit among the people. With this suggestion of the District Meeting I complied, and about the last of March 1854 I saw Eastport and Campobello for the first time. I met with the late Deacon James Barker, took dinner at his house, and in the afternoon in company with Rev. P. Malloch, went to William's Beach. At that time Bro. James Savage was very sick with typhoid fever; I called to see him. I shall not soon forget that visit; The Lord was with us, His blessing was manifested, and the sick brother began to recover from that time; often since that day I have heard him sing sweetly the praises of our God. The Sabbath following, I preached there in the old school house, and on the Thursday following I preached the first sermon in the Free C. Baptist Church at William's Beach. The text on that occasion was Isaiah 60: 13, "And I will make the place of my feet glorious."

I remained with the people for two or three weeks, held a number of meetings and baptized three persons. There would probably have been a more extensive revival but that I was persuaded by Bro. Malloch to reorganize the church, which, for the time, somewhat distracted the minds of the people; the organization was, however, promotive of the best interests of the church. I shall not soon forget the solemnity of the occasion when I preached the funeral sermon of Bro. Wm. Tinker's first wife. I also preached a funeral sermon on Deer Island at that time. About the middle of May I left to visit the church in Woodstock which was at that time a good deal troubled with Advent doctrine. I preached twice on the Sabbath; in the evening Elder Flanders preached a peculiar sermon, which laid him open to censure, and at the next session of Conference led to his separation from the body. I returned to my work in the Fifth District, where I continued to labour until the Conference held with the first church in Hampstead, July 1st 1854. At that Conference the Act of Incorporation recently passed by the House of Assembly, was accepted. A. TAYLOR.

Child Training.

A theory of child-training is worth very little except as it stands the test of practical experience; and many a man's theories have failed him in that test. "What is your theory of child-training?" asked a young parent of an older one who had been somewhat prominent as an educationalist. "Oh! I had plenty of theories in that line before I had children to practice them on," was the response; "but now I have no theories. I only do prayerfully and tremblingly, in every instance, the best thing I can do under the circumstances." Yet a sound theory will bear the test of experience; and when a theory of child-training is found to be both consistent with the teachings of Scripture and approved by repeated experiment, it can be accepted without questioning by those who newly have children to train. Such a theory it is which has been emphasized of late, in these pages, concerning will-training as over against will-breaking. Recently an elderly mother from New York City testified from her

experience in favor of the theory thus advocated; while a younger mother from New Jersey asked for more light on the subject of teaching children self-control. This latter appeal has moved the New York mother to write again, as follows:

I should not trespass upon your valuable time again, but for the call for more light in teaching the little ones, by my younger sister of New Jersey. It touched my sympathies and memories of early life. One incident taught me that the first principle of government is self-government. A dear friend whose battle was over, and the smoke of it cleared away, was with me. She saw my mistakes, as I in the midst of the fight could not, and she said lovingly: "When the children get into mischief in their efforts at finding employment, without noticing and forbidding what they are doing, find something they may do, and call their attention to that. Prohibition fixes the mischief on the mind, and creates a desire to do it; so, when they weary of what you give them, they naturally turn to the forbidden thing." With my many cares, I felt that I could not devote my time to their amusement, and said so. Auntie replied: "You will save time and worry, and benefit your own and your children's dispositions." With much mental reservation as to success and my abilities on that line, as I was anxious to do the best for my lent treasures, I said, "I will try." I found it an herculean task, which sent me to my Father for help to govern my own spirit and tongue, so as to banish the prompted "Don't do that" from my lips. When I had gained self-control, the hardest job was done, and the imitative little ones learned by example self-government, as precept alone could not teach it. When they wished to do what I felt they ought not, I would lovingly show them both sides, and their results, and then put the responsibility of the decision upon them, asking the Holy Spirit to teach and lead them, and leave him to do it. "All thy children shall be taught of the Lord; and great shall be the peace of thy children." This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord (Isa. 54: 13, 17). This has been my anchor; it has not dragged, though the storms have not been few nor light. "Praise God, from whom all blessings flow."

How The Word Was Sown.

A writer in the Free Baptist gives an interesting account of how the word of God was sown in Russia.

In 1874 the first copy of the Bible printed in Russian language was presented by the arch-bishop of Canterbury to the Emperor of Russia, on his visit to England. With it there was also presented an earnest request that he would grant free admission of the Bible throughout all the Russias, and the Emperor gave a favorable reply. But on returning home and consulting the magnates of the Greek Catholic church, the latter found an insuperable objection in the trivial fact that the translation had been made from the Vulgate, instead of the Septuagint, and the Emperor was obliged to send back word that it would be impossible to grant the request. The eminent archbishop who had superintended the translation was overwhelmed with mortification and disappointment, for the £6,000 sterling (\$30,000) which had been expended on the work seemed a total loss, and the useless Bibles could not even return compensation for the shelf room which they cum-bred.

"About three years after the war between Russia and Turkey broke out, and when the Russian troops were on the enemy's soil, they were out of the jurisdiction of the Holy See of the Greek church. The colporteurs of the Bible society, finding some demand for the Bible among these soldiers, wrote to London inquiring if a Russian translation could be obtained. A hundred copies were sent on; they disappeared. Two hundred more were sent; the demand increased. The dust was brushed off a thousand more, and still new orders came. The edition was exhausted, and soon the presses could not supply them with sufficient rapidity. At the conclusion of the war, the figures showed, that over 300,000 copies had been disposed of during the campaign. To those who know that the

Russian peasantry are among the lowest and most ignorant in Europe, and that the rank and file of the army are made up of this class, the above facts seem impossible. But the objection disappears when it is known that eight years previous to this Turkish war, the Emperor had established schools in his army, where the two branches of reading and writing were the principal if not the only ones taught, and as an incentive to study the decree was announced that every soldier who could pass a satisfactory examination in these branches should have his term of service shortened by two years. The result was when the above war broke out seventy per cent of the Russian army could read and write, and the disbanding army took their little Bibles to their homes, and neither the power of Emperor or church could send them forth. The word was sown in Russia.

"At this same meeting was stated this fact. Simultaneously with the outbreak of the Zulu war in Africa the translation of the Bible into the Kafir language dropped completely from the press, and the men of war that conveyed the English troops to Zululand were ballasted with Kafir-Bibles."

"This is the Lord's doing; it is marvellous in our eyes."

An Unequal Division.

Many things will appear differently at the judgment, from the impression they give to-day. Here is a case told by *The Christian at Work*: "A very wealthy family near New York decided to go to California. They had a favorite dog, which must, of course, go along with them. On arriving at St. Louis, they found that Rover would not be allowed in the Pullman parlor-car, but if he went, he must go in the common baggage-car. This would never do for such a delicately-reared dog as Rover, so the whole family concluded to give up their trip to California. They spent a few days in St. Louis, paying a man \$10 a day to take care of the dog and insure his safety. The whole trip cost them several hundred dollars. After their return home, they went to church on Sunday. The Lord's Supper was celebrated; both heads of the family participated; then a sermon on missions was preached, and a collection taken. The whole family gave \$5 for the conversion of the world to Christ." Ten dollars a day for the dog, and \$5 a year for the salvation of the heathen.—*Baptist Missionary.*

The Jew Of To-Day.

[Anna Laurens Dawes, in *The Modern Jew.*]

There are now about 7,000,000 Jews in the world, which is, curiously enough, about the same number that were in Palestine in the time of Christ. These are variously distributed. About 60,000 each in Great Britain, Holland, and France; 500,000 in Germany; about 250,000 in America; and as many more in Turkey. All together make only a little more than 1,000,000 as against 5,000,000 in Russia and Poland.

The Israelite is particularly healthy. He can live in all climates and all latitudes. He increases much faster than Christian races, and it is estimated that the death rate among them is only eighty-nine in every 100,000, while that of Christians is 143. This and their great longevity is attributed by themselves to the strict sanitary regulations of the Mosaic code, and the desuetude of religious fervor in great cities is much deplored as a certain loss to race vitality.

They are mostly *non-abiding* citizens. The mayor of New York testified a short time ago that, although they formed ten per cent of the population of that city, they contributed less than one per cent to the criminal classes. And it must be remembered, in this connection, how large a proportion of the Hebrews in that city belong to the cheap trading population. They are almost never in prisons; they are never intemperate, and they are phenomenally chaste. Indeed, for this last virtue they are celebrated the world over. Their family life is very beautiful. Even among the poorest and lowest of them, his family and his religion make the whole horizon of the Israelite. It is difficult for us to realize how these two things are interwoven,—how really God and the Jew are familiar friends, and all the incidents of his daily life take on a religious aspect. For centuries the Jew has had no country, but

his hearth and his altar have had double devotion.

He has the peculiar domestic virtues of hospitality and charity. It is still common, in many communities, for the head of the household to invite the poor and the stranger to his own fireside and table for the Friday night feast and the Sabbath rejoicing. This public charity is on a most generous scale. Vast institutions and bountiful associations for the care of the unfortunate go hand in hand with wise efforts toward teaching self-help, such as training-schools for servants, technical and mechanical schools, and kinder-gartens.

The alleged peculiar adaptation to trade among the Hebrews, is said, by those who know them best, to be simply the result of the long persecution which forbade them every other resource, and, at the same time, both by law and privilege, fostered among them the business of money-lending. In this way they lost skill and practice at other arts, and the score of trades and handicrafts mentioned by a recent German writer as flourishing in Bible times have altogether disappeared. Thus a talent lying close to their other qualities was cultivated and transmitted, until they have become the typical money-getters of the world, and have added the general dislike of that craft to their other hatreds.

A recent article in the *London Times* gives many interesting facts about the Burmese. The population of the principality, including the Northern Shan States, is placed at 1,675,000. The prevailing religion is Buddhism mixed with Shamanism. Burmese Buddhists are atheists of a very pronounced type, and the priests renounce the world merely to work out the course towards the Nirvana, or annihilation. Practically, there are no lay schools, and the only educational machinery is found in the monasteries, of which large numbers exist. The monks impart the merest rudiments of secular education, devoting their energies to the inculcation of religious precepts. As nearly every male person passes some time in a monastery, education, such as it is, is fairly widespread, and it is rare to find a Burman who cannot write his name. Women are free to learn, but their education is neglected. No man can call his time his own; the Sovereign claiming the services of the whole adult male population.

The Czar has been visiting the country of his faithful Cossacks. Not the least interesting incident in connection with the visit was a review at which two regiments of boys, about 1,400 strong, from nine years old up to fourteen, were present. "Mounted," says a correspondent of *The Times*, "on lean, shaggy native horses, and wielding huge swords, bigger than themselves, and lances 8 ft. long, they formed the most wonderful infant cavalry ever seen. These boys can already ride at a head-long pace, cling on to their stirrups like monkeys, and pick up handkerchiefs from the ground as they career along. His Imperial Majesty, who arrived at the saluting point at 10 o'clock, amidst tremendous cheering, was greatly interested and amused by these Cossack youngsters, as they rode by in lines of *sotnias* two deep, headed by their chiefs, singing Cossack songs to the beat of tambourines.

Among Exchanges.

USE IT RIGHTLY.

Money is a good thing if properly used. We have no sympathy with the custom of some people who seem to have a passionate delight in denouncing money and money-making, as though money were inherently bad. We must have money. We can not get along without it. Somebody must make it. Even those who rail out against it are free to accept it and use it as it suits them. It is the inordinate love of money that leads to a wanton disregard of the rights of others and kindred evils that the Bible condemns. We need money. The church needs it. And there never was a time in the history of the world when the cause of God and humanity was more in need of consecrated wealth.—*Telegraphs.*

Too COWARDLY.

Some give nothing to the Church because they are too cowardly to give a little. The widow's mite is

the record of her courage as well as her generosity. The smallest coin given with the heart's hand, is stamped with God's blessing. Some give nothing, because they feel that the Church will be supported by others, while they gloat over the fact that they get without cost all the benefits to life, property, morals, and social order which the Church confers as its indirect blessing to the world. Will a man rob God? Certainly he will; he will rob his fellow-men, too, compelling them to pay for his goods of this kind, and these the best in the market. We sometimes hear that honest men have to pay a high price for their meat, to cover the losses inflicted by dishonest men. This is true also of the meat that does not perish; a few pay a high price for what would be comparatively cheap if the cost were fairly distributed.—*Ch. Advocate.*

DON'T DEGRADE IT.

It is all right to talk about taking the Gospel down to the people provided it is accurately and properly done. But a great deal that goes for Gospel in these days is a sad emasculation of truth. We have an old-fashioned idea that it is our duty to raise the people up to a proper conception of the dignity, purity, and beauty of the Gospel truth, and until we see something to convince us that we are mistaken we shall be content to cling to this old fashioned view.—*Central Baptist.*

A SAMPLE CASE.

It is noticeable in some Sunday-schools that the attendance is much increased just before a Christmas festival or a picnic. We once knew a man who had a chronic desire to represent his town in the legislature. Ordinarily, he did not attend church or prayer-meeting; but just before election time, each year, he had a violent religious spasm. He was in his pew every Sunday, and was voluble at the prayer-meeting,—indeed, his complement of religion was so fulsome that it defeated his ends; but it was a recognition of the power of religion, all the same.—*Golden Rule.*

HIS DUTY.

A famous preacher says that it is a mistake for the minister to try to do everything that has to be done in a church. Why, yes! There are a good many things concerning which his whole duty is done when he simply lets them alone.—*Morning Star.*

FOR SUPERINTENDENTS.

The very perfection of machinery may make it monotonous to restless young folks. "There is never any thing new in our school," grumbled a youngster who attended a city school which is large, well-organized, and in many ways admirably conducted. The managers were mistaken in just one point; they had forgotten that children crave variety, and thus had alienated the aforesaid boy, and doubtless many others like him. Even if the new is no better, it may seem better for the change.—*The Moravian.*

ALL SORTS.

The oldest workman in Boston is said to be Martin Collins, who was born in Nova Scotia in 1796. By engaging in trade between his home and ports in Maine and Massachusetts he had, when forty years old, acquired a snug property, but a commercial crisis reduced him to poverty. He now lives in East Boston, and, though over ninety-three years of age, works industriously every day as a shoemaker. All honor and a longer life still to Martin.

England sends to Japan about \$20,000,000 worth of goods yearly,—nearly twice as much as is sent from all other countries combined, the United States sending only about \$3,000,000 worth. The customs revenue collected by Japan on this \$20,000,000 worth of goods from England amounts to considerably less than \$1,000,000.

An editor boasts that his town has three stingy men. One of them will not drink as much water as he wants unless it be from another man's well; the second requires his family to write a "small hand," to save ink, and the third stops his clock at night in order to save the wear and tear of the machinery.

Boston rejoices in the application of steam power to boot polishing. In a shop located in the midst of the disciples of Blackstone has been fitted up an engine with a complex arrangement of straps by which brushes are whirled at a surprising rate. The customers are seated on a broad bench and are polished off in a very short time.