

Religious Intelligence.

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.

XXII.

Perhaps in writing these Reminiscences a few things more should be said in reference to the revival at North Head, Grand Manan, in the Spring of 1856. And especially as some statements a little aside from the facts, inadvertently appeared in the Minutes of that year, (see Minutes of 1856, page 9). It would appear proper for me here to state the facts, as they actually occurred. Perhaps I ought to have rectified this matter a number of years ago, but I did not as I was careless about it; I said to myself, if the statements, as they appear in the Minutes can do Bro. Doucett any good, I feel entirely willing he should have the benefit of their publication. I considered, also, that in some respects I was reaping the fruits of my disobedience to the Divine will made known to me some years before in reference to Grand Manan. Some time about the first of Jan. 1856, the late Rev. C. Doucett went to North Head, and began to hold meetings and work for God. At that time I was preparing to visit the Island; but when I learned that Bro. Doucett was there and at work I forebore to go there for the time being. However the work of revival commenced and continued until some fifteen or sixteen had professed to be born again, and ten or twelve had been reclaimed from a backslidden state. In the meantime I suffered intensely. I can never tell how much I did suffer, from the first of Jan. until the 20th of March, when I determined to go to Grand Manan regardless of consequences. When I arrived on the Island Bro. Doucett received me kindly, indeed gladly. I found that the work of revival had stopped, and that things were on the downward grade. Bro. Doucett told me he could do no more, and was very glad I had come. Also I found the Island just as I had seen it some years before in a vision on the Washademoak. I went to work for God, and the next Saturday we held our first social Conference in the old School House at North Head. Ten persons came forward for baptism, and on Sunday morning they followed the example of their Saviour. On the following Sunday a number more obeyed the Lord in his ordinance. Then I was impressed that a church should be organized immediately. Consequently a meeting was called for the next day at 2 p. m., and that afternoon, April 1st 1856, in the dwelling house of our good Bro. Deacon Rodney Flagg, the church at North Head was organized. The church then numbered twenty-five members. Rodney Flagg and George Young were chosen its first Deacons, and Bro. Magnus Green its first clerk; and the church began its career of usefulness. Bro. Doucett now left me to go to the Southern part of the Island; I accompanied him as far as Grand Harbor. He went on to Mark Hill, Seal Cove and White Head Island, and I returned to North Head expecting in a few days to return to my home on Campobello. But just then the work of revival commenced anew and with great power, and continued for four or five weeks, until I had baptized eighty-eight persons in all, fifteen or sixteen while Bro. Doucett was with me, and seventy-two or seventy-three while he was absent. The fulfilment of my vision of two or three years before was accomplished, the church numbering now one hundred and thirty members. Brethren James Small and William Kendrick were deacons in addition to the two previously chosen, and the work of the church was well inaugurated. I ought here to say that our late Bro. John Thomas was chosen Deacon with the two last brethren named, but after a little while he refused to accept the office, although to the day of his death he was a faithful worker for God. A Sabbath school was soon started at Bro. M. Green chosen its superintendent which office he has held until the present time. He has done a good work for the people and children at North Head, and his assistants and teachers in the school will be long held in grateful remembrance.

As I was about to leave for my home on Campobello, Bro. Doucett turned from his visit to the Southern part of the Island, and wished to assist him in reference to his nomination as a minister of Christ the approaching General Con-

ference. I told him I would do so, but was afraid he would not be ordained then. I did as I promised, but at the Conference the brethren thought it was best to send a committee to Grand Manan with power to ordain or not as they thought best; but not to ordain him unless they found a large number of the church at North Head desirous to have him ordained as their pastor. The committee consisted of the late Revs. E. Weyman, Joseph Noble and the writer. When we met at my house on Campobello, I said everything I could to induce them to go to the Island and simply ordain Bro. Doucett, say nothing at all to the church but simply set him apart to the work of the ministry; but the brethren thought that they could not do that as they were appointed to ordain only on certain specified conditions. The committee went to the Island, did not find the conditions such as warranted them in ordaining Bro. Doucett, and consequently did not do it just then. To make the matter still worse for me, the committee recommended the church to receive me as their pastor. More trouble arose at once for me. Bro. Doucett and his friends laid all the blame of his not being ordained to me, and considered that I was trying to injure him. There was a number that knew better, but it made no difference, I had to bear it, and to work under it for a number of years. Had my counsel been followed he would have been ordained, and I should have been free from suspicion or reproach. But this was only another effect of my own disobedience to God a number of years before. In a year or two we had another small reformation at North Head, and some twelve or fifteen were baptized and added to the church. Bro. Doucett also had a revival about that time at Woodward's Cove, and a number of persons were baptized, and added to the church at North Head. And now began talk about building a meeting house; and soon one was started at Woodward's Cove in opposition to the one just about to be commenced at North Head. I said at the time that the house building at Woodward's Cove would be a curse to the Island, and especially to the community where it was built. This proved to be true in every respect. It was a long time before it was finished and after it was finished there was a lawsuit about it. It was opened as a "Christian Temple" and for a little while the disciples occupied it. Then the Mormons came, and it was converted into a Mormon Temple; and a few years ago it caught fire and was burned down. It stood in a desolate place, and it is a good thing that it is a way. The prospect about the Cove is better at the present, religiously, and we hope before long they may have a good revival. I preached a few times in the interval of five or six years at Seal Cove, but could not do anything to help the people; the reason I did not then understand, but it came out a few years later. It was at my first visit to Seal Cove that I first saw our Bro. Rev. John Reud, then a young man teaching school at the Cove, and a good deal like rude at that. Clever and kind he always was; when I asked him that Saturday afternoon if I could use his school house for preaching tomorrow, he answered without hesitation, "Yes, sir, and I will see that it is prepared all right." But he looked as if he doubted if there would be much preaching, and I am sure no one could contradict his suspicions about it; also remember to have seen Rev. G. W. McDonald at that time, but as he was not a teacher like Bro. Reud we have less knowledge of it. On that Sunday I heard our respected sister Harvey speak for God. She was the only professor of religion in the Cove at that time, and her exhortation I shall not soon forget.

A. TAYLOR.

Baptist Union.

[From the Yarmouth Herald.]

On Thursday evening a goodly number of members of the Baptist and Free Baptist churches of Yarmouth County assembled in the First Baptist church, Yarmouth, to hear addresses on the proposed union between the several Baptist bodies of the Maritime Provinces. The Rev. H. F. Adams read the appropriate prayer offered by our Lord in the 17th chapter of St. John, and the Rev. Dr. Bill (82 years of age), who has been the prime mover

in this union movement, was then introduced, and narrated the birth and growth of the present agitation. He stated that 40 years ago the Baptist body approached the Free Baptists and invited them to cooperate with them in an Educational Institution, but the latter then declined. A few years ago the Baptists of New Brunswick repeated this invitation to the Free Baptists, and it was then very heartily accepted, and the \$25,000 Seminary now being built at St. Martins is the result. Having secured union thus far, the Baptists of New Brunswick invited the Free Baptists to cooperate with them in Foreign Missions, but the surprising answer the Free Baptists gave was, "We prefer organic union between the whole of the Baptists, rather than union on one or two things." From that day there has been a drawing closer together, until the two bodies agreed to draft a "basis of union," drawn up by a committee composed of members of both bodies. This "basis" has been published, and closely examined by both parties. The courtship is still going on, and the aged doctor hoped that the marriage would take place before he went to his eternal rest, but if not he felt sure that he would look down from the windows of heaven and participate with those on earth, in the joy and rejoicings of the "wedding day."

Revs. Messrs. Knollin and West, of the Free Baptists, expressed their pleasure at the prospects of union, and hoped that the day was not far off when all the Baptists of this great continent, numbering nearly four millions, would be one great grand brotherhood, having "one Lord, one faith, one baptism."

The Rev. H. F. Adams said that this movement for union had reached a much riper state in New Brunswick than in Nova Scotia. The chief reason for this was, that in New Brunswick the Baptists numbered 15,000 and the Free Baptists 10,000. There the two bodies ran on almost parallel lines, and sometimes trod on each other's toes, by the close proximity of two churches of the two bodies being in a town or village, where there was room for only one strong church. It would be a very great economy in money, brain and brawn, if this union could be consummated, especially in places where two weak churches of the two bodies are struggling for existence. The union would enable us all to present a stronger front in the great work of evangelizing the world; to say nothing of the pastors' efficiency that would thereby be increased physically, mentally, and spiritually. In Nova Scotia the Baptists number 26,000, and the Free Baptists only 3,000, and probably this great difference in numbers accounted for the backwardness of the union movement in this province. But as every great reform movement had a small beginning, and by agitation and education gradually drew to its leaders an increased following, so must it be in this case. And as this is the first meeting of the kind ever held in Yarmouth County, both the number attending it, and the spirit of the addresses, augur well for the future results of our present courtship.

The Rev. I. E. Bill Jr., moved, and the Rev. Mr. Knollin seconded the following resolution, which was carried by a rising vote:—"Resolved, that in the opinion of this meeting the proposed union of the Baptist bodies of the Maritime Provinces, is highly desirable, and if consummated, would be for the glory of God, and the advancement of His cause."

The meeting closed by all singing "Blest be the tie that binds," and the benediction was pronounced by the Rev. Mr. Knollin.

P. S.—The chairman expressed his regret that Rev. Mr. Crowell was absent on a vacation, as he is very enthusiastic over the union. But as it is not likely that Dr. Bill will ever be this way again, the meeting had to be held now in order to have the advantage of the Doctor's presence.—Com.

Cheer for the Despondent.

The following, by Dr. John Hall, appeared originally in *The Homiletic Review*:—

It is always a great drawback to stay away from the meetings of believers. Non-church-goers are always the losers of benefits. Now, Thomas was not present when Jesus appeared to the disciples. Why? It is not hard for me to understand, with the insight we have into his

disposition. The other disciple told him, "We have seen the Lord." It is a good hint to us to tell others when we have had blessed views while waiting upon the Lord. When, in the Western country, a man thinks he has discovered an oil well, or a gold mine, he keeps silent. If a man wants to buy a lot in this city, he holds his peace till the bond is signed, lest the price be raised. But in this case there is no necessity. The Lord vouchsafes his divine presence to all who will receive him. "We have seen the Lord," say the disciples. Then it was that Thomas uttered his famous ultimatum: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Poor Thomas had been greatly criticised. His language is intensified by our version. There is a tone of harshness in his words, "Thrust my hand into his side," which is not warranted in the original. In the revised edition you will see "thrust" is left out.

Many times you make up your mind regarding the meaning of what a man says, by what you know of the man. You remember that when Lazarus was sick, Jesus had gone into obscurity, away from the infuriated Jews. When he had received the message, and, after delaying for two days, said to his disciples, "Let us go into Judea again," there was almost a dispute among them, the disciples urging him not to return. It was in vain; and then Thomas spoke to his fellow-disciples: "Let us also go, that we may die with him." It is as though he said: "This is our Master. We can not change his purpose. We can not help him. We can not hinder him. That is his way. He will go. He will die. Let us go, that we may die with him." There was weakness of faith, but there was splendid courage, chivalrous devotion, profound depth of attachment. He was naturally despondent, inclined to see the worst side of things. Such tendencies are sometimes the result of physical causes. They may be the result of many and keen disappointments. They may be caused by unfavorable surroundings, long endured. But many good men and women have such dispositions. Some inherit them. Not one severe word did Christ speak to Thomas.

Again, on another occasion, when the Lord told the disciples of his going away to "prepare a place" for them, and of coming again to receive them to himself, Thomas spoke and said: "Lord, we know not whither thou goest; and how can we know the way?" There is the same despondency. It is as though he said: "There, now! He is going away. He says we are to go, too, afterward; but we do not know where he is going! How can we know the way, if we do not know where he is going? Did Jesus rebuke him? Not at all. Instead, he instructed him. He explained to him, "I am the way, the truth, and the life." As though he had said: "Why, Thomas, I am going, and will show the way, and you shall come when I come again and receive you to myself, that where I am you may be also. I am the way." Oh, how gracious! Oh, how tender was the way the Lord instructed Thomas!

And yet there is the same disposition when the disciples say to him, "We have seen the Lord." "Well," seems to be his reflection, "I have seen him dead and in the tomb. I have been to the sepulcher; except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and my hand into his side, I will not believe." It is not temper; it is not a rebellious disposition; it is not a spirit of pride; it is the outcome of a deep despondency.

Notice how Christ dealt with Thomas. Notice the condescension. After eight days the Lord appears to the disciples again, as they are gathered with closed doors and Thomas is with them. There is a voice, and Christ in their midst is speaking: "Peace be unto you." And what now? Thomas is singled out. Thomas is addressed, and in this way: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing;" or, Do so not because you are unbelieving, but that you may become believing. The Greek might be very properly translated thus way.

"My Lord and my God."

Thomas's confession of faith is one of the briefest and most eloquent. The gloom is all gone. The shadows are past. It is all right, and the heart is glad. And then Jesus speaks again. There is not a bit of reproof. Thomas's admission has been genuine, honest. "Thomas, because thou hast seen me, thou hast believed;" and he is told there are those who have not seen, and yet have believed, and they are blessed. Then let us try to welcome belief on adequate evidence, if others do not see. Let us remember the Lord's treatment of Thomas.

Indian Policies Contrasted.

In the twelfth volume of Bancroft's "History of the Pacific States," we find the following review of the Indian policy of the United States as contrasted with that of the Dominion of Canada:—"Five hundred million dollars the United States has spent in Indian wars between the Atlantic and Pacific, in United States territory; there is not a hundred mile patch on which white men and red have not fought; and during our hundred years of national history each successive score may count its great Indian battles, and some scores three or five. North of the Canadian line, where dominate the same avaricious Anglo-Saxon race over the same untamed element of humanity, there never have been Indian wars or massacres such as have been almost constant on the United States border. The reason is plain. In the latter instance the natives are treated as human beings, and their rights in some measure respected. Being amenable to the law, they are protected by the law. In the former case they are treated as brutes, having no rights."

Among Exchanges.

ONE CAUSE.
No one is likely to accomplish much who moodily indulges in a desponding view of his own capabilities.—Exchange.

THE CHILDREN.
"Give the children something to do," says a writer in the *American Magazine*, speaking suggestively and seasonably of "The Child at the Family Altar." Let all the family, young and old, be gathered together at the time of family prayers, and to interest the young especially in the service, for whose sake mainly it should be observed, each should be given a part. If all cannot read or sing, they can at least help in passing the books about and can unite at the close in the devout recitation of the Lord's prayer. Let us make more of the hour of morning or evening prayer in the home circle.—Standard.

WORRY, NOT WORK.
A great deal is said now-a-days about the peril attending the intense activity of our time, and when men break down it is commonly attributed to over-work. The simple fact, however, is, that there are about as many who succumb under mental laziness and idleness as under undue earnestness and application. A distinguished physician gives it as his opinion that there is as much danger to the brain from indolence as from too intense application, and declares that the brain is sure to lose its health through a want of use. As to the amount of mental work that may safely be done, Dr. Farquharson says: "So long as a brain-worker is able to sleep well, and to take a fair proportion of outdoor exercise, it may safely be said that it is not necessary to impose any special limits on the actual number of hours which he devotes to his labors. But when what is known as worry, steps in to complicate matters, when cares connected with family arrangements or with those numerous personal details which we can seldom escape, intervene, or when the daily occupation of life is in itself a fertile source of anxiety, then we find one or other of these safeguards broken down."—*Baptist Weekly*.

Difficulty is a severe instructor, set over us, by the supreme ordinance of a parental Guardian and Legislator who knows us better than we know ourselves. And He loves us better too. He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty helps us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial.—Burke.

All Sorts.

It is said that 1,000 women own and manage farms in Iowa.

A *mitrailleuse* is being tried in the Austrian army which will fire 1,000 bullets in ninety seconds.

A cheerful person near Galton, III, is engaged in keeping a snake farm, on which he grows all kinds of snakes that flourish in that climate, but particularly rattlesnakes, which he sells to a Philadelphia firm of patent medicine men.

It is said that it has been found practicable to weld metals by electricity which have hitherto proved impossible to unite. Perhaps it is also true, theologically, that spiritual electricity will melt and weld material that otherwise could not be fused.

A contemporary complains that "most Christians want to walk by sight rather than faith." And a good many Christians do not want to walk at all. They prefer to take as little exercise as possible. They are not muscular Christians, in any gospel sense of that term.

A little boy at a village school had written the word "psalm" in his copy book, and accidentally blotted out the initial "p" with his sleeve. His little sister at his side burst into tears over the disaster, but the spelling reformer defiantly exclaimed: "What if I did leave him out! He didn't spell nothing, and what was the good of him?"—*Youth's Companion*.

An English magazine gives the following catalogue of valuable articles left in public vehicles by careless travelers: Thus, one was a bag of jewelry, worth £750; another was a diamond tiara, worth £850. In one year a packet of bonds worth £3,000 was lost, another value £1,500, and also £250 in gold. Valuable dressing-cases containing jewelry have been found, and on one occasion a pocket-book containing £75 in bank-notes.

During the week ending Jan. 1, 1887, there were registered in London 1,899 deaths, of which 114 were from measles, 25 from scarlet fever, 27 from whooping-cough, and 17 from typhoid fever. 74 deaths were caused by violence, 66 being the result of negligence or accident, and 7 being suicides.

At Quito, the only city in the world on the line of the equator, the sun sets and rises at 6 o'clock the year round. Your clock may break down, your watch may stop, but the sun never makes a mistake there. When it disappears for the night it is 6 o'clock, and you can set your watch by it.

Canadian pieces coined last year at the British Mint were as follows: Twenty-five cents, 585,807; ten cents, 831,644; five cents, 1,713,392; one cent, 1,536,465; total, 4,667,308, of which 4,540,000, representing the value of £64,726.5d were forwarded to the Dominion. The metal department of the Mint struck 5,650 medals to be forwarded to the troops engaged in the suppression of the rebellion in the Northwest of Canada.

There is a decimal clock in Wiesbaden which is constructed on the following principle: The day has ten hours, the hour 10 decades, each decade 10 minutes, each minute 10 seconds, and each second 10 rays—thus dividing the whole day into 100,000 parts. A similar division is to be applied to the circle. Herr Moder, of that city, goes still further and proposes to divide the year into 10 months—the even months of 36, the uneven ones of 37 days each. The advantages of this decimal system are placed in evidence, and the inventor hopes to see the same adopted before long in spite of the present opposition.

The Vanderbilts are erecting dwelling houses for the deserving and overcrowded residents of New York on a rather novel but apparently commendable plan. The house is erected at their expense, and given to an occupant, who gives an insurance policy on his life to the full value of the property. In the event of the death, say of a father, his family become the owners of the property, the insurance being applied to that end. Thus poor people who never could expect to own an inch of city property in their life, find themselves the owners of real estate, the method of acquirement being just as proper as any insurance system now in vogue.