

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWS PAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. E. McLEOD.]

"THAT GOD IN ALL THINGS

MAY BE GLORIFIED THROUGH JESUS CHRIST."--Peter.

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## THE INTELLIGENCER.

### REPORT OF THE PORTLAND WESLEYAN SABBATH SCHOOL ANNIVERSARY,

Held March 9th, 1862.

(Written for the Religious Intelligencer.)

As we entered the Chapel the good old tune of "Ophiant," set to words suitable to the occasion, greeted us; and when its strains had died away, Mr. Lovell from Portland, Me., addressed the Throne of Grace, in behalf of the meeting and the cause they were about to plead. When the audience had again resumed their seats the choir sang—"Little Travellers Zionward."

The Chairman, Rev. JOHN PRINCE, expressed his deep interest in this cause, but would make no further remarks; and called on Mr. John Mealy to read the Report. It was well written, pleasant, brief and encouraging. The school contains 90 male, and 128 female scholars; 22 teachers, and five officers. Although not in debt, funds were low; and both Bibles and Libraries required replenishing; hence the necessity of appealing to the patrons and friends of the school, for the needed supply. The Report glanced at the proceedings of the past year, the attendance of the pupils and teachers, which was remarkably good; also the number of verses recited by the scholars, which were an almost incredible amount. Some of these "little ones" must possess great memories, which we hope may prove of very great advantage to their own intellectual culture, and be also a benefit to others.

Mr. GEO. KING moved the first Resolution. He referred to the cheapness of Sabbath-school institutions; comparing them with public schools, associations, missionary and Bible societies, &c., and yet, if it could not be proved that they are useful as well as cheap, it would be folly to encourage them. This, however, could be done, and Mr. King did not fail to show how. He spoke of the much argued opinion, that the judgment of children should not be forced to the consideration of divine subjects, that they should be left to form their own opinions, from what they saw and learned in the world around them; that they should be left to their own judgment, uninfluenced by the views or creeds of others. He said if it were possible that bad principles would not find an entrance, where we refrained from offering good;—if we were sure that the enemy would not sow tares while we slept,—we might listen to these suggestions. This gave him an opportunity of dwelling on the importance of religious training in youth, which he amply proved to be the only safeguard of the interests of posterity.

Mr. WALTER WILSON seconded this Resolution. He presented before his audience the pleasant appearance of a good-natured, smiling superintendent, contrasting him with his opposite, and said how much more likely such an one would be to teach children effectually the way to the Saviour. He illustrated this by the story of the two little boys, who did not want to go to heaven because grandfather would be there, saying as usual—"Get along boys, get along boys." He spoke of the necessity of simplicity of instruction for the little ones, that they might be able to comprehend the import of the truths imparted to their minds. He said he did not consider the language of the Resolution extravagant; for if it were true that these youths were the trustees of our future prosperity, as regards society and social life, then our future greatness as a nation will be influenced by them, as they will certainly be our governors, our judges, our legislators, merchants, &c. He dwelt for a short time on the doctrines taught in the Sunday School, and the superior literature circulated amongst the pupils, illustrating his various themes by choice anecdotes and word pictures. As an illustration of the doctrines taught in our schools, he related the following:—In a certain school was a boy, so incorrigible that nothing could be done with him; he would listen to nothing from either teacher or superintendent, and after much hesitation he was expelled, and left the school hardened and impenitent. After this he cast off all restraint, and sought the company of the idle and profane. He wandered frequently about the wharves, and at last one day shipped on board a vessel as a sailor. On the trackless deep sickness overtook him, and from day to day, as thoughts of the past would rise before him, he felt that he had been an awful neglect of salvation. Disease made rapid progress in his frame, and as he tossed to and fro restlessly in his sailor's bunk, with no kind sister or mother to minister to his wants, his mind went back to the home of his childhood, the old Sabbath School, and the neglected and despised admissions of his kind teacher and friend. Again and again would the instructions imparted in the Sabbath School rise to his recollection, and among these the answer to the well-known question—"What is justification?" "Justification is an act of God's free grace, whereby he pardoneth all our sins, accepting us as righteous in his sight only for the sake of Christ." Accepting the Saviour offered here, casting away every other confidence he found peace through believing, and rejoiced in hope of the glory of God. Not long was he permitted to linger here; life was quickly passing away—he was dying. Four or five days more he lingered, and then passed through death triumphant home.

Mr. JAMES JORDAN moved the second Resolution. Mr. Jordan made some excellent remarks on reading. He observed what pleasure it gave him, as librarian, to know that the books were read and appreciated, which was seen by the remarks of the scholars while changing them; such as, "I will take this book, for father likes it, and

wanted me to get this;" or, "I will take this one, for mother reads it to me, and I am fond of that," &c. He also spoke of the duty of parents and friends to encourage the children in the study of these, and also of the necessity of having new supplies to keep up the interest. Donations of books would be very thankfully received. A gentleman once visited our school and perceived that the libraries were in a very low state, the consequence was that we received from him a present of \$6 worth of books—a present for which he is remembered with gratitude still. One little boy he spoke of with much feeling as one of those to whom it was a double pleasure to give a book, because it was appreciated, and who, he said, had studied his last lesson and read his last library book, and was now engaged in the praises of heaven. Who that knew little John Robinson did not feel interested in him, and delighted with his amiability and intelligence.

The choir sang—"Saviour breathe an evening blessing," to the tune of "Rest for the weary," and each verse ending with the chorus.

Corporal HAWKER, belonging to the Hospital Corps of the 15th Regiment, followed Mr. Jordan. The Corporal had only that day before been invited to attend, so that he had enjoyed very little indulgence in the way of preparation. But the novelty of such a speaker, the sincerity of his manner, and the piety of his address, won for him the attention of all. He expressed his thankfulness for the kindness he had experienced here, and the Christian love and sympathy he had met with—rejoicing that the same spirit pervaded Christians in every land. He did not speak of a connection with Sabbath Schools, but said he had been engaged as teacher in a Ragged School in London, and therefore he could speak from experience as to the importance of early instruction. A Ragged School teacher, with whom he was learning a trade, was his first instructor in spiritual things, and he afterwards became a teacher himself. He spoke with pleasure of so many of the soldiers having joined the Sons of Temperance in Portland; he thought it was an indication of good, as so much evil resulted to the soldier through drink. He was pleased to find that the "Band of Hope Review" was the periodical supported by the school; he thought it was an excellent paper, and recognized it as an old friend; he also thought that our books, of which he had seen a list, were excellent works.

The collection was now taken up, and the choir sang—"Joyfully, joyfully, onward we move."

Delightfully the music sounded, assisted by so many sweet young voices, almost tempting us to forget the less musical sound of the collector's plate, as he gathered up the cents and dollars, which seemed to be cheerfully, and considering the "poor times," liberally given.

Rev. JOHN LATHERN was called on to move the next Resolution. He had but just arrived, and said that he had been suffering severe pain, and was suffering then, and therefore considered it almost impossible to make a speech. He succeeded, however, in giving a very interesting address. He spoke of his deep interest in Sunday Schools, considering them very important institutions for the young and the more advanced too. He spoke of the necessity of the teacher being well instructed in Bible history and geography, that they might be able to fortify the minds of their pupils against the assaults of infidelity, to which he believed reference was made in the resolution. An anecdote related on this point may not be inadmissible here. In a manufacturing district in England, a laboring man came one day to a minister of the Gospel, asking for a book to explain the Bible. "What kind of a book do you want?" inquired the minister. "A commentary, I suppose." "I don't know what, Sir, I only want a book which will explain the Bible," replied the man. "Why do you want the Bible explained?" asked the minister. "Why, Sir, there are a lot of those fellows down there at the mill who don't believe the Bible at all, and they are arguing about the history of the perishing of the swine in the Lake of Galilee, and saying how impossible it was that the swine could run a distance of twenty miles (as that was the distance between Gergasa and the lake); so I want a book which will explain it." "And what did you tell them yourself?" asked the pastor. The man looked confused and did not wish to reply, but the minister drew it from him. "I said, you all saw Betty Brown's fat pig when it escaped from the pen the other day, it ran down the hill and a great many people tried to catch it, but it put its nose down to the ground, and ran right through them a long distance. But if Betty Brown's fat pig in a natural state, could run so far and so fast, what could those have been capable of doing who were in a supernatural state?" Mr. Lathern remarked here, that the Sabbath School teacher need experience no such difficulty as did the poor labourer, for his Bible Dictionary would inform him that Gadara and Gergasa were two cities some miles apart, and gave their names to all the country lying between; so that any part of the country adjacent, was called by common consent, the country of either city; and therefore the swine might have been feeding but a short distance from the lake; and thus the remarkable correctness of scripture history be vindicated. He dwelt on other very interesting topics for a few minutes, and concluded by saying that he would move, second or support the resolution, he having no doubt it was a good one.

Mr. LOWELL was next called for. He had been twenty-six years teacher and superintendent of S. schools. Although a stranger here he felt very much at home; he thought that those around him looked very much like his brethren and

sisters at home, and he could claim relationship with his military friend too, for they were both soldiers of the cross. He made a remark to make from the report, and another suggested by the Corporal's speech. He remarked on the large number of verses which had been committed to memory by the boys and girls during twelve weeks, being in all about 22,000 verses and answers of questions. He quoted David's words—"Thy word have I hid in my heart, that I might not sin against Thee," and said that the children would remember these, and they would be oftentimes a protection from sin. When the Saviour was tempted by Satan, the Saviour always replied to every suggestion of His enemy. "It is written," &c., and at last Satan departed; and he supposed that if Satan had continued his assaults, the Saviour could have replied again and again in the words of Scripture, which he might be said to have hid in his heart. He applied this to his young friends, saying that if Satan tempted them to do wrong—to steal for instance, they could reply. It is written "Thou shalt not steal." It is written "Thou shalt not lie." No power on earth could take from them that which they had hid in their hearts. He addressed himself to the children particularly, and showed a great power of gaining their attention. He said his friend the soldier had referred to his connection with the Ragged School, and it was very likely the same school in which the incident occurred, which he was about to relate. A gentleman interested in the poor, and endeavouring to relieve their wants, found his way at one time into an old dilapidated house. From the cellar to the garret he groped his way up in the dark; at last he found a door, which he opened. After his eyes had become accustomed to the dim light of the room, he discovered in one corner crouched down under the sloping roof, and behind a pile of wood and chips, a little boy. "What are you doing there?" asked the gentleman. "I am hiding," replied the little fellow. "Where is your mother?" "Ah, Sir, I have no mother, she is dead." "And where is your father?" "I don't know." "What are you hiding for?" "I am hiding from father, for I am afraid he will beat me." "What would he beat you for?" "Because I don't steal." "And did you ever steal, for your father?" "Yes I used to, but I went to the Ragged School, and my teacher taught me it was wrong, and I won't steal again if he kills me for it." He showed the gentleman where his arms and body were bruised and sore with beating. The gentleman longed to take the little fellow home with him, and have him comfortably provided for; but as this was impracticable, he took from his pocket an English shilling, and giving it to the boy said, "You can buy what you want with this, and I will come and see you to-morrow." The little fellow appeared struck with surprise, and the gentleman was as much astonished himself, when the little fellow said: "May I sing you one of my hymns, Sir?" The gentleman thought that one so ragged and ill-used could hardly have heart to sing. He of course said yes, and the boy sang—"Gentle Jesus meek and mild." He sang two verses, and then the gentleman bade him good night, and hastened away. The next day he again sought the old house, and crept cautiously up the dark stairs; he opened the door, and there on the floor lay the shilling he had given the boy the evening before, and in the corner on a little bed, lay the dear little fellow quite dead! Deeply was the gentleman affected by the sight. His father had not come home, and he had died in the night alone; and yet not alone, for Jesus was there, and had permitted the little sufferer to come unto him. Mr. Lovell related many other pleasing anecdotes, and sang that sweet little hymn, such a favorite with children,

"I think when I read that sweet story of old," with which all were highly pleased.

Mr. THOMAS CASSIDY next addressed the meeting. He proceeded to the arrangement of a train of thought with a composure that was admirable in one so young. He spoke of his connection with Sabbath schools, of the early impressions he had received there, and said he should always remember these institutions with deep gratitude and thankfulness to God. He spoke of the value of the immortal souls committed to the teacher's care, and the many evil influences which were at work to entice the young and lead them astray. He also remarked on the influence of Sabbath school teachers on their ungodly associates, and the many who had gone forth from the Sabbath school to bless the world. If we could but refer to our conference to night, how many of them would be constrained to acknowledge that they received their first good impressions in the Sabbath school. He pictured the faithful teacher on his visits to his scholar's houses, even though it led him often into the hovels of poverty and distress, into cold damp and unwholesome cellars, yet his duty called him and he must go, and of the beneficial results of such visits on those who could not be reached by any other agency, having absented themselves from the ministry of the word.

Mr. ANDREW ANDERSON followed Mr. C. He said that he had not expected to speak, but observed that he was very much pleased with the meeting for several reasons. We had a large and interesting assembly; we had had good speeches, and he thought a good collection. He said that he was very much impressed with the fact that it was almost impossible that a person could be eminently useful in the church, unless converted young. He might ask those ministers and friends on the platform concerning this fact, and he believed that nearly all if not every one were converted young. Nay more—ask our assembled conference, and he believed it would be with the same result. He spoke with regret of the fact that so many young persons leave our schools

unconverted, and urged renewed effort, on the part of parents and teachers, to retain our grown youth in proper classes; who might be trained to great usefulness were they to remain with us. He said this meeting was not got up for the mere purpose of getting a little money, or a few more books in the library; he trusted that parents would more than ever feel the necessity of assisting the teachers by their sympathy and prayers; while they were engaged in teaching those restless inattentive children, and ready to cry out "O that I had wings like a dove, for then would I fly away and be at rest," but they could not leave because God had called them to their work. He once saw a quaint illustration, which compared prayer to a bell, the top of which reached even to heaven; and he suggested that while the teacher was endeavouring to impress truth on the children's hearts, the parent might be pulling the bell that sounded in heaven, namely, by prayer. He hoped that the classes would be well filled up. Mr. Prince had commenced a class for young men and women, which was calculated to be of much benefit to the school, and we had other classes too with pious and intelligent teachers.

Mr. GILBERT JORDAN, the superintendent, made a few closing remarks. He made mention of the long time he had been connected with Sabbath schools, and of his unfailing interest in them. He regretted that parents did not take more interest in the school, as he thought it would be for their own benefit, and their children's too. He considered this institution of very great importance to the young, as a means of conveying truths to the mind, which would be of lasting benefit.

The choir sang the Doxology, joined by the congregation. Mr. Lathern pronounced the Benediction; and thus ended one of the most interesting meetings of the kind we have ever attended. If such meetings were more frequent they could not fail of creating a deeper interest in the subject of Sabbath school instruction; and be a great means of cheering those who are engaged in this "work of faith and labour of love." The singing was excellent, and the house quite full, in the galleries uncomfortably so. A good number of the military were present, scattered here and there through the house. Dr. Richey and Rev. R. Wilson were expected to be present, but neither were there. The Doctor was ill and unable to attend; and Mr. Wilson was sent for that day to go to the country, on account of the sudden death of a Local Preacher on his circuit, viz, Mr. Carter. As we did not take any notes at the meeting, and some days having elapsed before we commenced writing, many deeply interesting things have been passed over. Mr. Prince was delighted with the meeting, his countenance expressed his feelings without words; he has taken a great interest in the school, and besides the class on Sunday, alluded to by one of the speakers, he also holds a Bible class on Thursday evenings for the teachers and adult scholars; a very pleasing and instructive class. The collection on this occasion amounted to about \$18. A gentleman present made it \$4 more, and a lady's gold ring valued at \$12—in all nearly \$24.

THE GORILLA COUNTRY.—The Rev. A. Bushnell, who has lived in the Gorilla country, gives, in a letter to an American paper, a description of scenes of degradation in one of the native villages:—

"Day before yesterday I landed to see the town and the people, concerning whom I had heard much. The former is situated in a swamp, and is the most wretched-looking place I have seen in Africa; and the latter are more degraded than most of the tribes with which I am acquainted on or near the equator. Many of the men who are engaged in the palm-oil trade speak English more or less fluently, and many of their huts are furnished with costly articles of European furniture, and in several of them we were offered wines and other foreign drinks, which of course we declined. But, alas! how sad the moral condition of the people! They seem wholly given up to idolatry. In front of their houses, and at almost every corner of the streets, I noticed huge idols and fetiches; and a large guano, from four to six feet in length, one of their deities was crawling about the streets. To injure or kill this loathsome reptile would be a capital crime.

"After having visited the principal chiefs, who govern in the absence of King Peppel, who was banished a few years since, and is now in England, I went to see several of the juju or devil-houses. The principal one is a rude, thatched-roof edifice; upon entering the door of which I saw grinning at me some four or five hundred human skulls, with which the pillars and walls were lined; and as I crossed the room, I walked upon a pavement of human skulls. The sight was the most ghastly and horrid I have ever seen! As with trepidation I retreated from this habitation of devils, my attention was called to a scaffold eight or ten feet high in the yard near the door, on which were a large quantity of human bones, some of which seemed fresh and new. Upon inquiry, I learned that these were the remains of enemies taken or killed in war, or for witchcraft; and some of the flesh had been eaten and blood drunk in horrid fetish orgies. Here also, to this temple the sick are brought, to sleep and to have incantations performed over them.

"From this charnel-house I went to call upon Juju Jack, the arch-priest or chief devil-man. I found him sitting in the porch of his dwelling, with emblems of his craft on either side. He conducted me through a room in which were skulls and fetiches, and through a dark passage into a back apartment, where I was furnished a chair and offered palm wine. He is a fiendish-looking elderly man, who, if his physiognomy does not belie him, is capable of any work of cruelty and blood. He speaks English imperfectly, but avoided conversa-

tion on topics relating to his office and his abominable deeds. He was unwilling to have mission aries come to his country, well knowing that his craft would be in danger. After a brief interview I left him, glad to see once more the light of day and breathe a purer atmosphere; and though the rain was falling, made my way to the beach, when I hailed a passing boat that conveyed me on board."

## Correspondence.

### CANADA CORRESPONDENCE.

CANADA WEST, March 4th, 1862.

In these days of Federal victories, your correspondent must sit doggedly down to his work of furnishing items of Canadian intelligence, without the inspiration to be drawn from the conviction that what he writes will be read with avidity. Indeed this negative method of putting the case expresses less than the truth. The necessity for determined effort arises chiefly from the moral certainty that CANADA CORRESPONDENCE must be a drug, in these exciting times. Well! be it so. No man absolutely controls his own destiny. That lies in better, because wiser and stronger hands. But every man is responsible for his duty. Be it pleasant or unpleasant, exciting or monotonous, he is called to do his best—neither less nor more. The angel who watches over the affairs of an empire, and the angel who puts his arms beneath a beggar-saint, are concerned, not so much with what they do, as that they do it well. Let writer and reader (this may mean only the proof reader) learn a lesson from this thought. What we ought to do at all, let us do as well as possible, which embraces the spirit of the performance—the motive actuating it. There is no proper thing which may not be done to the glory of God. In this aspect, drudgery is encircled with a halo of beauty, and there is no more anything common or unclean.

Thank God we have no war news from Canada! There is peace within our borders. May it continue for ever! This is the substance of a reply given by the Commander of the Forces in London, C. W., to an address with which he was presented recently. It is well when our military men see and describe war in its true light. The conception of this gallant soldier is, that war is the most terrible scourge with which God permits a country to be cursed! The soldier ought to know better than the boasting civilian, flushed with pride at the possession of a uniform and a Minie rifle.

The Canadian News of 8th February, as quoted by the Globe, gives the very important item of intelligence, that the Grand Trunk and Great Western Railways are about to be fused, with a provision for the admission of the Buffalo and Lake Huron Railway, should that company desire it. It is added that the Boards of the two companies have unanimously approved of the arrangement; and it is believed that the proprietors and shareholders will also concur, when the details are completed and the scheme laid before them in all its bearings.

Writing of Railways, we are reminded of a sad accident which occurred on one of them, the Grand Trunk, not long since, in the neighbourhood of Toronto. One of the locomotives exploded, while it was standing on the track, preparatory to taking a train of freight cars to the station. The engineer and fireman were thrown into the air, falling heavily upon the track. The latter died in a few hours; it is hoped the fireman will recover. The engine was a total wreck, fragments being found at immense distances; and yet the bulk of it fell upon the track itself. The cause of the explosion is supposed to be a deficiency of water in the boiler, which the engineer had sought to remedy by pumping in cold water, without taking the necessary precautions.

Almost numberless delays are now occurring on our railways, and not without cause. The snow continues to fall, and drift, until even the farmers are crying out, "Enough! enough!" Last night we had rain, which came in great abundance, and assumed the appearance of an old fashioned January thaw, but it turned to snow towards morning, and the thaw is postponed.

As if to be offsets to each other, we have the explosion of gas in Quebec, and coal oil in Cornwall. By the former, the house in which the explosion took place, a building of four stories, was blown to pieces, and several persons injured, but no one very seriously. There were eleven occupants at the time of the accident. By the latter, a lady lost her life—the wife of the Episcopalian Rector. To argue against the use of coal oil, as one of our daily journals has been doing, in consequence of this lamentable accident, is, to say the least, illogical. Every precaution should be taken to guard against accidents. To replenish a lamp when burning is imprudent, and we should think, quite unnecessary. It seems only ordinary precaution to fill all lamps by day-light.

Another dreadful case of hydrophobia is given in the Waterloo Chronicle. James Cain, a laborer, in the township of Woolwich, was bitten by a dog, on his return home, one evening, about two months ago. The dog had come upon the premises where Cain lived, in the afternoon, and Mrs. Cain suspecting the rabid condition of the animal, called to her husband on his return, telling him her suspicions. Attempting to drive him away by shouting, Cain was partially successful, but the dog turned suddenly and bit him severely on the side of the mouth. Cain caught the dog by the head and held him; his wife laid on some well aimed blows which stunned the captured brute, giving Cain an opportunity to despatch him with an axe, which he did, thereby destroying all means