

# Religious Intelligencer.

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

VOL. XXXIII.—No. 25.

SAINT JOHN, N. B., WEDNESDAY, JUNE 23, 1886.

WHOLE No. 1688

Within a few weeks we have sent out several hundred notices to subscribers whose payments have been delayed. This course was made necessary by the demands of the "Intelligencer's" business obligations. From some we have already heard. Will all the others do us the favor of responding immediately to the call? While the amount due by any one is small, the aggregate of these small amounts is very large, and is indispensable to the carrying on of our work. Please remember this, and forward payment at once.

**GOOD ADVICE.**—Dear public speakers, when you have lost the attention of the audience, do not talk, talk, in the hope of making at least a point. Do not turn to buffoonery, or forced stories. Just shut up and sit down. The audience will see the point and think better of you.—*Christian Hour.*

**A COMMUNIST.**—The communist is very well described in this hit of doggerel:

"What is a communist? One who hath yearnings  
For equal division of unequal earnings;  
Idler, or bungler, or both, he is willing  
To fork out his penny and pocket your shilling."

**A GOOD HIT.**—Illustrative of the growing tendency in churches to leave the burden of missionary work to the women's and children's societies, the *Pilgrim Teacher* quotes this story from Dr. W. M. Taylor's domestic experience: One day at table there was one less orange than there were persons. Dr. Taylor asked who would surrender his claim that the others might be supplied, and with one accord the children pointed to the youngest, not yet old enough to speak for himself, and said, "Willie'll do it." Is it not time, it asks, that the response of the churches to calls for extra effort should change from the familiar one of "the women and children will do it?"

**LAWYERS.**—The Hon. David Dudley Field, speaking of lawyers, said: We lawyers are overwhelmed with work. The leader of the bar in this city must have 2,000 volumes at least, in his library. That is a great cost in money, and an infinitely greater cost in labor. How many books do you think the lawyers in France have? I asked a French advocate one time, and he said five. Just five. Think of it. In the State of New York there are 11,000 lawyers to a population of 5,000,000 people. In France, with a population of 40,000,000, there are only 6,000 lawyers, while the German Empire, with 45,000,000 people, has but 5,000 lawyers. There are 16,000 decisions in our courts every year; that is 160,000 in ten years, beside the decisions of the English courts. All have to be searched through by lawyers.

**ORIGIN OF QUARRELS.**—The following story illustrates the origin of many a quarrel which assumes large proportions and does immeasurable injury: "Two men met in a street in London. One said, 'P-p-p-please can you t-t-tell me the way to S-s-s-St. James Street?' The other replied, 'T-t-t-turn to the r-r-r-right, and t-t-t-h-then to the left.' 'W-w-w-Why, you good-for-nothing scoundrel, you are m-m-m-mocking me,' said the first one. 'No, you rascal, it is you m-m-m-mocking me,' was the rejoinder. These two men gabbled, one against another, until they nearly came to blows, when it was discovered that both were suffering from the affliction of stuttering."

**FATHERS.**—The Canadian Baptist makes mention of a blacksmith who rose during a recent revival service and said, "I have heard a good many tell, during these services, about the prayers of their mothers being answered; but no one has said anything about praying fathers. It is a good thing that there has been so many praying mothers, but I am determined, by the help of God, to live so that my boys shall say they had a praying father." May the Lord raise up many such fathers.

## Our Contributors.

### REMINISCENCES OF GRAND MANAN.

No. 2.

BY REV. A. TAYLOR.

In the article published last week I promised in the next to say something about Grand Manan's spiritual condition, comparing the present with thirty years ago. As already stated, I went to Grand Manan to assist Bro. Doucett, (then a licentiate), in revival work then in progress. I had for some years a great desire to visit the Island, but had been uniformly disappointed. The way seemed now to be opened for the gratification of the long cherished desire. Bro. Doucett had been labouring there for some weeks, and about fifteen persons, or somewhere near that number, had professed the religion of Christ, and were waiting for some one to baptize them. For some cause the work had well-nigh ceased, and I rather concluded that that but little more could be done, and that we might as well return home. However, on Saturday afternoon, March 30th, 1856, we held our first Church Conference at North Head, and a grand meeting it was, too. The next day they were baptized; and on Monday, April 1st, 1856, a F. C. Baptist Church, consisting of twenty-five members, was organized at North Head, in the house of Bro. Rodney Flagg. Bro. Magnus Green was chosen clerk, and Brethren Rodney Flagg and George Young were chosen deacons. Fifteen of these organized into a Church of Christ, had been previously baptized by other ministers; all of them had been in a backslidden state, but had been reclaimed from that condition by the labours of Bro. Doucett. A few days after this some more persons were baptized, and then Bro. Doucett left me to continue the work. He went to Grand Harbour, Seal Cove, and White Head Island, and I did not see him again until I was about ready to leave for my home on Campbell. I continued labouring with the people about six weeks, and in that time baptized eighty-eight persons, saw a church established and two more deacons appointed; the church then numbered 130 members. I then returned home, leaving a happy and contented church "strong in the Lord and in the power of His might." The meetings were held in the old school-house which then stood on the ground now occupied by the church of the Ascension (Episcopal), and also in the school-house at what was then called Sinclairville, but now called Castalia. The people remunerated us well for our labours with them, and the Lord rewarded us with His presence far above our deserts. A few meetings were then held at Woodward's Cove, and a year or two after this Rev. C. Doucett had some revival there, when he baptized a few persons in that locality and united them to the church at North Head. After this a few meetings were held occasionally at Grand Harbour, at Seal Cove, and at White Head Island, by Free Baptist ministers; but the churches that are now at work in these localities had not then begun their organized existence.

It was some years later, under the labours of Rev. J. N. Barnes, that the churches at Seal Cove and Grand Harbour began their work for God, and it was some time later still that the church at White Head Island was gathered by the labours of the Rev. Wm. Brown. It is true that at Grand Harbour and at Seal Cove the Rev. Mr. Carey (Episcopal), continued his labours, and when Bishop Medley would visit the Island there were generally more or less confirmations, but on the whole, the church goes on any part of the Island, especially the lower part of it, were not a very large number, and the decided humble Christians were like angel's visits, few and far between, at that early day. In justice to the people, however, it must be said that there were a few decided Christian people on the lower part of the Island, who endeavoured, as much as in them was, to let their light shine, but they were very much isolated, and consequently could not bring much to pass.

Some of these old veterans of the cross still survive, and are an honour to their profession, but the most of them have long since passed away from

earth to reap their reward, in a higher state, even life for ever more.

The F. C. Baptist Church, at North Head, was now fairly launched on the sea of religious life; but how little they understood the difficulties and dangers that were before them. It soon came to them, however. Before long the church considered it was best to begin to build a house for God. Plans of the building were talked over, a building committee was appointed, the ladies organized a sewing circle to aid the work, and every thing looked like a quick success. But just then there was an opposition meeting-house started at Woodward's Cove. This move was intended to divide the people, and to some extent it had that effect. But although the work was somewhat retarded, the people were not discouraged, but bent their energies more decidedly to the undertaking. The ladies sewing circle was a very efficient auxiliary in this work, and its influence was felt for a long time. We shall not soon forget the two first tea-meetings or bazaars held on Grand Manan. The first was held in a new house, being built in Mr. Dragan's field, but since moved, and now occupied by E. Daggett, Esq.; the second was held in the new meeting-house, after it was enclosed, but before it was finished. We wish all such meetings were carried on as were those, for it was like being at a religious meeting. The ladies, if we mistake not, cleared at the two meetings over five hundred dollars. We said then that the house at Woodward's Cove would be a nuisance and a curse. Surely this proved true. It was some years before it was finished. It was opened as a Disciple Temple. Mr. Joseph Lake-man soon transformed it into a Mormon Temple and pest, and these strange sentiments were preached in it for many years. A few years ago it was burned to the ground. The meeting-house, however, at North Head, went forward, and was completed, and was opened for Divine worship on the first Sunday in October, 1861. Rev. John Perry, then residing in St. John, preached the opening sermon. We are well aware that Bro. Perry always preaches well, and it is generally a pleasure to hear him dispense the Word of Life, but this sermon, we think, was one of his best efforts, and its influence lives until to-day on Grand Manan. Rev. F. Babcock preached in the afternoon, and Bro. Perry again in the evening, and his work was long remembered. A hard winter, spiritually, followed the opening of the meeting-house at North Head, but the next summer commenced the second great revival enjoyed on Grand Manan. This revival was under the labours of the Rev. J. N. Barnes. It commenced at Seal Cove, but soon spread to Grand Harbour, and a few mercy drops fell at Woodward's Cove, at Castalia, and at North Head. In it were converted two, and I am not sure but three, of our very efficient ministers, viz.: Revs. John Reid, G. W. McDonald and Wm. DeWare. I assisted Bro. Barnes in organizing the church at Seal Cove. After this work my labours ceased on Grand Manan for a number of years. A place of worship was soon built at Seal Cove, and our highly respected and deeply lamented brother in the ministry, the late Rev. Ezekiel McLeod, preached the opening sermon. It was done (so report said) in the workmanlike manner for which our brother was so noted, and I often hear the people speak of it as a sermon long to be remembered. A meeting-house was soon erected at Grand Harbour, and subsequently one at White Head Island; I do not know who the ministers were that opened these houses for worship, but I have no doubt that the Holy Spirit was present and that God accepted the offering.

Let us look back over the ground that we have travelled, and contrast the spiritual condition of the Island then and now. Then no F. C. Baptist Church existed on the Island, and of course no Baptist meeting-house; now there are five churches and five Free Baptist places of worship, including White Head Island. Then there was no Free Baptist ministers; since that day almost all of our ministers have laboured there or visited the Island. Our Episcopal brethren had only the Stone Church (St. Paul's) at Grand Harbour; now they have the church of the Ascension at North Head. Then, in point of numbers, we only

had one hundred and thirty at North Head; now we number six or seven hundred scattered over the Island. The tone of piety is very much higher now than it was at thirty years ago. Then, religion chiefly consisted in forms and ceremonies; now it is frequently seen to be with the spirit and with the power of God. It is too true that there is too much coldness and even deadness in all our churches on the Island, but the contrast of thirty years ago, when there was scarcely any one to speak for Jesus, and when the family altars of the Island were few and far between, and the life and animation that now exist is very great and striking. The morals of the people are decidedly in advance of what they were then. Immorality and almost all kinds of wickedness were then the order of the day; there was much lawlessness on many parts of the Island where now respect for law and government prevail. Indeed, looking at the Island from a religious standpoint, we find it hard to believe what we really knew of it in those old days. Undoubtedly there are many bad habits and much immorality still, but this condition of things is passing away, and a better state of things is prevailing. The education of the children has received much attention, and intelligence is being more and more seen and displayed. Sabbath-schools are now held in almost all the localities. Religious prejudice is almost dead, and we shall rejoice when it is put under ban entirely. A spirit of love and of kindness is in exercise where once animosity and bitter hatred reigned supreme. To conclude this article, we would say in one word: Progress has been and is still the order of the day on this Island, and as progress religiously has been made, blessings of all kinds have attended the people, and to-day Grand Manan is a very different place from what it was in the spring of 1856.

### CHAPTERS OF PURE GOLD.

The following, which was published in the *Intelligencer* some time ago, we republish by request, with the suggestion that pasted on a blank leaf in the Bible it may often direct the reader to the very help needed:

It is very easy to love the Bible if one will only read it right. For instance, put the fifteenth verse of every chapter in the Gospel according to St. John together, and you have a very full "life of Christ." A necklace, not only of pearls, but of diamonds, can be had by taking one promise from each of the sixty-six books of the Old and the New Testament, and by this the whole Bible will be precious. Or, search for the fourteen mighty promises in the fourteenth of John. But above all these are the chapters of pure gold. As, for instance, the Rock chapter of the Bible, Deut. xxxii, or the Bottomless chapter, Eph. iii. When *Courage* is needed what is there so helpful as Joshua i? The *Fear Not* chapter, Isaiah xli, has been both rod and staff to thousands; while *Character* has never been better described than in Job xxix. The *Concort's* chapter, Isa. xli, and the *Soldier's* chapter, Eph. vi, should be taught to every child. Many need the *Tonic* chapter, Psalm xxvii, for there is beef, wine, and iron for the soul. When hungry let us search for *Bread* in John xvi. When *Faith* is weak read Hebrews xi. The Spirit seems to have gathered the broken fragments of the alabaster box of ointment, and filled it again with pure spikenard of Love in 1 Cor. xiii. Rest comes so easily after reading Hebrews iv. *Work* has a meaning beyond Webster in James ii, while those who truly *Fast* should study Isaiah lviii. The *Lost and Found* chapter is the fifteenth of Luke, and goes beautifully with the *Prodigal* Psalm, the fifty-first. And so it is that hundreds of these wonderful chapters are sweeter than honey or the honeycomb.—*Ex.*

### KNOWN BY THEIR FRUITS.

The current number of *Christian Thought* gives in substance the following illustration of this sentiment:

Five years ago there was founded in Barton County, Missouri, by a party of atheists, a town they called Liberal. It is supposed to be the only community of equal size in the United States which does not recognize God or religion. There is not a church, or minister, or professing Christian within its limits. If any Christian comes into

the town on business, he is commonly abusively assailed for his religion. The whole place is thoroughly atheistic. The founder wished it distinctly understood that the town was to be a demonstration of what man could do for himself without the so-called "superstitions" of religion—that churches, ministers, Sabbath days, religious observances of every kind are all a humbug—that man ought to be free from them to attain his highest earthly welfare and happiness. The result is that nine-tenths of those now living in the town would leave it if they could sell their property. There is no large store, not a manufacturing establishment and not even a school house in the place. There is not a building in the town but what could be built for \$3,000, and most of them cost less than \$1,000. The two hotels of the place are said to be cheap dens of the lowest description. One of them is vacant and the other is soon to be closed.

Of the social features of the place, one of the inducements held out was that with the absence of all religious sects they would avoid the quarrels that arise from the differences of belief and the strife between Christians and the world. Social harmony would prevail and they would be able to live together as brothers in peace and prosperity. But instead of this the town has had nothing but dissensions and quarrels since the day it was founded. Liquor is sold without stint and drunkenness is a prevailing crime. Swearing is the common form of speech. Girls and boys swear in the streets and at home. Half of the women habitually use profane language. Lack of reverence for parents and disobedience is the rule—husbands and wives separate when they choose—gross forms of social immorality prevail—slander and vituperation are in every one's mouth. Notwithstanding the town has superior material advantages, an unusually fertile soil with rich deposits of coal, and a large capital was invested at the start to develop its resources; it has proved a failure. There is nothing to account for this but atheistic principles upon which it is based.

### THE NEW BRUNSWICK TROPHY.

The *Canadian Gazette*, London, gives the following description of the collection of New Brunswick woods as they appear in the Colonial Exhibition:

One of the most attractive features of the whole Canadian display is the New Brunswick wood trophy, occupying a prominent position on the south aisle of the Central Gallery. In other of the Colonial sections—in the New Zealand and Australian for instance—will be seen larger wood collections, but it is doubtful if one equally complete and yet so completely representative is to be found in the whole Exhibition. The main portion of the trophy is divided into three perpendicular sections. Along the base of the three sections is arranged a series of fifteen uniform logs of commercial or large woods, each log being 37 inches in height and 20 inches in diameter. The right wing is devoted to the coniferous woods; to the hemlock—one of the most important trees of the Province in connection with the tanning industry—the white and red pine, and the black and white spruce, representing the varieties chiefly used in ship-building. The centre and left sections are given up to the other large woods: in the centre, the white and black birch, the scrub or rock and swamp maple, and the beech; and in the left wing, the red and grey oak, the elm, black ash and bass wood. Above this series of logs, in each of the three sections, an ash-wood case resting on an inclined plane, contains as many as thirty small panels of the lesser woods, and also some of the larger woods, that are not abundant enough to be used for commercial purposes, or are not sufficiently important to be represented in the principal parts of the trophy. The smaller woods thus represented include, in the right wing, the swamp and black alder, the mountain-ash, bilberry, wild red and wild black cherry, wild thorn, scrub pine; in the centre section, the dwarf and grey birch, the mountain and white and striped maple, and the mountain-berry and other duplicated varieties; and in the left wing, the ironwood dogwood, witch-hazel, willow, white ash, balsam, poplar, aspen poplar, and sumach. Each small panel bears a life-like painting of the foliage, the flower, and often the fruit of its variety, and is framed with strips of its own wood showing the bark and growth. The beauty of these smaller woods is thus fully depicted, while a careful inspection will show how their

usefulness may be extended for chemical and medicinal purposes, and also for ornamental trees.

Above the sloping case large upright panels indicate the large woods in polished sections, the principal varieties being the same as those shown in logs at the base. The sides of these large panels are formed of saplings of the respective woods, resting upon turned bases, and capped by capitals carved to represent the leaf, fruit, and flowers of each variety. In these large panels the slash and rift of the grain, as well as its density, annual growth, depth of sap and bark, are well shown, thus conveying, by the aid of the logs below, a complete idea of the natural growth of each of the larger woods. Their higher commercial use is also shown by oblique bars stained to show in turn the effect of ebony, walnut, mahogany, rosewood, satinwood, and other stains. The fruit, foliage, and flower are also beautifully painted upon many of the large panels as upon the smaller ones, and above is carved some fancy work in each class of wood. The cornice surmounting the whole is composed principally of bark and specimens of each variety in mouldings. Above this main part of the trophy the principal animal life of the Province is depicted in heads of the moose, caribou, and deer, as well as specimens of the porcupine, fox, racoon, mink, muskrat, ermine, the smallest species of American owl, flying and common red squirrel, raven, woodpecker, partridge, and other small game. To these it was intended to add specimens of the destroying insects of the forests, but time forbade. Indeed, though originally designed for the International Forestry Exhibition held in Edinburgh in 1884, the trophy was itself prepared in comparatively but a short time. Yet it shows few, if any, traces of hasty work, and must be admitted to be in every respect highly creditable to the New Brunswick Government, under whose auspices it has been erected, to the originators, Messrs. Howe of St. John, New Brunswick, to Mr. Ira Cornwall, jun., agent for the Province at the Exhibition, and those other New Brunswick gentlemen who have actively interested themselves in the matter.

### Among Our Exchanges.

#### THE ESSENTIAL THING.

We may not be happy, nor is it necessary that we be so; but we can be good, and this is essential.—*Telescope.*

#### BE HONEST.

Let ministers preach by the side of the coffin what they preach in their pulpits, and not apologize for the godless lives of the great.—*Presbyterian.*

#### SHORT LIVED.

The fact is, that the light, fluent and often flippant, eloquence which secures a more showy popularity is apt to be fatal to sustained usefulness.—*Baptist Weekly.*

#### BE CAREFUL.

You cannot stay a shell in its flight; after it has left the mortar it goes on to its mark, and there explodes, dealing destruction all around. Just as little can you stay the consequences of a sin after it has been committed. You may repent of it, you may even be forgiven for it but still it goes on its deadly and desolating way. It has passed entirely beyond your reach, once done, it cannot be undone.—*Wm. M. Taylor, D. D.*

#### THE DIFFERENCE.

We have often heard good people mourn over the fact that there were a hundred couples at a ball, and thirty or forty at a prayer-meeting the same evening. That ball probably could not be held over again. No power on earth could make it live for a year. The biggest fool at it would get tired in half that time. There is nothing that holds men like religious services when reasonably well conducted, and a minister never does a weaker or more foolish thing than when he asserts the contrary.—*Canada Presbyterian.*

#### BOTH ENDS.

In strengthening a congregation there must be work at both ends of the church. The volunteer ushers—we do not mean the sexton—who greet the visitor with a hearty welcome, lead him to a comfortable seat, provide him with a hymn-book and invite him to come again, and report his presence to the pastor, are doing work scarcely less important than that of the preacher who at the other end of the church is getting ready to address the congregation. The most influential men in a church are honored by the task of welcoming visitors in the Master's name.—*Westeyan.*

#### USE COUNSEL.

The Councils of Abraham Lincoln, given to the working men of New York, more than twenty years ago, will bear to be repeated. They are a strong but kind rebuke to the agrarian spirit of the present time: "That some should be rich, shows that others may be rich, and hence is but encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him labor diligently and build one for himself; thus by example assuring that his own shall be safe when built."—*Baptist Weekly.*